

Subscribe to **THE CHALLENGE!**

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

Name _____

Address _____

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

Card Used: Visa MC;

Sign here _____

Acct # _____ Exp. Date _____

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

Send this coupon and payment or payment information to:

THE CHRISTIAN CHALLENGE

1215 Independence Ave. SE

Washington, DC 20003

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

e-mail: CHRISTIAN.CHALLENGE@ecunet.org

BRIEFS Continued from Page 38

all this is completed," Emmanuel Tov, a professor at Hebrew University in Jerusalem, said at a ceremony at the New York Public Library. Aided by about 100 scholars, Tov's team, along with the Israel Antiquities Authority, has issued 28 volumes published by Oxford University Press and titled **Discoveries in the Judean Desert**. Two more volumes are still being written. Ever since the first set of 800 scrolls were found in 1947 in caves overlooking the Dead Sea—one of the 20th century's greatest archeological finds—confusion and misunderstanding have accompanied the way they were handled. "At first it was thought the texts would produce discoveries damaging to Christianity and Judaism. Instead, the ancient texts nearly mirrored current translations, giving credence to recent biblical scholarship," reported *The Washington Times*. Their authors were the Essenes, a monastic sect that lived before and concurrently with Jesus Christ but about whom there was no mention in the New Testament.

Written from 200 B.C. to 70 A.D., in Hebrew, Aramaic and Greek, most of the scrolls are the oldest surviving copies of the Old Testament, with just two books, Esther and Nehemiah, missing.

***FOLLOWING NEGATIVE REACTION** from Christians across America, the Salvation Army recently reversed a surprise decision to offer "domestic partner benefits" to homosexual employees. Some gay rights supporters responded by putting protest notes instead of coins into the Army's holiday kettles. But pro-family individuals and groups applauded the Army's decision as reaffirming biblical morality and the importance of marriage and the family. - *Catholic News Service/The Associated Press*

***ZIMBABWEAN PRESIDENT ROBERT MUGABE**, facing presidential elections in March, was poised in December to deal a death blow to what remains of his country, in a desperate bid to extend his 22-year grip on power. New measures were announced to enable the government to nationalize up to 90 per cent of all white-owned land at the stroke of a pen, a move expected to wipe out 2002 crops almost totally, said a report from Harare. With immediate effect, 800 farmers were given three months notice to get off their land. The owners will be "confined to their homes" during the three months while their properties are occupied by black settlers, Justice Minister Patrick Chinamasa said. Serious famine had already prompted a Zimbabwean appeal to the UN for some \$250 million in relief. But experts said the new measures will mean that nearly all of Zimbabwe's commercial farmers will cancel their crop and livestock plans for the cropping season just started. About 22 million acres, nearly all of it intensively farmed, will fall out of production almost immediately. "It is suicide," said John Robertson, an independent economist. "Gross domestic product will be cut by half. It will make us equal to the poorest countries in the world. These are the actions of madmen." Plans to redistribute white farmland to blacks apparently will go forward despite Western government pressure on other African states to rein in Mugabe. Recently, the 14-nation Southern African Development Community did get Mugabe to agree to fair presidential elections with independent international monitors, reported *The Washington Times*.

***PLANNED PARENTHOOD OF SOUTH CAROLINA** won a request in federal court November 19 to prevent the state from making "Choose Life" license plates until a lawsuit is heard this year. Pro-abortion Gov. Jim Hodges signed a law allowing the state to issue "Choose Life" plates in September. Planned Parenthood sued after lawmakers refused to offer plates with a pro-abortion message. - *Presbyterians Week* ■

THE Christian Challenge®

A PUBLICATION OF
THE FOUNDATION FOR CHRISTIAN THEOLOGY

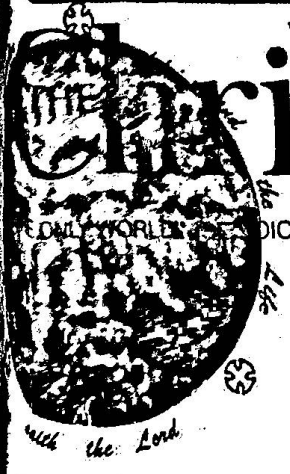
1215 Independence Ave. S.E., Washington, D.C. 20003

Change Service Requested

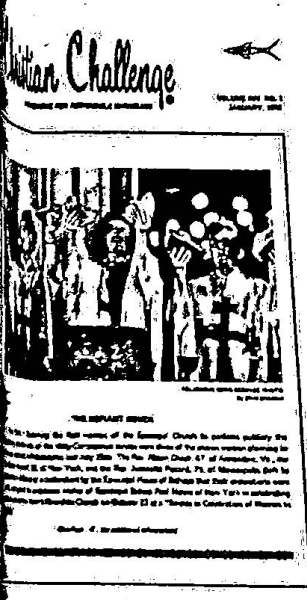
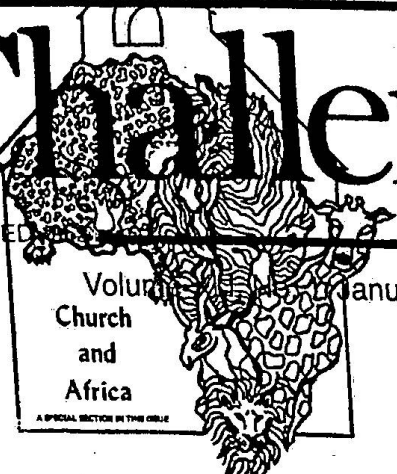


JANUARY/FEBRUARY 2002

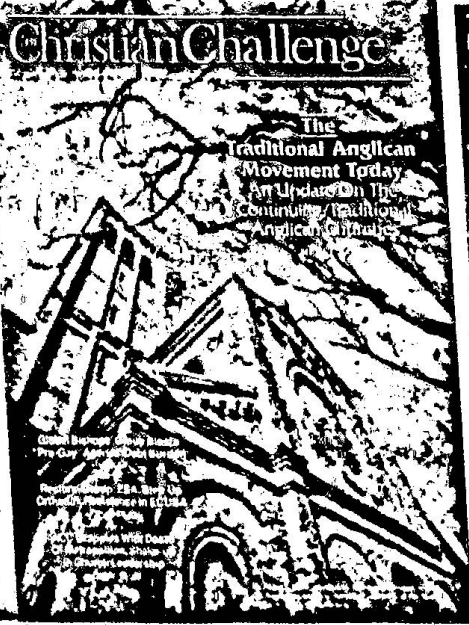
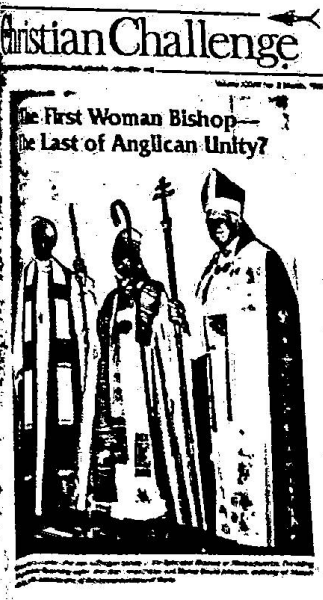
NON PROFIT
ORGANIZATION
U.S. POSTAGE PAID
PERMIT NO. 1434
AUSTIN, TEXAS



Christian Challenge



40TH Anniversary Issue



THE Christian Challenge

This magazine is supported by THE FOUNDATION FOR CHRISTIAN THEOLOGY, and is published eight times each year. Opinions expressed in this publication are not necessarily those of the officers or directors of THE FOUNDATION FOR CHRISTIAN THEOLOGY, or of the supporters of this magazine. THE CHRISTIAN CHALLENGE was first published in January, 1962, by Dorothy A. Faber, founding editor.

THE MISSION OF THE FOUNDATION FOR CHRISTIAN THEOLOGY

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

Copyright © 2001

SUBSCRIPTION POLICY

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

EDITOR

Auburn Faber Traycik

MAILING ADDRESS

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

DIRECTORS OF THE FOUNDATION FOR CHRISTIAN THEOLOGY

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

GENERAL REPRINT POLICY

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

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

FEATURES

THE CHRISTIAN CHALLENGE: 1962 TO 2000
Series Conclusion: 2000 8

FORTY YEARS
What A Challenge! 18

NEWS AND REVIEWS

SPECIAL REPORT:
Accokeek Appeal Sparks
"Warfare" Among Bishops 22

FOCUS

This issue's highlights:

- Carey Sets Retirement
- ECUSA Bishops To Discuss "Sustained Pastoral Care"
- URI Founder Treads Softly On Islamic Excesses, Despite Opposing "Fundamentalists"
- Fire Damages St. John The Divine
- ECUSA Council Backs Disinvestment In Sudan
- September 11—The Aftermath
- ECUSA "Under Attack" By Conservatives, Study Says
- Deacon Leaves Parish To Switch Genders
- Berkeley Dean Resigns
- Irish Dean Suspended
- FIF-Australia Approves Communion With TAC
- Scott Elected To Succeed Cahoon In Mid-Atlantic
- ACA's West Taps Stewart
- French Court Confirms Right Not To Be Born
- Cloning, Genetic "Advances" Continue
- LATE NEWS: NC Parish To Appeal, Anglican-Methodist Unity Advances 24

COLUMNS AND DEPARTMENTS

BACKTALK
Letters From Our Readers 3

NEWS OF THE WEIRD 5

SIGNPOSTS 6

CHURCH DIRECTORY 39

Backtalk

ON "WAGING RECONCILIATION"

[Regarding the post-September 11 call by Episcopal bishops to "wage reconciliation" (*TCC, November/December*):]

This concept becomes more stupid as time wears on. "Reconciliation" suggests there exists some factor [in this conflict] which, when effectively addressed, can be satisfied, rectified, or put aside through some form of mutual agreement...

That the pink-shirted idiots seem to hold this or some similar view demonstrates dramatically their intellectual incapacity.

There is no competing view or means of rectification of some disagreement. This is not about disagreement. This is about a cancer deep within the heart of Islam that cannot be confronted until—like all cancer—it is effectively and totally excised...

"Reconciliation" cannot be accomplished when one party is incapable of dealing in good faith—or cannot afford resolution of the conflict... Like the professional poverty advocates, these Islamic [extremists]... count on the conflict to provide their personal credibility and support mechanism...

Liberals like [Presiding Bishop] Griswold perpetually... whine and moan about "root causes." Such cries underscore the emptiness of their philosophy. The root cause is clearly obvious, in crime, in terrorism, in world conflict: there are evil people in this world and their evil is the root cause and the only true root cause. Remove those who serve evil and the cancer is gone...

You cannot negotiate with a mad dog; he must be killed. Those who fail to comprehend and support that action place... millions upon millions of innocent lives at risk, [thus becoming] a part of the evil.

Buddy Bishop
NBishop555@aol.com

DOES JESUS PULL THE TRIGGER?

The... events [of September 11] have raised the question of Christians and coercive force in a big way. I spent most of my adult life as a (very uneasy) pacifist. I could not see Jesus "pulling the trigger."

Several things changed my mind. One was the realization that everything civil government does, it does (as it were) at gunpoint. To be a consistent pacifist means to abandon all civil government. There is nothing at all in either common sense or Scripture which suggests such a direction.

The other realization was that Jesus does indeed pull the trigger. When He says, "Depart from Me, I never knew you..." that is the final and ultimate trigger.

Coercive force is under the law [and grace] of God just as all other parts of the creation... That is what our American constitution, built on centuries of English (heavily Biblical) common law and Reformation theology, is all about...

But, and this is absolutely vital, those who... administer coercive force should be among the most spiritually mature among us... Our standard of enforcement is the law of God, the top of which is the command to love our neighbor just like ourselves, even if our neighbor is our enemy. Love is tough, not squishy. Should we go after the terrorists? Of course. Should we... forget about whether we hurt a few innocent bystanders in the process? Absolutely not.

Military warfare is simply an extension of the bigger and wider spiritual warfare that is going on all the time. And subject to the same law and grace of God. Our chief and overriding aim is not to win, but to serve God, to carry the cross of Christ. Our task is to do what is right and honorable, and to let God take care of the rest. If that means we let some suspect get away because "getting him" would mean the death of innocent people, then we pull back. Those innocent people are just as valuable in the eyes of God as those killed in the tower attacks. We do not purchase our freedom at the cost of someone else's innocent life.

On May 2, 1778, General George Washington, having survived a terrible winter with the British only a day's march away... said to his troops: "While we are zealously performing the duties of good citizens and soldiers, we certainly ought not to be inattentive to the higher duties of religion. To the distinguished character of Patriot, it should be our highest Glory to laud the more distinguished Character of Christian." Amen, George.

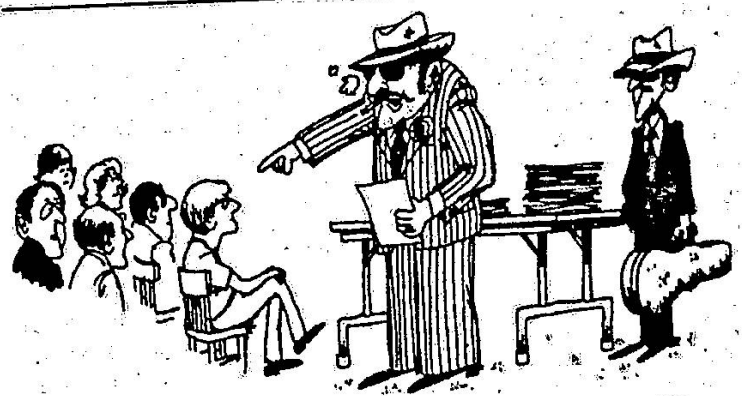
The principle is this, I think: that we must take up arms to defend truth and righteousness, to defend our communities and families, but we must also prefer rather to lay down our arms than use them in a manner contrary to the law and grace of God, even at the risk of defeat and death. We will win God's way or not at all...

(The Rev.) Earle Fox
Emmaus Ministries
Alexandria, Virginia
emmfox@juno.com

ISLAM IN AFRICA

Some [have asked] me about an African perspective on Islam, within the context of our experiences.

Christians in Africa have suffered and are suffering severely at the hands of Muslims. It would take a book to document the innumerable instances of this. Africans in Nigeria, Egypt, Libya, Somalia, Algeria, Tunisia, Sudan, Ethiopia, Kenya, Malawi, Tanzania, South Africa, Zambia, etc. all have their own story to tell, in that respect.



THIS YEAR THE CHURCH HIRED AN OUTSIDE TEAM TO HANDLE THE ANNUAL STEWARDSHIP DRIVE.

(Cartoon courtesy of The Christian Observer.)

Our experience may be summed up in one sentence: Islam advocates and pleads for tolerance wherever it is in the minority; it advocates, implements and practices suppression and violence wherever it is in the majority.

I urge all of you to subscribe to the free news service offered by the International Institute for the Study of Christianity and Islam in England. They also go under the name of the Barnabas Fund. Their e-mail address is bfund@globalnet.co.uk.

...I remind you that the Koran urges believers to spread Islam by jihad and emigration. Due to the blindness of western governments, the latter method, *emigration/immigration*, has been spectacularly successful in recent years... News reports indicate that the al-Qa'eda [terrorist organization has] branches in 34 countries.

...The video clip shown [frequently] on CNN News, of Afghan mujahideen in training, included a scene of heavily armed, balaclaved terrorists storming into a small building, kicking down the door, and pointing their pistols at a large Cross displayed on the wall.

Isn't it time we take notice?

The Very Rev. Canon Pierre J. Dil
The Continuing Anglican Church in Zambia
frpierre@makenicentre.fs.net.co.uk

THE ACCOKEEK CASE

[The federal court decision in the Accokeek case has given Bishop Dixon] extraordinary authority above and beyond that of a bishop's authority under canon law... The only relief here is a successful appeal. The U.S. constitution has been abrogated and the federal foot is inside the church door. *Ora pro nobis!*

Dr. Ralph Gardiner
Zacata, Virginia
trampus@rivnet.net

Canon law has not ceased to exist [in ECUSA as a result of the federal court and ecclesiastical decisions in Bishop Dixon's favor, as some commentators have asserted]. ECUSA has ceased to obey it. But that lawless body is not the Church, and arguably no longer a part of the Church (although there are some Christians within it)...

The egos and crimes that have dispersed the sheep in America have done so by abandoning the law and the accumulated wisdom, checks and balances, and due processes of justice contained therein. And we need to remember that "law" *per se* isn't the issue. A newfangled, cobbled together, utopian code won't help anyone. We don't need new laws; we need to obey the law that we have received through the Church in the course of history.

I would also add that the political temptation to circumvent the law to get what we want on a partisan basis has contributed at least as much to the bitter harvest in Accokeek as the witlessocracy of Jane Dixon or the blundering institutionalism of the court.

When the Prayer Book was replaced in an unconstitutional manner, circumventing safeguards and promises that had existed since 1789, one of the pillars of our canon law was removed. It doesn't matter whether we "liked" the new book or not (I don't). It doesn't matter whether alternative services should be made available (something I believe possible, in a legal manner, consistent with the BCP). The manner of the 1979 book's introduction and enforcement weakened the rule of law among us.

Likewise, the General Convention's unilateral alteration of the Christian ministry by a mere canon to allow for the "ordination" of women was an act of utter lawlessness. * It does matter, again, whether we approve or disapprove (it's not that I don't). It does matter, however, that lawlessness and anarchy were institutionalized by this action. All the political and private deals in the world cannot repair this damage, only a return to the rule of law received from the saints went before us.

It's no good, then, to complain about ECUSA's or Dixon's not playing fair. Earlier acts of lawlessness have opened up our appetites for more lawlessness. And until we receive our obedience to the law we will be little better than they are.

When the time comes, in God's plan, for the remnants of faithful Anglicanism to unite in this country, efforts like [those of Charles Nalls, director of the Canon Law Institute], will be needed more than ever. A body without honest, decent laws cannot have order, and a body without order cannot be Christian or a church.

The Rev. Louis Tarsitano
Savannah, Georgia
ltarsitano@HOME.CC

* Women priests were brought into ECUSA by the narrow simple majority vote as a canonical amendment, based on clerical action—which would demand a larger numerical majority—was not required. Yet General Convention began negotiations some ten years later to conform ECUSA's constitution to the change. - Ed.

LAY PRESIDENCY

The Anglican Church of Australia seems to be moving ahead with its plan to initiate a lay presidency at the Holy Eucharist. Once again we see the troubling tendency of ancient faith and practice to be "put to a vote."

This time the damage done to classical Anglicanism comes from those calling themselves "Evangelical," the innovation being rationalized by Archbishop Jensen as flowing "naturally" from...our reformed heritage."

While Anglo-Catholics often suffer amnesia regarding the reformed aspect of Anglicanism, again we see the Evangelicals forgetting Archbishop Cranmer's admonition that the "reformed" faith of Anglicanism should be that of "...the holy catholic church of Christ from the beginning... according to the exposition of the most holy and learned fathers and martyrs of the church." Would St. Athanasius (or any of the other "holy fathers and martyrs") agree with those who support a lay presidency at the Lord's Supper?

We see the heritage of the Prayer Book, the Homilies, the Ordinal, and the Catechism all trampled down under an appeal to a logical result of reformed theology or heritage. It might be a reformed theology that gives rise to this break with a 2,000-year tradition, but it is not the reformed theology of Cranmer, Hooker, Andrewes, or Taylor—nor is it the reformed catholic theology of the (1662) Book of Common Prayer. The Prayer Book Society of Canada aptly describes those who would make such a startling innovation as "Anglo-Baptists."

Derrick Hassert
Charlottesville, Virginia
hassert2000@earthlink.net

News Of The Weird

A SMASHING EVENT: Someone in the British Methodist Church apparently decided that female members could strike a real blow against global violence on women by smashing crockery during a Sunday service. (No, we're not making this up.)

The addition of the plate-smashing tantrum to the liturgy on one Sunday in November was the church's "novel" way of marking the International Day of Action against Violence on Women, reported *The Daily Telegraph*. "We hope the act will provide a powerful image of the violence experienced in the home," said the Methodist Church's Women's Network, which composed the service.

The crockery, safely secured in plastic bags, was set to be hammered to bits during the Act of Confession and Reconciliation, after which worshippers would make a cross out of the broken pieces. Adding insult to liturgical injury, the minister was then to lead a prayer, saying: "We stand in solidarity with women and all victims of violence who are piecing their lives together."

There was no word on how many British Methodist women actually joined in the dish-destroying "rite."

REALLY SAD, BUT REALLY WEIRD: In the middle of traffic, an Arkansas woman leapt from her moving car's sunroof to her death when she became convinced that Jesus had returned and the Rapture was taking place.

Screaming "He's back, He's back!" the woman jumped out into traffic in Arkansas City in November after seeing a man on the side of the road who looked like Jesus, and 12 people floating in the air. Thirteen others were injured after a 20-car pile up resulted from people trying to avoid hitting the woman.

What the woman actually saw was a man on his way to a toga party, who was trying to recover 12 blow-up sex dolls filled with helium that had come loose from inside the bed of his truck and floated into the air.

Asked for comments about the sex dolls, the 32-year-old Jesus look-alike told the *EAP* news agency, "This is all just too weird for me. I never expected anything like this to happen."

MERRY...LUMINOS? Christmas was reportedly out for residents of Luton, England, last year. Instead, the town's official ceremonies were re-branded "Luminos," a word taken from the wildly popular Harry Potter books. The town on the outskirts of London was trying to be all-inclusive, you see, despite the fact that Christian and Muslim groups alike accused it of "politically correct paranoia."

"It's political correctness gone mad," a "ridiculous overreaction," said Iain Bainbridge, a spokesman for the Christian Institute. "It is not so much an agenda of sensitivity to other faiths as a secular agenda," he told *The Times*. "In a country with a strong Christian heritage and a predominantly Christian constitution it is crazy not to have this manifest at Christmas. We are renowned as a country of religious tolerance but it now appears as if the Christian faith is respected the least."

But Luton is only the latest British town to change the name of Christmas. Glasgow's festivities have been renamed "Shine On" and, more recently "Winter Festival." Birmingham has used the term "Winterval" and Sheffield's former Christmas illuminations were changed to "city lights."

WITCH IS WITCH? Some Wisconsin legislators have had the narrow-minded gall to wonder how the goal of reforming prisoners is served by hiring a witch as a prison chaplain. And not only that: a witch named Witch.

The Rev. Jamyi Witch, 43, who has voluntarily ministered to Wisconsin inmates for at least two years, began her new full-time position at Wisconsin's Waupun Correctional Institute in December, reports *The Milwaukee Journal*. She is believed to be the first Wiccan chaplain in the state and one of only a handful nationwide.

Department of Corrections officials defended the hire, saying Witch met the position's requirements (which do not include a theological degree or ordination) and that it would be unfair and illegal to bar her from serving because of her faith. They also opined that, because the facility has another chaplain, and because inmates will have access to numerous volunteer ministers, no one would feel uncomfortable with Witch.

But some state lawmakers wondered what sense it made to have a chaplain whose religious beliefs are contrary to the faith of most inmates. The 1,200-inmate prison has just 30 Wiccans,

while 400 are Christian and the rest practice other religions or are non-religious. Rep. Scott Walker (R-Wauwatosa), said the state Assembly's Corrections and Courts Committee, which he leads, may look into Witch's hiring, while Rep. Mike Huebsch (R-West Salem) plans to introduce legislation to strip the funding (\$32,000 a year) for her position.

"I've received letters from people who turned their life around with the help and guidance of prison chaplains from recognized and accepted religions," Huebsch said. "There isn't one study that I'm aware of that shows that witches have reformed any prisoners."

Insisting she is qualified for the job, Witch asserted that Wicca is not a Satanist religion, and assured that rituals she will lead for the Wiccan inmates won't involve animal sacrifices(!). She expressed confidence that the controversy won't turn into, well, a witch hunt. ■



St. Elias School of Orthodox Theology

139 N. 3rd St., Suite 7, Seward, NE 68434
Phone: (402) 643-9365 - Fax: (509) 277-1099
Seminary@Catholic-Pages.zzn.com
www.geocities.com/st_elias_seminary

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

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

Signposts

A Service Of Remembrance

It was hard to catch more than snippets of it on American TV. But here, James Rosenthal, an American who serves as Communications Director at the Anglican Communion Office in London, gives a personal account of the Service of Remembrance at St. Paul's Cathedral for victims of the September 11 tragedies in New York and Washington.

THEY STRETCHED ALL THE WAY DOWN to Ludgate Circus. Thousands of people stood outside the landmark Anglican Cathedral of St. Paul in London, as nearly 3,000 worshippers inside participated in a service of remembrance and prayer for those killed, injured and traumatized by the events of September 11 in the U.S.

Some carried American flags, including Pearl Annis of Washington D.C., who waved a large flag, much to the approval of many passers-by. This young student was stranded here and eager, but "fearful," of flying home.

People had begun forming queues at 8 a.m. for the noon service. All who were able enter the cathedral (on a first-come, first-seated basis) were required to pass through security stations beforehand.

In attendance at the service was Her Majesty the Queen and His Royal Highness, The Duke of Edinburgh, as well as Prime Minister Tony Blair and his wife, Cherie. Mrs. Carey, wife of the Archbishop of Canterbury, and Mrs. Chartres, wife of the Bishop of London, were also present. The Bishop of London, Richard Chartres, was attending an urgent session of the House of Lords. The Archbishop of Canterbury, the Most Rev. George

Carey, gave an address and pronounced the blessing at the end of the one-hour televised service.

Interfaith representatives from the Jewish, Moslem, and Buddhist communities as well as Christians leaders, including the final Archbishop of Westminster, were present and processed with Anglican clergy.

THE RAFTERS OF THE WREN MASTERPIECE of architecture shook as the service began with *The Star-Spangled Banner*.

Then, a young American student living in London, Lauren Doughby of Chicago, lit the towering paschal candle, symbol of the resurrected Christ, as the entire assembly remained hush and utterly silent.

