

BRIEFS Continued from Page 29

similar agencies in several U.S. cities. - *Anglican Communion News Service*

**\*INVESTIGATIONS INTO TWO SUCCESSIVE ATTACKS AGAINST THE GREEK ORTHODOX CHURCH IN TURKEY** have been fruitless so far, a church official said recently. A bomb thrown into the property of Ecumenical Patriarch Bartholomew I, spiritual leader of the world's 250 million Orthodox Christians, seriously injured an Orthodox deacon and damaged a portion of the Cathedral of St. George in Istanbul, Turkey, in early December. The patriarch was not injured in the blast. In the latest violence, assailants killed the 73-year-old caretaker of Therapon Chapel, looted the church in downtown Istanbul and set it on fire. "The police have told us they are doing all they can, and we have to take that at face value," a patriarchate spokesman said. The patriarch was the target of several bombings in 1994 and 1996, including a hand grenade attack which damaged the cathedral. Widespread protests about the violence included that of former Episcopal Presiding Bishop Edmond Browning, who called on the Turkish government to "root out and prosecute the perpetrators of such despicable acts." - *Episcopal News Service/Associated Press*

**\*CANADA'S LARGEST PROTESTANT CHURCH HAS BEEN JARRED BY ITS NEW LEADER'S DENIALS OF THE DIVINITY AND BODILY RESURRECTION OF CHRIST.** The United Church of Canada's newly-elected moderator, the Rev. Bill Phipps, says that he does not believe Jesus was God, was bodily resurrected or is the only way to God. Though the controversy threatened to widen divisions between liberal and conservative factions in the church, Phipps received support from the UCC's general council, which said his comments fell "within the spectrum of the United Church." - *Christian News*

**\*JOHN WIMBER, FOUNDER AND INTERNATIONAL DIRECTOR OF THE (CHARISMATIC) ASSOCIATION OF VINEYARD CHURCHES, HAS DIED** after suffering a massive brain hemorrhage. He was 63. Wimber was an international conference speaker as well as a best-selling author and writer of worship songs. He became the spiritual leader of some 450 Vineyard congregations in the U.S. and 250 abroad. - *Christian News*

**\*THE NATIONAL BAPTIST CONVENTION USA, AMERICA'S LARGEST BLACK CHURCH, IS FACING SERIOUS FINANCIAL WOES** following revelations about the lavish lifestyle and ambitious business deals of its president, the Rev. Henry J. Lyons, last summer. Though Lyons averted being ousted at the time, authorities are investigating allegations that Lyons misused church funds and bought expensive cars, clothes and jewelry as gifts for several women. He is also accused of diverting money intended for the restoration of southern churches damaged by arson to other convention expenses and accepting \$350,000 in secret payments from Nigeria's military rulers. Lyons has vowed to complete the two years left on his term. - *The Washington Post*

**\*HOMOSEXUAL COUPLES CAN NOW ADOPT CHILDREN JOINTLY IN THE STATE OF NEW JERSEY,** following an agreement reached between gay activists and child welfare officials. The decision, which stemmed from a lawsuit filed by gay groups, was deemed an important victory in the quest by homosexuals for the same legal rights as those of married men and women. A spokeswoman for the Washington-based Family Research Council called the ruling "a loss for children," adding that the state was, in effect, "saying for the first time that a gay environment is a good one to grow up in." - *Our Sunday Visitor*

**\*A DIVORCED FATHER WHO BECAME A FUNDAMENTALIST CHRISTIAN CANNOT SHARE HIS NEWFOUND BELIEFS WITH HIS THREE CHILDREN** if it causes them emotional distress and alienates them from their Orthodox Jewish mother, the Massachusetts Supreme Judicial Court has ruled. The religious differences led to the couple's divorce. The 6-0 decision was denounced by the father's lawyer, who claimed it infringed on freedom of religion and essentially favored the mothers's religion over the father's. - *The Washington Post/Christian News*

**\*AN ALABAMA CIRCUIT COURT JUDGE MAY KEEP THE TEN COMMANDMENTS ON THE WALL BEHIND HIS BENCH,** as a result of an Alabama Supreme Court ruling. The American Civil Liberties Union of Alabama and the Alabama Freethought Association had been attempting for more than a year to compel removal of the wooden tablets citing the Commandments from the Etowah County courtroom of Judge Roy Moore. - *Presbyterians Week*

## THE Christian Challenge.

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# THE Christian Challenge



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*“Be it unto me according to thy word.”*

# Christian Challenge

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- To work for the unity of the Church under Christ, based on sound doctrine and discipline, as exemplified by the Chicago-Lambeth Quadrilateral of 1886-88
- To resist false teaching within the Church
- To restore the Church to her primary mission of proclaiming the Gospel

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COVER: The Annunciation—an original etching by John E. Overall, Sacrist at the Church of the Ascension & St. Agnes, Washington, DC. He came to Ascension in 1970 for a commission of 19 stained glass windows in the chapel of St. Francis. He has designed and executed a number of sets of High Mass vestments, as well as banners, carpets and other paraments in a number of churches. He is an accomplished calligrapher, with work in many private collections as well as the Reagan Memorial Library and the Vatican Museum. He is a gifted painter in oils and hopes to begin writing Icons.

# Backtalk

## ACC AND MARIAN DOCTRINES

Regarding Archbishop Hamlett's letter in the January-February *CHALLENGE*:

Those in the Anglican Catholic Church find Romish tendencies in Archbishop Hamlett's position on the Immaculate Conception and bodily Assumption of the Virgin Mary...He says he is not Romanizing because he does not necessarily (although he may) accept the peculiar Roman gloss on those teachings. He says he inclines toward the Orthodox interpretation; but the Orthodox do not hold that acceptance of those beliefs is necessary for salvation, *i.e.* "binding." So Archbishop Hamlett is juridically Romish, even if he is doctrinally Orthodox.

It is also true that the phrase "pious opinion," or, sometimes, "pious belief," does not mean willy-nilly optional. "Pious" in this context means salutary, reverent, and conducive to sound worship. "Opinion" or "belief" means that it is accepted, but is not provable (in this case, generally, not provable out of Scripture). Not all opinions are pious; not all piety is opinion. Archbishop Hamlett overplays his hand when he, in effect, accuses the regular ACC of impiety.

Anglicans may (not must) believe that the *Theotokos* was conceived without sin, that she retained her virginity perpetually, and that she was bodily assumed into heaven. Anglican clerics *may* teach these things to be true; they may *not* teach them to be necessary for salvation.

There are also impious opinions. Anglicans must not believe that Mary was an avatar of Shiva, that she regained her virginity daily when she bathed, that she is our "co-redemptrix," or that it is proper to ascribe worship (*latria*) to her.

Archbishop Hamlett claims the majority ACC does not know the difference between doctrine and dogma, but it seems to me he is pretty confused about the two himself.

Dennis Mahoney  
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## CHRISTIAN PERSECUTION

Fr. Keith Roderick's article on Christian persecution in the December *CHALLENGE* is timely, and contains a plethora of vital facts. He provides, however, only passing information on the persecution of Orthodox Christians in this century. Certain tragic facts in this regard likewise need to be known by all Christians.

Fr. Roderick notes that more Christians have been martyred in this century than in any other previous century. But it is far more likely that more Christians have been martyred in the 20th century than in ALL OTHER CENTURIES COMBINED!

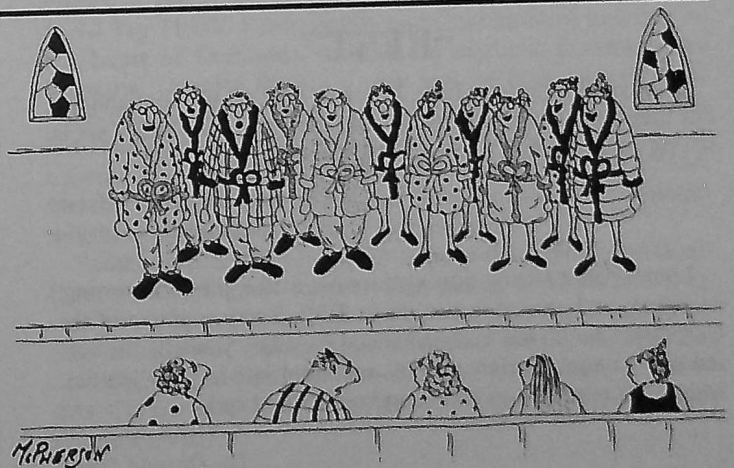
Millions of those martyrs offered their lives for Christ in Russia alone. The official current Russian government statistics indicate that, between 1917 and 1980, 200,000 bishops, priests, deacons, monks, and nuns were executed by the So-

viet regime. Just think of it—200,000! That's the population of many a small American city! Clergy and monastics were crucified on the doors of their churches, shot, strangled, and thrown into water to be transformed into ice statues. Half a million [clergy and religious] were imprisoned or sent to death camps in the Gulag. A huge proportion of these, indeed, most of them, also died as martyrs for Christ. We're talking about something like 700,000 Eastern Orthodox clergy and monastics, as well as clergy of other [churches]. That does not take into account the *millions of laypeople*, most of whom were Orthodox, but also including Roman Catholics, Baptists and others, who died as martyrs for Christ in the USSR.

How many Americans know about the Ustaschi (the Croat Nazi puppet state) massacre of something like 700,000 Serb men and boys, simply because they were Orthodox Christians! Not one Serb family escaped losing a loved one or a friend in this brutal massacre. While I hardly condone the civil strife we've seen in the Balkans, knowledge of this fact goes a long way to explain the resentment felt by many a Serb in the current conflicts. And this is not even to discuss the thousands of other Central and Eastern European martyrs, Orthodox, Roman Catholic and Protestant.

Fr. Roderick mentions the martyrdom of the Armenians and Assyrians in Turkey earlier in this century, but is silent on the fact that, during the same period, many thousands of Greek Orthodox also were either martyred or exiled from Turkey. Nor does he mention the fact that the Patriarchate of Constantinople, "first among equals" in the hierarchy of the Orthodox Church, has suffered several terrorist attacks within recent months.

With regard to the Holy Land, he is mistaken to suggest that the Christian Palestinians are caught between the Muslim Palestinians and the Zionist Jews, and for that reason are emigrating in droves. Apparently there are in fact some new and rather isolated developments due to Islamic militancy, but since the founding of the State of Israel in 1948, Christian Palestinians have suffered right along with their Muslim friends and neighbors, and have worked together to form a non-sectarian Palestinian state. Indeed, Yassir Arafat's wife is a Christian, as is Hannan Ashrawi, the outspoken and articulate Palestinian leader. Mrs. Ashrawi, in fact, is an Anglican! Any Palestinian expatriate (and I have met many of them in the U.S., Honduras and Chile) will tell you that the



"I THINK IT'S TIME WE ALL PITCHED IN AND BOUGHT THE CHOIR SOME CLASSIER-LOOKING ROBES."

reason they left their homeland was persecution by the Israelis, not the Muslims.

The Israelis, by the way, have a sectarian state with an official state religion. It is a simple fact which can easily be documented that the Zionist state does not accord its non-Jewish citizens the full civil rights which Jews in this country prize and would indeed fight for vigorously if they seemed to be in jeopardy! I suggest Fr. Roderick might well have added that the recent anti-missionary legislation in the Israeli Knesset, which was very nearly passed into law, included a provision forbidding the possession of any Christian literature, including the New Testament.

With regard to Islamic militancy, which I abhor, I nevertheless think it only fair to point out that 1) the United States' unbalanced support of Israel exacerbates that militancy, and indeed, is arguably a major source of it, and 2) the features of American and Western European life which most shock and disgust the Islamic militants are precisely those which disgust conservative and traditionalist Christians! Faithful Moslems, unlike most Christians, clearly see that Secularism is not merely the absence of religion, but rather, Secularism is itself a materialistic faith, *i.e.*, a religion.

But lest it sound like I disagree with Fr. Roderick's major points, I do not, and I'm glad he is doing the work he has undertaken. I would only ask him to be more inclusive, and to review some of the facts I have above outlined.

*Fr. Andrew  
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## THIRD WORLD VOICES

I was deeply touched by the beautiful poem (in the Jan./Feb. issue) by the young pastor from Africa who was martyred for his beliefs.

The salvation of the Church may lie with those from struggling Third World countries who seem to see and understand the "way" so much more clearly than those from so-called civilized, developed countries. We should do all we can to ensure that their voices are heard.

*Stephanie Haynes  
Alpine, Texas*

## "BEST"

You're still the very best. I hate to read all the foolishness, one must keep informed—and the tone you finally set is strong and hopeful, even amidst the disarray. Brava!

*The Rev. William Ralston  
Savannah, Georgia*

I can't resist telling you again what a fine job of reporting, editing, and arranging you do in TCC. Every segment of the Christian Church has been enhanced for many years by the various news items, stories, essays, and editorials in your journal. TCC continue to thrive and serve the Lord.

*Dr. Donald Hook  
Milton, Delaware*

—Ed.

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# News Of The Weird

**IT WAS A LITURGICAL EXPERIMENT GONE HORRIBLY WRONG.** The place: England's Southwark Cathedral. The time: Christmas Eve Midnight Mass (of all times). Someone thought it would be cute to have Santa Claus—known in England as Father Christmas—make a surprise appearance to mark the departure of Bishop Roy Williamson at the end of the month. "As the service reached its climax," reported *The Times*, "a door opened in the belfry, a rope dropped to the floor and Father Christmas, a.k.a. a professional climber, began abseiling earthwards, with a bag of presents tied to his belt.

"About halfway down, however, his white beard became entwined in the harness, to which he was attached, and he became stuck, hanging in mid-air like the Archangel Gabriel. Realising his predicament, Father Christmas cut his sack free, and it dropped into the outstretched arms of a priest 40 feet below. He attempted to climb back up, but to no avail and then struggled, equally unsuccessfully, to free his beard from the rope. 'As he was clearly stuck, the service carried on,' said one [congregant]. 'He was still hanging there as the bishop went on his final procession.'

"Once the service was finished, hands appeared at the top of the rope and, after a 20-minute struggle, hauled Father Christmas back into the rafters. Hardly inspirational, but at least the service did not encounter the traditional disruption at midnight Mass: drunks in the pews singing carols off-key."

**ARTISTIC LICENTIOUSNESS:** Another dubious dramatic outburst confronted patrons of the Royal Shakespeare Company at the Barbican in January. There, the son of a traditional bishop, who is, of course, an atheist, presented his updated version of the medieval mystery plays, wherein Jesus is presented as "a homeless beggar," St. Peter "a foul-mouthed mugger," Mary Magdalene a prostitute and St. Matthew "a commodities broker who lives in Kensington," reported *The Times*. The plays are shot through with sex, violence and swearing, says the 32-year-old author, Edward Kemp, son of the Bishop of Chichester, Eric Kemp. They reflect the younger Kemp's admitted fascination with faith along with his own lack of it.

Apparently because the holy figures are devilish enough, the Devil was "deleted" from the mysteries, as were all anti-Jewish elements surrounding the crucifixion of Jesus. That shifted the focus to "conflicts between believers and unbelievers," the story said. Portraying Jesus as someone who appears to "[live] on the money he can get from people" sends the message that "we are all responsible for each other," Kemp says, and that the next person who comes up to you—"whether that person is an usher, beggar or waiter" may be "divine."

Bishop Kemp refused to comment on the plays.



**THE EPISCOPAL CHURCH WELCOMES YOU, PART II:** One man's decade of work at the Episcopal Church Center in New York seems to have had an unusual effect on him. In announcing on an Ecunet meeting last year that he was leaving "815," he revealed that the year before he had been ordained within the "gnostic and pagan religious tradition."

"As a Priest in the Ordo Arcanorum Gradalis, I have an active ministry with a growing group of people. We worship out of my home," he wrote. "I see my ministry as being primarily to the gay and lesbian community, the activists and the agnostics of the world. We celebrate a Eucharist. Our clergy sometimes wear collars. We look like the thing you remember without being attached to the thing that left a bad taste in your mouth..."

"It's time for this ex-Episcopalian, gay witch-priest to leave," he concluded. "The Blessing of my Ancestral Gods and Yours be upon you, and the Goddess and the Grail keep you in Light and Love."

Yeah, okay, sure. But are you really certain there wasn't a place for you in today's ECUSA? Case in point: St. Augustine's Episcopal Church, Lexington, Kentucky, which has run some interesting ads, one of which features something that looks like Stonehenge. Under it, the parish informs readers that it welcomes

"Reformed Druids, Born-again Celts, Pentecostal Pagans, Recovering Christians, Christians seeking comfort from the storms of church bureaucracies and politics, lapsed Christians, committed Christians whose commitment is beginning to wane, Spiritual Desperados, folks looking for solace, seekers, rebels, rakes, the luckless, the abandoned, the forsaken, the vague and the clueless. Dress comfortably..."

"**'JESUS IS HERE TONIGHT! HALLELUJAH!'** proclaimed the evangelist from the podium. 'Hall-ay-luu-jah!' roared the crowd in front of him, and thousands of hands were

raised in a single wave across the stadium," reported *Ecumenical News International*. "The eyes of most of the crowd were closed, but some people were crying. Yet others were shaking with the intensity of the prayer gathering."

Was it, perchance, one of those "Toronto Blessing" gatherings in the U.K., or a Promise Keepers meeting in the U.S.? Try 11,000 Pentecostals and Charismatics meeting in the heart of Orthodox territory, a stadium northwest of Moscow. Despite Russia's new law curbing the entry of "non-traditional" religions, U.S. evangelist Morris Cerullo led four huge evening gatherings in Moscow last fall, attracting Pentecostals from all over the former Soviet Union. Cerullo's words were translated into Russian and transmitted through "mega-volume" loudspeakers.

