

Heart Ministries, a Temple Hills, Maryland, group, and returned the case to a Prince George's County Circuit Court judge. The high court's action leaves it up to the county court to determine how to divide the assets between the African Methodist Episcopal Zion organization and From the Heart Ministries, which broke off from Full Gospel AME in 1999. From the Heart Ministries had been ordered by Prince George's County Circuit Court to turn over \$38 million to \$40 million in property—including two sanctuaries, a school and a Learjet—to the AME Zion Church. But then, the Maryland Court of Appeals ordered a new hearing for the church, saying the lower court was wrong to grant summary judgment in the case and that state law as well as internal church rules should be considered. AME Zion went to the Supreme Court, arguing that a new hearing would subject it to an "unconstitutional intrusion into the denomination's self-governance" in violation of the First Amendment. The high court decision deprives the AME Zion Church of its ability to take all the congregation's assets, however. - *The Washington Post*

**\*EVEN THOUGH THE U.S. SUPREME COURT** has backed the Boy Scouts' constitutional right to bar active homosexuals as adult leaders, gay activists and their supporters keep taking swipes at the Scouts whenever possible. Among the latest of those are moves by several local bar associations in California which seek to bar state court judges from participating in the Scouts on the ground that its ban on homosexual leaders makes it a "hate group" akin to the KKK. The California Supreme Court was said to be considering a petition to change ethics rules for the state's judges. San Francisco's judges have already formally cut ties with the Scouts. - *California Political Review/The New York Times/The Associated Press*

**\*STRIKING A BLOW** against escalating discrimination against Christians, a public-interest law firm recently filed suit in federal court alleging that a "Holiday Displays" policy for New York City public schools discriminates against the Christian religion. The suit was filed by the Michigan-based Thomas More Law Center in U.S. Dis-

trict Court for eastern New York on behalf of a Roman Catholic woman who has two children in the city's public school system. In its suit, the Center said the district's policy "unlawfully discriminates against Christians" because it "prohibits the display of [Christian] Nativity scenes" in public schools during Christmas, while it "expressly permits and encourages" the display of the Jewish Menorah and the Islamic Star and Crescent during certain religious holidays and observances. Such a policy renders the religion with the largest following in the nation to one of "least-favored status," said Richard Thompson, lead attorney for the More Center. "Forcing schools to only allow secular symbols for Christmas while allowing religious symbols for other religions' holiday observances shows a callous indifference and hostility toward Christians during one of their holiest seasons," he said.

**\*SCHOOLS THAT DO NOT ALLOW STUDENTS TO PRAY** outside the classroom or teachers to hold religious meetings among themselves could—for the first time—face the loss of federal money, the U.S. Education Department said in February. The guidelines reflect the Bush administration's push to ensure that schools give teachers and students as much freedom to pray as the court rulings have allowed. Under the rulings, prayer is generally permitted, provided that it happens outside the classroom and is initiated by students, not by school officials.

- *The Washington Post*

**\*FRED ROGERS**, an ordained Presbyterian minister credited with humanizing the often-bleak landscape of children's television in the U.S., recently died of cancer at the age of 74. *Mr. Rogers' Neighborhood*, aired since the late 1960s and known by millions of Americans, proved a balm for children and parents saturated with violent television. Rogers' calm and reassuring demeanor and his message of simple kindness made him a considerable moral force in the U.S., said *Ecumenical News International*. Though he never proselytized on his show, he acknowledged the role his faith played in his vocation. Jerry Van Marter, director of the *Presbyterian News Service*, said Rogers offered "the quintessentially Christian but profoundly universal message 'Love yourself, love others.'" ■

## THE Christian Challenge.

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# THE Christian Challenge



THE ONLY WORLDWIDE VOICE OF TRADITIONAL ANGLICANISM — FOUNDED 1962

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To Dallas,  
And Beyond**  
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# Christian Challenge

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

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ON OUR COVER: The resurrected Christ stands amid the gathered disciples. The 15th century German altarpiece is in Munich's Alte Pinakothek



## GRISWOLD'S COMPLAINT

Dear Bishop Griswold:  
[In late January] at [a] White House Press Conference, correspondent Lester Kinsolving quoted [you as having said that]: "United States is rightly hated and loathed for its reprehensive rhetoric and blind eye toward poverty and suffering. I'd to be able to go somewhere in the world and not have to apologize for being from the United States." (TCC, January/February, Page 18).

How well I understand your feelings. Being a traditional Episcopalian, who holds the historical Anglican positions [on] Scripture and Reason—I must say that the current state of the [U.S.] Episcopal Church is rightly loathed for its blind eye to the teachings of the wider Anglican Communion, especially [those of] an African...bishops [for the] American bishops [to] return the anchor of the one...holy and apostolic Faith.

Yes, the liberal-leaning agenda you so aggressively support has caused suffering...among faithful Episcopalians. I'd to be able to go somewhere in the United States and not to apologize for being an Episcopalian.

Diane Peske  
The Community of Christian Family Ministry

## OPEN LETTER TO THE CHURCH PENSION FUND

May I please use your pages...for an open letter to the trustees of the Church Pension Fund of the Episcopal Church? I have, to date, been unable to get a clear and straightforward answer to the following question, which would appear to be of more than passing interest to many Episcopalians, both clergy and lay:

Are the Church Pension Fund trustees legally obligated to use the monies sent them over the years—almost as a "tax" on the parishes!—for pension and pension-related purposes only, or do the trustees have the freedom to use these monies, and what they've [garnered] through wise investments, on other things?

I will be surprised if I'm the only Episcopalian interested in the answer to this question. Thank you for letting me post it here. I go without saying that, as a retired clergyperson, I'm deeply indebted to the Church Pension Fund. I'm sure I'm far from alone in my appreciation.

The Rev. William Hill Brown III  
5103 Harlan Circle  
Richmond, Virginia 23220

Fr. Brown's letter piqued our curiosity, so we contacted him for further explanation. He replied: "All I seek is clarification. I have no hidden agenda! I have been in correspondence with the Fund for some time, but their various responses to my simple

question have been less than satisfactory, and have left me with an unsettled and uncertain feeling. Of course, they have told me that, despite their open invitation for suggestions in relation to their highly advertised 'Stewardship of Abundance' program, there's nothing at all for me to worry about. That misses my point, which seems—at least to me, and to a number of others with whom I've shared my question—both unfortunate and frustrating. It approaches 'stonewalling'! (I grew up in Manassas, Virginia!)"

## "WOMEN'S PANEL CAN'T ASSIST"

How tiring to see one more task force, forcing tolerance and inclusion (is this not a joke?) of [an innovation] that the Christian faith has excluded for 2,000 years (TCC, November/December 2002)...

This [is based in a] cultural revolution [that asserts] rights that don't exist...

The three dioceses who exclude women from the priesthood... may be in a minority, but clearly they understand Christ's warning [about] the narrow gate. To please feminists, gays and liberals, as ECUSA is doing, is another gospel. I and my household will follow Christ and not a womanmade phoney religion that condemns, not saves. May their eyes be opened before it is too late...

Bonnie Dougherty  
P.O. Box 368  
Southern Pines, North Carolina 28388

## CONTINUING CHURCH UNITY

...I hope you collect enough to keep the CHALLENGE going, as it is a very useful magazine in the confused Anglican scene.

My own view, as a member of [the Anglican Church in America], is that none of the Continuum will survive for long unless the alphabet-soup mixture can be brought into a single body, capable of attracting people from pagan society around us. As [the late] Bishop [Mark] Holliday said a long time ago, "You probably have all the Episcopalians you are likely to get."

At St. Louis [in 1977], I really felt a viable Anglican body would be forthcoming. The break-up into little jurisdictions



The new youth minister is trying hard to be "one of the gang."  
Cartoon courtesy of Christian Observer

based on little guys wanting to be bishops more or less did in the fervor and unity expressed in St. Louis.

Fr. Kent Haley  
6732 Amy Court NE  
Keizer, OR 97303

## TCC "CAN'T BE LOST"

...*THE CHRISTIAN CHALLENGE* just can't be lost. It is...too important for Anglicanism to be able to read complete reporting both on ECUSA and the Continuum, not to mention the world scene.

Marilyn Ruzicka  
marilynr@capital.net

You tell it as it is. I used to receive six church magazines. Your great and unique periodical is the *only* one I receive [now]...

Wayne S. Ramsden  
New Haven, Connecticut

...We appreciate most especially your kind gesture in sending us your very popular magazine, *THE CHRISTIAN CHALLENGE*...

The Rev. Samson Anwasia  
Administrative Assistant to  
The Rt. Rev. N.D. Okoh,  
Bishop of Asaba, Nigeria

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Small Anglican church in Athens, Texas looking for spiritual leader for vacant clergy position. The position is part-time or full-time for a growth-oriented and diverse congregation.

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The Fellowship of Concerned Churchmen announces the new edition of the *Directory of Traditional Anglican & Episcopal Parishes*. The FCC Directory is the most comprehensive reference guide of its kind. Richly illustrated, it lists more than 1,000 parishes in the U.S., Canada and worldwide, including those affiliated with all Continuing Church jurisdictions. Information includes parish location, service times, and clergy.

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## NEW! HISTORIC 1977 ST. LOUIS CONGRESS TAPES NOW AVAILABLE

For the first time, the Fellowship of Concerned Churchmen is offering tape recordings of the major addresses presented at the 1977 Congress of St. Louis. Included are landmark addresses by such visionaries as Perry Laukhuff, Dotty Faber, Louis Traycik, Bishops Hayden and Chambers, Bishop-elect Mote, and Frs. Clendenen, Rutler, Simeox and Parker... plus comments on the adoption of the Affirmation of St. Louis.

The 4-hour tapes were recently discovered among the papers of the late Russell B. Joseph, and are of good audio quality.

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# Signposts

## His Crucifixion

*"What shall I do, then, with Jesus who is called Christ?" Pilate asked. They all answered, "Crucify him!" "Why? What crime has he committed?" asked Pilate. But they shouted all the louder, "Crucify him!" - Matthew 27:22-23*

IN 75 B.C., FEELINGS RAN SO HIGH against Emperor Julius Caesar in Rome that he thought it best to leave the city.

He sailed for the Aegean island of Rhodes, but *en route* pirates attacked his ship and Caesar was captured. They took Caesar to the uninhabited Greek island of Farmako off the Turkish coast and held him hostage. For 40 days the 25-year-old Caesar waited for his staff to return with the ransom the pirates demanded—12,000 gold pieces.

During his imprisonment Caesar's anger burned. He jokingly told the pirates on several occasions that he would someday capture and crucify them to a man. The kidnapers were greatly amused, but after the ransom was paid and Caesar was freed, the first thing he did was raise a naval fleet and pursue the pirates. They were captured and crucified...to a man!

This was the Romans' attitude toward crucifixion. It was to be reserved for the worst of criminals, a means of showing extreme contempt for the condemned. The suffering and humiliation of a Roman crucifixion was unequalled.

Christ's crucifixion was the worst kind of death. Slow, painful and torturous. But He did it because He loves you.

Today in prayer, spend some quiet moments reflecting on the Lord's death on Calvary and give thanks to Him for His love for you.

*"Crucifixion was a death worthy to have been invented by devils. The pain which it involved was immeasurable." - Charles H. Spurgeon*

*God's Word: "For the third time he spoke to them: 'Why? What crime has this man committed? I have found in him no grounds for the death penalty. Therefore I will have him punished and then release him.' But with loud shouts they insistently demanded that he be crucified, and their shouts prevailed." - Luke 23:22-24*  
Peter Kennedy

*WEIRD, continued from page 6*

**THE GHOST OF MISBEHAVING BISHOPS PAST:** Further complicating matters is the sudden reappearance of another careening British bishop.

"After a prolonged period of welcome silence," wrote *New Directions*, "the former Bishop of Durham, David Jenkins, has come back to haunt the Church of England." In light of this, the magazine observed that the recent warning from the somewhat eccentric former Bishop of Birmingham, Hugh Montefiore, about the "dangerous activities of the undead" could not have been more timely.

"Jenkins, you will recall, could be relied upon to preface most major Christian festivals with outrageous statements calling into question central tenets of the faith," said the commentary. "This resulted in maximum publicity for him and equal amounts of aggravation for front-line clergy (which Jenkins had never been) mopping up the results at parish level..."

"During his time in office, it is said, the House of Bishops was paralyzed by indecision on any issue of significance until the 'Great Mind' had given them a steer," said *New Directions*. "In General Synod, as in the women priests debate, he was not afraid to hector with rank emotionalism, and in his diocese any questioning of his policy was likely to be met with petulance and a short fuse. It is almost superfluous to add that his contempt for and exclusion of orthodox priests from senior office, wherever possible, was a hallmark of the regime.

"So what does the great doctor have to tell us in his latest memoirs...appropriately titled *A Cuckoo in the Nest*? Is it a sober reflection on his time in office? Penitence for mistakes made? An attempt to make peace with those whose ministries he afflicted or made so much more difficult? A vision of the holy life long unencumbered by high office?

"Naturally not," the commentary said. "The man who lived high on the...hog as a Prince of the Church pauses briefly and angrily on his way to eternity for one, we hope, final rant at the poor bloody infantry, the clergy and people of the Church of England.

"The [C of E], claims the good doctor, almost drove him atheism! The sad fact is that it is unlikely any of us would have noticed." ■

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# News Of The Weird

**A LITURGICAL DANCE TO REMEMBER:** A fascinating and rather instructive incident occurred in January at Grace Cathedral, San Francisco—home (among other things) to the United Religions' Bishop William Swing and a recent parish dispute over "religious" drug use. A Roman Catholic weblog reports that a nude woman arose during a cathedral service to do "an impromptu interpretive dance at the Offertory" around the high altar. As this was in San Francisco, which is also home to the "famous liturgy-experimenting St. Gregory of Nyssa parish," the site said, most cathedral worshippers thought the naked woman's performance was a new part of the liturgy. "until ushers with bedsheets moved in to escort her to the nearest psych ward."

**DEFINITELY THE RIGHT THING TO DO:** *The Church of England Newspaper* somehow seemed to keep a straight face when it noted last November that the venue for an ecclesiastical court was being switched from one York church to another, so that lawyers and other court participants would not suffer from cold conditions. "Sending lawyers to a warmer place? Egad, joke set-ups don't get any better than this," quipped one observer—the Rev. Charles Nalls, director of the Canon Law Institute!

**WHAT DO YOU DO WHEN YOU'RE NO LONGER FIRST LADY?** If you're the 60-year-old former first lady of Ohio, Dagmar Celeste, you are "ordained" as a Roman Catholic priest at the hands of an unrecognized Argentine bishop aboard a ship on the Danube River(?). That's what Celeste did last June, along with six German and Austrian women. The women were excommunicated a mere three weeks later, after they refused to renounce their claims to be priests. But Celeste could argue that it wasn't *she* who was excommunicated, but "Angela White"—the pseudonym she (inexplicably) used during her ordination.

**BISHOPS BEHAVING BADLY:** *Church of England Newspaper* writer Andrew Carey said last fall that there should be "a club or society for those bishops in the Anglican Communion who every now and then go off the theological rails and lurch uncontrollably—in the face of common sense and with a spectacular lack of irony—to an undignified end." We suppose he was referring to the Pikes, Holloways, Spongs, Inghams and Bennisons of the world. As we see it, though, so many more prelates seem in some way aligned—affirmatively or passively—with these episcopal delinquents nowadays that we were amazed that our colleague didn't conclude that the club he describes already exists, one that has already termed itself "dysfunctional." It's called the Episcopal House of Bishops.

**NO SURPRISE:** Speaking of which, Pennsylvania's Bishop Charles Bennison is on a roll—a steamroll, actually—having won the first round in his court bid for the property of St. James the Less, Philadelphia. His campaign to annihilate traditionalists from his diocese thus continues apace, and seems to fit nicely

with his brand of theology. In his dispute with Fr. David Moyer of Good Shepherd, Rosemont, he has refused to affirm several basic Christian beliefs.

So it may come as no surprise that Bennison was ordained despite the fact that he flunked examinations testing his knowledge of the Scriptures.

That was the claim recently made by a priest who had been an examining chaplain in Western Michigan at the time (in the 1960s) when Bennison was pursuing ordination—and Bennison's father, also named Charles, was the diocesan bishop.

In a letter to *The Living Church*, the Rev. H. Stewart Ross, a retired priest now in the Diocese of Olympia, said that the examining chaplains found that young Bennison was "not prepared" on the Holy Scriptures and agreed that he should be re-examined at the next session.

"We told Bennison Sr. that [his son] was Biblically unfit...for the ordained ministry. He looked saddened and disappointed but agreed with our evaluation," Ross told online church journalist David Virtue.

The next day, however, Bennison Sr. reportedly ordered the examining chaplains to accept his son, claiming he "knows more about the Bible than any of you!"

The chaplains reluctantly agreed to "obey" the order, a deliberate action which Ross said shifted moral responsibility for passing that candidate to the bishop.

Ross said he wrote the letter because he was "appalled" by Bennison's treatment of Fr. Moyer. "I simply felt that this guy is awful big for his britches."

**INTERESTING "RESEARCH":** The Scottish Episcopal Church's ultra-liberal former primate, Richard Holloway, meanwhile, recently went to a club in Scotland to do "research" on lap-dancing.

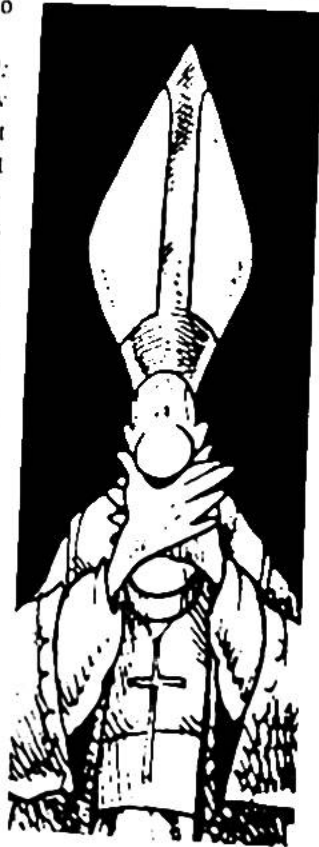
It was just the latest from the far-out prelate, who has made a radical swing away from his original Anglo-Catholicism. By the end of his active ministry he was (*inter alia*) soft-pedaling casual sex, homosexuality, and drug use—and doubting whether he was a Christian.

Holloway, 67, claimed he was not stimulated but rather embarrassed by the female lap dancer who straddled him in a G-string. However, he said he would not advocate putting such clubs out of business. "The world is full of sad men who need to solace their loneliness somewhere," the *Sunday Herald* quoted him as saying.

His "research" was completed shortly before he came to speak February 24-25 at Christ Episcopal Church in Charlotte, North Carolina, apparently without comment from the local bishop. The parish last year hosted United Religions founder, Bishop William Swing of California.

Earlier, Holloway proffered some important if confusing advice to both Roman Catholics and Anglicans. Apparently operating on the idea that one can only push one big innovation at a time, Holloway said that Catholics should ordain *celibate* women, but that Anglicans (who already have women priests in various places) should have male and female priests who can have sex with same-gender partners if they wish. Got that?

He capped his comments by lauding new Archbishop of Canterbury Rowan Williams, a plaudit one can wonder if Williams welcomed.



Continued on Page 5

# From Denver To Dallas, And Beyond A Retrospective

**TCC revisits the consecration of the Continuing Church's first four bishops 25 years ago, and causes of subsequent division in the movement, including from the viewpoint of the last of the four original prelates still in full-time ministry, Archbishop Robert S. Morse.**

*By The Editor*

A QUARTER CENTURY AGO, on January 28, an event which several Episcopal bishops predicted could never occur nevertheless took place: the consecration of four bishops for the post-1976 Continuing Anglican Church.

