

***THE TOWN AND BASILICA OF ASSISI, ITALY—** usually a hub of activity every St. Francis Day (October 4)—was “practically a ghost town” on that date this year, following earthquakes on and after September 26 which caused widespread damage to Italy’s central regions of Umbria and Marches. The Basilica of St. Francis emerged as the symbol of the pain caused by the quakes. Huge chunks of the vaulted ceiling in the basilica’s upper sanctuary collapsed, killing four people inside, and its renowned frescoes, including a cycle of 28 paintings depicting the life of St. Francis by the Renaissance master Giotto, were damaged. “It’s a disaster,” said one of about 40 art restorers volunteering their time and skill at the basilica. “Parts of the frescoes are irreparable. They aren’t just chunks of plaster, but tiny, tiny fragments which will be almost impossible to piece together.” The traditional Mass for St. Francis’ name day was held outside a church a few miles from the town. More recently—though worshippers were warned of continued risk—the first mass since the quakes was held in the basilica’s crypt, in front of the tomb of St. Francis. - *The Washington Post*

***MEANWHILE, IN EARLY OCTOBER AT ST. PETER’S BASILICA IN ROME,** about 200 representatives of the international “We Are Church” liberal reform group presented to Vatican officials a petition bearing 2.5 million signatures from 20 countries. Supporters of the petition are urging changes in church teaching on marriage, birth control, abortion, homosexuality, and priestly ordination and celibacy. The petition was submitted on the 35th anniversary of the start of Vatican II. - *Our Sunday Visitor*

****“ALMOST 50 PERCENT” OF THE WORLD COUNCIL OF CHURCHES’ 330 MEMBER CHURCHES “DO NOT CONTRIBUTE ANYTHING** to the financial resources” of the WCC, says its General Secretary, Dr. Konrad Raiser. The result is that, despite recent improvement in investment returns and efforts at financial stabilization, the WCC is again experiencing declining income and severe financial strain. Membership contributions can no longer be treated as optional and voluntary; they have

to become part of the discipline of membership, Raiser said. WCC turns 50 next year. - *Anglican Communion News Service*

***ONE OF ENGLAND’S FEW REMAINING HERMITS WANTS TO BUILD A CHAPEL** at his rural hilltop hermitage because of the number of pilgrims who visit to worship with him. Brother Harold, a Franciscan who converted to Roman Catholicism after the Church of England ordained women, hopes to build a small chapel at Shepherd’s Law, near Alnwick in Northumberland. At present, Brother Harold, who follows a medieval way of life, singing the canonical hours of matins, lauds, prime, terce, sext, nones, vespers and compline each day, has to hold services outdoors on special occasions because the four-cell hermitage cannot accommodate the pilgrims. The local authority was expected to approve plans for a proposed 90 square metre chapel. - *The Times (London)*

***A SCHOOL OPENED IN 1975 IN INDIA TO OFFER WOMEN THE CHANCE TO STUDY HINDU SCRIPTURES** has developed into a seminary training women for the Hindu priesthood, a role closed to them for 12 centuries. Pushpa Thatte, one of the head priestesses of the school and widow of its founder, says that the novelty of priestesses is well received by many. The school has 200 students. - *The Washington Times*

***SALES OF NEW DOLLS DRESSED IN THE TRADITIONAL HABITS OF ROMAN CATHOLIC NUNS,** manufactured by an Illinois Polish-American family, are running at 100-plus a week. But the dolls’ traditional garb has some American nuns irked. The National Coalition of American Nuns, to which 1,800 of more than 87,000 nuns in the U.S. belong, has called for a boycott of the nun dolls. - *Ecumenical News International*

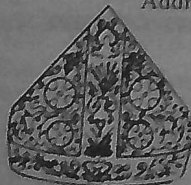
***HAVE GUN, WILL PRAY:** The *Associated Baptist Press* reports that it is legal for citizens of Texas who have a license to carry a concealed weapon to take their pistols into churches, unless there is a sign on the church door forbidding it. - *Ecumenical News International*

THE Christian Challenge.

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

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IN THIS ISSUE

Volume XXXVI
 No. 8
 December, 1997

FEATURES

TO THE LIONS, AGAIN?

By The Rev. Keith Roderick 5

NEWS AND REVIEWS FOCUS

This issue's highlights:

- Provinces Ready To Confront U.S. Bishops At Lambeth
- Foreign Bishops Grill ECUSA Prelates On Unorthodox Actions
- ECUSA Bishop Asked To Resign
- ACC's New Metropolitan Enthroned
- Plans For Separate Status Lurch Forward In England
- Pro-Gay Bishop Rejected By Parish, Priest
- Bishop's View On Gay Law Rattles C Of E
- Canadian Bishops Update Homosexuality Policy
- Penn. Bishops Urged Not To Start "Ecclesiastical War"
- New York AG Probes ECUSA Trust Funds
- RC Bishops Speak To Parents Of Gays 10

COLUMNS AND DEPARTMENTS

BACKTALK

Letters From Our Readers 3

SIGNPOSTS

"Angels Unawares"
 By William Brailsford 4

THE AFTERWORD

Editorials 25

CHURCH DIRECTORY 27

Backtalk

SHOE-HORNED THEOLOGY

While I was reading a back issue (Jan-Feb '97) of *TCC* recently, a line in the open letter that Martha C. Eischen had written to [ECUSA] bishops via your magazine struck a familiar chord:

"I find it curious that those who don't recognize Scripture as the absolute authority try so hard to *make* it fit their agenda to support their counterfeit claims" (emphasis hers).

Shades of a statement by Albert Schweitzer on the first page of the last chapter of his monumental *Quest!*, titled, "Results." That chapter gave a scathing summary of the attacks on the Bible, as well as on Christ, by the Higher Critics.

In it, Schweitzer says that the image of the non-divine Jesus of Nazareth that the critics tried to create "has not been destroyed from without," but rather "by the concrete historical problems which came to the surface one after another..." These problems, "in spite of all the artifice, art, artificiality, and violence which was applied to them, refused to be planed down to fit the design on which the Jesus of the theology of the last 130 years has been constructed, and were no sooner covered over than they appeared again in new form."

So much for the liberals' pious claim that they only follow truth wherever it may lead them.

Too bad that the recent events in Philadelphia showed that the bishops, as well as the delegates, paid no attention to Martha Eischen's excellent letter.

*The Rev. Warwick Aiken, Jr.
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CHARITY AND LOGIC, OR LACK THEREOF

The Dioceses of Dallas and Fort Worth have entered into a convenient, and very charitable, arrangement by which, in effect, female ordination and ministry, [unrecognized by the Bishop of Fort Worth], would fall under the episcopal supervision of the Bishop of Dallas. Though this brief statement may be cutting corners in the intricacies of the agreement, one must at least see in it a friendly acceptance of differences in a manner that preserves communication and keeps alive the dream of reconciliation...

[I am a Continuing Churchman who has] never been one to say that I know the (Episcopal Church's) decision (to ordain women) to be wrong. But the manner of its adoption

and of its imposition has become infused into the whole attitude of ECUSA. The Holy Scripture must be changed to agree with the idea of women's participation as part of the ordained clergy. After this step was taken, concepts of morality accepted for thousands of years have been rejected. Finally, the greatest horror of all, the Gospel of our Lord is now, in [ECUSA], to be regarded as but one of many paths to the redemption of humankind. All this has been done by a political process [which began with the] rejection of the Prayer Book and [historic holy order].

ECUSA's acceptance of women's ordination seems [less significant than] other developments within that body. But it remains a clear and precise difference, and, one would think, in the Dallas-Fort Worth agreement, an insurmountable hurdle of logic. Fort Worth, recognizing only male ordination, accommodates Dallas, which does ordain women, so that both can remain in the same overall church. But how can Fort Worth recognize the validity of Dallas at all if it does not recognize its ordination of women?

How ironic that charity holds together two dioceses which differ on doctrine, while no doctrinal difference but only lack of charity still separates the Anglican Catholic Church, the Anglican Church in America and the (Anglican) Province of Christ the King, and...others.

*Paul H. Walker
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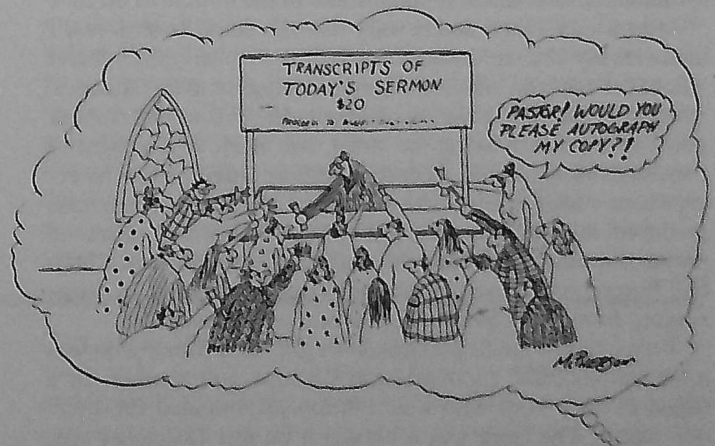
MORE ON "ANGLICAN REBELS"

Dr. Allen Guelzo, in his (May) article, "Anglican Rebels: Toward a Theology of Exile," seems to overlook some pertinent facts.

As in the Old Testament exiles of the Jews that he cites, exile is usually brought about by a forced departure from one's homeland or...religion.

We who left ECUSA were in forced exile from our beloved Anglican Catholic faith as long as we remained *in* post-1976 ECUSA. When we voluntarily separated from ECUSA, we simply cut off the part of us that was a continual occasion of sin, in compliance with Our Lord's commandment (*Mark 9:43-48*). We are not exiles from Anglicanism. We are the

Continued on Page 24



WHEN PASTORS DREAM

Signposts

Angels Unawares

A FEW YEARS AGO, ON A BLEAK DECEMBER DAY IN ADVENT, I took the bus up to the Brookland area here in Washington to do some shopping. Most Washingtonians would never think of that part of town when shopping comes to mind, but actually it is a treasure trove if you know what you're looking for. One of the finest theological bookstores in the country is there, as well as some wonderful small shops. Brookland also hosts a few monasteries, the Catholic University of America, a Dominican Priory, and a few seminaries, Orthodox, Catholic and Protestant.

Unfortunately, all these wonderful places sit amidst a poor and marginalized population, and the area can be very unsafe, especially at night. One learns to be careful.

It was a few weeks before Christmas, and the rawness of the winter had abated somewhat, so I thought I would take a bus ride through the city, which, believe it or not, I have always enjoyed. The H4 and H8 bus routes take you on an incredible journey, for as the bus winds its way through the city streets, you see some of the wealthiest and some of the poorest sections of the city. Magnificent houses on immaculately-kept, tree-lined streets soon give way to urban blight, to cacophonous sounds reverberating between burned-out townhouses. Brookland is somewhere in the middle of all this.

After a nice lunch and a walk through some bookstores, I headed to my ultimate destination—a little shop on Quincy Street NE, called the Icon and Book Service. Adjacent to an Orthodox monastery, the store is an absolute wonder. You wouldn't think much of it passing by on the street, but inside it is a sight to behold. Books, candles, incense, liturgical music and icons everywhere—some hand-painted in Greece and Russia, some mass produced, all beautiful. The Orthodox use these as a means of prayer; for other Christians they can act as reminders of Christian history, or symbols of our faith. But in any case, in prices ranging from \$4 to \$4,000, almost any icon is available.

I made a few small purchases—a gift for a friend who was a Roman Catholic seminarian in Chicago and another for a friend in New York who was a liturgically-minded Presbyterian pastor. The store was a bit warm on this December day, too warm in fact, so instead of waiting for my bus on the corner, I decided to take the somewhat long walk over to the sub-

way. I thought the cold air might revive me. I didn't quite expect the "revival" I was about the get, though.

I walked down Quincy Street to 12th Street NE, heading for the train. There was a scattered assortment of liquor stores, wig shops, bars and other urban fare. There were lots of folks just "hanging out," oblivious to the cold. Some were homeless, some seemed drunk, but all seemed to be saying in their minds, of me, this fellow must be lost. I was not worried, though. I have a firm belief not only in angels but in personal guardian angels. This might seem strange to some, but it is a belief I had as a boy which has only become stronger as I've grown in years and in the Christian Faith.

It was just as I was thinking of my guardian angel that a strange hand reached out and grabbed me, not with violence, but with a decidedly firm grip. I was startled. I swung around and saw before me an elderly black man, bearded, wearing a navy blue pea coat that had seen better days.

"Are you a Christian?" he asked me in a kind voice. "Well, yes," I replied a bit nervously. "I thought so," said he, "I thought so when you walked by." I looked into his eyes, wondering what would happen next, and was jolted by the realization that he was completely blind. There were no eyes gazing back at me, just a penetration of white.

"Would you help me?" he asked as he handed me what I realized was an ATM card. "I can't seem to get my way into the bank." We were standing at the front of a Citibank office

with one of those electronically locked doors that requires an ATM or credit card to open. As if I could believe a blind man was handing me his ATM card, I put the card in the door and it opened.

As I began to say goodbye, now that he was in the bank, the man grabbed my

arm again. "Could you help me get money out of the machine?" he asked. "Well, yes," I replied, taking his card again and putting it in the slot. "I suppose you'll want my code number," the man said, and then he blurted out his personal code. I punched the code in, and believe it or not, it worked! A blind man had given me access to his bank accounts.

"How much money would you like?" I inquired. "Two hundred dollars," he answered. I asked the machine for this man's money, and out it came. He took the bills, and put them in his pocket without even fingering them. I handed him his card and his receipt, which I looked at. He had more money in the bank than I had ever had in my entire life. "Thank you, son," he said. "Some days I have to wait for a few hours before a Christian walks by."

We walked out into the cold December air, and I watched the man walk down the street strewn with broken bottles and debris.

Every Christmas I think of that trusting old blind man, with heavenly vision, or perhaps with a guardian angel to tell him that a Christian was on his way to help him. It was a wonderful gift that year, and every time I think of him, I remember that winter day when this verse in Hebrews finally made sense to me: *Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.*

William Brailsford

A MASSIVE FUNERAL PROCESSION for young Christians murdered in an Islamist attack on St. George's Orthodox Church in Abu Qurqas, Egypt, last February.

To The Lions, Again?