Pentecostal leaders hope for a "non-doctrinal" public alliance with other Protestant Christians, to show the Russian government "that there is a powerful evangelical movement in Russia." They have an uphill battle, legally and culturally. In an understatement, *ENI* said that, to Orthodox Christians, "the behavior of Pentecostal Christians seems exotic."

# Signposts

## He Will Beautify The Meek

I don't remember my maternal grandfather all that well. He died when I was in middle school, at a time when there was much turmoil in my young life, so his death seemed to be absorbed into the larger picture of the events that swirled around me. I remember him as a quiet and intelligent man—a gentleman—who tended to be stern only when my brother and I misbehaved at the dinner table. We would be sent out to our grandparents house in Chicago during the summers. Every year he took us to a performance of Oscar Wilde's *The Canterville Ghost*, and to a Cubs game at Wrigley Field. I don't remember much more. I have two legacies from him—a religious medal of St. Martin de Porres, and a piece of paper.

The piece of paper was found in a book given to me by my maternal grandmother at her husband's death. It is the 1938 edition of *Bartlett's Familiar Quotations*, a book I treasured in my adolescence. In my grandfather's handwriting is a quote, whose author remains anonymous to this day, which reads "Meekness is not a weakness, but a virtue, and a virtue is strength."

In our roust-about world, meekness equals weakness. We praise the aggressive in our midst—the squeaky wheel gets the grease. From bombastic politicians to transvestite basketball players, few of the meek get our attention. Especially in the United States, where sports are valued more highly than the arts, and where most people could name several famous athletes and their vital statistics, but couldn't name their congressman or their bishop. The self-assertive, hubristic antics of these so-called "superstars" infect the young, especially young boys, who look to these men as examples of manhood. Of course, there are notable exceptions, but they are few and far between.

Every once in a while, someone comes along whose meekness and gentleness cause the world to sit up and take notice. The late Mother Teresa is great example of someone whose meekness was praised. But even that made her suspect in the eyes of some fashionable journalists, who imagined a manipulative tigress beneath that blue and white sari.

Although the meek may not fare well in the hierarchy of the world, their place in heaven is secure. The Psalmist writes "For the Lord taketh pleasure in his people: he will beautify the meek with salvation" (149:4). In *Psalm 37:1* we are told that the "meek shall inherit the earth; and shall delight in the abundance of peace." The prophet Zephaniah commanded the people to seek meekness: "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment;

seek righteousness, seek meekness" (*Zep. 2:3*).

Our Lord offers his meekness as a balm of comfort. In St. Matthew's Gospel we read "Take my yoke upon you, and ye shall find rest for your souls." St. Paul mentions meekness as a fruit of the Holy Spirit (*Gal. 5:22*), and following Christ's example extols it as a virtue: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love" (*Ephesians 4:1,2*).

This is all well and good, but how does one expect to get ahead in this world by being meek? It's wonderful to follow these spiritual principles, but this is the '90s. There's a job to worry about, a career, a family to support. Meekness is for wimps.

Well, that's where we are wrong. Being meek does not mean you can't express your opinions. It does not mean you can't disagree with others. It does not mean blind devotion to a person or cause. The meek man or woman does not check their intellect or free will at the door. Their dignity and rights are not exchanged for virtue. They can succeed in business, be good mothers and fathers, and loving husbands and wives. It is their virtue, informed by their faith, that gives them the strength to do well in everything they set out to do.

Our Lord was God Incarnate, Creator and Ruler of the world. He suffered under Pontius Pilate, wore a crown of thorns, and died a humiliating death. He ruled with meekness while on earth. He is the savior of the world.

That other legacy of my grandfather's was a medal of St. Martin de Porres. How fitting it would come down to me accompanied by an aphorism

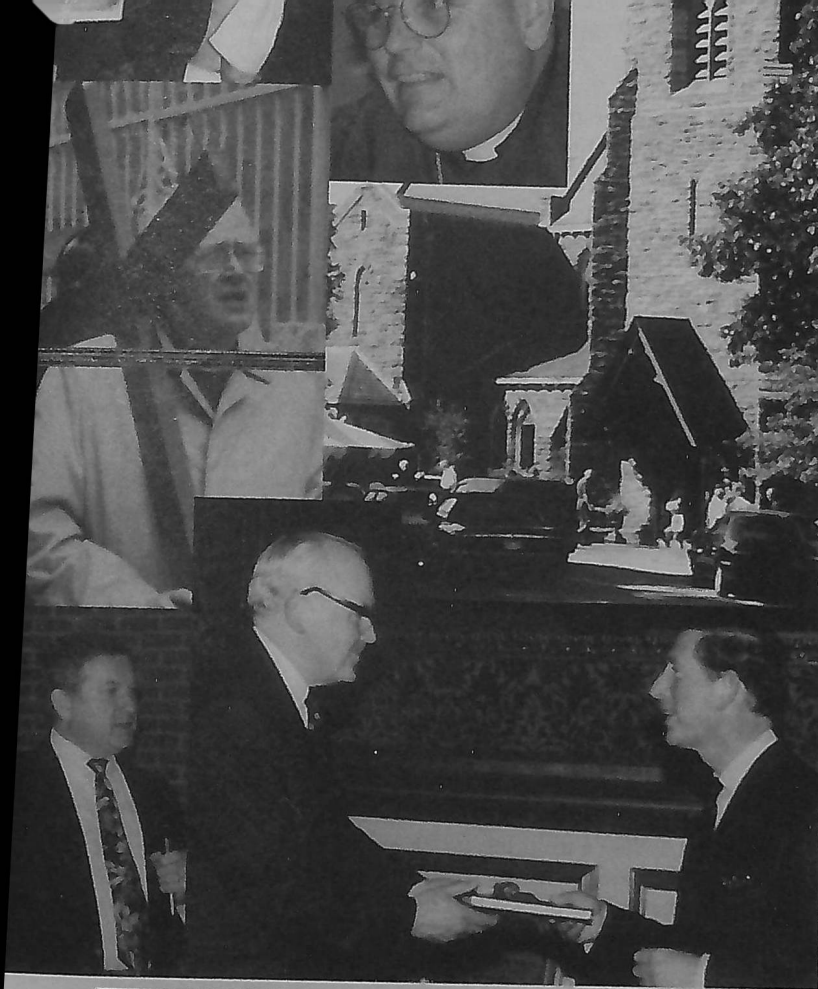
on meekness. St. Martin was so meek and humble that he was forced to become a Dominican friar—he wanted to live only as a lay brother in the order, taking care of the most menial tasks. He ran from any show or accolade. Yet his reputation for holiness was spreading throughout South America, and the faithful from every walk of life came to see him.

An archbishop from Mexico became ill to the point of death while visiting Brother Martin's town of Lima. Hearing of the Dominican's miraculous powers, the bishop sent for him, and asked to be healed. Yet this pious man became so embarrassed over this request, he had to be commanded by the bishop to lay hands on him. Touching the bishop's side, he was cured at once. St. Martin's reaction: he blushed.

St. Martin de Porres, pray that we too may blush when doing good, and being meek, so that God alone will have the glory. Like you, let us so live as to call attention not to ourselves, but to gentle Jesus, meek and mild.

William Brailsford





# Shifting Ground

## THE CHRISTIAN CHALLENGE

### 1997 YEAR-IN-REVIEW

THE ANGLICAN COMMUNION'S THEOLOGICAL PLATES continued to quake and shift in 1997 as they have for 20-some years—with the U.S. Episcopal Church (ECUSA) at the epicenter.

But last year the liberal theo-geologic force ran up against new and unexpected counter-pressure in the Southern Hemisphere which may hinder or even reverse its movement.

Time—and this summer's Lambeth Conference of the world's Anglican bishops—will tell. But the emergence of a formidable bloc of opposition to ECUSA's wayward sexuality doctrine among mostly Two-Thirds World bishops was *the* pivotal development of 1997, one that could lead to unprecedented moves at Lambeth to set parameters on provincial autonomy.

What the voices of the Southern Hemisphere—as well as that of Archbishop of Canterbury—at last made clear is that conservative Episcopalians/Anglicans are in step with most of worldwide Anglicanism on the homosexuality issue, and ECUSA and its dominant direction are *not*—a fact which led for the first time to serious questions about ECUSA's continued inclusion within the Anglican Communion.

That, and the harshly liberal outcome of ECUSA's 1997 General Convention in Philadelphia, furthered a marked shift among a good number of Episcopalians, who finally decided that defending historic Anglicanism would require them to do what the liberals had often done to advance their own revisionist goals: put conscience over canons. Last year saw orthodox Episcopalians begin to put loyalty to the faith of Christ over legalisms of a manmade

By David W. Virtue and The Editor

*This article was held over from our January/February issue so we could complete therein our two-part feature on Christian persecution.*

PHOTOS: *Top tier, from left:* the General Convention booth of the gay group, Integrity; new ECUSA Presiding Bishop Frank Griswold; English "Flying" Bishop Edwin Barnes during a U.S. visit; retired Anglican Church in America Bishop Mark Holliday with Fr. Dan Thornhill during Holliday's return visit to a Texas parish he helped found; *second tier:* the Archbishop of Canterbury in Jerusalem; new Anglican Catholic Church Archbishop M. Dean Stephens; Church of the Good Shepherd, Rosemont (PA), site of a momentous Episcopal Synod of America meeting; the National Cathedral memorial service for Princess Diana; *lower tier:* American Anglican Council spokesman Roger Boltz speaks to a new Washington AAC chapter; English Prayer Book Society Chairman Anthony Kilmister presents a gift to Prince Charles, host of the Society's jubilee celebration.



institution increasingly used to destroy that faith. Accompanying the change was movement toward closer relationships and cooperation between conservative groups in and outside of establishment Anglicanism.

This was the witness, particularly, of the new, rapidly-growing American Anglican Council (AAC), which brought together as dioceses under one "umbrella" a variety of conservative and orthodox laypeople, clergy, bishops, parishes, groups and ministries, with an emphasis on evangelism and missions.

Further, AAC and the veteran Episcopal Synod of America (ESA) became "partners" against "the secularized establishment that misgoverns the national church." While the question of women's ordination, which ESA opposes and some in AAC support, remains a problematic division between the two, the AAC-ESA alliance stood united against ECUSA's sexual "demoralization" and the *mandate* for women priests at Philadelphia.

They won neither battle, but their joint agreement to resist anti-scriptural actions in ECUSA remained; ESA also reached out to Continuing Churches and other "separated" Anglican groups, such as the burgeoning Charismatic Episcopal Church (CEC). One outgrowth of this was a three-way concelebration at the end of 1997 involving Episcopal, Continuing and CEC bishops.

But the most far-reaching—and, for church leaders, jarring—aspect of orthodox Episcopalians' new posture was ESA's decision to seek a separate Anglican province within the Anglican Communion "dedicated to the truth of Jesus Christ."

The goal of a separate province was likewise reaffirmed last year by the Church of England's leading traditionalist group, Forward in Faith. FIF—reflecting yet more clearly the trans-jurisdictional impact of the current realignment—also continued an active communion relationship with a Continuing body, the Traditional Anglican Communion (TAC); its links with traditionalists in the Nordic Lutheran Churches; and dialogue with the (Polish) National Catholic Church in the U.S. and Canada.

Traditionalists face considerable resistance among Anglican leaders to the separate province proposal(s), though. And the liberals began preparing last year for a direct confrontation at Lambeth on the gay issue, which conference planners apparently hoped to submerge in small group discussions among the bishops, and then refer to a new study commission. Indeed, what now seems to have ensured a verbal slugfest on homosexuality and provincial autonomy at Lambeth is not statements by Two-Thirds World bishops, but Newark Bishop John Spong's attack on the orthodox view in a late 1997 letter to all Anglican primates. He seemed undeterred, moreover, by the Archbishop of Canterbury's response, lamenting Spong's "intemperate and hectoring tone" and reminding that many Anglican bishops believe differently.

The battle for the faith, as always, has a price, however, as seen in further departures last year of Anglicans/Episcopalians to "extramural" Anglican bodies and elsewhere, chiefly the Orthodox or Roman Catholic Churches. The CEC, a neo-Anglican body formed by Pentecostals and Evangelicals in 1992, has been a popular choice. The Continuing Church, too, remained a key option, despite a major change in one of its main bodies last year, and just before the year's end saw the transfer of some 5,000 Australian Anglicans to TAC.

Thus, in 1997, the historic realignment of Anglicans continued in formal and *de-facto* ways, and the battle for the faith was more broadly engaged throughout the Anglican Communion, with an eye toward a possibly decisive outcome at this summer's Lambeth Conference.

Doubtless contributing to that outcome is a new "weapon" for both sides of the battle which came fully to the fore during 1997: the electronic exchange of information, which has linked and revolutionized communication for Anglicans in many parts of the world.

## RUSH TOWARD PHILADELPHIA

As the year began, liberal forces in ECUSA were moving full steam ahead toward the summer's General Convention in Philadelphia, unwilling to slow down for any orthodox Episcopalians blocking the tracks on women's ordination, the gay agenda, or the control of ECUSA generally.

Not even bad publicity—or former Presiding Bishop John Allin's description of ECUSA as "systematically ill"—gave the liberals pause. A number of Episcopal dioceses joined in calls for the church to compose rites for same-sex unions even while scandal, and an investigation, continued in the wake of an unprecedented *Penthouse* article about a gay cleric on Long Island. The magazine claimed in late 1996 that the now-resigned priest, Lloyd Andries, was part of a cadre of cross-dressing homosexual clergy in the diocese and that he "married" one of several young men he allegedly imported from Brazil for sex.

Amid the scandal, Long Island Bishop Orris Walker announced he had a drinking problem due to overwork. He left town for a few weeks of treatment, only to return to news that another of his priests had been arrested on drug charges.

Later in the year, the diocesan Standing Committee investigation into the *Penthouse* claims verified some allegations and discounted others; the report, however, did not mention other Long Island priests who might have engaged in promiscuous sex, though that, at least, is still a no-no in ECUSA.

**THE GOOD NEWS** for ECUSA and for the final phase of Presiding Bishop Edmond Browning's primacy in early 1997 was that the church had recovered all but \$100,000 of the more than \$2 million embezzled by now-jailed former

THE RT. REV. JOHN BROADHURST (second from left), the Church of England's Bishop of Fulham and the chairman of Forward in Faith (FIF), and the Rt. Rev. Edwin Barnes, one of three C of E "flying bishops," encourage traditionalist would-be priests



during a March 1997 conference at St. Stephen's House, Oxford. Both FIF and the Episcopal Synod of America confirmed last year that they are seeking separate provinces in the Anglican Communion for traditionalists. Photo by Nick Spurling

ECUSA Treasurer Ellen Cooke.

The bad news was that the church lost about 25,500 members between 1991-94, and that it was facing a deficit budget for '97. An Executive Council probe also revealed that many Episcopalians were embarrassed by the national church's image, critical of its policies and priorities, and were "literally begging ECUSA to lead and project a worthy life."

Nor was the Cooke affair fully over. A group of lay and clerical Episcopalians which found evidence of possible mishandling of ECUSA's some \$200 million in trust funds during Cooke's tenure

turned it over to New York State's attorney general, after efforts to clarify matters with church officials proved fruitless. The national church recently conducted a limited auditor's review of the trusts which reassured church leaders, but the official probe continues.

Meanwhile, as ECUSA hierarchs fearful of a rupture at General Convention urged "civility" and "reconciliation" in Philadelphia, the march toward convention also saw increasing power and impunity for liberal bishops.

Charges that Southern Virginia Bishop Frank Vest violated the canons in refusing to accept conservative cleric, the Rev. Dr. Peter Toon, as the rector of one of his parishes were dismissed. Several observers deemed the decision a precedent-setting extension of a bishop's power to intervene and control a parish's rector selection. A similar case is still pending against Bishop Walker, who toward the end of the year also faced serious questions about his use of diocesan funds.

Washington Bishop Ronald Haines ordained another homosexual whom conservatives said Haines had led them to believe was celibate. The bishop also was accused in a lawsuit of intervening improperly in the affairs of an Anglo-Catholic, African-American parish in the District. The suit failed, though it now appears that the parish's catholic witness may survive its ordeal.

Speaking in light of Washington Suffragan Bishop Jane Dixon's forced visitations to traditional parishes in 1996, and of the then-proposed mandate for women priests in ECUSA, English "flying" Bishop Edwin Barnes reminded church leaders during a U.S. visit that international Anglican policies recognize both views on women's ordination. He said the Anglican Communion is officially still in a period of "reception," or rather "discernment," about women's ordination, and that any province or diocese which disregards fairness policies set forth by the Eames Commission could be called to account at the Lambeth Conference. *TCC* reported that a little less than half of the Communion's provinces (which numbered 36 at the time) had ordained women as priests. The points Barnes made were, of course, ignored in Philadelphia a few months later.

An effort to bring charges against Pennsylvania Bishop Allen Bartlett for ordaining an active homosexual was rejected by Presiding Bishop Browning, based on the 1996 church court decision in the Righter case. New Pennsylvania Coadjutor Charles Bennison said this meant that a bishop now has "no choice...but to ordain practicing homosexuals."



ANDREW SULLIVAN, author, and senior editor of *The New Republic*, was the keynote speaker for an April 1997 conference of gay activists at a California Episcopal parish which questioned whether same-sex unions should mirror monogamous heterosexual marriage.

ENS photo by James Solheim

Meanwhile, Bartlett and Bennison announced that they were discontinuing the fly-in bishop arrangement for seven ESA parishes in their diocese, and a months-long struggle ensued. It now appears that Bennison, who succeeds Bartlett in May, may be prepared to take legal action against Synod parishes if they refuse his visits.

Not long before convention, a meeting of gay activists at All Saints', Pasadena, California, revealed again that homosexuals do not agree on what they are asking the church to "bless"; some questioned whether same-sex unions should mirror heterosexual marriage and its expectation of monogamy.