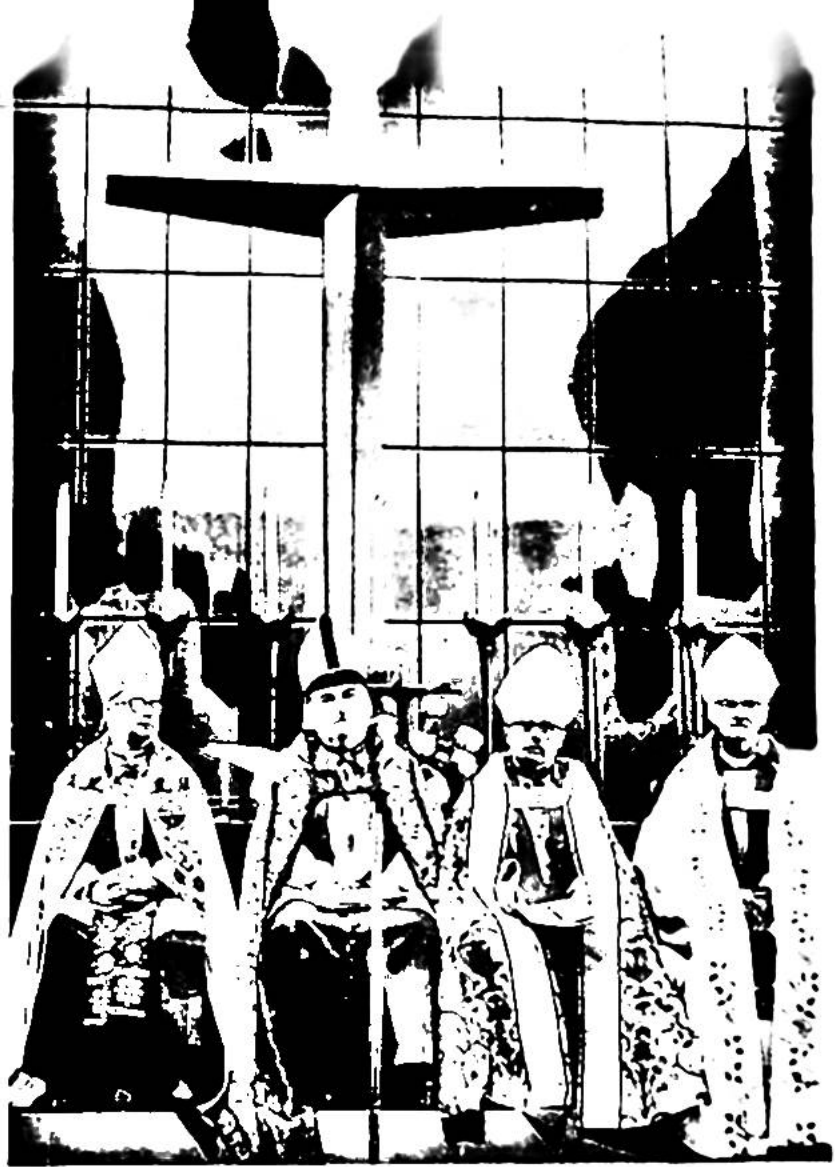
Held in Denver, the service was the second big event staged by Continuers after decisions by the U.S. Episcopal Church (ECUSA) and Anglican Church of Canada to breach apostolic order by admitting women priests and bishops, and by ECUSA to impose a new prayer book departing from the traditional (Cranmerian) model. Four months earlier, the movement to continue orthodox Anglicanism outside those two churches had been launched by some 1,800 persons at the St. Louis Church Congress (reviewed in recent issues of TCC).

Now, on a raw winter day in Denver, four bishops were consecrated before a congregation of 1,300 at Augustana Lutheran Church, with the Rev. George Rutler preaching, and the retired Episcopal Bishop of Springfield (IL), Albert A. Chambers, serving as chief consecrator.

Chambers was assisted by the Rt. Rev. Francisco J. Pagtakhan de Jesus, Bishop Secretary for Missions and Ecumenical Affairs of the Philippine Independent Catholic Church (PICC), and former Bishop of Oriental and Occidental Negros Island. Bishop Pagtakhan represented the Supreme Council of Bishops of the Philippine Independent Church, a body with Anglican orders regarded as a sister church of the Anglican Communion.

One of the four priests elected as bishop by newly-formed dioceses was the Ven. C. Dale David Doren, Archdeacon of Taejon, Korea, and former rector of St. Paul's Episcopal Church, Mt. Lebanon, Pittsburgh, Pennsylvania. He was to become the first bishop of the Anglican Diocese of the Midwest.

Doren, who had just returned from Korea, brought with him gifts from the Taejon clergy: two bishop's rings, and a pectoral cross inscribed with his Korean name and the English words, "Bishop Dale David Doren." He also brought a bishop's miter presented to him by then-Taejon Anglican Bishop Mark Pae, and a letter from Pae, stating that, though he could not be at the Denver service, it was his intention that Fr. Doren be made a



**THE THEN-NEW BISHOPS** at their January 1978 consecration: From left, Bishops Watterson, Morse, Mote and Doren.

bishop in the Anglican Communion, and that he was consenting to his consecration.

On that basis, Chambers and Pagtakhan proceeded with the consecration of Doren, and then invited him to help consecrate the other three bishops-elect.

Elevated to the episcopate for what was then the non-geographical Diocese of the Holy Trinity was the Rev. Canon James O. Mote, rector of St. Mary's, Denver, the first parish to leave ECUSA after the turning point 1976 General Convention.

Made a bishop for the Diocese of the Southeast was the Rev. Peter Francis Watterson, rector of the Church of the Holy Spirit, West Palm Beach, Florida, which had seceded from ECUSA three months earlier.

Consecrated for what was then the non-geographical Diocese of Christ the King (DCK) was the Rev. Robert Sherwood Morse, rector of St. Peter's, Oakland, California, which had left ECUSA in February 1977.

**WHEN THE FOUR** new bishops were seated on chairs before the altar, the congregation burst into wild applause.

This was followed by a surprise presentation by Bishop Pagtakhan. The prelate read a statement from PICC's Supreme Council of Bishops, awarding Bishop Chambers "and his group" the Bishop Aglipay Cross, because of their "Christian courage to maintain the essence and precepts of the Catholic Faith," and for establishing "a continuing Holy Catholic and Apostolic Church." The Supreme Council had awarded the cross named for Gregorio



Aglipay, the PICC's first Supreme Bishop, to only one other person: former Archbishop of Canterbury Michael Ramsey.

Following humble and tearful words of acceptance from Bishop Chambers, the church again filled with applause that continued for a time before the celebration of the Holy Eucharist could begin.

At the end of the service from the 1928 Book of Common Prayer, the new successors to the Apostles moved down the aisles of the church, giving their blessing to the people, who were singing joyfully Hymn 523: "God the Omnipotent, King who ordainest. Thunder thy clarion, the lightning thy sword: Show forth thy pity on high where thou reignest; Give to us peace in our time. O Lord."

THE FOUR MEN who became bishops on that remarkable day were, of course, part of what was supposed to be the one Continuing Church, temporarily named the Anglican Church in North America. It was dedicated to upholding that from which ECUSA had departed: the faith and order of the Catholic Church in the Anglican expression. Continuers believed they had to leave ECUSA or the Anglican Church of Canada in order to remain within the Universal Church.

It was a controversial move which, however, has proved discerning. In the 25 years since, many of those who remained in ECUSA to fight for reform also have concluded that some type of institutional separation from that body is necessary for continued orthodox life; hence calls in recent years for a new province of the Communion in North America.

And after 20 years of ostracizing Continuers, bishops at the 1998 Lambeth Conference called for dialogue and reconciliation with them.

But in 1978, pressure over the Denver consecrations from then-Archbishop of Canterbury Donald Coggan and others was so great that it made one would-be consecrating prelate, former Puerto Rico Bishop Charles Boynton, too ill to participate, and caused Pae to later deny sending the letter of consent (which had, however, been photographically reproduced in the *CHALLENGE*). Chambers and the PICC were subsequently censured by the Episcopal House of Bishops, and Boynton resigned from the House, signing on to serve the Continuing Church some years later.

AMID THE JOY of that January day in 1978, which followed upon the equally-heady St. Louis Congress, moreover, there was little-noticed but significant tactical warning to Continuers.

In considering the sources of divisions which have dogged salient parts of the Continuing Church since 1978, this magazine often has cited the very fact that four dedicated and well-intentioned—but new—bishops had to be consecrated to lead it.

Though Bishop Chambers clearly played an invaluable role at the start of the movement, he returned to retirement shortly thereafter, and no other experienced orthodox bishop from ECUSA (or elsewhere) was willing to stay on the scene to help guide these exiled clergy and laity in raising up a new church structure in which to be the old Church. They were anxious to guard against the theological breakdown ECUSA had suffered—and which they correctly anticipated would affect other basic doctrines, as it has ECUSA's homosexuality policy, for example.

It would, moreover, be some 20 years before foreign Anglican bishops would fully awake to ECUSA's doctrinally degraded state, and a few of them would provide the oversight seen to-day in the case of the Anglican Mission in America (AMiA).  
aside: Continuers found it an interesting bit of *déjà vu* when AMiA, for which bishops were first consecrated in Singapore in 2000, held its second set of anomalous consecrations in Denver in 2001!)

The Continuing Church was thus compelled to raise ops from among priests of the movement, consequently each of those men in the unenviable position of having how to be a bishop in an ecclesiastical setting that under construction.

## Dust-Up In Dallas

This difficulty was to be keenly felt later in the year, tinners gathered at an October Constitutional Asser in Dallas.

In retrospect, it is apparent that the attempt to formally tute the movement came too soon. Though U.S. and Continuers agreed in the faith, they were trying to co bi-national body in which some members did not yet know other well, in which trust relationships had not yet fully oped. Sensitivities also remained high among this bruised of ecclesiastical refugees, a situation ripe for misundersta over-reaction, and impatience (complicated by a certain of individual willfulness!). If the Continuum had operated sionally for a few years under an older set of Episcopal car meanwhile allowing members to heal and grow together as ily, we suspect that the spiritual underworld—which by seemed determined to nip this traditionalist effort in the bu would have found far less fragility to exploit.

In the event, however, the Dallas Constitutional A had a tumultuous beginning, which—though the meeting in visible unity—seemingly set the stage for a chain reaction fragmentation which followed.

Pre-meeting rumors were rife about what was shaping up at least superficially—to be a struggle between high and lk churchmanship. Fears were (essentially) that the new church body would either under- or over-endow the bishops with thory, and (one way or the other) create a structure that lac the safeguards, or checks and balances, needed to preclude repeat of the ECUSA experience.

Though a Catholic structure was envisioned by the majority draft constitution and canons, the Dioceses of Christ the King and Southeastern U.S., led by Bishops Morse and Watterson, walked out of the Assembly on its first evening to protest what they saw as plans for a more congregational church.

Reconciliation efforts, and the Assembly's agreement to certain demands of the objectors, brought them back the next day, after which a spirit of patience and cooperation steadily returned; a broad agreement earlier masked by suspicion also began to emerge.

There were moments of further controversy when the Synod debated, and finally approved, the adoption of the name Anglican Catholic Church (ACC), instead of retaining the appellation Anglican Church in North America.

When the Synod ended, however, it had overwhelmingly adopted a constitution, parts of which had been debated and approved, and parts of which were adopted as provisional, pending a 1979 General Synod, when canons also would be considered. In the view of most, the constitution produced a Catholic structure, which would have seven dioceses, if all ratified the document.

While the Anglican Catholic Church came into legal being in early May 1979, with four dioceses having ratified the constitution, it had become clear, however, that Morse and Watterson and their flocks were still dissatisfied with the constitution and were pulling away from their ACC brethren. Further efforts to reconcile the factions failed, causing further realignment of some parishes across jurisdictional lines.

In 1979, two separate provincial synods were held for the Continuing Church.



THE RT. REV. ALBERT CHAMBERS (above), the late former Episcopal Bishop of Springfield, was the chief consecrator of the four Continuing Church bishops; at right, Bishops Chambers and Pagtakhan bless the bishops' pectoral crosses and rings before the service.



Watterson and his jurisdiction, however, were not long on the scene, leaving the DCK to stand alone.

## Pain And Perseverance

This was the first of the fractures that were to punctuate especially the early years of the Continuum, though the latter is also marked by stories of perseverance.

Not long after the Dallas meeting, Watterson decamped to the Roman Catholic Church; he died a few years ago as a priest of that fold. Morse, however, still leads what is now the Anglican Province of Christ the King (APCK). Doren left the ACC a few years after its formation to lead a new body, the low church United Episcopal Church of North America; Doren retired long ago, and about 20 UECNA parishes remain (according to the group's website). Mote, however, has served in the ACC since its inception; he is now retired as bishop of the Diocese of the Holy Trinity (though he still functions episcopally, as needed).

Bishop Pagtakhan reappeared at one point to form an "umbrella" jurisdiction to try to reunite the movement, but merely created a new division in it.

Remarkably, though, the Continuum seemed to surge forward even in its most troubled first years, building on a lot of hard work and sacrifice at the grassroots. By early 1979, nearly 200 congregations in the U.S. and Canada were listed as part of the Continuing Church movement. Most belonged to the ACC, which by 1980 included several more bishops, and eight dioceses or missionary dioceses. By 1982, Continuing congregations numbered some 250, with 23 bishops and some 15,000 members in the U.S. and Canada.

A quarter century on, the Continuum has taken limited root across North America, while spreading in greater numbers and with far fewer divisions to various parts of the world. The Traditional Anglican Communion (TAC), the largest global Continuing Church fellowship, has ten provinces or branches with a total membership of more than 120,000, based on data provided by a TAC spokeswoman and recent *TCC* reports.

Though it is fair to say that Continuists remain at the task of "rebuilding the House of God," the number of Continuing An-

glicans who now have their own parish homes and even full-time clergy also has grown markedly over the years.

The last 20 years have seen further realignment in the U.S. Continuum, of course, though not always for negative reasons: occasionally it reflected some consolidation in the movement.

## The Continuing Church Today

**TODAY**—while observers often get caught up in trying to enumerate the many groups claiming to be Continuing Anglican—the bodies which account for the *bulk* of the American movement are actually few in number. It is important to recall, too, that a few bodies predated the post-1976 wave, and some were formed after it.

In the U.S. now, three leading bodies remain which have proximate links to the St. Louis movement—the Anglican Catholic Church, the Anglican Province of Christ the King, and the Anglican Church in America (ACA, which took in part of the ACC when it was formed in 1991). (With agreement all 'round, Canadians organized separately as the Anglican Catholic Church of Canada early in the movement, and are not included in this survey.)

These "core" bodies, which together encompass nearly 20,000 baptized members, remain divided for a number of reasons basically unrelated to theological belief—polity or churchmanship differences, perhaps, or (more likely) simply history—past clashes arising from a particular alchemy of circumstances, personalities, and incidents which cannot be easily reconciled or overcome.

Most noteworthy today among groups which "spun off" from this core group is the Anglican Province of America (APA), formed c. 1995 but rooted in a body launched in 1968, the American Episcopal Church; in 1991 the AEC also had joined in forming the ACA, a part of the TAC. The APA has over 3,500 U.S. members, according to its Presiding Bishop, Walter Grundorf.

A separate movement originating in the Episcopal Synod of America (now Forward in Faith-North America) produced the Episcopal Missionary Church about a decade ago, after the Church of England approved women priests. EMC's Presiding Bishop, William Millsaps, cites 2,500 as a "conservative" estimate of his flock's size.

Beyond that, an uncertain number of other, smaller Continuing jurisdictions have been set up, often for reasons other than disagreement within the movement's mainstream (e.g., personal ambition, personality clashes, or an inability to meet the clerical standards of the key bodies). Extrapolating from our last survey of the Continuum (in 1997), these bodies, added together, may have a total following of about 5,000.

**THUS, CONTINUING CHURCH MEMBERS** appear to number about 30,000 in the U.S. and around 150,000 internationally, counting the TAC constituency plus the overseas work of other Continuing bodies, including the ACC and APA.

(This does not include a probably-greater number of other faithful "extramural" Anglicans in four other non-Continuing bodies—the Reformed Episcopal Church (REC), the Free Church of England, the Church of England in South Africa, or the Charismatic Episcopal Church, which, despite its name, actually sees itself as generically "Catholic" body. It also does not include what one leading researcher found to be *millions* of other persons in the world who identify themselves as Anglicans but who are unchurched/inactive—a troubling sign for the "Canterbury Communion" and rich potential harvest for external Anglicanism. The findings come from David Barrett, author and co-author of the *World Christian Encyclopedia* and *World Christian Trends*.)

Still, the mainstream Continuum's endurance and growth cannot moot the obvious and urgent need to unify its witness. While some outside observers seem to disapprove of "separated" Anglicans merely because they are outside the "club," others understandably retain a dim view of the Continuing Church because of its American divisions. Mercifully, new and hopeful efforts are underway to end them.

But of course, today's critics also have the advantage of hindsight about an initiative which—it should be recalled—was apparently without precedent within Anglicanism.

Criticisms of orthodox believers who remained in ECUSA to fight for reform might well be seen in a similar context. A quarter century on, ECUSA's faithful are divided into several internal groups, and there has been no reform in ECUSA.

But what orthodox Anglicans in and out of that body have in common is the fact that the U.S. and Canadian Churches were among the first in the Anglican Communion to abandon apostolic order. Conscientious believers were left to respond—to stay or go elsewhere—according to their best lights. In the familiar phrase, who knew?

### One Bishop's View

But that's how we see the last quarter century of history for orthodox American Anglicans. And it seems that Archbishop Robert S. Morse—the last of the four Denver bishops still in full-time ministry—would not disagree with much of it. The long-time leader of the APCK had some things to add, though, when we talked to him about the roots of division in the Continuum.

The tall, imposing prelate generously spoke with us at length at a landmark APCK venue, the Parish of Christ the King in Washington's Georgetown section. The former African Methodist Episcopal church building was once a part of the Underground Railroad that helped smuggle black slaves to freedom.

Morse leads a body which (like much of the Continuum) has grown from meager beginnings—one or two church buildings and congregations and clergy numbering about half a dozen each.

Today, the APCK has over 70 congregations and more than 100 clergy, including four bishops and two well known ECUSA refugees, Frs. Samuel Edwards of Accokeek fame and Charles Nalls, director of the Canon Law Institute and vicar of the 125-member Georgetown parish. Indeed, the APCK now appears to be the largest U.S. Continuing body: our estimate—based on the number of parishes—would be 7,000-8,000 members (though official figures are higher).

The APCK also operates the movement's only full-fledged seminary—St. Joseph of Arimathea Anglican Theological College in Berkeley, California, which some sources say rivals Wisconsin's Nashotah House. In fact, the APCK is known—more than any other Continuing body—for refusing to cut corners on clergy training. "We must have standards," Morse says, "or we're never going to recreate an educated [clerical] leadership or recapture a cultural impact."

APCK's highly concentrated focus these past 25 years on building up and stabilizing the church—"incarnating" it, as Morse says—clearly is a policy that has borne fruit. But this internal focus is also partly due to the estrangement the APCK felt following the Dallas Assembly.

Since then, Morse has believed that "the best thing to do is that which we've been commissioned to do, and just build the body, let the Holy Spirit work, and don't compromise what you know is true." God could be trusted, he adds, to "work it all out" in His own time, internally and ecumenically.



Archbishop Robert S. Morse, in a recent photo by Mark Borchelt

For much of its history, the APCK's differing perceptions of the ACC and of itself caused it to shy away from testing the possibilities for concord with other parts of the movement (though lines of communication have been kept open with Forward in Faith organizations, especially that in England). It was a loner strategy that sometimes has been scored in the wider Continuum, as has what some say is Morse's more authoritarian style.

So on this day in Georgetown, we were eager to give Archbishop Morse a chance to opine on the reasons for Continuing Church disunity, how APCK's vision differed from the direction the Continuum took in the wake of the Dallas meeting, and the solitary path APCK seems to have followed. Yet this rare interview with Morse is one of several signs of a significant move away from that path, on which more later in the article.

**ARCHBISHOP MORSE PRAISED** Bishop Chambers for passing on apostolic orders to the Continuum at a time when there was reason to believe that ECUSA hierarchs hoped to "snuff us out by shutting us off from ordinations and confirmations."

Morse agrees that the inability to attract seasoned episcopal leadership was a "tragedy" for Continuers. He adds, too, that none of the four clerics consecrated in January '78 had "any idea of the enormity of the possible response...of the [people's] hunger for the Church to reassert itself again..." These new prelates had a tiger by the tail, and no experience in taming it.

He confirms that conflict in the Continuum's mainstream is not really a matter of "theological positions," or even one of "personalities," though Morse did say at one point that the dispute lies mainly among Continuing leaders rather than among clergy or laity.

Indeed, despite wide agreement on the 1977 *Affirmation of St. Louis*, he believes divisions were foreshadowed by differing visions of the Church and of what the Continuum should be which became evident among the four original bishops, and at the Dallas Assembly.

He believes, for example, that there were at Dallas both those who saw the Continuum as one part of the Catholic Church, and those who saw it as the one, true Church.

"Romantic ideas of what the Church had been" also vied with a simpler, more recent vision when it came to the church's governing principles, he contends.

"There was a very strong movement at Dallas," he adds, "to usurp the control of bishops concerning both laity and clergy." The question was "who was in charge of the church, the bishops, or was it more of a Protestant body?"

The ACC appears to have come out of the Assembly on a heavily Catholic path. But it seems Morse remained unconvinced about that at the time, asserting that distinctions remained between the APCK and ACC (and by implication other bodies which would become salient parts of the movement). While some longtime Continuists might suspect that they center on the issue of episcopal authority, his focus in speaking to us was on another point.

The APCK had "no desire to recreate the Episcopal Church in some sort of [dwarfed] form," keeping "both the Protestants and Catholics in the same church," Morse says. The Catholic-Protestant comprehension extant in Anglicanism since the Elizabethan Settlement is, he believes, a compromise that is ultimately unworkable, and has been and will be the source of division among Anglicans.

He argues that this Anglo-Catholic/Protestant divergence contributed to the theological breakdown of ECUSA, and has been evident (for instance) in various jurisdictional changes made by Continuing bishops over the years. He sees it, too, in a cycle that continues today in a couple of different forms, as successive groups of people awake to liberalism in the western church. For example, while expressing compassion for the AMiA—a more Evangelical, charismatic body still undecided on women's ordination—Morse sees it as reflecting "the natural division taking place in the Anglican world" between Catholics and Protestants.