The Rev. Keith Roderick describes an alarmingly widespread problem that is only now beginning to get the attention it deserves in Congress and the western Church

When we asked Fr. Roderick to write about a subject all too familiar to him since 1982—the persecution of Christians in various parts of the world—we knew it was an unusual topic to address during the Advent/Christmas season; it will not add to anyone's Christmas cheer. But over the past year we have become aware that the oppression of Christians is both widespread and escalating. The fact that even the "introductory survey" of this topic we requested from Fr. Roderick resulted in a two-part article, the second section to be run next month, served only to illustrate how many of our fellow Christians in other nations are suffering, and suffering now, for the Faith of Jesus Christ. This should be of deep concern to us; and what better time to remember these persecuted brethren, we ultimately concluded, than at this holy season of Christ's birth? We commend them to your prayers at this time, and this article as a valuable source of information about their plight.

Part I

RECENTLY, DEVELOPERS IN ITALY ANNOUNCED PLANS for the construction of a new kind of amusement park based upon an ancient Roman theme. An October press release said the park would include a coliseum, in which there will be a number of exciting events, including realistic re-enactments of gladiatorial tournaments and, of course, the torture and killing of Christians.

Unfortunately, the persecution of Christians is not just some ancient practice that modern-day showmen hope to re-create for the amusement of tourists. More Christians have been martyred in this century for their faith than in any previous

More Christians have been martyred in this century for their faith than in any previous century—including the first three centuries of Christianity.

century—including the first three centuries of Christianity. Two thousand years after the birth of Christ, His followers continue to be perceived as dangers to society, worthy of torture. In some countries of the world today, the blood of Christians flows as freely as in the coliseums of ancient Rome.

There are two ideological processes active today that are most responsible for the victimization of Christians in many countries: communism and radical Islamization. It is estimated that nearly 100 million Christians live under the communist regimes of China, Vietnam, North Korea and Cuba. At least 24 million Christians are living in areas of the Near East affected by Islamization. The types of persecution that Christians face range from institutionalized discrimination to genocide.

Persecution Under Communism

During the past ten years the Chinese government has waged an intense campaign against its Christian citizens, whose numbers are estimated at somewhere between 15 million (Chinese government figures) and 100 million. Control is exerted in part by demanding that all churches register with the government. The Evangelical Protestant house church movement is required to register its churches with the official Three-Self Patriotic Movement of Protestant Churches. Roman Catholics who recognize the authority of the pope, and are not part of the official Catholic Patriotic Association unrecognized by Rome, are prosecuted under Article 91 of China's Criminal Law. Under that statute, anyone who "colludes with foreign forces in plotting to harm the sovereignty, territorial integrity, and security of the motherland"

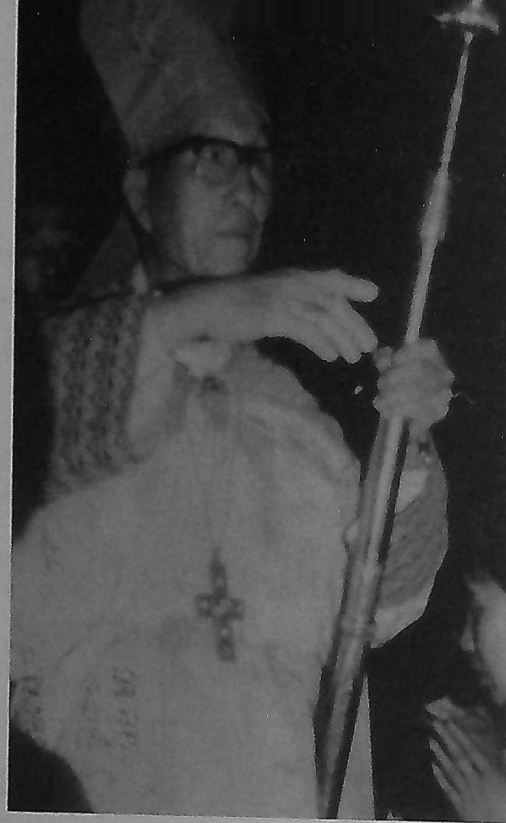
FR. KEITH RODERICK is Secretary General of the Coalition for the Defense of Human Rights Under Islamization, the largest coalition of religious and ethnic minorities from Islamic countries. Its over 60 organizations include Armenians, Assyrians, Eritreans, Copts, Indonesians, Iranians, Kashmiries, Pakistanis, Sudanese, Catholic, Orthodox, and Protestant

Christians, Jews, Hindus, and Muslims. Fr. Roderick is also vicar of St. George's Episcopal Church in Macomb, Illinois, and Dean of the Quincy Deanery in the Diocese of Quincy. He teaches religion and philosophy for Spoon River College and Western Illinois University. He and his wife, the former Mary Beth Hansen, have five children.

may be jailed for ten years to life, or in some cases, executed.

State religious policy, according to President Jiang Zemin, is to "actively guide religion so that it can be adapted to socialist society." Document No. 6, "Circular on Further Tackling Certain Problems of Religious Work," continues to be the official policy initiative determining the relationship between the government and Christians. China's Minister of Public Security identified religion as a hostile force that is a threat to the government. In 1991, the Chinese Communist Party Central Committee determined to work toward the elimination of all independent religious groups. Thus, Christians involved in the underground church face great danger on every occasion that they meet for worship.

Just before the recent Washington summit between President Clinton and President Jiang, the Chinese government informed the U.S. State Department that Roman Catholic Bishop Su Chimin of the Diocese of Baoding Hebi, arrested for protesting the government's destruction of a Marian shrine, had been released



ROMAN CATHOLIC BISHOP SU CHIMIN of the Diocese of Baoding Hebi is being held again by Chinese authorities for protesting the government's destruction of a Marian shrine. He previously spent a torturous 15 years in the Laogai prison system of China.

on religious persecution in China. Chinese human rights activist Harry Wu, director of the Harry Wu Laogai Foundation, and Nina Shea, director of the Puebla Program on Religious Freedom for Freedom House, testified before the committee. Shea noted that persecution of Chinese Christians has grown noticeably worse since 1996, and is similar to conditions Christians faced during China's Cultural Revolution in the 1960s.

On September 25, Peter Xu Yongze, leader of one of the largest Evangelical house church movements, was sentenced to ten years in a labor camp. World Evangelical Fellowship reports that this is the harshest sentence imposed on a Christian since 1982. It is seen as an indicator of how the Chinese government will deal

with church leaders in the future.

The communist regime in China is not alone in its ruthless suppression of Christianity. In Cuba, the leaders of Evangelical and Roman Catholic churches have long been arrested and harassed as subversives.

Exiled Pastor Eleizer Veuilla, leader in the *casa culto* or house church movement until he fled to the U.S. in 1995, told of his own persecution to a gathering of religious leaders in January 1996. Veuilla vividly described how he had been arrested by Cuban police and tortured on February 14, 1994. He was taken to a basement cell in Havana and pressed to confess to espionage for his religious activity. When he refused, he was thrown into a cell with a bear. During 47 days of incarceration and interrogation, he was subjected to mock executions and other fear tactics.

The Cuban government continues to prohibit open-air religious meetings, restricts access to media, and arbitrarily arrests Christian leaders. Mission organizations have reported the closure of many Evangelical house churches during the past three years.

Although relations between the U.S. and Vietnam were normalized in 1995, the status of Vietnamese Christians has not dramatically improved. The brunt of Vietnam's persecution appears to be focused on Christians of the ethnic Hmong, Hre, Koho, Jeh and Jerai tribes in the central highlands. An unknown number of Christian leaders have been arrested for evangelizing and are serving jail sentences of between two and three years. Fr. Tran Qui Thien, a Roman Catholic priest who spent 13 years in a communist reeducation camp, recently wrote, "No pen will ever be adequate to describe all of the acts of terrorism, repression, suppression, murder and imprisonment aimed at religious leaders and their followers, purely on religious grounds, in Vietnam." As in China, Vietnamese authorities view Christianity as a real threat to their communist system.

State religious policy, according to Chinese President Jiang Zemin, is to "actively guide religion so that it can be adapted to socialist society."

as a humanitarian gesture. However, human rights activists report that Bishop Su was never released. Joseph Kung, president of the Cardinal Kung Foundation, called the lying insidious but typical of the regime. Commenting on the results of the summit, Kung said, "We didn't get one thing in regards to human rights, not a single concession. President Jiang received a pocketful. He didn't release one single dissident." Bishop Su previously spent 15 years in the Laogai prison system of China. He underwent solitary confinement in a small room filled with water ankle- to hip-deep, unable to sit or sleep for days. He was hung by his wrists and severely beaten.

A letter, written by Cardinal Kung of Shanghai, was delivered directly to Jiang Zemin during his breakfast with former President Bush. In his letter, Cardinal Kung pleaded with the Chinese leader to release the four imprisoned bishops, nearly 200 priests, and many laypersons presently jailed throughout China. At this writing, no action had been taken by the Chinese government to do so. Joseph Kung, the Cardinal's nephew, said that he agrees with the observation that there are now two foreign policies in the United States; one for Washington, the other for the business community. "It appears that the business one is more effective," said Kung.

As Jiang met with Clinton at the White House, however, the U.S. House Subcommittee on International Security and Human Rights convened a special hearing to receive testimony

Persecution Under Islamization

During this century, Christianity has suffered the greatest decline in the region of its origins than in any previous century. The Evangelical organization, Open Doors, has reported that the average Christian population in Middle Eastern countries has declined from 20 percent to 7 percent in the past 80 years.

The most dramatic change has occurred in **Turkey**, which has a secular constitution. Here the proportion of Christians has decreased from 22 percent to .15 percent since 1900. Assyrian Academic Committee president, Dr. John Michael, has noted that in areas like Turkey and Iran it is difficult to report major human rights problems facing the indigenous Assyrian population because they have been so obliterated. "There is no problem because there is no one left," noted Michael. Turkey continues to refuse to recognize the first ethnic genocide of this century which it perpetrated against Armenian and Assyrian Christians. Between 1915-1918, one and a half million Armenians and 350,000 Assyrians died by mass executions, death marches and starvation at the hands of the Ottoman Turks, who served as allies and teachers of the Nazi party in Germany.

Lebanon, prior to its 15-year civil war, had the only Christian majority population in the Middle East. Since 1975 the Christian constituency has dropped from 67 to 40 percent. The present government has tried unsuccessfully to minimize this further by claiming that Christians now represent less than 25 percent of the population. As thousands of Christian Lebanese fled their war-torn country, the balance of power and population also altered with the immigration of over one million, predominantly Muslim Palestinians.

The Syrian occupation of Lebanon that resulted from the Taif Agreement ending the civil war has further exacerbated the Christian minority status. The Syrian government has instituted a policy of Syrianization and Islamization of Lebanon by importing thousands of Syrian workers. In south Lebanon, the Syrians have supported the isolation and terrorization of Christian villages by radical Shiite Muslims. Lebanese human rights organizations have reported that over 1,000 death warrants have been issued for Christian leaders in the south. Just north of the border of the security zone occupied by the Israeli Defense Force and the South Lebanese Army, the government has begun a massive construction program designed to isolate Christian villages in the predominantly Christian East Sidon, Lebanon, by encircling them with new Muslim villages. The 125,000 Christians in the security zone fear they will be massacred if the Israeli army withdraws from the area. Dr. Walid Phares, president of the World Lebanese Organization, has observed: "The process of Islamization is in its early stages in Lebanon, but it soon will be as devastating as it has



MUSLIM RESETTLEMENTS in the East Sidon area of South Lebanon.

been elsewhere in the Middle East."

In the **Holy Land**, hundreds of thousands of Arab Christians indigenous to the region—caught in the middle of the fierce struggle between the dominant Jewish and Palestinian Muslim populations—have been driven out, and live in exile in other countries. It is estimated that Christians now number only 125,000, or 1.8 percent of the population, of Israel and Palestine, while at least 400,000 Palestinian Christians reside outside the region, most not by choice. A late 1994 article by William Dalrymple in *The Spectator* noted that there are now more Jerusalem-born Christians living in Sydney than in Jerusalem. Bethlehem, which had a Christian population of 80 percent until five years ago, is now Muslim. Echoing similar warnings from other informed observers, a top level delegation of Palestinian Christian politicians recently told journalists that the Christian community in the Holy Land could disappear in the next few years.

Urging "dramatic" action to avert this result, Bishop Coadjutor Riah Abu El-Assal of the Episcopal Church in Jerusalem and the Middle East recently called for the worldwide Anglican Church to help fund the return of exiled Palestinian Christians to their homeland. He wants the Archbishop of Canterbury to publicly support the cause, and plans to bring it before next year's Lambeth Conference. Funding would also be sought from other sources to finance the exiles' return and resettlement. "Time is running out," he said, and "Palestinian Christians are wondering how long they are going to remain abandoned."

Earlier this year, two members of the Israeli Knesset proposed anti-missionary legislation targeting Evangelical Christians. It was

The Evangelical organization, Open Doors, has reported that, in the region of Christianity's origins, the average Christian population has declined from 20 to 7 percent in the past 80 years.

unsupported by Prime Minister Benjamin Netanyahu, though, and declared dead October 29 by Israel's Director of Policy Planning and Communications to the Prime Minister, David Bar-Illan.

Meanwhile, in June this year, a college student was murdered when radical Islamists attacked the small Christian village of Touran near Nazareth. This was the first reported incident of this type in Israel proper.

Recent arrests of several Christians—charged officially with other offenses—within the Palestinian Authority are disturbing because



tries. One such case concerns Mohammed vert from Islam and father of nine who was recently featured in a news segment by the Christian Broadcasting Network. Christian groups are starting to suspect that the Palestinian Authority is becoming more influenced by the Islamists and acting as though it is a religious as well as political authority.

The Christian population has remained fairly steady in Jordan, where the Hashimite Kingdom of King Hussein has been relatively tolerant. However, the political climate is changing in Jordan as it has everywhere else in the Middle East. Fundamentalist Muslims now comprise 23 percent of the Jordanian Parliament.

In Saudi Arabia, which allows no freedom of religion for anyone other than Muslims, Christians number about 4 percent, or 580,000. Many of these are guest workers; in addition, several thousand indigenous Saudi Christians practice their faith in complete secrecy and at risk of death if discovered. The indigenous Saudi faithful are said to be "Christians in the heart," their faith being known only to God. In the last ten years, the Saudi government bulldozed the last remaining ruins of the ancient Christian churches of Arabia.