A small dose of reality was injected into the early 1997 consecration of Bennison, when plans to allow the gay group Integrity to carry its flag during the processional sparked a major clash with the conservative black pastor of the host church. The cleric, the Rev. Benjamin Smith of Deliverance Evangelistic Church, Philadelphia, had the banner locked up until the service was over.

## REALITY CHECK AT KUALA LUMPUR

A much larger reality check, for ECUSA and other liberalized parts of the Communion, began taking shape early in the year, though, when representatives of the Southern Hemisphere's large Anglican constituencies met at Kuala Lumpur, Malaysia. There, they issued a landmark document upholding biblical sexuality doctrine and scoring the ordination and blessing of those in same-gender sexual relationships. Immediately thereafter, the Province of South East Asia declared it would remain in communion only with those parts of Anglicanism supporting the Kuala Lumpur statement's principles.

ECUSA's trouble was just beginning, though. At the March Primates' Meeting in Jerusalem, Archbishop Maurice Sinclair of the Southern Cone called attention to concerns emerging from the Kuala Lumpur meeting and the need for mutual accountability among Anglican provinces. He said ECUSA's decision to dismiss charges against Bishop Righter for ordaining a practicing homosexual showed an "apparent lack of awareness of implications for the Communion as a whole..." And, he called for a "doctrinal guide" as a way of clarifying doctrinal standards and holding the Communion together. The underlying issue, one commentator noted, was whether or not there are limits to provincial autonomy.

But that was just for openers. Numerous rumors, circulated internationally, asserted that there was enough anger about the American Church's liberal sexuality policies among Asian and African leaders at Jerusalem that ECUSA barely escaped some form of exclusion from the Communion right then and there.

Browning and other Episcopal leaders subsequently discounted

But 1 who attended the Pri-  
 eting, Bishop Mark  
 Virginia Seminary, con-  
 at there was a move at  
 n to disinvite ECUSA  
 Lambeth Conference,  
 he had delivered a pa-  
 convinced the bish-  
 thhold action. He said  
 ican provinces are  
 ly to confront ECUSA  
 sexuality policies at



shop-elect; House of  
 puties President Pamela Chinnis;  
 and now-retired Presiding Bishop  
 Edmond Browning meet the press at  
 the conclusion of ECUSA's General  
 Convention in Philadelphia.

from the floor. None of the three  
 other official nominees was or-  
 thodox/conservative.

The actions, and inactions,  
 of General Convention, would  
 not go unanswered. But a look  
 around the wider Communion last year may give further per-  
 spective to those answers.

h. while, support for the Kuala Lumpur statement and  
 servative foreign prelates flooded in from likeminded  
 and individuals in America, England, and elsewhere.  
 were more jolts to come for ECUSA, but that some  
 later on U.S. soil by none other than the Archbishop of  
 ry himself was a doozy. Speaking at Virginia Semi-  
 short time after its trustees decided to allow active  
 dents at the school—Dr. George Carey flatly said that  
 not find “any justification, from the Bible or the entire  
 tradition, for sexual activity outside marriage.”

## LY-BUSTER, REVISITED

le concerns about this rising backlash in the wider  
 union hung in the air throughout General Convention  
 five months later, liberal forces—apparently relying  
 longstanding indulgence afforded ECUSA by the An-  
 system of “dispersed” authority—ground purposefully  
 d at Philadelphia to capture the day and, more fully,  
 arch, for the revisionist cause. Not even a courageous  
 of 90 clergywomen—including ECUSA's newest (sev-  
 woman bishop, Catherine Waynick of Indianapolis—who  
 the convention not to act in a “precipitous, coercive”  
 unAnglican manner” in the matter of women priests,  
 stop Philadelphia's liberal juggernaut. Among numer-  
 ous, the convention:

ade women priests—ordained illegally in Philadelphia  
 ago—the law of the church in every diocese, forcing  
 ox bishops to relent or face possible presentments. Under  
 onical change, women must have access to ordination  
 istic positions in all ECUSA dioceses and parishes.  
 ed by one vote to approve the development of rites  
 ing same-sex unions; approval is now expected at  
 l Convention 2000. Meantime, it was acknowledged  
 -sex blessings, already taking place in the church,  
 continue.

l nothing to halt ordinations of active homosexuals  
 in ECUSA. Officials still claimed that the church  
 formally authorized such ordinations, while others  
 d that they were legalized in ECUSA by the 1996  
 decision.

orized the church's medical trust to provide cover-  
 ndefined “domestic partners” of church employees,  
 oceses wish it.

l as new presiding bishop Chicago Bishop Frank  
 III, a “radical centrist” who, while deemed compas-  
 fair, was expected to keep ECUSA on the revi-  
 . A close contender, however, was an Evangelical,  
 Ohio Bishop Herbert Thompson, a su

## THE BIGGER PICTURE

Those pushing for acceptance of homosexual behavior in  
 the Church of England are at a different stage than their  
 American counterparts in terms of gains, but the issue loomed  
 large in the Mother Church in 1997.

Archbishop George Carey's Virginia Seminary declaration  
 was but a sample of a more extensive defense of Christian  
 sexual morality he made on his home turf last year. Saying  
 that the Church's discipline had not changed, Carey took on  
 not only homosexuality, but the widespread practice of co-  
 habitation before marriage, and Britain's increasingly sub-  
 jective “DIY (do-it-yourself) morality.” He said the country  
 has lost the language of sin, and reminded that “there is such  
 a thing as objective morality and all the things we value most  
 [are] based upon that.” The homosexuality debate also was  
 keenly impacted by news of the strong orthodox consensus  
 in the Southern Hemisphere.

Members of the gay group, Outrage, responded by scaling  
 the walls of Lambeth Palace and confronting a shocked Dr.  
 Carey and a group of visitors who were in England to plan  
 the Lambeth Conference. Also, a retired bishop said the C of  
 E should allow the ordination and marriage of active homo-  
 sexuals; an Anglican priest went public with his male lover  
 of 22 years; and a gay Christian group conducted a poll to  
 show that bishops regularly ignore homosexual relationships  
 among clergy.

In July, the C of E General Synod agreed to churchwide  
 discussion of a 1991 House of Bishops' document, *Issues in  
 Sexuality*, with the bishops' support. The decision—welcomed  
 by gay leaders—alarmed some conservatives concerned about  
 the tendency of “dialogue” to undermine settled doctrine.  
 Charges of a double standard also have dogged *Issues*, which  
 says clergy must be exemplars of the church's traditional sexu-  
 ality teaching, but treads more softly on gay relationships  
 among laypeople. The Synod's official policy, recently reaf-  
 firmed by House of Bishops, remains a 1987 motion which  
 said that homosexual behavior should be met by a call to  
 repentance and the exercise of compassion.

Relative quiet on the matter was broken later in 1997 when  
 a senior bishop, Richard Harries of Oxford, publicly sup-  
 ported the lowering of Britain's age of consent for homo-  
 sexual sex from 18 to 16. Also, the Bishop of Jarrow, Alan  
 Smithson, became the first active C of E prelate to say he  
 would bless same-sex unions.

To the north, Scottish Primate Richard Holloway proposed  
 a new dispensation for homosexual and unwed, cohab

heterosexual couples in a new book aptly named **Dancing on the Edge**. Among other things, he called for new wedding rites that ask for sexual faithfulness only while a relationship lasts.

But an Evangelical, the Rev. David Holloway (no relation) of Jesmond, criticized both Smithson and Holloway, asking whether the church can have bishops who are "actually defying the canons." Later, he and the Jesmond parish council rejected the newly-named Bishop of Newcastle, Martin Wharton, because of his support for same-sex unions.

Meanwhile, Brazilian Anglican leaders opined that the Communion had no defined position on the ordination and blessing of partnered gays. Southern African bishops apologized to homosexuals for "unacceptable prejudice" against them in the church. And Canada's Anglican bishops reasserted historic sexuality teaching while saying they wish to continue "open and respectful dialogue" on committed, same-sex relationships.

While all this was going on, reports of declining membership and attendance continued to afflict several liberalized areas of the Communion; ECUSA, for one, essentially admitted at convention that it had bungled the Decade of Evangelism.

**THE YEAR SAW JUST A FEW ADVANCES FOR WOMEN'S ORDINATION** in the wider Communion. The Welsh Anglican Church got its first women priests, and a Welsh version of a flying bishop to minister to opponents in the church, who include nearly one-third of Welsh clergy.

Pressure for women bishops in the C of E increased with the launching of a successor group to the Movement for the Ordination of Women (MOW), renamed National Watch (Women and the Church). The group also indicated support for noncelibate gay clergy.

While western Anglicans argue over who wears dog collars, brethren elsewhere often struggle simply to survive. Last summer, for example, Kenyan paramilitary personnel stormed All Saints Anglican Cathedral, Nairobi, during a prayer service, attacking pro-reform advocates sheltered inside. The cathedral was covered with blood and the pews broken and scattered. The violence, and death of at least ten Kenyans, was deplored by Archbishop Carey and other Anglican leaders.

On a happier note, the Feast of St. Augustine of Canterbury saw an impressive ecumenical assembly of some 2,000 gathered at Canterbury Cathedral to celebrate the 1,400th anniversary of the saint's arrival in England. Observances in Northern Ireland last summer also marked the 1,400th anniversary of St. Columba's death.

Orthodox Anglicans were buoyed by news that the Prince of Wales, who in recent years has indicated support for religious pluralism in Britain, is planning to focus more on traditional Anglicanism. He reportedly scored liberal church reforms of recent decades as unneeded and destructive.

The 75-member Anglican Consultative Council seemed to zero in on the real challenge facing the Communion when, at a (late '96) ten-day meeting in Panama City, they addressed limited finances, and a 1998 Lambeth Conference poised to be "a defining moment for Anglicanism," in the words of Irish Primate Robin Eames, chairman of the Inter-Anglican Theological and Doctrinal Commission. The commission produced the so-called Virginia Report, which explores issues of communion and unity in the Anglican Communion. The report apparently focuses on some of the same themes addressed by Archbishop Sinclair at Jerusalem—Anglicanism's lack of any central, binding authority, and consequently of sufficient mutual accountability to maintain cohesion among Anglican provinces worldwide. The issue, as Bishop Barnes put it, is: "May a...province make any unilateral decision and still be part of the Anglican Communion?"

## BACKLASH

That question became more pressing after the Episcopal General Convention concluded in late July, and the initial response was a series of actions that put not only ECUSA but the whole Anglican Communion on notice.

First up was the 24,000-member Episcopal Synod of America, which declared that General Convention had refused to affirm biblical teaching limiting sexual relations to traditional marriage, and had also "provided canonical authority for the persecution" of those theologically opposed to women priests and bishops, compelling conformity to an innovation that "cannot be proved from Scripture." The convention thus "created substantial impediments to the practice and advance of the Gospel," ESA said.

Accordingly, ESA legislative body members—meeting at the Philadelphia-area parish of Good Shepherd, Rosemont—pledged to resist ECUSA canons or episcopal actions which violate their theological conscience, without regard to temporal or ecclesial penalties invoked by the local ECUSA bishop; to provide episcopal oversight where needed for orthodox parishes in and out of ECUSA; to support the formation of new congregations; and through these actions to begin to raise up within ECUSA what they ultimately intend to be a separate province within the Anglican Communion. The Synod also welcomed association with Continuing Churches and other traditionalist bodies.

The (aforementioned) American Anglican Council joined ESA in the commitment to provide "episcopal ministry and oversight to parishes...[unwilling] to receive ministry from a doctrinally compromised bishop." It also pledged to "resist" any action designed to coerce those theologically opposed to women's ordination, and to ignore "any penalties imposed by any juridical body to that end." At the time, some ten bishops

**AN INTERNATIONAL GROUP OF ANGLICAN BISHOPS** targeted the "pro-gay agenda" and other issues in last September's "Dallas Statement." Photo by Jim Goodson



th either ESA or AAC were said to be prepared to cesan lines to minister to orthodox parishes. ently, an impressive group of ECUSA Evangelists pledged to honor their "First Promise"—ordinas to uphold the church's historic doctrine. They said ld align with and support orthodox segments of sm while ignoring ECUSA canons, actions or strucods with Scripture.

a gathering in Dallas of 50 Anglican bishops, most n the Southern Hemisphere, scored the "unbridled " they saw in both international debt and attacks ctivity of marriage, and called for "effective mutual bility" among Anglican provinces.

g to the Kuala Lumpur statement, the four primates hshops said they would not allow a "pro-gay agenda" isted upon our people"; and that those "who choose and practices outside the boundaries of the historic e separating themselves from communion."

y, they also declared that "pastoral support, over- d formal ecclesiastical relationships" should be pro- r "faithful people" who are "oppressed, marginalized, faithful episcopal oversight by their own bishops."

ment appears to commend alternative episcopal at least, and possibly openness to the idea of a sepa- nce or provinces for orthodox Anglicans, which up has been firmly rejected by Anglican hierarchs. While nissing the notion, Bishop Dyer said later in the year h a province came into being in America "it will n in England."

at tangible sign of ESA's new strategy was seen in ember, as the Synod assumed oversight of St. Paul's, 1, Massachusetts, during an unauthorized episcopal to the parish by retired Quincy Bishop Edward ey. St. Paul's has long been at odds with its liberal Bishop, Thomas Shaw.

ocese of Fort Worth approved on final reading a conl change which declares that no General Convention ntrary to holy Scripture and the apostolic teaching rch shall be of any force or effect in this diocese."

ocese of Florida's council called upon ECUSA offi- take several actions to show that they intended to be for all Episcopalians, among them that new Presiding Frank Griswold remove his name from the *Koinonia* t supporting the ordination of practicing homosexu- he has himself performed).

while, there were setbacks for revisionism's key spokesmen.

y Bishop Joe Morris Doss, who ared that pro-gay forces "won" t Convention, was asked by his esan leaders to resign. So far refused to go. And, a late 1997 Robert Stowe England reported aring the tenure of Newark's Spong, his diocese's membership ned at nearly twice the rate of nal church.

IT WAS NOT ONLY ON ICAN SOIL that the backlash d itself.

anized by the gay lobby, the of England's (Evangelical) Re-

ing for alternative episcopal oversight, without official sanc- tion if needed. It also pledged to support conservative Two- Thirds World Anglican bishops.

Shortly before the fifth anniversary of the English vote to admit women priests, the 26,000-member Forward in Faith group confirmed that it is working toward a separate prov- ince for constituents, most likely a third province within the C of E. The goal anticipates that the English Church will ultimately move to permit women bishops, which FIF be- lieves will make provisions for opponents now in place inad- equate and unworkable.

Two incendiary developments, emblematic of the high- stakes struggle underway, capped the year 1997.

In his (aforementioned) letter to all Anglican primates rip- ping "prejudice and ignorance" about homosexuality, Newark's Bishop Spong lit a huge fuse that may backfire on homosexu- als at Lambeth.

There were fireworks, too, when Episcopal Church officials discovered shortly before Christmas that ECUSA did not have legal hold of its original—but never-incorporated—name, the Protestant Episcopal Church in the United States of America (PECUSA). Instead, they found that an entity called PECUSA, Inc. had been registered in 45 states, and was governed by a board of trustees that includes several orthodox/conservative bishops, clergy and laity, who want PECUSA to uphold the faith for which that original body stood.

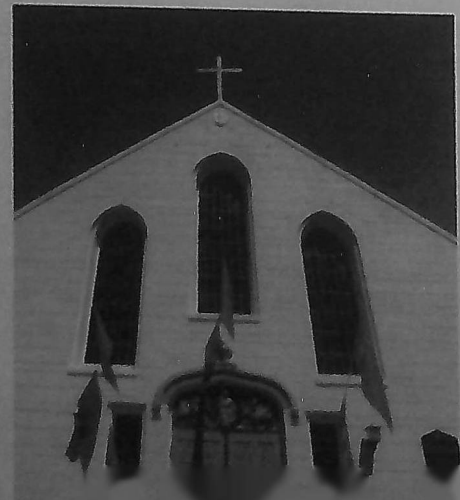
## THE CONTINUING CHURCH, *Et Al*

Last year was one in which the Continuing Church, de- spite its an ongoing measure of instability, celebrated the 20th anniversary of the historic St. Louis Congress—springboard for much of the Continuum—and of the landmark confes- sional document, *The Affirmation of St. Louis*.

The persistence of Continuing Anglicans was also won- derfully exemplified when some 200 persons gathered at St. Mary's, Denver—the first parish to secede from ECUSA af- ter the latter's 1976 approval of women priests—to witness the consecration of its parish building. The May weekend of solemn rites and celebration marked the parish's fulfillment of a financial settlement with the Episcopal diocese which allowed the congregation to keep its church.

An ever-increasing number of other Continuing congrega- tions unable to retain the buildings they occupied in ECUSA have purchased or built their own church facilities. And some, especially in England, have struck spec- tacular deals on rented churches, as seen again last year.

TCC's November update on the Con- tinuing Churches found their collective constituency holding at roughly the same level as in our 1994 report, but this changed just before the end of the year, chiefly with the transfer of some 5,000 members of Australia's establishment province to the earlier-mentioned Tradi-



ST. MARY'S, DENVER, the first parish to se- cede from ECUSA following the latter's 1976 break from apostolic order, is now owned free and clear by its Anglican Catholic Church con- a weekend

tional Anglican Communion (TAC), a global Continuing Church fellowship now estimated to have some 60,000 adherents. By TCC's calculations, the total baptized membership of all Continuing Churches now stands between 96,000 and 106,000 worldwide.

And, while there remain a shifting number of smaller Continuing bodies, the Continuum is largely concentrated in four churches, only two of which are international communions, TAC and the Anglican Catholic Church (ACC).