Morse concedes that Anglican catholicity is itself reformed, since it rejected Rome's accretions and abuses and aimed to recover the faith of the undivided Church.

"I thank God for the Reformers," he says. "They returned the Church to history...Anglicanism has I think correctly analyzed and absorbed some of the truths of the Reformation," for instance, teaching that nothing outside of scripture is essential to salvation, a "very important point," he notes.

"I'm very sympathetic with the situation at the time of the Elizabethan Settlement," he adds. "The Tudors saved England from the 30 Years War, which is the most devastating thing the West has seen since before World War I. I [understand] the desire to hold these two factions together and create a national church."

At the same time, Morse sees "a very different attitude between the Catholic Church and the Reformation. They're just two different worlds."

APCK members wished to be "Catholic Anglicans," Morse says. "We were primarily committed to the Catholic position of the Church, with sacramental and incarnational theology. We...feel then as now that the merger of the Anglo-Saxon and Celtic mind has created a very rich spirituality, along with the Anglican genius of personal freedom."

## A More United Future?

We wondered, though, if that was not a statement that most at the Dallas meeting would have made as well. In fact, we could not but feel regret about the APCK's long isolation, and ponder the possibility that it was due to some sort of misunderstanding.

In particular, we wondered just how much of a concern that a Reformation mindset actually presented or presents in the Continuing Church context. Was there enough evidence of a *sectarian* rather than merely *reformed* "Protestantism" that it should have prevented the unity of the St. Louis movement back in its early days—patience and cool heads prevailing?

It was also a little hard to pin down what precise factors in other Continuing bodies would identify the problem. Sunday Morning Prayer versus the Eucharist might be a signal, but a conclusive one?

Catholic-Protestant tensions—mostly churchmanship differences—certainly have been evident in the Continuum at times, but veteran Continuists might question whether they have always proven divisive, or undercut the essential Catholic nature of their church.

Indeed, it appears to us that bodies like the ACC and ACA have carefully (if sometimes excessively!) sought to safeguard their catholicity, not only through the construction of governing documents but by deliberately adopting a higher doctrine of the Church; the TAC especially has focused in recent years on implementing important corrections to the weak authority system which has been "official" Anglicanism's downfall.

In a 1978 TCC analysis of the Dallas Assembly, an Anglo-Catholic priest, the Rev. Sterling Rayburn, made a strong case for concluding that "what gave the appearance to the casual observer of a Protestant-Catholic fight was actually a struggle between *Catholic-minded* churchmen who disagreed about the limits of episcopal authority and who were not of one mind on questions of ceremonial." The seeming disunity at Dallas "was predicated upon superficialities, for it was obvious to me, after much discussion and...listening, that all of us at Dallas had the same religion."

**HAPPILY**, it seems to us that Morse and his key counterparts all are taking a new look at old issues, as dated contentions and criticisms are at last starting to fade in the Continuum as a whole.

The ACA/TAC is now talking with the APA and REC, and the latter two bodies are set to merge in a few years; the APA and UECNA also are in intercommunion.

For its part, the APCK has made a cautious but unmistakable turn outward. It is a shift which may be motivated both by a history that has shown that ongoing divisions hurt the witness of all "separated" orthodox Anglicans, and a future bearing down on a prelate who, though still strong and vital, must think about handing over the reigns of leadership. Time and the Church, moreover, have moved on: what might have been true in the early part of the Continuing movement may not be so anymore.

"I'm trying to stay open...without compromising that which you know is true," Morse says.

The APCK has had some good contacts with the ACA, especially in the east; youth from both churches also have attended camp together.

Most notably, however, informal talks began not long ago between leaders of the APCK and ACC. Recently, an important, symbolic step forward was taken when ACC's Metropolitan, Archbishop-Brother John-Charles FODC, called on all ACC clergy and laity to regularly pray for the leaders of both churches, as part of an effort to heal past damage to "our relationship with

...we may go on to explore how mutual work can assist in fulfilling our joint mission."

Finally, the ACC leader made the call, and provided specific prayers for the effort, with the 25th anniversary of the Denver consecrations in view. (See "Focus" for more on this.)

At this writing, Morse had not made a public response to the call of Archbishop-Brother John-Charles, though private communication appeared to be continuing between the leaders.

## The Bigger Picture

There are some who believe that the Continuum will, in America at least, prove in the long run to be a kind of "holding action," a means of continuing orthodox Anglicanism until there can be a wider reconvergence of the faithful by means of some other dispensation or paradigm.

There have, for example, been repeated appeals for the creation of a new or second province of the Communion in North America. Forward in Faith-UK also succeeded in getting support from the former and current Archbishops of Canterbury for the consideration of a third or "free" province for English traditionalists.

Morse is interested in such an entity, but says it is "crazy" to think that all Continuists, many of whom hold a high doctrine of communion, would join any province that, while providing a desired link to faithful Anglicans around the world, also remained in communion with ECUSA or other liberalized prov-

inces and leaders. He also reminds that the '77 Affirmation non-negotiable touchstone for much of the Continuum.

While it would be good to be part of the official Communion, he says, all questions "tearing the church apart would have to be resolved." For instance, some bishops are theologically orthodox except on women's ordination. "Those are dividing points.

In all likelihood, he suggests, the creation of a new American province of the Communion would just reshuffle things a while leaving much of the Continuum in place. "It would create another body."

**ON THE OTHER HAND**, he doubts that the best efforts either the former or present Archbishops of Canterbury will manage ultimately to mask the split underway in their fold. Morse sees the whole Anglican Communion as "breaking up" over faith and order disputes, and corporatist leaders who respond by backing revisionist bishops rather than the faithful, thereby driving away some of the Church's best clergy and laity. The resulting realignment may produce opportunities not yet in view.

A difficulty he sees right now is that "things are moving fast" on the international scene that it is often hard to respond in a timely and considered way.

To Morse, then, the present course remains to build and stabilize—and perchance to seek unity where it may be found—but above all, to remain faithful. "We're all just passing through here," he reminds, and "our first task is to pass the faith on." ■

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## SPECIAL REPORTS Continued from page 18

ment or theology or politics. "It is about relationships. It is about behavior. It is about being known as followers of Jesus by love and respect we show each other..."

However, AAC, EU, and other conservative groups declined to participate in the "national reconciliation conversation" with CTB steering committee members.

"Most of us have been in dialogue with one another in some capacity or another for years, and both sides are beyond believing that one more story or theological point or Bible verse will change the other's mind," Anderson said. "We simply disagree on many basic points of the Christian faith and discipline, and we feel that CTB is absolutely wrong to offer or encourage rites for homosexual unions, blessings and/or marriages. The points of view espoused by CTB and the AAC are not themselves reconcilable, nor are they capable of both being right or true."

"Reconciliation is the act of a penitent," Wetzel wrote. "There is nothing penitent about the stance of [CTB] or Integrity. They know what they want and they want it now, regardless of the price."

It comes down to how we will live together, and on what terms, said Anderson, who left open the possibility of talks with homosexuals after the convention.

Wetzel called on every Episcopalian to pray for all members of the "Blessing" coalition. "Only the same grace that touched [the theology committee]...can comfort and heal our homosexual brothers and sisters," he stated.

EU "has worked ceaselessly for 13 years" to see the issue of the ordination and blessing of active homosexuals "put to rest in our church. I pray this is the year," Wetzel said. ■

Sources included *Episcopal News Service*

## "Two peas in a pod."

That's how one conservative leader recently described two internationally-notorious prelates, Pennsylvania Episcopal Bishop Charles Bennisson and New Westminster (Vancouver) Bishop Michael Ingham—both of whom have taken the line that "You must follow me and my orders, because I am the bishop," regardless of any non-Christian theology they support.

Bennisson, in particular, made a spectacular showing of his theologically-challenged state when he recently declared (as you will read in this section) that Jesus was a sinner, too, effectively pulling the rug out from under Christianity's key claims, and (by the way) any need for his own office. He has since clarified his comments, though one wonders how he could have made such an error "unwittingly," as he says.

And this is the man who (as you'll also read here) recently won his court bid for the property of the seceded orthodox parish of St. James the Less, Philadelphia, as part of a wider attack on orthodoxy in his diocese. St. James, however, will remain in its church home until its appeal of the ruling is complete.

Bennisson and Ingham have managed to expose more starkly the fact that the American and Canadian provinces, and indeed, the whole Anglican Communion, stand at a precipice. Anglican leaders must say "no" to these two wayward prelates, insisted one conservative leader, in order "to protect the people being led away from Christ."

**BUT WILL THEY?** And will they enforce that "no" to the level necessary to protect the faithful?

Indeed, the will to say "no" and the ability to make it stick has always been the problem in "official" Anglicanism, which has long allowed "provincial autonomy" to hold sway over global unity. Efforts in recent years by Lambeth '98 and some Anglican primates to give the system some top-level "teeth" have had little success so far.

While that has meant that orthodoxy and its adherents have continued to be persecuted in some parts of the Communion, it has also prompted closer ties and cooperation among Anglican conservatives around the world. And—to the chagrin of some Anglican hierarchs—it has also motivated groups of conservative bishops to act on their own initiative to try to bring hope and help to oppressed believers thousands of miles away from their own provinces.

As one observer put it, bishops like Bennisson and Ingham have unintentionally served to make more visible the progress—and potential—of the realignment that is effectively underway in the Communion.

An alarmed recognition of that fact may lie behind the surprising report of the Episcopal House of Bishops' theology committee, which, as we report here, recommended against legislating for same-sex blessings. It is, however, not certain that the General Convention will agree.

Anglicanism's long history of merely "advisory" international structures and related issues like episcopal authority and "boundaries" still appear to militate heavily against those Anglican primates who will keep seeking effective ways to uphold unity and communion in the global church at May's Primates' Meeting in Brazil. (To that end, conservatives published at deadline a third major work, *True Union In The Body?*, commissioned by West Indies Archbishop Drexel Gomez. More on that in the next issue.)

Yet it now seems evident that a lack of corporate progress in the ability of top Anglican leaders to make "no" mean "no" risks an escalating non-corporate response, and a realignment

# Disquiet On The Western Front

## Special Reports/Analysis On New Westminster, Pennsylvania, And The Upcoming Episcopal General Convention

that ultimately may no longer be hidden behind a single institutional facade.

### **NewWest Feud, Global Pressure Intensify As Ingham Targets Alternate Bishop**

SEVEN OF EIGHT PARISHES opposed to the Canadian Diocese of New Westminster's approval of same-sex blessing rites have voted overwhelmingly to accept the alternative episcopal oversight offered by Yukon Bishop Terrence Buckle—and New Westminster Bishop Michael Ingham has gone "ballistic," as one writer put it.

The congregations also approved a motion offering to work with Ingham to implement the plan for the sake of peace in the diocese, but Ingham has made it clear there will be no such peace. At this writing, clergy at the seven parishes were facing possible expulsion by the ultra-liberal prelate.

The motion for alternative oversight, approved with an average 98 percent majority in each of the parishes, states that the congregations wish to remain within the Anglican Church of Canada (ACC) and Anglican Communion, but to be fully protected and supported in upholding the faithful Anglican teaching from which their diocese has departed.

To make matters worse for Ingham, the provision of alternative oversight for the conservative parishes has been backed by several foreign Anglican bishops and archbishops, in line with calls by the 1998 Lambeth Conference and the Primates' Meeting; in 2001 the primates specifically called for "sustained pastoral care" for parishes theologically "alienated" from their bishops.

Some of the same prelates were part of a "fact-finding" visit to New Westminster (Vancouver) last fall, and have since recommended that "sacramental communion...be suspended" with Ingham and his diocese if they start blessing homosexual couples.

INTERNATIONAL PRESSURE thus has been ratcheted up in recent weeks in the dispute sparked last June, when the diocesan synod and Ingham made New Westminster the first jurisdiction in the Communion to officially approve the development and use of the gay liturgies.

Since then, several priests and parishes have waited for Ingham's cue to perform them, which he has repeatedly indicated he would give at some point.



Bishop Ingham

Meanwhile, the eight dissenting parishes, collectively called the Anglican Communion in New Westminster (ACiNW), have appealed to prelates in and outside Canada for an orthodox alternate bishop authorized to function fully as such, unlike the visiting bishop offered by Ingham, who could do little more than "have a cup of tea" with the conservative parishes, ACiNW said.

Talks seeking an improbable "reconciliation" between the diocese and ACiNW—earlier urged by ACC bishops—also stalled in February, with the diocese claiming ACiNW now wanted to talk about separation, and ACiNW saying it needed more time to assess its options.

BISHOP BUCKLE then stepped forward with an offer to provide full episcopal care to the ACiNW and other interested parishes, to help keep within the ACC those who might otherwise leave it.

Buckle's offer received the support, not only of sympathetic U.S. groups (the American Anglican Council; Forward in Faith, North America; and the Anglican Mission in America), but of seven Anglican primates (provincial leaders): the Archbishops of Central Africa (Bernard Malango), Congo (D.B. Fidhle), Kenya (Benjamin Nzimbi), Rwanda (Emmanuel Kolini), South East Asia (Datuk Yong Ping Chung), Tanzania (Donald Mtetemela) and the West Indies (Drexel Gomez).

"While these primates were prepared to proceed themselves," Buckle pointed out, "they all agree that a Canadian solution is the ideal way forward." The bishop concurred, saying that the church needs to respond "in a...meaningful way to the cries of those who no

**SASKATCHEWAN BISHOP** Anthony Burton said it is "simply untrue" that the canons and ancient church tradition would not allow for Bishop Buckle to minister within New Westminster, as Bishop Ingham claims.



longer feel protected and supported in the very beliefs [upon which] the church has been built."

### *I, And Only I, Am The Bishop*

Upon receiving Buckle's offer, though, Ingham declared war against any outside episcopal interference in what he sees as his territory.

He first purported to "inhibit" Bishop Buckle from ministering in New Westminster, accusing the prelate of intending "to commit an ecclesiastical offense" and of issuing "ultimatums and threats" against him and his diocese. He threatened to proceed legally against Buckle, and against any New Westminster clergy, churchwardens or parish trustees who avail themselves of Buckle's pastoral oversight. He also urged all bishops in and out of the ACC not to interfere in his diocese.

Allowing an outside episcopal visitor, he contended, would change the way the church has operated for centuries. The fact that same-sex blessings would do the same seems to be beside the point for Ingham.

On Ash Wednesday (March 3), the conservative Bishop of Saskatchewan, Anthony Burton, circulated a letter to clergy that "absolutely tore Bishop Ingham's assertions and arguments to shreds," one writer said.

Burton noted that Buckle offered a "Canadian solution" when none was in view, and when it appeared that ACiNW would

align with the controversial Anglican Mission in America seen by the Rwandan and South East Asian primates.

Further, he termed "simply untrue" Ingham's claim that the canons and ancient church tradition leave him no room to grant Bishop Buckle to exercise ministry within New Westminster.

"As to the canons," Burton said, "Bishop Ingham's demand that Bishop Buckle permission and delegate authority in relation to these parishes...If there were later need for this arrangement a canonical framework, there are models to choose from.

"We need look no further than the Church of England as a lawful example of how parishes can be overseen by a bishop of a different theological integrity than their local bishop," said Burton, referring to the C of E's system of "procurators" for parishes opposed to women priests. He noted that Vancouver is home to a dozen or more bishops of the Anglican Communion in varying degrees of communion with the Roman Catholic Church, Rome or the Patriarchs of the East, each offering episcopal oversight to parishes."

He questioned what Ingham thought was so important to serve that it could be worth "prosecuting his own clerics, deacons, trustees, Bishop Buckle and his executive committee." Ingham's use of "brute power," he said, may lead to an irreconcilable breach in the Communion.

UNMOVED, Ingham had diocesan chancellor, Cadman, reinforce his stand in a caustic late March statement: "Bishop Terrence O. Buckle cannot...offer episcopal oversight to parishes over which he has no jurisdiction," Cadman said.

More recently, the bishop sent a letter to the seven parishes that had accepted Buckle's episcopal care, demanding parish action in each case "null and void" and demanding to know by March 31 whether the 11 clergy involved would submit to Buckle's oversight and submit to his. It was clear "wrong" answer would mean disciplinary action, though just the answer the clerics gave.

The 11 clergy who received the letter, as well as six ministers in their parishes, told Ingham that they and others "believe he has no jurisdiction or authority to initiate an innovation which lies outside church law.

"Your determination to proceed after being asked not to by any other member of the House of Bishops violates your duty as bishop and has grievously injured the church," they wrote. "The [ACC] congregations] regard your deadlines, demands, and declarations to be an attempt to bully them out of the church which they have joined and to abandon the doctrines of the church to which they adhere."

They urged the bishop to cooperate with Buckle's "sincere and selfless effort to preserve the unity of the [ACC] in the face of...your determination to proceed with the blessing of same-sex unions before the matter is considered by General Synod.

The seven primates who hailed Buckle's oversight offer saw it as a "faithful and legitimate step" in the face of New Westminster's "schismatic" and unscriptural decision on same-sex blessings. The latter, they said, had created a "pastoral emergency" in the diocese so grave that it requires "intervention from the Anglican Communion."

The same assertions were echoed in the early March report of the "fact-finding visit" to New Westminster last fall, undertaken by Archbishops Malango and Yong; Bishop Peter Njiru representing Kenyan Archbishop David Gitari; Bishop A. Fairfield of North Dakota, representing the American Anglican Council; and the Rev. Canon Bill Atwood, general secretary of the international Ekklesia organization. The delegation met with four of his aid



ST. JAMES THE LESS, Philadelphia

## Bennison Keeps Making Trouble For Orthodox—And Himself

By William Murchison

CHARLES ELLSWORTH BENNISON JR.'S view of episcopal authority—a thing perched on a silken pillow, inspiring automatic awe—might have gone down well enough in the Europe 600 years ago. Not so in the place and time where the liberal prelate is actually attempting to exercise his spiritual office.

As Lent receded and Eastertide commenced, the Lord Bishop of Pennsylvania found himself not only distracted by traditionalist resistance to his commands, but scrambling to repair self-inflicted damage to any reputation he might have enjoyed as theologian. Observed a local traditionalist, David Rawson: "Bennison is in serious trouble."

From Rawson—chancellor of Forward in Faith/North America (FIF-NA) and a lay leader at the embattled orthodox Church the Good Shepherd, Rosemont—a low view of Bennison's doings might be expected. On the other hand, the bishop's authority seemed steadily to erode.

Among recent developments:

\***DISCOVERY PROCEEDINGS** are now underway in earlier-filed lawsuit accusing Bennison of interference with the employment contract and Episcopal Church (ECUSA) pension rights of FIF-NA president and Good Shepherd rector, the Rev. David L. Moyer. John H. Lewis Jr., counsel for Fr. Moyer and Good Shepherd member, told *TCC* that the documents so far obtained from the diocese for the plaintiff's review are "extremely helpful" to his client's case and "very damaging" Bennison's case.

\***GOOD SHEPHERD REPORTS** an increase rather than decrease in communicant strength since the bishop's attempted crackdown began at Lent last year, finally leading to his purported deposition of Moyer—a widely disapproved action that (to Bennison's consternation) has not to date kept Moyer from remaining at the parish as its functioning rector.

\***DIOCESAN ATTEMPTS** to gain control of Philadelphia's Church St. James the Less, which seceded from the diocese 1999, recently scored a first-round win. But they quickly hit new wall, as a Commonwealth Court judge stayed a lower court order handing back the parish to Bennison and the diocese, pending the parish's appeal.

\***THE DIOCESE'S CHIEF THEOLOGICAL TEACHER**—namely, Bennison—had to gobble a few choice morsels of crow for an article in which he called Jesus Christ, the Second Person of the Trinity, a sinner.

No single item on the list can be construed as an irreparable reversal for the bishop. What the first three do, though, is to bring into focus a serious question: Is the game worth the candle? The game, that is, wherein Bennison, at vast cost in legal fees and personal prestige, brings two prestigious parishes to heel.

The fourth item likewise involves claims to episcopal authority, but in a less superficial way than do the bishop's demands for an official visit at Good Shepherd, and for St. James the Less' submission to his leadership.

The two parishes' disputes with Bennison rest specifically on their conviction that the bishop teaches a loosey-goosey theology at serious odds with orthodox Christianity.

The visiting leaders found the dispute sparked by Ingham and his diocese to involve a "gospel" and "salvation" issue, and thus a "matter of highest importance." The diocese's position, they said, is "a clear departure from the Scriptures and Anglican practice." It also goes against statements of major recent Anglican gatherings, including Lambeth, the '97 South to South meeting in Kuala Lumpur, ACC bishops, and the last meeting of the Anglican Consultative Council, which unanimously passed a resolution seeking to prevent unilateral actions by bishops or jurisdictions.

New Westminster's decision for same-sex blessings is thus "particularly egregious and cannot stand," the visiting bishops said.

On that basis, they recommended not only that an orthodox Canadian "flying bishop" be provided to ACiNW parishes, but that sacramental communion be suspended with Ingham and his diocese if they implement homosexual blessing rites.