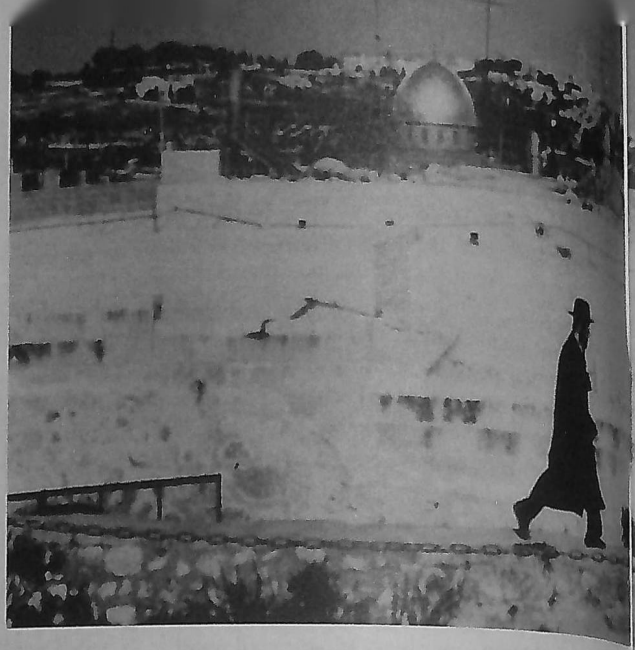
In short, there are a number of factors which have contributed to the decline of Christians throughout the region, among them: increased emigration of non-Muslims because of pressures of living as a minority in Islamic dominated societies, a higher birth rate among Muslims, and continued persecution. It can be said that throughout the Islamic world, Christians are a small minority that is becoming smaller.

A true, critical engagement within Islam between radical Islamists and mainstream Muslims has not yet taken place. Currently, it is the Islamists who are successfully determining what it means to be a Muslim.

Islamist Perspective on Minorities and Human Rights

Like communism, Islamization is a political process. Islamization is also a cultural process to establish a strict adherence to an inflexible interpretation of *Shari'ah*, Islamic law, as the ruling principle of government and all cultural institutions of society. Militant Islamists (who have rightly noted that the term 'fundamentalist' for them is inappropriate) press for the revival of the "ideal" Islamic society to which all members of that society must conform, Muslims and non-Muslims. This creates great tension, particularly for non-Muslims.

The Islamists' ideological aims were energized by the successful Islamic Revolution in Iran and the end of the Cold War, which freed up a tremendous amount of energy to focus on the Islamic world's own agenda. With Islamic identity no longer linked to the fortunes of the two major powers, militant Islamists sought to exert ideological dominance in the void that was the old political paradigm. The West has experienced this process as a repudiation of everything western. The Islamists advocate a cultural standard dependent upon the religious and political past.



A major rift is apparent in the way basic human rights are viewed by the Islamists and the governments influenced by them. Since 1948, the standard for civilized society has been the United Nations' Universal Declaration of Human Rights. Article 18 specifically deals with freedom of religion: "everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship, and observance." The Declaration's preamble establishes equality among all people as the foundation of a civilized society. It states that the "recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice, and peace in the world."

Guided by the influence of the Iranian scholar, Sultan Hussein Tabaudeh, and the Pakistani, Abu'l A'la Mawdudi, this rationale was rejected because it leads to democratic secularism. In 1981 and 1990, Islamists produced human rights declarations which guarantee Muslim orthodoxy. The document issued by the 19th Islamic Conference of Foreign Ministers in 1990 affirms in its first article that: "All men are equal in terms of basic human dignity and basic obligations without any discrimination on the grounds of race, color, language, sex, religious belief, etc." However, Article I no longer views human dignity as being based upon "inalienable rights" but "duties and obligations" under Islamic law. "All the rights and freedoms stipulated in the Declaration are subject to the Islamic *Shari'ah*."

According to Prof. David Forte of Cleveland-Marshall College of Law, there are certain peremptory (imperative) norms of international law, called *jus cogens*, from which no state may exempt itself. Forte believes that the Universal Declaration of Human Rights is classified as *jus cogens*. Further, the international Treaty on Treaties states that when a *jus cogen* comes into being it becomes universal; it is binding upon all nations, even upon those who have not accepted or subscribed to it. All nations are thus bound under international law to uphold the articles of the Universal Declaration of Human



AN ULTRA-ORTHODOX JEW crosses the rooftops above the Old City in Jerusalem, with the dome of the Muslim mosque behind him. While a number of Christian, Muslim and Jewish leaders have appealed for a shared Jerusalem, home to holy sites for all three religions, the city's future is in question. Episcopal News Service photo by James Thrall

Rights. Therefore, the Islamic Conference Declaration of Human Rights must be considered invalid by the international community, as it is in conflict with the universal standard, as expressed in Article 18 of the Universal Declaration of Human Rights.

Militant Islamists embrace the historical concept of Jews and Christians as *Dhimmi*, which means a subjugated people living under the protection of the pact granted by the Prophet Mohammed to those he conquered. Historically, *dhimmitude* guaranteed Jews and Christians an inferior status and became an instrument of holding the conquered, non-Muslim, indigenous population in second class status. The Egyptian-born writer, Bat Ye'or, has called this form of Islamization the usurpation of a people's history, culture, and political existence. She writes: "The degradation of the *dhimmis* necessarily leads to their obliteration in terms of history and geography. Cultural imperialism justifies territorial imperialism; culture monopolized by the majority group, politicized and divested of its significance, becomes a supplementary instrument of domination and alienation."

The Islamists, in seeking to recover what is truly Islamic, repudiate the influence of western liberal democracy, which is understood to be a product of Judaism and Christianity. They have adopted attitudes towards Jews and Christians which are contentious, suspicious and antagonistic. A true critical engagement within Islam between radical Islamists and mainstream Muslims has not yet taken place. At this point it is the Islamists who are successfully framing what it means to be a Muslim. For Jews and Christians, this is producing a good deal of hardship. In an October review of Bat Ye'or's book, **The Decline of Eastern Christianity Under Islam: From Jihad to Dhimmitude**, Fr. Richard John Neuhaus, editor of *First Things* magazine, wrote of the "unhappy fact that Muslim thinkers who can speak out of the heart of authentic Islam, either do not want to talk with us or are prevented from doing so under the threat of very real injury to themselves or their families. Meanwhile, the Islamic world stews in its resentments and suspicions, alternating [between] low-grade jihad in the form of the persecution of Christians, international ter-

rorism, and dreams of driving Israel into the sea.

In a press release October 16, the Council on American-Islamic Relations (CAIR), a Washington-based advocacy group, called for an investigation by the Roman Catholic Church of Fr. Neuhaus' article as anti-Muslim. CAIR Executive Director Nihad Awad charged that the article may have damaged interfaith relations. Although his organization purports to represent mainstream Muslims, Awad has a history of association with Islamist organizations linked to radical activity. At Barry University in 1993, Awad defended the Hamas organization as a benign political group. According to Steven Emerson, producer of the documentary, *Jihad in America*, Awad was a top official of the Islamic Association of Palestine. "That organization," Emerson notes, "has issued Hamas communiqués calling for suicide bombing operations, (and) produced and distributed terrorist-training tapes glorifying the killing of infidels."

In Part II, Fr. Roderick will cover conditions for Christians in Egypt, the Sudan, Iraq, Iran, Pakistan and the Philippines, as well as provide more information on Saudi Arabia. He will note instances in which international human rights campaigns have alleviated Christian persecution, organizations involved in combatting the problem, and legislation on the matter now pending in Congress.

The Coalition for the Defense of Human Rights Under Islamization can be contacted at 231 E. Carroll St., Macomb, IL 61455; 309/833-4249, fax 309/833-1642; e-mail: hr@macomb.com.

SOCIETY OF KING CHARLES THE MARTYR ANNUAL MASS AND MEETING



SOLEMN VOTIVE MASS
OF SAINT CHARLES
11 a.m., Saturday, 31 January 1998
Church of the Guardian Angels,
Lantana, Florida

The Rev'd David C. Kennedy, SSC, Rector
Preacher: The Rev'd R. Brien Koehler
Rector, Saint Luke's Church, Fort Myers, Florida
Saint Luke's Choir,
Robert W. Turner, Sr., Organist & Choirmaster
Mass for Four Voices—William Byrd

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For luncheon reservations, \$15 per person,
send check marked "SKCM Luncheon" to:
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by 14 January.

For membership information, write:
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291 Bacon St., Waltham, MA 02154

Focus

Dyer Says Provinces Ready To Confront U.S. Bishops; Confirms Flap Over ECUSA At Primates' Meeting

Most provinces of the Anglican Communion are prepared to confront American bishops at the 1998 Lambeth Conference on issues of sexuality and Anglican unity, according to a key planner of the once-per-decade conference.

The Episcopal Church (ECUSA) "has driven a wedge between orthodoxy and orthopraxis, and that is a false division. The vast majority of provinces are prepared to face the American Church on that matter," Bishop Mark Dyer said October 13 during Yale Divinity School's Annual Convocation.

"ECUSA, at the Lambeth Conference, does not have a very strong presence," Dyer was quoted as saying by Doug LeBlanc of *United Voice*. "The strongest presence, beginning in 1988 and especially in '98, will be the African bishops."

Dyer, the retired bishop of Bethlehem, Pennsylvania, has led the editorial committee of the Lambeth Conference's Design Group since 1995. He said organizers have adjusted the Lambeth format so that First World bishops cannot cite Robert's Rules of Order merely to silence other bishops.

But Dyer offered no encouragement for the Episcopal Synod of America (ESA), as it strives to launch a non-geographical province within the Communion.

"Those bishops will march with ECUSA at Lambeth or they will march with no one," Dyer said. "I feel very safe in saying that, because Archbishop (George) Carey has been very clear about that." Yet he added that: "If [such a province] happens in America, it also will happen in England."

Dyer stressed during a lecture on "Lambeth and the Future of the Anglican Communion" that international debt and interfaith relations—especially relations with Islam—are the top two concerns of Anglican provinces.

"This is the first time in the history of the Lambeth

Continued on Page 12

"Dallas Statement" Bishops Question ECUSA Prelates About Unorthodox Actions

The some 35 foreign bishops who spoke plainly about matters of homosexuality, international debt, and accountability among Anglican provinces in the recent "Dallas Statement," have now grilled U.S. Episcopal Church (ECUSA) bishops in a letter about why so many of them are ordaining or sanctioning those involved in homosexual relationships.

It was the latest in a series of communications indicating that ECUSA's doctrinal innovations could cause it to lose communion relationships with Anglicans around the world.

The 35 bishops are among 50 Anglican prelates from 16 nations who met for a pre-Lambeth Conference theological consultation a few months ago in Texas, there issuing the Dallas Statement (detailed in the last issue). That document (*inter alia*) blasts the "pro-gay agenda," calls for clear bounds of eucharistic fellowship among Anglican provinces, and the provision of appropriate episcopal care for persecuted orthodox minorities in the church. The Dallas Statement, along with the widely noted orthodox Kuala Lumpur sexuality statement, have been endorsed by leaders hailing largely from the Southern Hemisphere, where Anglicanism attracts the greatest numbers.

In their late September letter, addressed to "our fellow bishops in the Episcopal Church USA," the foreign bishops and archbishops—from Africa, South America, Australia, New Zealand and India—ask Episcopal prelates to respond to their queries before the end of 1997, and offer to meet with ECUSA bishops for further discussions on the matters raised. The letter reads:

We greet you in the name of Christ our Savior and Lord. It has come to our attention that an increasing number of bishops in the Episcopal Church have been ordaining avowed and non-celibate homosexuals and permitting

Continued on Page 12



Bishop Dyer

ECUSA Bishop Asked To Resign

The bishop who declared that pro-gay forces "won" at last summer's Episcopal General Convention in Philadelphia has lost the support of much of his diocese.

The Diocese of New Jersey's standing committee has unanimously called for the resignation of Bishop Joe Morris Doss, citing "questions of character, trust, and financial impropriety," and of "an inability to meet the pastoral and administrative needs of a large and diverse diocese." The diocesan council concurred with the call in a 10-2 vote.

The actions came just weeks after a "Wellness Committee" suggested ways to solve serious problems in the diocese, including complaints about Doss' behavior. The standing committee, however, told Doss that, after "prayerful reflection," it felt it was "impossible" to resolve "pain" and "conflict" in the diocese while he remains bishop. Healing "must be based on trust," which "does not exist with Doss," said Standing Committee Chairman Roger Hamilton.

New ACC Leader Begins Work

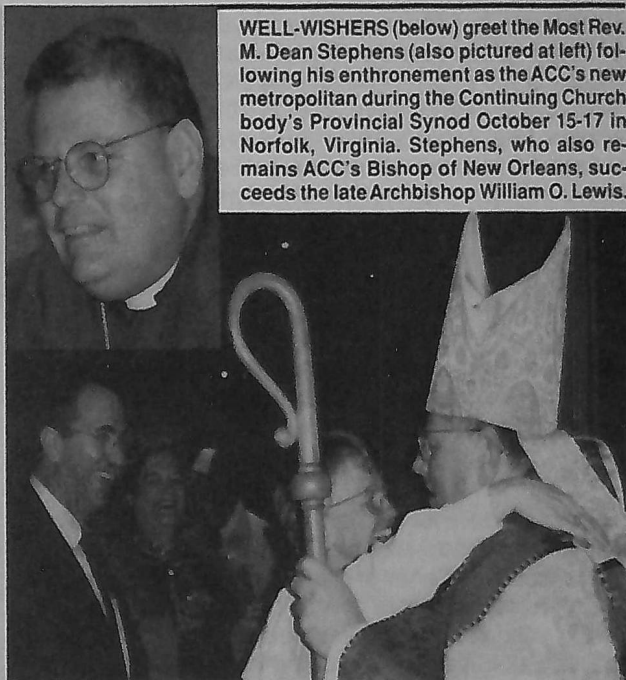
A long-serving Continuing Church cleric, and the Anglican Catholic Church's Bishop of New Orleans since 1985, has taken up his duties as ACC's new metropolitan.

Archbishop M. Dean Stephens was enthroned in stately rites during ACC's October Provincial Synod in Norfolk, Virginia.

Stephens, 57, begins shepherding the international church at a time when it has recently suffered both the loss of its former archbishop, who died in September, and of a minority faction over claimed theological differences. But the bishops, clergy and laity at Norfolk made it clear they think Stephens is up to the challenge.

Married with one son, Stephens, an Indiana native, holds a B.A. from Bob Jones University, where he studied voice, piano and organ. He continued musical studies while a teacher at St. Thomas Episcopal School in Houston, and at Graystone Christian School in Mobile, Alabama.

Stephens was conditionally ordained deacon and priest after being received into the ACC from the Anglican Orthodox Church in 1982. He served an ACC parish in Sioux Falls, South Dakota, until 1985, when he was elected by the College of Bishops and later consecrated as bishop for the Missionary Diocese of New Orleans.



WELL-WISHERS (below) greet the Most Rev. M. Dean Stephens (also pictured at left) following his enthronement as the ACC's new metropolitan during the Continuing Church body's Provincial Synod October 15-17 in Norfolk, Virginia. Stephens, who also remains ACC's Bishop of New Orleans, succeeds the late Archbishop William O. Lewis.