The latter, estimated in November to include some 25,000-35,000 adherents, did, however, see substantial change last year, with the death of its metropolitan, the Most Rev. William O. Lewis, and the leadership struggle surrounding it. The struggle led to a break between a smaller and larger faction of the ACC. The larger body, now led by Archbishop M. Dean Stephens, seems to be weathering the crisis well, however, and several observers see the shake-up as improving chances for fruitful unity efforts between the main ACC and other parts of the Continuum.

Another key story in 1997—one that speaks directly to the needs of traditionalists in limited circumstances—was the announcement of a unique video theological education project being sponsored by the independent, South Carolina-based Traditional Anglican Theological Seminary, and jointly backed by TAC and England's Forward in Faith.

Among the few non-Continuing, extramural Anglican bodies, it was the youngest denomination, the Charismatic Episcopal Church, that continued in 1997 to make the biggest splash, reaching an estimated membership of some 20,000 in the U.S. and 50,000 worldwide.

## THE WIDER CHRISTIAN SCENE

The year was literally rife with religion-related stories, but here are some selected notations.

Heading the list must be the passing of Mother Teresa and Diana, Princess of Wales, and the irony perceived in the juxtaposition of, and world reaction to, the deaths of these two similar yet very different women. Both were known for exemplary caring and loving-kindness, yet were hardly on the same plane in terms of spirituality or the world's values.

Diana's untimely death was also an Anglican story. Her funeral service, most moving in parts, was also criticized, most notably because it missed the opportunity to convey to billions of people a strong Gospel message about the assurance of redemption and eternal life through Jesus Christ.

The phenomenal Promise Keepers men's movement took Washington by storm last year, as nearly one million men filled a two-mile stretch of the Mall October 4 in an emotional display of repentance and commitment to marriage, family life and racial reconciliation.

Scottish scientists cloned Dolly the sheep, raising numerous questions about what happens when researchers begin playing with the building blocks of creation.

Meanwhile, President Clinton vetoed the partial birth abortion ban for the second time, despite revisions in the bill.

Early in the year, TCC reported that the Archbishop of Canterbury's (late 1996) visit with the Pope reaffirmed the



POPE JOHN PAUL II (right) and Archbishop of Canterbury George Carey, during a meeting in Rome that was seen as both cordial, and realistic about what divides the two communions. Photo: Anglican World/J. Rosenthal

ongoing Anglican-Roman ecumenical effort, which has made progress in some areas, but again noted that it is limited by women's ordination, which not only divides Canterbury from Rome, but Anglicans themselves internationally.

Prospects for Catholic-Orthodox unity, greatly desired by Rome, did not seem to fare much better, however, as new tensions emerged at a major world ecumenical summit in June in Austria.

In a related story, Russian lawmakers, facing an invasion of alternative religions and other Christian churches, passed a strict law to protect the favored status of Russian Orthodoxy.

The serious, widespread problem of Christian persecution in various parts of the world was examined in TCC by Fr. Keith Roderick. The year also saw the start of Congressional movement to combat the problem, and a successful day of prayer for persecuted Christians.

The Roman Catholic Diocese of Dallas was hit with a judgment of \$119 million in a civil suit brought by 11 plaintiffs who alleged negligence and cover-up by church authorities in a case of clergy sexual abuse. The penalty was the largest against a religious organization in such a case to date.

## ON THE EDGE

A sampling of the weird and wacky for 1997:

- The Church of England's Bishop of Jarrow, Alan Smithson, decided to read the Koran instead of the Bible during Lent.
- A Continuing Church parish's simple effort at local evangelism became a national story when its billboard—bearing a big "X" and asking the existential question "You are here. Why?"—appeared adjacent to a nude dance club.
- A 75-year-old C of E priest sparked a furor when he declared that shoplifting from big "impersonal" supermarkets and department stores is okay. He said it was not stealing but "a badly needed reallocation of economic resources." His license to function as a C of E minister was not renewed.
- Ten clergy modeled brightly colored vestments created by some of Britain's top clerical-wear designers in the "first fashion parade for ministers." Musical accompaniment included the Christian rap music of World Wide Message Tribe.
- A regional body of the Presbyterian Church (USA) decided that a cleric who was ordained as a man could continue functioning as a minister despite his sex change.
- A group of developers planned a "Holy Land" theme park in Nevada.
- A congregant at the Lutheran World Federation's 50th anniversary Eucharist in Hong Kong last July chatted into his mobile phone as he waited in line to receive Holy Communion.
- A coalition of villages and farmers in Thailand planned to save 50 million trees from illegal logging by having them ordained as Buddhist monks.

# Focus

## Griswold Begins Primacy With Call To "Rebuild" The Church

During an investiture service both stately and celebratory in Washington National Cathedral January 10, new Presiding Bishop Frank Tracy Griswold told of a recent spiritual experience that he believes was a call to him and all Episcopalians to rebuild the church.

To that end, the newly installed primate looked for his flock to move into "a place of conversation, conversion, communion and truth: truth as is discovered in and through and with one another, truth as it is in Christ, who is himself the truth."

For some 4,000 persons in the cathedral—and thousands more at over 215 television downlink sites and listening on the Internet—the homily was a high point of the colorful, elaborate installation and eucharistic liturgy that included soaring choral music, trumpet fanfares, native American drums and African American spirituals.

It had begun with processions flowing into the cathedral from all directions, with different segments of it identified by towering "jubilation streamers" of varying colors. The large contingent of bishops in rochet and chimere was seated on either side of the central aisle, forming a long line of red and white.

Also in attendance were ecumenical guests and, for the first time, representatives of Islam and Judaism, whose presentations of the Koran and Torah were among other gifts and symbols given by guests to Griswold during the service.

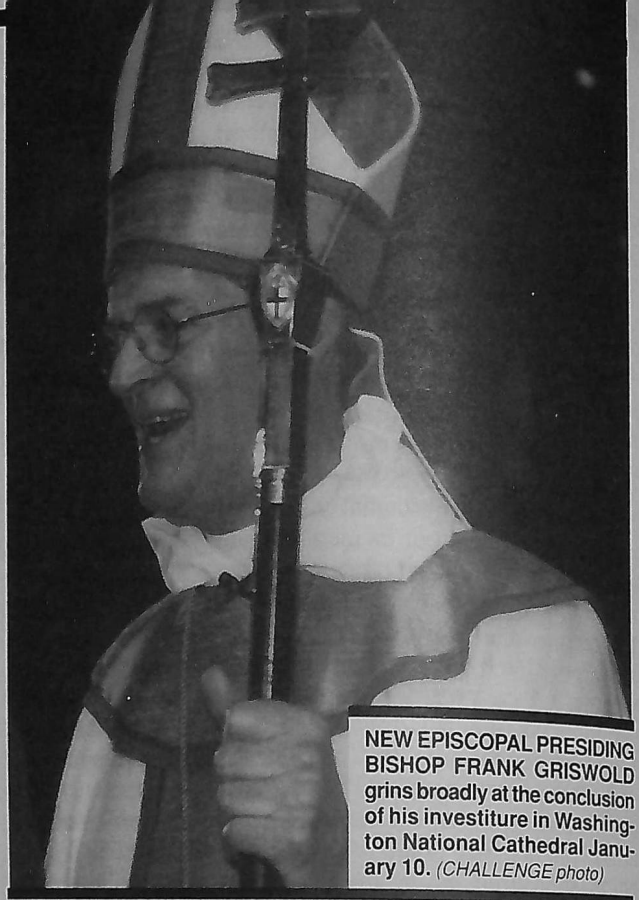
A visible transition took place as retiring Presiding Bishop Edmond Browning presented the primatial staff to Griswold, praying that the Episcopal Church's 25th presiding bishop would lead ECUSA in witnessing to the world "that genuine authority and true joy come only through walking the way of the cross" of Christ. When Browning presented his successor to the congregation, the cathedral erupted in sustained applause.

In his homily, Griswold gradually zeroed in on the service's theme of "baptismal ministry—the ministry we all share through our baptismal 'ordination'," in the service booklet's words.

He told of being drawn while at a recent conference in Assisi, Italy to a chapel that housed the cross before which St. Francis prayed after his conversion. Each day of the conference, he found himself drawn to the crucifix "as though it were a magnet," and to say the prayer written by Francis before the same cross.

Sometime during the week he found himself wondering what the crucifix had said to Francis. "Though I had read an account years before, I could not remember what the figure of Christ had said." When he chanced upon a plaque on a nearby wall, he said, "there was the answer to my question. Christ had said, 'Francesco, va ripara la mia chiesa'—'Francis, go rebuild my Church.' I was overcome and found myself in tears, tears of recognition that this was the call, the invitation, the strange attraction of a 12th Century crucifix." When he later felt overwhelmed and skeptical of the call, he believes God assured him that: "This task is not yours alone; it belongs to everyone who has been baptized into my death and resurrection." The story,

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NEW EPISCOPAL PRESIDING BISHOP FRANK GRISWOLD grins broadly at the conclusion of his investiture in Washington National Cathedral January 10. (CHALLENGE photo)

## New Jersey Dioceses Sue PECUSA, Inc.

PECUSA Inc.—the entity formed by a conservative group using the Episcopal Church's original, but never-incorporated name—has been sued in federal court by two New Jersey dioceses for alleged trademark infringement, unfair competition, and false representation under federal and state statutes.

The suit was filed for two liberal prelates, Newark Bishop John Shelby Spong and New Jersey Bishop Joe Morris Doss, though Doss himself is presently battling serious complaints about his leadership, and calls for his resignation, in his own diocese.

The suit was initiated without the knowledge or participation of new Episcopal Presiding Bishop Frank Griswold. "That's not the course of action I would have chosen," said Griswold, who planned to hold discussions soon with a PECUSA, Inc. principal, Bishop William Wantland of Eau Claire, Wisconsin.

The suit pits the liberal prelates against Wantland and other conservative bishops, clergy and laity on the board of trustees of PECUSA, Inc., in a fight over the church's name.

Wantland and his supporters filed papers for "The Protestant Episcopal Church in the United States, Incorporated"—PECUSA, Inc.—in what now total 48 states, intending for the entity to uphold the orthodox faith its namesake originally held. The name is the same as that which the Episcopal Church used in its founding constitution in 1789, but never incorporated. Moreover, Wantland says that, over the years, the church removed nearly all mentions of the PECUSA name from its constitution and prayer book in favor of, simply, "The Episcopal Church" (ECUSA).

The New Jersey suit claims that Wantland and PECUSA, Inc. are engaged in "willful and deliberate" activities designed

## ACC Group Wins Round In Legal Disputes With Rival

In the legal wrangling now underway between two factions of Continuing Anglicans over which of them is the lawful Anglican Catholic Church (ACC), the majority group cleared an important initial hurdle in late December.

In a Christmas Eve ruling relating to ACC's Holyrood Seminary, New York State's general trial court granted a preliminary injunction in favor of the ACC group led by Archbishop M. Dean Stephens, and against a bishop and priest linked with a rival ACC led by Archbishop Leslie Hamlett of England.

Holyrood, situated in Liberty, New York, and ACC's most valuable asset, became a point of contention after a leadership struggle and conflict over Marian doctrines led to the ACC split, and to separate synods—in Norfolk, Virginia, and Allentown, Pennsylvania—last October.

The injunction issued in December makes seminary property off limits for Bishop A. David Seeland, who allegedly entered Holyrood premises after he was removed from the seminary's board of governors, and Fr. David M. Gregson, who was dismissed by the board as Holyrood's acting dean in October, but reportedly continued to occupy the seminary building for a time thereafter. The injunction also applies to any person acting for Seeland and Gregson. Seeland and three other bishops, Thomas Kleppinger and James McNeley of the U.S. and Alexander Price of New Zealand, are aligned

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to "trade upon the enormous goodwill associated" with ECUSA. The suit asks for a permanent injunction against the use of the church's name or any variation of it by the conservative group as well as a judgment declaring that it has infringed on ECUSA's rights. It also seeks destruction of all PECUSA Inc. documents, "an accounting of all funds received through misleading and fraudulent fund-raising efforts," unspecified damages and attorneys fees and costs.

Responding to the suit, the Rev. Jon Shuler, one of 11 PECUSA trustees and the president of the North American Missionary Society, said: "PECUSA, Inc., is not surprised that bishops who want to change the faith of the Church would attack those who only seek to uphold it. We are prayerfully considering what God would have us do [and] have no other comment at this time."

David Beers, the presiding bishop's chancellor, recently said that PECUSA, Inc.'s formation poses no threat to ECUSA's structure or rights. Noting that "they cannot be forced to stop using our name," he added that the shadow structure "does not have considerable legal significance."

PECUSA trustees have said that they make no claims on ECUSA's New York headquarters, or funds or programs it administers, and aim to hold the church together by giving orthodox members a sheltered and "solid place...to stand."

"We are not asking anyone to leave the church they love, we are asking them to help us build the church for the next generation," said Shuler. PECUSA officials say their organization represents around 80,000 people, including leaders of some of the largest and fastest-growing Episcopal parishes. Wantland said PECUSA would rather "reclaim the church from the direction it is going" than split from it.

The (re)formation of PECUSA, Inc. is, however, consistent with current concerns that other Anglican provinces could break communion with ECUSA because of its liberal sexuality poli-

*Continued on the next page*

with Hamlett.

Last August, after declaring Kleppinger to be acting metropolitan of the then-still-unified ACC, the five prelates were inhibited by ACC Metropolitan William O. Lewis, most for allegedly attempting to usurp his authority while he was recovering from a stroke. The five bishops asserted that others were using the weakened Lewis for their own ends, and soon after the disciplinary action and Lewis' death September 23, met with lay and clerical supporters from the ACC in Allentown, while the main body met in Norfolk. The nine bishops of the majority ACC have since been suspended by the Allentown prelates for "abandonment of communion."

ACC (Norfolk) officials claim that the Allentown group has made no contributions to Holyrood, and that, before the injunction was issued, rival group constituents at the seminary ran up "large grocery bills for shrimp and other luxury items," phoned and faxed all over the U.S. and overseas at the seminary's expense, and interfered with the regularly scheduled services of Blessed Sacrament Parish, which meets

*Continued on Page 24*



Holloway

### Holloway Apologizes To Traditionalists

It took two years—and the possibility of a church court proceeding—but Scottish Episcopal Primus Richard Holloway finally apologized for calling women priest opponents "miserable buggers" and "the meanest minded sods you can imagine."

The ultra-liberal Holloway made the comments from the pulpit of Bangor Cathedral in 1996, as the Welsh Anglican Church prepared to vote on a proposal for women priests, which was later approved.

Despite the resulting furor, Holloway offered no public apology, asserting that the remarks were made in a light-hearted way that fit the context—a gathering of the Welsh Movement for the Ordination of Women. Traditionalists said the comments contravened a Scottish Church resolution promising them "a valued and respected place" in the church "for all time to come."

More recently, a group of clergy and laity, led by a senior retired cleric, Canon Charles Copland, lodged a complaint with the six other Scottish bishops, accusing Holloway of "conduct unbecoming" and "bringing scandal on the Church," reported *The Scotsman*. In early February the bishops dismissed the complaint as too "vague."

But while a statement from the College of Bishops fully backed Holloway, it also included a brief apology from the primus, which traditionalists hailed as a minor victory.

"I described opponents of the ordination of women in language I now regret," Holloway stated. "Since there is obviously still some feeling about the matter in certain quarters in the Scottish Episcopal Church, I hereby apologise for any upset my unguarded language has caused."

Holloway clearly intends to continue his often-provocative pronouncements on issues of concern to him, but said he would stick to the "Queen's English" from now on.



GRISWOLD

Continued from Page 14

he said, "speaks of what we are to do together, and...be together."

Baptism, Griswold said, is about communion, "our being related to Christ after the manner of limbs and organs to a body." Participants in that communion, in his view, grow together in Christ and find truth together "through the sharing of the truth which is embodied in each of us, in what might be called the scripture of our own lives."

Each of us "is a bundle of agony and idiocy, of grace and truth caught up into Christ," he said. As "your truth and my truth...address one another and give room to one another...something happens...which enlarges the truth each of us previously held. Such is the nature of that sacred enterprise we innocently call conversation which carries within it the possibility of conversion, of being turned in a new direction by the word, the truth, of the other."

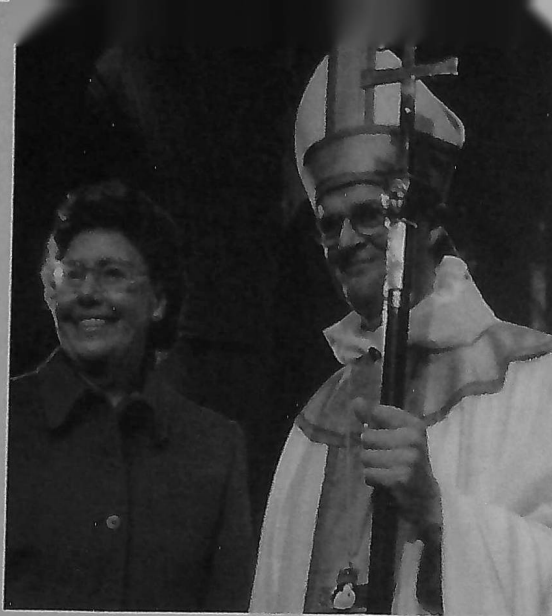
Griswold asserted that the Anglican tradition, with its "capacity for ambiguity and paradox," has "the ability to discern and welcome truth in its various forms."

The baptismal theme continued as he and assisting bishops led congregants in a renewal of their Baptismal Covenant, following up with asperges throughout the cathedral, an activity in which Griswold clearly delighted.

He also led the Prayer D Eucharist, which included no confession of sins or absolution. The vast congregation received the elements by means of communion stations scattered throughout the cathedral. Following the communion, the dean and the bishop of Washington escorted the presiding bishop to the stall in the Great Choir reserved for his use.