"A solution rising from the Canadian House of Bishops would be the least disruptive option," the prelates said, "and would provide a model for other dioceses or provinces."

That looks unlikely, though, given the Canadian bishops' ambivalent handling of the dispute to date. And Archbishop David Crawley, who oversees British Columbia and the Yukon, is unsympathetic to ACiNW, recently insisting that Ingham could discipline the involved clergy as he saw fit.

**THE EIGHT PARISHES** which dissented from the synod's vote include some of the largest in New Westminster, and the redirection of their financial support to the national church, bypassing the diocese, has meant painful cuts in the diocesan budget. The ACiNW parishes include St. Matthias & St. Luke, Vancouver; St. Matthew's, Abbotsford; Church of the Good Shepherd; St. Andrew's, Pender Harbor; St. Simon's, North Vancouver; St. John's, Shaughnessy; Church of the Emmanuel, Richmond; and St. Martin's, North Vancouver (the parish which had not yet voted on the oversight matter). Together, the parishes encompass about a quarter of the diocese's membership, and a significant portion of its Chinese community.

Just what will happen next in this crisis, and which bishop which make the first move, was not clear at this writing.

But many would probably agree with one of NewWest's conservative members, Peter Turner of St. Simon's, that the diocese "is in serious, serious trouble." But that's what happens, he said, "when you attack something as fundamental as the sacrament of marriage."

Sources: *The Church of England Newspaper*, *Episcopal News Service*, *Virtuosity*, *Anglican Journal*, *Vancouver Sun*



The rectors of both churches—respectively, Moyer and the Rev. David L. Ousley—have at different times identified the bishop as a false teacher—liable, absent his repentance, to imperil communicants' souls. Bennison strongly supports not only the ordination of women but also the full gay rights agenda. Moreover, on at least one occasion he has asserted that the church, having "written" the Bible, enjoys the right to alter it.

The bishop's Lenten message to the diocese boldly declared that "Jesus acknowledged his own sin. He knows himself to be forgiven." Exactly where the bishop derived this startling intelligence was hard to say, the Savior's sinlessness being a cardinal point of Christian doctrine.

A corollary question was: How did Bennison imagine this latest rewrite of Scripture was going to coax traditionalists into his corner? Perhaps that did not worry him. Of significantly greater concern was the dismay his unique viewpoint excited *outside* traditionalist domains like Good Shepherd and St. James the Less.

Heeding vexed complaints on every hand, the bishop issued a statement conceding that the "brevity" of his letter "unwittingly" asserted an "isolated" passage of Scripture "over against 'the whole counsel of God.'"

"I was merely seeking," he explained, "to emphasize the importance of the forgiveness of sins in Man's understanding of Jesus' life and ministry, and should more accurately have said that 'Mark depicts Jesus as having submitted himself to baptism by John, who was "preaching a baptism of repentance for the forgiveness of sin."'" Or whatever.

If Pennsylvania Episcopalians had been expecting an apology from their bishop, they got, at best, a sort of clarification, wrapped in mild regret for stirring up unnecessary anxiety.

If nothing else, Bennison's egregious blunder exhibits, for the whole diocese to see, the dimensions of the struggle that Good Shepherd and St. James the Less have been waging for protection against episcopal lunacy.

### Hapless

The owlish-looking Bennison has proved nearly as hapless at legal strategy as at Christian theology. His year-long battle to oust Moyer from the Good Shepherd rectorship has produced at the parish a strengthening rather than a weakening of resolve, not just among clergy but also laity. Membership is up, and morale is stronger than ever, both Moyer and Rawson reported.

"I think God has really blessed us," said Moyer during Holy Week. As for Bennison, "He just continues to shoot himself in the foot.... Someone tried to destroy this church, and it wasn't destroyed. We're out of the Tomb!"

Not for a year have the two men spoken directly. The last occasion was March 1, 2002, when Bennison, via telephone, crisply directed, "David, check your fax machine." The fax was just then rolling out Bennison's decree of inhibition against Moyer. With Moyer still "recalcitrant" at the end of the inhibition period (*i.e.*, still claiming Bennison to be a false teacher and requesting that he not visit Good Shepherd), the bishop issued an order deposing him. Moyer contested the claimed canonical right to depose a priest—himself—who, far from abandoning his ministry in ECUSA, as Bennison claimed, was endeavoring to bring the church to its senses.

**MOYER'S YEAR-OLD LAWSUIT** against Bennison for interference with his contract asks for only \$50,000—peanuts by the standards of today's tort law. More significant and worrisome



Bishop Bennison

for Bennison at present, it would seem, is the "very damaging" information coming to light in documents obtained from the diocese as part of the discovery process. Attorney Lewis said that requests have been made for additional documents.

Meanwhile, Lewis has provided to Bennison's attorneys a list of persons to

be deposed as part of the litigation—a list which includes Episcopal Presiding Bishop Frank Griswold.

And with no legal solution immediately in sight, speculation grows that the diocese may seek to settle the case out of court. Any settlement, Good Shepherd spokesmen stress, would have to address the parish's longstanding request for episcopal oversight by a visiting orthodox bishop—a provision allowed by Bennison's predecessor and backed for all "alienated" groups in the church by Anglican leaders internationally. The bishop's steadfast refusal to provide any measure of outside pastoral care, absent the parish's reception of him as a regular visitor, was the hinge issue in the dispute.

**ST. JAMES THE LESS'** grievance was effectively the same as Good Shepherd's and also that of a third orthodox parish, All Saints, Wynnewood. A fourth orthodox parish, St. John's, Huntingdon, Valley, walked away from its property and joined the Anglican Mission in America rather than accede to Bennison's oversight. All Saints' for now remains in the diocese, served by a priest, the Rev. Eddie Rix, who, similar to Moyer, has continued to serve at his parish even though Bennison refused to renew his license. Rix is canonically resident in the Province of Central Africa.

News in March that St. James the Less had lost the first round in its suit to fend off diocesan takeover of its property disappointed without discouraging the parish, whose legal grounds it still considers strong. Judge Joseph O'Keefe of the Court of Common Pleas' Orphan Court division invoked a 1935 state statute that, according to the judge, entitled Bennison and his standing committee to control of the property. The parish swiftly announced notice of appeal. The appellate court's decision not to evict the rector and vestry while the appeal is pending made clear that a pro-diocese finding is hardly a given. Oral arguments in the matter commence in early June.

How much diocesan cash has been poured into the two lawsuits is a matter of speculation. Likewise how long these thus far fruitless—from a diocesan standpoint—contests are likely to continue.

Meanwhile Bishop Bennison's case of foot-in-mouth disease shows every sign of worsening. As the bishop told *National Public Radio* earlier this year: "[J]ust because there are millions of conservative Christians who rally around issues of homosexuality, that doesn't mean they're right." After all, he infamously added, Adolph Hitler had many followers as well.

He affords his critics a vast opening, and with each passing week seems by his own words and actions to make himself increasingly irrelevant.

## ECUSA Convention May Heed Advice Against Gay Rites (Then Again, It May Not)

AN EPISCOPAL HOUSE OF BISHOPS (HOB) Theology Committee has surprised conservatives and angered gay activists with a report recommending against General Convention sanction of rites to bless homosexual relationships.

The convention was widely expected to approve the development of such rites when it meets this summer in Minneapolis—the same venue where the 1976 convention approved another major change: women priests and bishops.

But the theology committee's final report, titled *The Gift of Sexuality: A Theological Perspective*, states that: "Liturgy provides cohesion for the Anglican Communion, and it is through our liturgies that we define what we most deeply believe as Christians. Because at this time we are nowhere near consensus in the church regarding the blessing of homosexual relationships, we cannot recommend authorizing the development of new rites for such blessings."

Itself unable to reach a common mind, the committee advises against trying to settle the issue through legislation at this time.

"For a season at least, we must acknowledge and live with the great pain and discomfort of our disagreements," it says.

The report was the result of an 18-month study triggered by the 73rd General Convention. It was compiled by a

EPISCOPAL PRESIDING BISHOP Frank Griswold said the theology committee report was "not at all an attempt to pre-empt the proper authority of General Convention" to decide as it sees fit on the matter of same-sex blessings.



panel of six bishops and seven academic theologians representing "diverse" viewpoints.

The document, which also considers the question of ordaining active homosexuals, likewise examines the full range of responses to the issues involved. Panelists urge respect for differing stands, which they believe should not be "church-dividing."

**THE REPORT DOES NOT GUARANTEE** that homosexual blessing rites will *not* get the convention's nod, but is the first solid sign that they *may* not.

An intense battle over the issue is still expected in Minneapolis.

At its spring meeting at the Kanuga Conference Center, the HOB received and commended the theology committee report for further study. However, the report did not lead to a "mind of the house" resolution, and the HOB said it "does not reflect in all points the view" of House members.

Notably, as well, Episcopal Presiding Bishop Frank Griswold termed the report a "contribution to the continuing conversation, and not at all an attempt to pre-empt the proper authority of the General Convention."

This was echoed by one theology committee member, New York Suffragan Bishop Catherine Roskam. "There is no pre-emptive agreement among the bishops," who may "come up with something quite different," she said.

However, the committee's recommended step back from gay

union rites is a probable indication that American bishops—many of whom would otherwise support or cave in to same-sex blessings—are feeling pressure from the wider (and largely conservative) Anglican Communion. They may not wish to risk possible action by conservative foreign Anglican prelates to suspend communion with the Episcopal Church (ECUSA) and/or expand their episcopal oversight to more U.S. "turf" than is now held by the controversial Anglican Mission in America.

Liberal ECUSA bishops also may have found rather sobering the turbulence that has followed the decision for homosexual blessings in Canada's Diocese of New Westminster. And even the pro-gay new Archbishop of Canterbury has said he would subordinate his views to Anglicanism's strongly orthodox consensus on human sexuality.

**IF THE CONVENTION DOES NOT APPROVE** same-sex blessing rites, though, it does not assure that there will not be any; it will only avoid making *de jure* what for years has been *de facto* in ECUSA. Gay blessing ceremonies have long been performed with impunity in various places throughout the church under a tacitly-accepted "local option." The theology committee itself reminded, too, that the last General Convention voted (in resolution D039) to "support" committed, non-married relationships.

## Same-Sex Rite Bid Omits Mention Of Gays

The "Claiming the Blessing" (CTB) Coalition recently released the text of a proposed resolution seeking blessing rites for homosexual couples—though it mentions nothing of the kind.

The resolution proposed by the coalition of gay activists asks this summer's Episcopal General Convention in Minneapolis to direct a church liturgical panel to prepare rites expressing "support [for] relationships of mutuality and fidelity...between those persons for whom the celebration and blessing of a marriage is not available."

"There is no mention of lesbians or gays, there is no mention of blessing...same-sex unions," said Bradley Hutt of the American Anglican Council's Washington, D.C. chapter. "Although they state marriage is not available, if they were forthright, they should have said 'marriage is not yet available,' for that is their true goal. This wordsmithing strategy is once again only to deceive, and to gain a foot in the door."

CTB's proposed resolution is as follows:

### Resolution On Rites Supporting Relationships Of Mutuality And Fidelity

*Resolved, the House of \_\_\_\_\_ concurring, that this 74th General Convention, desiring to support relationships of mutuality and fidelity which mediate the grace of God between those persons for whom the celebration and blessing of a marriage is not available, directs the Standing Commission on Liturgy and Music to prepare for study and consideration by the 75th General Convention rites for inclusion in the Book of Occasional Services by means of which the Church may express that support; and be it further*

*Resolved, that the Standing Commission on Liturgy and Music submit a report on its progress to the Executive Council no later than September 2004, and publish rites for discussion no later than September 2005. ■*

The blessings issue also could be overshadowed at convention by the potential election of an openly gay man. If Canon Gene Robinson is chosen as Bishop of New Hampshire on June 7 (within 120 days of the convention), the convention will have to decide whether to consent to his consecration.

### Cheers, Jeers

The theology committee report was welcomed by two conservative groups, the American Anglican Council (AAC) and Episcopalians United (EU).

Though it disagreed with parts of the report—such as its suggestion that blessing homosexual couples could be consistent with “creedal orthodoxy”—the AAC said “the bishops have offered measured and thoughtful recommendations intended to prevent schism in both [ECUSA] and the Anglican Communion.”

“I thank God that [ECUSA] bishops...are finally ready to acknowledge their interdependence on the mind of the Communion,” said EU Executive Director, the Rev. Todd Wetzel. “Any other action would have produced chaos in our church and certainly more schism.”

Still, AAC President, Canon David Anderson, confirmed that the gay rites issue “will be hard fought. There will be profound disappointment either way the decision on gay marriage goes, and either way there will be national and international repercussions...”

The report came in for criticism, though, from at least one “moderate” liberal Bishop, Paul Marshall of Bethlehem, Pennsylvania, who scored the idea of doing nothing on the sexuality issue. He agreed that it is impossible to settle sexuality questions now, but said this was because we live in an age that is

“just beginning to understand” them. In the interim, he said that ECUSA should seek to “respond pastorally to people who live faithfully...”

And the committee’s report was blasted by the board of the Episcopal gay group Integrity, which is part of the “Claiming the Blessing” (CTB) coalition lobbying for convention approval of same-sex rites.

In a statement signed by Integrity President, the Rev. Michael Hopkins, the Integrity board charged that there is “scant amount of theology” in the supposedly theological report.

In contrast, Hopkins said gay activists had “done our foundational theological work, using the Anglican methodology of Scripture, Tradition and Reason”; the result of that, he said, can be found at (among other venues) [www.claimingtheblessing.org](http://www.claimingtheblessing.org).

The Integrity board claimed the committee’s paper was actually a “political statement, designed, we suspect to build on the [HOB’s] fragile foundation of collegiality...In the midst of war, the preservation of the *status quo* and the maintenance of an illusion of security by legislative inaction seem to have been...irresistible [impulses].”

Integrity also scored the report’s “condescending, dismissive, clinical tone,” and said it seemed “blissfully ignorant” of the 30-year history of conversation and convention actions in ECUSA with regard to homosexual, bisexual and transgendered persons.

Taking a cue from Bishop Griswold, Integrity called ECUSA to the work of “waging reconciliation.” To that end, it said Integrity representatives and their allies would gather with conservative Episcopalians at a May 7-10 meeting in Los Angeles. Hopkins said that this meeting was not about negotiating a settle-

*Continued on Page 12*

### ECUSA Joins Challenge To Texas Sodomy Law

Episcopal Church leaders may claim that ECUSA has not “officially” approved homosexual relationships, but it has “officially” joined 20 other religious groups in a U.S. Supreme Court challenge to the constitutionality of Texas’ “homosexual conduct” or “sodomy” law.

The law criminalizes sexual acts between consenting adults of the same sex. The high court heard oral arguments March 26 in the case, and a decision was expected in a few months.

ECUSA joined an array of organizations, including conservative groups, civil rights organizations, and health professionals, in filing the *amicus curiae* (friend-of-the-court) brief on behalf of the Lambda Legal Defense and Education Fund, which represents John Lawrence and Tyron Garner.

Lawrence and Garner were arrested in Lawrence’s Houston home and jailed overnight after officers responding to a false report found the men engaged in private, consensual sex. Once convicted of violating the law, they were forced to pay fines and are now considered sex offenders in several states.

“The religious traditions of some *amici* (some of the brief’s signers) recognize the morality of consensual sexual intimacy between members of the same sex or hold that such conduct is not intrinsically immoral,” the brief concludes. “The religious traditions of other *amici* teach that same-sex sexual conduct is to be discouraged by the family and faith community. Despite these differences, the *amici* are unanimous in the belief that criminalizing the private behavior of a particular minority, as Texas’ Homosexual Conduct law does, intrudes

upon individual liberty and violates the rights of gay, lesbian, and bisexual individuals.”

Michael Adams, a spokesman for the Lambda Legal Defense Fund says *Lawrence v. Texas* is focused on the right to privacy. Jordan Lorence, senior counsel for the Alliance Defense Fund contends that gays want a court win to change the definition of marriage, as a step toward legalized homosexual marriage. Lorence asserts that the laws against sodomy, which have existed since before the country’s founding, remain relevant due to the elevated health risks from the behavior.

In arguments before the high court, Washington lawyer Paul Smith said the Texas law is discriminatory because the state does not penalize adultery or sodomy by heterosexual couples.

Harris County District Attorney Charles Rosenthal countered that the law does not violate “equal-protection” principles “because this court has never recognized a fundamental right to engage in extramarital sexual conduct.” He indicated that sodomy as part of heterosexual sex is not banned because it can support or lead to married relationships and procreation, and thus further a legitimate state interest.

According to *Episcopal New Service*, three other states besides Texas—Kansas, Missouri and Oklahoma—still have consensual sodomy laws that apply only to homosexuals. Nine states—Alabama, Florida, Idaho, Louisiana, Mississippi, North Carolina, South Carolina, Virginia and Utah—and Puerto Rico have consensual sodomy laws that apply to straight and gay adults, but are invoked almost solely against homosexuals. These laws typically carry penalties ranging from fines to ten years in prison. ■

Sources also included *WorldNetDaily*, *The Washington Times*

# ***Festivals of Faith, 2003***

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

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

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

**June 14<sup>th</sup>, Bladensburg, St. Luke's Parish**  
Fr. Heidt, Rector. Tel: 301 927-6466,  
michael\_heidt@hotmail.com

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

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

**October 18<sup>th</sup>, 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 8<sup>th</sup>, 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. Wantland, The Rt. Rev. E. MacBurney,  
The Rt. Rev'd. 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

## Enigmatic Williams Enthroned At Canterbury

To the sound of African drums and a Welsh harpist, Rowan Williams was enthroned as Archbishop of Canterbury February 27, the music reflecting his homeland and the importance of Africa within the worldwide Anglican Communion.

Only the presence of modern technology betrayed the fact that the enthronement in Canterbury Cathedral "was not occurring in another century when cathedrals and poetry dominated the life of most major cities in Europe," wrote *The Living Church*.

The two-hour service, which began with a 900-person procession, was attended by (among others) the church's full complement of bishops, Prince Charles, and Prime Minister Tony Blair. Present, too, were almost all 38 Anglican primates (provincial leaders), some of them doubtless wondering just what to expect from their 52-year-old spiritual leader, a man known for his intellect and spirituality, as well as a sometimes provocative orthodox-liberal mix of views.

The service had a strong ecumenical theme as well. Cardinal Cormac Murphy O'Connor, head of the Roman Catholic Church in England and Wales, and leaders of the Orthodox and "free church" (Protestant) communities, spoke at the enthronement. Also present were representatives of world faiths.

Outside, two groups of protesters—one demonstrating against a U.S.-led attack on Iraq (for Blair's benefit), and the other against what it sees as Williams' unorthodox views on sexual morality—competed for television coverage, and also for a good viewing spot with a much larger outdoor crowd who had missed out on one of the 2,400 coveted invitations. A sophisticated security operation prevented outdoor observers from getting too close.

Inside, a ceremony that included everything from robust Welsh hymns to dance was rich in reds, purples, blues and greens. Williams himself was resplendent in gold, while retaining what one writer termed the "Welsh wildness" about his hair and beard. He is the first Welshman to be Archbishop of Canterbury for at least 1,000 years.

**ONE OF THE HIGH POINTS** of the service occurred when the new Archbishop swore an oath on the Canterbury Gospels, a manuscript presented to St. Augustine, the first Archbishop of Canterbury, by Pope Gregory the Great in the 6th century. After taking the oath, Williams moved to the throne of St. Augustine, where he was encouraged to "open to all people the riches of the catholic faith."

After Irish Primate Robin Eames pronounced a blessing over the bowed, unmitered head of the Archbishop, Williams stood and smiled. Invited to greet their new leader, the huge congregation burst into prolonged applause.

A week before the enthronement, Williams had joined O'Connor in expressing doubts about the "moral

Now



IRELAND'S PRIMATE, the Most Rev. Robin Eames, leads prayers for new Archbishop of Canterbury Rowan Williams, who is seated on the Throne of St. Augustine. Photo: Marcus Perkins/Anglican Communion News Service

political at times, it had a mainly spiritual focus on Jesus, whom is given "the freedom to give God's own life and love" the purpose of the Church in sharing and being channels that gift; and "God's great secret, that we are all made to God's sons and daughters."

Here, Williams seemed to vaguely echo former Episcopal Presiding Bishop Edmond Browning's "no outcasts" theme, and current P.B. Frank Griswold's "my truth, your truth" ideas:

Once "God's great secret" is recognized, the Archbishop said, "we can't avoid the call to see one another differently. No one can be written off; no group, no nation, no minority can just a scapegoat to resolve our fears and uncertainties. We cannot assume that any human face we see has no divine secret disclose... We have to learn to be human alongside all sorts others, the ones whose company... we didn't choose, because Jesus is drawing us together into his place, his company."

But Williams' sermon was also peppered with statements that may have surprised some conservative critics. For example, said that the Church "must constantly [learn] from the Bible and its shared life of prayer," and "can't say and believe whatever likes"; and that "We believe in a Jesus who is truly Lord and God and not the prisoner of my current thoughts and experiences."