Plans For Separate Province Lurch Forward In England

The fifth anniversary of the Church of England's vote for women priests in November was marked by heightened movement among orthodox forces in the church to achieve a separate status.

In a report that generated some shock waves in the Anglican Communion, Christopher Morgan wrote in *The Sunday Times* that: "Rebel Anglican bishops...are intending to lead more than 1,000 parishes out of the state church" and into an independent church. The jurisdiction would be treated in the same way as the Church in Wales or the Scottish Episcopal Church, he wrote.

The report came a few weeks after England's leading traditionalist group, Forward in Faith (FIF), confirmed that

it was working toward a third province in the C of E for constituents, which would come into being when the church admitted women bishops, probably after the year 2000.

Morgan said that the new entity, for which plans are to be fully outlined by Christmas, "could weaken the church's established status and provoke a financial crisis." And a separate church would constitute "the most serious split since the Methodist movement broke away 200 years ago," he said.

The "rebel" bishops have been "appalled at the liberal drift" of the church's leadership since the C of E approved women priests by the narrowest of margins in 1992, and point to "catastrophic decline" in church attendance. Part of the drop resulted from conversions to Roman Catholicism by hundreds of Anglican clergy and thousands of laity upset over the breach of historic holy order.

An official church press statement claiming that the C of E's ordination numbers are coming up again, issued after Morgan's report, has not been convincing, indicated FIF Secretary, Fr. Geoffrey Kirk.

Kirk told *TCC* that estimates of those who may depart to the new province are "not unrealistic," given that over 900 C of E parishes have passed resolutions barring women priests, and FIF's 26,000 constituents include some 1,200 dues-paying clerics. He said angst is also high among laypeople, who have seen inroads by the pro-gay lobby follow closely behind the ordination of England's first women priests. "We've always said this would happen," that the two issues "are connected," Kirk said.

Edwin Barnes, one of three "flying" bishops appointed to care for opponents of women priests, confirmed that movement toward the separate entity was the result of grassroots pressure for more orthodox Christian leadership and teaching. "Great numbers of people are fed up with the direction of the [C of E]," he said.

John Broadhurst, Bishop of Fulham, who gives pastoral care to traditionalists in the London area, said: "We have already got a schism. There is now a readiness to act in the event of a further crisis."



Doss

At this writing, though, Doss was refusing to go. He called instead for a service of reconciliation in Trinity Cathedral, and issued a pastoral letter "renewing" his "commitment" to serve as New Jersey's bishop. He noted that the church "has no dissolution canon for bishops," and urged that the Wellness Committee's recommendations for healing and reconciliation be given time to work.

A diocesan spokesman, The Rev. Juan Oliver, added that the actions of the standing committee and council do not represent the views of all in the diocese, and are "only...advisory."

A statement from the diocese, which has 166 parishes in central and south New Jersey, said that more than 60 clergy had signed a letter calling for an end to all attempts to "short-circuit" the healing process, and for the bishop, standing committee and diocesan council to work

Continued on Page 17

Continued on Page 13

DYER *Continued from Page 10*

Conference that the agenda has really been set by the provinces of the Anglican Communion—not by Lambeth Palace or the Anglican Consultative Council,” Dyer said. “The number-one concern to come from all the provinces, whether First World or Third World, is international debt.”

Anglican bishops across the political and theological spectrums want wealthy First World nations to cancel the debts of impoverished and developing nations as the world celebrates a new millennium, with some citing the biblical concept of a jubilee year.

In addition to his work for Lambeth, Dyer is professor of theology and director of spiritual formation at Virginia Theological Seminary. He also has served on the Eames Commission, which dealt with divisions in the Communion over women bishops.

Move To “Disinvite” ECUSA From Lambeth

Dyer saved his few pointed remarks about ECUSA for a discussion period after his October lecture.

Dyer confirmed widely reported rumors that, when Anglican primates (leaders of Anglican provinces) met earlier this year, some were prepared to take serious action against ECUSA over its growing acceptance of homosexual behavior.

“Some of you have heard of the Kuala Lumpur Statement and the South to South statement, but it’s wider than that. I was at the Primates’ Meeting in Jerusalem in February, and we had to deal with it there,” Dyer said.

More specifically, Dyer stated: “It is very difficult for our sister churches to understand what is going on in the American Church. There was a movement, at least until the picture was clarified for them, to disinvite the American Church from Lambeth.”

During a reception following his remarks, Dyer also confirmed that he presented a paper at the Primates’ Meeting—at the request of Archbishop Carey—which dissuaded conservative primates from their effort to turn American bishops away from Lambeth.

Dyer cited two primary issues that challenge Anglican unity: efforts of some American bishops to bless homosexual relationships, and calls from some in the Archdiocese of Sydney, Australia, for “lay presidency” at the Eucharist.

Dyer called “lay presidency”—in which a layperson could celebrate the Eucharist—a “theological oxymoron.” The concept has recently been rejected in a report approved by England’s House of Bishops.

“These issues and others will test whether really we are in *koinonia* (fellowship),” Dyer said.

Dyer said that such “critical concerns” over specific issues raise questions like these:

“How do we stay in communion with one another?”

“How do we remain a united people of God when independence is valued more highly than interdependence?”

“How do we set the perimeters—the perimeters of yes and no, the perimeters that (the book of) Second John talks about: that these are those who walk among us, and these are those who do not walk among us?”

Anglican bishops must work to preserve unity, he said, because “a divided church is too weak to stand against evil.”

BISHOPS QUESTIONED *Cont'd. from Page 10*

priests in their dioceses to officiate at the blessing of same sex relationships.

Our understanding, as fellow bishops of the Anglican Communion, is that you and we alike are required by our ordination vows to uphold the Bible as the word of God and to guard the faith, unity and discipline of the Church. We understand too that “to live a pure and chaste life before and after marriage is for both sexes the unchangeable Christian standard” (Lambeth Conference 1920) and that your House of Bishops has repeatedly reaffirmed this traditional teaching, as expressed in your 1977 Pastoral Letter.

It is clear from Scripture that the sexual union of man and woman is God's will and that this finds holy expression within the covenant of marriage. Therefore this Church confines its nuptial blessing to the union of male and female. It is likewise clear that in ordination, this Church publicly requires each ordinand to fashion his or her personal life after Christ as an example to the faithful. The bishops, therefore, agree to deny ordination to any advocating and/or practicing homosexual person. In each case we must not condone what we believe God wills to redeem.

We fully agree with the above as a faithful statement of the biblical, sexual and marital norm, and understand that [ECUSA] has issued no other authoritative statement of its position. Why then have some of you acted in opposition to the teaching and discipline of your own national church? Why in this matter have such bishops failed to consider the judgment of their colleagues in other parts of the Anglican Communion, [or take] into account the repercussions of their actions in different areas of the world? Do those who perform or sanction such ordinations and blessings knowingly set aside the authority of Scripture and the doctrine of marriage given by God in creation and affirmed by his Son, Jesus Christ?

In our joint preparations for Lambeth next year, we ask from among you answers to these questions before the end of this calendar year. We are committed to this

Reform Pledges Support For Two-Thirds World Bishops

The (Evangelical) Reform group in the Church of England has pledged to support Two-Thirds World Anglican bishops who are trying to counter the growing liberal influence of the U.S. Episcopal Church (ECUSA) in the Anglican Communion.

Meeting in Swanwick, they unanimously endorsed the orthodox Kuala Lumpur sexuality statement in a motion proposed by the Rt. Rev. Wallace Benn, Bishop of Lewes.

Originating at a major meeting of Anglicans in Malaysia last February, the Kuala Lumpur statement has been endorsed as well by the traditionalist English coalition, Forward in Faith, orthodox groups in ECUSA and others. The statement upholds biblical teaching that sex is for holy matrimony, and rejects as “totally unacceptable” actions which call into question the authority of Scripture, including the ordination and blessing of partnered homosexuals.

Reform pledged to raise any funds needed to ensure that the full complement of bishops from the Southern

discussion, and want you to know we are ready to meet face to face at a time which can be mutually arranged. Responses can come to any of us directly, but please make sure that a copy is also forwarded through the address above (Anglican Life and Witness Conference, c/o 1415 Halsey Way, Suite 302, Carrollton, TX 75007).

For our part we make clear that the active promotion in the Anglican Communion of the gay and lesbian agenda is for us both unacceptable and offensive, especially so when it is directed towards young people.

With the Lambeth Conference in view, our hope is that we may all seek the things that do not jeopardize unity but make it strong.

Please accept this sincere expression of our deep concern.

Yours in Christ,

The Bishops of the Anglican Life and Witness Conference
(Signators were listed in the November issue)

PROVINCE Continued from Page 11

A "firm but irenic" paper discussing the effects of a move to allow women bishops in the church, developed by Kirk and other FIF leaders, is due to be submitted to the Archbishop of Canterbury, at his own request, in January. While the paper does not mention the separate province, it asserts that the advent of women bishops in the C of E will require full "alternative episcopal oversight" for traditionalists, rather than the "extended episcopal care" now in place, Kirk said.

Morgan quotes the chairman of an FIF working party, Preb. Sam Philpott, as saying that the traditionalist province would be "independent" and "self-governing." Since the jurisdiction could take one in ten of the C of E's 13,000 parishes with it, consultations with members of Parliament were expected, in order to consider the prospective entity's moral and legal claim to a fair share of church assets, and

hemisphere can attend and make their voices heard at the 1998 Lambeth Conference.

The Rev. David Holloway, vicar of Jesmond, said the time for talking had ended. "We need to act," he said. "That is what our brothers and sisters are doing now in other parts of the Anglican Communion—not least across the Atlantic."

In line with a growing movement among orthodox Anglicans in America and elsewhere, he called on Reform to be out of communion with those English bishops who take a liberal view of homosexual practice. "For some of us that will mean we need, immediately, alternative episcopal oversight."

He likened liberal bishops to "cuckoos in a nest where they do not belong...They are the 'dividers' because they haven't got the honesty to leave. And we, of the Western Reformed Catholic tradition, are 'the church'—full stop." To divide from heretics, he said, would not be schism but discipline.

Source: *The Church of England Newspaper*



ENGLISH "FLYING" BISHOP EDWIN BARNES says many laypeople are "fed up" with the C of E's liberal direction.

other matters

However, it is clear that the idea of a third province *within* the C of E is still very much in play. Bishop Broadhurst said that FIF does not want to leave the C of E. Several traditionalist leaders denied that an imminent split is planned, and scored the "hype" about it.

While Kirk said he did not think what he called the "free province" will become a reality before women bishops are consecrated in England sometime after 2000, he sees the plan taking shape and "battle lines" being drawn more rapidly than first expected.

FIF's American ally, the Episcopal Synod of America, is also seeking a separate jurisdiction for constituents, but it is thought that a single global province for traditionalists "might not be entirely feasible," said FIF Director Stephen Parkinson. He thought support was strong enough in England and the U.S. to merit separate, but linked, provinces.

There are varying opinions on how or even if such provinces could obtain official recognition, but it appears their key test will be at the 1998 Lambeth Conference, where orthodox Anglicans believe they may have support from a number of prelates.

Asked to comment on plans for the new province, a spokesman for the Archbishop of Canterbury said: "These points are complex in nature and entail more than a brief response."

Bishop's Views On Gay Law Rattle English Church Leaders

Lambeth Palace rushed to counter another upset over homosexuality in the Church of England recently, after a senior bishop called for Britain's age of consent for homosexual activity to be lowered from 18 to 16, the same as that for heterosexual sex.

When the Bishop of Oxford, Richard Harries, came out in favor of the change, the Archbishop of Canterbury said lowering the age of consent was "counter to the traditional understanding of Christian teaching."

Harries—who leads a bishops' study panel on homosexuality—indicated he did not support homosexual marriages or blessings. But he said he was now convinced that sexuality was well-formed by 16 and that prosecuting a 17-year-old for having sex was "very unproductive."

His stance parallels that of the European Commission of Human Rights, which recently said current medical opinion supports the conclusion that "sexual orientation is fixed in both sexes by the age of 16." On November 7, the commissioners declared that Britain's policy of keeping a higher minimum age of consent for gays than for heterosexuals amounted to discrimination and an invasion of privacy.

While the bishop's comments referred to the law, they were seen by some as another blow to church teaching, thus adding to tensions over sexuality threatening to split the church.

"The Archbishop would be worried by the signal that



Bishop Holloway
(Lynn Ross photo)

FROM PRELATE TO POLITICO?

CONTROVERSIAL SCOTTISH EPISCOPAL PRIMUS RICHARD HOLLOWAY is thinking about leaving the church and running for the Scottish Parliament, according to British newspaper reports. Holloway, 63, a Labour Party member, said: "It's not a question of me giving up the Church to do this. I was planning to retire in 2000 anyway." Holloway could stay in his church post until age 70—seven more

years. "Really it's probably a bit of a pipe dream," he said of his political desires. "The Labour Party might think I'm too antique, but I'd enjoy doing it because I've still got bags of energy. We want this parliament to be different and I am expecting that a number of non-politicos will throw their hats in the ring. I would think the murky world of the Church is possibly quite a good training for the murky world of politics." And Holloway would doubtless make a colorful politician. A former Anglo-Catholic, his style of articulating his cutting edge liberalism has often made headlines. He once called the Bible sexist, saying its moral code was "time-conditioned, male-centred and patriarchal" and could not dictate how people live now. Two years ago, he said people should be more tolerant of adultery because God gave man "promiscuous genes." From the pulpit of a Welsh cathedral, he called women priest opponents "sods" and "buggers." He has lately adopted a deconstructionist stance on sexual morality in a new book, and is due to give the keynote speech at the Lesbian and Gay Christian Movement's 22nd annual conference in London next April.

this would send out that homosexual sex is on a par with heterosexual sex," said a Lambeth Palace statement.

Among other critics was the Bishop of Southwell, Patrick Harris, who said that lowering the age of homosexual consent would "endanger" vulnerable teenagers. Harris, also a member of the bishops' sexuality committee, said the C of E would not liberalize its teaching: "The...conviction remains that the proper setting for sexual activity is heterosexual marriage," he said.

Members of the Lesbian and Gay Christian Movement were said to be "absolutely delighted" by Harris' stance.

The 14-4 opinion by the European Commission in Strasbourg led to confirmation by Britain's Home Secretary, Jack Straw, that a free vote by MPs would be held soon to reduce the age of consent for homosexuals from 18 to 16. The change is expected to become law within 18 months.

Another report indicated that the British government may give hundreds of foreign nationals in homosexual relationships with British citizens the right to settle in the United Kingdom. The change is expected to apply as well to unmarried heterosexuals in long-term relationships.