After blessing the congregation at the end of the three-hour service, Griswold, joined by his wife, Phoebe, and his family, greeted the hundreds who pressed forward to wish him well.

But ECUSA's new primate was clearly right to feel daunted by the task of rebuilding a church that is divided, scarred by



**NEW PRESIDING BISHOP** Frank Griswold is joined for photographs following his investiture by the Archbishop of Canterbury's wife, Eileen Carey, who represented her husband at the service. (CHALLENGE photo)

scandal, and diminished from its former strength—especially as some see him as already committed to a particular school of "truth." Griswold, the former bishop of Chicago, has ordained partnered homosexuals, as well as women, and some fear his otherwise-refreshing Anglo-Catholic style of spirituality will deceive church members about what they consider to be his postmodernist views.

Writing in the Prayer Book Society publication, *Mandate*, Dr. Peter Toon termed Griswold's idea that God's truth "is dispersed in and through many souls," and discoverable through conversation among believers, "a mixture of pantheism and relativism."

"This is a man who, in the past, has not upheld the authority of the holy scriptures as 'the rule and ultimate standard of faith'," said the Rev. Dr. Jon Shuler, a trustee of the new conservative organization, PECUSA, Inc., which intends to offer alternative leadership. "His reinterpretation of scripture, and his willingness to compromise the Church's historic teaching on moral issues is not the direction we believe God wants [ECUSA] to take."

But Griswold demonstrated equal concern about conservatives in a press conference the day before his installation. He indicated that meeting with PECUSA, Inc. leader, Bishop William Wantland, was high on his list of priorities. And, asked about the "biggest issues" facing him, he cited first the call by some church members for separate provinces, and conversation with dioceses that do not accept women priests. (*More from the press conference with Griswold in the next issue.*) Sources also included *Episcopal News Service*, *Church Times*, and *The Living Church*

**PECUSA, INC.,** Continued from Page 15

and with plans by the Episcopal Synod of America and others to raise up a separate, orthodox province of the Anglican Communion.

The stated purposes of PECUSA, Inc. are to "engage exclusively in religious, educational, and charitable activities" and to "exercise a stewardship in the Gospel to ensure that there always remains in the [U.S.] a church which 'is a constituent member of the Anglican Communion, upholding and propagating the historic Faith and Order as set forth in the Book of Common Prayer'."

Meeting in January to discuss ways to carry out the board's purposes, PECUSA trustees also resolved "to take immediate and prudent steps to prepare and make available the necessary structures for an Orthodox Anglican Province in North America by either the reformation of the Episcopal Church or by the emergence of an alternative."

PECUSA's board of trustees includes Wantland as chairman; two other bishops, Alex Dickson (West Tennessee-retired) and John-David Schofield (San Joaquin, California); at least five

other clergy, including the well known Dr. John Rodgers of Pennsylvania; and one layperson, Eunice Muenzberg of Wisconsin.

The New Jersey case will involve some notable figures. The suit was filed for Spong by Newark Diocesan Chancellor Michael F. Rehill—known for his successful defense of former Newark Assistant Bishop Walter Righter. It also appears that the case will be heard by Judge Maryanne Trump Barry—the same judge who sentenced now-jailed former ECUSA Treasurer Ellen Cooke for embezzling more than \$2 million from the national church.

Separately, the Diocese of Colorado complained to the Federal Trade Commission about what they see as the deceptive trade practices of PECUSA, Inc., and eight active bishops of ECUSA's Province I (New England) issued a pastoral letter warning traditionalists not to go out of bounds. Several traditionalist parishes in New England have rejected regular visits by their bishops and have asked traditionalist bishops to assume oversight, noted *Episcopal News Service*.

Sources also included *Integrity/Dallas*, *The Milwaukee Sentinel-Journal* and *The Associated Press*

## Reaction Continues After Spong's Broadside On Gays

Archbishop of Canterbury George Carey and Archbishop Maurice Sinclair of the Southern Cone (South America) have received support from several quarters, after a letter from Newark's Episcopal bishop attacked the orthodox view of homosexuality held by the two leaders and many other Anglican prelates.

Decrying "prejudice and ignorance" on the issue, Bishop John Spong's letter (detailed in the last edition), sent to all Anglican primates, charged that Anglican bishops who still uphold historic sexuality doctrine are "out of touch" with new insights and scientific studies that he says show that homosexuality is not a choice, an aberration, or evil. Among Spong's targets were the broadly-supported orthodox sexuality statements issued last year at Kuala Lumpur, Malaysia and Dallas.

Carey rebuked Spong for attacking personally "those of us who disagree with your opinion" and distorting "theologies and reasons why we are led to conclude that there is no justification for sexual expression outside marriage." Responding with equal fervor, Spong questioned Carey's ability to handle the sexuality debate in "an even-handed way."

While Carey did not reply further, a second exchange of correspondence took place between Spong and Bishop Peter John Lee of the Diocese of Christ the King within the Church of the Province of Southern Africa (CPSA). Lee was at the meeting of 50 bishops in Texas last fall which produced the orthodox "Dallas Statement," but did not sign the statement.

In a December 9 letter to Spong, Lee wrote in part:

*"...Your references to the whole church and to collegiality encourage me to put some concerns on the table and make a personal plea to you.*

*"You may not realise how offensive your papers will be to a wide circle of Christian leadership outside your own setting in the 'First World'; many of your episcopal colleagues had hoped that we would not be meeting this kind of attitude at the Lambeth Conference (of Anglican bishops this summer).*

*"Firstly you brand anyone who differs from your own viewpoint as 'ignorant', 'out of touch with the knowledge revolution', (and) 'uninformed'; according to you, 'the overwhelming scientific data available today in the western world has simply not penetrated the(ir) minds'.*

*"Have you any idea how that sounds outside the so-called 'west'? Is there not some inconsistency in claiming to oppose racism, and then holding in contempt much of the Christian opinion of the southern hemisphere? You will inevitably be heard in the Two-Thirds World as patronising and racist.*

*"I do not understand how this sweeping dismissal of those who do not share your viewpoints squares with wanting 'to continue the mutual respect for our differences...'*

*"I sit on the theological commission of the CPSA, where we have spent many hours weighing the exegetical*



Photo: The Living Church

**NEWARK BISHOP JOHN SPONG** told a South African bishop who responded to his letter that the orthodox Kuala Lumpur sexuality statement is "without merit."

*and theological complexities and the widely varying scientific and psychological understandings of homosexuality; we have also received testimony from homosexual clergy and lay people, and tried to engage the people of our*

*church in a serious and sensitive debate. We do not yet agree, but our debate is not uninformed.*

*"I find that bishops in Africa, Asia, India, Pakistan, the West Indies, South America, Australia and New Zealand are also informed in these areas; they have read the literature, listened to the debates, and formed careful theological and pastoral views which defy your characterisation of them as unread and theologically incompetent.*

*"The simple reality is that there is no theological, scientific or ethical consensus, and the Anglican Communion needs to seek one sensitively and without dismissing each other before the debate is joined. I am glad to see your recognition of this lack of consensus..."*

*"In fact there is also no consensus in the homosexual community, either, on some of the issues which you claim to be so clear, or on what that community is asking of the church. If that could be clarified, we would be better able to find our way towards understanding..."*

Responding to Lee last December 12, Spong wrote in part: *"...I regret that you found my paper insensitive or offensive based upon my naming attitudes toward homosexual people to be ignorant. I would challenge you to rethink that judgment. I have not said that the people of the Third World are ignorant. I have said that this attitude toward homosexuality is ignorant.*

*"You say in your letter that you sit on the theological commission of the CPSA where you have spent many hours weighing the exegetical and theological complexities and the widely varying scientific and psychological understandings of homosexuality...You conclude we do not yet agree, but our debate is not uninformed.*

*"My dear brother, if what the southern hemisphere bishops have put together in the Kuala Lumpur Statement represents the sum of your exegetical and theological thinking, then I must tell you that it is uninformed. It is highly prejudiced. It is without merit. That has nothing to do with race; that has to do with some objective standards...The [statement] assumes that homosexuality is evil, that it is a statement of human depravity, and it has based its conclusions upon what it regards as clear theological, biblical, ethical data...If I were to accept your premise that we are still trying to determine theological, sci-*

### Foreign Bishops' Query Gets Few Answers From U.S. Prelates

Readers may recall TCC's report late last year that overseas Anglican bishops who endorsed the "Dallas Statement" subsequently sent letters to all Episcopal Church bishops, asking why so many of them were ordaining active homosexuals or sanctioning same-sex blessings. The letter asked for responses before the end of 1997, to be channeled through the Texas address of the orthodox Anglican society, Ekklesia.

Queried by TCC, Ekklesia General Secretary Bill Atwood said "there were hardly any responses" from ECUSA bishops to their foreign colleagues. He added: "It seems obvious that [Bishop] Spong wrote to the primates and the Archbishop of Canterbury, assuming the role of spokesman to answer the question...I do not know if others asked him to fill that role or it just seemed that he took it, but his was certainly the most vocal of the responses."

## Geneticist Says Lesbianism Is Cultural, Not Inherited

The federal scientist who a few years ago claimed to have uncovered a genetic link for male homosexuality says his research indicates that lesbianism is "culturally transmitted, not inherited."

A homosexual himself, Dean Hamer, chief of gene structure and regulation in the National Cancer Institute's Laboratory of Biochemistry, writes in his new book *Living with Our Genes*, that research to date indicates a fundamental difference between what is being transmitted to lesbians, and what is being transmitted to gay men. For lesbians, "[i]t's more environmental than genetic, more nurture than nature," he said.

Robert Maginnis, the Family Research Council's senior policy advisor, said: "I find it rather disturbing that a male homosexual is genetically predisposed to that proclivity, while a lesbian is not."

The lesbian research was led by then-associate investigator

at the NIC biochemistry lab, Angela Pattatucci, an acknowledged lesbian. Her studies showed that a sister of a lesbian had a six percent chance of being a lesbian, said Hamer, but a far higher correlation—33 percent—for lesbian mothers and daughters. "Genetically speaking, this result was impossible...there was no genetic model that could explain how a parent [and] child could be more similar genetically than two sisters," he stated. He said a recent Australian study also suggested that "female sexual identification is more a matter of environment than of heredity."

Hamer acknowledged that his findings in earlier studies, which concluded that male homosexuality is genetically transmitted maternally, have not been duplicated by other researchers, but he still strongly defends his work.

Source: *The Washington Times*

*entific and ethical consensus, I would at least insist that the Church be open to those that it might historically victimize, during the time we wait for the consensus to develop. That is not what the Kuala Lumpur Statement suggests.*

*"Perhaps the best way for me to help you understand what I am saying is to ask you to translate homosexuality into a different category. Within a hundred years ago people were convinced, including Christian people, that African black human beings were...inferior...and therefore they could justify various systems, from slavery to segregation to apartheid. When the challenge to that mentality began to take place, those who held that prejudiced position constantly talked about how the Church was being divided by those who were disturbing the status quo.*

*"Would you really suggest that the people who agitated for a different view of reality regarding Afro-American people should have been silenced by quotations from scripture and tradition that continue to undergird the prejudiced patterns of the past? I do not believe so.*

*"What I am saying is that there is a consensus in the scientific world today that challenges the negativity toward gay and lesbian people which is articulated so deeply in the Kuala Lumpur Statement that it is embarrassing to the cause of Christ...*

*"Your suggestion that I am coming to try to dominate Lambeth is simply not so. My deepest hope is that we will prevent Lambeth from making a serious mistake..."*

In early February, Spong's former assistant bishop—the well known Bishop Walter Righter—spoke up in support of his ally, calling Carey's response to Spong "horrible." In an electronic post, he termed sexuality one of the "burning issues" that must be discussed when the world's Anglican bishops gather at the Lambeth Conference in July. He claimed there are 600 million homosexuals in the world "being oppressed by the Christian church."

**\*EPISCOPAL BISHOPS JOHN SPONG AND WALTER RIGHTER** have joined a growing list of others in endorsing a resolution supporting equal civil marriage rights for homosexuals. According to the Lambda Legal Defense and Education Fund, other signers include actors, such as Ellen DeGeneres and Anne Heche; political/activist figures such as Gloria Steinem; and gay, professional, political and religious/ecumenical organizations or bodies, such as the American Psychoanalytic Association, the American Civil Liberties Union, the Socialist Party, and the Universal Fellowship of Metropolitan Community Churches.

## Lay Presidency Ruling Jolts Australian Church

Ruling on a question "potentially far more controversial than even women's ordination," the Anglican Church of Australia's senior legal body has said there is nothing in ACA's constitution to prevent laypeople and deacons from presiding at Holy Communion.

However, by a vote of 6-1, the Appellate Tribunal also ruled that any move to allow the practice must be approved by ACA's General Synod.

The Tribunal's 4-3 decision on the constitutional question caught Australian Anglicans by surprise.

The issue of lay or diaconal presidency was referred to the Tribunal's three bishops and four Supreme Court judges by ACA Primate Keith Rayner in March 1996, after the strongly Evangelical Sydney Diocese considered proposals to permit the innovation.

Sydney's push was evidently viewed with some alarm by many Anglican leaders and clergy, not least those who fought long and hard for approval of women priests, granted in the ACA in 1992.

And it has been confusing to many Anglican observers. Sydney has to date opposed women priests. But the diocese seemed prepared to allow laypeople—men or women—to preside at



### Bishop's Wings Transferrable

CHURCH OF ENGLAND TRADITIONALISTS have welcomed word that the Archbishop of Canterbury will appoint a successor to a retiring Church of England "flying bishop." "There was considerable doubt about that, so there is a cer-

tain air of relief over here," one English traditionalist told *TCC*. The outgoing prelate is Bishop John Richards of Ebbsfleet (pictured), one of just three special bishops—formally known as provincial episcopal visitors—appointed to minister to parishes and clergy opposed to women priests.

the Eucharist in some cases, notably in areas short of priests, apparently because it does not equate the headship of the Table with the headship of the congregation.

The Tribunal's finding therefore rattled the ACA, most members of which likely expected that lay presidency would be found contrary to ACA's constitution, Rayner noted.

However, any proposal to allow lay presidency appears doomed in ACA's General Synod, where it needs two-thirds majority support in each of three houses to pass.

Rayner also said that, given the narrow majority on the constitutional question, the reasons for the decision would have to be "carefully scrutinized" by the church.

Sydney's Anglican Archbishop, the Most Rev Harry Goodhew, said: "These things at this stage are only opinions."

In an editorial, *The Australian* said in part that: "The smudging of lines between lay and ordained functions within a church could well discourage young men and women from offering to devote their lives as ordained clergy. Why make the implicit sacrifices of a vocation...if it has no distinctive characteristics? After all, the Sydney Anglican argument for lay presidency partly relies upon the fact that lay people are authorized to preach, so why not also perform the sacraments?"

"The answer is only explicable if there is a belief that the church has a distinctive role in society, and that its pastors need to be carefully selected, painstakingly trained, and expert in the things of the spirit. It is no insult to lay people to suggest that not everyone is easily called to such a vocation, any more than those desiring to be healers should be allowed to be doctors—or those with a sense of justice the right to practise law—without selection, training, or proven integrity..."

### *An English View*

The lay presidency question has surfaced elsewhere, including in the Church of England, where it was dismissed last year by the House of Bishops.

In a published report, prepared by a panel chaired by the Bishop of Ely, Stephen Sykes, C of E bishops declared that the distinctive ministry of the ordained must be retained.

The report said that the Church is essentially a community of people living in relation to each other. "There is no difference of value or worth of persons before God," it stated, though it is not wrong for there to be a diversity of responsibilities. The whole of the Church and all its members share in the priesthood of Christ, it said, but leadership in the community is a gift of God, and the point of ordination is to promote, release and clarify all other forms of ministry.

The report affirmed that, at the Eucharist, the Holy Spirit reconstitutes the Church in a particular intense way and the whole assembly celebrates. The role of the person who presides is to ensure that the people together properly celebrate the sacrament.

The bishops therefore concluded that there is an "essential link" between leadership in the community, for which a bishop or priest has been chosen, and presiding at the Eucharist.

**\*OF ALL AUSTRALIA'S CHURCHGOERS, ANGLICANS HAVE THE MOST LIBERAL ATTITUDES TOWARD SEX**, a National Church Life Survey found not long ago. Over half of church members questioned accepted homosexuals as church members "unconditionally"; 20 percent approved of them as church leaders, and only 37 percent thought sex outside marriage was always wrong.

Sources also included *The Sydney Morning Herald*, *Anglican Communion News Service*, *Church Times* and *The Times*



### **"Stab In The Back"**

LONDON'S FAMOUS ST. PAUL'S CATHEDRAL IS TO STOP REGULAR USE OF THE TRADITIONAL BOOK OF COMMON PRAYER, a move decried by critics as a "stab in the back" for classical Anglicanism, reports *The Sunday Times*. The 1662 Prayer Book has until now been used once in every four Sundays. Now even that restricted use will end in favor of the *Alternative Service Book*. England's Prayer Book Society, which has long had Prince Charles' backing, condemned the decision, which has also caused tension between the cathedral and the Bishop of London, Richard Chartres, the Society's ecclesiastical patron. John Moses, dean of St. Paul's, defended the change, saying it was only an experiment and an attempt to keep the main Sunday service under constant review.

### **C Of E Okays New Lord's Prayer**

At deadline, it was learned that the Church of England General Synod had given strong initial approval to a proposal to print a modern rendering of the Lord's Prayer alongside the older version in new service books.

The new prayer replaces the word "trespass" in the traditional prayer with "sin," and "temptation" with "the time of trial." It may undergo revisions before being published for use from 2001.