The haunting words of the first hymn echoed through the cathedral. *To all life though givest to both great and lowly; in all life though livest, the true life of all; we flourish as trees on the tree, and wither and perish-but not changeth thee.*

S. Ambassador William Farish read from the prophet Isaiah, chapter 61, and His Royal Highness, The Duke of Edinburgh, read a passage from St. Paul to the Romans, Chapter 8. The cathedral's renowned Choir of Men and Boys sang a setting of the Requiem by Fr. Joseph Gelineau, as well as anthems by Edgar Elgar. *And I saw a new Heaven,* and Henry Purcell, *Hear my O Lord.*

...fering prayers for the departed, the injured, and those "hearted in their grief and loss." Prayers of thanksgiving included those for "the sacrifice and skill of the emergency services, all who risked their lives to rescue those in danger."

The dean of the cathedral offered prayers "for all the people of this world. For a new vision, a new obedience to God's will, and new determination to stand firm in the ways of righteousness and new hope."

The service was conducted in a somber tone yet with joy and symbols of the message of Christian hope. Organ music included *Amazing Grace* by Don Hustad, *Adagio for Strings* by Samuel Barber, and *Elegy* by George Thalban-Ball.

Before Archbishop Carey's address, the congregation sang: "Lead us, heavenly Father, lead us, o'er the world's tempestuous sea. Guard us, Guide us, Keep us, Feed us, For we have help but thee; Thus provided, pardoned, guided, nothing of our peace destroy."

In his remarks, Archbishop Carey stressed the need to pray for those making "awesome" decisions in the aftermath of the tragedy. Using the image of the Statue of Liberty, he said, "Liberty has always been at the heart of the American vision. That liberty must be defended." His Grace spoke of the attacks as "a senseless evil."

His address was followed by the American hymn, *Mine eyes have seen the glory of the coming of the Lord*, a hymn sung in the same cathedral at the funeral of Winston Churchill many years ago.

TEARS FLOWED and many embraced as the words echoed through the vast cathedral, breaking through the ancient walls into the streets of the City of London, that city's "Wall Street" area.

Following a powerful singing of the United Kingdom National Anthem, Her Majesty, along with the Dean and Chapter and the Archbishops, made their way to the porch of the cathedral, where they greeted members of the wider American community who live in England or who happened to be here as tourists. Tony Blair and his wife also lingered on the steps and offered sympathy and condolences to many Americans. The Prime Minister has consistently said that the U.K. would remain "shoulder to shoulder" with the U.S. in its time of need.

Dr. Michael Dickens, senior warden of Christ Episcopal Church, Charlottesville, Virginia, and his wife, were among the many Episcopalians at the service. A parishioner from All Saints' Episcopal Church, Chicago, said, "I work in a completely English environment. I came to the cathedral as I needed to be with Americans at this time of such tragedy."

Many American students were in the crowds and spoke of anguish of being "away from home" and feeling alone. Outside St. Paul's, one Anglican priest was asking students if they had housing and food and if they were stranded.

One American said, "I came today because I can't be with my family in the [the U.S.]. I feel this gathering became a family to me."

The cathedral houses an American Chapel in memory of American servicemen and women who died in World War II—some 28,000 names of those who gave their lives while in the United Kingdom. A Book of Condolences for the September 11 tragedy was opened for the public to sign; within days it bore some 20,000 signatures. Flowers and candles also were brought to the American Embassy as many gathered there to show solidarity and share their grief. ■

Mr. Rosenthal's account is courtesy of Anglican Communion News Service

Festivals of Faith!

Proclaiming One, Holy, Catholic & Apostolic Church

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

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

2002 Festivals are scheduled for:

St. Paul's Cathedral, Peoria, IL, June 1

St. Luke & St. Paul's Cathedral, Charleston, SC, June 29

St. Michael's Church, Carlsbad, CA, November 9

Further Festivals are planned for: Bladensburg, MD; Milwaukee, WI; Sarasota, FL; Baton Rouge, LA

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

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

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

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

Do You Remember???

The 1928 Book Of Common Prayer with King James Bible and Apocrypha

Do You Remember Preservation Press???

We reprinted this magnificent Anglican Classic several years ago. Many of you have inquired about this beautiful book and the store. Preservation Press is no longer operational, but I do have a small number of these wonderful books remaining. The book is bound in fine genuine leather with gold gilded pages and six colored ribbons. The price is \$110.00.

This book is Truly a Lifetime Treasure

To order please send check to:

Norma Del Viscio

961 Russell Mill Rd., Swedesboro, NJ 08085

IMPORTANT NOTE TO READERS

AS NOTED IN OUR 40TH ANNIVERSARY FEATURE, keeping *THE CHRISTIAN CHALLENGE* going has been a struggle, at times a desperate one. *This* is one of those times.

We extend our deepest thanks to those who responded to our appeal late last year, and especially to those who—noting our difficulties with the post-anthrax mail delivery—have called in, faxed or e-mailed credit card donations/payments. (Mail service is somewhat improved, but still rather slow.)

While quite helpful, recent receipts, however, have not yet closed the gap created by the significant drop in funding *TCC* experienced last year—due to the flagging market, redirection of donations after Sept. 11, and the anthrax disruptions. Without substantial help, *TCC* will have exhausted its reserves in a few months. Especially worrisome is a serious shortfall in support for our vital program of sponsored subscriptions to foreign Anglican bishops. Unless there is further funding, we face having to discontinue sending the magazine to the 400 prelates now receiving it.

IN SHORT, if you think *TCC* meets an important need for the orthodox Anglican movement, your help is needed NOW. Please send your contributions to **TCC, 1215 Independence Ave. SE, Washington, DC 20003**. Visa or Mastercard donations can be called in to 202/547-5409, faxed to 202/543-8704, or e-mailed to **CHRISTIAN.CHALLENGE@ecunet.org**. (We hope soon to provide a secure electronic means of making credit card donations, but until then, anyone skittish about this is urged to fax or phone in credit card contributions.) Many thanks, in advance, for your assistance. - Ed.

The Old Hymns

A CD of Hymns from the 1940 Hymnal

No Lyric or Arrangement Changes!

“Stunning” - *Anglican Digest*

“A must buy” - *Mandate* (Prayer Book Society)

Available at www.theoldhymns.com

OR by calling **1-800-937-3397**

OR by sending check or money order

to: **Bluemont Records, LLC**

PO Box 153, Bluemont, VA 20135

CDs - \$14.99, Cassettes - \$9.99

Please include \$2.00 shipping per unit

Series Conclusion: 2000

Battle Over ECUSA Continues

AS THE YEAR 2000 DAWNED, it appeared that the U.S. Episcopal Church (ECUSA) would be on the hot seat when the 38 Anglican primates (provincial leaders) met March 22-29 in Oporto, Portugal. A few months earlier, nine global South primates and prelates representing nearly a quarter of Anglican provinces had met in Kampala, Uganda, where they pledged to inform the Primates' Meeting of the "intolerable situation" faced by faithful Episcopalians and propose a way to address it.

THE PLEDGE by those within a remarkable international alliance of church leaders was part of an effort, backed by 1998 Lambeth Conference resolutions, to spur primatial action on "problems in [the Anglican] Communion caused by the misuse of provincial autonomy and innovations exceeding the limits of... Anglican diversity." Provinces represented at Kampala in-



THE CHRISTIAN CHALLENGE

cluded Burundi, the Congo, Kenya, Rwanda, Tanzania, South East Asia, the Southern Cone, Sudan, and Uganda. Also active in the movement was a metropolitan, Archbishop Harry Goodhew of Sydney.

VARIOUS SOLUTIONS had been discussed between the prelates and U.S. conservative leaders, including the latter's proposal for a separate North American province within the Communion. By this time, though, several of the foreign bishops had visited the American Church at the invitation of Episcopal Presiding Bishop Frank Griswold. They recommended in a report that ECUSA start alleviating its problems by permitting alternative episcopal oversight, or "flying bishops," for parishes at theological odds with their bishops. The same proposal had been made earlier by the American Anglican Council (AAC), but suppressed by Griswold and other liberal colleagues.

THIS IDEA WAS TAKEN FURTHER in a January book aimed at the primates. In *Way of Faithfulness*, Archbishops Goodhew and Maurice Sinclair of the Southern Cone outlined a measured process to deal with violations of the Anglican consensus. In the absence of reform, the process could lead to suspension of communion with erring diocesan bishops in ECUSA, and the recognition of new, orthodox leaders for their dioceses.

THE TWO ARCHBISHOPS explained in their book why they believed that deviations from Anglican policy on homosexuality, most prominently in ECUSA, represented a "serious and immediate threat" to global church unity, which the '98 Lambeth Conference of Anglican bishops had asked the primates to guard. *Way of Faithfulness* also contained the aforementioned report of foreign prelates who had visited ECUSA the previous fall, when they talked with Episcopalians of varying viewpoints for ten days. The visitors included archbishops or other bishops from Kenya, Rwanda, the Southern Cone, Tanzania, and Sydney.


THEIR REPORT noted positive aspects, such as Griswold's "conciliatory" approach, but was highly critical of ECUSA's current state overall. It identified four issues stemming from the prelates' findings: a faulty approach to the church's sources of authority, in which scripture was subordinated to experience; coercion in advancing the liberal agenda on homosexuality and women's ordination; local options taken on Communionwide issues; and the imposition of innovations supposedly still being discussed. In their "first" suggestions, the foreign leaders called on the presiding bishop to enhance his standing as a mediator by removing his name from the 1994 pro-gay *Koinonia* Statement. They also suggested that ECUSA adopt a better framework for dialogue and a system of alternative episcopal oversight across the board. (To date, none of these suggestions has been implemented.)

WHILE SOME SERIOUSLY DOUBTED IT, others contended that—based on this groundwork—nearly two-thirds of the primates were prepared to get tough with ECUSA when they met in Portugal.

THEN CAME THE UNEXPECTED. A January 29 move by two foreign primates and other prelates to consecrate a pair of U.S. priests as bishops for America stunned Anglican leaders worldwide—including some of the primates' conservative colleagues and Stateside allies.

THE CONSECRATIONS, performed in Singapore, were seen as a "daring, if not desperate" bid to bring episcopal care and comfort to faithful clergy and congregations in increasingly hostile conditions in ECUSA. In what one report termed "an

A glance back at key events and developments TCC has covered during four decades of major change in the church



SOUTH EAST ASIAN ARCHBISHOP MOSES TAY (center), Rwandan Archbishop Emmanuel Kolini (front, second from left) and other bishops after the consecration of John Rodgers (front, left) and Charles Murphy (front, right) in Singapore January 29.

atmosphere of secrecy and intrigue," two Evangelical leaders, the Rev. Charles (Chuck) Murphy III, rector of the 700-member All Saints', Pawleys Island, South Carolina, and the Very Rev. John Rodgers, dean emeritus of Pennsylvania's Trinity Episcopal School for Ministry, were consecrated in St. Andrew's Cathedral. The chief consecrators were South East Asian Primate Moses Tay, Rwandan Primate Emmanuel Kolini, and Bishop John Rucyahana of Shyira, Rwanda. The consecrations were supported by two retired Episcopal prelates, C. FitzSimons

Communion's unity. He regretted that the action was taken ahead of the Primates' Meeting slated to address the issues underlying it. The consecrations, he said, breached Anglican rules and practice as well as regulations within the two foreign provinces, and were therefore illegal. He indicated that he could not recognize Rodgers and Murphy as bishops in the worldwide Communion until their status is resolved with ECUSA, a suggestion that astonished U.S. conservatives. Rwanda later responded to this by formalizing Murphy's incorporation into the Rwandan House of Bishops, and defending his consecration as compliant with the province's constitution; South East Asia was expected to take the similar action in regard to Rodgers.

BUT THE UNUSUAL CONSECRATIONS also evoked expressions of deep disappointment from other leaders in the Kampala group, including from Archbishops Sinclair, Goodhew and Donald Mtetemela of Tanzania. They said the move by two primates "whom we hold in esteem" contravened their earlier agreement to seek action on the U.S. situation *first* through the Primates' Meeting, before taking steps that may lack official approval. This was, in fact, made plain in the weeks before January 29, when some leaders in the Kampala group pleaded with their two colleagues not to proceed with the then-rumored consecrations. Several U.S. Episcopalians (though not all) present at Kampala backed up their interpretation. One said it was clear to all there that any pre-Portugal moves would involve "bishops who were already bishops taking action. Nobody talked about consecrating bishops."

ARCHBISHOPS GOODHEW, SINCLAIR AND MTETEMELA assured that they remained "actively committed to practical steps" toward restoring Anglican orthodoxy where needed and retained hope that the primates would deal effectively "with the underlying causes of the current disorder."

AMONG AMERICAN CHURCH CONSERVATIVES, there was a measure of jubilation at the prospect of compatible episcopal care which retained a Communion link, as well as gratification that the tables had been turned on lawless liberals. But there was a significant level of dismay and worry that the Singapore action was premature, divisive, and damaging to the prospects of faithful Episcopalians in Portugal. Similar reactions seemed to prevail in England. This consecration "looks hasty, impatient, and unwise. It has probably set back the cause it was intended to help, just at a time when it was gradually gaining sympathy," wrote *The Church of England Newspaper*.

ARCHBISHOPS TAY AND KOLINI contended that their action accorded with the Kampala agreement, noting that a portion of it stated that some signatories were "ready to respond to specific and urgent situations which may arise in the months before the Primates' Meeting."

THE "SPECIFIC" SITUATION so "urgent" that it could not wait until some 60 days later was not clearly identified. However, the two main consecrators—one of whom, Tay, was about to retire—indicated that they wanted to forgo the possibility that serious, longstanding problems in the Communion would merely result in "further discussion" in Oporto. Pointing to the "apostasy" of Bishop John Spong's "12 Theses," actions of ultra-liberal Scottish Primus Richard Holloway, and the continued rejection of key Lambeth resolutions by various ECUSA dioceses, they said: "The unity of Anglicanism must be understood as grounded not merely in polity but fundamentally in the

• 1962 To 2000 •

Allison (South Carolina), and Alex Dickson (West Tennessee), and the former Bishop of Chile, Bolivia and Peru, David Pytches.

THE 51-YEAR-OLD MURPHY led the First Promise movement of clergy and laity and the First Promise Round Table, comprised of leaders of various conservative/traditional organizations in ECUSA; they included one (AACOM) representing independent Anglican congregations, which Rodgers, 69, served as general secretary. Tay and Kolini were part of the larger group of conservative leaders that had met over the previous year, the last time at Kampala, with representatives of the Round Table and the AAC, to consult on the former's petitions for intervention in ECUSA.

NOTING ECUSA'S 30 PERCENT MEMBERSHIP LOSS in recent decades, a press release said the consecrations were undertaken to begin combatting a longtime "crisis of the Christian faith" and to help recover the unity "violated by the unrebutted ridicule and denial of basic Christian teaching." It was hoped that this "interim" step would help Anglican primates "take seriously the need for reform and renewal" of ECUSA when they met in March.

THE NEW "MISSIONARY" BISHOPS WERE "RELEASED" TO AMERICA—Rodgers by South East Asia and Murphy by Rwanda—to support faithful clergy and congregations and plant missions in liberal dioceses. Such actions were sure to anger turf-protective ECUSA bishops, though the new prelates received a surprising level of cooperation from their Episcopal diocesans—both conservatives—who allowed them to keep functioning as priests in their home dioceses, knowing that they would minister as bishops elsewhere. Rodgers and Murphy agreed not to act episcopally until after that the Primates' Meeting, however.

ALONGSIDE PREDICTABLE CONDEMNATIONS from liberal leaders, including Griswold—who denied any "crisis" in ECUSA—the Archbishop of Canterbury termed the Singapore consecrations "irresponsible and irregular" and harmful to the

...oric Faith entrusted to us. Far from being an at-
 on the Communion, [the Singapore] action [af-
 is] the unity of Anglican doctrine and faith which
 been frequently and flagrantly violated...in
 SA," and reflects "a serious resolve to uphold"
 Lambeth '98 resolutions. "It is the violation of
 faith that makes unity impossible," they wrote.
 his pastoral step...simply gives pastoral care until
 hful doctrine and ecclesiastical discipline [are]
 ored."



MOST OF THE 38 ANGLICAN PRIMATES in a photo from their 2000 meeting in Portugal; ECUSA Presiding Bishop Frank Griswold is at front, fourth from right).
 ENS photo by David Harris

IN THE WAKE OF THIS, Anglican primates meet-
 in Portugal delivered a mixed response to decades
 unchecked liberal revisionism in the American
 arch, though it included strong warnings clearly
 at ECUSA. The leaders spoke of the "pro-
 nd" threat to Anglican unity created by the "re-
 ation" of the Lambeth sexuality resolution's ad-
 ions against ordaining and blessing those in homosexual
 onships, "and the declared intention of some dioceses to
 d with such action." (One informal survey found that over
 of ECUSA dioceses were acting or advocating stands at
 with the resolution.) The communiqué issued at the end of
 primates' closed-door meeting (over which the liberal-lean-
 Anglican Consultative Council had more control than at
 th) appeared to give ECUSA a grace period of a year to
 e into line with the Lambeth resolution upholding historic
 ch teaching on sexual morality. Citing scriptural bases, the
 ates also said they would exercise "fraternal rebuke" in
 se to "failure or unfaithfulness" in each other.

THE COMMUNIQUÉ SHOWED SIGNS of a fierce
 e among the primates, not only over the gay issue, but
 ffects on communion relationships. Fretfully, it contended
 differing sexuality policies may "severely [impair]" but per-
 not completely break communion between provinces. It
 declared that only a "formal and public repudiation" of the
 oeth Quadrilateral's four points (scripture, creeds, sacra-
 s, historic episcopate) "would place a diocese or province
 de the Anglican Communion."

THE SAME TIME, a strong push by liberal primates to
 in the anomalous Singapore rites was apparently blocked
 ervative leaders, despite misgivings and divisions among
 over the matter. The communiqué instead warned against
 actions of the same sort, and endorsed Archbishop
 's position on the status of Rodgers and Murphy, suggest-
 their episcopal ministry might be legitimized through
 ssions between the three provinces involved.

ARCHBISHOP GOODHEW and four Australian colleagues
 d the sentiments of many disappointed conservative
 opalians in asserting that the communique failed to fully
 the stand affirmed at Lambeth, apply sufficient pressure
 "spiritually destructive" practices, or commend pastoral
 d oversight for faithful Anglicans.

THE EPISCOPAL GAY GROUP, INTEGRITY, also re-
 critically. In a statement titled, "Again, We're Not Going
 (into "silence"), Integrity objected to the communiqué's
 gs on the gay issue and scored moves "toward centralized
 (under the guise of 'accountability') and decisionmaking
 from the participation of the whole People of God."

COMMENTS BY ARCHBISHOP KOLINI after the meet-
 ing suggested it had cause for concern. Kolini saw the
 communiqué as leading to or even effecting excommunication
 for jurisdictions which contravene Lambeth's sexuality resolu-
 tion. He said the primates want to exercise patience and love,
 but that ECUSA must "reform" if it wants to belong to the Com-
 munion. It is "their choice," he said.

THE CHOICE BECAME CLEAR WITHIN DAYS. Bishop
 Griswold said after an ECUSA House of Bishops meeting that
 it would be "unrealistic" to think that any diocese now ordain-
 ing active homosexuals would stop because "of anything that
 has happened, either here or in Portugal." Griswold had alleg-
 edly told fellow primates, though, that he "would try to restrain
 the liberals."

A CHURCH PANEL also had already recommended in ad-
 vance of July's Episcopal General Convention that individual
 dioceses continue to be allowed to make their own decisions
 about offering blessings for same-sex couples.

AND WHILE GRISWOLD APPARENTLY PORTRAYED
 ECUSA in Oporto as not having changed its doctrine, ongoing
 practices told a different story. In but a few examples during
 2000: A self-identified lesbian, the Rev. Tracey Lind, became
 dean of Trinity Cathedral, Cleveland, while New Hampshire
 Bishop Douglas Theuner affirmed that ordaining homosexuals
 is an "option" under ECUSA's constitution and canons. New
 Newark Bishop John Croneberger said same-sex blessing rites
 would be considered at his next diocesan convention, new Michi-
 gan Bishop Wendell Gibbs initiated a Newark-type gay minist-
 ry, and Pennsylvania Bishop Charles Bennison told a cleric he
 could "marry" two lesbians. Former Presiding Bishop Edmond
 Browning and eight other ECUSA prelates joined over 800
 clergy and religious workers in backing a declaration calling on
 all faiths to ordain active homosexuals; it also advocated open
 access to abortion, sex education at all age levels, and women's
 ordination. And, North Carolina's Cathedral of All Souls,
 Asheville, decided to offer blessings for committed gay couples,
 with support from Western North Carolina Bishop Robert
 Johnson. The move came shortly after the cathedral's dean "ex-
 communicated" a longtime member who had strongly criticized
 the cathedral's pro-gay direction. The AAC said the cathedral's
 "deplorable action" was "further proof that the revisionists
 [were] willing to split [ECUSA] over the homosexual agenda."

THE ARCHBISHOP OF CANTERBURY said that allowing individual dioceses in ECUSA to set their own policies on blessing or ordaining those in gay relationships was tantamount to creating schism in the Communion. He also echoed concerns that concessions ECUSA made on the historic episcopate to win a communion relationship with Lutherans might constitute a repudiation of the Lambeth Quadrilateral.

General Convention

IGNORING ADMONITIONS FROM THE WIDER COMMUNION, however, the millennial Episcopal General Convention resolved to do what no part of the Universal Church in 2,000 years had ever done: express official support for sex outside marriage. Seen as a watershed across the theological spectrum, a resolution adopted by the July 5-14 convention in Denver was aimed mainly at supporting homosexual couples, but surprised many by recognizing "lifelong, committed" non-marital pairings generally.

AN EIGHTH RESOLVE CALLING FOR SAME-SEX UNION RITES was hardest-fought. But after it was dropped from the resolution as finally approved (D039), ECUSA had pledged "prayerful support" and pastoral care for nonmarital sexual unions founded on fidelity and monogamy, and acknowledged rather than affirmed church teaching on the sanctity of marriage; it also tacitly accepted that local option would continue in ECUSA.

THE RESOLUTION, which passed easily in both houses of convention, moved ECUSA even farther away from the rest of the Communion and even from mainline U.S. denominations. Just weeks earlier, the United Methodist and Presbyterian Churches had also rejected same-sex rites, but, unlike ECUSA, made no other statements at odds with traditional teaching.

DESPITE MAJOR GAINS in Denver, the Integrity organization created an online "Waiting List" of homosexual couples pining for a rite to bless their union, though such ceremonies had been performed for years in a number of ECUSA dioceses. Integrity also announced the formation of a parallel chapter in Uganda.

STRANGELY LESS NOTICED but just as startling were openings to pagan and occult spirituality at the convention, as seen most prominently in the official booklet, *Resources for Jubilee*, distributed to conventioners.

THE CONVENTION also secured a full communion relationship with the Evangelical Lutheran Church in America (ELCA) after 30 years of dialogue. The concordat, providing for the exchange of clergy and the sharing of sacraments and ministries, was approved by the convention (and earlier by the Lutheran Assembly), despite misgivings voiced by a few in ECUSA over its concessions in the area of ministry, and substantial remaining opposition in ELCA. (Indeed, ELCA's Church Council soon thereafter established a process to provide for exceptions to the concordat's expectation that all new clergy would be ordained by a bishop.)

FURTHER PRESSURE on the three ECUSA dioceses still resisting women priests was legislated as well. A

"task force" was to visit and "assist" the dioceses with "compliance," a coercive move that also flouts international Anglican policy.

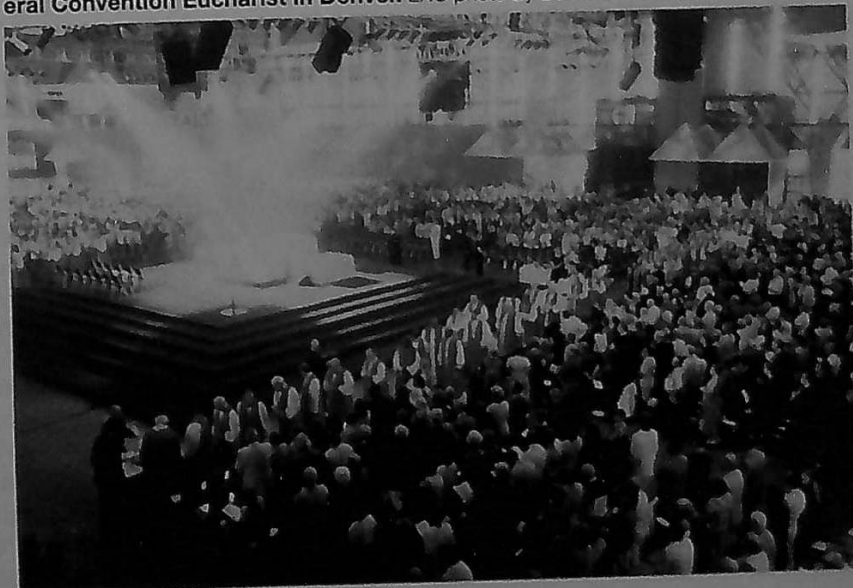
IN CASE FOREIGN CRITICS were not getting the message, though, the convention reasserted ECUSA's autonomy in a resolution "Affirming the Traditional Understanding of Authority in the Anglican Communion."

THERE WERE A FEW RAYS OF SUNSHINE for faithful Episcopalians at the convention, in decisions on other issues, and in activities sponsored by the AAC, widely seen as bringing a positive gospel witness to Denver. But the overarching realities were glaring. More ECUSA parishes and clergy began to head for the exits, with many hoping international initiatives would provide a solution.

IN A SIGNIFICANT MOVE on that score, "Missionary" Bishops Rodgers and Murphy were asked by leaders of their sponsoring provinces, Rwanda and South East Asia, to step up their U.S. work—now to be called the "Anglican Mission in America" (AMiA). Following the General Convention, Archbishops Kolini and Datuk Yong Ping Chung, Tay's successor, concluded that ECUSA could not be reformed from within. They told Rodgers and Murphy at a meeting in Amsterdam that theirs was no longer an interim action but a "mission...to grow," to plant churches as well as receive congregations which can no longer remain in ECUSA. Both foreign provinces maintained that concerns for respecting jurisdictional boundaries had been mooted by the breach of communion created by ECUSA bishops acting outside Anglican doctrinal boundaries. The new AMiA supplanted the three-year-old First Promise movement within ECUSA.