***CHURCH OF ENGLAND LEADERS VIGOROUSLY**

DEFENDED THE TRADITIONAL FAMILY and denied that they support cohabiting, unwed couples, following a *Sunday Times* report claiming that the majority of the nation's 44 diocesan bishops no longer believe cohabiting couples are committing a sin. They said a telephone poll of bishops by reporters only selectively quoted their views. Among rejoinders was that from the Bishop of Chester, Peter Forster, who commented that: "If marriage is the ideal, then anything short of that must to one degree or another be regarded as sinful." He criticized the church for being "too apologetic" but appealed for a more nuanced debate in the media, which he said always wants a clearly pro-gay or anti-gay stance. "I want to stand up for the ideal in a way that is not in the least apologetic while not feeding a salacious desire to have scapegoats," Forster said. The Bishop of Hull, James Jones, said the church is committed to marriage not only for a theological but "profound sociological" reasons. "The evidence is quite clear," he said, "that a secure relationship, namely marriage, is the best relationship to nurture children."

Sources also included *The Guardian*, *The Daily Telegraph*, *The Church of England Newspaper*

Pro-Gay Bishop Rejected By English Parish, Priest

It is a few months before his installation as Bishop of Newcastle, but already Bishop Martin Wharton has a big problem: the largest church in his new diocese is refusing to accept his authority because of his support for homosexuals.

Jesmond parish church, an Evangelical congregation, has declared itself "out of communion" with Wharton, who is due to be installed as the Bishop of Newcastle in February. The parochial church council said: "We cannot have a bishop who affirms homosexual sex."

In a 22-page open letter, the council demanded that the Archbishop of York, Dr. David Hope, appoint another bishop to care for them pastorally. Its appeal to Hope comes under a canon which refers to his duty "to correct...the defects of other bishops."

Hope was away but said he would address the matter upon his return.

When appointed to Newcastle, Wharton said that "homosexuality within a loving permanent relationship is no sin." Wharton, who has been serving as area bishop for Kingston-upon-Thames in the Diocese of Southwark (south London), also attended last year's controversial service for gays and lesbians in Southwark Cathedral. Wharton himself is married with three children. If his appointment to Newcastle is confirmed, he will replace Bishop Alec Graham, an Anglo-Catholic.

A spokesman for Wharton claimed the bishop's views are in line with the 1991 House of Bishops' statement, *Issues in Human Sexuality*. That document reflects some tolerance toward committed homosexual relationships among laity, but rules them out for clergy, and says that homosexual sex falls short of the Christian ideal. The General Synod recently decided that the 1991 statement should be discussed churchwide, a move some saw as a concession to the pro-gay lobby. Reportedly, other parishes may now take a stand similar to Jesmond's. Also,

the steering committee of the (Evangelical) Reform group endorsed the Jesmond parish's action.

The Rev. David Holloway, vicar of Jesmond and a leading member of Reform, said: "I have a legal duty under church ordinals to drive away erroneous and strange doctrines. This is a mess and we have not caused it. How the problem is resolved is not ours.

"We have to be faithful to the Gospel. We are not fighting an individual. We just want the church to see that we can't carry on in this way," he said.

In its lengthy statement, the parish council said it will not accept Bishop Wharton "out of fidelity to Jesus Christ, the Bible, the historic teaching of the Christian Church, the doctrine of the Church of England and our own trust deed which requires us to be a church." It said church members are no longer willing to put up with compromise or ambiguity.

"The near unanimous witness of the Church down the centuries is that the Bible teaches no sexual intercourse outside heterosexual monogamous marriage," the statement said.

The council accused some church leaders in Britain and America of heterodoxy on the gay issue, which it said is causing a decline in morale and numbers. The parish is "at the very least" in impaired communion with the new bishop on doctrinal and moral grounds, the council said, and therefore must seek alternative episcopal oversight.

The church council has already invited an Evangelical bishop to conduct a confirmation service next March.

While knowing their stand will be opposed by some, Jesmond's priest and parish indicated that they are aligning themselves in this matter not only with many English laypeople but with the majority of the Anglican Communion, which has lately represented itself in such landmark

documents as the Kuala Lumpur sexuality statement and the Dallas Statement; also mentioned are compatible statements or resolutions from the Province of South-east Asia, the Episcopal Synod of America, and an expanding group of American Episcopal rectors (the "First Promise" Statement).

Sources included *The Times* (London)

Canadian Bishops Update Policy On Homosexuality

In a newly revised policy statement, bishops of the Anglican Church of Canada have reasserted historic sexuality teaching while saying they wish to continue "open and respectful dialogue" on committed same-sex relationships, which they "recognize" exist among some church members.

In their update of 1979 guidelines—drafted by a task force and adopted with near unanimity—the bishops say they will not approve of any relationship that appears to equate same-sex unions with marriage, and that they are "not ready" to authorize blessings for same-sex unions.

Unlike the '79 policy, the new statement does not warn of challenges to homosexual ordinands who do not pledge celibacy. But it notes that ordinands promise to provide a "wholesome example" to the people of God, which for single persons "includes a commitment to remain chaste."

When more serious deliberations on sexuality began in 1979, the bishops, while committing to further study and discussion of the matter, issued four pastoral guidelines for the admission of individuals to the church's ordained ministry. They agreed that 1) considerations about homosexuality should be pursued within the larger study of human sexuality; 2) all persons, regardless of sexual orientation, are equal before God but that "our acceptance of persons

with homosexual orientation is not an acceptance of homosexual activity"; 3) they do not accept the blessing of homosexual unions; and that they 4) would not question the ordination of a person "who has shared with the bishop his/her homosexual orientation if there has been a commitment to the bishop to abstain from sexual acts with persons of the same sex..."

The House of Bishops held a number of study sessions on human sexuality through the 1980s. In 1991 a new task force was constituted by the primate. The 1992 General Synod conducted an open forum on the topic. More materials, adding to those issued in 1985, were made available for study, and by 1994-95 some 170 groups and 2,500 people had used the study guide *Hearing Diverse Voices, Seeking Common Ground*.

Following a report and hearing at the 1995 General Synod, that body strongly affirmed "the presence and contributions of gay men and lesbians in the life of the church and con-



CANADIANS KEEP FOCUS ON "ESSENTIALS"

NOTED EVANGELICAL, THE REV. DR. J.I. PACKER (top left), AND BISHOP ANTHONY BURTON OF SASKATCHEWAN were among speakers at a May gathering of some 130 theologically conservative Canadian Anglicans at the University of Ottawa. Geared for those in or rising to leadership roles in the church, the meeting was held to advance efforts—begun at the first Anglican "Essentials" Conference three years ago—to preserve and promote orthodox teaching within the Anglican Church of Canada. In addition to continuing work toward that goal, the Ottawa meeting participants were challenged to seek renewal and growth in their own spiritual, interpersonal and intellectual lives. Dr. Packer, the society's vice-chairman, gave three thought-provoking lectures on the Bible and the Christian life. Bishop Burton called on Anglicans to devote more time to quiet meditation on the Scriptures. Other speakers included Ruth Patstone, a campus worker with Inter-Varsity Christian Fellowship. Frequent points of discussion included the extent to which believers should "engage" or "confront" secular society, and the need for orthodox Christians to reject feelings of shame or embarrassment about their faith. "We fallible Christians have many things to be ashamed of," said one participant, "but the gospel, the work God has done in our lives through Jesus Christ, is not one of them." (*Christian Week/PBSC Newsletter*)

demned bigotry, violence and hatred directed toward any due to their sexual orientation."

The bishops decided earlier this year to redraft the 1979 guidelines in light of "new pastoral awareness while at the same time retaining the original intent of the guideline."

The bishops' resulting statement (with some abridgement here), says that:

As Christians we believe that homosexual persons are created in the image and likeness of God and have a full and equal claim with all other persons upon the love, acceptance, concern and care of the church. As an expression of this love and care, the gospel of Jesus Christ compels Christians to oppose all forms of human injustice and to affirm that all persons are brothers and sisters for whom Christ died. It is on the basis of these theological insights, which remain pertinent irrespective of any considerations of the appropriateness or otherwise of homosexual acts, that the Anglican Church of Canada has affirmed that gay and lesbian persons are entitled to equal protection under the law with all other Canadian citizens...

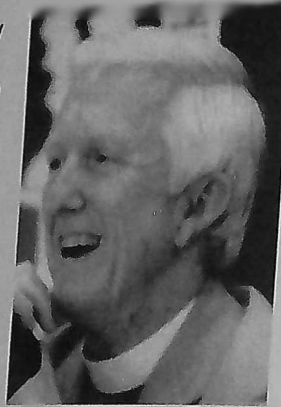
We are thankful to see a new sensitivity emerging towards gay and lesbian persons in the church... The church's attitude [toward them] has too often been one of standing at a distance, even of prejudice, ignorance and oppression. All of us need to acknowledge this, and to repent for any part we may have had in creating it...

The church affirms its traditional teaching that only the sexual union of male and female can find appropriate expression within the covenant of Holy Matrimony. However, we recognize that some homosexuals live in committed sexual relationships for mutual support, help and comfort. We wish to continue open and respectful dialogue with those who sincerely believe that sexuality expressed within a committed homosexual relationship is God's call to them...

We continue to believe that committed same-sex relationships should not be confused with Holy Matrimony. The house will not authorize any act that appears to promote this confusion. There is, and needs to be, ongoing discussion about how to respond appropriately to faithful and committed same-sex relationships. ... [These relationships] are to be preferred to relationships that are anonymous and transient. We disagree among ourselves (about whether such relationships can be expressions of God's will and purpose. While consensus may be unlikely in the near future, we believe that study and dialogue continue to be fruitful...

We are not ready to authorize the blessing of relationships between persons of the same sex. However, in interpreting the Gospel, we must always reflect on the context to which it is addressed. We are, therefore, committed to ongoing study of human sexuality... intimacy... and family life...

Among our clergy there are some who are gay or lesbian. Their ministries are often highly dedicated and greatly blessed. God has endowed them with many intellectual and spiritual gifts and we give thanks for their ministries. We reaffirm that sexual orientation in and of itself is not a barrier to ordination or the practice of ministry within the church. Within the wider parameters of suitability, it is the manner in which sexuality is expressed that must be considered... At ordination, candidates promise to live their lives and shape their relationships so as to provide a "wholesome example" to the people of God (BCP, 642).



Browning: Oregon-Bo

RETIRING EPISCOPAL PRIEST EDMOND BROWNING BELIEVES HE IS LEAVING THE CHURCH "HEALTHY, ALTHOUGH DEEPLY DIVIDED," the words of *Episcopal Life* have really tried my best to hold up the Christian message of inclusion and compassion," says Browning, adding that he sees

some signs that the church has responded accordingly. "At the same time, some of that has been divisive, and I've worked very hard also to keep the church together. I think there are signs of deep kinds of polarization happening." He confirmed that the last three years of his 12-year primacy—marked, he noted, by the embezzlement conviction of ECUSA's treasurer, the suicide of one bishop and the trial of another—were "terrible." The toll on him was so great that he revealed he almost died from pneumonia and a diabetic condition while in Japan last May. But this darkness gave way to the "affirmation," "blessing and...joy" of the General Convention last summer. He noted his pride that "we take our witness very seriously." And he asserted that ECUSA's real condition has not accurately been told. "The church is very healthy," he stated. "People are interested in their faith, interested in growing and nurturing it; interested in what's going on in the world." Browning and his wife are retiring to eastern Oregon, where they have purchased a home along the Hood River.

Exemplary behaviour for persons who are not married includes a commitment to remain chaste.

Our discussions over the past few years have taught us much. We do not have a common mind on all things. We see in part and we know in part. Where we disagree we need to continue to read the scriptures together and to engage in dialogue, that we might listen for what the Spirit is saying to the Church today.

***A CANADIAN ANGLICAN BISHOP WHO LAST YEAR EXPRESSED SUPPORT FOR HOMOSEXUAL RELATIONSHIPS** has authored a book challenging the belief that only faith in Jesus Christ can lead to spiritual salvation. In **Mansions of the Spirit: The Gospel in a Multi-Faith World**, Bishop Michael Ingham of New Westminster, British Columbia, suggests that faith in Christ would be better served if Christians searched for truth in other faiths as well as their own. "The inter-faith movement is expanding globally. This says to me that people of many faiths are recognizing that they must look beyond their own beliefs to other people's religions and life choices for illumination," he says. "The stakes are high. We can opt for world peace, with people of diverse religions working together for better understanding and acceptance, or we can succumb to suspicion, intolerance, and violence." (ACNS)



Griswold Seeks To Name, Convert, "Destroying Angels"

"I DON'T SEE MYSELF AS A REVOLUTIONARY, BUT I DO SEE MYSELF AS AN AGENT OF CHANGE," Presiding Bishop-elect Frank Griswold recently told staff at the Episcopal Church Center. In meetings there to prepare for the start of his primacy in January, Griswold told staff-

ers to expect a "season of transition" before the direction would be clear. Citing his experience in Chicago, he expressed a hope that he and his staff would "live in a way that is transparent and accessible" as part of their "ministry of service." With frequent flashes of humor, Griswold described his leadership style as one of "collaborative listening." As a "pastor of systems," he said that he delegates authority and trusts his staff, while demanding accountability. "I can live with ambiguity but I like decision-making," he said. Asserting that there are "destroying angels at work in our church," Griswold said that the task is to "name them and try to convert these angels of hostility and mistrust" with transparent openness. "If we are going to talk about reconciliation," he said, "then we must live that way." (*Episcopal News Service*)

If Doss does not step down, short-term ramifications could include a reduction of his salary, and financial withholding by some parishes. A presentment could follow.

Doss was a rector in the Diocese of California before being consecrated bishop in 1995.

David Virtue contributed to this report, for which sources also included *The Washington Times* and *Episcopal News Service*

Penn. Bishops Urged Not To Start "Ecclesiastical War"

By David W. Virtue

Thirteen Evangelical bishops of the Episcopal Church (ECUSA) have implored Pennsylvania's three revisionist bishops to rescind their recent decision to force episcopal visitations on the "seven sisters"—Pennsylvania parishes linked with the traditionalist Episcopal Synod of America (ESA).

At deadline, a diocesan spokeswoman said Pennsylvania's prelates—Allen Bartlett, Charles Bennison (coadjutor), and Franklin Turner (suffragan), had not responded to the plea, but had taken it under advisement.

In a letter sent at the end of October, the 13 prelates told their Pennsylvania colleagues that "these congregations are estranged from you and your ministry" because the three leaders support women's ordination and had departed "from clear Biblical and Catholic doctrine" by "upholding the ordination of known noncelibate homosexual persons and [encouraging] the blessing of same-sex unions."