The Synod ignored an impassioned plea from the Bishop of Norwich, Peter Nott, for one Lord's Prayer which all Anglicans would know by heart. He said the beauty and memorability of liturgy is as important as accuracy of translation, and warned that the church was in "grave danger of losing the whole concept of common prayer." He noted that the new version of the Lord's Prayer had actually been tried for years but "has not gained much in popularity," and is bound to be an unfamiliar put-off to those who already do not worship regularly. The traditional "Our Father" was known best by young and old and remained a "landmark of great importance for the soul," he said.

Anthony Kilmister, the chairman of England's Prayer Book Society, said it was "sheer craziness" to introduce another modern Lord's Prayer. "This will sow confusion in every possible way. It is change for the sake of change," he said.

Sources: *The Independent*, *The Daily Telegraph*

## Parish Rebellion Over Newcastle Bishop Continues

The Archbishop of York has admonished two Evangelical parishes for refusing to accept the newly-named Bishop of Newcastle, Martin Wharton, who maintains that homosexuality within a "loving, permanent" relationship is not a sin.

Archbishop David Hope urged the parish of Jesmond and the linked congregations of St. Mark's, Byker, and St. Oswald's, Walkergate, to consider the grave implications of their actions.

But the two parishes say Wharton, who was due to be installed February 14, has "denied biblical teaching" and they cannot recognize his episcopal authority.

The Rev. David Holloway, vicar of Jesmond, and secretary of the Evangelical body, Reform, called on Wharton to "affirm the teaching of the Church that all its members are to abstain from sexual relations outside holy heterosexual matrimony."

St. Mark's and St. Oswald's arranged for the retired Bishop of Uganda, Howell Davies, 70, to come to their parish to ordain Ed Moll, 30, who had been due to be ordained some months earlier. He was to be supported by the parish, and would not receive a national church stipend or pension. But the acting Bishop of Newcastle, Kenneth Gill, obtained a court injunction barring the "unofficial" ordination of Moll at the cathedral, which the judge ruled would be a breach of canon law.

More recently, Jesmond Parish added an unlicensed assistant priest, the Rev. Jonathan Redfeam, a former curate in the Lichfield diocese, to its staff. Redfeam is paid and housed by a charitable trust established by the parish. The move prompted charges of "complete defiance" of canon law from the Archdeacon of Northumberland, the Ven. Peter Elliott. Others claimed that this is nothing new, that Holloway's parish has long gone its own way in the diocese.

Holloway insists that Redfeam is not being employed as a curate, and that he does not need a license under certain Newcastle regulations. Elliott said the provisions to which Holloway refers clearly deal with "temporary arrangements." Holloway seemed to yield slightly to Elliott on that point, commenting that: "Everything is irregular at the moment, because the bishop is irregular. Canons are having to be broken, because the bishop is breaking a canon."

Orthodox parishes care about unity, said the Rev. Philip Hacking, chairman of Reform. But a parish which rejects the oversight of "a bishop who teaches heresy, however gently, is not being schismatic. It is not separating from the Church of England if that bishop is himself departing from Christian doctrine," he wrote in *Church Times*. In the Bible, he said, "it is unity around the truth that is advocated of Christians, not a will for us to be united irrespective of what we believe."

"When bishops are not adhering to the Bible you are clearly going to have problems," Holloway said. "That is why I asked the Archbishop of York for alternative episcopal oversight. Unless the doctrinal problem is sorted out, there will be anomalies." In fact, though, Dr. Hope has urged direct dialogue with Wharton. That may or may not work. The explosive reaction to the publicized statement Wharton made on homosexuality has left him "too frightened to speak his mind" since being appointed to Newcastle, according to *The Daily Telegraph*.

Though he does not retract his original statement about permanent same-sex relationships, Wharton claims his comment was taken out of context and misrepresents his view. He backs the church's official policy, expressed in a 1987 General Synod motion which (*inter alia*) declared that "ho-

mosexual genital acts" should be met with a call for repentance, as well as compassion. Asked why, then, he had said homosexual relationships were not always sinful, he replied that it was too complicated to explain.

He was, however, attempting to meet and talk to those opposing him, "optimistic that a friendly fireside chat will clear things up," the *Telegraph* said.

"Yet what he faces," the story said, "is not a clash of personalities or even a breakdown of communication. The Newcastle conflict is small but poisonous. It is the first time in the Church of England that the row over homosexuality has led to parishes rejecting the authority of their bishop."

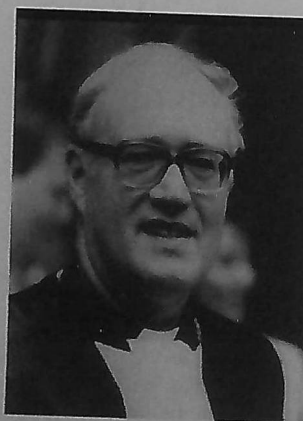
## Arkansas Bishop Irked By Unofficial Parish

An Episcopal bishop who refused to allow some conservative church members to form a new congregation in his diocese is now irritated that they have done so independently, and threatening action against an out-of-state Episcopal priest ministering to the group.

The congregation—the 100-member Little Rock (Arkansas) Episcopal Church Project (LRECP)—says it wants to remain part of the Episcopal Church (ECUSA).

Arkansas Bishop Larry Maze says that's impossible. "The name 'Episcopal' comes from the Greek word meaning 'bishop'. So to be out of fellowship with your bishop and call yourself an Episcopal (*sic*) is an oxymoron," he was quoted as saying in the *Arkansas Democrat-Gazette*.

Maze, a signer of the 1994 *Koinonia* statement supporting the ordination of active homosexuals, said he met in early 1996 with a representative of the conservative group, U.S. Magistrate Judge H. David Young, about the possibility of planting a



### An American Prophet?

IN WHAT WOULD PROVE TO BE A TIMELY MESSAGE for America as well, Archbishop of Canterbury George Carey (pictured) reportedly wrote a letter in December to British Prime Minister Tony Blair, calling attention to an "ambiguity at the heart of government over marriage" and

urging Blair to give more support to that vital, time-honored institution. Though his letter does not mention it, Carey was said to be particularly concerned about Blair's decision to allow government ministers to take their unmarried consorts abroad at taxpayers' expense, senior Lambeth Palace sources confirmed. Written just a few weeks before another sex scandal confronted America's president, Carey's letter marked the start of a concerted campaign by the Church of England and other faith leaders, including Cardinal Basil Hume, to speak up for marriage and encourage Blair to reinstitute tax privileges for married couples and families with children. (*The Times*)

new congregation in Little Rock.

According to Young, the intent was "positive...to build, not tear down," to bring a solid orthodox witness to a church context that increasingly lacked it.

A key concern of the group, however, appears to have been Maze's unorthodox stance on sexuality, and sustained support for it at the diocesan cathedral.

Maze refused to sanction the new church plant, telling Young that "special interests" and "disagreements" over current issues "were never a good reason to start new churches."

Now, LRECP congregants—mostly young couples in their 30s and 40s, with small children and some teenagers—meet on Wednesday nights at a Presbyterian church, and recently welcomed as their minister the Rev. Tom J. Johnston, just arrived from Pawleys Island, South Carolina—site of a gathering which last fall produced the orthodox "First Promise" statement backed by at least 150 ECUSA rectors. Johnston is unlicensed in the Arkansas Diocese.

And, despite admonitions from Maze, LRECP has been assisted, as well, by the conservative North American Missionary Society (NAMS), a South Carolina-based agency in the Episcopal Church that helps plant new ECUSA churches throughout the country. NAMS leader, Fr. Jon Shuler, reportedly confirmed that NAMS' intent was to help LRECP move toward its goal of becoming "a Great Commission congregation in the Episcopal Church, albeit not in union with the Diocese of Arkansas or its bishop at this time." The action, which had the support of NAMS' board, is "consistent with [NAMS'] vision and charter," Shuler wrote.

Maze asserted that "not a single canon that governs the establishment of new congregations has been observed" in the case, and that "the irregular call of an Episcopal priest to this diocese constitutes a canonical offense which must be addressed in some way. The Standing Committee has met once on this issue, and will meet again shortly..."

Maze may have difficulty resolving the matter, though, as it involves a parish that *he* says is not part of his diocese or even an Episcopal congregation, and an ECUSA priest (Johnston) not under his oversight.

Maze reportedly said that small groups breaking away from ECUSA is not new, but wanting to break away yet remain in the church is.

"These are difficult times for the Church," Maze admitted. "There is much disagreement—even animosity—around issues. This has happened before, he said, but, for the first time, it is marked by "the disregard for the authority of Canon... which has ordered this church for generations," and "provided boundaries" that helped maintain communion even among those who disagree. Now, he concluded, "we are...testing those boundaries..."

Johnston arrived in Little Rock the first weekend in January after an invitation from members of LRECP. Already, he has officiated at a funeral and begun a teaching series.

Johnston, who said he prayed and thought about the call to Little Rock for about nine months before accepting it, seems calmly focused on his mission. "I don't sense this as being a 'hot seat'," the *Democrat-Gazette* quoted him as saying. "It's all going to shake down one way or the other, and we're committed to standing within the apostolic tradition of the church and to present the gospel of Jesus Christ in a loving way."

## Bible Not The Last Word, Newark Diocese Says

By David Virtue

The Episcopal Diocese of Newark says the Bible is not all-sufficient and resolved "that God...continues to be revealed in new and life-giving ways not limited to and sometimes not adequately described by those to whom God has spoken in the past."

The resolution, adopted by the diocese's recent convention, was submitted by Louie Crew, the founder of the gay group, Integrity, and six other persons.

Titled "Proper Respect for the Bible," the resolution declares that the Bible "is not a club with which to beat people," nor is it a "relic" to be dismissed as "irrelevant to modern life." It is "a book of life, bearing witness to the Word of God, who is not a book but a person, Jesus." It concludes that "our faithfulness to the past is best measured by our willingness to be guided as God continues to invite us into a personal relationship with Jesus Christ as Lord and Savior, and to inspire us to do justice, love mercy, and walk humbly."

"People have quoted the Bible to condemn Galileo, Darwin (and) homosexuals and (to) justify slavery, apartheid and the second-class status of women," declared Newark's ultra-liberal bishop, John Spong. In his view, the resolution's stance on the Bible is needed if ECUSA wants to remain relevant to today's society.

## Gay Ordinations Spur Walkout At Cathedral

Report/Analysis By The Editor

It's a scene that, by now, has been repeated a number of times in the Episcopal Church (ECUSA), and it always ends the same way.

This time it occurred at the Cathedral of Christ the King in Kalamazoo, Michigan. There, protesters presented a formal objection to the January 17 priestly ordinations of two persons in homosexual relationships. Bishop Edward Lee of Western Michigan rejected the plea, the ordinations went forward, and more than 30 people walked out of the cathedral.

"We believe the Standing Committee of the diocese and you have erred in approving these ordinations," Susan Shau of St. Luke's, Kalamazoo, told Bishop Lee in her protest. "You are acting contrary to the Holy Scriptures, the church's historic teaching, and the present official position of the Episcopal Church, all of which you have a sacred duty to uphold."

Lee's response was that all three candidates had been recommended for ordination by diocesan screening panels, having fulfilled all canonical requirements. He conceded that the church had not reached agreement on the homosexual issue, and that more dialogue was needed; but while the rest of the church was talking about it, Lee was prepared to do it. Indeed, Lee is among a number of Episcopal bishops who have already done it.

The matter of openly homosexual ordinands had been simmering in Western Michigan since Lee ordained two active homosexuals as transitional deacons last year, prompting the first organized protest by a group of clergy and laity. The first ordinand, Thomas Brown, is still canonically resident in Western Michigan, but divides his time between a San Francisco parish and Church Divinity School of the Pacific. The second,

Valerie Ambrose, is a divorced mother of three who serves at St. Martin of Tours in Kalamazoo. Both Brown and Ambrose—the same two whom Lee ordained as priests January 17—have acknowledged living in faithful, same-sex relationships.

Last October, conservatives sponsored diocesan convention resolutions to bar same-sex blessings and further ordinations of active homosexuals in Western Michigan. The measures prompted opposing statements from several clergy and laity, some of whom “came out” for the first time or talked openly about their same-sex lovers, one eyewitness told *TCC*. The convention ultimately adopted substitute resolutions hailing diocesan leaders’ handling of the “sensitive” and divisive homosexuality issue and pledging continued “patient communication” on the matter. *The Muskegon Chronicle*, reporting on the narrow defeat of the gay ordination ban a few days later, concluded that the diocese had “sanctioned the ordination of clergy living in homosexual relationships,” though the national church had not yet done so.

Lee indicated last fall that same-sex blessings, on which he had asked for a moratorium between April 1996 and General Convention last summer, will now be considered on a “careful case-by-case basis.”

In his diocesan convention address, Lee asserted that “we are now engaged in what I have called a ‘discernment in progress’” about homosexuality, which he said requires dialogue, but does not “automatically exclude action.” Saying he believed his two ordinations of active homosexuals in 1997 were “consistent with my responsibilities,” he said that his motivation is “not that of a ‘trendy liberal’ bishop, but as one who has been pastorally involved with homosexual persons [throughout] my 38 years of ordained ministry.”

One clearly supportive electronic commentator noted that the homosexual ordinations in Kalamazoo add to the growing list of such ordinations churchwide, so that “[b]y the time of General Convention 2000...there will be no power on this earth

that will stop [convention] from ‘regularizing’ them *ex post facto* (as was done, we will all recall, with female ordinations some 25 years ago).”

Sources also included *Episcopal News Service*, *The Associated Press*, *The Living Church*

## Walker Apologizes For “Error” With Diocesan Funds

By David Virtue

Long Island Episcopal Bishop Orris Walker Jr. has admitted “error” and “carelessness” after auditors found thousands of dollars in unexplained diocesan expenses they said the IRS could claim was the unreported income of the bishop.

“I do apologize and acknowledge error for carelessness on my part, in documenting certain expenditures,” Walker said. He promised to repay church money “inadvertently” used for personal expenses by the end of this month, adding that “improved office procedures” are now in place.

The bishop’s admission came after a Manhattan accounting firm engaged by the diocesan Standing Committee identified problems with the way the bishop had used or accounted for church funds. According to the auditors, Walker spent diocesan money for personal items such as theater tickets, flowers, meals, purchases from antique stores, gifts, limousines, hotel rooms, airline tickets and overseas travel, including trips to the Caribbean.

It was just the latest of Walker’s troubles. His tenure has seen a legal battle over a Long Island church school, one of his priests make the pages of *Penthouse*, another arrested on drug charges, and Walker himself seek treatment for a drinking problem. He now faces charges that he violated the canons in rejecting a cleric called as rector of a Long Island parish. It was unclear at this writing whether Walker will also face charges for his handling of diocesan funds.

Source: *Carib News*

## Anglican Priest, 75, And Wife Lead 40,000 Africans To Christ

By David W. Virtue

For conservative Anglicans wondering whether anything good can come out of Newark, New Jersey, meet the Rev. Grover Willcox and his wife, Helen.

The retired independent pastor and his wife, who spent 45 years in one multi-racial church in Newark, heard the call of God to an Anglican diocese in Uganda in their 70th year and have seen more “spiritual fruit” through evangelism in the last five years than in all the years they spent in Newark.

In 1992, Willcox and his wife left behind children, grandchildren and great-grandchildren as well as a closely knit network of friends to fulfill a lifetime call God gave them 50 years ago—to go to Africa to preach the gospel. A war intervened and the Lord sent them to Newark, a place some might consider a Third World country.

“It was back-breaking work with few rewards. Many came to Christ, but just as many drifted out of the church as into it,”



Grover and Helen Willcox

said the silver-haired preacher who, with his wife, raised five children in that predominantly African-American city.

“But on the eve of our retirement the Lord called us to Uganda, to the Anglican Diocese of Mukono, 20 miles northeast of Kampala. Archbishop Livingstone Nkoyoyo accepted my independent ordination and commissioned me as a priest. I was the oldest living ordinand in the country’s history,” said Willcox with a chuckle. “The Lord gave us a verse, *I Cor. 9: 19-23*: ‘I have become all things to all men, so that by all possible means I might save some.’ So I became an Anglican priest. My wife became chaplain to 3,000 children in four primary schools.”

In Philadelphia recently to tell the story of how God was moving by his Holy Spirit among the people of Uganda, Fr. Willcox said that he and his wife experience daily spiritual warfare and have seen miracles occur that have few parallels in western countries.

“In 1996 we faced death six times. My wife was diagnosed with cancer and given six months to live after an operation. Recent medical tests reveal that she is entirely free of can-

## Church Of The Advent Lawsuit Dismissed

A long struggle over the governance of the Church of the Advent, Boston, ended recently with a unanimous decision of the Massachusetts Supreme Judicial Court to dismiss the case brought by members of Advent's corporation on constitutional grounds.

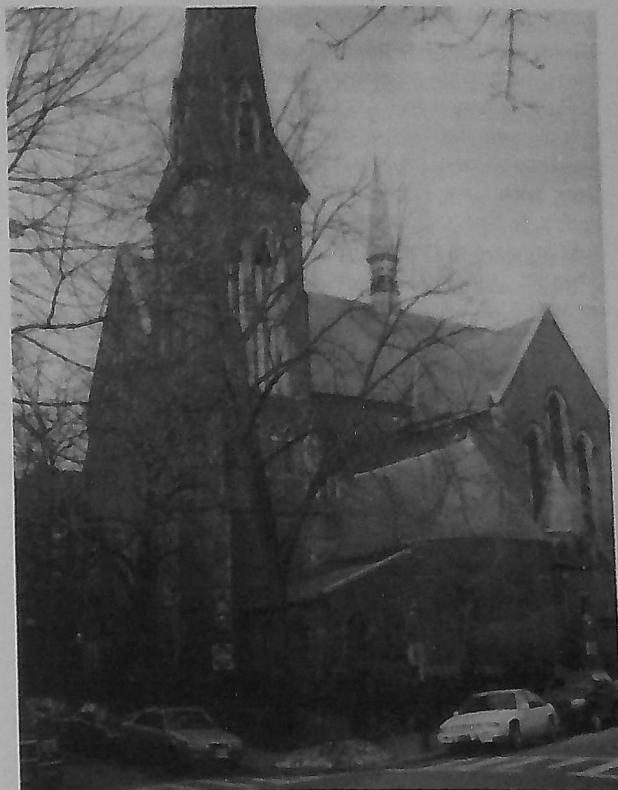
The self-perpetuating, 20-member corporation was set up under state law in 1844 to protect the prominent parish's Anglo-Catholic witness. By the 1990s it had built up a \$12 million endowment for Advent.