BY AUTUMN, EIGHT PARISHES or congregational groups and at least a dozen clergy had left ECUSA since July's General Convention, most or all of them for the AMiA; over 40 parishes in 18 states were contemplating similar moves, according to the Washington-based Canon Law Institute. The AMiA now had 25 parishes and 40 clergy (including at least one woman priest, pointing to a not-yet-resolved difficulty between AMiA and another group in the U.S. coalition, Forward in Faith, North America

BISHOPS, DEPUTIES and thousands of other Episcopalians during the General Convention Eucharist in Denver. ENS photo by David Skidmore



(FIFNA)). The departures were not from the most liberal dioceses. Several were from Colorado, site of the General Convention, and others were concentrated in the southeast. In each case, it appeared that the beef was more with national church than diocesan policies. Some thought the exodus could ultimately rival or exceed numbers in the U.S. Continuing Church (c. 25,000), which consists largely of those who left ECUSA after its 1976 break from apostolic order and the traditional prayer book.

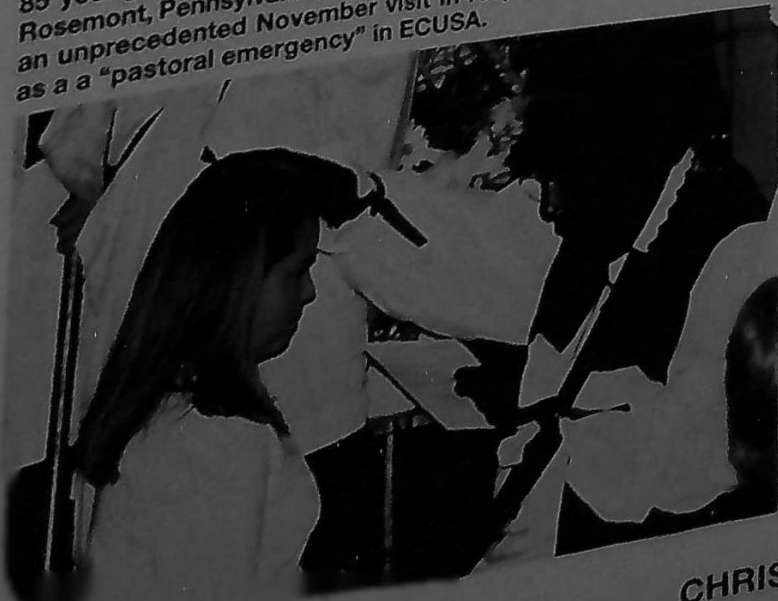
FOR THE 18,000-MEMBER FIFNA, the convention added urgency to its efforts since Lambeth '98 to work with sympathetic foreign primates toward a new province or other provision for Anglican believers in America. The traditionalist organization expressed "solidarity" with AMiA and its efforts to form a separate province, while also appealing to the next Primates' Meeting for aid and pastoral support. FIFNA viewed AMiA as contributing toward a new dispensation for faithful Episcopalians, but saw the need to continue pursuing the conservative coalition's earlier goal of a solution accepted by most Anglican leaders around the world.

EVEN THE BOARD OF THE AAC changed its posture by recognizing the consecrations of Rodgers and Murphy and their missionary deployment to America. It also joined in calls by other conservative groups for the creation of a faithful new Anglican missionary structure in America.

WRITING FROM SYDNEY, Archbishop Goodhew said "the broadest coalition possible" between orthodox Episcopalians and primates worldwide was needed help ensure that the former can continue their faith and ministry.

MEANWHILE, A LATE AUGUST GATHERING OF ANGLICAN ARCHBISHOPS, bishops, leaders and scholars in Nassau concluded that a "pastoral emergency" exists in ECUSA. It appealed to all Anglican primates to approve an "alternative arrangement" for faithful Episcopalians as "a matter of urgency." To that end, it began preparing a concrete proposal for the 2001 Primates' Meeting, where it was thought that Bishop Griswold could face a serious backlash over ECUSA's rebuff of the primates' warnings. While this depended on how well American news reached foreign leaders, sources claimed that the Arch-

ARCHBISHOP PATRICE NJOJO of the Congo confirms one of some 85 young persons and adults at the orthodox Good Shepherd, Rosemont, Pennsylvania, where he and other foreign prelates made an unprecedented November visit in response to what they saw as a "pastoral emergency" in ECUSA.



bishop of Canterbury, for one, was "very upset" by ECUSA's sexuality resolution.

THE NASSAU MEETING was convened at the initiative of Anglican primates from the Caribbean, the Southern Cone, South East Asia, and Africa, as well as the Diocese of Sydney; it also included conservative and orthodox leaders from ECUSA and the Continuing Church, namely Archbishop Louis Falk of the Traditional Anglican Communion. The participants asserted that convention actions and ongoing practices in ECUSA showed "a clear departure from historic Anglican practice..." They also contended that ECUSA's "pastoral emergency" was "so serious" that interim "episcopal visitations" were necessary, involving "the crossing of diocesan boundaries in appropriate circumstances."

THE FIRST RESPONSE to this came as primates and prelates representing half a dozen Anglican provinces made an unprecedented visit November 26 to the traditionalist Good Shepherd, Rosemont, Pennsylvania. During a richly worshipful Evensong there, they confirmed or received over 85 young people and a few adults from Good Shepherd and five other faithful local parishes, all of them in the jurisdiction of Pennsylvania's Bishop Charles Bennison, who holds revisionist stands on homosexuality, women's ordination and the Bible.

WITNESSED BY SOME 700 PERSONS, the confirmations were performed by Archbishops Sinclair of the Southern Cone and Patrice Njojo of the Congo, and Suffragan Bishop Raymond G. Smith of Sydney-Liverpool, New South Wales, Australia. Other foreign bishops present included the Bishop of Mt. Kenya South, Peter Njenga, representing the province of Kenya; and the Bishop of Namirembe, Samuel Ssekkade, representing Uganda. Among American bishops present were retired Quincy (IL) Bishop Edward MacBurney (touted during the year as another possible foreign-sponsored missionary bishop)—and Bishop Bennison. He worshipped with the congregation at the event he first protested, then sanctioned, in a bid to convince orthodox Pennsylvania parishes to receive his episcopal visits. He also wanted to maintain "unity" (especially during a year in which he had been criticized even by liberals in his diocese). Bishop Griswold, however, saw the event as an attempt to "disrupt the life and work of this church," which he claimed was "thoroughly orthodox."

THE NIGERIAN ANGLICAN CHURCH'S STANDING COMMITTEE, which includes 80 bishops, also was seriously unhappy about how some of their U.S. colleagues had treated orthodox believers in their midst—including thousands of Nigerian Anglicans in America who could not find faithful ECUSA parishes, and went elsewhere. Nigerian leaders indicated they were considering sending a chaplain or even a bishop to minister to alienated American and Nigerian Anglicans. In an interview, Nigerian Archbishop Peter Akinola said ECUSA is "obsessed with homosexuality," but that there can be no compromise with gospel truth. He saw the Singapore consecrations as "necessary" as well as "valid," but "irregular" as defined by the Archbishop of Canterbury.

RWANDA'S ARCHBISHOP KOLINI sent strong replies in October to Bishop Griswold and two other U.S. prelates who wrote him in May to protest the two "missionary" bishops ministering to disaffected American Episcopalians. In essence, Kolini told the three prelates that concerns for the historic faith and brethren being persecuted for upholding it come before those for geographical boundaries. By sending the missionary bish-

ops, he said, Rwanda was keeping faithful Christians within the Communion's fold until differences can be resolved, rather than see them continue to leave "due to the actions of...ECUSA bishops and General Convention to marginalize them."

LATER IN THE YEAR, ARCHBISHOPS KOLINI AND YONG, as well as eight Episcopal bishops, scored the actions of some ECUSA prelates to inhibit and depose clergy who had transferred to the AMiA. The clerics were accused of "abandonment of communion," even though they transferred to foreign Anglican provinces with which ECUSA is officially in communion. The two primates and other bishops said the actions are "without credible foundation" and uncanonical.

EARLIER IN THE YEAR, Kenneth North of the Canon Law Institute had challenged East Carolina Bishop Clifton Daniel's inhibition of clergy at St. Andrew's, Morehead City, on the same grounds; St. Andrew's had left ECUSA to align with the Rwandan province, and also faced a diocesan legal bid for its property. It was North's final act before his untimely death at age 54. He was succeeded as director of CLI by Washington attorney Charles Nalls, a former Episcopalian and diaconal candidate in the Anglican Province of Christ the King.

Other 2000 Happenings: The Wider Communion

IN THE WAKE OF VIOLENCE, and fears of violence, over the issue in Nigeria, Archbishop Peter Akinola called on the federal government to suspend all monetary allocations and petrol supplies to four Nigerian states then implementing the strict Islamic sharia law. He reminded that the "governors were elected by Nigerians of all persuasions...for our common good."

THE ARCHBISHOP OF CANTERBURY, Dr. George Carey, asked a panel led by former British Foreign Secretary, Lord Hurd of Westwell, to conduct an extensive review of his "complex and demanding" national and international roles.

MEANWHILE, IN HIS GLOOMIEST ASSESSMENT since taking office, Archbishop Carey said a "tacit atheism" prevails in Britain, and citizens now look to medicine to provide them with eternal life rather than religion.

QUEEN ELIZABETH II spoke in surprisingly personal terms of her Christian belief and accountability before God in her Christmas message marking the Millennium year.

CONTROVERSY WAS STIRRED when England's Bishop of Bristol, Barry Rogerson, said he saw no problem with the Rev. Peter Stone, 46, continuing his ministry at St. Philip's, Upper Stratton, Swindon, after his sex change operation. The cleric returned to his parish as the Rev. Carol Stone.

BUT WHILE STONE KEPT HIS/HER JOB, another cleric was facing possible discipline for rejecting a bishop who did not follow the scriptural line on homosexual practice. The Rev. Charles Raven, team vicar of St. John's, Kidderminster, rebuffed the authority of the Bishop of Worcester, Peter Selby, after his district church council resolved that confirmation candidates would only be presented to a bishop who could publicly subscribe to the Lambeth '98 sexuality resolution, which Selby would not do. Selby offered an alternate bishop to confirm, but Raven invited two retired Ugandan bishops to con-

duct the rites. Selby responded with a letter of "unwelcome" to the two prelates—after the June confirmation service.

ENGLISH GAY RIGHTS LEADER Peter Tatchell said Archbishop Carey should apologize for the Church's "crimes against queer humanity" throughout history.

THE CANADIAN DIOCESE OF NEW WESTMINSTER (Vancouver) became the first Anglican diocese outside the U.S. to produce a rite for blessing same-sex unions. The rite, published on the diocesan website, was evidently part of the further "study" of the issue requested by Bishop Michael Ingham after his synod only narrowly approved such blessings in 1998.

ACTIONS BY ANGLICAN LEADERS IN TANZANIA AND KENYA in 2000 indicated a growing awareness of the need for a more active church role in the fight against Africa's HIV/AIDS pandemic.

A REPORT to be put before the General Synod advanced the Church of England's earlier-stated readiness to break with Christian teaching to permit the remarriage of divorcees in church in some circumstances. A key criticism was that the report's guidelines left too much to the discretion of individual clerics.



LOOKING NOTHING LIKE THE DISAPPEARING SPECIES they were sometimes claimed to be, Anglican traditionalists from all over England and

THE ARCHBISHOP OF CANTERBURY called for a review of his complex national and international roles.

beyond, including over 700 priests, nearly filled the 10,000-seat London Arena June 10 for a millennium Eucharist celebrated on the Eve of Pentecost. The Archbishop of York, Dr. David Hope, was the principal celebrant, and the Bishop of London, Richard Chartres, preached for the "Christ Our Future" Mass near London's Millennium Dome. It was one of England's largest Christian millennium assemblies. The event—also the largest gathering of any one Church of England constituency in recent history—made a strong implicit statement about those who still supported orthodox faith and order in a church that now had women priests and was starting to contemplate women bishops.

IN JULY, THE C OF E'S GENERAL SYNOD called for bishops to provide a report within two years in preparation for debate on women bishops. Meanwhile, the Synod refused to receive or reject a report whose findings it found distasteful, deciding instead to move to next business. The "Blackburn Report" from the House of Bishops concluded that the 1993 Act of Synod's provisions for women priest opponents—most notably the system of "flying bishops"—were working well and should be strengthened in certain respects.

A "GROUP FOR RESCINDING THE ACT OF SYNOD" (GRAS) was subsequently launched. But calls to strengthen and extend the '93 Act came from two groups, Forward in Faith (FIF) and Reform, with the latter urging protection also for Evangelical churches which reject the authority of liberal bishops on "first-order" issues such as homosexuality.

MEANWHILE, TWO NEW "FLYING BISHOPS" were appointed during the year. The Rt. Rev. Martin Jarrett, who had been serving as Bishop in Burnley, was named to succeed the retiring John Gaisford, who had tended traditional parishes in the Province of York as the Bishop of Beverley. The Rev. Andrew Burnham, vice principal and instructor at St. Stephen's House, Oxford, was named the "flying" Bishop of Ebbsfleet, serving traditional congregations in the Midlands and South-west England. He succeeded the late Bishop Michael Houghton.

AND, THE RT. REV. JOHN HIND, 55, Anglican Bishop in Europe and a traditionalist, was tapped as Bishop of Chichester, succeeding the also-traditionalist Eric Kemp, the C of E's longest serving prelate. While disappointing feminists, the appointment pleased Anglo-Catholics in the C of E who had earlier pointed out that no traditionalist had been appointed bishop in the church for five years, despite pledges of non-discrimination.

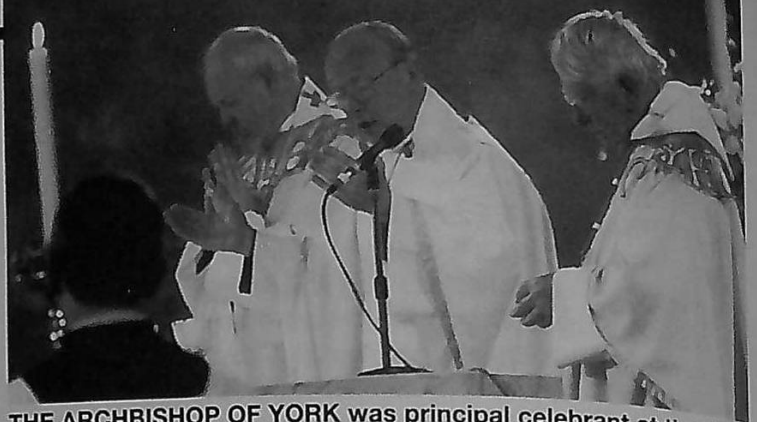
A STUDY CARRIED OUT AT THE UNIVERSITY OF BRISTOL found a lack of progress in the status of the 1,700 females priested since the C of E began such ordinations in 1994, and women priests themselves said they were a long way from being accepted. The church's most senior female cleric was Canon Vivienne Faull, 44, who was named provost of Leicester during 2000.

BISHOP JOHN SPONG, who lost 43.5 percent of his diocesan flock during his 20-year stint in Newark, chastised the Church of England for a decline he blamed on its backward attitudes, such as treating women as "second-class citizens." Spong, 69—still a bishop in good standing in ECUSA—attracted other headlines during the year when he agreed to pen a regular column for a sexually explicit website.

THE CONTROVERSIAL PROVOST of St. Paul's Cathedral, Dundee, Scotland, the Rev. Miriam Byrne, a twice-married former nun, went from being suspended and facing a church trial on 69 charges, to resuming her post at the cathedral following a meeting with Nobel Peace Prize winner Desmond Tutu. But the reported resolution of differences between Byrne and the Bishop of Brechin did not end the dispute surrounding the provost from the viewpoint of those who had left the cathedral because of the woman known as "Attila the Nun."

THE 800,000-MEMBER CHURCH OF PAKISTAN, the 30-year-old Protestant merger that includes Anglicans, made history by ordaining its first two women deacons—despite civil court action by another church opposing the ordinations. Meanwhile, the Episcopal Church of Sudan's General Synod agreed that individual dioceses could decide whether to ordain women as deacons, priest and bishops.

NEW AUSTRALIAN PRIMATE Peter Carnley of Perth was installed in Sydney Cathedral April 30, despite calls to boycott or even cancel the service over remarks published by Carnley which seemed to question the salvific uniqueness of Christ. The successor to Archbishop Keith Rayner, Carnley denied that he was departing from historic faith, contending that critics had overlooked his careful qualifications. He said he refused to be "bullied by fundamentalists." Carnley got the top spot even though he had earlier ordained Australia's first women priests before they had official approval. In contrast, he described the surprise Singapore consecrations as "wicked."



THE ARCHBISHOP OF YORK was principal celebrant at the June "Christ Our Future" Millennium Mass in London, which attracted a massive congregation of traditionalists. With him at the altar are the Bishop of London, Richard Chartres (left) and the now-former Bishop of Chichester, Eric Kemp. Photo: Nick Spurling

THE SCOTTISH EPISCOPAL CHURCH'S WAY-OUT LIBERAL PRIMUS, Richard Holloway, retired—on Halloween—with no regrets about any of the radical stands he had taken during his tenure, and only "minor regrets" for his language, such as calling women priest opponents "miserable buggers." A former Anglo-Catholic, Holloway said it was "one of the deepest ironies...that I have ended up, in my 60s, as the kind of bishop that I despised when I was a priest in my 30s." Holloway was succeeded as primus by the Bishop of Aberdeen and Orkney, Bruce Cameron, a liberal who, however, was expected to take a more moderate approach and try to rebuild bridges within the Scottish Church.

THE ANGLICAN CHURCH OF CANADA began to confront the possibility of bankruptcy. The church was faced with major court costs and settlements with indigenous Canadians who claimed they had been abused in federally-funded residential schools run by the Anglican and other churches through the 1960s. One hard-hit diocese, Cariboo, voted to begin shutting down altogether. By year's end, though, it appeared that help was on the way. Canada's Deputy Prime Minister, Herb Gray, announced that he wanted to find a way to satisfy—out of court—the mountain of legal claims against the government and Canada's main churches by aboriginal people.

THE CHURCH OF ENGLAND ADOPTED A VERSION OF THE CREED shared by no other church for its new alternate service book, **Common Worship**, which came into use in December. The new creed contained a controversial revision referring to Christ's incarnation, which pivoted on the translation of the Greek preposition *ek*, which can be interpreted as "by," "of" or "from," among other meanings. The new text says that Christ was made incarnate "from the Holy Spirit and the Virgin Mary." Meanwhile, England's Prayer Book Society, which has helped ensure that the 1662 **Book of Common Prayer** remains the C of E's official liturgy, received a big boost when the Prince of Wales agreed to become its patron.

BOTH EVANGELICALS AND ANGLO-CATHOLICS appeared to strengthen their position in the C of E's General Synod during late 2000 elections for the body's next five-year term. While, for the first time, the Synod included some openly gay clergy, one leading source judged that the Synod was "less liberal" overall than before.

HELL, the C of E had opined in 1995, is a place or state leading to "non-being." But the Evangelical Alliance refused in a new report to say that hell is not a genuinely nasty "place of punishment."

LEADING RELIGIOUS FIGURES from faiths and denominations other than the C of E were given places in the House of Lords under controversial new proposals for reform.

TWO FORMER ARCHBISHOPS OF CANTERBURY PASSED AWAY. The Most Rev. Robert A.K. Runcie, primate from 1980-91, died July 11 after a long battle with cancer. He was 78. Donald Coggan, Archbishop from 1974-80, died May 17 at age 90.

TRADITIONALISTS ON BOTH SIDES OF THE ATLANTIC mourned the loss of a staunch defender of historic faith and order, and an enduring friend of the Continuing Anglican movement. The Rev. E.W. Trueman Dicken of Bourton-on-the-Water, Gloucestershire, England, died October 26 at age 80. He was hailed as "a brilliant theologian and writer," and "a distinguished scholar" who helped organize the strong orthodox Anglican movement in England, first with the formation of the Cost of Conscience.

A HISTORIC INTERNATIONAL GATHERING of Roman Catholic and Anglican bishops in May in Ontario, Canada, proved unexpectedly cordial and fruitful. The closed-door meeting of 26 Anglican and Catholic prelates from 13 countries at a retreat center near Toronto was the first time that senior clergy from the two churches had gathered to seek ways of healing nearly five centuries of division. The meeting capped a quarter century of dialogue among theologians of the two traditions—a period during which such convergence as was reached between the Communions was offset by divergence in crucial areas such as moral theology and holy orders. But bishops of both churches at the meeting said they had "moved much closer to the goal of full visible communion than we had...dared believe," and outlined specific steps to advance what they termed a "new stage of communion."

RELATIONS WERE SET BACK later in the year, though, with the release of the Vatican document, *Dominus Iesus*, which implicitly viewed the Anglican and other church bodies as "deficient."

FORMER SOUTHERN AFRICAN PRIMATE Desmond Tutu backed the United Religions Initiative (URI) promoted by California Bishop William Swing. In the foreword to Swing's book, *The Coming United Religions*, Tutu joined Swing in discounting ideas that Christianity is the only way. A June charter-signing meeting for the URI, meanwhile, drew less than 300 of the "tens of thousands" of people Swing had predicted would turn out for the event, held in Pittsburgh.

Other Happenings in 2000: ECUSA

AFTER THE FACT, a columnist who attended the millennial New Year's Eve service at ECUSA's Washington National Cathedral reported that it included no spoken parts of scripture and almost no mention of Jesus Christ.

THE EPISCOPAL DIOCESE OF NEVADA elected the Rev. Katherine Jefferts Schori, 47, of Oregon as ECUSA's eighth female bishop, and successor to the late Bishop Stewart Zabriske.

BY YEAR'S END, UTAH BISHOP CAROLYN TANNER IRISH had returned to her responsibilities full time, after several months of alcoholism treatment. While she was gone, consultants were brought in to tackle long-simmering divisions in the diocese.

MONTANA BISHOP CHARLES I. "CI" JONES III—already found guilty of sexually exploiting a female parishioner while a Kentucky rector almost 20 years earlier—was judged by a church court as subject to discipline, even though he claimed he had already been disciplined for his misconduct.

JUST EIGHT DAYS before Fr. Robert Trache of Virginia was to be consecrated as Bishop of Atlanta, the diocesan standing committee cancelled the rite, citing a broken trust. The unanimous decision came after the discovery of "a lack of disclosure in personal, financial and family matters." And, the bishop-elect of the Diocese of Eastern Oregon, the Rev. James MacKenzie, declined the post after admitting to some "inappropriate" e-mail exchanges with four women over the previous two years.

A FORMER NOVICE in the Episcopal Society of St. Francis claimed he was sexually abused by a brother at the Society's Long Island friary, and that Presiding Bishop Griswold did nothing to stop sexual abuse in the community in accordance with an out-of-court settlement of the case. A spokesman for Griswold denied the claim made by James Allen, 42.

THOUGH PARED DOWN from its highly controversial predecessor, the Song of Solomon Film Festival, the annual erotic filmfest at ECUSA's University of the South at Sewanee, Tennessee, went ahead as usual, even though it coincided with Maundy Thursday.

IN A RARE OCCURRENCE, an orthodox Michigan parish, St. Bartholomew's, Swartz Creek, managed to carry out its desire to separate itself and its property from ECUSA, after reaching an agreement with Eastern Michigan Bishop Edwin Leidel. In return, the parishioners, led by Fr. Gene Geromel, agreed to repay money loaned to them years earlier to build their church.

LEADERS AND MEMBERS of the conservative St. Paul's, Brockton, Massachusetts, said they would appeal, after losing another round in their fight to regain control of their historic building from the Episcopal Diocese of Massachusetts.

IN EARLY 2000, ECUSA'S EXECUTIVE COUNCIL CANCELLED the booking for 1,000 General Convention delegates at a Denver hotel, because another part of the hotel chain, an inn in Florida, was accused by the Justice Department of a broad pattern of racial discrimination. Denver's Adams Mark Hotel noted that its two-year-old contract with ECUSA called for a \$1.2 million cancellation fee. A settlement between the hotel chain and Justice Department was reached a few months later.

PRESIDING BISHOP FRANK GRISWOLD underwent surgery for early stage prostate cancer September 11.

LIBERAL WASHINGTON BISHOP RONALD HAINES surprised his flock by announcing he would resign at the end of 2000, leaving Suffragan Bishop Jane Dixon in charge until a new bishop was consecrated in June 2002, after which she also would retire.



THE TRADITIONALIST BISHOP OF SAN JOAQUIN, California, John-

THERE WAS NO double jeopardy in the sexual misconduct case of Montana Bishop Charles I. Jones, a church court ruled.



Old St. Paul's, Portland, Maine.

David Schofield, announced a new diocesan program to send missionaries to parts of the world lacking any Christian presence. He said the diocese also would send \$53,000 to "orthodox dioceses in Africa" in the name of ECUSA, with the diocese reducing its payment to the national church by that amount. And the Diocese of Fort Worth—another orthodox diocese targeted by an ECUSA "task force" on women's ordination—

reported gains in members, attendance and giving, with a capital campaign yielding \$3.9 million for church planting, a church camp and a new diocesan center.

TRADITIONALISTS CALLED HOME during the year included the Rt. Rev. Clarence Haden, who led the Episcopal Diocese of Northern California from 1958-78; former Milwaukee Bishop Charles T. Gaskell; and the Rt. Rev. Robert Mize Jr., the Bishop of Damaraland in Southern Africa and founder of St. Francis Academy. In 1991, Mize joined with two other Anglican prelates in unquestioned succession in conditionally consecrating bishops for a new Continuing Church body, the Anglican Church in America, which combined the entire American Episcopal Church with a part of the Anglican Catholic Church.