The church, the Archbishop urged, must be confident and courageous in proclaiming its message.

The enthronement fell on the day each year on which Anglicans commemorate 17th century Welsh poet and priest, George Herbert, whom Williams praised for the inclusive way he helped shape the Anglican understanding of the Christian faith. Herbert's *Let All the World In Every Corner Sing* was among well known hymns used in the service. Cathedral spokesperson Christopher Robinson indicated Williams made a number of personal choices for the occasion.

The cathedral community and the wider diocesan family welcomed the Archbishop and his family for the first time two separate celebrations on Sunday, March 2. Williams was which drew over

## Creating A "Buzz"

In the afterglow of the enthronement, the British press seemed to welcome a new national shepherd. *The Guardian*, for example, suggested that Dr. Williams' elevation to Canterbury "has caught the interest of the public in a way that few religious appointments of modern times can equal." This could mean that the church will recover "a more vital role...in the search for community and personal peace."

*Spectator* writer Damian Thompson agreed. "It is extraordinary how this one bold appointment has reshaped perceptions of the Church of England," he wrote. "The buzz of excitement created by Williams well outside the ranks of believers or his natural political allies lends credence to the argument (at which Catholic commentators used to scoff) that the C of E occupies a special place in the affections of the nation."

**AFTER THE ROCKY RIDE** conservative Anglicans gave him since even before his formal appointment to Canterbury, though, Williams seems to be striving in his first days as *Cantuar* to give some reassurances to traditionalists and Evangelicals, especially those who have so stringently opposed him, largely for his pro-gay views, but also because of his theological writings, which have come under critical scrutiny.

In one demonstration of his pledge to uphold church policy over his personal opinions on homosexuality, Williams and the Archbishop of York, Dr. David Hope, recently submitted a firmly-worded call to the British government for the C of E to be exempted from regulations under new laws barring discrimination on the basis of sexual orientation. They said that the regulations could make it unlawful for the church to enforce its longstanding doctrines on sexual conduct, and that bishops, for example, could be prosecuted for failing to ordain practicing homosexuals.

In his maiden speech in the House of Lords, Williams spoke in a debate on the importance of parents in the 21st century; the Archbishop has a deep interest in youth and their involvement in the church, and is pro-life.

He also recently discouraged the Prince of Wales from adopting the multi-faith title, "Defender of Faith," rather than "Defender of the Faith," when he is crowned king. Prince Charles first suggested the change in a 1994 interview as a way of recognizing greater religious pluralism in Britain.

The Prince will have been among those encouraged, though, by the signal Williams sent to traditionalists at his first Confirmation service. Charles is a devotee of the 1662 *Book of Common Prayer*, and it was the BCP's Confirmation rite that Williams used for King's School youths in Canterbury Cathedral. The 1662 book, for which Williams recently said he has a "lasting enthusiasm," is still the C of E's official liturgy, but has been largely supplanted by modern authorized rites. (By contrast, no one can imagine America's presiding bishop ever using the 1928 Prayer Book, or even Rite I from the 1979 book.)

In his first speech earlier in February to the General Synod, where he was warmly welcomed, Williams called on Evangelicals, Anglo-Catholics and liberals to unite in order for the Church of England to have an effective witness to the nation.

Aware "that not all the members have been delighted at his appointment," he seemed determined to try to win over those with reservations, and encourage everyone to work together, one report said.

Apparently trying to practice what he preaches, Williams recently

Evangelical Council, which represents the Reform and Church Society groups, which have been particularly hostile toward him.

**BUT WILLIAMS** plainly has an uphill battle with Evangelicals, who have not forgotten that he admitted ordaining an active homosexual while in Wales, or that he continued to make some liberal statements on the gay issue even after being named to succeed Archbishop George Carey.

Williams earlier rebuffed Reform's call for him to either recant his views on sex outside marriage or resign, and the Church Society called him a "false teacher."

The day before Williams' enthronement, Reform Chairman, the Rev. David Banting, said the group is encouraged that Williams would lead the C of E into a higher national profile, but warned that "the battle is on for the soul of the nation and the church."

Reform's disagreement with Williams and reactions of others in the church may point to a new climate in which "the clear meaning of God's word is openly questioned," Banting said.

Ominously, Reform, which represents some 1,000 parishes, asserted that its future rests "under God, in our own hands, not those of bishops or archbishops."

**ARCHBISHOP WILLIAMS** takes the oath on the ancient Canterbury Gospels, said to date from the time of Augustine. Photo: James Rose



As of late February, around 300 clergy were believed to have either sought reassurances from their diocesan bishops about their teaching on human sexuality, or had their church councils pass resolutions banning visiting clergy who could not affirm the Bible's teaching. Some Evangelicals also have warned that they would seek alternative oversight if they are faced with episcopal "false teachers."

Williams' enthronement sermon was criticized by the Church Society and two other conservative groups. The Evangelical Alliance wished Williams well, but worried that "he has adopted positions which, if maintained and promulgated by him as Archbishop of Canterbury, will undoubtedly undermine the [church's] unity and biblical mission."

Meanwhile, liberals try to capitalize on Williams' leanings in their direction. Recently, a new group, "Priests for Women Bishops" launched a petition drive, citing hopes for their objective under the leadership of Williams, who supports the innovation (though he has also urged consideration of a separate province for opponents). A report on women in the episcopate, expected later this year, will then be taken up by the House of Bishops and ultimately by the Synod.

Several probable tests of Williams' leadership also loom on the international stage, especially in the Canadian and American Churches, and among fellow Anglican primates, some of whom will likely want more action and less talk on rebel jurisdictions. The primates are due to meet in May in Brazil—one of the few liberal provinces in the global South.

All of which seems to say that the new Archbishop of Canterbury is going to need all of the intellect and talents he is lauded as having. He must try to manage not only his own sometimes-differing personal and "official" views, but the kind of push and pull within his flock that threatens to pull the Communion apart altogether.

"As long as we can still identify the same Jesus in each other's life," Williams assured in his sermon, "we have something to

## Williams Pans "Multi-Faith" Title For Next King



**NEW ARCHBISHOP OF CANTERBURY** Rowan Williams may be in favor of disestablishing the Church of England, but he recently discouraged the Prince of Wales (pictured) from becoming "Defender of Faith" rather than "Defender of the Faith" when he is crowned king. Prince Charles first suggested the change in a 1994 interview, as a way to recognize growing religious pluralism in Britain. But Williams, while welcoming the prince's interest in minority faiths, said

the monarch had a historic relationship with the Christian Church that would continue unless something constitutionally "radical" happened. "It wouldn't just be a matter of words," said Williams, noting that the monarch serves as the Church of England's Supreme Governor. Williams' comments will disappoint those who believe that the Church of England enjoys a privileged position which falls to reflect "multi-faith" Britain. (The Daily Telegraph)

share and to learn." But that, indeed, may be what is really at issue in the Anglican Communion today.

Sources also included *Ecumenical News International*, *The Washington Times*, *Church Times*, *The Church of England Newspaper*, *The Daily Telegraph*, *Anglican Communion News Service*, *Virtuosity*, *Zenit*

## Christianity Remains Dominant In Britain

### But C of E's Decline Sparks Resignation Calls

A just-published 2001 census shows that Britain remains an overwhelmingly Christian country, with more than 71.7 percent of the population of England and Wales—37.3 million people—indicating this as their religion.

Throughout the U.K., over 42.5 million persons described themselves as Christian on the census.

Unfortunately, only a fraction of that number are active Anglican churchgoers, and the census confirmed that Islam is the second largest faith, with 1.54 million adherents (3.1 percent) in England and Wales.

One startling discovery was that almost 400,000 people, or 0.7 percent of the population, claimed to be "Jedis," from the *Star Wars* films (apparently as a result of an Internet campaign). This was more than the number who registered their faith as Jewish, Buddhist or Sikh. Most were concentrated in university towns and cities. Brighton and Hove is the Jedi capital of the U.K., with 6,480 persons, 2.6 per cent of its population, claiming to be Jedi.

More than 4.4 million persons did not answer the religion query, and 7.7 million said they had no religion.

The highest proportion of Christians is in the North East, with more than eight out of ten people describing themselves as such, although the region has one of the lowest rates of church attendance. The most Christian district in England and Wales is St. Helens, Merseyside, where almost nine out of ten people ticked the "Christian" box.

**THE CHURCH OF ENGLAND** welcomed the figures. The Bishop of Lichfield, Keith Sutton, said that they belie "claims that England is no longer a Christian country. Clergy in my diocese baptize some 23 percent of all babies before they are one year old. The Christian faith is still relevant to many, many people."

But Sutton conceded that the statistics also "are a wake-up call to all of us in Christian leadership. While the Christian faith remains relevant to the vast majority of society, the Church is clearly no longer seen as important."

Despite the number calling themselves Christian, only about 11 percent of that number now go to church at least once a month. In England, provisional 2001 figures indicate (under a new counting system) that around 1.2 million of the some 25 million members claimed by the C of E (because it is a state church) actually attend Anglican parishes each week, on average; church-going over a typical month exceeds 1.7 million.

Sutton said this presents a challenge for the churches "to find ways of being relevant to the communities we seek to serve," so that "people will find a warm welcome in our churches and...ways of working out their faith.

"And for society—the majority of that 72 percent who don't come to church—there is a challenge to act out their faith. Christianity is a living faith, which needs to be nurtured." The bishop invited "all those who call themselves Christian but are not part of a worshiping Christian community, to have the courage to put their faith [into] action," starting by visiting a local church.



ANGLICAN PRIMATES in the procession in Canterbury Cathedral during the February 27 enthronement of Archbishop Rowan Williams. At center, in the top line, is Episcopal Presiding Bishop Frank Griswold; immediately in front of him is a theological opposite: Rwandan Archbishop Emmanuel Kolini. Photo: James Rosenthal/Anglican World

It was also announced that C of E parishes are to receive a video pack that includes the Archbishop of Canterbury's vision for the C of E, and assesses the challenges the church faces. *Restoring Hope for the Church* aims to push those churches that have yet to engage with their community out into the pubs and shops to listen to the locals.

### A Searing Reality Check

Not as measured was the response from a conservative think tank, the Social Affairs Unit, which charged that church leaders have refused to admit the extent of decline in the C of E. The Unit says the C of E has lost half of its membership since the 1930s, and that it is widely failing to provide child attendance or attract youth participation.

Parish church attendance has fallen by 41 percent, it says, claiming that the church has seen growth only in the number of its bishops and their bureaucracy.

The Unit's report on the church's "across-the-board" collapse, *Called To Account*, also claims that the Church Commissioners' central funds for parish support have fallen by three-quarters.

The Unit called on bishops to resign *en masse* to take responsibility for their failed policies, which include liberal changes.

The report's editors, Digby Anderson and Peter Mullen, appear to believe that decline has been sharpest when new modern liturgies have been published. They assert that the "liberal experiment" since the 1960s has badly failed the C of E, pointing to non-liberal bodies in Britain, such as the Pentecostal and the Orthodox Churches, which have avoided decline.

"Those responsible for leading the Church of England into failure and decline should apologize and resign," Anderson writes. "The 'policies' that have reigned during the disastrous years should be abandoned. But more urgently and in order to identify the facts and the policies and persons responsible for them, a thorough investigation is needed."

Anderson argues that the enthronement of a new Archbishop is an opportunity for a "thorough audit of the Church's parlous state." He notes that, while Dr. Rowan Williams is sympathetic to the harmful liberalism which has caused the damage, he has promised not to impose his personal preferences.

Anderson's views are echoed in the booklet's preface, authored by Mullen, the rector of St. Michael's, Cornhill, one of the City of London's largest churches. Mullen says that the C of E's decline has been "catastrophic," and that "those bishops and senior lay people in the church's government—that is those who have

inflicted their tired liberalism on the church and presided over its continuing decline—should finally take responsibility and resign."

Noteworthy is the stand of novelist Fay Weldon, who scored the C of E before it accepted women priests, but (now that it has them) began going to an Anglican Church two years ago. She now writes that the C of E seems bent on self-destruction.

"Those who run it are either, if you look at them kindly, sinking under the weight of their own empathy, or at worst, are guilty of an actual plot to bring it to its knees," she says.

She criticizes the ecumenical movement for suggesting that all faiths are equally valid. "Yet if I had been persuaded by the Islamic faith I would have joined Islam. I was not, and did not."

She also scores the rise of "militant gay clergy, male and female," adding that: "The more [the church] courts popularity, the less moral ascendancy it has."

Sources included *The Times* (London), *The Sunday Times*, *The Daily Telegraph*, *The Church of England Newspaper*

### War And The P.B. (Again)

At this writing, the now-liberated Iraqi people had made a dramatic statement to the world in the toppling of a huge statue of Saddam Hussein in Baghdad.

Though significant dangers and difficulties remained—least in providing adequate humanitarian aid and fostering a new government for a people already signaling that they will be hard to satisfy—it appeared that the war was rumbling to a rapid and successful conclusion.

But in the preceding weeks, Episcopal Presiding Bishop Frank Griswold—fresh from a furor over some remarks many viewed anti-American—continued to express opposition to the war.

In that, he continued to be joined by a number of western Anglican bishops, though Griswold seemed to have a particularly prickly way of expressing himself on the matter.

He asserted, for example, that Osama bin Laden's greatest triumph may be the polarization of America, and that the "only sense of community we have now is shared fear or anxiety."

"Anxiety and self-preoccupation have become a way of life and we are fast losing our ability to see ourselves as part of a global community," Griswold said. "Critics are dismissed as unpatriotic and nations that fail to do our bidding are ridiculed and demeaned. Our national spirit is being slowly poisoned."

He scored those who invoked God's name and blessing on acts which he contended could hardly be "a service to the global community," as some claim, because they will have a "profoundly damaging effect upon countless innocent people" and "further fuel the anger and frustration" toward the U.S. felt by "so many people around the globe."

The P.B. said he was "deeply disturbed that some Christians are animated by notions of a God of vengeance and retribution," though neither of those aims underlie the action in Iraq, and it was not



clear what group of Christians had such notions. He repeated his call for "waging reconciliation," instead of war.

**EARLIER THIS YEAR,** as reported in the last issue, Griswold sparked a significant backlash, even from former President George H.W. Bush, for saying that he would "like to be able to go somewhere in the world and not have to apologize for being from the United States." America, he said, is rightly "loathed" in other parts of the world because it is "greedy, self-interested and almost totally unconcerned about poverty, disease and suffering"—though Griswold himself more recently said that the U.S. has been "historically marked by generosity, mutual respect, and a love of freedom."

In the second wave of reactions to Griswold's comments was one in *The Weekly Standard* from Executive Editor Fred Barnes, who also happens to be an Episcopalian and a member of the conservative Falls Church in Virginia.

Barnes observed that: "Sanctimonious left-wing musings by the top bishop are a punishment we're forced to suffer as Episcopalians.

"My reaction to Bishop Griswold is pretty simple," he continued. "I'd like to be able to go somewhere in the world and not have to apologize for belonging to a church whose leader says such embarrassing things. I'd like to hear the bishop speak about saving souls through faith in Jesus Christ instead of presenting his political views as if they grow out of Christian teaching. I'd like the bishop to sound more like Billy Graham than Democratic Sen. Bob Graham, more like Fulton Sheen than Martin Sheen.

"And for now, I'd like him to pipe down about the war with Iraq," Barnes wrote. "Bishop Griswold has little to say that's not distressing to most of the [2.2] million Episcopalians in America. 'Instead of waging war, our faith calls us to wage reconciliation,' he declared. It does? With a tyrant like Saddam Hussein? This recalls the silly advice of Mahatma Ghandi to confront Hitler with civil disobedience. I'm glad David didn't try this approach against Goliath.

"Bishop Griswold's idea of waging reconciliation consists of 'the demanding and difficult challenge of loving our enemies and embracing policies of generosity of spirit that build up the global community.' Whatever that means," Barnes said, "it's not going to drive Saddam from power and liberate the 24 million Iraqi people. Loving our enemies shouldn't require surrendering to them."

Barnes noted that the P.B.'s thoughts are presented as part of the Episcopal Church's Peace and Justice ministries, but wondered where justice for the Iraqis was in his thinking. The Iraqis face "ominous possibilities" from the military conflict, Griswold stated, something which seems to forget the "the glorious possibility of freedom and democracy" before them, Barnes asserted.

In the face of a "rogue state with weapons of mass destruction and ties to terrorists," he concluded, the advice of Griswold and other religious leaders would "leave Saddam in both Iraqis and Americans



Bishop Griswold

**BUT GRISWOLD FIRED BACK** at Barnes, contending his comments "do not spring from a political ideology...but the gospel." He pointed to Jesus' words that: "'just as you did to the least of these...you did it unto me.' Concern for the being of people in other parts of the globe...is not a matter of politics but of fidelity to the message of Jesus," Griswold said.

He noted that he is often the guest of foreign bishops surrounded by poverty, hunger, disease and/or civil strife. "To their minds policies seem to take little account of their realities and in some instances are perceived as uncaring and based on our national self-interest rather than the greater good of the global community."

Religion cyber-journalist David Virtue countered that "there is no bigger philanthropic machine in the world than the USA. Referring to charitable organizations as well as government initiatives, he said "Americans not only pour money, but their time into aiding the world's downtrodden." He urged Griswold bring his "peacemaking skills to bear on his own church."

## The Pulpit-Pew Divide

Calls for prayer from religious leaders increased, and political statements from them decreased, once military action started in Iraq in March.

But opposition to the war still simmered among a considerable number of western Anglican bishops and other mainline church leaders, who remained convinced that there was not yet a solid case for such an action, and that it could have unintended and disastrous consequences of various sorts.

In fact, not since before Pearl Harbor in 1941 have American religious leaders been so stridently opposed to the outbreak of hostilities, distinguished religious historian Martin Marty, 75, said in late March.

However, things were far different in U.S. pews. A Gallup poll taken the week of March 16 found that 66 percent approved of President Bush's decision to go to war unless Saddam Hussein left Iraq within 48 hours. Only 30 percent disapproved.

## WAR BRIEFS

Our main report on reaction to the war in Iraq among Anglicans and other Christians covers only a fraction of the huge volume of reports on that subject that have crossed our desk in recent weeks. While we cannot cover them all, here are further selected items of possible interest:

**"MUSLIMS WERE INVITED TO PRAY IN ANGLICAN CHURCHES** by Church of England leaders in three British cities with large Muslim populations—Leeds, Leicester and Birmingham. On March 22, history was made when a delegation of 35 members of the Leeds Muslim Forum and the Scarborough Islamic Society laid down prayer mats and performed midday prayers in the south aisle of Ripon Cathedral, before moving to a shrine for justice and peace. There, they joined the dean of Ripon and other Christians in prayers for peace. The invitation to local Muslims was a bid to head off a rise in community tensions. This, as the leader of the U.K.'s largest Muslim organization scored the start of war against Iraq as a "black day in our history," the start of war against Iraq as a "black day in our history." Iqbal Sacranie of the Muslim Council of Britain said, "This war appears to be part of a plan to redraw the map of the Middle East and the lives of Muslims and Christians in the Middle East."

The National Council of Churches therefore attracted some criticism for running a TV commercial in which a Methodist bishop says that war in Iraq violates God's law and Christ's teachings. The Council also sent anti-war delegations to France, Germany, Italy, Russia and Great Britain, with General Secretary, Dr. Robert Edgar, asserting that the NCC represents "50 million members in 36 denominations and the Roman Catholic Church, with nearly 64 million members."

Such a claim is "judicious," countered James Heidinger, editor of the conservative Methodist publication *Good News*. American Christians are "certainly not eager for war," he said, but "are still largely in support of the President's policy."

**TAKING A SLIGHTLY DIFFERENT APPROACH**, Washington Episcopal Bishop John Chane and Clifton Kirkpatrick, stated clerk of the Presbyterian Church USA, published an ad agreeing that "We must disarm Saddam Hussein" and "remove him from power," but without war. That could be done, they said, by indicting him "for crimes against humanity and [sending] a clear signal he has no future in Iraq, setting into motion internal and external forces that could remove him from power."

"What forces?" asked religion and ethics columnist Michael McManus. "Hussein has killed a million countrymen to remain in power. A delegation of Arab nations [offered] him safe exile. He refused."

The liberal leaders suggested bringing Hussein "to trial at the International Court in The Hague. History has shown, as with Slobadan Milosevic, that this can help bring down a criminal regime."

They also urged (*inter alia*) disarmament through more aggressive U.N. weapons inspections; and pressing to establish a Palestinian state by 2005, thus resolving an incendiary issue among Middle Eastern Muslims.

Chane, Kirkpatrick and a few other mainline hierarchs supporting the plan tried to sell it to British Prime Minister Tony Blair in a February 18 meeting in London; the delegation was unable to get a meeting with President Bush.

**\*SOME YOUNG "PEACE" ACTIVISTS IN SYDNEY**, Australia, expressed their feelings about the war in Iraq in March by spraying some paint over the altar and smashing some windows in St. Andrew's Anglican Cathedral, lobbing stones and other debris at cathedral staff, and throwing chairs belonging to the church at police during an anti-war rally outside. The Sydney diocese asked members to pray for tensions in the city to ease.