Developments leading to the legal dispute were triggered, however, when most corporation members supported a 1993 vote of no confidence against the rector, the Rev. Andrew Mead. Thereafter, a conflict which ultimately involved diocesan leaders arose in the parish over the corporation's authority, which included the right to appoint Advent's vestry. A lawsuit subsequently filed by the corporation maintained that Massachusetts Bishop David Johnson, and later his successor, Thomas Shaw, usurped the corporation's legal authority in directing that Advent's communicants elect the parish vestry.

In early 1996, most corporation members, believing that the liberal Episcopal diocese was using the dispute to gain direct control of Advent and its property, attempted to take the parish out of the diocese.

In March 1996, parishioners elected a new vestry. They also requested that the diocese reclassify Advent as a mission under Shaw's supervision, and act to end Advent's corporation form of governance, which they said was "undemocratic and inconsistent" with diocesan and Episcopal Church (ECUSA) canons.

Though the plaintiff argued otherwise, the Massachusetts high court viewed the corporation's civil legal authority as superseded by its affiliation with ECUSA, particularly from



CHURCH OF THE ADVENT, Boston

the time of a 1961 constitutional change by which Advent acceded to ECUSA's constitution, canons, "doctrine, discipline and worship." Nevertheless, the court concluded narrowly that the case concerns "a matter of internal church government within a hierarchical religious organization," and that the First Amendment prohibits the court from deciding the dispute.

cer. I fell off a mountain trail and was saved by a clump of trees that held me. Underneath a chasm of 500 feet opened before me. I would surely have died had I fallen. A jerry can of gas which we thought was filled with water was placed near an open fire but failed to explode. Helen experienced severe food poisoning which nearly killed her. A stone from a passing truck smashed through the windshield of our van and narrowly missed Helen's head. And in the final close call, our van overturned in bush country in West Uganda and we both escaped serious injury."

"In evangelistic treks around the country we not only see thousands confessing Jesus Christ as Savior and Lord but we have seen demons cast out of people, witch doctors converted and animism defeated. With the diocese's approval we...built up a [100-member] evangelism team...under the leadership of the Rev. Titus Baraka. A 16-truck evangelizing team now crisscrosses the country. We have witnessed the gospel to tens of thousands of Sudanese refugees who have crossed over into Uganda to escape persecution. In one congregation there are 10,000 converts."

In 1989 on the islands of Lake Victoria there were no churches, schools or medical work. Today, because of this couple's efforts, there are two schools, numerous churches and a clinic.

"It is First Century Christianity," said Willcox. "We work with translators and have...a Lay Readers College. People des-

perately need discipling. We have open access to all schools throughout the country, including Moslem institutions. Open air evangelistic meetings see hundreds coming to the Lord."

Willcox said the impact of AIDS on the population was serious, but malaria was taking an even bigger toll on human lives. "We are seeing a resistance and immunity to malaria drugs. Traders and prostitutes are the primary spreaders of AIDS. It is known in Africa as 'slim'. Parents in Uganda often perform several funerals a day for those dying of AIDS."

Responding to a question from TCC, Willcox said Ugandan Anglicans treat Newark Bishop John Spong's views with ridicule and scorn.

"No bishop of the 26 dioceses in the country takes him seriously. There is no push for the acceptance of homosexuality. He's a joke and a bad one at that. He has no respect for Scripture. He'll go down in flames if he goes to Lambeth and tries to push his revisionist agenda on the worldwide Anglican Communion."

While in the U.S., the Willcoxes joined in the 50th anniversary celebration of the church they founded in Newark, and endeavored to raise funds for the Uganda Christian University (formerly Bishop Tucker Theological College). Willcox said it costs about \$1,200 a year to train one priest.

He and his wife headed back to Uganda for Christmas Day to be among prisoners condemned to die in Luzira prison near Kampala.



William Rizzo, the corporation's lawyer, said he and his client were deeply disappointed by the court's decision. "It creates a terrible precedent" in Massachusetts, he said.

Parishioners now expect Advent to regain parish status and that its communicant-elected vestry will begin the search for a rector to succeed Fr. Mead, who is now rector of St. Thomas', New York City. Fr. Richard Martin, the former rector of St. Paul's, K Street, Washington, D.C., has been Advent's priest-in-charge since 1996.

Sources included *The Living Church* and *Episcopal News Service*

## Eau Claire's Cathedral Sees First Female Celebrant

The Rev. Mary Caucutt, vicar of St. Andrew's Church, Pinedale, Wyoming, recently became the first woman to celebrate the Eucharist in the Episcopal Diocese of Eau Claire, Wisconsin, led by traditionalist Bishop William Wantland.

The December 28 visit took place in Christ Church Cathedral, Eau Claire, to which Caucutt had been invited by the dean, H. Scott Kirby. Caucutt, who also preached during the service, was baptized at the cathedral in 1966, and her grandparents are still members there. The dean and chapter stressed the "family" aspect of the invitation, and denied that they were trying to "make a political point" or challenge Wantland.

Eau Claire is one of at least four Episcopal Church (ECUSA) dioceses in which women priests have not been ordained. Wantland had asked the dean to reconsider the invitation. But he was reported to have said at the 1997 General Convention—which mandated acceptance of women clergy in all dioceses—that he would not block an invitation to a woman priest by an Eau Claire parish. The bishop reportedly attended church elsewhere on December 28.

Wantland, lately in the news for helping to set up a legal structure using ECUSA's original, but never-incorporated, name, is due to retire in early 1999.

Sources included *The Living Church*, *Episcopal News Service* and *Episcopal Life*

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*ACC Continued from Page 15*

in the seminary chapel. The seminary locks were changed, the grocery charge account was cancelled, and the seminary phone secured, when the preliminary injunction was granted in New York.

The injunction is in effect a decision in favor of the main body, its lawyers say, "and against the repeated claim of the new Allentown church that it is 'the true ACC'."

"We will still have a regular trial on a permanent injunction, but to grant this preliminary injunction the court had to find that we will probably prevail on the merits at that trial," said ACC Senior Deputy Chancellor Frank Wiswall Jr.

The New York decision should be "extremely helpful" in defending the ACC against a lawsuit in New Jersey, said Wiswall. That suit was filed by the five Allentown bishops as individuals November 12 in the Mercer County Superior Court's Chancery Division in New Jersey, where ACC is registered as a nonprofit corporation. *The Trinitarian* says the suit is against the ACC itself, its nine bishops, and the Diocese of the Resurrection's vicar general, the Rev. Canon Stanley Lazarczyk. Reportedly, the plaintiffs are represented in the case by Dechert, Price & Rhoads, a Philadelphia tax and pro-



**POINT OF CONTENTION:** ACC's Holyrood Seminary in Liberty, New York

bate firm known to be the personal lawyers of the former canonist to ACC's metropolitan, Fr. F. Andrew Stahl, who sided with Hamlett's group in the split.

According to *The Trinitarian*, the Allentown prelates assert in their New Jersey suit that the inhibitions against them prevent them from functioning as bishops of their respective dioceses and that ACC canons do not permit such inhibitions. It asks the state court to nullify them and to reinstate the plaintiffs in the ACC as functioning bishops. In addition, harking back to a related dispute last year over whether or not Kleppinger was senior ordinary, the bishop asks the court to overturn an ACC court's judgment that relative seniority among bishops must be based on consecrations recognized by the church as undoubtedly valid and apostolic sacraments.

"It is difficult to imagine what the plaintiffs thought they could gain by filing this," Wiswall said, noting that the suit effectively asks a state court to act outside its constitutional authority to appoint ministers in the church and determine the validity of sacraments.

Wiswall also asserted that: "When the minority bishops as individuals sued the [ACC], they made a judicial (*i.e.*, tacit) admission that they are not the [ACC] but that the hierarchy under Archbishop Stephens is in fact the [ACC]." That contradicts all they have been saying about themselves, he said, and what Seeland and Gregson told the New York judge. "In this country, you're not allowed to tell one court one thing and then go to another court and tell it an inconsistent story," he said.

The five bishops' pleadings, while contesting their own inhibitions, reportedly did not reveal their own moves to suspend their former ACC colleagues.

The plaintiffs may face another difficulty. The New Jersey suit required the complaint to be verified by a legal resident of the state. The signer in that case was Bishop Seeland, who transferred from New Jersey to California when he was elected as ACC's Bishop of the Pacific and Southwest several years ago, and reportedly represented himself as a California resident thereafter. According to ACC Deputy Chancellor Dennis Mahoney, since Seeland apparently remained a legal resident of New Jersey and never applied for the necessary dispensation to remain so while serving in the west, it appears that Seeland "was not lawfully bishop ordinary of the Diocese of the Pacific and Southwest and hence not a trustee of the ACC, Inc., and hence without standing to be a plaintiff."

Wiswall believes the "New Jersey admissions should pretty well decide the permanent injunction trial in New York in our favor." At deadline, no date for that trial had been set.

In the New Jersey case, the plaintiffs were denied a tem-

porary restraining order December 11, and the next hearing in that matter was set for February 26.

Other suits to which the New York decision may be critical, *The Trinitarian* said, are actions by ACC congregations against clergy and parish officers aligned with the rival group, for the turnover of parish monies, property or records. Such suits were expected in, among other places, Liberty, New York; Erie, Pennsylvania; and Lancaster, Pennsylvania.

Archbishop Hamlett did not respond to *TCC's* request for comment about the legal actions to date.

## Haverland Consecrated ACC's Bishop Of The South

The Very Rev. Mark Haverland was consecrated January 31 as the fourth bishop ordinary of the Anglican Catholic Church's Diocese of the South, succeeding the late diocesan, Archbishop William Lewis, who was also ACC's metropolitan.

The rites took place at St. Stephen's, Athens, where Haverland has been rector since 1983, with ACC Archbishop M. Dean Stephens, the Continuing Church body's new metropolitan, as chief consecrator. Co-consecrators were Mid-Atlantic States Bishop John Cahoon and New Granada Bishop Victor Manuel Cruz-Blanco. Joining in the laying on of hands were ACC Bishops James Bromley (Australia), Joseph Deyman (Midwest), and James Mote, (Holy Trinity, retired).

The service was attended by some 225 persons, including clergy from the Anglican Church in America, another Continuing Church body; the Episcopal Synod of America, a traditionalist Episcopal Church organization; and the (Anglican) Church in the Province of the West Indies.

The consecration follows Haverland's election at a diocesan synod December 6. The only candidate to be nominated, Haverland was elected by both clergy and laity on the first ballot by more than the required two-thirds majority.

Last April, Haverland was elected as bishop coadjutor of the South. His consecration did not take place because some bishops (who later constituted the rival ACC) withheld their

consent, citing objections to aspects of a book Haverland authored, **Anglican Catholic Faith and Practice**.

At 41, Haverland becomes the ACC's youngest bishop. According to *The Trinitarian*, the Youngstown, Ohio, native received an A.B. *summa cum laude* in political science from Kenyon College in 1978, an M.A. in theological studies from Duquesne University in 1981, and a Ph.D. in religion from Duke University in 1989. He was ordained deacon in 1981 and priest in 1982 by the Rt. Rev. William Rutherford, then Bishop of the Mid-Atlantic States. He served parishes in Pittsburgh, and Chapel Hill, North Carolina, before coming to St. Stephen's.

In the Diocese of the South, Haverland has served as dean of Georgia, canonist, official principal and chairman of the Commission on Ministry. More recently, he was the diocese's vicar-general, following Archbishop Lewis' stroke in March 1997, and death September 23.

On the provincial level, he has served as clerk of the College of Bishops since 1991, and is a member of the Provincial Committee on Constitution and Canons. From 1985-93, he was a member of the Board of Governors of Holyrood Seminary, where he lectured on church history, moral theology, dogmatic theology, and other subjects.

## Northern Heat Wave: Norway: Lesbian Priest Saga Continues Sweden: Women Priest Opponents Meet

A female bishop in the (State Lutheran) Church of Norway who was expected to sack a woman priest living in a lesbian registered partnership instead has appealed to the church's doctrinal tribunal, says a Norwegian Church source.

As earlier reported in *TCC*, Rosemarie Kohn of Hamar, the Church of Norway's only female bishop, ordained the lesbian, Siri Sunde, but reportedly was stunned when the priestess entered a same-sex union, a relationship recognized by the state but not allowed by the church for clergy.

"Until the tribunal has taken its stance—and that will take at least one year—the woman priest will live with her partner in the vicarage and receive her salary as before," while helping Kohn promote pilgrimages to the St. Olave shrine, said *TCC's*



THE MOST REV. M. DEAN STEPHENS (back to camera) enthrones THE RT. REV. MARK HAVERLAND as Bishop of the South within the Anglican Catholic Church, following Bishop Haverland's consecration January 31 at St. Stephen's Church, Athens, Georgia. Pictured (from left) are the Rt. Rev. Victor Manuel Cruz-Blanco (co-consecrator), the Rev. John Cotterell (m.c.), the Ven. Donald B. Rice (subdeacon), Archbishop Stephens, the Rt. Rev. John Cahoon (co-consecrator), J. William Herringdine (m.c.), Bishop Haverland, Gerald Bruce (thurifer), and the Rev. Norman Trimmer (chaplain to Bishop Haverland). Photo courtesy of *The Trinitarian*

## ANGLICAN WORLD BRIEFS:

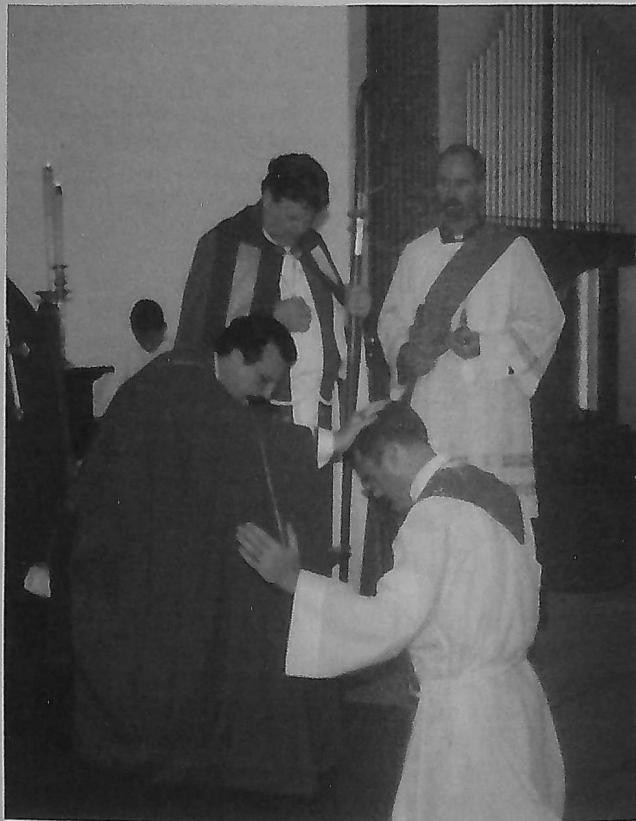
**\*SOUTH AFRICA'S ANGLICAN PRIMATE HAS URGED THE CREATION OF A SINGLE CHURCH TO UNITE ALL OF AFRICA'S ANGLICANS.** Archbishop Njongonkulu Ndungane said that one way for African Anglicans to deal with challenges and opportunities facing their continent—including poverty and the campaign to cancel Third World debt—was to retain their regional autonomous structures, while striving to establish an “Episcopal Church of Africa” that transcended boundaries. This would “enable us to speak with one voice, to give spiritual guidance and support” to Africans, he said in a January sermon before thousands of worshippers at the new St. Peter's Cathedral in the Ugandan border town of Kabale. His initiative would unite some ten or more Anglican provinces, creating one of the biggest and most influential churches in the world. Ndungane also called on African heads of state to seriously consider the establishment of an economic unit comprising the states of Africa. - *Anglican Communion News Service/ Ecumenical News International (etc.)*

**\*AN UNPRECEDENTED MEETING TOOK PLACE RECENTLY BETWEEN FORMER SOUTH AFRICAN PRIMATE DESMOND TUTU AND HOMOSEXUAL CHURCH LEADER, THE REV. TROY D. PERRY,** Moderator of the Universal Fellowship of Metropolitan Community Churches (UFMCC). The meeting in Johannesburg, South Africa included a wide-ranging discussion of human rights issues. Perry thanked Tutu—who has taken a strongly pro-gay stance in the last few years—for his work to include protections on the basis of sexual orientation in South Africa's new constitution. Perry said that accomplishment has helped mobilize the American gay rights movement in seeking similar protections from the U.S. Congress. - *Associated News Services.*

**\*CHURCH OF ENGLAND LEADERS ALARMED OVER HUMAN RIGHTS LEGISLATION** that they fear could compel them to contravene their religious beliefs were reassured recently when the Lord Chancellor agreed to exempt General Synod legislation from the law. Other church bodies have not been excluded, however. The bill would incorporate the European Convention on Human Rights into United Kingdom law. In its current form, the legislation would apply to all “public authorities.” Bishops worried that the legislation could lead to requirements that the C of E marry homosexual couples or receive women priests even in opposed parishes to avoid expensive discrimination litigation. - *The Daily Telegraph/The Church of England Newspaper*

**\*ENGLISH GAY RIGHTS ACTIVIST PETER TATCHELL HAS BEEN ASKED TO FRAME PROPOSALS TO PUNISH HATE CRIMES.** Britain's Home Office is examining plans prepared by Tatchell, who leads the gay pressure group, OutRage, to extend harsher sentences for racially motivated crimes to cover homosexuals and religious minorities. Ministers asked Tatchell—who last year briefly “invaded” Lambeth Palace with other gay activists—to draft amendments to the Crime and Disorder Bill, which is expected to be the vehicle for a vote to lower the age of consent for homosexual men. “The involvement of Mr. Tatchell, who has threatened to ‘out’ public figures as homosexuals, will infuriate Right-wing Tories,” said *The Daily Telegraph.*

**\*AS OF THE FIFTH ANNIVERSARY OF THE VOTE**



source, an orthodox cleric.