AT A NOVEMBER SUMMIT IN ATLANTA, over 50 conservative and traditionalist Anglican leaders from "official" and "separated" Anglican bodies in North America agreed to a set of "Kingdom Norms" for relationship and cooperation in common mission, despite some differences over churchmanship, women's ordination and strategy.

"Separated" Anglicans

A CONTINUING ANGLICAN CHURCH was launched in Japan, following the ordination of women as priests in the "official" Anglican province, *Nippon Sei Ko Kai*. The Japanese Continuers, who took the name *Nippon Kirisuto Sei Ko Kai* (The Traditional Anglican Church in Japan), said their former church had placed "[its] own theology of holy orders before the priesthood set up by God Himself." Led by two priests, the small Nagasaki-based body aligned with the Traditional Anglican Communion (TAC).

THE ANGLICAN CATHOLIC CHURCH IN AUSTRALIA (ACCA), and its sister body in the region, the Church of the Torres Strait—both a part of the TAC—were officially recognized as a church by the commonwealth government of Queen Elizabeth II.

TRIBUTES from those in and out of the Continuing Church streamed in for the Rt. Rev. Albert Haley, ACCA's former leader,

who died June 6 at 78. The TAC also lost the Rt. Rev. Mark G. Holliday, retired Bishop of the West within the Anglican Church in America (ACA), who died in San Antonio at age 79. The former ECUSA priest had been instrumental in building the post-1976 Continuing Church in the Southwest, and helped provide a foundation for the orthodox Anglican remnant both nationally and internationally.

THE VANCOUVER CONTINUING CHURCH CONGREGATION of St. Peter and St. Paul, a part of TAC's Canadian province, managed to purchase a \$300,000 church building with a starting fund of just \$20,000. Moreover, the parish paid for the building outright in 2000.

AN AMICABLE SETTLEMENT was reached in a legal dispute launched by the Episcopal Diocese of Maine over the property of Old St. Paul's, Portland, which had seceded from ECUSA in 1989, and was now part of the ACA. The parish agreed to pay an undisclosed sum to the diocese for the release of ECUSA's claims on its property.

THE ANGLICAN CATHOLIC CHURCH (ACC) suffered the loss of two bishops in May, one serving and one retired. Both had been among the "founding generation" of leaders in the ACC. The Rt. Rev. Joseph Deyman, 59, ACC's Bishop of the Midwest since 1988, died of complications from a second kidney and liver transplant. The Rt. Rev. William F. Burns, former leader of the Diocese of the Resurrection, died at 81 following an extended illness.

SEVEN MEMBERS OF THE ACC were among 43 persons slain in a terrorist raid in the Colombian village of Nueva Venecia.

THROUGH YEARS OF STRUGGLE after becoming the first ECUSA parish to leave the denomination over women priests, St. Mary's, Denver, had somehow survived and hung on to its building. Now, after seven years of planning and raising money, it broke ground for its new parish center.

THE NEW PRESIDING BISHOP OF THE EPISCOPAL MISSIONARY CHURCH, William Millsaps, said the U.S. Continuing Church body remained vibrant, with slow but steady growth, despite some new losses. Citing differences with Millsaps, EMC Bishop Jon Lindenauer had led a group of clergy and laity from the Missionary Diocese of the West out of the EMC. Joined by former EMC Presiding Bishop Donald Davies, 79, they became part the Christian Episcopal Church, which until then had been a four-parish group in Canada. Millsaps said EMC continued with more than 2,000 communicants, over 30 congregations, and four bishops.

THE RT. REV. FRANK BENNING of Atlanta, who had devoted many years of service to the Anglican Continuum, died in May. At his death, he was Bishop of the South within the Anglican Episcopal Church.

REPRESENTATIVES OF EIGHT smaller Continuing Church bodies signed an interchurch agreement proclaiming the "bonds" between them and agreeing to establish a "Communion of Orthodox Anglicans."

The Wider Christian Scene

LEGISLATORS ON BOTH SIDES OF THE ABORTION ISSUE declared the U.S. Supreme Court's 5-4 decision to strike down Nebraska's ban on the gruesome partial birth abortion procedure as "beyond the pale of any nation wishing to be known as civilized." The ruling was expected to sink comparable laws in up to 30 states, and some members of Congress pledged action.

BUT THE HIGH COURT also ruled that the Boy Scouts of America could bar homosexuals as scoutmasters solely on moral grounds, upholding the organization's "right of expressive association."

IN JULY 1 CEREMONIES SIMPLE AND ELABORATE before clergy and justices of the peace around Vermont, more than 20 homosexual couples were legally united. July 1 was the effective date of Vermont's new law allowing gay "civil unions"—not marriage, but affording gay couples hundreds of Vermont state rights and benefits previously restricted to married couples. Mandated by a state supreme court decision earlier in the year, it was the first such statute in the U.S. Gay activists had earlier pinned their hopes on Hawaii, where the legalization of gay marriages had appeared likely until it was nixed by a 1998 state constitutional amendment. Vermont, however, remained deeply divided over the legalization of gay civil unions.

A GROUNDSWELL OF ECUMENICAL/SOCIAL SUPPORT seemed to be gathering for reversing America's divorce culture. Two major documents supporting marriage were signed during the year by over 100 religious, academic, political and civic leaders.

AS CHAOS AND LEGAL WRANGLING raged in late fall over disputed presidential election votes in Florida, Prison Fellowship's Charles Colson saw a "pattern of moral schizophrenia" in election results on other issues around the U.S. He noted contrasting decisions between states on such issues as abortion, euthanasia, and homosexuality. In Oregon, for example, voters defeated a move to bar public school instruction promoting gay behavior, while in Vermont, many legislators who voted for a law permitting same-sex civil unions were tossed out of office.

THE LABOUR GOVERNMENT of British Prime Minister Tony Blair, together with Britain's Parliament, were making inroads on issues involving sexuality and the sanctity of life. The government had lowered the age of consent for homosexual relations from 18 to 16, and decided to allow pharmacies to sell the "morning after" pill over the counter to females over the age of 16. And, Parliament decided to permit the cloning of human embryos for research. The actions were decried by a number of religious leaders and pro-life campaigners.

THE DUTCH PARLIAMENT approved a bill to allow euthanasia and physician-assisted suicide, making the Netherlands the first country to officially legalize a practice it had permitted under certain guidelines since 1993.

IT EMERGED THAT OVER 10,000 PERSONS in the Indonesian province of Maluku had been killed over 18 months as part of an attack against Christians by Muslim "jihad warriors."

THE SOUTHERN BAPTIST CHURCH hewed to the scriptural witness in clarifying that women could not serve as pastors.

THE U.S. AFRICAN METHODIST EPISCOPAL CHURCH elected the Rev. Vashti Murphy McKenzie of Baltimore as the first woman bishop in the church's 213-year history.

BISHOP CORMAC MURPHY O'CONNOR, 67, who had played a leading role in the Roman Catholic Church in England and in ecumenical dialogue, succeeded the late Cardinal Basil Hume as Archbishop of Westminster.

SOMETHING CALLED "FRANKEN-FOOD"—genetic engineering of plants and animals—got a surprising, albeit prudent, nod from the Vatican.

IN A HISTORIC AGREEMENT forged at the headquarters of the Ecumenical Patriarch near Istanbul, leaders of 15 of the world's 16 Eastern Orthodox churches vowed to work more closely together.

AT A SOLEMN PENITENTIAL SERVICE in St. Peter's Basilica in Rome, Pope John Paul II made history March 12 by begging God's pardon for the sins committed by members of his church over the previous 2,000 years, especially those which caused division among Christians. The Pope's statement stressed that, while the



COLUMNIST MIKE MCMANUS, co-founder (with his wife) of the acclaimed **Marriage Savers** program, was part of a groundswell of ecumenical/social support for reversing America's divorce culture.


Church always remains holy, its members can make mistakes. The Pope also made a historic trip to the Holy Land during the year.

AFTER NEARLY 500 YEARS as the State Church, during which time it had been heavily liberalized, the (Lutheran) Church of Sweden cut its ties to the Swedish government on January 1.

AN INDIANA MAN who described himself as a "missionary of Lucifer" was sentenced to 42 years in prison for arson attacks at more than two dozen U.S. churches in the 1990s. Jay Scott Ballinger, 38, confessed to attacks on more than 25 churches in at least eight states in the south and midwest.

FOR THE FIRST TIME in its 68-year history, the well known **Yearbook of American and Canadian Churches** included details of major non-Christian faiths.

AFRICA WAS SAID TO BE REGISTERING one of the fastest Christian growth rates worldwide, with 6 million "new" Christians annually. ■



FOUNDATIONS

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

FORTY YEARS (What A Challenge!)

THE STORY OF *THE CHRISTIAN CHALLENGE* began with an unusually foresighted but rather unlikely laywoman.

Dorothy Ann Allen Faber was a busy wife and mother who had been a confirmed Anglican for just six years when she started to discern troubling changes in the Episcopal Church (ECUSA), and decided to do something about it. And she decided to do it even though she had systemic lupus, and was nearly at the end of the time that doctors told her she probably had to live.

The year was 1961, yet this new Episcopalian "knew historic doctrine and knew it was being undermined" in ECUSA, said Ethel Richardson, a longtime friend and fellow traveler of Mrs. Faber's. (It would be 15 to 35 years before larger groups of Episcopalians/Anglicans would realize the same thing, and many still cannot or will not see it.)

Having obtained the names of delegates to the 1961 Episcopal General Convention and Triennial to be held in Detroit, Mrs. Faber, a communicant of nearby St. Michael's, Grosse Pointe, sent out information packets regarding the disturbing trends in ECUSA. Delegates who wanted to learn more were invited to visit the convention booth run by the "Society of Fisherman" (as in fishers of men), a small group which also appears to have originated in the Detroit area.

Out of the thousands that attend General Conventions, that invitation drew to the booth just a dozen or so concerned Episcopalians (including Mrs. Richardson), most of whom had earlier thought they were alone in their worries about the church.

They were still largely alone. The booth set up to provide information about their shared concern was the subject of scorn and insults during the convention.

Though thwarted in attempts to convey their message, the small band of unwelcome prophets nonetheless decided they had to stay in touch. As Mrs. Faber had been a professional journalist, it was decided that each person would send information he or she collected to her, and she would combine it all in a newsletter to each member of the group.

Initially funded by a single individual, Mrs. Faber's first effort was a simple newsletter called *The Beloved Fisherman*, which featured a mixture of religious and political news. This newsletter continued until 1965.

Within three months of the convention, however, the support of several persons made possible the advent of a new publication that would focus on the primary concerns of Mrs. Faber and her co-religionists.

With her at the helm, that new endeavor, *THE CHRISTIAN CHALLENGE*, made its first appearance in January, 1962, as a rudimentary, four-page newsletter designed to inform readers about the assault underway against the historic faith, particularly within ECUSA, and suggest ways to fight it.

"Drive Upon The Christian Faith"

REMARKABLY—as noted at the start of our now-concluding millennial historical series—the first words in the first issue of *THE CHRISTIAN CHALLENGE* in January 40 years ago could have been written today. Indeed, they are more clearly true today than they were to many then.

Today, in 1962, we are witnessing a systematic, powerful drive upon the Christian Faith. The forces behind these efforts are attempting to substitute a religion of humanity for a Christ-centered religion. The forces are an all-inclusive program which denies the natural law and the Absolute. It is essentially atheist. It recognizes no Supreme Law Giver or any principle of responsibility or accountability. Man, instead of being created in God's image, is created only in the image of his environment.

These are the forces to whom the Cross was a failure because His Sacrifice failed to eradicate earthly inequalities. These are the forces that would 'de-throne' God by making Man the Supreme Being. From without and from within, these forces have been at work on the Church, the Body of Christ, and their impact can be seen only too clearly. Thus far, their progress and triumph may be reckoned in terms of intellectual capture and imprisonment. Therefore, any measures of correction must be in terms of release.

Recently, the pastor of a small church came to call on some Episcopalian who were his personal friends although not members of his congregation. During the visit he told of a conversation he had had with a cleric of another denomination. This member of the clergy had expounded at great length on his views, most of which could only be called heretical. The young pastor said he asked this man if he was teaching such things to his own congregation. His answer was, "No, they are not ready for it yet."

How soon will we be "ready for it?"

But wherein lies the responsibility of the layman? It lies almost entirely in the area of consent. In our consent lies our freedom. Even the decision of a Bishop is invalid until WE GIVE OUR CONSENT. And by our silence, we are giving consent.

In the Preface of the Book of Common Prayer, the first paragraph, we read, "It is a most invaluable part of that blessed 'liberty wherewith Christ hath made us free,' that in his worship different forms and usages may without offence be allowed, provided the substance of the Faith be kept entire; and that, in every Church, what cannot be clearly determined to belong to Doctrine must be referred to Discipline...." It very readily becomes clear from these words that the founders of the Episcopal Church in the United States made no effort to establish a new doctrine. They were able only to establish discipline.

Then shall we now sit by and make no effort to prevent the establishment of new doctrines? By speaking out, are we not likely to destroy rather than preserve the Church? What can I — just a layman — do about what is happening in and to my church? These are questions which are tormenting all concerned Christians in these days of upheaval.

In the Parable of the Wheat and the Tares, Christ was asked what we should do about the weeds in the garden, and He advised his listeners to "let them grow." As His followers, we cannot set out to pull out and destroy the weeds. But we must go to work on the garden.

During the Korean War, it was discovered that, under attack, only one man out of every four fired his rifle. The immediate reaction of the average man was to hide — to isolate himself from his fellow soldiers. In order to get these men into the fight, SOMEBODY HAD TO START TALKING. It is well to remember that the Word of God is the beginning of all creative activity; it is our ability to communicate with one another by the spoken word that distinguishes man from other animals, and it is through the spoken word that man has dominion over the earth. Remember the famed Rebel Yell of the Civil War — and the screaming of the Red Chinese as they poured over the hills into battle in Korea? These were soldiers who had found a way to remain in easy contact with one another....and they FIGHTED!

So what can we do? We can talk, and talk, and TALK. If what we say is wrong, somebody will tell us very quickly. If we are making no sense, we will probably discover it for ourselves and begin to think a little more. If we are right...people will begin to listen. The important thing is not to isolate ourselves from one another, because then we will feel alone. Feeling alone, we will feel helpless.

For too long we have remained silent and permitted the National Council of Churches of Christ in the USA to have its say. The National Council of the Episcopal Church has had its say. The Bishops of the Episcopal Church have had their say. Now it is up to us. We must begin to have our say, and we must start by talking with one another. This is our responsibility — our duty. We must talk, if only to decide if these leaders are right or wrong.

This, then, is *THE CHRISTIAN CHALLENGE*.

Dorothy A. Faber, Editor

HOWARD J. BOLAND
COURT REPORTER
HOUSTON, TEXAS
EX. NO. 1

PSALM 33:12 — "Blessed is the nation whose God is the Lord."

I CORINTHIANS 14:8 — "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

TCC's first issue in January, 1962

"Today in 1962," Mrs. Faber wrote, "we are witnessing a systematic, powerful drive upon the Christian Faith. The forces behind these efforts are attempting to substitute a religion of humanity for a Christ-centered religion. It is an all-inclusive program which denies the natural law and the Absolute. It is essentially atheist. It recognizes no Supreme Law Giver or any principle of responsibility or accountability. Man, instead of being created in God's image, is created only in the image of his environment.

"These are the forces to whom the Cross was a failure because His Sacrifice failed to eradicate earthly inequalities. These are the forces that would 'de-throne' God by making Man the Supreme Being. From without and from within, these forces have been at work on the Church, the Body of Christ..."

The "responsibility of the layman" in all this, the editor went on, "lies almost entirely in the area of consent. In our consent lies our freedom. And by our silence, we are giving consent...[S]hall we now sit by and make no effort to prevent the establishment of new doctrines?..."

The bishops and legislators of ECUSA and the National Council of Churches have had their say, Mrs. Faber wrote. "Now it is up to us. We must begin to have our say, and we must start by talking with one another...We must talk, if only to decide if these leaders are right or wrong.

"This, then, is *THE CHRISTIAN CHALLENGE*."

Thus began what is now a 40-year ministry of information, which has chronicled an historic shift and realignment within Anglicanism and the wider Church.

In addition to offering a positive orthodox witness on issues of the day and the Christian life generally, a major part of *TCC's* task, as outlined by Mrs. Faber in 1961, was to reveal just what it was "we" were talking about—events and developments sometimes reported incompletely or not at all by the official church press.

In addition to straight news, the *CHALLENGE* displayed Mrs. Faber's particular talent for investigative/interpretive journalism throughout her 20-year tenure. (She died "with her boots

on" at 58 in 1982—two decades beyond the time doctors expected her to survive.)

Taking the view that it was a primary need for any concerned Churchman—and that facts most often speak for themselves—the news of the church was increased in *TCC* when Auburn Faber Traycik became the magazine's third editor in 1986, succeeding her husband, the Rev. Louis E. Traycik (who died in 1995 at just 47 years of age). News coverage was further expanded by the advent of electronic communication, which dramatically increased the flow and availability of information.

Since it has endeavored to cover the global "waterfront" of "official" and "separated" Anglicanism, *TCC* also appears to have played a key role in networking between faithful Anglicans in the U.S. and elsewhere.

And as ECUSA's problems, as well as the Continuing Church, grew beyond American borders, so did the *CHALLENGE*, in circulation as well as scope. The magazine has been read in many countries outside the U.S. for 15 years or more, though efforts to step up international readership have increased since the 1998 Lambeth Conference clearly demonstrated that most of the Anglican Communion not only remains faithful, but had finally tumbled to ECUSA's serious deviations from the Anglican common mind. This revelation came as long-awaited relief for Episcopalian "old believers." Though the promise of Lambeth has yet to be completely fulfilled from their viewpoint, the Conference has been followed by unprecedented international interest in American Church affairs, which *TCC* readers have helped support through the magazine's program of sponsored subscriptions for foreign Anglican bishops. (Please see our note about this important program on Page 7.)

Panorama Of Change

THROUGHOUT ITS HISTORY, *TCC* has nearly always had to struggle to stay afloat financially. That struggle has intensified over the last 25 years (since the turning point 1976 General Convention), not only due to rising costs, but to a shake-up in funding created as some gradually awakening orthodox and conservative Episcopalians either left for non-Anglican churches, compromised, or dispersed into different internal groups or Anglican bodies.

But somehow—with the help of God and loyal readers—the *CHALLENGE* has hung on through these 40 years to record for all orthodox "camps" a vast panorama of change in the American Church—from Bishop Pike's doubts to Bishop Spong's "12 Theses"; from the lawless "Philadelphia 11" to the "law" of women's ordination; from enduring to transient liturgy; from "exclusive" to "inclusive" language; from localized rebelliousness on the gay issue to national church support for gay or straight sex outside marriage; from "We believe in one God" to *Resources for Jubilee*; from Jesus as the One Way to a way; from a faith based on scripture, tradition and reason to one pivoting on "experience"; from absolute to "pluriform" truth; from 3.6 million Episcopalians to 2.2 million.

TCC has chronicled how these and similar trends in some other Anglican provinces, not least the rejection of catholic order by the "Mother" Church of England in 1992, have led not only to further losses and division, but a major (and as-yet-unresolved) crisis of authority within Anglicanism worldwide.

It has followed the advent, progress, and growing links of orthodox/conservative groups resisting liberal revisionism in several provinces and seeking a new dispensation within "official" Anglicanism.

40th Anniversary Notes From Some Of Our Friends

Congratulations to *THE CHRISTIAN CHALLENGE* on your 40th Anniversary Year! It is a fine publication which has served the Church well over many, many years.

In the Episcopal Church these days, it is difficult to find news coverage of events without a "liberal spin." *TCC* has consistently provided a view that is not only sympathetic to the traditionalist position, but often presents stories that the official church press tends to ignore.

Keep up the good work! I look forward to reading *TCC* for many years to come.

- **The Rt. Rev. Jack Leo Iker, Bishop of Fort Worth**



THE CHRISTIAN CHALLENGE is essential reading for Anglicans who seek thoughtful reporting and commentary. Auburn Faber Traycik has earned the wide respect she enjoys throughout the worldwide Anglican Communion, and her magazine is one of the few that I begin reading as soon as it arrives.

- **Douglas LeBlanc, an Episcopalian and an associate editor at Christianity Today**



There is (I am told) an old Chinese curse which goes: "May you live in interesting times."

On this basis, *THE CHRISTIAN CHALLENGE* (which has reported and commented on some very "interesting" years indeed for Anglicans) may well actually be "that cursed magazine" its theologically liberal detractors accuse it of being.

On the other hand, Jesus taught that, "They are blessed who hunger and thirst to see right prevail; for they shall be satisfied." (*Matthew 5:6*)

On this basis, *THE CHRISTIAN CHALLENGE* is a blessed publication. And here is a satisfaction in that, even where total victory remains to be achieved in God's good time.

Congratulations, blessings, and keep it coming.

- **The Most Rev. Louis W. Falk, primate of the Traditional Anglican Communion**



For a generation and more, *TCC* has been a key source of news for English observers about what is taking place in church life in North America and in the wider Anglican diaspora. Its independent reporting and analysis of events is a refreshing contrast to the Panglossian style which prevails elsewhere, at home and abroad.

- **The Rev. Stephen Trott, a member of the Church of England's General Synod from the Diocese of Peterborough, and chairman of the House of Clergy for that diocese**



I have been a reader of *THE CHRISTIAN CHALLENGE* for around 20 years. Before the days of the internet it offered the easiest way of knowing what was happening among orthodox Anglicans, both within the "official" Communion and the Continuing Churches. The wonder is that even though we are now all online, every issue of *TCC* carries important news items not picked up by the various internet commentators.

TCC also plays a crucial role in interpreting orthodox Anglicans of different jurisdictions and different traditions to each other. This reflects Auburn Traycik's expert knowledge

NOTES, continued from page 19

of the Anglican scene, together with the network of personal contacts she has built up over the years.

Apart from telling us what our friends and our enemies are up to, *TCC* has frequent devotional and theological articles [which] have been greatly appreciated.

I'm sure I speak on behalf of all your Australian readers in wishing you God's blessing for the next 40 years!

- **Fr. David Chislett SSC, Rector of All Saints', Wickham Terrace, Brisbane, and Vice-Chairman of Forward in Faith Australia**

I have been reading *THE CHRISTIAN CHALLENGE* for close to 20 years. It continues to impress me with [its] breadth of coverage—people, movements, issues—and a level of detail not available anywhere else. I particularly admire the way the magazine's news stories so often manage to describe controversial developments, and especially conflict among various groups, in an even-handed, factual way. Not everyone can report on polemic without becoming polemical!

I made heavy use of the *CHALLENGE* in the course of my doctoral work, and as a church historian I continue to save every issue. They are invaluable primary sources for understanding responses to 20th century changes in the Episcopal Church and the Anglican Communion.

Although I do not share the commitments of the magazine and most of its readers, I am delighted to salute Auburn Traycik for a job done faithfully and to the highest standards of quality. Congratulations!

- **Pamela W. Darling, ThD, formerly on staff of the ECUSA General Convention and author of *NEW WINE: the Story of Women Transforming Leadership and Power in the Episcopal Church*, from Cowley (<http://www.cowley.org/books/darling.asp>).**

(Ed. Note: Darling's website (<http://home.att.net/~pam.darling/goodnews> words) includes the book's introduction and conclusion, along with another item of possible interest, a historical report she prepared before the

40 YEARS, continued from page 19

TCC has tracked "separated" Anglicanism, including the rise, division, and attempts to reunite the U.S.-based Continuing Church, and the Continuum's remarkable growth, nonetheless, in other parts of the world. It covered the "official" Communion's rejection of the Continuum in the 1970s and its outreach to it in 1998, and the Continuum's expanding interchange with establishment Anglican co-religionists.

It has seen liberal, anti-authoritarian forces, which had made serious inroads in the Communion over three decades, dramatically rolled back in just three weeks in Canterbury (Lambeth '98), but far from overcome; it has seen formerly absent international awareness about ECUSA come alive in historic appeals to Anglican primates, and an unprecedented foreign Anglican mission on American soil.

And, it has monitored developments in other churches, as well as those in society and the world at large which impact Christians.

Today, *TCC* remains the most comprehensive, longest-running independent U.S.-based magazine for orthodox Anglicans.

New Challenges

IT IS INTERESTING that, in the first part of its history, the *CHALLENGE* evidently was widely viewed as an extremist,

Equally Applicable: *Conscience and Women's Ordination in the Episcopal Church, USA, 1976-1994* (Episcopal Women's Caucus, 1994, 76p.)

Yes, the exhaustive information, yes, the diligent reporting—these attributes of *THE CHRISTIAN CHALLENGE* I duly admire. But what I admire most is this admirable publication's fighting spirit; its gumption; its resolution in the face of discouragement; the reverent trajectory of its journalistic glance, toward the Throne of Glory rather than the council seat or the ballot-counting machine. In our time, courage and faith of this sort are rare commodities indeed.

- **William Murchison, Editor of FOUNDATIONS**

THE CHRISTIAN CHALLENGE is an invaluable resource for non-Anglicans such as myself...who wish to remain *au courant* with the growing apostasy of mainline Anglicanism. That is a process which, given the claim of historic Anglicanism to be both "Catholic" and "Reformed," [impacts] in various ways on Catholic Communion such as the Roman Catholic and Orthodox Churches which seek to continue ecumenical relations with the "official" Anglican Communion.

The decline into practical apostasy of the Old Catholic Union of Utrecht (with the sole exception, as yet, of the Polish National Catholic Church in North America), a communion which emerged in reaction to the [First Vatican Council's] dogmatic definitions...on the subject of papal infallibility and universal jurisdiction, for example, has been due largely to the baneful effects on these bodies of modern Anglican innovations in doctrine and practice.

It behooves the authorities of both the RC and Orthodox Churches to be more aware of the corrosive impact of these developments...and of the emergence and consolidation of "Continuing Anglicanism," since it is with these "continuers" that the most hopeful possibilities for future...dialogue and...ecclesiastical reconciliation, would appear to exist—as it no longer does with the "Canterbury Communion." In this process of *rapprochement* and reconciliation *THE*

reactionary publication which "cried wolf" about what it said was happening—and coming—in the church. Though *TCC* was more ubiquitous in ECUSA (before 1976) than it is now, it seems that only a minority, even of the orthodox, initially heeded its reports and warnings of developments now widely recognized as having come to pass.