Because of disagreement over fundamental issues, Bartlett had (until recently) allowed the Synod parishes an episcopal visitor, retired Quincy Bishop Donald Parsons. The arrangement worked well, but diocesan leaders began to reverse their position a few months ago, after Bennison became coadjutor. Bennison was elected in part, with the help of Synod rectors, who say he pledged to continue the episcopal visitor arrangement—a claim Bennison now denies. Rectors of the ESA parishes have said they will resist visitations by any of Pennsylvania's bishops.

The 13 Evangelical bishops—all of whom affirm women's ordination—say they opposed the canonical change passed by the recent General Convention to make women's ordination mandatory, because it violated the consciences of Episcopalians "who cannot yet accept such ordinations, and because of "our strong desire to avoid the very canonical crisis looming before us in Pennsylvania."

The convention granted an additional three years for all dioceses to come into compliance, and the 13 prelates urged that the same grace be granted to parishes in liberal dioceses.

On the matter of the ordination and blessing of partner homosexuals, the 13 bishops said: "We suspect you already know that we agree with these seven congregations regarding this matter, as do the overwhelming majority of archbishops and bishops throughout the Anglican Communion. The 50 bishops and archbishops from around the world who met together [recently] in Dallas issued a statement condemning those whose (sexual) practices are outside the boundaries of historic Bib-

DOSS Continued from Page 11

for reconciliation.

Presiding Bishop Edmond Browning—who, following appeals by both "sides," tried unsuccessfully to alleviate conflict in the diocese—noted that there were "allegations of possible misuse of alcohol and questionable financial management on Bishop Doss' part." The diocese's treasurer has called for an audit of diocesan finances and the bishop's discretionary fund, and both the treasurer and chief financial officer have resigned their offices after asking Doss to leave.

In addition, Doss reportedly has been criticized for not addressing racism in the diocese, and for behavior that is erratic, "arrogant, condescending, dismissive of others, impatient and impulsive." Other problems cited by the Wellness Committee report, according to *The Living Church*, include no sense of mission, the abuse of power, lack of connection between the diocese and parishes, and decreasing financial support.

Diocesan malaise worsened when it was learned that a seminary professor, the Rev. Charles Rush, had said in a deposition that Doss induced him to write a negative letter about a diocesan priest and critic of Doss', the Rev. Alan French, to a congregation that was considering calling French as rector. The matter is the focus of a defamation lawsuit filed by French, one report indicated.

"The bishop has no credibility left," one rector was quoted as saying by *TLC*. "He's alienated almost everyone in the diocese."



RETIRING, BUT PROBABLY NOT TIRING

AS EXPECTED, BISHOP WILLIAM WANTLAND, a member of the traditionalist Episcopal Synod of America (ESA), has announced his resignation as Bishop of Eau Claire, Wisconsin, citing a new Episcopal Church (ECUSA) policy mandating women's

ordination in all dioceses as one of the reasons for his decision. Months before the General Convention's vote on the matter, Wantland, 63, who could stay in office until age 72, said he would resign if ECUSA forced the issue. "I would rather resign as bishop than put the Diocese of Eau Claire in an awkward position of having to resist the canons of the church," Wantland was quoted as saying by *St. Paul Pioneer Press*. Wantland has led Eau Claire for 17 years. The current timetable calls for the election of a new bishop next fall and Wantland's exit in early 1999. But ESA sources indicated that Wantland, rather than fading from the scene, will likely become more active on behalf of the Synod, which is pursuing the goal of a separate province for traditionalists within the Anglican Communion.

faith....and leading others astray."

The Evangelical bishops said that forcing episcopal visitations would "precipitate a crisis that will evoke resistance and defiance to your authority, presentments, lawsuits over church property, and, above all, the departure of more members from this church. It will further impair your communion with orthodox bishops and their jurisdictions in the U.S. and around the world. The clear lesson of history is that it is far easier to start a war than it is to end one, once it has begun. This ecclesiastical war need not begin."

LATE-BREAKING NEWS BRIEFS:

WALKER FACES FINANCIAL QUESTIONS

LONG ISLAND EPISCOPAL BISHOP ORRIS WALKER JR. WAS AGAIN ON THE HOT SEAT at his early November diocesan convention, when the diocesan standing committee distributed a report describing thousands of dollars in unexplained expenses and possibly misappropriated funds, reports Doug LeBlanc of *United Voice*. Among other things, the report, compiled by a New York City accounting firm, found bookkeeping weaknesses, and flagged various sizeable transactions that it warned IRS could assert were the unreported income of Bishop Walker. Walker, who also took flak when the behavior of one of his priests led to a late 1996 exposé in *Penthouse*, promised a detailed response within 30 days.

BE LEADER FOR ALL, PB-ELECT URGED

SAYING THAT TRUST IN THE NATIONAL CHURCH HAS BEEN SERIOUSLY ERODED, the Episcopal Diocese of Florida has called for several actions by Episcopal Church

The bishops urged their Pennsylvania colleagues, out of pastoral consideration, to continue alternative episcopal oversight for the ESA parishes, at least until General Convention 2000.

Signators to the letter included Bishop Fitzsimons Allison (retired-South Carolina); David Ball (Albany); Maurice Benitez (retired-Texas); Anselmo Carral (assistant, retired-Texas); Gordon Charlton (suffragan, retired-Texas); Alex Dickson (retired-W. Tennessee.); Robert William Duncan (Pittsburgh); Robert J. Hargrove (W. Louisiana); Edward Haynsworth (assistant, retired-South Carolina); Terence Kelshaw (Rio Grande); James Stanton (Dallas); John Howe (Central Florida); and Stephen Jecko (Florida).

New York AG's Probe Of ECUSA Trust Funds Continues

The New York State Attorney General's Office is continuing its investigation of possible mishandling of the Episcopal Church's over 1,000 trust funds, after questions about them were raised in the wake of the 1996 embezzlement conviction of ECUSA's former treasurer, Ellen Cooke.

ECUSA Treasurer Stephen Duggan confirms that the church has turned over information to Assistant Attorney General James Robert Pigott, Jr. in New York's Charities Bureau, reports an upcoming story in *United Voice*.

No audited or unaudited reports on the trust funds—now collectively worth about \$240 million—were issued by Cooke during the years 1989-92. After suspicions arose about Cooke, a 1995 Coopers and Lybrand review found that \$2.2 million had been embezzled from several operating accounts and only one trust fund. Subsequently, however, a small "Trust Group" of concerned bishops, clergy and laity found evidence that over 550 of the trusts had been reclassified, indicating that the income from those trusts may have been disbursed for purposes or to persons unintended by the donor. An agreement by Duggan—which he denies making—to allow the Trust Group ac-

leaders and bishops to evidence their desire to be leaders for all Episcopalians. Among the requests is for Presiding Bishop-elect Frank Griswold to publicly remove his name from the 1994 *Koinonia* statement supporting the ordination of those in committed homosexual relationships. The appeal was contained in a resolution by Florida's diocesan council. The latter also indicated that the diocese will not accept the 65 percent increase in asking from the national church for 1998, but will keep its pledge at the same level, that being 10.6 percent of annual income.

MAINE ELECTS FEMALE BISHOP

THE DIOCESE OF MAINE HAS ELECTED THE EPISCOPAL CHURCH'S EIGHTH WOMAN BISHOP, and its fifth female diocesan. If confirmed, the Rev. Canon Chilton Knudsen, 51, canon for pastoral care in the Diocese of Chicago, will replace Bishop Edward Chalfant, who resigned after admitting an affair with a woman in his diocese.

*THE FIRST THREE WOMEN DEACONS IN THE LUSITANIAN CHURCH IN PORTUGAL, a part of the Anglican Communion, have been ordained. (*Episcopal News Service*)

cess to further materials which could clarify matters, including an attorney's review of over 500 trust documents, was apparently rescinded by the presiding bishop, said Jim Crosby, a Mobile, Alabama attorney representing the group.

More recently, a probe by the Arthur Andersen accounting firm commissioned by national church officials found little evidence of any misdirected or misappropriated funds from the trusts, writes *UV's* reporter, Robert Stowe England. Only one fund reflected a serious problem—inadequate disbursements from a trust designed to benefit homes for the aged, a shortfall the church plans to rectify. Duggan believes the overall results show that the trust funds are sound and free of any significant error.

The Trust Group has challenged the sufficiency of the study, however, noting that the trust funds did not undergo a full audit, but another review called an "agreed-upon procedure," and only 336 trusts were tested. The procedure also was not accompanied by a formal opinion from auditors indicating that the results are reflective of the overall financial condition of the trusts, England reports.

Duggan characterized the tailored procedure as "forensic" and involving "work well beyond what we would have done" in a standard audit.

Bishop Don Wimberly of Lexington, Kentucky, the former chairman of the national church's Administration and Finance Committee, said he thought the "agreed-upon procedure" performed on a sampling of the trusts "provided the information we needed to come to the conclusion

that the trust funds were okay. But I don't think it satisfied everyone. For some people, it did not answer all their questions."

Theological, Temporal Issues Keep Chasm Between ACC And—ACC

In the weeks since controversy in the Anglican Catholic Church (ACC) created two Continuing Churches out of one, the smaller of the two bodies—maintaining that *it* is the ACC—has endeavored to elucidate the theological issues it says caused the split, while attending to the details of separation.

The Trinitarian reports that, on October 18, Bishop A. David Seeland of California "invaded" ACC's seminary, Holyrood, in Liberty, New York, on behalf of prelates linked to the minority group. In addition to Seeland, these include United Kingdom Bishop Leslie Hamlett, newly-elected metropolitan of the body; Bishops Thomas Kleppinger and James McNeley of the U.S., and Alexander Price of New Zealand.

ACC's main body, which includes nine bishops, is now led by Archbishop M. Dean Stephens of New Orleans, successor to the late Archbishop William O. Lewis.

Seeland, earlier removed as president of Holyrood's Board of Governors, allegedly was aided during his October seminary visit by four other persons.

After several items—including consecrated hosts—were found removed from the seminary chapel and other parts



WASHINGTON AAC CHAPTER FORMED



AMERICAN ANGLICAN COUNCIL (AAC) CHIEF MISSION OFFICER, ROGER BOLTZ, speaks to some 200 persons who came out on a rainy Saturday morning to help launch an AAC chapter in the liberal Episcopal Diocese of Washington. The meeting was held on All Saints Day at St.

Francis, Potomac, Maryland. St. Francis' rector, Fr. William Shand, said AAC, formed only last year, had shown itself to be "a remarkable and effective coalition" offering "a rare opportunity to affirm the faith which has been handed on to us." Boltz, visiting from Dallas, said AAC's founders felt led to start an organization focused not on regaining control of the Episcopal Church (ECUSA) by political means, but on gathering together those of one accord about the Gospel, and better enabling them to fulfill the church's primary mission of making disciples for Jesus Christ. God, they believe, will do the rest. God "empowers us when we're engaged [in that mission], not for political infighting," he said. "We are going to reform the church by fulfilling the mission of the church." Among other speakers was Mary Haines, the wife of Washington's bishop, who is involved in several orthodox efforts. Meeting organizer Robert Stowe England called the AAC chapter "a fresh breeze of hope for Anglican orthodoxy in this relentlessly revisionist diocese." He said an early goal is to hold seminars led by orthodox theologians. AAC spokeswoman, Diane Stanton, told *TCC* that AAC's affiliates include 14 chapters representing every region of the U.S., with six more in formation; 22 ministries; 42 bishops; and 50 parishes, with over 300 on the mailing list. The AAC has a general mailing list of some 10,000.



of the facility, ACC leaders initiated legal action seeking to keep Seeland and others from the separated group off seminary property. A spokesman said temporary restraining orders issued in the case bar anyone on either "side" from taking anything from Holyhood's premises or otherwise changing the *status quo* as of October 17, the day before Seeland's "invasion." A decision is awaited on ACC's request for injunctions following a second hearing November 10. The case's outcome may serve to clarify which of the two bodies is the lawful ACC. The larger church presently controls all seminary funds.

Queried by *TCC*, Archbishop Hamlett declined comment on the Holyhood matter until the judge's decision is rendered.

"Anglican Catholic" v. "Anglican Protestant"

Hamlett says the break in communion between the two ACC factions occurred because of a "failure at the highest level" to uphold ACC's constitution and canons.

He noted that the Continuing Church confessional document, *The Affirmation of St. Louis*, states that its endorsers were doing "nothing new," forming "no new body, but [continuing] as Anglicans and Episcopalians." However, he said, the document affirms the seven ecumenical councils of the undivided Church, going beyond establishment Anglican acceptance of the first four councils. The teachings of these councils are also deemed "binding and unalterable" in ACC's governing documents. Hamlett thus argues that those at St. Louis intended to leave behind the "doctrinal comprehensiveness" which he says marked "Anglican Protestantism" and adopt instead an "Anglican Catholic" identity.

His main case in point concerns certain Marian doctrines which he says were set forth by the seven councils, and "belong to the Faith of the undivided...Church." They include, he asserts, the teaching that Mary is "ever-virgin," (Constantinople, Capitula 2), "without sin," (Nicea II, Decree); and that her "glorification (Constantinople II) or Dormition..." means that she was assumed into heaven "as a whole human being...the first human being to be fully redeemed body and soul—one step ahead of us," in Hamlett's words.

But he says conflict erupted when a book authored by an ACC priest, Fr. Mark Haverland, termed these doctrines "pious opinions," and some ACC bishops endorsed his view. The doctrines should be "the...publicly expressed faith of the church," he said.

Hamlett told *TCC* he tried "up to the last moment" to avert a split over the matter, and denied that there was a misunderstanding about it. He said one ACC bishop, Brother John-Charles, had acknowledged the theological division during a meeting at Holyhood.

But some confusion does appear to exist. Correcting earlier misimpressions, Hamlett said his group's beliefs about Mary accord with those held by Orthodoxy, not Rome; thus they are considered doctrine and not dogma "necessary to salvation." (The fact that Hamlett includes them in the "binding" teachings of the councils may cloud

the matter, however.)

Canon Kenneth Gunn-Walberg of ACC's Diocese of the Resurrection pointed out that, according to the **Handbook of the Catholic Faith**, the term "pious opinion" is synonymous in ecclesiastical circles with "godly doctrine." He also asserted that the work of the seven councils contains only five words about Mary herself.

In line with Anglican tradition, ACC leaders have said that, as the Immaculate Conception and Assumption or Dormition of Mary cannot be proven from scripture, such beliefs cannot be required of church members.