By this means, he predicted that Kohn will “arrive at some sort of Solomonic compromise based on a mix of canonical and secular law” or attempt to obfuscate the issues so as to avoid “a clear-cut fight over principles” and awakening church members to what is going on.

Thus, the “status quo will continue for at least a year and we...fear that we are bound to lose a battle,” he said. “In the meantime we are discussing different options to get our house in order. Some will fight, others will evacuate.”

### *Traditionalists Squeezed Out*

Meanwhile, about 1,600 opponents of women's ordination within the (State Lutheran) Church of Sweden recently gathered in the Cathedral of Linköping to protest two developments further marginalizing traditionalists in the Swedish Church.

The group was objecting to the consecration of Christina Odenberg as the bishop of Lund, and a church synod proposal to prevent opponents of women's ordination from becoming head pastors of a congregation.

The new regulation received Swedish government approval and was due to take effect January 1.

The opponents' gathering was led by Bishop emeritus Baertil Gaertner of Linköping. The group decries the secularization of the church and defends the traditional interpretation of the Bible.

The traditionalists are allied with likeminded groups in other Nordic Lutheran Churches, and in the Church of England. Each group sends representatives to an international synod which meets periodically, and could in future become the governing body for a separate church or federation of churches.

Sources: *Christian News, Christian Century*

## CEC Sees Growing Military Ministry

BISHOP DOUG WOODALL, the Charismatic Episcopal Church's Bishop for the Armed Forces, installs Chaplain Alan Andraeas, U.S. Navy, as archdeacon for the Diocese of the Armed Forces, during the CEC's first annual military ministries conference last September. Held at the Marine Corps Recruit Development Command, San Diego, California, the gathering drew together over 20 CEC chaplains, chaplain candidates, aspirants, and spouses, from as far away as Guam and Japan, for prayer and worship, study, training, and fellowship. Included among bishops present was CEC Archbishop Randolph Adler, leader of the international neo-Anglican denomination formed in 1992 by Evangelicals and Pentecostals. On Sunday during the conference Woodall also installed his diocese's first canon missionaries: Lt. Kenneth Lewis, Navy; Maj. Steven Dundas, Army Reserve; and Capt. Patrick Stewart, National Guard. CEC's Armed Forces diocese now has 21 chaplains and chaplain candidates.

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## Most Church Leaders, Experts, Alarmed By Human Cloning Plans

Church leaders and experts on the ethics of gene research in America and abroad have reacted with dismay to plans by an American physicist to begin work soon to clone human beings.

Richard Seed, a U.S. physicist who describes himself as "a serious Methodist," announced in January his intention to set up a private clinic to clone babies for infertile couples.

Methodist churches in both America and the United Kingdom, along with many other churches, doctors and politicians, have condemned Seed's proposals. Appeals have been made for the U.S. government to legislatively prevent Seed from proceeding with his plan. Right now in the U.S., only federally funded work is outlawed, but President Clinton has called for a worldwide ban.

The Bishop of Oxford, Richard Harries, the chairman of the Church of England's Board for Social Responsibility (BSR), said that the C of E "urges extreme caution in this area. The manufacture of human beings has enormous implications for the relationships of biological parents and their offspring."

A spokesman for the Roman Catholic Bishops' Conference said: "Fundamentally, a new human individual has the right to be born of two human parents of the opposite sex in an act of human bodily love. That is why we also reject *in vitro* fertilization (IVF)]. Yet again, it will diminish the unqualified respect owed to a human being."

The U.S. Episcopal Church (ECUSA) is "taking a laid-back approach," though, in the words of *Church Times*. "Personally, I don't see a major moral issue in there," the Rev. Jake Keggi, co-chairman of ECUSA's science, technology and faith committee, was quoted as saying. "I don't think the theological dimension of it is terribly important." The committee had not discussed the issue of human cloning, he said, "though it may come up at our next round-table meeting in April."

Sources also included *Ecumenical News International*

**TO ORDAIN WOMEN PRIESTS** last November, the Church of England had 1,765 women serving as priests or deacons. Of these, 1,182 were stipendiary clergy, and 583 non-stipendiary. About a further 130 are retired, bringing the total number of those ordained to around 1,900. The church's Advisory Board for Ministry says that women account for 40 percent of the 1,271 people currently training to be priests. The C of E has recently reported an unexpected rise in the number of women and men coming forward for ordination, defying earlier predictions of further decline. About 600 clergy are ordained each year in the English Church, keeping a level of around 10,000 clergy. - *Anglican Communion News Service*

**\*A DROUGHT IN PAPUA NEW GUINEA** has put hundreds of thousands at severe risk of starvation and serious illness. Reports from the Anglican Church say that the worst affected areas are the isolated communities in the New Guinea Islands in Aipo Rongo Diocese, and Milne Bay in Dogura Diocese. Even when the rains come, continued support will be needed because of the ongoing food shortages resulting from the current crop failures. Reports say demands are going to outstrip the church's resources, and additional funding to help in the crisis is being sought. Coordinating relief efforts are the Papua New Guinea Church Partnership, (Partnership House, 157 Waterloo Road, London SE1 8XA, England) and the Anglican Board of Mission-Australia (91 Bathurst St. Sydney, 2000. Australia). - *Anglican Communion News Service*

**\*AUSTRALIA'S NATIONAL ANGLICAN PAPER HAS CEASED PUBLICATION** after 25 years, due to financial difficulties. The weekly *Church Scene* provided news and comment on the diverse dioceses of the establishment Anglican Church of Australia. - *Anglican Communion News Service*

**\*WHEN THE ORDER OF ST. AUGUSTINE** within the Anglican Catholic Church of Canada (ACCC), a Continuing Church, moved to a facility in Portuguese Cove, Nova Scotia, not long ago, members thought they would be there for years. But the move turned out to be a step along the way to a new, better location. The Order's new home is a former Lutheran church in Spryfield, a suburb of Halifax, which is seen as more advantageous for the Order's future growth and gospel mission. In addition to providing space for a possible parish, the building has living quarters for the community's members and is easily accessible to the educational institutions of downtown Halifax, where the Order has many friends and supporters, especially among students. It was decided to dedicate the new monastery to St. Joseph. - *ACCC release*

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## ANGLICAN USA BRIEFS:

**\*THE EPISCOPAL BISHOP OF EAST CAROLINA SAYS HE WILL NOT APPROVE CLERGY BLESSINGS OF SAME-SEX UNIONS** in his diocese. "I believe that the Christian norm for human sexuality is found in the lifelong, monogamous relationship between husband and wife," wrote Bishop Clifton Daniel III in a pastoral letter to members of his diocese. "For unmarried persons, sexual abstinence is the Christian norm, and some may be called to celibacy as a vocation." Acknowledging divisions in the Episcopal Church over sexuality matters, Daniel said he

## Pope's Cuba Visit Chance To "Rebuild Ties," PB Says

Speaking out shortly before the visit of Pope John Paul II to Cuba in January, Episcopal Presiding Bishop Frank Griswold and other religious and humanitarian leaders declared that the Pope's visit "makes clear to us the opportunities we have to rebuild the ties that bind us."

They said "religious communities in Cuba—Catholic, Protestant, and Jewish—have all called for a new relationship" between the people of Cuba and the U.S. "Today, we join them in that call. Despite our differences, and whatever our criticisms, this is a time for healing."

They urged the U.S. government to help promote family reunification by restoring direct flights from the U.S. to Cuba, and to lift restrictions on the sale of food, medicines, and medical supplies to Cuba. "These simple humanitarian steps would have a real impact on the lives of thousands of Cubans, and would help heal the rift between our people," they concluded.

The president of the Institute on Religion and Democracy,



Pope John Paul II

Diane Knippers, an Episcopalian, expressed disappointment that the religious leaders spoke "not a single word" about religious freedom or human rights in Cuba. She noted that Pope John Paul II called for an end to the U.S. embargo of Cuba, but also for liberty and human rights there. Mainline and some U.S. Catholic leaders are ignoring Castro's "atrocious human rights record," and blame the U.S., "not Castro's corrupt, state-controlled economy," for Cuba's problems, she said. Any changes in U.S. policy must be related to changes in Cuban government policies, she maintained.

Sources: IRD, *Episcopal News Service*, *Ecumenical News International*

### BRIEFS, continued

was sharing "the understandings to which I have come under the guidance of the Holy Spirit." - *The Living Church*

**\*COLORADO EPISCOPAL BISHOP WILLIAM WINTERROWD IS HEADING A STATE COMMISSION STUDYING THE RIGHTS AND RESPONSIBILITIES OF SAME-SEX COUPLES.** An Episcopal deacon, Robert Franken, also is serving as a staff member to the 16-member commission appointed by Colorado Gov. Roy Romer last September. Franken said the panel's charge is "to look at some of the political, economic and social realities of same-sex relationships, but not to touch the issue of marriage." A December *Denver Post* story indicated that the commission is unlikely to propose a law for the current legislative session. But its work is controversial. Sen. Ken Arnold (R-Westminster) said the commission is stacked with pro-gay members and probably will call for some kind of

domestic-partners law. No critics of giving same-sex couples the same rights as traditional married couples were appointed to the panel, the story indicated. Arnold and State Rep. Marilyn Musgrave (R-Fort Morgan) sponsored a 1997 bill that sought to strengthen Colorado's ban on same-sex marriages. The measure passed the legislature but was vetoed by Romer, who appointed the commission.

**\*A CLERIC OF THE REFORMED EPISCOPAL CHURCH (REC),** the Rev. Jack Bradberry, and his wife, Bettie, received prison terms in December after admitting they misapplied more than \$440,000 in donated funds earmarked for pediatric organ transplants. The funds were used to keep their failing charity, the Children's Transplant Association in suburban Dallas, afloat. Mrs. Bradberry, 51, was sentenced to 32 months in prison for wire fraud. Mr. Bradberry, 53, the rector of St. Michael's REC, Broken Arrow, Oklahoma, received a one-year prison term for con-

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# The Afterword

## Truth, Order Lambeth, And The New PB

It seems, from reports in this issue, to be happening more and more: establishment Anglican prelates who depart from historic Christian doctrine, yet are incensed when parishes or clergy start refusing to heed them and/or to play by the church's institutional rules.

A bishop is a bishop, no matter what he says or does? More and more, Anglicans—particularly in America and England—just aren't buying it. And while in the past such Anglicans might have gone to other church bodies, they are now starting to resist a wayward establishment without leaving it—an ecclesiastical sit-in of sorts. They stay "in" but remove the welcome mat for the liberal bishop; they start new congregations without diocesan permission, form para-church organizations, seek alternative episcopal oversight, or separate provinces within the Anglican Communion—all activities virtually certain to be decried by Anglican leaders as defiant of "catholic order." The fact that the complaining bishops themselves no longer uphold catholic belief (*i.e.*, that taught everywhere, always and by all) is apparently beside the point.

Yet that IS the point—a pivotal issue at the center of the Anglican Communion's divisions and dysfunction—which the Lambeth Conference needs to address this summer. The question is whether an insistence on institutional order will be allowed to take precedence over scriptural truth.

This issue was well articulated by the Rev. Philip Hacking, chairman of the council of England's Reform group, in this issue. He wrote that a parish which does not accept the oversight of a bishop whose teachings or acts contravene orthodox doctrine "is not being schismatic. It is not separating from the Church of England if that bishop is himself departing from Christian doctrine. The fact is that in the Bible it is unity around

the truth that is advocated of Christians, not a call for us to be united irrespective of what we believe."

\*

Not inconsequentially, Hacking's reference to "the truth"—truth received, not manmade; a basic core of immutable truth discerned through Scripture, Tradition and reason—collides head-on with Presiding Bishop Frank Griswold's ideas about pluralistic, evolving truth.

Now, we think Bishop Griswold brings many desirable qualities to the role of presiding bishop. He has our prayers. But we find his view of truth mind-boggling.

"The truth is developmental," Griswold said recently. And it develops in large measure, he believes, through relationships and conversation between baptized believers; we offer up the truth "embodied in each of us," which in turn may be "enlarged" or affected by the "truth" of another. Griswold is wary of positions held too absolutely, even his own, he says. He wants us to embrace the ambiguity of modern life.

Griswold's "is a postmodern credo for the next millennium: The truths are out there," writes religion columnist Terry Mattingly. "The problem is that there are so many people with so many truths and so many of them clash."

"Your truth, my truth, his truth—with such a multiplicity of truths, unassailable, unchangeable, what are the grounds for belief in anything whatever? How can you have a church, for that matter?" asks *Foundations* Editor Bill Murchison.

Indeed, Griswold's dynamic would seem to make truth into an ever-moving target. Scripture, however, tells us that Truth Himself ever remains the same.

Ironically, too, Griswold's view appears to give liberal positions no greater priority or enforceability than contrary ones. Yet manifestly, it does not work that way: ask any orthodox Episcopalian!

More importantly, it is hard to see how the need for salvation is adequately addressed, or even revealed, in a situation wherein one truth is as good as another, or merely a small part of the larger truth that is itself in flux; and wherein a chief locus of truth is in baptized, but fallible, humanity.

All of which brings us to the larger question for the Lambeth bishops—one certainly not provoked by Griswold alone—and that is whether contemporary Anglicanism actually has anything unambiguous to say (beyond "Jesus is Lord") about how it believes God wants us to live.

### BRIEFS, continued

cealing his wife's crime. Each also must pay \$75,500 in restitution. - *The Dallas Morning News/Tulsa World*

**\*AN AMERICAN ANGLICAN PRIEST WAS FOUND MURDERED IN HIS MILAN APARTMENT** in January. Gregory Steven Beheydt, 51, who had been priest-in-charge of All Saints, Milan, had been bludgeoned to death with a heavy object. After police arrested one of two Croatian suspects, who "confessed everything," Beheydt was said to have been the victim of "a simple robbery that went horribly wrong." The two Croatians had been staying with Beheydt, and had been due to leave on the morning his body was discovered. Beheydt, who previously served as chaplain in Tangiers, had moved to Milan only last August. A statement from the Anglican Diocese of Europe said Beheydt was "a faithful and committed priest with a transparent love for God and his people." - *Church Times/Anglican Communion News Service*

### OF GENERAL INTEREST:

**\*A PROJECT INTENDED TO LINK EVERY CHURCH IN NORTH AMERICA TO THE WORLD WIDE WEB** is being sponsored by the American Bible Society. ABS is giving \$5 million to the project, "Houses of Worship" (HOW), which aims to enlist all of the estimated 300,000-plus churches in the U.S. and Canada. The project expects to go global with the opportunity by the year 2000. Churches which sign up will be offered four free pages on the HOW web site (<http://www.housesofworship.net>). Through the Internet and the World Wide Web, project initiators believe, churches can better connect with their members, with each other and with the communities they wish to serve. The project was initiated last year by the Pittsburgh Leadership Foundation, an interdenominational agency working on community needs and coordinating a national network of

*Continued on Back Cover*

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

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2290 S. Clayton; Sun HC 7:30a, 9:30a, 12 noon, 6p, Evensong & Benediction 5p; Daily Masses; The Rev. Stephen Wallsteadt, 303/758-7211, fax 758-3166

## CONNECTICUT

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**Anglican Church of the Resurrection**  
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6 Church St.; Sun 8a Low Mass, 11a Choral Eucharist; The Rev. Rocco Florenza; 203/734-6025, fax 734-6026

## DISTRICT OF COLUMBIA

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(*Episcopal Church*)  
1217 Massachusetts Ave. NW; Sun low Mass 8a, 12:30p; Solemn High Mass 10a; Mon-Fri Mass 12:10p; Sat Mass 9:30a; The Rev. Lane Davenport; 202/347-8161

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**St. Aidan's Pro-Cathedral**  
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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

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## 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 Siterman; 612/920-9122

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199 Jackson St.; Sun SS 9a, HC 10a; Tues Bible Study 7p, 183 Main St.; The Rev. Fr. I. Nicholas Plant; 908/583-7279, 583-5033

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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

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(*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; SxFrancis@AOL.COM

## TEXAS

### Alpine

**Holy Cross Anglican Church**  
(*Anglican Church in America*)  
N. 2nd at Brown; Sun HC 10a; Wed HC noon; Holy Days HC noon; 1928 BCP; The Rev. A. Saxton-Williams; 915/837-7463

## Houston

**St. Thomas' Episcopal Church and School**  
(*ECUSA*)  
4900 Jackwood; Sun 8a HC, 9a SS all ages, 10:15a HC (MP 2nd Sun), 6:15p EP (Evensong 6p 4th Sun); Mon-Fri 9a MP (school days only); The Rev. Wayland Coe; 713/666-3111, fax 713/668-3887

## VIRGINIA

### Leesburg/Dulles

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

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