Mrs. Faber's 1962 diagnosis of the problem certainly has stood the test of time. But we wonder if even she and her small band of allies from the 1961 General Convention would be/are surprised, not only by the pluckiness of the Anglican resistance to liberal revisionism in and out of the "official" Communion, but by how far things have gone in ECUSA, and the daunting issues now bearing down on Anglicans and other Christians in a world radically changed in the span of one day.

Having just completed the historical series we began for the millennium in late 1999, we won't regale readers with details of the past year, except to say that *the* two stories of 2001 began on September 11, and—for orthodox Anglicans—on March 8.

That is the day that Acting Washington Bishop Jane Dixon launched a campaign uniquely and broadly representative of ECUSA's ills, and one now being used by her and some co-religionist colleagues to leverage an episcopal power grab by judicial means. If nothing else, this case shows that in ECUSA, liberal revisionism, formerly advanced largely by stealth, is now

CHRISTIAN CHALLENGE has an important and unique role to play.

- William J. Tighe, Ph.D, an Eastern Rite Roman Catholic who teaches at Pennsylvania's Muhlenberg College

Forty years of *THE CHRISTIAN CHALLENGE*! One stops to ponder what that means.

It means 40 years of faithful witness, during a period when the Church has slid further and further into theological, and then a-theological lunacy. If it meant simply the month by month effort to present to faithful churchpeople the information and commentary they needed to keep abreast of events, that in itself would be commendable.

But how can one possibly hope to express the importance of the spiritual support and sustenance readers received, just in the knowledge that they were not alone? While scandal proliferated, the House of Bishops caved in, the General Convention got loonier and loonier and so many clergy grew quieter and quieter or acquiesced in the march of the spirit of the age, *THE CHRISTIAN CHALLENGE* held fast, remained faithful, spotlighted the nascent Continuing Church Movement.

It has been a blessing in my own life, in the inestimable grace of having gotten to know the fine Anglican journalists who have been associated with *TCC*...I have often said that I would need to subscribe to 15 different publications at least to get the information I get through the faithful *TCC*, not to mention its perspective and commentary.

A couple of years ago on an East 43rd Street sidewalk in NYC, I introduced myself to the current Presiding Bishop. I told him that I am a Roman Catholic priest and do a bit of journalism on the side, sometimes writing for the *CHALLENGE*. "Ooooh," he said, rolling his eyeballs, "The *CHRISTIAN CHALLENGE*."

Well, may his eyeballs roll on, roll on in majesty for another 40 years...over *THE CHRISTIAN CHALLENGE* and its enormities!

- Fr. Joseph F. Wilson, St. Luke's Catholic Church, Whitestone, New York (and one of the most informed observers of Anglican affairs we know! - Ed.)

pursued blatantly and imperiously, with little effort to hide its intention to eradicate all opposition.

Meanwhile, as old battles linger over such issues as homosexuality and women's ordination, major new engagements with eschatological overtones seem to confront the Anglican/Christian world in the wake of September's terrorism—e.g., pluralism v. "intolerance," interfaith relations v. syncretism, and (ultimately, some fear) Christianity v. Islam.

In short, the *Christian challenge* continues, larger than ever. And so—with God's grace and your help—will the magazine of the same name.

Auburn Faber Traycik



THE ROCK

A Quarterly Journal for Thinking Traditionalists

(Now in its 16th year and read in 16 countries)

For a full year's subscription send cheque for

US \$16 to: 10989 Hillsea Crescent, RR#4,
Ladysmith, BC, Canada V0R 2E0

New D.C. Bishop Elected

A strongly pro-gay San Diego dean who thinks Bishop Jane Dixon "had not gone far enough" in her campaign against Christ Church, Accokeek, was elected January 25 as Washington's eighth bishop. The Very Rev. John B. Chane, 57—also an admirer of former Newark Bishop John Spong—emerged the clear victor from a field of six candidates. He is due to be consecrated on June 1.

ACCOKEEK, continued from page 23

of its wardens from one to two years, and those of its vestry members from two to three years. This action keeps the current vestry in place until 2003.

Dixon registered strong objection to these moves, which she reluctantly agreed were legal, however.

Evicted

As the vestry stood fast against Dixon's takeover bid and the appeal proceeded, though, parishioners are still haunted by the human reality which came dramatically home on November 30.

On a gray, overcast day, Fr. Samuel Edwards, his wife Kay, his son David, 15, and daughter, Rachel, 12, were forced out of the rectory by the federal court's order, as broadcast and print media looked on.

A somber Fr. Edwards faced the questions of reporters, joined by Nalls, and the senior and junior wardens. More than 100 of Edwards' supporters surrounded him, including 30 men from Save the Seed, a predominantly African-American Bible church, who helped parish leaders move the family.

Edwards was philosophical about the eviction.

"It's another day in the head-on collision between those...who try to conform to...the truth [in Christ]," he said, "and the worldview that you acquire as much power as you can and exercise it as much as possible." That battle, he added, had been going on for thousands of years.

Mrs. Sturman was more direct. "What a waste of time and energy the diocese has spent keeping a godly man out of the diocese," she told reporters. "It is persecution...It is a crime," she said, noting that the huge sum the diocese had already spent on Dixon's lawsuit "could be used feeding...and clothing the poor." Nalls' work had been on a *pro bono* basis up to that point, but the bishop's lawsuit was thought likely to cost over \$1 million when the appeal was complete.

She was asked if the expulsion of Edwards (who shares the same orthodox convictions as a few other priests in the diocese) did not, in fact, make ECUSA the "UnChurch," an earlier claim by Edwards that irked Dixon. "The diocese is making those words come true today," Sturman said. "There is nothing godly about the way [the Edwardses] are being treated today."

Appeal Argued

At presstime, the appeal of the federal court decision in favor of Dixon's lawsuit had just been argued by Nalls and Schnorrenberg before a lively Fourth Circuit Court of Appeals, and a decision was expected any day.

The court could rule in one of several ways. But observers noted that the three appeal judges clearly had more questions about the bishop's case, and particularly about the court's jurisdiction in the matter, than the U.S. District Court had, with one judge asking why the diocese was not "a necessary party" to Dixon's lawsuit.

Sources in addition to interviews included reports by Robert Stowe England, *The Associated Press*, and *Virtuosity*.

Accokeek Appeal Sparks "Warfare" Among Bishops

AS THE INTERNATIONALLY-WATCHED FEUD over Christ Church, Accokeek, moved toward a January 24 appeal hearing, "open warfare" erupted between 28 Episcopal Church (ECUSA) bishops over last year's federal court decision giving Washington's bishop unprecedented power in her campaign against the Maryland parish's orthodox rector and vestry.

Following their loss in U.S. District Court in Greenbelt, Maryland, on October 29, the defendants, Fr. Samuel Edwards and the vestry of Christ Church, immediately sought reversal of Judge Peter J. Messitte's summary judgement backing Acting Washington Bishop Jane Dixon's bid to expel Edwards as the parish's rector, despite the vestry's claim that her action was uncanonical. Pointing in part to Edwards' harsh criticisms of ECUSA's liberal revisionism, Dixon rejected the priest's call to Christ Church over seven weeks after the canonical 30-day review period.

While motions to keep the Edwards family in their home proved unsuccessful—they had to move out of the rectory on November 30 as a result of Messitte's ruling—the Fourth Circuit Court of Appeals in Richmond, Virginia, set the case on a fast track, in what has become an epic test of the respective powers of Episcopal bishops and parish vestries, as well as the constitutional separation of church and state.

Late in December 2001, two conservative Episcopal prelates—Pittsburgh Bishop Robert Duncan and Fort Worth Bishop Jack Iker—weighed in with a thorough *amici curiae* (friends of the court) brief. The document sided with the appellants in contending (*inter alia*) that Dixon exceeded her authority in rejecting Edwards' call; that Messitte's ruling "rewrites and changes ECUSA canon law"; that this dispute is one properly addressed in church and not in court; and that the appeals court should allow ECUSA's internal mechanisms to fully work through the issues in the case.

This refers to ecclesiastical charges earlier brought by some Washington clergy, as a result of which Fr. Edwards is accused of holding religious services in a diocese for more than 60 days without a license, a charge not yet adjudicated in his home Diocese of Fort Worth. Charges filed against Dixon were dropped after a church panel effectively decided that there are two reasonable interpretations of the canons in question.

In response, 26 liberal Episcopal bishops filed a counter-brief January 9, asserting—along with Dixon—that ECUSA is a hierarchy in which the bishop wields ultimate authority.

Judge Messitte had agreed, holding on October 29 that Dixon is the "highest ecclesiastical authority" of ECUSA in her diocese and empowered to "interpret" church canons, and that the court must defer to her decisions. That meant her rejection of Edwards must be enforced.

"Open warfare" has erupted between Episcopal bishops, commented Charles Nalls, counsel to the appellants, at the time. "Bishops are effectively suing one another in federal court" over what has become a liberal bid to vitiate canonical and other restraints on episcopal power by judicial means, he said. He saw this as linked with liberal aims to crush or repel any remaining opposition, and to maintain a legal lock on church property.

But Nalls said the bishops' dueling briefs merely underscored the appellants' claim that this is an internal church dispute over "the meaning and import of [the] canons and... church [disciplinary] proceedings," which a federal judge has no business deciding.

Conservative Episcopalians were shaken and angered that Dixon's assault on prior canonical understandings of episcopal power and parish rights was backed by several of her colleagues. Moreover, that the *amici* brief's lead bishop v "moderate" Virginia Bishop Peter Lee came as a particular shock to those gathered at a recent American Anglican Council meeting in his diocese. Among others signing the brief were Bishops William Swing of California, Charles Bennison of Pennsylvania, O Walker of Long Island, and Carolyn Irish of Utah.

Moreover, a second brief rebutting that of the two conservative bishops came from Dixon attorneys, who by this time had amassed a legal bill to the diocese—which is not a party to suit—exceeding half-a-million dollars.

At deadline, ECUSA's divisions were fully exposed in federal appeals court, with the stakes far higher than a feud over a rural parish's right to call a priest.

Substance Of The Appeal

Michael Meyerson, professor of constitutional law at University of Baltimore School of Law, said religious disputes like that over Accokeek are a minefield for secular courts.

Said Meyerson: "It's really quite unusual" under the constitutionally-guaranteed separation of church and state "for a court to say, 'Here's what church law is.'"

Likewise, the appeal brief filed by Fr. Edwards and the vestry raises issues of constitutional as well as internal church interest.

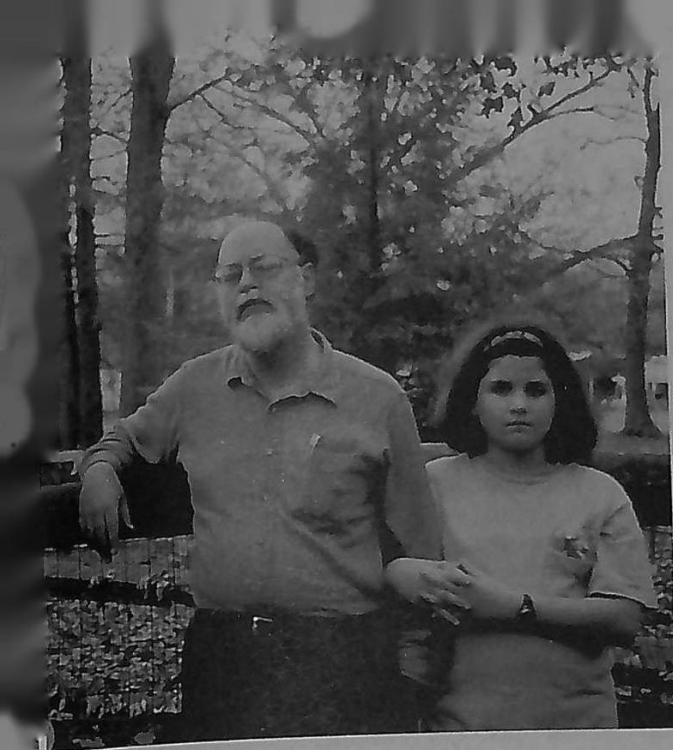
They argue that Judge Messitte erred when he interfered in a dispute that was still undergoing a resolution process within ECUSA. The appellants also assert that the court lacked jurisdiction because the issues in dispute involve areas outside the province, *i.e.*, religious doctrine and discipline.

They contend, too, that the case should never have been decided in federal court because it did not involve "diversity jurisdiction" (parties in different states). Dixon, a resident of Washington, D.C., sued as an individual against the Maryland parish, but the appellants argue that the case should necessarily have involved the Diocese of Washington, which operates in both Washington and Maryland. Had the diocese been a party to the suit, the case could only go to state court.

Edwards and the vestry also reiterate arguments that Judge Messitte erred in granting a summary judgment, which is based on uncontroverted facts of the case, when there were disputed issues of material fact and law.

Finally, the appellants and the two bishops supporting them contend that the court's order violated the First Amendment to





ATTORNEY CHARLES NALLS (left) speaks to reporters on November 30, the day the Edwards family was compelled to vacate the Accokeek rectory, as Fr. Edwards, his son, David, and daughter, Rachel, look on.

the U.S. Constitution guaranteeing freedom of religion when it barred Fr. Edwards from holding religious services, and the parish vestry from using property to which it has title to hold such services.

In Dixon's nearly 60-page response to the appeal January 2, attorney David Schnorrenberg, chief litigator for Crowell & Moring, which is also counsel to the Diocese of Washington, restated Dixon's novel claim that she is the highest ecclesiastical authority for ECUSA in her diocese and, since ECUSA is hierarchical in nature, she can interpret the canons as she sees fit, regardless of what they state.

Dixon Fails To Dominate Vestry

Amid the legal wrangling, Dixon has attempted to overrun the vestry and impose her will on Christ Church, efforts which have proved largely futile, however.

During vestry meetings held late last year, she asserted that, under Judge Messitte's order, she has authority as rector *ex-officio* to make all decisions regarding worship at Christ Church. She next moved to appoint a Worship Committee as a way of "bringing the parish together," though the effort appeared to flounder. Vestry members noted that only they could appoint committees under the bylaws, and protested when Dixon wanted worship advisors to include a pro-Dixon male parishioner who had admitted trying to engineer an illegal overthrow of the vestry (on which more in a minute).

More controversially, Dixon asked that the parish services cease "inappropriate" prayers that included Iker and other bishops aligned with Forward in Faith, North America (FIFNA); she demanded that their names be removed from the service leaflet.

Selecting "who we are going to pray for [is] not part of bringing everyone together," Senior Warden Barbara Sturman told the bishop, noting that Edwards and interim priest Fr. Stephen Arpee had not eliminated anyone, including her, from their prayers.

Meanwhile—after sending her own representatives to the parish for weeks—Dixon finally accepted Fr. Arpee, the conservative cleric the vestry hired (in line with canonical regulations) as priest-in-charge of Christ Church. But she said she would continue as rector *ex officio*. She also announced restrictions on Arpee's ministry—sharply criticized by the vestry—including that she would continue sending her own representative once each month so that "the parish can hear the Gospel from more than one perspective." She added that she would seek "the timely selection of a [new] rector...who both the vestry and parish can support, and...I can support."

In other action, the vestry—concerned that Fr. Edwards and his family had lost both their home and income (the family has moved to a smaller home in Clinton, Maryland)—approved financial relief for the Edwardses, over Dixon's objection.

After Diocesan Chancellor JoAnn MacBeth warned that the IRS might deem relief paid to Edwards as a gift to him, vestry member Wes Courtney, in turn, called for an accounting of diocesan spending on the lawsuit filed last June by "Jane Dixon, Individual," (which might also be considered income to the bishop). His call prompted a heated exchange, but Dixon ultimately agreed to provide the information.

Not surprisingly, the bishop has made clear in these encounters that she dislikes the makeup of the vestry elected by the parish, though it includes Dixon supporters.

It was not news to the vestry, which had already had several indications of coup plots. The first occurred on Sunday, November 11, when 44 persons—half of them never seen at the parish, and the other half not seen there in several years—dropped pledge cards into the offering plate. George Hanssen, a parishioner who backs Dixon, admitted preparing the pledge cards and that he wanted to replace the vestry with one that would support revisionist diocesan policies.

Meanwhile, Christ Church has been subjected to a barrage of "dirty tricks" (as Nalls put it) aimed at key fundraising activities. Anonymous tips to state health authorities nearly shut down the parish's annual ham and oyster dinner, a community tradition for 70 years, for example.

More seriously, the Word of Life Christian Academy, a conservative school operating in parish buildings and populated mainly by African-American children under ten, is fighting for its survival following false rumors and anonymous calls to state officials. Panicked parents withdrew 15 of the school's 44 students after unknown rumormongers claimed that homosexuals were taking over Christ Church and would have access to the school's students. The perversity of generating this rumor against the parish (which rejects homosexual practice) as a means of boosting the cause of Dixon (who supports homosexuality) was evidently lost on those who spread it.

The congregation and vestry, however, acted strongly last year to forfend any coup attempt. The vestry voted overwhelmingly to move the date of its annual meeting and election from February to October 2002, after Dixon's retirement date.

It then approved a list of 73 parishioners as qualified under bylaws to vote for a special congregational meeting last December 27, called by members supportive of Fr. Edwards and the vestry. Courtney said that the number of eligible voters was almost identical to the 74 eligible at the last annual meeting, before the conflict with Dixon began.

At the tense December gathering, at which Dixon presided, a stunning 85 percent of members voted to give the vestry broad new power to seek the oversight of an alternate orthodox bishop (such as the new "flying bishop" to be chosen by FIFNA) and/or change the historic parish's ecclesiastical affiliation—in other words, to leave ECUSA. From the start, it has been that possibility which most worried Dixon, but which her vendetta alone has caused members to consider.

In light of ongoing litigation (and, surprisingly, diocesan advice to parishes), the congregation also voted to extend the terms

Continued on pg 21, right column

Focus

Carey Sets Fall Retirement

Dr. George Carey has announced he will retire as Archbishop of Canterbury on October 31, triggering a stream of tributes as well as a frenzy of speculation about potential successors which has already turned unpleasant in one case.

Nominated as the 103rd Archbishop of Canterbury in 1990 by former British Prime Minister Margaret Thatcher, Archbishop Carey has served as Primate of All England and head of the worldwide Anglican Communion in rocky times. In recent years, Anglicans have been buffeted by issues of sexual ethics and women's ordination, and a troubling divide has emerged between the more liberal, wealthy churches of North America and Britain and the more conservative Third World Anglican provinces.

Carey, a man of deep Evangelical convictions who nonetheless supports women's ordination, has struggled to straddle the divide, to the exasperation of conservatives, but to frequent plaudits from others who did not want to see the Communion fragmented. The outcome of recent efforts to close the Communion's theological gap through the Primates' Meeting will now be influenced largely by Carey's successor.

At home, the Church of England during Carey's tenure has experienced serious financial crises and saw baptized members of the C of E become a minority in the country for the first time.

However, a potential disaster was avoided as traditionalists were persuaded to remain after women priests were authorized in 1992.

Carey's successor will be nominated by the Prime Minister after consultation with the Crown Appointments Commission, and appointed by Queen Elizabeth II. The appointment is of international significance due to the Archbishop of Canterbury's role as spiritual leader of the global Anglican Communion.

The two apparent front runners make for an interesting slate. The conservative, Evangelical candidate is the Bishop of Rochester, Michael Nazir-Ali, a Pakistani by birth; the liberal candidate is Welsh Archbishop Rowan Williams, a renowned theologian. Nazir-Ali has attracted something verging on a smear campaign, with clandestine opponents questioning whether he has misrepresented his date of birth and academic credentials, and revealing (apparently as a result of a C of E investigation) that in his youth he was a Roman Catholic. Although he accepts the ordination of women, Nazir-Ali leans to the conservative side on sexual ethics. Williams has a radical streak, and questions the value of the link between the church and the monarchy.

The 103rd Archbishop of Canterbury

There are other possible contenders as well, one of whom, the traditionalist Bishop of London, Richard Chartres, is said to be a favorite of Prince Charles. Chartres' supporters see him as the best hope for a spiritual revival of the C of E.

Speculation on the successor is especially keen because the next great crisis in the church may be the debate on whether to appoint its first female bishop, whom ordinarily the Archbishop would consecrate. Observers warn that Carey's appointment had been almost wholly unexpected, and as the selection process occurs in secrecy, a surprise appointment is quite possible.

Carey, who turns 67 this year, will play a major role in the Queen's Golden Jubilee celebration in June, and will have spent 40 years in Holy Orders by the time of his autumn retirement.

Sources: *Anglican Communion News Service*, *Episcopal News Service*, *The Times* (London), *The Church of England Newspaper*

P.B. Adds "Pastoral Care" To Bishops' Meeting Agenda

It was nearly a year ago that Episcopal Presiding Bishop Frank Griswold joined the 37 other Anglican primates around the world in a pledge to seek "sustained pastoral care" for "alienated" groups in the church.

The primates (provincial leaders) made the pledge after noting the "difficulties" some church members face due to "changes in theology and practice" they see as "unfaithful to the gospel of Christ," including "the acceptance of homosexuality activity..." Everyone knew these statements were directed toward the U.S. Episcopal Church (ECUSA).

Since the 2001 Primates' Meeting did not answer calls to start disciplining ECUSA for its liberal policies, the primates' commitment to "pastoral care"—widely interpreted to mean alter-

native episcopal oversight—was one of the few crumbs of hope emerging from that meeting for faithful Episcopal parishes hanging on in liberal dioceses.

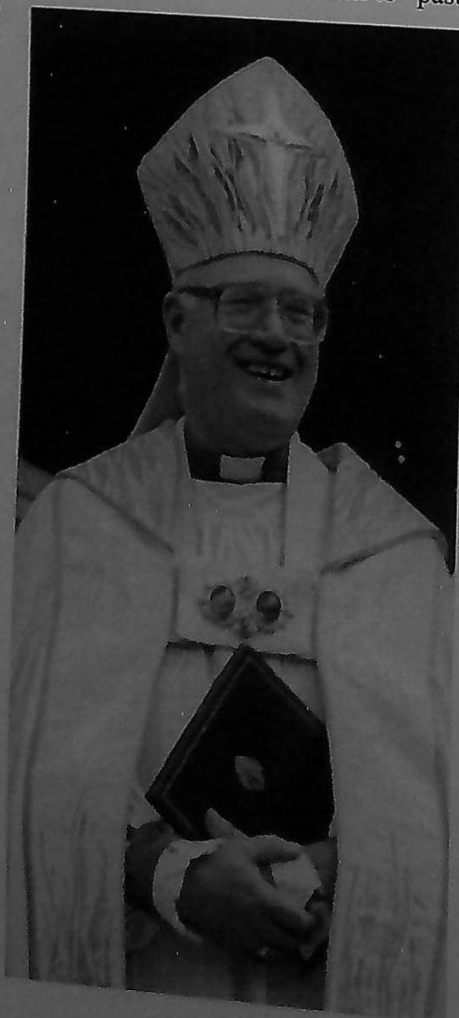
The Episcopal House of Bishops (HOB), which met just after the primates in the same venue—Kanuga, North Carolina—backed the pledge but did nothing to fulfill it.

The matter was not discussed at the September 2001 Episcopal bishops' meeting, due largely to the events of September 11, according to Griswold.

Now, the "pastoral care" issue is back on the agenda for the March HOB gathering—just weeks before the primates meet again, this time in April at Canterbury, England.

The American Anglican Council (AAC) reports that Bishop Griswold formally announced in a December 13 letter to Episcopal bishops that the issue of "sustained pastoral care" for congregations that feel removed from their bishop will be discussed when the HOB meets at Camp Allen, Texas. Deliberations will include what forms this care might take, and "our role as reconcilers," he said.

It has actually taken longer than just a year for Griswold to focus the HOB's attention on this need. Pittsburgh Bishop Robert Duncan formally introduced it to the HOB in 1999, in an AAC-backed plan called the

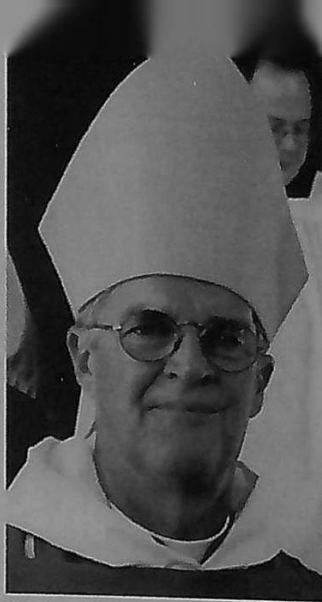


“Jubilee Initiative.” At that time, sustained pastoral care was referred to as “extended episcopal oversight.” (Similar proposals had been made even earlier to General Convention.)

The Jubilee plan advocated a system whereby a parish in significant theological disagreement with its bishop could obtain the ministry of a likeminded bishop from another diocese. It was promoted as a means of holding together a church under stress, providing freedom in mission for both liberals and conservatives in ECUSA as they continued to work through theological differences. A similar system is in place for English traditionalists.

The Jubilee plan, however, was ignored. It took the 2001 Primates’ Meeting—partly prompted by an AAC petition drive—to hold Griswold’s feet to the fire over the issue.

That pressure was reinforced last fall by primates of the Council of Anglican Provinces of Africa, which sent a letter to the HOB’s fall meeting. Personally delivered by Kenyan Archbishop David Gitari, the letter was critical of the controversial Anglican Mission in America (AMiA), while strongly urging the HOB to make “alternative pastoral arrangements for Evangelicals and Anglo-Catholics.” (Notably, reports indicate that Griswold did not mention this call when he spoke to the HOB about the let-



Bishop Griswold

ter, and Archbishop Gitari himself later had to read the letter in full to bishops.)

Not surprisingly, then, reactions among conservatives to Griswold’s December announcement have ranged from cautious optimism to cynicism.