**\*IN CONTRAST TO MANY WESTERN CHURCH LEADERS**, Holocaust survivor and Nobel peace laureate Elie Wiesel said before the war that if this "ruthless leader of a rogue state" is not disarmed, "we expose ourselves to terrifying consequences." While opposing war as "forever cruel," he said "I am in favor of intervention when, as in this case because of Hussein's equivocations and proclivities, no other option remains." He cited several historical examples illustrating his case, adding that time "always plays in dictators' favor...Even our European allies who oppose [war] agree in principle" that Hussein must be disarmed. The world also "has known for a long time that the Iraqi ruler is "a mass murderer," he added. Wiesel said he believes Hussein has forbidden weapons chiefly

McManus reminded that Milosevic was only driven from power, after a decade of "ethnic cleansing" attacks in which the UN did nothing, by a U.S.-led NATO bombing campaign that lasted 72 days. Some 50,000 NATO troops remained in Kosovo to keep warring factions apart.

He noted that coalition forces had tried to avoid war in Iraq altogether by targeting Hussein himself at the start of military action, and that efforts were clearly being made to keep civilian casualties to a minimum.

Noting the cost of inaction as well, McManus contended that any doubts about the connection between Saddam and global terrorism disappeared in March when he told his commanders: "When the enemy starts a large-scale battle...the battle between us will be open wherever there is sky, land and water in the entire world."

Chuck Colson of Prison Fellowship asserted that "The doctrine of just war...flows out of the Christian command to love your neighbor. It is an act of love to wield the sword against evil and...threats to innocent lives."

Dr. Timothy George, founding dean of Beeson Divinity School and author of *Is The Father of Jesus The God of Muhammad?*, thought that, while there may be initial hostility from Muslims, freeing Iraq from its "tyranny" could ultimately be "the best hope...for democracy in that part of the world, a bridge of understanding between two cultures."

## The View From Canterbury

For his part, new Archbishop of Canterbury Rowan Williams, who has been a strong critic of the war, joined a small group of Jewish, Muslim, and other Christian leaders in a March statement that assured Muslims that the conflict with Iraq is not "about religion or religions," and that they would resist "any attempt to drive our communities apart."

"Although, sadly, the diplomatic road is currently blocked," the leaders said in part, "military action can only be a limited

"We must deal sooner rather than later with this madman whose possession of weapons of mass destruction threatens to provoke an ever-widening conflagration."

**\*A YOUNG AMERICAN PASTOR** with the Assyrian Church of the East who went to Iraq as a human shield said the trip "shocked me back to reality." Some of the Iraqis he interviewed on camera "told me they would commit suicide if American bombing didn't start," said the pastor, Kenneth Joseph. "They were willing to see their homes demolished to gain their freedom from Saddam's bloody tyranny. They convinced me that Saddam was a monster the likes of which the world had not seen since Stalin and Hitler. He and his sons are sick sadists. Their tales of slow torture and killing made me ill..."

**\*THE BARNABAS FUND** again pointed in late March to the concerns of Christian leaders from all over the Islamic world that war in Iraq could lead to violent reprisals against their poor and vulnerable communities, and further diminish the dwindling Christian presence in the Middle East. Such reprisals were suffered by Christians across the region after American planes began to bomb Afghanistan in October 2001, for example.

Sources for coverage related to the war in Iraq in this issue included the BBC, Chicago Sun-Times, The Church of England Newspa-

means to an end. We pray that early efforts to achieve a just, lasting and secure peace both in Iraq and throughout the Middle East may follow swiftly in the footsteps of war."

Similar sentiments were expressed by (among others) Sydney Archbishop Peter Jensen, and Clive Handford, the President Bishop of the Episcopal Church of Jerusalem and the Middle East, who specifically urged renewed efforts to resolve "the tragic issue of Israel and Palestine. The establishment of two States, already agreed in principle, must be pursued immediately," he said.

A month earlier, Williams had said he was using "every channel" to argue against going to war with Iraq, including counseling British Prime Minister Tony Blair. He made the comment in the same week that U.S. Secretary of State Colin Powell revealed "fresh evidence of Baghdad's non-compliance with UN disarmament resolutions." In his interview, Williams said that, as a Christian, he would find war "unacceptable," and questioned whether it was the best way of engaging with Iraq's "fragile and desperate society." He said war would cause a "humanitarian catastrophe" in the region and subject Christian communities there to a backlash against an American-led action in Iraq.

At deadline, Williams had also traveled to Qatar for a three-day summit of Christian and Muslim leaders, accompanied by the Bishop of Roch-



**THE PAKISTANI-BORN** Bishop of Rochester, Michael Nazir-Ali, one of a handful of English bishops who have been supportive of coalition action in Iraq, accompanied Archbishop Rowan Williams to an early April interfaith conference in Qatar, where he planned to visit British troops. Photo: Anglican Communion News Service

ester, the Pakistani-born Michael Nazir-Ali. In the face of condemnations of the war by many church leaders, Nazir-Ali—one of a handful of English bishops who backed coalition action in Iraq—was to make a supportive visit to British troops during the conference.

But Williams himself earlier wrote a pastoral letter to U.K. military chaplains, assuring them that they and those serving with them would be in his thoughts and prayers. He told them: "You stand in a long and honorable tradition of Christians bearing witness to the love of Christ in hard and dangerous places."

In a separate statement, though, the Archbishop said there was a need to address "some of the underlying weaknesses and moral inconsistencies that have led us to a situation where our leaders have concluded that we have no alternative to war."

He spoke of the need for "clarity about the international ownership for any political solution for Iraq," and "rebuilding those broken or threatened bonds of trust with allies not involved in military action."

What is needed, he said, is a "coherent approach to international law and to the maintenance of alliances... We need urgently to develop better methods of working together."

## Falk To Retire As TAC Leader

The Most Rev. Louis W. Falk, primate of the Traditional Anglican Communion (TAC), the largest international Continuing Church fellowship, has announced plans to leave that position as of Whitsunday, June 8.

The move has been contemplated by the long-serving leader for some time, as part of plans to reduce his workload. Archbishop Falk is also primate of TAC's U.S. province, the Anglican Church in America, and bishop of the ACA's Diocese of the Missouri Valley. He has agreed to continue serving in those posts for a few years, "God willing."

"Thus, I hope and intend to remain as an active member of the [TAC] College of Bishops for some time still, but the Primacy must now pass to someone else," Falk wrote in a March 24 letter to his colleagues.

But he said it has been "an honor, a privilege, and in many ways a humbling experience to have served you over these years, and I thank God that he has allowed me to do so."

Archbishop Falk has been TAC's Primate since the global fellowship was launched in 1990 at Victoria, British Columbia. The TAC now includes more than 120,000 orthodox Anglicans in the U.S., Latin America, Canada, Australia, Melanesia, India, Pakistan, Southern Africa, Japan, England and Ireland.

Ms. Cheryl Woodman, secretary to the College of Bishops, has announced the timetable for the election of a new TAC primate. The bishops have called for a nine-day Novena for all churches in the TAC, commencing on the Feast of Ss. Phillip & James, May 1, and concluding on May 9. The College also has

## S. African Dean Urges Same-Sex Blessings

The dean of St. George's Anglican Cathedral in Cape Town, Rowan Smith, says he hopes and prays that one day he will be able to enter into a homosexual relationship blessed by the Church of the Province of Southern Africa, a part of the Anglican Communion.

In an extensive interview with the *Cape Times* earlier this year, Smith spoke about how he came to accept his homosexuality. However, he said he chose not to become involved with a partner because he feels he is a role model and that the church is not yet ready to accept him in a publicly gay relationship.

Smith said the six references in the Bible to "what we now call 'homosexual behavior'" had to be understood in their historical context, "which saw the sexual act as being about procreation and not, as the Anglican Prayer Book now puts it, an expression of 'tenderness in acts of love'."

"For myself then, this text, while speaking out against 'homosexual acts', says nothing to me as a person who is gay," he was quoted as saying.

Smith claimed that, because of its "patriarchal bias," the Bible makes no mention of lesbians.

The article said Smith had agreed to be interviewed on the topic of human sexuality and the church after Archbishop Njongonkulu Ndungane called on Southern Africa's Anglicans to debate the issue of homosexuality. (Despite a report not long ago which seemed to signal a switch in position, Ndungane apparently continues as the only African Anglican archbishop with a liberal stand on the gay issue.)

The dean caused an earlier uproar when he acted in a pro-homosexual advertisement in 2000.

Source: *Virtuosity*, *Church Times* ■

declared Sunday, May 4, an International Day of Prayer for the TAC and its bishops.

Under the concordat regulating TAC's life, the primate must be chosen from among the presiding bishops of each member church of the Communion. The bishops will cast their ballots for one of those leaders on or soon after Saturday, May 10.

Votes will be counted on the Feast of St. Augustine of Canterbury, May 26. The name of the primate-elect will be publicly announced on Whitsunday, June 8, when Falk's resignation takes effect.

The new primate will be recognized and installed in office on a date to be determined.

Sources included *The Messenger*



Archbishop Louis Falk

## UAC Leaves TAC, Citing Different Ministry Methods

A church body which last year joined the Traditional Anglican Communion (TAC) has now left it, saying that the global Continuing Church alliance hampered its style of ministry.

A letter announcing the withdrawal of the United Anglican Church (UAC) was sent to TAC Archbishop Louis Falk by Archbishop Gilbert C. McDowell, head of the UAC, a group with a small U.S. following but which has reported having considerable overseas work.

Following an overture from the UAC, TAC's College of Bishops admitted the UAC into its international fold of over 120,000 in early 2002. The UAC came in as a separate body rather than as a part of TAC's existing U.S. province, the Anglican Church in America, under special provisions which TAC bishops established several years ago. They allow a body newly admitted to the Communion to remain a separate jurisdiction for a period of years (based on circumstances) before becoming part of a single province in the same region.

In March, though, the Florida-based McDowell wrote that UAC bishops believe that "continued association [with the TAC] will impede our capacity to minister in the way we know God has called us to serve Him."

According to a TAC press release, it appeared that McDowell and his colleagues found the TAC's collaborative method of reaching important decisions, and its emphasis on close coordination among its member churches, to hinder the UAC's way of functioning.

McDowell wrote that there had been "high expectations" of the "blooming of our corporate vision of peace, unity and reconciliation" which were not fulfilled.

"We shall expand when and where we are called, with no contractual disabilities to prevent the same." Archbishop McDowell wrote the Iowa-based Archbishop Falk.

Both archbishops expressed gratitude for the times UAC and TAC spent together, and the hope that clergy and people of both bodies might "meet as friends and co-workers in the Lord's vineyard" in the future.

## S. Africa: TAC Bishop Denies Recruitment Claims

The Traditional Anglican Communion's bishop in Southern Africa has denied a claim from another "separated" Anglican body in the region, the Church of England in South Africa (CESA), that his church is "aggressively recruiting from CESA."

Frank J. Retief, CESA's presiding bishop, made the accusation about the Anglican Church in Southern Africa, Traditional Rite (ACSA) in a letter to all CESA parishes, according to the TAC newspaper, *The Messenger*.

But ACSA's Bishop Trevor Rhodes said the claim "is quite untrue; the [CESA] parishes and clergy are approaching us" for admission. Some of the transferring ministers have been accepted and have since been ordained.

Rhodes said there is interest in the ACSA "because CESA is becoming more like the Baptist Church. Very few of their parishes use the Prayer Book and the officiant may choose to wear what he wants when conducting the service; jeans and t-shirt would be quite permissible."

Fr. Raymond Ball of ACSA's All Saints', Seshego, indicated that Rhodes is doing all he can to help those admitted to the ACSA from CESA.

The "official" Anglican body in the region is the Church of the Province of Southern Africa. The more Evangelical CESA, though not recognized by Canterbury, reportedly has a "warm" relationship with the Diocese of Sydney and likeminded individuals within the Church of England.

## REC, APA, ACA Leaders Meet For First Time

The Rt. Rev. Ray R. Sutton, a Suffragan Bishop in the Reformed Episcopal Church and chairman of the REC's Inter-Church Relations Committee, here provides more details on initial talks, briefly noted in the last issue, between representatives of the REC, the Anglican Province of America (APA), and the Anglican Church in America (ACA). The talks took place at the parish Sutton serves as rector.

Representatives from the Reformed Episcopal Church, the Anglican Province of America and the Anglican Church in America met for the first time January 30 at Church of the Holy Communion in Dallas.

Present were Bishop Royal U. Grote and this writer from the REC's Diocese of Mid-America; APA Presiding Bishop Walter Grundorf; Archbishop Louis Falk, primate of the ACA and the international association to which it belongs, the Traditional Anglican Communion (TAC); and the ACA's Bishop of the Eastern U.S., Louis Campese.

At this initial meeting among traditional Anglican jurisdictions reflecting high and low churchmanship, the main objective was to exchange current information on the history, standards, and statistics of the three churches.

REC representatives explained developments in their church over the last decade and a half in re-establishing biblical and traditional Anglican formularies and canons.

Bishop Grundorf reported on a ten-year merger plan between the APA and REC to be completed in 2008.

ACA representatives presented the vision of the TAC.

The discussions also allowed presuppositions to be presented and misunderstandings eliminated.

All pledged anew to uphold the Bartonville Agreement, a pact resulting from a previous effort to foster closer ties between "separated" Anglican bodies. There was consensus about exploring new ways to minimize fragmentation among traditional and Continuing Anglicans.

Finally, representatives concluded that they would report to their governing bodies with a view to more talks in the future.

## ACC, APCK Relations Progress

An important step toward closer ties between two longtime—and long-divided—Continuing Church bodies has been taken.

Anglican Catholic Church (ACC) Metropolitan, Archbishop-Brother John-Charles FODC, recently called on his entire flock to pray for the leaders of both the ACC and the Anglican Province of Christ the King (APCK), as part of an effort to heal whatever may have damaged relations between the two bodies and pave the way for "mutual work...in fulfilling our joint mission."

The call, contained in a letter, builds on talks begun not long ago between the ACC leader and APCK Archbishop Robert S. Morse.

Fittingly, Archbishop-Brother John-Charles made the call, and provided specific prayers for the effort, with an eye toward the consecration of the first four bishops for the post-1976 Continuing Church 25 years ago. The four elevated to the episcopate in January 1978 in Denver included Archbishop Morse, and the Rt. Rev. James O. Mote, who is now retired as bishop of the ACC's Diocese of the Holy Trinity (though he fulfills other episcopal functions).

The ACC and APCK—closely-related parts of the Continuing movement's "core"—"have always been in *de facto* intercommunion," said ACC's Metropolitan. "This has meant on many occasions that the ACC priests have served APCK congregations [in] need and *vice versa*."

Unfortunately, he wrote, there had been "unhappier occasions" which had caused hurt on both sides, and "have kept us from enjoying the full benefits that we should otherwise have gained from our two groups' common history and heritage."

Brother John-Charles said it is therefore his "earnest wish that we in the ACC should spend this coming year in seeking to heal any difficulties that may have damaged our relationship with the APCK so that we may go on to explore how mutual work can assist in fulfilling our joint mission.

"The best way to become willing to forgive those who may have wronged us, and to seek forgiveness from them in return,"

Archbishop wrote, "is for us to pray for them, both in the Holy Offices and in the Eucharist. Therefore, as we look toward anniversary of those first consecrations, I ask each clergy-layman, and laywoman in the ACC to consider using the following prayers from those services in manner shown below."

The first of the prayers suggested by Brother John-Charles is based on the prayer for the clergy and people in the 1928 **Book of Common Prayer** (pp. 18 and 32):

*ALMIGHTY and everlasting God, from whom cometh every good and perfect gift; Send down upon our Bishops, and especially upon Brother John-Charles and Robert, Chief Bishops, and upon [N.], our own*



ACC METROPOLITAN, Archbishop-Brother John-Charles

*Bishop, and all the faithful Bishops of the Church, and other Clergy, and upon the Congregations committed to their charge, the healthful spirit of thy grace; and, that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. Amen.*

As part of the Prayer for the Whole State of Christ's Church (BCP p. 74), Brother John-Charles urges the ACC to pray:

*Give grace, O heavenly Father, to all Bishops, and especially to John-Charles and Robert, Chief Bishops, and to [N.], our own Bishop, and to all the faithful Bishops of the Church, and other Ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.*

At this writing, Archbishop Morse had not issued a public response to the ACC Metropolitan's letter, but private communication between the two leaders was believed to be continuing.

The existence of the talks themselves is a step forward for both bodies, though, and especially for the APCK, which has now made a cautious turn outward after many years of treading a more solitary path. (See this issue's feature article for more on this. - Ed.)

## APCK Reviewing Annulment Policy

The Anglican Province of Christ the King (APCK) has begun a special study, and canonical changes may be made, after conflict arose in the Continuing Church body over a perhaps-surprising matter.

The issue came to the fore with the recent consecration of a man who had earlier remarried after receiving an ecclesiastical annulment of his first marriage.

Such a consecration—in this case of a coadjutor to APCK Archbishop Robert Morse in the West, Bishop James E. Provence—is allowed by the church's canons, which consider a nullity a nullity even for those to be made bishops. APCK's Canon 13.04 provides that a man to be consecrated a bishop "shall not have been divorced nor married to a divorced woman unless the former marriage has been annulled by the bishop."

Similar policies are followed by at least two other leading Continuing Churches bodies, the Anglican Catholic Church (ACC) and the Anglican Church in America, as well as the global communion to which it belongs, the Traditional Anglican Communion.

Based on a doctrine said to date from the early centuries of the Church, these bodies hold that a marriage may be annulled, that is deemed by proper authorities not to have been a true and sacramental marriage, on a limited set of grounds. Typically, these would include such impediments as fraud, duress, or a determination that one of the partners did not have the capacity to, or intend to, enter into a Christian marriage.

But the question of whether to allow a cleric with an annulment to serve as bishop is one that, while it rarely surfaces, can still evoke some disagreement among Continuers.

A few APCK clerics say that bishops should be held to a higher standard, one which bars from the episcopate those who marry for what civil society says is the second time, even though ecclesiastical judgement says it is the first time.

## Point-Counterpoint

Leading the charge on the issue is the Rev. Canon Paul C. Hewett, rector of Transfiguration, Phoenixville, Pennsylvania, who decried the "divorce culture" in a pre-Lent essay.

In the essay, Hewett examines orthodox Christian teaching on marriage, and the historically-allowed possibility of annulments in the Church. He asserts that the consensus Christians had when they were visibly one, in the first millennium, "should be the basis, or the model in all matters of faith and morals, and therefore, of canon law."

The concept of permitting bishops who have remarried after annulments, he argues, has "never been examined, tested, or ruled on" by the Universal Church, "not even within Anglicanism." Hewett says that the percentage of Anglican bishops who have had an annulment is "miniscule" and that there is a "growing recognition" among orthodox Anglicans that clergy must be less conformed to the world and that "standards need to be tightened."

He also notes that the Roman Catholic system of annulments is premised on celibate priests and bishops, and that Orthodox bishops also must be unmarried. He maintains that the Orthodox, especially, would argue that all life in the Body is 'from above,' as the Son is from above," so that bishops should be as Christ was.

"Catholics are not free to improvise or claim prior knowledge that others must accept prior to proper examination," Hewett states. A bishop with an annulment, he says, may harm unity within his jurisdiction and ecumenical relations with Rome and Orthodoxy. Such a bishop also may be at a pastoral disadvantage in some situations, such as preparing young couples for marriage, he says.

Others, however, remind that Holy Order, though three-fold, is one, with the functions of priest and deacon being delegated from the episcopal/apostolic role. It is on that basis, for example, that Continuers have rejected even women deacons (as part of Holy Order, as opposed to deaconesses, which are a lay order set apart). And they argue that a change of a cleric's status in the church does not alter what has been determined to be a nullity. So many therefore believe that, as deacons and priests who have married after an annulment are permitted to serve, so should bishops in that circumstance.

This point—that "there is but one sacrament of Holy Order," so that "prerequisites for a bishop must be the same as those for a deacon"—was made by ACC's Chancellor, the Rev. Canon John Hollister, when the annulment issue coincidentally came up recently in his church.

Hollister also argued that barring bishops who have married after annulments creates pastoral problems among clergy and laity in the same marital position, who may conclude that they have inferior personal worth or holiness.

And some contend that Hewett's argument in regard to the Universal Church can only lead to the conclusion that Anglican bishops should not be married at all.

Reportedly, preliminary results of the APCK study underway on the question suggest that the early Church had a more lenient marital policy than might have been imagined.

While there is no sense yet of the general position on this issue across the "official" Communion today, the Rev. Charles

Nalls, an APCK priest who also directs the Canon Law Institute, said that canons of the "Mother" Church of Anglicanism, the Church of England, do allow for the possibility of a bishop in Provence's circumstance.