Many ACC members do hold these beliefs, however. For his part, Fr. Haverland said: "I believe and liturgically celebrate all of the Marian teachings. I proclaim the perpetual virginity of our Lady at least daily at mass. But these are not *necessary doctrines*. To say otherwise is to reject the Ordinal and to make nonsense of our ordination promises and vows." (At his ordination, a priest affirms that "the Holy Scriptures contain all doctrine required as necessary for eternal salvation..." and promises "to teach nothing, as necessary to eternal salvation, but that which [he] shall be persuaded may be concluded and proved by Scripture.")

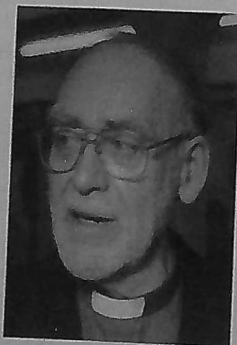
Different reasons for the break were detailed by Bishop Seeland, however, when parishioners of Christ Church, San Mateo, California, met November 16 to decide the congregation's affiliation after the split.

Asked to comment, Archbishop Stephens and ACC's Provincial Chancellor, Canon John Hollister—also in attendance at the request of some parishioners—first chronicled events since Archbishop Lewis' stroke in March. These include Lewis' ultimate inhibition of the five bishops, chiefly for attempting to usurp his authority, after they declared Lewis incapacitated and Kleppinger acting metropolitan.

Bishop Seeland's comments about the Hamlett group's position, according to one witness, included claims that the nine majority bishops want to promote remarriages among the clergy, the ordination of practicing homosexuals, same-sex "marriages," abortion, and a general abandonment of Catholic morality. These responses, and others to questions about liturgical issues and Hamlett's denunciation of "Traditional Episcopalians," seemed to leave most parishioners unconvinced, the witness said. Seeland's claims were firmly refuted by Stephens and Hollister. The parish voted 42-22 to remain with ACC's main body.

Equally unconvinced, a well-placed member of the majority church elsewhere in the U.S. told *TCC* that, while he believes Hamlett and Price acted out of genuine theological concern, "the question really isn't Marianism... The *real* agenda for the three American bishops is power." When they failed in their earlier attempt to "grab" it, "they played the Marian card to enlist Hamlett and Price to their side. This does not bode well for unity" among the five bishops, he said.

A source in California, which is included within ACC's Diocese of the Pacific and Southwest (Seeland), said that, at this writing, the majority of congregants are remaining with the larger ACC, while sources elsewhere cited a reverse situation in Kleppinger's and McNelay's dioceses (Resurrection, and Holy Trinity and Great Plains, respectively). As of October, officials of the main body projected that about 18 percent of ACC's total international membership would go with the other group.



Bishop Hamlett

EX-GAY LEADER LEAVES ECUSA FOR CEC

SAYING HE BELIEVES THE EPISCOPAL CHURCH (ECUSA) HAS "MOVED BEYOND THE MARGINS OF HISTORIC CHRISTIANITY," and of reasonable "hope for reform," Alan Medinger, the director of the Baltimore-based homosexual healing ministry, Regeneration, has left ECUSA. After "long, agonizing deliberation and much prayer," Medinger



and his wife, Willa (both pictured), departed their church home of many decades for the Charismatic Episcopal Church (CEC), an orthodox Anglican body founded in 1992. Though many found Regeneration through Episcopal Church connections, ECUSA has never supported or promoted Regeneration or any ministry aimed at helping homosexuals who want to change, the prevailing notion being that such change is impossible, possibly harmful, and unnecessary. Medinger, however, is one of many who has been healed of homosexuality, and his ex-gay ministry is among several in the country. He recently penned an article on how ECUSA "lost the battle over homosexuality." But he wrote a message to Episcopalians who had supported Regeneration's ministry, expressing his hope that "our unity in Jesus Christ will transcend our future different denominational affiliations. A number of Episcopalians remain on our board and staff, and our many years of association with Episcopal churches in Baltimore and Northern Virginia has been an important part of our formation in ministry." One observer felt Medinger's shift in church allegiance was understandable: "Now," he said, Medinger "can minister within a church that upholds instead of denigrates his life, experience, and ministry." On September 21, the Medingers started attending a CEC parish in Towson, Maryland.

RC Bishops Create Stir With Message To Parents Of Gays

American Roman Catholic bishops have offered an "outstretched hand" of support to parents of gay children, urging them to accept their offspring because homosexual orientation, not homosexual activity, "is experienced as a given" and therefore "cannot be considered sinful."

The October 1 letter endorsed by the board of the U.S. Catholic Conference of Bishops appears to be part of an effort by the Roman Church to better distinguish homosexual inclination from homosexual behavior, but some believe it will be seen as a concession to the latter as well.

Titled *Always Our Children: A Pastoral Message to Parents of Homosexual Children and Suggestions for Pastoral Ministers*, the letter does not endorse a gay lifestyle. It calls on homosexuals to live a "chaste life," meaning that "sexual intercourse must occur only within marriage between a man and a woman." Response to the letter has

been largely positive.

But conservative groups believe its central message confuses church teaching and fails to warn parents that homosexuality may arise from abuse or youthful experimentation. *Crisis*, a national magazine, circulated an open letter to bishops and to Rome, saying the bishops' message is "so seriously flawed it threatens to mislead the faithful" about church teaching on homosexuality.

***THE FIRST MASS FOR GAY AND LESBIAN ROMAN CATHOLICS IN RICHMOND, VIRGINIA**, was held at that city's Sacred Heart Cathedral recently. More than 200 homosexuals were present as Bishop Walter F. Sullivan celebrated the Mass titled "A Liturgy in Celebration of Gay and Lesbian Catholics." Sullivan told the congregation: "You know, you belong here. It's about time somebody says that to you...This is your spiritual home." The congregation gave him a standing ovation at the end of the service. Plans are to make the homosexual Mass an annual event. A similar service was held last March in the Roman cathedral in Rochester, New York.

Sources: *Associated Press*, *The Washington Times*, *The Washington Post*, *Christian News*

Ecumenical Patriarch Confronted By U.S. Church's Growing Pains

Report/Analysis By Terry Mattingly
Scripps Howard News Service

Throughout his recent 16-city U.S. tour, Ecumenical Patriarch Bartholomew of Constantinople has faced a good news, bad news situation.

The good news is that Orthodox Christianity is growing in America. Then again, the bad news is that Orthodox Christianity is growing in America. This creates tensions. As the old world's symbolic leader, Bartholomew has offered many glowing words of praise, and some sharp criticisms, of the new world's feisty flock.

"Orthodox Christians, who live in a country where full religious freedom reigns and where adherents of various religions live side by side,...constantly see various ways of living and are in danger of being beguiled by certain of them, without examining if their way of life is consonant with the Orthodox Faith," he said at Holy Cross Seminary. "Already, many of the old and new Orthodox...are stressing different, existing deviations from correct Orthodox lives."

Many Americans use "worldly criteria" to judge church leaders, said Bartholomew, who is considered the "first among equals" among Orthodox patriarchs. Other converts are, due to ignorance, hanging on to Roman Catholic and Protestant teachings or arbitrarily altering liturgies. This can be observed in the way some Americans sing their chants or in the style of icons they venerate. Some fail to grasp Orthodox architecture or yearn to sit down too much during worship.

Bartholomew couldn't have chosen a more symbolic place to deliver this sobering sermon on October 30. The Brookline, Massachusetts, seminary has been at the heart of a bitter dispute in the Greek Archdiocese of America.

Last winter, a Palestinian seminarian punched a Greek priest after refusing repeated sexual advances during a dormitory party. The faculty disciplinary committee investigated and urged expulsion for the Greek. Instead, Archbishop

Continued on next page, right column

ANGLICAN WORLD BRIEFS:

***MELBOURNE HAS BECOME THE SECOND DIOCESE IN THE ANGLICAN CHURCH OF AUSTRALIA (ACA) TO CALL FOR LEGISLATION TO PERMIT WOMEN BISHOPS.** The Diocese of Adelaide was the first, earlier this year. At Melbourne's October diocesan synod, the vote was almost unanimous, though the Archbishop of Melbourne, Keith Rayner, sounded a note of caution about the timing. Five Australian dioceses do not yet admit women as priests, an innovation the church decided to allow in 1992. Plans call for a debate on women bishops at ACA's General Synod in February. - *Anglican Communion News Service/Church Times*

***A TENTH OF THE CHURCH OF ENGLAND'S CLERGY ARE WOMEN,** according to a survey reported by the National Association of Diocesan Advisers in Women's Ministry. Charting changes since the church ordained its first women priests in 1994, the survey found that, by the end of July 1996, there were 1,957 women in licensed ministry in the C of E's 43 dioceses. Nearly 400 women are in charge of parishes. Almost half of them are paid a full stipend. Most clergywomen are middle-aged, with relatively few below 40 or over 60 years old. More than 200 of these women are in "sector" ministries, working as chaplains in hospitals, prisons, universities, colleges and in industry. The majority are married, 306 of them to clergymen. - *Anglican Communion News Service*

***THE EVANGELISM DEPARTMENT OF THE ANGLICAN COMMUNION'S OFFICE IN LONDON IS CLOSING.** Created in 1988 following the establishment of the Decade of Evangelism, the department is to be closed by the end of 1997; the Rev. Cyril Okorocho, evangelism officer at the London office, and his secretary will lose their jobs, and the responsibility for evangelism will be shifted to the various provinces of the Communion. Okorocho, a priest from Nigeria, was one of the organizers of the widely acclaimed evangelism conference at Kanuga in 1995, and participated in February's Anglican Encounter in the South in Malaysia, which issued the Kuala Lumpur statement. - *The Living Church/The Church of England Newspaper*

***A STRONG DOSE OF ORTHODOXY IS NEEDED IF THE ANGLICAN CHURCH IN NORTH AMERICA IS TO SURVIVE,** says noted Oxford theologian Prof. John Webster. Speaking at Toronto's Wycliffe College, where he taught a summer course on the Apostles' Creed, the 42-year old Lady Margaret Professor of Divinity at Oxford said gospel-centered Christians fear that today's Anglican Church has capitulated to modern culture and is losing its historical theological bearings. "There's a fear that the basic shape of Christian doctrine that you find in the creeds no longer wins the mind of the church," he said. He predicted that North American Anglicanism will continue to "shrink" if it fails to define itself clearly. While visiting Wycliffe—where he taught systematic theology before going to Oxford—Webster was keynote speaker at a June SEAD (Scholarly Engagement with Anglican Doctrine) Conference at the school. Formed by some U.S. Episcopallians in 1989, the orthodox theological group is considering a Canadian branch of SEAD. - *Anglican Journal*

***A SUDANESE ANGLICAN PRIEST HAS BEEN ELECTED TO ONE OF AFRICA'S MOST INFLUENTIAL**

Patriarch Continued from previous page

Spyridon, head of the Greek Archdiocese, deposed the school president and fired three faculty members on the disciplinary panel. Many screamed "cover-up" and Greek-American newspapers have carried reports about a powerful clique of homosexual priests and monks close to the hierarchy.

"This storm isn't about American rebels rejecting the authority of their bishops," said Dean Poppo of McLean, Virginia, a leader in a network of angry laity. "This is about corruption and immorality and incompetence."

Greek politics also have affected attempts to build unity among America's dozen other Orthodox jurisdictions, each with its own foreign ties.

In 1994, an unprecedented conference of American bishops called for the birth of a true American Orthodox church. But Bartholomew crushed the effort. On October 25, a ranking prelate linked to that effort publicly told Bartholomew that it's time for Orthodoxy to stop being a "tribal," "ghetto" faith in this mission field.

"While we profess our conviction that the Orthodox Church is catholic and apostolic, we live in a way which gives priority to cultural and ethnic loyalties," said Metropolitan Theodosius of the Orthodox Church in America, which has its roots in Russian Orthodoxy. "While we know very well that we are united in the Orthodox Faith...we present ourselves as divided and even competitive communities. Thus, what we profess and affirm as our faith is contradicted by how we live and act as a church."

In reply, Bartholomew said these words placed a "heavy burden" on him.

There are other signs of division. Reports continue that Bartholomew will carve the Greek Archdiocese here into several districts, each with a bishop directly beholden to him. The divided U.S. flock would lose clout and stay under Istanbul's control. Meanwhile, the future of the unified Or-

CHURCH POSTS. The new general secretary of the All Africa Conference of Churches is Canon Clement Janda, director of the Mindolo Ecumenical Foundation in Zambia. There, one of his main tasks has been teaching human rights, about which he finds many in the world are uninformed. The Foundation, Africa's biggest Christian lay centre, specializes in leadership training. - *Ecumenical News International*

***BRAZIL'S ANGLICAN PRIMATE,** Glauco Soares de Lima, has challenged the recent claim of a Roman Catholic leader that the World Council of Churches (WCC) funded Latin American subversive movements between the 1960s and 1980s, causing the Gospel serious harm. Responding to Cardinal Ratzinger, the Roman Catholic Prefect of the Sacred Congregation for the Doctrine of the Faith, Soares de Lima, who is also president of the National Council of Christian Churches of Brazil, asserted that the WCC is always opposed to dictatorships and takes the peoples' side. He denied that the WCC financed guerrillas, and claimed the organization gave humanitarian, not ideological, support. The cardinal, the archbishop said, is confusing support given to grassroots movements in the struggle against dictatorships and oligarchies, with support given to guerrilla forces. He said the WCC "effectively" gave moral support to the struggle against Latin American dictatorships of the time, but not financial support. - *Anglican Consultative Council*



THE REV. THEO MFAZWE tells delegates to the Anglican Catholic Church's October Provincial Synod in Norfolk, Virginia, about their Continuing Anglican brethren in the Missionary Diocese of Southern Africa, which was formally received into the ACC at the Norfolk meeting. Mfazwe, one of three delegates from the South African branch who came to the synod, told *TCC* that ACC adherents in his region number around

15,000. The jurisdiction, which includes South Africa and Lesotho, is due to elect its own bishop soon.

thodox Christian Mission Center is unclear and conflicts continue about Spyridon's role in the Standing Conference of Canonical Orthodox Bishops in America.

At some point, the mother church must stop dominating its child, said Harry Coin, a Boston-area layman who runs an Internet site—www.voithia.org—about the controversies. "Voithia" is Greek for "help."

"No one wants to make some big change in our tradition, like having female priests. And this isn't about doctrine. No one is debating who Christ is," he said. "But we do need bishops and archbishops who understand that an American church is growing and can accept that...We also need trustworthy men who will be solid moral examples for all the people who are coming into our churches."

Terry Mattingly teaches at Milligan College in Tennessee. He writes this weekly column for the Scripps Howard News Service.