“I am pleased that it appears that there will finally be a serious discussion of sustained pastoral care by Episcopal bishops,” said Bishop Duncan. “It is unfortunate that it took so many years to make it to the agenda, but perhaps we bishops can now begin to work together to find a way to restore at least some degree of peace and unity in our church.”

Springfield (IL) Bishop Peter Beckwith said: “I hope and pray that [the HOB] will be committed to a thoughtful discussion of [this matter]. It would be a shame if it turned out this is a token gesture to appease the Anglican primates.”

One orthodox bishop considered Griswold’s move mere “window dressing.” Some conservatives thought it was partly a ruse to slow down losses to the AMiA. Still others—including Charles Nalls, counsel to the vestry and sometime rector of Christ Church, Accokeek—think Griswold has carefully timed the pastoral care discussion to come after the appeal of Bishop Jane Dixon’s lawsuit probably will have been decided. Nalls thinks that alternative episcopal oversight will rise or fall on whether Dixon prevails in what has become a judicial bid to create an imperial episcopate.

However, in light of developments such as the Diocese of Delaware’s move to offer same-sex blessings, a decision likely to be formalized by General Convention 2003, AAC President, Canon David Anderson, sees a growing need for alternate epis-

URI Founder Treads Softly On Islamic Excesses, Despite Opposing “Fundamentalists”

Two Former URI Backers Became Taliban Supporters

Report/Analysis By Lee Penn

THE MESSAGE OF TOLERANCE AND PEACE brought by California Episcopal Bishop William Swing, founder of the United Religions Initiative (URI), obviously did not take with two radical Muslim leaders who had earlier stated their support for the URI.

Both leaders, Syed Ahmed Bukhari of India and Qazi Hussain Ahmed of Pakistan, who offered help to Swing’s interfaith venture in 1996, subsequently became outspoken supporters of the Taliban regime.

Canon Charles Gibbs, URI Executive Director, said nothing came of the two Muslim leaders’ interest in URI after their initial contacts with Swing a few years ago; they have no current involvement with the organization.

But their support of the Taliban, which sheltered Osama bin Laden’s terror network, may make little difference to Swing, who recently blamed all religions alike for the September 11 terrorist attacks on New York and Washington.

It was the latest of several remarks soft-pedaling the excesses of Islamic fundamentalism made by the bishop, who, however, has emerged as a stern critic of Christian evangelism and “fundamentalists” generally.

Swing had reported receiving some surprisingly positive responses from radical Muslim leaders while on a global pilgrim-

age in 1996 to solicit support for the (then) year-old URI—envisioned as a sort of United Nations of Religions comprised of representatives of the major world faiths as well as pagan and New Age systems.

It was then that Swing encountered Syed Ahmed Bukhari, Imam of the Jama Masjid (India’s largest mosque) in New Delhi. Bukhari asked at that time to be involved in writing the URI charter. (He was not, though “a Muslim teacher connected with [Bukhari]” attended an early URI summit, Gibbs said.)

Since then, Bukhari told 200,000 worshippers at his mosque that the Taliban had “not done anything wrong” in destroying the Buddhist statues in Afghanistan, which had been considered ancient treasures. Since the attack on America, Bukhari has repeatedly supported the Taliban jihad against the U.S.—which he describes as the “biggest terrorist,” a deserving target for “divine wrath.”

In 1996, Swing also visited Qazi Hussain Ahmed, the leader of the Islamic fundamentalist party Jama’at-e-Islami in Pakistan, a body later reported to have “close ties with the Taliban.” Swing said that Ahmed “kindly outlined a plan for approaching Islam worldwide on behalf of United Religions. He also encouraged me to visit his closest ally, who is the head of Islamic Fundamentalism in Egypt.”

The advice to Swing came from a man who, though not involved with URI since then, believes that Pakistan should keep its nuclear weapons, and favors the imposition of strict Islamic sharia law. His party boasts of Ahmed’s ties with Afghanistan’s radical Muslims, and the leader has sided with the Taliban against the U.S. since the September attack.

Gibbs stressed that the URI’s work is “antithetical to terrorism of any sort. The URI as a whole and Muslim members of

Continued on next page, right column

copal care to avoid a split in ECUSA. The AAC is trying to gauge just how much need there is in a letter recently sent to over 8,000 senior wardens.

AAC, "Flying Bishops," To Meet

By Warren Tanghe

Four of the bishops who provide alternative episcopal care for England's traditionalists were expected to meet with a group of U.S. bishops and leaders of the American Anglican Council (AAC) when the AAC Board met in California in mid-January.

The AAC's invitation to the English bishops, which was made before Griswold announced that Episcopal bishops would discuss special pastoral care, appears intended to help the American side understand the rationale and workings of the English system in order to promote a similar one for the Episcopal Church (ECUSA).

The four English "flying bishops" function under the 1993 Act of Synod, a companion to 1992 legislation authorizing the ordination of women priests in the Church of England. The Act gives parishes the right to request that their diocesan appoint a bishop who does not ordain women to provide them with pastoral and sacramental ministry in his place, although they remain under his jurisdiction.

This oversight is provided by orthodox suffragans from other dioceses licensed to offer this ministry, and by the three Provincial Episcopal Visitors (PEVs), better known as "flying bishops" (though one is afraid to fly!), who are suffragans of England's two archbishops, Canterbury and York, and minister throughout their respective provinces.

International Anglican policy deems women's ordination an unsettled question within Anglicanism, and supports the provision of episcopal visitors where there are differences over the matter. However, the C of E and the Church in Wales are the only Anglican provinces to formally provide "flying bishops" for opponents of women priests.

Though focused on female priests (which the AAC does not oppose), the "flying bishop" concept has now begun to be seen by some Anglican leaders and the AAC as a means of dealing as well with divergences over sexuality and other issues, and pressure for ECUSA to adopt a system of alternate care has grown from without and within.

Whether the Episcopal House of Bishops (HOB) or General Convention will accept any such system remains to be seen, however. Past—failed—proposals for forms of alternative episcopal care, backed by the AAC and/or the Episcopal Synod of America (now Forward in Faith, North America), were presented not only to the HOB in 1999, but to at least three General Conventions between 1988 and 1997.

URI Continued from previous page

the URI as a group universally condemn the distortion of religion for violent ends so tragically manifested in the actions of September 11," he told *TCC*.

But Bishop Swing contended October 10 that the hijackers did not hold a corrupted version of Islam, because all religions are guilty of fostering terrorism.

"There is a lot of terror and violence in a lot of scripture," he told a URI-sponsored meeting October 10 at the UN Church Center. "There has to be a critique of that. We have to hold the religions' feet to the fire for the violence and terror within them," Swing was quoted as saying in a report by the Catholic Family and Human Rights Institute (C-FAM).

Swing says the same in the October issue of his diocese's *Pacific Church News*: "So much harm is done worldwide by so many religions, e.g., poisoning the wells of spirituality and teaching adherents to marginalize, paganize, and plain old despise people of other beliefs, that interfaith becomes a practical necessity. If people on this planet are going to have life and an earthly future, religions have got to be part of the solution rather than central to the problem."

SWING'S ATTEMPTED EVENHANDEDNESS on the responsibility for the terror attacks contrasts, though, with his longstanding tendency to be more accommodating toward Islamic fundamentalism than toward Christian evangelism.

In a speech to the Commonwealth Club of San Francisco last April, Swing made consistently negative references to Christian evangelism, and spoke of the persecution only of non-Christians. But he offered excuses for the Taliban's destruction of Buddhist statues in Afghanistan, and could not say whether force should be used against those who commit violence in the name of religion.

Swing thought that the Buddhist statues "bring up the whole question of idolatry... There are a lot of things that have the

potential to be idols," he said, "and some of them need to be blown up." Swing insisted, though, that he was not "taking the side of the Taliban."

Asked in April whether strict Islamic governments should be forced to secularize, the bishop carefully cited reasons why he thought outsiders had to accept that such countries were not about to change.

URI leaders hold that "proselytizing" (which is what Swing calls Christian evangelism) is the work of "fundamentalists," and Swing links it with murder. He wrote in **The Coming United Religions** that "proselytizing, condemning, murdering, or dominating" will "not be tolerated in the United Religions zone."

He also appears to believe that claims to exclusive religious truth need to be confronted and moderated in the interfaith setting.

Fire Damages NYC Cathedral

New Yorkers still jittery from the terrorist destruction of the Twin Towers woke on a December Tuesday to reports that an early morning fire had broken out in the gift shop of the Cathedral Church of St. John the Divine, seat of the Episcopal Bishop of New York and the largest cathedral in the world.

The fire, blamed on wiring, gutted a structure which stood where the north transept of the unfinished cathedral ultimately will be erected, and filled the east end of the vast church with smoke and soot. Two hundred fire fighters responded quickly to the alarm, closing nearby streets as smoke billowed from the gothic structure.

St. John the Divine is a frequent gathering place for New York public events such as prominent funerals and civic celebrations. In recent years the structure—which some dub the "New Age Cathedral"—has acquired a reputation for *avant-garde* and even bizarre activities, such as an annual nature religion Winter Solstice celebration, and the exhibition of *Christa*, an artwork showing a naked woman crucified on a cross.

Expressions of sympathy and offers of help were swift in coming, from national, international and religious leaders, including the Archbishop of Canterbury and New York's Edward Cardinal Egan. Cleanup began immediately, holiday events were relocated and a thankful cathedral congregation celebrated Christmas services as usual. ■

Sources: Episcopal News Service, The New York Times, The New York Daily News, Virtuosity

"Maybe we have to take a deeper look at theology," he told *The San Francisco Chronicle's* religion reporter in 1997. "I think that religions are based on assumptions of truth being mediated from the creator to the created. These truths are divinely inspired and sacred for the people who hold them. I think all the religions of the world have a blind spot. If there's a United Religions pursuing a dialogue in depth, it begins to ask larger questions and force religions to make larger statements."

The reporter asked, "Isn't a lot of the problem that many sacred scriptures are full of violent, exclusionary rhetoric?" Swing replied: "That's right. And it's taught all week long, every place we go. The religions have to go back and read that one more time and ask if that is really what they believe. If you're sitting there with people from other religions at the table, you might come up with other conclusions."

In his sermon at the September 12 "Interfaith Service of National Mourning" at Grace Cathedral, Swing said. "We have to object when a religious group announces its spiritual superiority over other religious groups...On the other side, we have to come together to find a common vocation for religions to work for the common good." He ended the sermon by saying, "September 11, 2001, a 9-1-1 call to end the day with a more united humanity, a wiser United States of America, and a more resourceful United Religions. Oh, One! Amen."

Root Cause Of Terror

At the October 10 meeting at the UN Church Center, sponsored by religious non-governmental organizations at the UN, Swing reiterated that the URI seeks to create a permanent body of religious ambassadors to address the problem of "fundamentalists in our own groups," an issue that traditional religion "wimps out on." He declared that, in light of the terrorist attack, "It's a new day for inter-religious activity in the [U.S.]."

The C-FAM representative who attended the meeting reported that Swing's audience—40 or 50 people, most of whom were over age 50—saw him as a hero. The observer said that questions from the audience indicated broad support for relativism and criticism of both religion and capitalism.

One person said, "The problem is religion—the whole concept of religion that requires conformity. The truth is different every individual." Another claimed, "All religions have fatal elements; we must delete those elements from scripture." One sincerely wondered "how we can have a heart-to-heart dialogue with the terrorists." Still another said, "The underlying issues are economic. We want more oil and bigger cars."

Swing agreed, repeatedly saying "we must address the brokenness at the root of the terrorist attacks by bridging the chasm between the 'haves' and the 'have-nots.'"

That idea also lurked within the post-September 11 statement issued by Episcopal bishops, whom Swing described as having moved toward "full...interfaith awareness"—and new interest in the URI—at their September meeting in Burlington, Vermont. Residing Bishop Griswold had previously enunciated support for the URI.) In a statement which attracted a good deal of criticism, the Episcopal prelates responded to the terror attacks by calling on believers to "wage reconciliation."

At the October meeting at the UN, however, former UN Under-Secretary-General Giandomenico Picco contended—apparently alone among the participants—that the real "chasm" Swing referred to is not between rich and poor, but between "those willing to kill innocent people" and those unwilling to do so. He added that dialogue with terrorists often results in death.

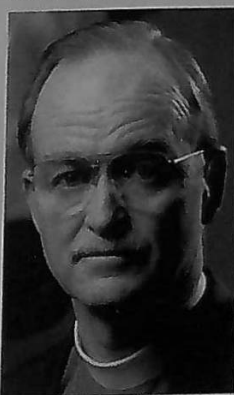
Featured at the meeting alongside Swing, Picco—the personal representative of the Secretary-General for the UN Year of Dialogue among Civilizations—was speaking from his experience in dealing with terrorists in Lebanon and Afghanistan, which included being kidnapped in Beirut.

The terrorists, Picco said, are engaged in a "hijacking of Islam, a hijacking of ideas." He added, "Collective responsibility is baloney—there is individual responsibility for actions or no responsibility at all. Blaming institutions, religious or economic, allows individuals to get away with murder, literally. Why did they do it? Because they are wrong, they are criminals. We should not look for profound justifications."

Swing and other participants—and, apparently, the ECUSA House of Bishops—remain unconvinced by such arguments.

The URI, which intends to include "all religions, spiritual expressions, and indigenous traditions," was founded in 1995 and is active in 58 countries. Along with liberal Protestants, Jews, Muslims, disaffected Catholics, Hindus and Buddhists, the URI also includes witches, Druids and members of New Age movements. The UN now recognizes the URI as an official Non-Governmental Organization (NGO), so it is able to participate in UN conferences and other activities.

The Roman Catholic Church and Evangelical bodies have rejected the URI as syncretistic. But some global leaders with more influence than Bishop Swing propose religious syncretism as an answer to the threat of global war between Islam and the West.



Bishop Swing

One, Antonio Garrigues Walker, deputy chairman of the European branch of the Trilateral Commission, told the *International Herald Tribune* in October that, "The basic problem resides in the claim by every religion not merely to be the true religion but to be the only true religion." But he added that: "Relativism, thank goodness, is advancing...Doors are opening into a new philosophical era in which we will have to survive without dogmatic bases and rid our minds of many traditional 'isms.' In the end, the idea will prevail that dogmatism

is bad and dialogue is essential for peaceful coexistence."

The title for the Trilateralist's article summed it up well: "Church Dogma Harms Quest for Global Peace."

***BISHOP SWING'S DIOCESE OF CALIFORNIA**, a number of U.S. parishes, and the Episcopal homosexual group, Integrity, are prominently featured in what is billed as the "Largest Male Site on the Net," reports *Virtuosity*. The web site, *Badpuppy.com*—the Internet home to more than one million images of male erotica, live sex shows, etc.—now lists "ministries" of Episcopal parishes as a "resource" for gay and lesbian people. The porn site features the California diocese, and Swing announcing that his diocese "celebrates God's presence" in and "advocates justice for lesbian and gay people." Prominent Episcopal parishes noted on this sex site include St. John the Evangelist, San Francisco (featured twice for other reasons in *TCC's* "News of the Weird" column); and a number of parishes in Philadelphia, overseen by revisionist Bishop Charles Bennison. The site also includes biographies of alleged homosexual, bisexual and transgendered saints. ■

Bishops' Demonstration Incites Jewish Reaction

Massachusetts Episcopal Bishops M. Thomas Shaw, Barbara C. Harris and Roy F. Cederholm Jr. touched off a local furor last fall when they demonstrated before the Israeli consulate in Boston.

In their protest, in which they were joined by some 60 other persons, including Jews, Muslims and other Christians, the three prelates, in purple cassocks and pectoral crosses, held candles and signs. The signs bore such slogans as "Christian-Muslim solidarity in the face of Israeli invasion" and "Destruction in Bethlehem," referring to the Israeli Army's incursion into Palestinian-controlled areas of the West Bank, including Bethlehem.

They issued a statement saying in part that Palestinians "are victims of an injustice that cannot be allowed to continue." The group called for Israel to withdraw from West Bank towns and begin peace negotiations, and for international protection for those living in occupied territories.

Leaders of other Christian denominations then added their voices in support of Palestinians.

Jewish community leaders called the Episcopal bishops' demonstration "deeply troubling and almost unexplainable," and Cardinal Bernard F. Law and a top Protestant leader tried to calm rapidly escalating Christian-Jewish tensions in Boston.

Jewish leaders expressed outrage that the three prelates and other Chris-

MASSACHUSETTS DIOCESAN BISHOP Thomas Shaw and other bishops of the diocese took part in the pro-Palestinian demonstration.



tian leaders seemed more concerned about Palestinian than Jewish deaths.

"It is painful to think that their moral concerns would not also extend to deliberate acts of terrorism" targeting Jewish teenagers, families and schoolchildren, said Robert Leikind of the Anti-Defamation League.

The same message was later driven home in a press conference attended by Jewish leaders and rabbis from prominent synagogues.

Bishops Shaw, Harris and Cederholm then released a statement condemning all terrorism, including that fomented by Palestinian organizations, and saying they "grieve for the Israeli victims of terrorist violence." The Episcopal Church has long supported "the peace process for all people in the region and the right of Israel to exist," they said.

But it wasn't over. Representatives of the Episcopal diocese and the Jewish Community Relations Council gathered for a hastily-called meeting in the Boston diocesan offices November 7. There, the participants said they "candidly expressed pain and concern about the Israeli-Palestinian conflict" and arrived "a better understanding" of the other party's viewpoints. They pledged "more meaningful dialogue" in future. They also

firmly affirmed "the mutual regard each has for the other and the commitment to work together, as we have in the past, on issues of social justice and common concern, locally and globally." Reports indicated, though, that the parties remained far apart following the meeting. While both sides joined in deploring

violence in the Middle East, they could not agree on whether the Israelis or the Palestinians were most to blame for it.

Sources: *The Living Church*, *The Boston Globe*

ECUSA Council Backs Disinvestment In Sudan

The Episcopal Church's Executive Council thinks the U.S. "need not be at war" to pursue justice for Islamic perpetrators of the September 11 terror, but is prepared to engage in some financial arm-twisting against the harsh Islamic regime in Sudan, which has persecuted, killed and displaced non-Muslim Sudanese citizens.

Meeting in Jacksonville, Florida, last fall, the Council adopted a policy of disinvestment from any company with direct operations in Sudan. It said that the disinvestment policy—which it urged other church investors to adopt—would continue "until such time that there is peace and justice" in Sudan.

The long civil war in Sudan "has laid waste to the country's economy, with little economic production or western corporate involvement in any sector except for oil," said an explanation accompanying the resolution. "Oil revenues, which earn Sudan between \$450-500 million per year, allow the Sudanese army to purchase weapons and prosecute the war" against its own people.

Since 1983, an estimated 2 million civilians have died, and a further 4.5 million have been driven from their homes, in the fighting between the mainly Arab Muslim government in the North and the black Christian and animist rebels in the South.

In February 2001, the Executive Council noted that the involvement of western oil companies—including Talisman Energy (a Canadian company)—in generating revenues used for that war pose serious ethical issues for shareholders in such companies.

Sudan's entire population "has suffered during a civil war that has raged for 34 of the last 45 years. We affirm our opposition to the religious persecution of Sudanese Christians, the abduction and enslavement of human beings, and attacks on civilian targets—all of which are ongoing in the Sudan," the Council said.

The disinvestment policy, which reportedly accords with past General Convention statements, will affect church holdings in BP Amoco and Talisman.

***NINETEEN EPISCOPAL BISHOPS** joined church leaders who signed a December letter to President George W. Bush, questioning his Administration's commitment to ending the slaughter and enslavement of Christians and animists in Sudan. They noted that the State Department has praised Sudan's cooperation with the war on terrorism, and that the U.S. no longer appears to support sanctions against Sudan. Meanwhile, they said, violence has increased in the country since the terrorist attacks on the U.S. The bombing of the UN World Food Program has forced the evacuation of aid workers, and the Sudanese government has refused to allow relief shipments to villages where people are starving to death.

***JOHN DANFORTH**, an Episcopal priest and former U.S. Senator from Missouri, was appointed by President Bush last fall as a special envoy to the Sudan. Danforth, 65, is tasked with finding a way of bringing a just end to the nation's long civil war. The charge includes ensuring assistance to needy Sudanese and bringing an end to Sudanese support for international terrorism. National Public Radio reports that Danforth's recent second visit to Sudan proved more hopeful than his first.

Sources: *Episcopal News Service*, *The Living Church*, *The Church of England Newspaper*

September 11—The Aftermath

While not quite the avalanche it initially was, a heavy flow of news and comment has continued in the wake of last September's terrorist attacks and the many issues raised by them, not least those surrounding Islam. Here are selected news items of possible interest to TCC readers.

Spike In Churchgoing Ends

After a brief rise in the aftermath of the September 11 attacks, church attendance has returned to previous levels throughout the U.S. Some church leaders and theologians had predicted that the tragedy would lead to a profound change in America's religious behavior, a spiritual reawakening, but Frank M. Newport, editor-in-chief of the Gallup Poll, said the statistics do not seem to bear this out. Gallup said Americans' weekly attendance at church or synagogue had returned by early November to 42 percent—in the average range reported over the 30 years—compared to 47 percent in the ten days after September 11.

Carey Challenges Muslim Leaders

Muslim leaders were challenged to address distortions of Islam that led to the terrorist attacks against America in the Archbishop of Canterbury's Christmas Message to the Anglican Communion. Repeating his support for the allied actions in Afghanistan, Dr. George Carey wrote that "While we may have varying views about the means, it is clear

THE BISHOP OF LONDON, Richard Chartres, said the aims of Islamic terrorists are not reducible to economic grievances.

those guilty must be held to account. The world is not safe until such perpetrators are brought to justice." At the same time, he argued that the world must realize that terrorism feeds on factors like the "obscure" similarities between West and East and the refugee crisis in many parts of the world, including Palestine.

Not "Reducible To Economic Grievances"

The Bishop of London, Richard Chartres, a traditionalist, said Osama bin Laden himself does not come from the ranks of the poor and marginalized, nor are his stated aims in his struggles with the U.S., moderate Arab governments and the Shiite regime in Iran reducible to economic grievances. "Aid and development may reduce the pool of those who sympathize with terrorists," Chartres said, "but it will not solve the problem of what we might call 'apocalyptic terrorism,' which...arises not from a clash between civilizations...or between haves and have nots, but from profound anxiety within civilizations about the direction that secular materialism is taking in our time."

ACC Backs Anti-Terror Campaign

The campaign to root out terrorism received ringing support from the 14th Provincial Synod of the Anglican Catholic Church's (ACC) Original Province when it met last fall in Colorado. A resolution passed by the synod calls on all members of the Continuing Church body to pray "that the perpetrators of

the evil of September 11 be brought swiftly to justice and conversion to the Cross of Christ and to sincere repentance and amendment of life." The resolution also urges ACC members pray for those citizens of the U.S. and many other countries who died in the terrorist attacks; for the armed forces of the U.S. and other nations involved in the anti-terror campaign; for President Bush, Queen Elizabeth II and the heads of all states allied against terrorism; and for rescue and medical personnel.

U.S. Muslims Divided

U.S. Muslims are divided over American military action in Afghanistan. Two leading groups, the Council on American-Islamic Relations (CAIR) and the Islamic Circle of North America, plus several smaller groups, called last fall for the U.S. to cease military action in Afghanistan and resolve matters through UN mechanisms. Two other major Muslim groups did not sign the statement. One of them, the American Muslim Council, issued a statement supporting U.S. military and humanitarian actions in Afghanistan and said it "appreciates" President Bush's "reaffirming that this is a war against terrorism, and not against the Afghan people, Muslims or Islam." M.A. Khan, a Muslim scholar and director of international studies at Adrian College, said: "This is not a war between Islam and the West, but between moderates and extremists. It's time for [Muslim] moderates to quarantine the extremists."

Iran's President Speaks In NYC

Linking the distortions of religion employed by Osama bin Laden and other terrorists with the nihilist philosophies of Friedrich Nietzsche, President Mohammad Khatami of the Islamic Republic of Iran told a panel of American religious leaders meeting in New York that they must wrest the language of religious belief away from those "who concoct weapons out of religions."

Khatami, who has been president of Iran since 1997, keynoted a symposium convened by the World Conference on Religion and Peace and hosted by New York Episcopal Bishop Mark Sisk at the Cathedral of St. John the Divine in New York on November 13. Along with numerous other heads of state, Khatami was in New York for a special session of the UN General Assembly on the Year of Dialogue Among Civilizations which he proposed in 1998 with the goal of achieving greater understanding among the world's diverse peoples.

President Khatami and the other panelists agreed that religions must be fully engaged in political efforts to resolve the Middle East crisis and the current terrorist threat.

True Face Of Islam

The true face of Islam is not peaceful; it is militant, according to the Rt. Rev. Bullen Dolli, Bishop of Lui in the Episcopal Church of the Sudan. While in Washington last fall to receive the Institution on Religion and Democracy's 2001 Religious Freedom Award, Dolli also warned Congress of the dangers to his country and the U.S. posed by Islam, especially in its militant form.

Persecution Of Christians UnIslamic

A prominent U.S. imam has assailed the persecution of Christians in Muslim countries as unIslamic. "The Koran enjoins Muslims to treat everybody with dignity and compassion," said Muzzamil Siddiqi, director of the Islamic Society of Orange County, California.



an Dolly e
that the true face of Islam is r
peaceful, but militant.



Harder To Evangelize

The Evangelical Alliance says that spreading the Gospel is becoming increasingly difficult in today's multi-faith society, and will likely get harder in the current military crisis.

"Some conversations about faith are just not worth having because there is so much anger around," said Paul Harris, the Alliance's U.K. Evangelism Coordinator. But he cautioned against any halt in evangelizing during an intense time when people are more likely to ask questions about faith.

An Alliance survey found that 58 percent of Christians believed that "religious pluralism in the U.K. makes it more difficult to present the gospel," compared with 46 percent five years ago. Harris said that people also feel less able to share their faith than they did 50 years ago because they are less educated about it, a problem church leaders should address.