The Rev. Stephen Trott, a English General Synod member familiar with church law, said that the C of E has no formal system for nullity declarations, though something comparable (an archbishop's "faculty") is apparently afforded routinely to divorced persons seeking to be ordained as deacons or priests. Trott said that he knows of no precedent, measure, or express policy which bars or permits a divorced person from being consecrated a bishop. As a practical matter, though, he noted that



ST. ANDREW'S, Morehead City, North Carolina

## Appeals Court Hears St. Andrew's Case

Following a hearing in February, three judges of the North Carolina Court of Appeals will now decide who owns the property of St. Andrew's in Morehead City, a parish that left the Episcopal Church (ECUSA) for the Anglican Mission in America (AMiA).

Attorneys representing both sides had 30 minutes to present their cases to the court. N.W. Taylor, one of the attorneys representing St. Andrew's, argued that a church could be ecclesiastical in matters concerning church order, yet congregational in property matters.

Attorneys for the Diocese of East Carolina and ECUSA recapped a summary judgment ruling in their favor issued in the lower court. After that, Taylor was allowed a brief rebuttal.

"We were very pleased with the presentation we made and the reception we received from the judges," said the Rev. King Cole, rector of St. Andrew's.

However the court decides, though, the losing side will file an appeal to the North Carolina Supreme Court, representatives for both groups have said.

The case originated nearly three years ago when the Episcopal diocese filed suit, seeking the return of all real estate and other assets of St. Andrew's after the congregation separated from the liberal diocese and ECUSA for theological reasons in March 2000. The parish joined the controversial AMiA, overseen by the Anglican archbishops of Rwanda and South East Asia. ■

Source: Carteret County News-Times

the C of E simply avoids appointing any bishops who have remarried after a civil divorce—though he says that at least three serving bishops are married to divorcees. A change in this area might be proposed “sooner rather than later,” however, “now that the Synod has opened the floodgates to remarriage of divorced [laypersons],” he remarked.

### Fall-Out

In an unpublished brief, Fr. Nalls reportedly confirmed that the canonical guidelines and process had been followed in Provence's consecration, and that involved officials knew of the candidate's marital history.

While no one seems to think Provence will not make a good bishop, though, some APCK clergy assert that sufficient concerns about his marital situation had been raised by the time he was due to be consecrated that Archbishop Morse should not have proceeded with that rite, which took place March 1 before a packed congregation at the Pro-Cathedral of St. Peter in Oakland. Morse was assisted by APCK Bishop Frederick Morrison, and supported by letter from another southern bishop, James Clark, who was ill and unable to be present.

However, Nalls noted that APCK members dissatisfied with the present canonical position were free to seek change through the diocesan and provincial synods.

Indeed, the formulation of proposed canonical amendments began shortly after the consecration. Meanwhile, the annulment issue is being studied by three noteworthy APCK priests: the Rev. Dr. David Rodier, former chairman of philosophy and religion at American University; the Rev. Dr. Paul Russell, professor of theology at Mount St. Mary's in Emmitsburg, Maryland; and Fr. Nalls.

At this writing, however, Fr. Hewett and three other clerics had already left the APCK—at least pending amendments to the relevant canons.

Bishop Patrick Murphy of Texas departed with the one parish under his oversight, St. Peter's, Houston. In a February 2 letter, Murphy claims that, when he came into the APCK a few years ago, Archbishop Morse assured him that the APCK upholds what Murphy termed “episcopal order valid according to tradition and scripture.” It appears likely, however, that the two bishops assumed that they shared the same view of annulments. Evidently as well, Murphy did not notice that APCK canons allow that to which he now objects.

Hewett's Pennsylvania parish, Church of the Transfiguration, and one mission, St. Michael's, Birdsboro, reportedly followed him out of the APCK, though it appears that a majority of a second mission, St. Therese in Clinton, is remaining with the APCK. Two other Virginia parishes started by Hewett, St. John the Baptist, Marshall, and St. Michael the Archangel, Winchester, and their clergy, are also said to have left, though without formally notifying the APCK as of this writing.

### A New Vision?

Hewett says in a paper titled “Rationale” that he will work for “reform” in the APCK as part of an effort he says is being led by “the bishops of the Diocese of the Southern States,” and that he plans to maintain contact with all parts of the APCK, including “the Diocese of the Eastern States, which I founded and built.”

But he claims he and his parish had to withdraw from APCK in March to protect the congregation's peace and assets, and use Morse was preparing to act against clergy urging reform.

APCK officials say nothing of the kind was planned, however, with one noting that it was Archbishop Morse who called for a study of the annulment matter.

For episcopal oversight in the interim, Fr. Hewett and his flock petitioned Bishop Murphy, as well as APCK Southern States Bishop Robert Waggener, and a retired Church of England “flying bishop,” Edwin Barnes. Hewett says that Transfiguration has affirmed its prior affiliation with Forward in Faith, U.K., under the C of E organization's already-established provision for associated overseas parishes.

However, the former APCK members seem to believe that they can ultimately become an extension of the potential “free” or third province sought for English traditionalists by FIF-UK.

Hewett says he has “for some time had a vision” for a “Diocese of the Delaware Valley” comprised of the some one dozen orthodox congregations situated within a 60-mile radius around Philadelphia (apparently including parishes still in the Episcopal Church (ECUSA), such as Good Shepherd, Rosemont). As Hewett sees it, this diocese could become “a connecting point” with “the English, the Scandinavians and the Africans.” He thought the Episcopal-turned-APCK cleric, Fr. Samuel Edwards, should be its first bishop. This, though, was apparently news to Edwards.

Queried by TCC, FIF-UK Secretary, the Rev. Geoffrey Kirk, indicated that the arrangement envisioned by Hewett, if it is ever possible, could not be contemplated for some time to come.

The departures represent a rare skirmish in the APCK, which has suffered less turbulence than some of the other Continuing Church bodies. It is the kind of fray which makes some wary of the Continuum.

At the same time, one can hardly miss the fact that the APCK is now carefully addressing an issue that simply would never arise in contemporary ECUSA, which has traveled very far down the liberal revisionist path. ■

## D.C.: One More For An “Activist” Agenda

WASHINGTON EPISCOPAL BISHOP John Chane has added another well known female cleric to his diocesan retinue, to help him pursue what *The Washington Times* terms his “activist” liberal agenda. The new addition is the Rev. Canon Nan Arrington Peete, who is perhaps best known for wooing bishops at the 1988 Lambeth Conference on the subject of female clergy; she is shown below (at left) at that gathering, where she became the first ordained woman to address the Conference. Peete was due to start in mid-March as Washington's canon for clergy deployment and ordination. It is a post that, under Chane's predecessors, had a marked impact on the type of clergy ordained or called to parishes in the diocese. Peete had been serving

in a similar position in the Diocese of Southern Ohio. Earlier, Chane appointed controversial former Massachusetts Suffragan Bishop Barbara Harris to “assist” him in the diocese by addressing urban and political issues. But a surprise loss to Washington's line-up is the kindly dean of Washington Cathedral, Nathan D. Baxter, who recently announced that he would leave his post after 11 years to explore other ways of exercising his gifts and living the ordained life. Chane praised Baxter's distinguished service.



## "Atlanta Covenant" Emerges From Conservative Congress

A document called the "Atlanta Covenant" has emerged from a meeting of conservative Episcopalians and members of Anglican churches not recognized by Canterbury.

After initial gatherings in November 2000 and January 2002, 300 people gathered at Atlanta's Cathedral of St. Philip December 4-7 for the U.S. Anglican Congress (noted in the issue of *TCC*). Participants included bishops in and out of "official" Anglicanism, including two primates of the Anglican Communion, Archbishop Bernard Malango of Central Africa and retired primate of the Province of the Southern Cone, Maurice Sinclair.

The Covenant is a follow-up document to the Congress, which worked toward a closer practical and spiritual unity across jurisdictional lines, especially in the area of mission. At the Congress itself, the gathered bishops signed *The Kingdom Norms (Toward Cooperation and Accountability)*.

"We are Christians from more than ten jurisdictions (branches) of the One Church of God in the Anglican tradition, uniting for the Coming King, our Lord and Savior Jesus Christ," the Covenant says. Participants, it adds, are drawn from Anglican bodies within the U.S. as well as from "Bolivia, Canada, Ireland, Kenya, and the United Kingdom."

"Our gathering gives substance to emerging models of orthodox Anglicanism. The ultimate purpose for this new paradigm is the proclamation of the glorious Good News of the Death, Resurrection and Ascension of Jesus Christ. We are determined that the fragmentation within that quadrant of Christendom known as the Anglican Way no longer hinder our obedience to the Gospel imperative," the Covenant states.

"We are feeling our way toward a new style and depth of unity, thereby stimulating reform and renewal in western Christianity so that the Gospel might be released, more than ever before, to the world around us. This fresh pattern of relationship is unflinchingly global."

Indeed, the Covenant reflects a concern for mission not only locally but as it is impacted by the exercise of authority in the Anglican Communion. For example, the document specifically petitions Anglican primates to "review, endorse and implement" the "excellent proposal *To Mend the Net*," which sets forth a measured process for disciplining parts of the Communion which violate the global Anglican consensus.

The Covenant declares links "with the Anglican Essentials movement in Canada"—which stands with those opposed to same-sex unions in the Diocese of New Westminster—"and the various expressions of dynamic orthodox Anglicanism in Britain."

"The Congress does not seek to alter jurisdictional boundaries or commitments," the document states. "This new configuration is a network rather than a formal hierarchical structure, in which we seek to safeguard one another's convictions and honor each other's canonical limitations, while advancing the Gospel and developing an appropriate style of orthodox ecumenism."

Participants handled one barrier to full communion among them, women's ordination, by concluding that differences on the matter need not prevent common effort and respect.

The Congress' convener, the Rev. Richard Kew, said that the Congress has helped facilitate new relationships and renew old ones, including ones that had been damaged.

He said that the "carefully considered" Covenant was now being "shared with bishops, primates, and leaders of the various jurisdictions involved in this process, or considering being involved."

Participants now will seek practical ways of implementing their vision. A follow-up meeting to the Congress, convened by Reformed Episcopal Church Presiding Bishop Leonard Riches, was to be held in Atlanta April 28-29 to "begin...turning an agenda into creative action."

Sources included *Episcopal News Service*

## Sewanee Dean's Resignation Exposes School's "Dysfunction"

By David Virtue

The recent resignation of the dean of the University of the South's School of Theology at Sewanee, Tennessee, has exposed theological conflicts and a longstanding "dysfunction" at the Episcopal Church (ECUSA) institution.

Recently, it was reported that the Very Rev. Guy F. Lytle III had resigned following allegations that he sexually harassed a student—but that he would continue as a tenured professor in the School of Theology following a leave of absence until July 1.

According to *The Living Church*, Lytle allegedly made unwanted advances to a married female seminary student. After a year-long investigation to determine if the dean violated the seminary's harassment policies, officials decided that Lytle should undergo a "refresher" training course on sexual misconduct.

But this conclusion appeared to be unpopular among faculty, and pressure was applied for the dean to step down. He reportedly refused, and about one month later Joseph E. Monti, professor of eth-



The Very Rev. Guy Lytle

ics and moral theology, sent an e-mail to university faculty and theology school students calling for Lytle to resign, citing the dean's "pattern of inappropriate and unwelcome behavior" toward the

female student "over a long period of time." Lytle responded by saying he had no reason to resign, and scored what he said was just the latest of Monti's 12 years of "attacks."

But the female student's father also called for the dean's resignation in an e-mail detailing Lytle's alleged actions. Another seminary professor, Rebecca A. Wright, openly called on the dean to leave as well.

Following his resignation, Lytle said he was barred from commenting on the allegations by a confidentiality clause imposed by the university.

HOWEVER, A CLOSER LOOK strongly suggests that certain liberal faculty members had been seeking a way to get the more conservative Lytle out for some time, and that the effort reflects entrenched "systemic" problems that have caused a high turnover of leadership at the seminary.

The School of Theology has had six deans since 1981, five of whom left long before retirement age, and one of whom died at age 50 of a stress-related aneurysm. Lytle had been dean the longest, since 1992.

An independent report from a consultant brought in from the Alban Institute says the Sewanee faculty is so divided that there seems little hope of the institution resolving its problems in





## Tapped In Texas

THE RT. REV. JACK IKER, bishop of the traditionalist Episcopal Diocese of Fort Worth, installs the Rev. John Heidt as canon theologian of the diocese at a February 2 Solemn Evensong at St. Vincent's Cathedral, assisted by Canon Charles Hough. A priest for 45 years, Fr. Heidt just retired as rector of Christ Church, Oak Cliff in Dallas, where he also teaches at the Anglican School of Theology. A graduate of Yale and Nashotah House, he and his wife, Katherine, who have five grown children, spent a good portion of their married lives in England. There, Fr. Heidt studied at Oxford, receiving his doctorate in 1975; he founded the Catholic Renewal Movement, and edited several journals. Mrs. Heidt served two terms in the Church of England's General Synod, and both were active in efforts to maintain historic holy order in the C of E. Upon returning to the U.S., Fr. Heidt served on the theology faculty of Marquette University for five years. He is the author of *Believe It or Not: A Skeptic's Guide to the Christian Faith* (Morehouse, 1992). Along with his son, Fr. Michael Heidt of Maryland, he started the Festivals of Faith now held around the U.S. Canon theologians are selected for their theological and scriptural scholarship. The office is usually considered honorary, but Fort Worth's stand-out role as an orthodox Episcopal diocese makes it likely that Heidt will often be called upon to advise Bishop Iker on theological and ethical matters. (*Forward In Mission*)

foreseeable future. Roy Oswald, a consultant with the Alban Institute, said Lytle's resignation will not eliminate "the pathology of the faculty who oppose anyone who attempts to exercise leadership at the School of Theology."

UNIVERSITY OF THE SOUTH President and Vice Chancellor Joel Cunningham said that Lytle's service as dean had been "marked by significant growth and accomplishment at the school in service to the church." The former dean reportedly holds degrees from Princeton and was a Marshall Scholar at Oxford.

One faculty member noted that: "We used to have classes here that averaged 15 students. Now it is not unusual for us to have 38 in a class." "Guy Lytle has made this seminary one of the best in [ECUSA]," said another.

The avalanche of response to the dean's resignation also indicates that Lytle had a good deal of support among current and former seminary students.

But Lytle "is a strong leader and poses a threat to the increasingly post-modernist, theologically liberal faculty who no longer adhere to Scripture as normative for the church's life and practice," said one trustee and former student of the seminary.

Most prominent among faculty opposed to Lytle—and scored by Oswald's report—was Prof. Monti, a former Roman Catholic priest who has never become an Episcopalian; he is married (for the second time) to a now-former student, who became an Episcopal priest. Monti reportedly denies Jesus' virgin birth and bodily resurrection, the Trinity, and the authority of Scripture.

To press his views, he has publicly mocked and scorned theologically conservative students he teaches, a number of former students claim.

One source asserted that Monti wanted former South Dakota Bishop Craig Anderson to be dean, and so "has done his best to make Lytle's life miserable."

Prof. Wright, another key Lytle opponent, is an ordained Methodist cleric and a feminist. Reportedly, Wright attacked the dean in one of her class lectures, prompting one student to publicly rebuke her.

Cunningham appears to be the one who brought in the Alban Institute consultant, but (despite his praise of Lytle) he too was identified by several sources as someone who wanted Lytle out. One trustee said that "when Dean Lytle's contract came up for renewal last year, Cunningham placed [him] on administrative leave with the intent of not reappointing him. He was thwarted in attempt by...bishops on the University's Board of Regents. Lytle also has the loyalty and support of [ECUSA's] Prov-

ince IV bishops and the vast majority of the seminarians and alumni of the seminary."

Rev. Oswald, an orthodox Lutheran priest who has nearly three decades of experience in conflict management and resolution, came to the seminary and interviewed all 18 members of the seminary faculty. He prepared a report on the situation at Sewanee.

He wrote that "there was much conspiracy to getting Guy Lytle out of there. Joe Monti is the leader of the pack, but he has co-opted certain other faculty members. It is clearly a scapegoat kind of situation. It was the most dysfunctional group I have ever worked with...I saw the faculty in action. I saw how destructive they were," he said.

Echoing Oswald's conclusion, one professor noted that "faculty members do not relate well to each other, whether Guy is here or not. I have no confidence that this will change."

Some of the faculty's criticisms of Dean Lytle were that he was unwell, that he had a major conflict with one professor, and that he needs to consult with other faculty members more, and to delegate more. But Lytle was favorably described by a number of the faculty members, and even those unfavorable had positive things to say about him, Oswald indicated.

Indeed, he reported that several of them recommended that Monti be fired, saying that his personal grudge against the dean and his presence kept the faculty "dysfunctional."

A FLURRY OF REACTIONS from current and former seminary students largely seem to support claims that Sewanee's problems involve theological conflicts, exacerbated by a negative interpersonal dynamic centered in the faculty but impacting the wider school.

Some defenders of Lytle also specifically discounted the sexual harassment claims. One female priest, who was "a very young 20-something" and unmarried when she attended Sewanee, said that even during "one-on-one time" with Lytle, he was "a complete gentleman, his conduct warm but professional, with myself and every other student with whom I saw him interact."

At least three bishops are known to have scored the push to get Lytle out. In December, one of them, West Texas Bishop James Folts, sent a stern letter to his seminarians, warning them to stay away from the non-orthodox faculty who attack Dean Lytle.

Oswald's conclusions were even echoed by two former deans, among them the Very Rev. Robert Giannini.

"This is a boil that has needed lancing for years," said Giannini. "The School of Theology's dysfunction is more systemic than 'I take care of its own."

There is no governance of the School of Theology. Most schools have a board of trustees for governance and a staff for management. At Sewanee the board of trustees is made up of about 145 people, and they elect a board of about 16 regents."

When Giannini was dean a committee of the board of regents met with him just three times a year to discuss the semi-annual report. "They worked without my being present. This was not governance," said Giannini.

"The dean has no people he can lean on. I discovered, as dean, that I was outranked by the development officer. At the School of Theology the dean was subservient to the vice president of development. After four years I had to get out." Today Giannini is dean of Christ Church Episcopal Cathedral in Indianapolis.

Even after six deans, Sewanee has failed to deal with the problems. "With the right professors, the dean could have done well. But without clear authority the vacuums of power were filled by professors like Monti who took it upon himself to play politics," said Giannini.

This is not Sewanee's first brush with controversy. It suffered negative publicity in the late 1980s, after it became more widely known that the Episcopal school held an annual "Song of Solomon" erotic film festival. The festival was discontinued, though remnants of it persist. In April 2002, an HBO film called *Breasts* was shown on campus, according to *Campus Week*. In the film, 22 women, mostly topless, talked about virtually every topic related to their breasts.

At this writing, Dr. Allan Parrent, former vice president and associate dean of Virginia Theological Seminary, had been appointed interim dean of a school that is plainly at a crossroads. He was expected to serve at least one year while the School of Theology searches for a permanent dean. In addition to his work

## U.S. Conservatives Meet With Archbishop Williams

THE AMERICAN ANGLICAN COUNCIL'S Canon David Anderson (center), Central Florida Episcopal Bishop John Howe (second from right) and Dallas Bishop Stanton greet Archbishop of Canterbury Rowan Williams (right) after the latter's certification ceremony at London's St. Paul's Cathedral last December. The three were part of a group of primates, bishops and other leading clergy representing well over half of the Anglican Communion which consulted with Williams in Newport, Wales. Anderson said the "warm, frank and candid" gathering addressed "the realities of [Williams'] new position and the complexities of the...Communion today." The meeting was apparently part of efforts by Williams to ease conservative anxieties about his pro-gay views. Williams has pledged to uphold Communion policy over his own opinions on the matter. A-C Photo



at Virginia, Parrent's resume includes several other academic credits and service in the military, U.S. Department of State, and National Council of Churches.

However, it remains to be seen how seriously the university's governing boards will take the findings of the Alban Institute. David Virtue edits the West Chester, Pennsylvania-based *Virtuosity* electronic news service. Other sources for this report, in addition to *The Living Church*, included *The Chattanooga Times*, and *The Christian Challenge*.

## Conservative Churches Fastest-Growing, Study Says

Conservative churches, especially those of an Evangelical and charismatic bent, drew larger numbers of believers in the U.S. during the 1990s, while mainline Protestant denominations struggled to stem an exodus from their pews, according to a new census.

By and large, "the growing churches are those that we ordinarily call conservative," said Ken Sanchagrin, director of the Glenmary Research Center and a professor and chairman of the department of sociology at North Carolina's Mars Hill College. "And when I looked at those that were declining, most were moderate or liberal churches. And the more liberal the denomination, by most people's definition, the more they were losing."

The study, *Religious Congregations & Membership: 2000*, was published last fall by the Atlanta-based Glenmary Center. Conducted every ten years, the study was compiled by 149 denominations and research groups. The information was provided by the denominations, and the figures were adjusted by statisticians to make them comparable. For example, some churches count everyone who is baptized, while others count only adults.

The study also attempted—for the first time in the 50 years that the census has been done—to tally the number of Muslims in the U.S. The figure it came up with—1.6 million—was widely rejected by Islamic groups, which say the actual number is four times that.