ANGLICAN USA BRIEFS:

***THE REV. DR. RICHARD BOWYER** is the new academic dean of Saint Joseph of Arimathea Anglican Theological College in Berkeley, California, operated by the Anglican Province of Christ the King (APCK). Fr. Bowyer holds B.A. and M.A. degrees in modern languages from Jesus College, Oxford University. He received his Doctorate in Theology at the University of Exeter in 1981, and subsequently served as a priest in the Church of England before joining APCK in 1995. Dr. Bowyer comes to the seminary after having served on the staff of the Episcopal Heritage Church in Washington, D.C. - *APCK Electronic Newsletter*

***THE DEAN OF SEABURY-WESTERN THEOLOGICAL SEMINARY HAS BEEN ELECTED BISHOP CO-ADJUTOR OF NEW YORK.** The Very Rev. Mark S. Sisk, 55, will become the 15th bishop of the diocese when he succeeds the Rt. Rev. Richard Grein. President and Dean of Seabury-Western since 1984, Sisk also teaches pastoral administration at the Evanston, Illinois, seminary. Sisk graduated from the University of Maryland and General Theological Seminary, and received an honorary doctorate from General in 1984. He served parishes in the Diocese of New York during the 1970s. He is a member of the Third Order of the Society of St. Francis and the

Society of Biblical Literature. Married with three children, he serves on the Council of Seminary Deans, and on the boards of the Cornerstone Project and of *The Anglican Theological Review*. - *The Living Church*

***DRAWING MORE THAN 500 PEOPLE TO CONSIDER "THE TRUTH ABOUT JESUS,"** an Anglican Institute conference in Birmingham, Alabama, last spring offered a direct challenge to the Jesus Seminar, a longstanding, controversial consultation of scholars which has questioned the authenticity or accuracy of most of the biblically recorded sayings of Jesus. In contrast to the Jesus Seminar's efforts to trim away what it considers culturally-derived additions to the real person of Jesus, the goal of the Anglican Institute gathering "was to build a case for the truly historic Jesus, the Jesus of both history and faith, of both man and God," noted one participant. The Very Rev. N.T. Wright, dean of England's Lichfield Cathedral, said the quest for the historical Jesus was both necessary and non-negotiable. "We who believe so intensely in the Incarnation of Jesus," Wright said, "must deal with the flesh of his earthly existence, an existence in ancient Palestine at the beginning of the first century." Conference participants also included former Archbishop of Canterbury Robert Runcie; Alistair McGrath, principal of Wycliffe Hall, Oxford; the Rev. Fleming Rutledge of Salisbury, Connecticut; and Bishop Edward Salmon of South Carolina, Institute chairman. Incidentally, the Jesus Seminar may next undertake a revision of the New Testament itself, possibly to include other ancient Christian texts, and a critique of the church's ancient creeds. Seminar founder Robert Funk has announced that a younger set of scholars will be assuming leadership of the group, and that he sees the future focus as nothing less than a new "Reformation of Christianity." - *Episcopal News Service/Anglican Digest/Birmingham News/The New York Times*

OF GENERAL INTEREST:

***A 60-YEAR-OLD AMERICAN CONVICTED OF DEFRAUDING CHARITABLE ORGANIZATIONS AND RELIGIOUS BODIES** in a scheme involving over \$300 million has been sentenced to 12 years in jail. Many Christian organizations and Christian businessmen fell victim to the scheme's promoter, John G. Bennett, Jr., whose Foundation for New Era Philanthropy promised huge returns on short-term investments. The operation, believed to be the biggest charity fraud in U.S. history, began in 1989 and collapsed in 1995. In all, New Era took \$354 million from 500 nonprofit organizations, including more than 190 Evangelical Christian ministries. Bennett accepted blame for his deeds but contended that he was delusional at the time and intended no fraud. The judge gave Bennett about half the jail time federal guidelines advise because he provided years of charity work before founding New Era, made what restitution he could after the charity collapsed, and cooperated with authorities. - *Ecumenical News International/Religion News Service/The Washington Post*

PRESIDENT CLINTON'S SECOND VETO OF THE PARTIAL-BIRTH ABORTION BAN ACT has not resolved the issue, and will spark an intensified effort to

Continued on Page 25

LETTERS Continued from Page 3

Continuing Anglican Catholic Church, by whatever name we choose to call ourselves.

Dr. Guelzo also states (that) "...Anglicans in practical terms have proved ambivalent about ecumenicity." I would call [his] attention to the Church of South India and the Church of North India. Both these churches were established, after decades of negotiation with various Protestant bodies, on the principles of the Chicago-Lambeth Quadrilateral. They united Anglicans with Protestants and continued within a modified Anglican framework.

The Reformed Episcopal Church of Spain (no connection with the American RE Church) was an indigenous Spanish Protestant group which the Church of Ireland took under its wing: ...Irish bishops consecrated [that church's] first bishop, Bishop Molina. The second bishop, Ramon taibo Seines, who had been a Presbyterian minister, was consecrated...by ECUSA bishops, joined by several Old Catholic European bishops. The Lusitanian Church (the Anglican Church in Portugal) has a similar history. [Its] first bishop, Bishop Pereira, was a physician and a Protestant minister. He came into the Lusitanian Church and was consecrated bishop by ECUSA and Old Catholic bishops. Both the Spanish and Portuguese churches are slowly becoming more Anglican.

And how about COCU? Or the latest attempt by ECUSA to [establish full communion] with ELCA?

The Rev. Fr. Virgil Miller
P.O. Box 393
Vieques, Puerto Rico 00765

ECUSA, ESA, ST. LOUIS

...The [September/October] issue...contains such a wealth of information on the General Convention and the (Episcopal) Synod, and every other pertinent subject. This issue is absolutely "loaded." You have outdone yourself!

Mary Bowen
Silver Spring, Maryland

It is discouraging to realize that, 20 years after the St. Louis meeting (which sparked most of the Continuing Church), the hierarchy of the Episcopal Church is still "slouching toward Gomorrah." Where are our leaders? Why are the conservative bishops still trying to cling to an apostate group still calling itself a church?

Edris Hemphill
Raleigh, North Carolina

The [Sept/Oct] issue of the *CHALLENGE* was great. Your coverage was excellent and the reporting clear, concise and very readable.

Lynn Brundage
Palm Bay, Florida



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The Afterword

Tell That To Humpty Dumpty

Here's an object lesson in ECUSAthink.

As noted elsewhere in this issue, the lead of a recent story in ECUSA's monthly newspaper informed readers—apparently with a straight face—that outgoing Presiding Bishop Edmond Browning believes ECUSA is “healthy, although deeply divided.”

Is this hilarious, but sad, report supposed to engender a collective thumbs up, we wondered?

As one fellow parishioner quipped, one who is drawn and quartered is “healthy, although deeply divided.”

Signs And Wonders

This marks the fifth consecutive issue of *TCC* in which we have chronicled what has shaped up to be the strongest and most widespread backlash to revisionism in the Episcopal Church that we have ever seen.

Galvanized chiefly by ECUSA's sexual de-moralization, a remarkable shift—a movement to actively uphold, proclaim and defend orthodox doctrine—has taken place on the national and international level in the space of about nine months.

Does this then herald the birth of a new era in the Anglican world, one in which church leaders will seek to ensure greater

orthodox integrity throughout the Anglican Communion?

It is too soon to tell for sure. But the signs this month are extraordinarily good: an unusually bright star in the sky, and rumors of the birth of a Savior.

We here at *TCC* wish all of our readers a blessed and joyous Christmas.

Did You Get The Sept./Oct. CHALLENGE?

For reasons we have been unable to determine, a higher-than-usual number of copies of the above-cited issue never reached their destinations. Though we had severe computer problems here at the *TCC* office following ECUSA's General Convention this summer (of course!), every indication is that our subscriber database was unaffected by this. We have checked into potential problems at the printers, where the labels are applied, and so far have found none. We think it was likely the mail service, but have no clue as to what could have caused this never-before-experienced snafu.

If you are one of the subscribers who did not receive the September/October issue (coverage of General Convention, ESA meeting, and 20th anniversary of the St. Louis Congress), please do not hesitate to let us know by letter, phone, fax or e-mail (see page 2 for information), and we will send you a replacement copy by first class mail, as we already have done for a number of other readers.

One other notation, while we're at it: the delays caused by the summer's computer problems have had something of a domino effect throughout this fall and early winter, which means each edition during that time has been sent out a week or more later than usual. This, we hope, will explain why some recent issues, including this one, have been slower in getting to you. We regret the delays and hope to be back on a more normal schedule early next year, which will begin with the January/February issue.

BRIEFS Continued from Page 23

override the veto, according to Helen Alvare, pro-life spokeswoman for U.S. Roman Catholic bishops. She said the president “ignored [the] overwhelming consensus of legislators, religious leaders, medical professionals and the American people: the violent killing of children in the very process of being born disgraces our nation.” The House vote approving the revised bill, which would ban late term abortion except to save the mother's life, garnered more than the two-thirds majority necessary to override a veto (296-132), while Senate support for the bill (64-36) in May was three votes short. - *Our Sunday Visitor*

***VICE PRESIDENTAL GORE'S CONTENTION THAT MORE BABIES MEAN MORE GLOBAL WARMING** has riled pro-lifers, who fear that Gore's calls to slash population growth as a corrective would lead to more abortions in Third World countries. “What he would do is push violence against babies to advance a theory to cure greenhouse gas problems. You don't use violence to get a cleaner atmosphere,” said a Rep. Christopher H. Smith, New Jersey Republican. Smith charged that the White House was being “elitist” in its effort to curb birth rates by targeting mostly poor, nonwhite populations in Africa, Asia and South America. Gore has long advocated a “Global Marshall Plan” that promotes birth control and

family planning. His recent comments were made at a White House summit of 100 TV weathermen, some of whom, however, indicated their belief that causes of changing weather patterns and of the claimed global warming are not yet clear. - *The Washington Times*

***DEPARTING FROM ITS USUAL POLICY OF FUNDING SEX EDUCATION AND FAMILY PLANNING PROGRAMS**, the federal government is sending out \$50 million in controversial grants to enable states to teach abstinence until marriage. Pennsylvania Republican Rick Santorum, a key backer of the abstinence program—authorized in the 1996 welfare law—said it is the most effective form of preventing pregnancy and promotes values such as self-respect and self-worth. Groups such as the Sexuality Information and Education Council of the United States (SIECUS) and Planned Parenthood Federation of America have criticized the law as unrealistic and abstinence-only programs as unproven. - *The Washington Times*

***BISHOPS OF THE STATE LUTHERAN CHURCH OF DENMARK** have unanimously approved homosexual marriages, which evidently are to be conducted according to traditional marriage rites: the bishops said the church would not allow separate marriage ceremonies for same-sex couples. - *Associated Press*

Continued on Back Cover

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Wed HC 5p; Thurs MP 8:45a, HC 9a;
The Rev. Oscar Natwick; 217/222-3241

IOWA

Des Moines
St. Aidan's Pro-Cathedral
(*Anglican Church in America*)
4911 Meredith; Sun 9:10a Matins, 9:30a HC &
Church School; Tues, Thurs EP & HC 5:45p;
Sat MP & HC 8:15a; The Ven. Garrett Clanton;
The Most Rev. Louis Falk; The Rt. Rev.
Wellborn Hudson; 515/255-8121

MICHIGAN

Detroit
Mariners' Church
(*Autonomous*)
170 E. Jefferson Avenue; Sun HC 8:30 & 11a,
SS and Nursery at 11a; Thurs HC 12:10p; (All
svcs 1928 BCP); The Rev. Richard Ingalls;
313/259-2206

MINNESOTA

St. Louis Park (Minneapolis)
Anglican Church of St. Dunstan
(*Anglican Church in America*)
4241 Brookside Avenue; Sun HC 8:30a (MP 1st
Sun); HC & SS 10a; (Nursery care 10a); Tues
7p Bible Study; All services 1928 BCP; The
Rev. William Sisterman; 612/920-9122

NEW JERSEY

Matawan
Sts. Stephen and Paul
(*Anglican Church in America*)
199 Jackson St.; Sun SS 9:00a, HC 10:00a,
Tues Bible Study 7p, 183 Main St.; The
Rev. Fr. I. Nicholas Plant; 908/583-7279,
583-5033.

OREGON

Bend
St. Paul's Anglican Church
(*Anglican Church in America*)
900-D SE Wilson Ave.; Sun 8 Low Mass, 10a
Choral Eucharist, Church School; Wed 10a
HC/Healing; 1928 BCP/American Missal; The
Rev. Stanley G. Macgirvin; 541/385-1774

PENNSYLVANIA

Philadelphia
Church of St. James the Less
(*Episcopal Church*)
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/ESA*)
Lancaster and Montrose Avenues; Sun 8a
Low Mass, 10a High Mass, Nursery 9:45a,
Sunday School 10:45a, Adult Forum 11:45a;
Weekday Holy Eucharist: Mon (at Haverford
State Hosp) 10a, Mon-Fri 12:05p, Wed 7a,
Thurs (with healing) 6p, Sat 9a; Daily
Offices: Morning Prayer, Mon-Fri 9a, Sat
8:30a; Evening Prayer, Mon-Fri 5p; Organ
Recital and Choral Evensong 4p on 1st Sundays
of Feb, Mar, May, Nov; The Rev. David
Moyer, rector; 610/525-7070; fax 525-7514.

SOUTH CAROLINA

Florence
Anglican Church of Our Saviour
(*Anglican Catholic Church*)
Stouden Mire Chapel, 100 block E. Palmetto St.,
Sun 9a, HC 2nd & 4th, MP 1st, EP 3rd; the Rev.
James K. Short, priest-in-charge; contact Louise
Sallenger; 803/669-6615

Greenville
Holy Trinity Anglican Church
(*Anglican Church in America*)
717 Buncombe St.; Sun 11a HC; 1928 BCP; The
Rev. Jack Cole; 864/232-2882

Spartanburg
St. Francis Church
(*Anglican Church in America*)
601 Webber Rd; Sun Low Mass 8a, Education
9a, Solemn High Mass 10a, Evensong &
Benediction 6p; Wed Mass 7p; Friday Mass
Noon; The Rev. Canon Kenneth Duley, rector;
The Rt. Rev. Charles Boynton; 864/579-3079,
fax 579-2970; StFrancis@AOL.COM

VIRGINIA

Arlington
Church of St. Matthias
(*Anglican Church in America*)
3850 Wilson Blvd. (Wilson Blvd. Christian
Church); Sun HC 9a; The Rev. Siegfried Runge;
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, EP third Sundays; the Rev. Elijah
White; 540/338-4357



FOUNDATIONS

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