"It's important that we don't become defeatist," said Harris. In the present climate—with British Home Secretary David Blunkett recently proposing emergency legislation to curb religious hatred—it could become easy to caricature Evangelicals as fundamentalists or zealots, he said. "But we should remain undaunted in our desire to share our faith and, at the same time, be ever more vigilant in the way we engage with society."

Call For Global Governance

Echoing what some think is an answer to the September 11 terrorist attacks, a report by Roman Catholic bishops from European Union countries called in October for a system of global governance to counter world-wide poverty and instability.

The report issued by the Commission of the Bishops' Conferences of the European Community (COMECE)—representing some 750 bishops from the European Union's 15 member states—said that globalization, brought about by "immense technological progress," had brought "exceptional growth" but at the exchange of information, capital and goods.

"However, it has not contributed sufficiently to significantly reducing poverty and inequality" of income and resources that persists between different countries. Nor, it asserted, would military and security measures prompted by the September 11 tragedies alleviate a "deep malaise" in many regions of the world where richer countries were "resented as being unfairly selfish and oppressive."

Seeing "global governance" as the answer to these ills, the report called (*inter alia*) for the formation of a "Global Governance Group," composed of 24 government leaders, to hold annual summits with heads of the UN, International Monetary Fund, World Bank, World Trade Organization (WTO) and International Labor Organization (ILO). It also called for a "world environment organization" to tackle global problems in that sphere. ■

Sources: *The New York Times*, *The Living Church*, *Church Times*, *The Trinity*, *The Church of England Newspaper*, *Ecumenical News International*, *The Washington Times*, *Episcopal News Service*

the Knippers, ...
cy, praised Siddiqi's remarks, adding that more Muslims and leaders in the U.S. need to speak out similarly to that of Christians in predominantly Muslim areas. ...
s pointed out that "U.S. churches were quick to speak on behalf of Muslims in our society."

Marshall, a senior fellow at the Center for Religious Liberty and an internationally recognized authority on religious rights, said Christians were in peril in a long belt of nations stretching from the eastern parts of Indonesia way to West Africa.

A "Peaceful Religion"?

The Fellowship's Charles Colson recently noted that Christians are suffering persecution by Muslims in several parts of the world, there are none in which the reverse is true.

"No one wants a 'holy war' or worldwide confrontation with Muslims," wrote Colson. But he questioned claims that September 11 attacks were a kind of "blasphemy" against Islam, a distortion of a "peaceful religion."

In the world's largest Muslim country, Indonesia, for example, 38 Christian villages or towns were reported to have been destroyed since September 11 by the Laskar Jihad or any one of its associated Muslim paramilitaries, which include soldiers recruited from other Islamic countries. (A separate report states that the campaign has so far taken 5,000 to 6,000 lives.)

Colson says this makes it hard not to conclude, Colson wrote, that the September 11 attacks were not hijack Islam, they simply exploited it seriously."

Interfaith Services Unsettle Some

The proliferation of interfaith services after terrorists struck on September 11 has unsettled some conservative Protestants, who feel that such ecumenicalship violates their belief that Christianity is the only true faith.

The National Association of Evangelicals (NAE) organized a memorial service in October after concluding the September 23 interfaith event at Yankee Stadium—attended by representatives of Catholic, Protestant, Muslim, Jewish and Hindu religions, among others—was not religious enough.

"We must embrace tolerance in the right sense, which is religious tolerance for all, without bigotry, while rejecting a misguided, narrow tolerance which sees all religious beliefs as equally valid," said the Rev. Richard Cizik of the NAE, which represents 50 denominations.

Conservative Christians point to *John 14:6*, in which Jesus said, "I am the way and the truth and the life. No one comes to the Father except through me."

Liberal Christians believe that Christians, Jews, Muslims—in some sense all religions—would be praying to the same God but under different symbols and cultural forms," said Jefferson, professor of systematic theology at Gordon Theological Seminary in Hamilton, Massachusetts.

Some criticize the conservative stand as counterproductive at a time when the country needs to unify, Cizik contends. "We do no one a favor by appearing to support a religion that pretends all religions are the same."

ECUSA "Under Attack" By Conservatives, Study Says

Conservative groups and individuals—the clear underdogs in the liberal-dominated Episcopal Church (ECUSA)—may be surprised to learn that they are part of a threatening “broad right-wing movement within Protestant denominations nationwide” which has already captured ground from ruling liberals.

These are the assertions of a New York think tank’s in-depth study on the conservative “renewal movement” within ECUSA and the wider Anglican Communion.

The report by the Institute for Democracy Studies (IDS) (not to be confused with the conservative Institute on Religion and Democracy-IRD) is entitled, *A Church at Risk: The Episcopal 'Renewal Movement.'* It is available online at <http://www.idsonline.org/publications/html>.

The study is the latest in a series prepared by the IDS Religion and Democracy program, and follows a monograph entitled *A Moment to Decide: The Crisis in Mainstream Presbyterianism*, released last year. IDS describes itself as “a not-for-profit research and education center that focuses on anti-democratic religious and social movements.”

In an editor’s note, IDS President Alfred Ross quotes former Washington (D.C.) Bishop Ronald Haines as saying of the report, “Aided by IDS’s unique capacity and social commitment, [ECUSA] can assess the ground it has already lost to the radical right as well as the ominous political landscape that lies ahead.” Haines made headlines last year when he told some 30 diocesan loyalists in the Accokeek dispute that they were one small cog in a vast international orthodox conspiracy “to intimidate and destabilize” those in ECUSA who support “the social Gospel,” which he did not define.

References to this international conservative movement in Haines’ remarks and the IDS study apparently refer in part to attempts by some in the wider Communion, flanked by U.S. bishops, to fulfill a 1998 Lambeth Conference call designed to hold the Communion together. Lambeth asked Anglican bishops (provincial leaders) to help persuade member provin-

ces to abide by the Anglican theological consensus—ECUSA has refused to do. That refusal has caused a few errors to take some unprecedented actions.

THE IDS REPORT’S AUTHOR, Lewis C. Daly, declares that ECUSA is “under attack” by a conservative movement that “is seeking to uproot [it] from its historic role in American public life.”

Daly identifies key institutions and individuals leading the movement, as well as their sources of funding, with particular attention to the Fellowship of Witness (now the Evangelical Fellowship in the Anglican Communion-USA), Trinity Episcopal School for Ministry, Episcopal Renewal Ministries, the aforementioned IRD, and the American Anglican Council (AAC). He also takes swings at Episcopalians United, Ekklesia, and the Canon Law Institute (CLI).

Daly writes that the involvement of primates from other parts of the Anglican Communion in such activities as the consecration of bishops for the Anglican Mission in America—the conservative network sponsored by the Anglican provinces of Rwanda and South East Asia—“has political implications that go well beyond the church, and it is important to understand how Anglican Evangelical networks overlap with political and social policy objectives in Africa, Asia, and elsewhere.

“The American Anglican right wing,” Daly writes, “is essentially perverting the church’s global communion in order to reformulate the ecclesial status of ECUSA and thereby inflict serious damage on the social progress that was its public legacy in the last century. These developments must be carefully monitored and firmly challenged,” Daly concludes.

Daly’s portrayal of ECUSA’s “right wing” as an alien force in the Communion stands in contrast to Lambeth ‘98, which clearly showed conservatives to be in the international Anglican mainstream.

Reaction to the report from conservative sources was dismissive.

The IDS report is “yet another paranoid attempt to invent a ‘vast right wing conspiracy’ in [ECUSA],” said the Very Rev. Canon David Anderson, president of the AAC. “If as much effort was put into constructive and grace-filled conversation with conservative Episcopalians as has been expended in attempts to demonize them, our church would be in a very different place.”

“In their attempts to unearth yet another ‘vast right wing conspiracy’ I fear that the authors have not only over-reached but seriously misrepresented the work of many faithful Episcopalians,” commented the Rev. Martyn Minns, rector of Truro Church in Fairfax, Virginia, a parish identified in the study as influential in the renewal movement.

The claim that ECUSA is “‘under attack’ by a conservative movement...is unsupported by the facts—particularly as to the interpretation of canon and the use of courts against conservative-orthodox folk,” remarked CLI Director Charles Nalls, attorney for the vestry of Christ Church, Accokeek (MD), which was named along with Fr. Samuel Edwards in a federal lawsuit filed by Washington’s liberal leader last year.

After the court handed Bishop Jane Dixon a victory in her bid to oust Edwards as Christ Church’s rector, the defendants appealed. The IDS report takes the view, however, that it is Dixon who is “under attack” in the case, rather than the country parish and Fr. Edwards.

Sources: Episcopal News Service, *Virtuosity*

HIV-Positive Priest Arrested

Homosexual Episcopal priest who knew he was HIV-positive was arrested late last year in Dayton, Ohio, for allegedly soliciting sex from a male undercover detective. This was the second time the priest, the Rev. John C. Cochrane, was arrested on the same charges in Dayton. He pled no contest in the earlier case and was put on probation.

Since Cochrane knew he had the AIDS virus as a result of his prior arrest, the charges in the new case could be considered felonies instead of misdemeanors. If convicted on both counts, he could face up to six years in prison.

After the first arrest, Southern Ohio Episcopal Bishop Gene Thompson suspended Cochrane and removed him from St. Francis Episcopal Church in Springboro. When he was granted his parole agreement, the diocese initiated deposition proceedings.

“The bishop and the members of the church are deeply troubled by this situation and continue to pray for John Cochrane,” said the Rev. Canon Stephen Muncie, a diocesan spokesman. The priest had served in the diocese for 15 years in a decade. ■

Living Church, *Virtuosity*

Dixon Makes Quiet Final Visits To Orthodox Parishes

Acting Washington Episcopal Bishop Jane Dixon has made her final imposed visits to two traditionalist parishes, having gained a somewhat more accommodating welcome at each, but one still unsupported by significant numbers of worshippers who stayed away from her services.

Dixon—who retires next July after a new bishop is chosen and consecrated—made the last of three “forced” visitations to Ascension and St. Agnes, Washington, D.C. on November 18 and to St. Luke’s, Bladensburg, Maryland, on January 13.

It was in 1996 that Dixon began her controversial, periodic visits to the few parishes in the diocese in which majorities opposed women’s ordination, even though her tactic defied her own pledge at her election as suffragan bishop in 1992 and Anglican Communion policy, reiterated as recently as 1998. Women’s ordination is officially viewed as an unsettled question among Anglicans worldwide, and none of the other dozen or so female bishops in the Communion has copied Dixon’s coercive approach to it. Dixon, however, has remained undeterred.

HER FINAL VISIT TO THE 100-MEMBER ASCENSION AND ST. AGNES in November was calmer than her first tense incursion there in February 1996, when she was met with picketers outside, and a dim, musicless church within. Apparently at her call, some 75 persons from other parishes were present to support her, joined by just two or three Ascension regulars. A similar scene had played out a few weeks earlier at St. Luke’s, where Dixon’s “porta-congregation” joined just six actual parishioners at the service she conducted. At both parishes, a number of parishioners attended the early service and left before Dixon appeared—a practice that has continued for her subsequent visits.

On November 18, some 30 persons sat in Ascension’s pews for the 10 a.m. service (one of three Sunday rites), down from the usual 80 or so, parish sources said. But only about a half dozen of those were identified as regular attenders by two active parishioners, speaking to *TCC* independently of one another.

When this was reported to Bishop Dixon later, though, she claimed to this writer that “most of the people” she greeted after the service “let me know that they are members here.” Then she said: “They were people who were here to worship, so whether they were regular members here or not, I can’t say.” When she subsequently queried some parish members on the same subject, though, it seemed to create confusion and uncertainty among them about the number of regulars and visitors in the congregation.

Unchanged on this day from Dixon’s first two visits was the role of the Anglo-Catholic parish’s rector, Fr. Lane Davenport, who sat at the back of the nave but did not take part in the service. Also as usual, the normally-large sanctuary party was missing, replaced by just two servers.

However, (as with her second call on Ascension) the church was warmly lit, and most of the (partly paid) choir turned out, and was accompanied by Haig Mardirosian on the parish’s new organ.

At Ascension and at St. Luke’s—both multi-racial parishes, though St. Luke’s is predominantly immigrant Africans and Hispanics—the bishop lauded the congregations’ special ministries: Ascension’s noteworthy music, and its ministry to the less fortunate in its area; and St. Luke’s free concerts featuring talented artists, property improvements, and plans for senior housing.



BISHOP DIXON greets a congregant at St. Luke’s, Bladensburg, on January 13.

Dixon’s sermons at each venue departed refreshingly from those of earlier visits, when she seemed to focus on what some saw as more self-serving themes. At Ascension, for example, she spoke pastorally about coping with anxiety following the September 11 tragedies.

When she later distributed the bread and wine at Ascension, all but four persons sitting in the nave, and eight choir members, went forward to make their communion.

TCC asked the bishop after the service whether she thought she had accomplished anything by these incursions, since most of the people present on this third visit were not regular communicants at Ascension, and most members continued to stay away.

After first questioning our information about the number of regulars in attendance, she answered the main question by saying, “We worshipped together as the people of God...We are coming together as the people of God.”

“What would you say to those who feel that you want to eliminate orthodox believers from the diocese?” *TCC* asked.

“I believe that the Anglican Church can hold us all within its structure,” she said. “As you know I only come to one service; there are two other Masses here on Sunday...for those who do not wish to worship with me...”

Asked how that would apply to the Accokeek dispute, she said “we’re not talking” about that but about her visit to Ascension.

WHEN DIXON CAME TO THE SOME 350-MEMBER ST. LUKE’S, Bladensburg, Maryland, for the 10 a.m. service on January 13, the number of congregants—some 30—was only slightly higher than that at her ‘99 return there. Parish leaders said this was about a 60 percent drop from the current norm for that service.

But unlike Dixon’s ‘99 appearance, nearly all of the adults and children present on January 13 were regulars at St. Luke’s; *TCC* counted 22 persons receiving communion from Dixon that day. Of the 18 adults who did the same in 1999, just seven identified themselves as St. Luke’s members. Junior Warden Patrick Delaney said there had been some new members or other changes in the congregation since that time.

While the sanctuary lamp was again extinguished, changes from Dixon’s previous visits also included a lit and prepared altar, the presence of an organist, and an *ad hoc* server, a male parishioner who had unexpectedly expressed his views on the matter of Dixon’s visit during the previous Sunday’s service; he and his wife provided a small reception for the bishop after the service, also a change from the past.

While St. Luke's previous two rectors absented themselves entirely from Dixon's visits, Fr. Michael Heidt, the parish's rector since April 2000, followed the policy of clergy at other Anglo-Catholic parishes in the diocese (including St. Paul's, K Street, where views on women's ordination are more mixed): he was present, but did not receive communion from Dixon. Like Fr. Davenport, Fr. Heidt sat at the back of the nave during most of the service, though he did participate in the peace and the announcements.

After the service, Mr. Dixon, the bishop's husband, who had accompanied her to St. Luke's, surprised listeners when he was overheard asking what the "silver box" on the altar was, referring to the tabernacle.

Asked later if she was pleased with the larger turnout of St. Luke's members this time, Dixon said, "It's always wonderful to worship with people."

She told *TCC* that she may write a book after she retires, focusing on her special interest in "advocacy for children and young people." She and her husband will remain in the area, she said.

Deacon Leaves Parish To Switch Genders

Under pressure from his Oklahoma City congregation, 6-foot-200-pound Deacon Paul Schonauer—who also serves as a police officer—recently left St. James Episcopal Church, after deciding to live life as a woman named Paula, complete with shoulder-length wig, makeup and dresses.

But while the 35-year-old Schonauer has left St. James, he/she has not left the Episcopal Church (ECUSA) or ruled out taking her assignment as a deacon someday. What is not clear is whether Oklahoma Bishop Robert Moody, who has tried to be supportive of Schonauer in his/her struggle, would permit that.

Schonauer is thought to be the first Episcopal deacon in the country to change genders and remain with the church, said Episcopal Church News Director James Solheim.

Schonauer was after counseling from Bishop Moody and a therapist. Schonauer decided in September, after a long internal struggle, to live as a woman.

"It's not strength," the deacon said. "It's surrender." Schonauer is undergoing hormonal replacement therapy to change from male to female, but has not yet undergone a costly sex change operation.

Since age 4, Schonauer has felt like a woman trapped in a man's body. "I got caught playing with my mom's cosmetics and makeup," she said.

When parishioners learned of Schonauer's decision, they did not want a transgendered cleric to become the focus of their attention, and asked Moody to remove her. But Schonauer left her position two years before the bishop acted formally.

Like many deacons, Schonauer was not on track to become a priest. "At the time he was ordained Paul said he had a problem with his gender identity, that it was always to be his private struggle. It was understood between myself, the bishop and the canon lawyer, the Rev. Charles Woltz," Moody said.

Schonauer, who recently divorced his wife of 13 years, still lives in Oklahoma City due to their children—a boy, 11, and a girl, 8. They have a joint custody arrangement. Going away, the deacon said, would be "more unforgivable than my transition. I have some fortitude to stay here. But I don't want to deny my identity more than I want to deny who I am."

Schonauer's ex-wife has long known about his gender conversion, and they have remained friends. She was one of 32 people,

including church friends and transgender support group members, who attended a September 22 "blessing" liturgy acknowledging Schonauer's sex change. The rite was held at Church of the Apostles Mission in Oklahoma City, led by the Rev. Beverley Bradley. Bishop Moody had no prior knowledge of the service and reportedly would not have given his approval had he known.

Schonauer said she tried to fight her inner feelings for years by acting masculine. In addition to police work, the deacon earned a black belt in karate and served in the Gulf War. "I tried to keep it pressed down," she said.

Bishop Moody said Schonauer was well respected as a city police officer, and colleagues have supported his "transgenderification."

Schonauer now attends St. Paul's Cathedral, the bishop's congregation, where most members do not recognize her, she said.

Moody stressed that Paul(a) was not gay. "He is celibate at this time and it is hypothetical about how I would respond if he got into a relationship in the future," the bishop said.

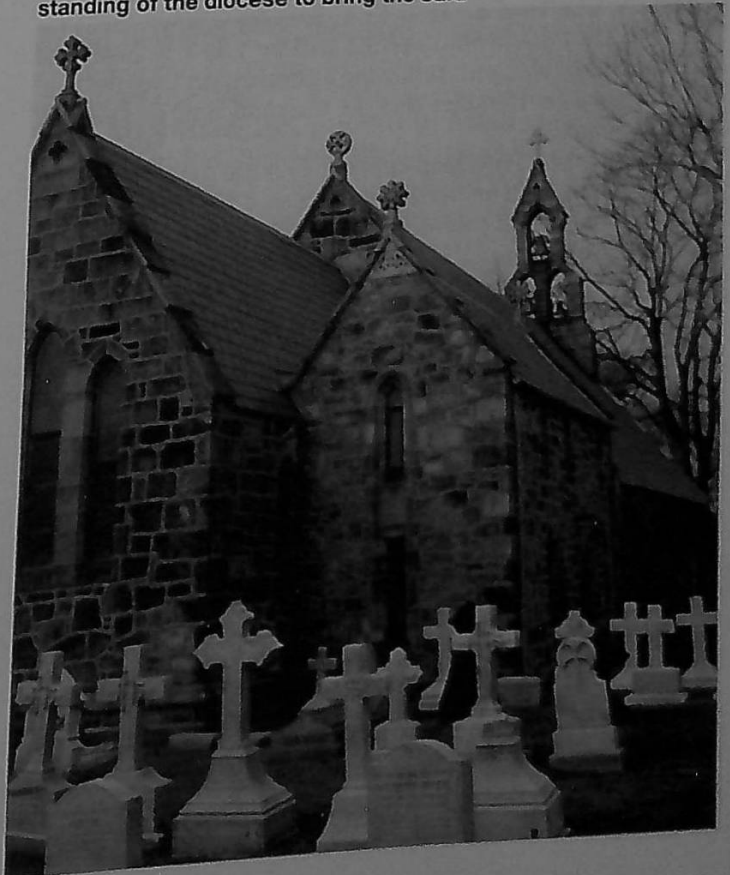
Moody said the deacon "is on leave of absence till the transition is completed. We will consider other options then."

But the bishop said he hoped the church will be "as compassionate as the Oklahoma City Police Department has been."

*A LESBIAN EPISCOPAL PRIEST is suing the state of Virginia to allow her to adopt a child. The Rev. Linda Kaufman claims officials have stalled the case because of her sexual orientation, though Virginia law does not preclude adoption by gay parents. Kaufman, who lives with her female partner in the

Point Of Contention

THE PROPERTY OF THE SECEDED ORTHODOX CHURCH OF ST. JAMES THE LESS, Philadelphia (pictured), is at stake in a lawsuit filed last year by the Episcopal Diocese of Pennsylvania, which was due to have its first day in court on February 7. At that time, the judge will hear oral arguments from attorneys for both sides on the preliminary objections St. James has made to the legal standing of the diocese to bring the suit.



On A Mission From God

"AN UNEASY SILENCE descended momentarily" over the Episcopal Diocese of Quincy's convention last fall when its traditionalist Bishop, Keith Ackerman (pictured), announced his retirement as Bishop of Quincy, reported *The Living Church*. "A sigh of relief from those gathered followed quickly when he announced that in the future he would serve as a missionary bishop." Ackerman focused during



the meeting on the theme of congregational redevelopment. To that end, clergy and lay delegates adopted a resolution calling on parishes to make use of a book by Christian A. Schwarz titled *Natural Church Development: Eight Essential Qualities of Healthy Churches*. In another, perhaps-unprecedented move promoted for stewardship reasons, the convention passed a resolution decreasing diocesan representation at General Convention from four clergy and four laity to two of each. A resolution to reduce the diocesan pledge to the national church was defeated, however.

Arlington area, adopted a son from foster care in 1992. She has been trying to adopt a second child since 1999. "We're really committed to taking a child who might otherwise not have [a home]. There is nobody else who wants the kids I want," she said. Kaufman serves part time at St. Stephen and the Incarnation Episcopal Church in Washington.

Sources: *The Associated Press*, *Virtuosity*, *The Washington Post*, *Religion News Service*

Berkeley Dean Resigns

Donors who have pledged \$3 million for a new chapel for Berkeley Divinity School at Yale will be asked if they want their donations returned, following a controversy over the handling of funds at Berkeley and the resignation of its Dean, R. William Franklin.

Yale University President Richard Levin had sought Franklin's resignation for what university auditors said was "a nearly complete lack of internal controls" at Berkeley, one of 11 Episcopal seminaries. A *Hartford Courant* story also raised questions about Franklin's use of seminary funds for personal expenses. The audit had been undertaken by Yale to help in renegotiating the affiliation between the two institutions.

The seminary's board defended Franklin, however. Christian Sonne, chairman of the Berkeley board of trustees, said that "many of the matters referred to in the auditors' report" were later proven to be "incorrect or misleading, while many others have proven to be perfectly appropriate, and there has been no misappropriation of funds."

But Levin subsequently blocked Berkeley's move to the reconstructed Yale Divinity School (YDS), preventing Berkeley from developing plans to occupy two of the eight historic houses of the YDS quadrangle. One of the houses was meant to serve as a chapel and the other as offices for Berkeley.

"The board was highly annoyed at Levin's unilateral action," said the Rev. Rowan Greer, a retired professor from YDS. "There is a great deal of suspicion and distrust," he noted. He also said that there had been "no misappropriation of funds. It was a copy system."

Saying his tenure had become an "obstacle" for Berkeley, however, Franklin resigned effective January 1, to become the Bishop's Scholar-in-Residence for the Episcopal Diocese of New York. He will now work to build links between New York's academic and civic institutions and the Episcopal Church. Berkeley began a search for an interim dean.

Franklin, 54, graduated from Northwestern University and Harvard with a bachelor's, master's and doctorate, and has authored six books. During his three-year tenure at Berkeley, student enrollment more than doubled, reported *Episcopal News Service*. Franklin spearheaded a successful capital campaign and increased contributions to the annual fund by 41 percent during his deanship. He founded the National Advisory Council, a group of prominent lay and ordained leaders which gathers twice a year to share in shaping Berkeley's programs. He also launched the award-winning Berkeley at Yale magazine.

Berkeley has been affiliated with Yale Divinity School since 1971. Its students make up about a third of the YDS student body. A university task force will study the future of the affiliation. Greer said that a Berkeley committee will try to work out new financial procedures with Yale.

Sources also included the *New Haven Register*

Irish Dean Suspended

It seems that the rebellious former Scottish Episcopal Primus, Richard Holloway—who now admits he may have ceased to be a Christian—has some competition in neighboring Ireland.

There, an Anglican dean and rector has held unorthodox views for 30 years which he says "by and large" have not interfered with carrying out his duties—until now, at least. The cleric was suspended by the Bishop of Meath & Kildare, Richard Clarke, after his heterodox statements appeared online.

The Very Rev. Andrew Furlong, Dean of Clonmacnoise and rector of Trim, does not believe in Jesus' divinity or incarnation.

"I don't believe God took human form," Dean Furlong said. Jesus "was neither a mediator nor a savior, neither super-human nor divine," he wrote.

In a memorable revisionist statement, Furlong added: "I'm aware that what I'm saying challenges the heart of the Gospel, but there has to be room for diversity in all religions."

The Archbishop of Dublin, Walton Empey, said he was "horrified" to learn that the Dean had held these beliefs for some 30 years without making them known to his superiors. "Belief in Christ is absolutely central to our faith," Empey said.

Furlong was suspended from his job for three months to "facilitate a period of quiet during which he may reflect on his statements," said the Church of Ireland.

However, the dean said that he had no intention of changing his views and would consider challenging any attempt by his church to dismiss him.

He said the majority of his parishioners were initially "shocked" on hearing of his unconventional take on Christianity. But he maintained that a small proportion of his flock knew what his real thinking was, as they had expressed doubts to him.

Since his views became public via his web site, Furlong said he had received many messages of support from laity and clergy in the Church of England. He said he had no special plans for his time off. But he has become something of a minor media celebrity, and has been inundated with interview requests.

