

says a fetus is a living baby as soon as it enters the birth canal. In her opening argument, Priscilla Smith, attorney for the pro-abortion Center for Reproductive Law and Policy in New York, said the law is a naked attempt to end all abortions, not just partial-birth abortions. The state's specially appointed lawyer, Derinda Bordlee of the Lawyers for Life organization, countered by arguing that birth begins in the birth canal. Allowing an abortion at that point would open the door to other types of legal killing, she argued. "If you can kill a person who is partly in the vaginal canal, what prohibits you from killing one that is part way out?... What prohibits you from leaving one foot in the vaginal canal and breaking the child's neck?" she asked. - *Combined news sources*

***EFFORTS TO BAN PARTIAL BIRTH ABORTION FAILED** in Washington state and Colorado during the November elections. Denver Roman Catholic Archbishop Charles Chaput had called it "astonishing" that society had reached the point that a vote had to be taken "to prevent children from being killed during the very act of delivery." Colorado voters did approve, by 55 percent, an initiative to require parental notification 48 hours before an abortion is performed on a minor, though opponents vowed to fight it in court. A third ballot question, which would have provided tax credits for parents of children in public, private or religious schools, failed. - *Catholic News Service*

***TEEN PREGNANCIES AND ABORTIONS ARE SIGNIFICANTLY DOWN.** The teen pregnancy rate fell to a 20-year low in 1995, while the teen abortion rate declined for the seventh year in a row, a new study shows. The figures indicate that young people have become "somewhat more conservative" in their views on casual sex and unwed childbearing, according to Patricia Donovan, an analyst with the Alan Guttmacher Institute (AGI), a research group associated with the Planned Parenthood Federation of America. - *The Washington Times*

***AMERICA'S ROMAN CATHOLIC BISHOPS HAVE LAUNCHED AN AGGRESSIVE NEW CAMPAIGN** to lobby against abortion and to mobilize parishes across the country into a powerful voting bloc against candidates who support abortion rights. The initiative by the nation's Catholic bishops marks a new and more visible, vocal era in the church's political activism against the murder of unborn children. - *The Washington Post*

***A CLOSELY-WATCHED PROPOSAL TO PERMIT**

ASSISTED SUICIDE IN MICHIGAN WAS SOUNDLY DEFEATED by voters in November. Michigan's Proposal B on assisted suicide had been opposed by a wide-ranging coalition of religious and health care groups, as well as by suicide doctor Jack Kevorkian, who criticized its "stifling bureaucratic red tape" and said it did not "go far enough." Oregon, where citizens twice have voted in favor of permitting assisted suicide, remains the only state where it is allowed. - *Catholic News Service*

***A PRESBYTERIAN "CONTINUING CHURCH"—the Presbyterian Church in America (PCA)—has overtaken the Christian Reformed Church (CRC) as America's largest Evangelical Reformed denomination.** According to official 1998 statistics, the PCA, formed by conservatives who left the mainline Presbyterian Church (USA), has reached a total of 283,381 members, compared to the CRC's total of 279,029. The CRC has lost almost 12 percent of its members over the last six years, largely due to controversies surrounding its decision to allow women's ordination, and conflicts on other matters, such as theistic evolution. During the same period, PCA membership has increased over 22 percent. For years, the CRC has provided leadership in a wide range of areas to the Reformed faith in North America. As the only sizable Reformed or Presbyterian denomination founded before the turn of the century that remained theologically conservative, the CRC was instrumental in assisting many of the smaller Presbyterian denominations which seceded from the mainline Presbyterian church over the past century. - *Christian Observer*

***A ROMAN CATHOLIC MONASTERY IN THE MIDDLE OF THE NEW MEXICO DESERT IS EXPERIENCING SOMETHING AKIN TO A TRAFFIC JAM—in cyberspace.** Since picking up the tools of the Internet, the Monastery of Christ in the Desert in Abiquiu has created a global community on the World Wide Web. Only five years ago, the monastery, which is about two hours by road from Santa Fe, had no electricity and no telephone lines. Today the monks' web site (www.christdesert.org), which receives tens of thousands of "hits" every day from all around the world, offers chants, homilies, prayers, information about the monastery, links to other resources and even information about sustainable building and renewable energy. - *Ecumenical News International*

THE Christian Challenge

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

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January/February, 1999

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THE LAMBETH CONFERENCE AND GENERAL CONVENTION

One of our readers, Hampton S. Tonk of Chicago, is one who is always ready with helpful suggestions to assist church liberals in achieving their aims. After proffering, in TCC's May '98 issue, his own list of nominees for the new president and dean of Episcopal Divinity School in Cambridge, Massachusetts, he now returns to help liberals shell-shocked and angered by the outcome of the 1998 Lambeth Conference. To enable liberals to return fire while also securing their ground in the Episcopal Church, he offers the following proposed canons, which he commends for introduction and consideration at General Convention 2000. - Ed.