The study found that Roman Catholics—with over 20 million adherents, the largest U.S. Christian constituency—Mormons, the charismatic Assemblies of God and several small Evangelical denominations were among the fastest-growing bodies nationwide, enjoying double-digit growth rates from 1990 to 2000. Scholars say the data also show that the Pentecostal movement has established itself within mainstream Christianity, attracting middle-class churchgoers with so-called "manifestations of the Holy Spirit" such as speaking in tongues.

The next largest constituency after Roman Catholics are Southern Baptists, with nearly 20 million members, though their expansion fell well below the pace of the nation's population growth. The churches that lost the highest percentages of members were the Presbyterian Church USA (11.6 percent) and the United Church of Christ (14.8 percent). Decline was also noted in the United Methodist Church, Lutheran Church-Missouri Synod, and Episcopal Church. Researchers and church leaders note that the average age of those congregations is rising, a sign that they are not attracting younger believers.

About half of Americans belong to one of the 149 religious groups included in the study.

The once-a-decade survey is the only census to provide a county-by-county breakdown of religious participation (the U.S. Census does not ask questions about religion). However, several denominations, among them the African Methodist Episcopal Zion Church, declined to participate.

The study's most controversial finding, its count of Muslims, —>

## ANGLICAN WORLD BRIEFS:

**\*REPRESENTATIVES OF THE CANADIAN GOVERNMENT** and the Anglican Church of Canada (ACC) officially signed the agreement on residential schools lawsuits at the church's national office on March 11. The agreement, announced on November 20, establishes a Settlement Fund to which the church will contribute \$25 million (Can.). The money will be used to compensate former students of federally-funded, church-run residential schools with proven claims of sexual or physical abuse. As agreed, the settlement was signed only after it was ratified by each of the ACC's 30 dioceses. - *Anglican Communion News Service*

**\*IN A RELATED REPORT**, the Anglican Council of Indigenous People, a group representing 27,500 indigenous church members, rejected the settlement by the church and federal government, because it does not cover claims of emotional or cultural abuse, only physical or sexual abuse. But Canadian cabinet minister Ralph Goodale, who signed the agreement with ACC Archbishop Michael Peers, pointed out that no court had awarded damages for loss of culture and language. The federal government has promised to spend \$172.5 million (Can.) in support of indigenous culture and language programs. - *Ecumenical News International*

**\*THE ANGLICAN BISHOP OF JERUSALEM**, Riah Abu El-Assal, has threatened to sue the Israeli government if it refuses to pay compensation for the bombing of a church in Jerusalem in January. The bishop said he has no choice but to take legal action if Israel does not fund the costs of repairing St. Philip's Episcopal Church, located within the Ahli Arab Hospital complex. The bishop was reacting to the strike against the church and the hospital on January 24. Israeli Brigadier-General Yehonatan Levi said Israeli helicopters had fired missiles at a suspected Palestinian weapons factory but that two of the projectiles had malfunctioned, one of them landing in the "vicinity" of St. Philip's. Riah estimated the damages, including those to the hospital, at the hundreds of thousands of dollars. - *Ecumenical News International*

**\*SEX COUPLES SHOULD BE LEGALLY RECOGNIZED** and transsexuals should be able to marry in the country, says England's most senior judge, Lord Justice Collins. Lord Justice Collins, who chaired the High Court in Williams as Archbishop of Canterbury. Butler-Sloss, president of the High Court Division, welcomed government plans to give legal couples many of the same rights as married couples. The judge—who granted lifetime anonymity to youths who brutally killed toddler Jamie Bulger—so scored the "punitive" approach toward the... - *BBC*

**\*BISHOP OF HARARE, ZIMBABWE**, Nolbert Moyo, has been expelled by the U.S. and European Union from the country because of his close association with President Robert Mugabe—has recently been expelled to retain control of his own diocese. Fighting has been raised, and a report by a former bishop and chancellor of the diocese says



was scorned by several Islamic groups as an attempt to diminish their numbers and influence.

"They may claim whatever they want...but we refuse to accept this report," said Faiz Rehman, communications director for the American Muslim Council. The Council says there are seven million Muslims in the country, based on a 2001 study by a coalition of Islamic groups. "They are grossly wrong, and they are not serving the country well if they continue to marginalize Muslims," Rehman said.

Sanchagrin dismissed the complaint. "There was no intention, desire, question of trying to distort or fudge the data at all," he said.

Mosques typically do not keep membership rolls. The Muslim estimate was based on a self-reported count from about a third of the country's 1,209 mosques, he said, and the results were carefully compared with statistics on immigration and conversion rates to Islam.

Sources: *The Washington Post, The New York Times*

## Heresy Charge Against UM Bishop Dismissed

A heresy charge filed against a United Methodist (UM) bishop for doubting the virgin birth, divinity and bodily resurrection of Jesus has been dismissed.

Members of the church who filed the charge against Chicago Bishop C. Joseph Sprague said the outcome shows a "dysfunction" in church accountability, but can stir healthy debate about historic beliefs.

"What is dysfunctional is that we even have to make complaints," said the Rev. Thomas Lambrecht, who led a group charge against Bishop Sprague.

In late February, a panel of bishops for the church's North Central Jurisdiction said Bishop Sprague did not break clerical vows "to guard, transmit, teach and proclaim corporately and individually the apostolic faith."

The complaint filed by 28 clergy and laity in December had contended, however, that a lecture by Bishop Sprague appeared "to deny the apostolic, orthodox and ecumenical Trinitarian understanding of Jesus."

It said that the bishop "maintains that Jesus Christ is not the only way to..."

of "dissemination of



**THE CANTERBURY CHOIR PROCESSES** into the cathedral February 27 for the enthronement of Rowan Williams as Archbishop of Canterbury. Pictured here are some notable guests, including Prince Charles and Prime Minister Tony Blair. Photo: Matthew Davies/Anglican Communion News Service

the church.

The panel, however, ruled that the bishop "is obedient to Christ's teachings."

It recommended that Bishop Sprague publicly endorse church doctrines and called for a set of theological forums for

the warring parties to discuss their differences in public.

"I affirm the historic doctrines of our church," Bishop Sprague claimed, though he said that they "require constant, informed, and Spirit-led exegesis, exposition, integration, and interpretation."

The year-long dispute began with Sprague's lecture at Iliff School of Theology in January 2002 from his new book, *Affirmations of a Dissenter*, which prompted two other bishops to issue counter-statements.

During his lecture, Bishop Sprague said, "The myth of the virgin birth was not intended as historical fact." He also said, "Jesus was not born the Christ, rather by the confluence of grace with faith he became the Christ."

The church panel asked the 28 plaintiffs to apologize for going public in what is a confidential complaint process.

Rev. Lambrecht, pastor of the 225-member Faith Community U.M. Church in Greenville, Wisconsin, said the ruling reflects "the high failure rate of complaints" made by more traditional believers in the 8.4 million-member denomination. But he noted that such open theological argument among the bishops "is almost unprecedented," and bodes well for the church.

**THE U.M. CHURCH BARS ACTIVE HOMOSEXUALS** from serving as pastors, but a regional church committee recently backed the dismissal of a complaint against a lesbian minister. The U.M. Church Western Judicial Committee on Appeals thereby upheld Rev. Karen Dammann as a minister in good standing. The former pastor of Seattle's Woodland Park U.M. Church is hoping to return there to serve. The committee's decision can be appealed only to the church's Judicial Council. Dammann's case is the second that has put the Pacific Northwest Conference at odds with the larger church on homosexuality. In May, the conference's investigative committee dismissed a complaint against Rev. Mark Williams, Dammann's successor at Woodland Park and the nation's only openly gay Methodist minister serving a congregation. The committee decided it had insufficient evidence to prove Williams was sexually active with someone of the same gender.

Sources: *The Washington Times*, *Seattle Times*

Kunonga has breached the canons, and used secular courts and authorities instead of personal meetings, mediation or church courts to resolve disagreements in the diocese. The former chancellor, Bob Stumbles, asked Central African Archbishop Bernard Malango to conduct an inquiry. In a related story, President Bush recently imposed sweeping new economic sanctions on President Mugabe and 76 other government officials, saying the longtime African leader is attempting to destroy his country's democratic system, using violence, intimidation and repressive means, including legislation, to stifle opposition to its rule. The sanctions expand restrictions imposed a year ago. - *The Church of England Newspaper/Church Times/The Washington Post*

**\*A DISTURBING REPORT** comes from St. Michael and All Angels at Cottingley, near Bradford, West Yorkshire. For the second time, a figure of Christ was torn from an eight-foot wooden cross that was part of a war memorial outside the parish. It was found lying face down in mud, with one arm broken and its side slashed with a blade. There had also been an attempt to burn the resin figure. The memorial to 29 parishioners who fell in the Great War had just been rededicated in September, in the presence of the Prince of Wales, following similar vandalism in May 2002. In that incident, local children pulled the figure of Christ from the cross and older youths used the head as a football. The attack horrified local churchgoers. The Prince has expressed his sympathy and support in the wake of the latest vandalism. The Bishop of Bradford, David James, said, "I'm deeply saddened for the church and the people of Cottingley. It is heartbreaking that anybody should want to symbolically crucify Christ afresh by breaking this memorial apart. He died for the forgiveness of these vandals." - *Anglican Communion News Service*

**\*MONICA FURLONG**, a prodigious writer who played a leading role in the movement resulting in the ordination of women priests in the Church of England in 1994, died in January at age 72. "She had a considerable following among those who found the Christian faith interesting, and possibly significant, but had difficulty with its orthodox presentation and its expression in the mainstream churches," said *The Daily Telegraph*. Beginning her career as a journalist, Furlong authored several major biographies (Thomas Merton, Alan Watts and John Bunyan) as well as novels, children's books and spirited reflections on faith. "From *With Love to the Church* (1965) to *The Church of England: The State it's in* (2000), she explored the English religious scene with passion, wit and knowledge," Margaret Webster said of her in *The Church of England Newspaper*. Furlong was moderator of the Movement for the Ordination of Women from 1982-85, and founder of the radical feminist St. Hilda Community; she also helped inspire the Group for Reform of the Act of Synod (GRAS), which seeks the repeal of provisions for women priests' opponents. Despite her support for women priests, though, Furlong avowed that their ordination was of small import in comparison with the general emancipation of women in society.

## Defrocked Priest Sued For Theft And Bankruptcy Fraud

A landmark Continuing Church parish has taken legal action to recover thousands of dollars it says was stolen by its now-defrocked former rector.

The Rev. Stephen T. Wallsteadt, the former leader of St. Mary's, Denver, was deposed from the Anglican Catholic Church (ACC) a few months ago, after church officials concluded that he had stolen funds from the parish, including from the lucrative bingo games it sponsors, which helped pay for an expensive new addition on to the church.

Some of the thefts were caught on camera at the facility St. Mary's rents for the bingo games, and the parish's complaint states that Wallsteadt admitted to them upon viewing the videotape in a meeting with ACC Archbishop-Brother John-Charles.

St. Mary's complaint, however, details an even more widespread pattern of alleged thefts by Wallsteadt, much of which has been uncovered since he left the parish. It also implicates

Wallsteadt's wife, Mary Joan, in some of the claimed illegal activity. A minimum of \$70,000 appears to be at stake in the case.

The complaint seeks to intervene in an effort by the former ACC priest to obtain a bankruptcy declaration from a federal court in Indiana, his current residence. It contends that the amounts due to St. Mary's from Wallsteadt's alleged thefts should not be among the debts discharged by the court.

However, it also contests whether any bankruptcy declaration should be granted at all, in light of the false information it says is repeatedly evident in the "Statement of Financial Affairs" the Wallsteadts completed as part of their bankruptcy petition. ■



### *BRIEFS continued from previous page*

Roger Herft of Newcastle said the act detracts from the spontaneity of comfort a person derives when they unexpectedly hear their name read aloud on the prayer list. He said that, while he understands an individual's legal rights must be respected, people also are part of the human family and should be able to care for each other without restrictions. "It would seem to me that the Privacy Act, if it is not used sensibly, can contribute to the biggest disease of mankind and that is loneliness. People can feel completely left out of the loop if we are not careful." - *The Daily Telegraph*

**\*HOMOSEXUALS CAN NOW MARRY IN BELGIUM**, making that nation the second in the world to legalize gay marriages. The law, which comes into force later this year, will give same-sex couples most of the financial rights that heterosexual couples already have. But unlike the Netherlands, the other nation to approve the change, the Belgian law will not allow gay couples to adopt children. Moves continue in the European Parliament to effect similar changes throughout the European Union. Bishops of the Roman Catholic Church, which predominates in Belgium, assured that they would not celebrate same-sex marriages in church. - *Ecumenical News International*

**\*THE BOOK ONE DAD, TWO DADS, Brown Dads, Blue Dads**, and others with homosexual themes, cannot be banned from kindergarten classrooms on religious grounds, Canada's Supreme Court ruled December 20. A British Columbia school board tried to ban such books after parents complained that they offended their religious views, and because the material was thought too mature for kindergartners. But the court's majority opinion said that, while religion cannot be left at the school door, secularism rules out "any attempt to use the religious views of one part of the community to exclude from consideration the values of other members of the community." It also implied that no age is too young to teach "tolerance." The minority opinion said that the books do more than advocate tolerance, instead sending the message that

all relationships are morally equivalent. The court's ruling did not require the school board to put the books into classrooms, but that board members vote again on whether to admit them, using the new criteria. - *Reuters/The Washington Times*

**\*HOMOSEXUAL ADVOCACY GROUPS** are rallying behind a California woman who claims she was unlawfully prevented from receiving artificial insemination because of a Christian physician's moral objection to impregnating lesbians. The case involves a lesbian who sought fertility treatments at the San Diego-based North Coast Women's Care Medical Group. - *CNSNews.com/crosswalk.com*

**A BAN ON PARTIAL BIRTH ABORTION** was passed by the U.S. Senate on March 13. The bill, which bans the horrific procedure except when needed to save the mother's life, was thought likely to pass the House and be signed by President Bush sometime this spring, ending a seven-year journey that included two presidential vetoes that the Senate could not override. - *The Washington Times*

**\*A STUDY OF TRANSPLANTED CELLS** obtained from abortions has failed to show a therapeutic benefit in Parkinson's disease patients, according to the *Wall Street Journal*. For the study, which involved 34 participants, researchers from Mount Sinai School of Medicine and the University of South Florida infused into 23 patients the brain tissue from up to eight aborted babies, ranging from six to nine weeks old. Brain scans of the participants indicated the cells functioned "normally," but researchers were unable to "find any measurable improvement on tests of motor and other skills." Side effects included uncontrolled limb movement in 13 patients; three required stabilization surgery. - *Presbyterians Week/Women and Children First*

**\*IN AN INTERESTING CHURCH PROPERTY CASE**, the U.S. Supreme Court declined in February to review the \$40 million dispute over assets claimed by From the

*Continued on Back Cover*

# CHURCH DIRECTORY

## CALIFORNIA

**Alpine (San Diego East)**  
**Church of Christ The King**  
 (ECUSA/FIF-NA)  
 400 Highway Dr. Rise 1 services: Sun HC 8 & 9:30a; Mon-Fri 9:30a; Thurs HC 8:30a; Wed BCP. The Rev. Keith J. Acker, pastor. The Rev. Frank Pannulli, Associate. 954/445-7409. www.ChristTheKingAlpine.org

**Carlsbad**  
**St. Michael's-by-the-sea**  
 (Episcopal Church)  
 1275 Carlsbad Blvd. Sun 7:15a MP, 7:45a, 9:30a; Mon 8:30a MP, 5:15p; Wed 8:30a MP, 5:15p; Thurs 8:30a MP, 5:15p; Fri 8:30a MP, 5:15p; Sat 8:30a MP, 5:15p; Sun 7:15a MP, 7:45a, 9:30a; Mon 8:30a MP, 5:15p; Wed 8:30a MP, 5:15p; Thurs 8:30a MP, 5:15p; Fri 8:30a MP, 5:15p; Sat 8:30a MP, 5:15p; Sun 7:15a MP, 7:45a, 9:30a. The Rev. Dr. Neil Morrison, rector. 760/729-8901. Fax 760/729-8737

**Los Angeles (Los Feliz area)**  
**St. Mary of the Angels**  
 Anglican Church  
 (Anglican Church in America)  
 4151 Wilshire Ave. Sun Low Mass 8a, Mattins 8:30a, Solemn High Mass 10a, Low Mass 12:30p, Evensong 4p, Mon Mattins 11:45a, 12:30p, Evensong 4p, Mon Mattins (with Low Mass noon), Mattins 10a Tues-Sat (with Low Mass on Sat), Vespers 7p Tues, Wed, Fri, Sun 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)  
 2000 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. Scarily, 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. Hapstock, assisting; 714/532-2420

**San Diego**  
**Holy Trinity Episcopal Parish**  
 (ECUSA/FIF-NA)  
 3803 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 Rue I. The Rev. Lawrence D. Bausch, Rector; The Rev. Canon C. Boone Sadler Jr., Asst.; The Rev. Victor H. Kralak Jr., Asst.; 619/222-0365. Fax 619/223-3867; e-mail: hae@sbglobal.net; website: homepage.mac.com/cassius/

**COLORADO**  
**Colorado Springs**  
**St. Athanasius Anglican Church**  
 (Anglican Church in America)  
 2425 N. Cheyenne St., Sun HC 9a; Fr. Arthur Saxon-Williams, priest-in-charge; 719/473-7959

**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. Wells; 904/388-1031

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

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

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

**ILLINOIS**  
**Chicago**  
**St. Paul's Church by-the-Lake**  
 (Episcopal Church)  
 7100 Ashland Blvd.; Sun 8a Low Mass, 10:30a Sung Mass, Nursery & Sun School 10a; Daily Masses: Mon & Fri 8a, Tues & Sat 9a, Wed 10:30a, Thurs 6:15p; Confessions 1st Sat, Holy Union 1st Thurs; Rise 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 Sundays; 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 Sun Low Mass 7a, Sun High Mass (1928) 9a; Holy 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: syork@maine.rr.com; www.anglican.org/spls.htm

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

**Crownsville/Annapolis**  
**St. Paul's Chapel**  
 (Anglican Independent Communion)  
 Generals Highway (Rte 178) at Crownsville Rd.; Sun 8a HC, 9:15a MP (4th Sun HC) & SS, 11a HC; Bible Study Tue 10:30a & The Rev. Robert 7:40p; all services 1928 BCP, Rt. Rev. Robert Samuel Lonselle, Sr., Rector; Rev. Eric Holie, Rector's Assoc.; Chapel 410/923-0293, Rector 410/266-6373

**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. 40th 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 Scherbilhofer, rector; the Rev. Dr. George Burger, 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 Federal Home, 3539 E. 31st St.; Sun MP 9:30a, 1st & 3rd Sun only HC 10a; Wed Bible Study 7:30p, 2:45 P, Evensong Ave., Tulsa; The Rev. Glen Lighthoot, Interim Priest-in-Charge; 918/743-4536; e-mail: Glen.Lighthoot@okdhs.org; Richard L. Hargrave III, Sr. Warden, 918/743-8051, Fax 918/743-4871; e-mail: richardhargrave@earthlink.net; Web Page at: http://home.webcnet.net/~sejtsaap/taap.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 Outley; 215/229-5767

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

**SOUTH CAROLINA**  
**Florence**  
**Anglican Church of Our Saviour**  
 (Anglican Catholic Church)  
 Parkwood Presbyterian Church, Pamphico Hwy. at Cascade, Sun 9a, HC 2nd & 4th, MP 1st, EP 3rd; The Rev. Franklin Martin, priest-in-charge; 803/506-7616, 843/669-0615

**Greenville**  
**Holy Trinity Anglican Church**  
 (Anglican Church in America)  
 717 Buncombe St.; Sun HC 11a, 1st Wed Evensong 7p; The Rev. Jack W. Cole, Rector; The Rev. Lawrence Holcombe, Curate; 864/232-2882

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

**VIRGINIA**  
**Arlington**  
**Church of St. Matthias**  
 (Anglican Province of Christ the King)  
 3850 Wilson Blvd. (Wilson Blvd. Christian Church); Sun HC 8a; The Rev. Stephen Petreca; 703/493-3506; 703/243-9373

**Leesburg/Dulles**  
**Our Saviour, Outlands**  
 (Episcopal Church)  
 Route 15 at Goose Creek, eight miles south of Leesburg; Sun HC 8a, HC or MP with SS & Nursery 9:30a, EP 3rd Sun 6p; the Rev. Elyjah 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: sjb@stjohnsbaptist.org

**WASHINGTON**  
**Auburn**  
**King of Glory Church**  
 (Christian Episcopal Church)  
 Zion Lutheran Church Chapel, Auburn Hwy. 5 and 17th Ave. S.E.; Sun 12:30p; The Rev. T.C. Casner; 206/447-0708; tcc@comcast.net

**BRITISH COLUMBIA**  
**Vancouver**  
**St. Peter & St. Paul**  
 (Anglican Catholic Church of Canada)  
 1649 Kitchener St.; Sun Mattins 5:45a, HC 9:30a; Evensong 4p 1st Sun, ALSO Mattins, Half Moon Bay and Pitt Meadows; Parish Information: 604/251-0447; the Rev. Michael Shier; 604/951-3733

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