*AN EXPERIENCED HEADLINE-GRABBER, Bishop Holloway—who jettisoned Anglo-Catholicism for radical liberal revisionism some time ago—recently said that his new

book, **Doubts and Loves**, "may conclusively demonstrate my departure from the faith...On the other hand," he wrote, "it may offer a lifeline to people who, like me, want to remain members of the Christian community, but only if they can bring their minds, formed by the science and philosophy of the day, along with them."

Sources included *Irish Times*, *The Guardian*, *Church Times*, *Ecumenical News International*

FIF Sees Record Turnout

When this English organization met last fall, the West had braced itself for the possibility of new terrorist atrocities as the war against terrorism went into full swing.

Yet the traditionalist Forward in Faith (FIF) found its annual national assembly in London was the best-attended ever. Morale remained high among the some 550 delegates who gathered there, all determined to ensure the continuance of their orthodox Anglican life.

Reports and discussions focused on preparations for the likelihood of women bishops—FIF still supports a separate province if the Church of England admits them—pastoral issues, proposed marriage reforms in the church, "Methodist Reunion" talks, and current efforts to change the secretive way in which bishops are selected.

A not-inconsiderable amount of the Assembly's time was given over to America. Delegates were much exercised about the persecution of Christ Church, Accocek, Fr. Samuel

FIF-Australia Approves Communion With TAC

The traditionalist Forward in Faith-Australia has unanimously approved a relationship of full communion with the Traditional Anglican Communion (TAC), the largest international fellowship of Continuing Churches.

FIF-Australia, comprised mainly of orthodox members of the "official" Anglican Church of Australia, endorsed the communion relationship last year "to the extent permitted by the canons of individual dioceses," reported *The Messenger*.

The agreement parallels a full communion relationship formalized in 1995 between the TAC and FIF in England. It encourages FIF members traveling abroad to seek out TAC parishes if a "safe" Anglican Communion parish is unavailable. Likewise, TAC members are encouraged to worship in FIF churches where there are no TAC congregations.

The Australian resolution will now be taken up by the TAC College of Bishops, which will be guided by the two TAC provinces in Australia, the Anglican Catholic Church in Australia (ACCA) and the Church of the Torres Strait.

***TAC MEMBERS IN INDIA AND PAKISTAN** have been caught up increased religious tensions in the region since the September 11 disasters. The Most Rev. Samuel Prakash, metropolitan of the Anglican Church of India, said to have some 65,000 members, reported last fall that Muslims had threatened to burn the Anglicans' church in Lucknow and Christians living in the compound surrounding it. While some Christians requested protection from local authorities, others left for safer areas. Archbishop Prakash also reported that contact had been lost with Bishop John Peter of TAC's Orthodox Anglican Church in Pakistan, based in Islamabad. ■

Source: *The Messenger*

Edwards, and his family, and the attendant push (even more evident in recent weeks) to vest unprecedented authority and control in the diocesan bishop. What happens in America, FIF members recognize, takes less and less time to cross the "pond."

The Assembly therefore unanimously passed a motion supporting Fr. Edwards and his parish. To that end, the collection from the Assembly Mass in the old University Church of Christ the King went to Fr. Edwards' support fund.

An about-to-be flying bishop, Fr. Keith Newton, was welcomed and gave a cheering and authoritative first speech. Newton succeeds the retiring Bishop Edwin Barnes as Bishop of Richborough. Barnes and his wife, Jane, were given a hero's *au revoir*.

"With the memories of a moving devotional by Fr. Alan Rabjohns, and a piece of pure theater from Fr. Ronald Crane's youth presentation," wrote the Rev. Robbie Low of St. Peter's, Bushey Heath, FIF delegates "returned to the four corners of the Kingdom to renew the fight."

***CONSERVATIVE EVANGELICALS** in England expressed opposition to the consecration of women bishops at last fall's Reform conference, reports *The Church of England Newspaper*. Rod Thomas, spokesman for Reform, said the conference clearly decided that there were both substantive and practical differences between women priests and women bishops. The biblical issue of headship appeared to figure prominently in Reform's thinking.

Sources: *Foundations*, *The Church of England Newspaper*

Scott Elected To Succeed Cahoon In Mid-Atlantic

By John Omwake

A well-known and -respected Anglican Catholic Church priest has been elected as the fourth bishop ordinary of the ACC's Diocese of the Mid-Atlantic States (DMAS).

The Ven. Harry Burgoyne Scott III, 54, archdeacon of the diocese and rector of St. Peter the Apostle, Christiansburg, Virginia, was chosen on the first ballot at an electoral synod December 8 at St. Alban's, Richmond. The ACC's Bishop of the South, Mark Haverland, presided on behalf of the Metropolitan, the Most Rev. Brother John-Charles FODC.

Bishop-elect Scott is to be consecrated at 11 a.m. March 2 at St. Mark's Lutheran Church in Roanoke, Virginia. He will succeed Bishop John T. Cahoon Jr., who died October 4.

A native of Lexington, Kentucky, Fr. Scott received a bachelor of arts degree in philosophy from the University of Kentucky in 1969 and a master of divinity degree from Virginia Theological Seminary in 1972. That year, he was ordained deacon, and later priest, by the then-Episcopal Bishop of Lexington, Addison Hosea.

After serving a curacy at St. Andrew's Episcopal Church, Fort Thomas, Kentucky, Scott was called in April 1974 as rector of St. Thomas' Episcopal Church in his present venue of Christiansburg. While in the Episcopal Diocese of Southwestern Virginia, he served in three diocesan posts, including as a member of the Executive Board.

In September 1978, two years after the Episcopal Church (ECUSA) broke from apostolic order and the traditional prayer book, he left ECUSA to become rector of the then-new Continuing Anglican parish of St. Peter the Apostle. About 40 percent of St. Thomas' members followed him out of ECUSA.

He is also priest-in-charge of St. Michael the Archangel,

Continued on next page, right column

ANGLICAN WORLD BRIEFS:

***THE ARCHBISHOP OF CANTERBURY AND THE POPE** have been asked to head a new delegation which could be requested to help bring peace to Israel. Yasser Arafat is said to have already given his approval to a new peace process aided by Anglican, Roman Catholic and interdenominational world leaders. Prime Minister Sharon had not yet approved the plans, said by Lambeth Palace late last year to be in the early stages. Since President Clinton's attempt at the end of his term in office to bring reconciliation between the Palestinians and Israelis, political leaders have been unable to effect any breakthrough. The Anglican Bishop in Jerusalem, Riah Abu El-Assal, believes that the intervention of religious leaders offers the best way forward. - *The Church of England Newspaper*

***ONE OF THE OLDEST ANGLICAN CHURCHES IN CANADA** was destroyed by fire, apparently after Halloween mischief. People in Lunenburg, Nova Scotia, wept openly on street corners November 1 as they watched St. John Church, a 247-year-old landmark in the center of their south shore fishing village, demolished by flames. More than 120 firefighters spent 16 hours trying to save the Gothic revival style building, but in the end the white clapboard church was reduced to little more than a burned-out shell. The Rev. Irving Letto, St. John's rector, said the parish's 1,100 parishioners were shocked, angry and sad, but talk of rebuilding had already begun. Letto held a special service in the undamaged church hall just hours after the flames were extinguished, and preached from an altar rescued from the blaze. - *Anglican Journal*

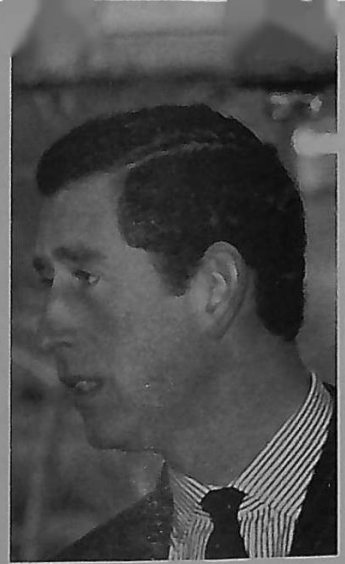
***SYDNEY ARCHBISHOP PETER JENSEN** launched an emergency appeal January 2 to raise funds for the victims of the bush fires that were then ravaging Sydney, the Blue Mountains and the South Coast. As thousands of local residents continued to be evacuated from their homes and the damage to properties and lives worsened, the Archbishop called on all Australians to show compassion and generosity in their response to the disaster. Funds raised from the appeal will go directly to providing practical assistance and support to those who lost their homes or were forced to evacuate their properties. The Sydney Diocese, through its welfare arm ANGLICARE, also was at the forefront of the relief operation. Teams of trained volunteers from ANGLICARE's Emergency Services supported other members of the New South Wales Disaster Welfare Agencies. - *Anglican Communion News Service*

***A FIRE IN ENGLAND'S PETERBOROUGH CATHEDRAL** in late November was the latest incident in a 15-month vendetta against the building. Cathedral staff said that the fire—which caused up to four million pounds in damage and wrecked four years of restoration work to the cathedral's medieval ceiling—was the fifth at the 12-century structure since 2000. Staff vowed to keep the building open for public worship. There had been no arrests in the case at this writing. - *The Times*

***THE ARCHBISHOP OF CANTERBURY** has re-
ted the Church's historic sexuality teaching as a pri-

Praise For The Prayer Book

THE PRINCE OF WALES has once more championed the virtues of Thomas Cranmer's *Book of Common Prayer*, comparing it favorably to "painfully inadequate" modern versions. Speaking to the Prayer Book Society November 2, Prince Charles, a Society patron, scored "the ordinary, the cliché and the commonplace" of contemporary rites. (*The Living Church, The Daily Telegraph*)



SCOTT, continued from page 35

Hinton, West Virginia, and St. Andrew's, Kingsport, Tennessee. At various times he has served as priest-in-charge of several other congregations in the Mid-Atlantic region.

Bishop-elect Scott's service on the provincial, diocesan and community levels has been both varied and productive.

In 1991, he was elected prolocutor of the ACC Senate of the Clergy, having been chosen deputy prolocutor in 1989. He is a member, second vice chairman and deputy convener of the provincial Committee on Constitution and Canons; secretary and adviser to the Board of Governors of Holyrood Seminary; and a member of the provincial Ecumenical Relations Committee and Department of Ministry. He has also been a delegate to all 14 provincial synods held since the ACC's inception.

In the Diocese of the Mid-Atlantic States, he has been a member and at times chairman of the Executive Committee, and, since 1979, of the Commission on Holy Orders. He has also served on the Youth Commission, Diocesan Courts, Constitution and Canons Committee, and Investment Committee. He is at present a member of the Standing Committee and a trustee of DMAS.

Fr. Scott has been archdeacon of the diocese since 1985. Following Archbishop Cahoon's death, Archbishop John-Charles named him vicar general of the diocese.

Soon after coming to Christiansburg, Scott co-founded the Montgomery County Emergency Assistance Program, which provides food, clothing, furniture and financial aid for low income, elderly and handicapped persons in the county. He continues as president and is also chairman of the board of the Montgomery County Department of Social Services.

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

He is married, with two sons, three daughters and one grandson.

ACA's West Taps Stewart

The Rev. James G. Stewart, rector of the Church of the Holy Nativity in Payson, Arizona, was recently elected Bishop of the Diocese of the West in the Anglican Church in America (ACA), a part of the Traditional Anglican Communion (TAC).

Stewart served in the U.S. Marine Corps for 27 years, and 16 years as Senior Analyst for the State of Arizona, Senate and House of Representatives.

The bishop-elect was ordained a deacon in 1986 by Arizona Episcopal Bishop Wesley Frensdorff, and priested in the Continuing Church in 1988 by Bishop Mark Holliday. Stewart and his wife, Lisa, have five children.

TAC/ACA Archbishop Louis Falk will announce a date for Stewart's consecration after sufficient consents from the wider church are received. Stewart will succeed Bishop Robin Connors.
Source: *The Messenger*

French Court Confirms Right Not To Be Born

Church leaders and advocates for the disabled have strongly condemned the decision by France's highest court that unborn children with Down's syndrome have a legal right to be aborted.

It was not clear how the unborn could exercise such a right. But France believes "it is better to be dead than to be handicapped," said a spokesman for the French advocacy group the Collective Against Handiphobia in response to the November 28 ruling by the *Cour de Cassation* in Paris.

The court ruled that a boy born with Down's Syndrome should be compensated because the gynecologist did not tell his parents about his condition. Had the mother known that the child had it, the court held, she would have aborted him. The court said the doctor was fully liable for the lifetime costs of specialized medical care for the boy, now six, born with the syndrome, a genetic condition marked by learning disabilities and certain physical traits, but which does not otherwise bar a healthy, productive life.

The court earlier used the same reasoning to award damages to a handicapped man whose mother had German measles during pregnancy.

Mgr. Andre Vingt-Trois, Archbishop of Tours, and president of France's Episcopal Commission for the Family, said he was saddened for "all those families who have taken in a [Down's syndrome] child, and surrounded him with love, [and] received his love in turn." The implications of the [court's] decision was that "it is not worthwhile to experience such love..."

The Rev. Prof. William Danaher, an ethicist at the University of the South in Sewanee, Tennessee, argued that the emphasis on "disposing of inconvenient or costly people is selfish and wrong...The right to life is inalienable," he said.

Source: *The Church of England Newspaper, Ecumenical News International, Agence France-Presse*

"Advances" Continue On Cloning, Genetic Tampering

By Lee Penn

The sobering events of September 11 and their aftermath seem to have had no effect on mankind's attempts to play God.

New developments include the cloning of human embryos; the creation of human/animal hybrid cells that could be used in organ transplant; regulatory approval of "designer babies" in the U.K.; and the first genetically modified insects.

On November 25, Advanced Cell Technology, a Massachusetts-based firm, evoked condemnations from traditional Christians when it announced that it had cloned human embryos for the first time. The embryo grew to six cells before dying.

The intent is to extract human stem cells from the embryos for the treatment of disease—"therapeutic cloning"—rather than allowing the cloned embryos to come to term after implantation in a mother's womb—"reproductive cloning." With therapeutic cloning, the embryos will be killed after tissues are extracted.

Advanced Cell Technology President Michael West said, "The entities we are creating are...only cellular life; they're not human life."

ority in the battle against AIDS. HIV/AIDS is a "preventable condition," said a Lambeth Palace statement issued just before World AIDS Day late last year. But one British aid agency challenged churches to be realistic in prevention efforts. "Condoms save lives," it said. Dr. Carey, writing in *The Daily Telegraph*, said: "Without a cure for AIDS, prevention is even more vital. That means, as well as education and access to resources, sexual morality must be a priority, and it is right that the Churches should highlight the Christian principles of fidelity and truthfulness in relationships." - *Church Times*

***DR. CAREY'S REMARKS COINCIDED** with an unprecedented Lambeth Palace meeting focusing on HIV/AIDS that included senior British, Irish and African church leaders, and the Chancellor of the Exchequer, Gordon Brown. Among other things, the gathering heard reports of the first-ever All-Africa Conference on HIV/AIDS, which ended last year with a clarion call for Anglican churches to commit to an all-out war against the pandemic that is destroying societies in sub-Saharan Africa. Leaders at the African conference endorsed an action plan that confessed "sins of...ignorance, silence, indifference and denial" but then called for change in several areas in the face of this disaster. A letter last year from 115 Episcopal bishops—appealing for the support of President Bush and Congress in the global fight against AIDS—stated that there are now 36 million people living with HIV and AIDS around the world, 70 percent of them in Africa; 22 million people have already died. - *Episcopal News Service/Anglican Communion News Service*

***A WELL KNOWN TRADITIONALIST** has resigned from the Church of England's General Synod, describing it as an "irrelevant, expensive circus." Dr. Irene Riding attacked the Synod for failing to reflect the views of 99 per cent of churchgoers, and for silencing "dissenting voices" by "mendacious means." She said: "The unrepresentative talking shop of General Synod promotes petty innovations and oversees the decline in our national church while churchgoers are asked to dig deeper into their pockets." - *The Church of England Newspaper*

***IN ORDER TO BOOST THE CHURCH OF ENGLAND'S INVESTMENT FUNDS**, the C of E is planning to sell a set of religious paintings that have hung in one of its grandest bishops' palaces for more than 200 years, it was announced last fall. The paintings, by the 17th-century Spanish artist Francisco de Zurbaran, show the biblical patriarch Jacob and his 12 sons. The set is estimated to be worth at least \$15 million. The paintings hang in the Auckland Castle residence of the Bishop of Durham, Michael Turnbull. Campaigners opposed to the planned sale say the castle's Long Dining Room was created to accommodate the paintings and "is probably the first picture gallery in Europe to be so designed." Bishop Turnbull defended the sale decision, but has urged that the paintings stay in the region. He said the Church Commissioners, who are responsible for much of the C of E's investments, and who own the paintings, had the responsibility of helping poor parishes and maintaining the clergy. "Keeping paintings in Auckland Castle is not doing much about that," he said. - *Episcopal News Service/Ecumenical News International*

He expects "major scientific advances" in the next six months, with the extraction of cells from embryos to create heart muscle, neurons, and other human tissues. He said that if Congress banned his research, it would be tantamount to depriving 3,000 people a day from potential treatments for degenerative disease.

In November, the Holy See reiterated its rejection of all human cloning experimentation. Fr. Antoni Ilin, a spokesman for the Orthodox Patriarchate of Moscow, said, "The destruction of an embryo is equivalent to an abortion, in other words, a homicide."

Panayotis Zavos, a member of an international 12-scientist team of embryologists, announced in late November that his associates would impregnate "up to 200 women" with cloned embryos, starting in January 2002. He said that this would take place in one of the 170 countries in which reproductive cloning is legal.

A federal ban on human cloning was stalled in the Democrat-controlled U.S. Senate at this writing, due to divisions between those who want to ban all human cloning, and those who wish to permit therapeutic cloning.

The UN General Assembly is considering an international convention to ban reproductive cloning in 2003, but the draft treaty also would allow therapeutic cloning.

Sources: Human Life International, Wired Magazine, Reuters, Daily Yomiuri Online, Friday Fax, The Daily Telegraph, Drudge Report, San Jose Mercury News, The Associated Press, The Globe and Mail

—LATE NEWS—

NC AMiA Parish To Appeal

After a mistrial stymied an earlier bid, the Episcopal Diocese of East Carolina has prevailed in its second effort to retain the property of North Carolina's St. Andrew's, Morehead City, a

BRIEFS Continued from Page 37

ANGLICAN USA BRIEFS:

***THE EPISCOPAL CHURCH'S EXECUTIVE COUNCIL** has endorsed "in concept" proposed plans to move national church offices in New York City from their present location at 815 Second Avenue to the General Theological Seminary campus; seminary trustees also have approved the idea. The project would include a major renovation of the seminary building on Ninth Avenue, adding space for national church offices and new offices for the seminary. The architects propose a dramatic atrium leading to the seminary's historic garden. At the other end of the property, a complex of buildings fronting Tenth Avenue would be transformed into a conference center with 60 rooms and state-of-art facilities. Meanwhile, some \$14 million would be spent to refurbish the current Church Center, which would then be leased at lucrative rates. The Council authorized a six-member committee "to prepare a draft letter of agreement and all supporting documents and instruments that will govern the real estate, legal and financial relationships, responsibilities and obligations" of the church and seminary. - *Episcopal News Service*

***THE CONVENTION OF THE LIBERAL DIOCESE OF MASSACHUSETTS** in November agreed to consider a decidedly unliberal idea. It asked a task force to recommend whether or not to perform some form of background check on anyone seeking to join an Episcopal church in the diocese. Proponents of the controversial resolution saw it as addressing safety issues and a current inability to track laypeople joining or transferring into a parish who had engaged in misconduct (e.g. theft). - *The Living Church*

former Episcopal parish now aligned with the Anglican Mission in America.

In early January, a new trial judge, John R. Jolly, granted the diocese's motion for summary judgement.

A different judge in the same court had earlier denied a diocesan bid for summary judgement; that in turn led to the trial which ended with a hung jury, with most jurors agreeing that St. Andrew's vestry owned the church property.

St. Andrew's is appealing the decision. Meanwhile a stay order from the judge will allow the congregation to remain in the church building until the appeal is complete.

Source: *Virtuosity*

Anglican-Methodist Unity Advances

After three years of discussion, a common statement is proposing concrete steps toward unity between Anglicans and Methodists in England.

The "Anglican-Methodist Covenant" follows two prior failed unity moves between the two churches. The one possible obstacle this time could be opposition in the Church of England to female bishops, adamantly supported by the Methodists. ■

Source: *Episcopal News Service*



***A FORMER NOVICE** who earlier claimed he was sexually abused at the Episcopal Society of St. Francis house on Long Island, New York, committed suicide last summer at his home in Norfolk, Virginia. The mother of James Allen, 43, said her son overdosed on prescription drugs following serious depression resulting from prolonged sexual abuse. According to church journalist David Virtue, who first uncovered and reported Allen's story, the former novice ultimately received an out-of-court settlement from the Episcopal Church (ECUSA). He maintained, however, that the church never fulfilled some terms of the agreement; notably, he claimed that no efforts had been made to halt sexual activities and clean house at the Society's Long Island house, a charge earlier denied by a spokesman for Presiding Bishop Griswold. "It came as a total shock," Mrs. Allen said of her son's suicide. "James never recovered from the sexual abuse he received at the hands of the brothers [at the friary]. Despite all the counseling he remained depressed because he never got the justice he deserved. The Episcopal Church just buried the whole thing, hoping it would go away. Furthermore, [ECUSA's] stance on homosexuality makes it impossible to condemn the behavior even though it killed my son who was not a homosexual," she said. There was no reaction from ECUSA officials following the report of Allen's suicide. - *Virtuosity*

OF GENERAL INTEREST:

***THE DEAD SEA SCROLLS**, a collection of biblical texts discovered 54 years ago in Israel, finally are being published, the project's editor-in-chief announced in November. "It's a very happy moment that we can say today that

Continued on Back Cover

CHURCH DIRECTORY

CALIFORNIA

Alpine

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

Carlsbad

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

Los Altos Hills

St. Luke's Chapel in the Hills
(*Christian Episcopal Church*)
26140 Duval Way; First Sunday/Feast
Days HC 10a; All other Sundays MP
10a; Sunday School all Sundays 10a;
1928 BCP; 650/941-6524

Los Angeles (*Loz Feliz area*)

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

Orange County (*Newport Beach*)

St. Matthew's Church
(*Anglican Catholic Church*)
1723 Westcliff Dr.; Sun HC 8a, 10:15a,
SS (except summer) 9a; Tues Bible
Study 7:30p; Wed Bible Study noon
and Choral Evensong 6p; Thurs HC
9:30a and Bible Study; Fri Men's
Morning Prayer 6a; The Rev. Stephen C.
Scarlett; 949/646-1152, fax 949/650-
9541; service information (24 hrs)
949/650-2340

Orange County

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

COLORADO

Colorado Springs

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

Denver

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

FLORIDA

Jacksonville/Orange Park

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

Lantana/West Palm Beach area

The Church of the Guardian Angels
(*ECUSA/FIF-NA*)
1325 Cardinal Lane (north of Hypoluxo
Road between US1 and I95); Sun, Low
Mass 7:30a (Advent-Easter), 9a Solemn
Mass; Sat Vigil Mass at 6p; Daily Mass
7a; The Rev. Fr. David G. Kennedy, SSC,
Rector; 561/582-0137;
www.HolyGuardianAngels.org

Pompano Beach/Lighthouse Point

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

GEORGIA

Atlanta

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

MAINE

Ellsworth

St. Thomas Anglican Church
(*Anglican Church in America*)
Hancock Street (Methodist Church
Bldg.); 9a HC 1st & 3rd Sundays, MP 2nd
& 4th Sundays, Litany & Ante-
Communion 5th Sunday; The Rev. Mr.
Frank Gray, Deacon, 207/244-7497; the
Rev. Granville V. Henthorne, STM, Priest,
207/326-4120, fax 207/326-8598

Portland

Old St. Paul's Parish Church
Founded 1763
(*Anglican Church in America*)
279 Congress St.; Anglican Missal &
1928 BCP; Sun Low Mass 7a, Sun High
Mass 10a; Wed Mass (1928) 5:30p; Thurs
Mass (1928) 9a; Holy Days as scheduled;
The Rev. Lester E. York, Rector; 207/
828-2012, fax 207/541-3736; e-mail:
oldsaintpauls@webmail.catholic.org;
www.augustinian.net/stpls.htm

MARYLAND

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

Crownsville/Annapolis

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

NEBRASKA

Omaha

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

PENNSYLVANIA

Philadelphia

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

Rosemont

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

SOUTH CAROLINA

Florence

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

TEXAS

Alpine

Holy Cross Anglican Church
(*Reformed Episcopal Church*)
N. 2nd at Brown; Sun HC 10:30a; Holy Days
HC noon; 1928 BCP; 915/837-7170

Dallas

Christ Episcopal Church
(*ECUSA/FIFNA*)
534 W 10th; Sun Low Mass 8a, Sung Mass
10a, Spanish Mass 12:30p; Mon-Fri Said
Mass 10a; Daily MP 8:45a, EP 5p; 1979
BCP; The Rev. John Heidt, rector, The Rev.
Raphael Villareal, curate; church voice/fax
no. 214/941-0339; e-mail: fheidt@aol.com

Midland

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

VIRGINIA

Arlington

Church of St. Matthias
(*Anglican Church in America*)
3850 Wilson Blvd. (Wilson Blvd. Christian
Church); Sun HC 9a; The Rev. Stephen
Petrica; 301/963-5726; 703/243-9373

Leesburg/Dulles

Our Saviour, Oatlands
(*Episcopal Church*)
Route 15 at Goose Creek, eight miles south
of Leesburg; Sun HC 8a, HC or MP with SS
& Nursery 9:30a, call for EP times; the Rev.
Elijah White; 540/338-4357

WASHINGTON

Auburn

King of Glory Church
(*Christian Episcopal Church*)
Zion Lutheran Church Chapel, Auburn Way S
and 17th Ave. S.E.; The Rev. T.C. Casimes;
253/354-4854; cwbecc@foxinternet.net

BRITISH COLUMBIA

Vancouver

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