PROPOSED CANON A: The Lambeth Conference is an important decennial conference of the Anglican Communion, and its acts should be taken seriously by all Anglicans; but it has no canonical or moral authority over or in the Episcopal Church in the United States of America.

PROPOSED CANON B: Acts of General Convention in solemn council assembled are to be considered infallible in all matters of faith, morals, and canonical and ecclesiastical order and may not be overruled by any local parish, diocese, diocesan bishop, or foreign bishop or council. General Convention has full, supreme, immediate, plenary, and universal jurisdiction over every province, diocese, and parish in the Episcopal Church in the U.S.A.

PROPOSED CANON C: Each and every bishop of a diocese in the Episcopal Church in the U.S.A. has full, supreme, and universal power and jurisdiction in his or her diocese over every parish and mission of the diocese. Each and every bishop of a diocese is infallible in matters of faith, morals, and canonical and ecclesiastical order in his or her diocese when speaking *ex cathedra, ex libro, ex mitra, or ex pulpito*. "*L'Eglise, C'est Moi*."



PASTOR BURNBAUM HAD ENDURED SNORING DURING HIS SERMONS IN THE PAST, BUT NEVER FROM HIS OWN WIFE.

PROPOSED CANON D: All acts and resolutions of organs of the national church are to be received with full faith and trust as having theological, moral, and canonical certitude.

PROPOSED CANON E: Theologians, biblical scholars, and other professors and teachers with the rank of assistant professor or above are infallible when speaking *ex universitate, ex seminario, ex libro, ex pulpito, or ex academia*.

PROPOSED CANON F: The scriptural, theological, moral, liturgical, musical, and canonical tradition of the Church originated in A.D. 1976, and supersedes that of all previous eras, including the Apostolic and Patristic Eras. The Tradition is whatever the Episcopal Church in the U.S.A. says it is. "*La Tradition, C'est Nous*."

PROPOSED CANON G: All truth is relative. The Tradition, including Holy Scripture, is historically and culturally conditioned. There is no absolute truth, except for these Proposed Canons A-H.

PROPOSED CANON H: Whoever shall not receive these proposed Canons A-H with full trust and faith and wholehearted sincerity, let him (or her) be anathema.

Hampton S. Tonk
1510 West Greenleaf Avenue, Unit 2A
Chicago, Illinois 60626

APPEAL TO CATHOLIC AND EVANGELICAL BISHOPS OF THE ANGLICAN COMMUNION

The following letter was posted on-line, with the intent that it be published and otherwise widely disseminated. - Ed.

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

1. On 7 November 1998 the [Episcopal] Diocese of Massachusetts adopted amendments to Section 4 of Canon 14, "effective immediately upon passage." In essence, authority was given to "reclassify" any parish which does not pay an assessment to support manifest rejection of Lambeth resolutions on sexuality and the ordination of women [TCC, Dec. '98]. The bishop is permitted by such amendments to seize property, dismiss wardens and vestry, evict the congregation, if necessary, and put in place a minister of his own choosing. In a letter of December 3 the bishop stated his intention to exercise his new authority in the matter of individual congregations. If assessments are not paid to support programs against the will of Lambeth 1998, what is needful is the canonical authority to "reclassify" them. Holy Trinity, Marlboro and St Paul's, Brockton have long established their opposition to diocesan revisions of Christian Faith. Lambeth 1998 saw their position affirmed. Now they will be "reclassified."

Similar actions are being taken in the Diocese of Pennsylvania.

2. On December 3 the [Episcopal] Diocese of Los Angeles voted 2 to 1 to reject the overwhelming (526-70) [Lambeth] resolution on sexuality [see "Focus" section]. The Holy Spirit was not fully present at Lambeth. [Los Angeles Bishop] Frederick Borsch concluded, Bishops from around the world, he said, "would need to gain considerably more pastoral experience and engage in more thoughtful study and Christian conversations before I could regard them as well informed and wholly guided by the Holy Spirit on this issue." This is only the most recent diocesan convention to vote through a rejection of Lambeth resolutions.

3. Individual clergy and laity have been charged with crimes and dismissed. Anyone who will not support the development of same-sex liturgies, or who will not pay assessments which include sponsorship of pro-gay and lesbian programs and mission, has cause to be concerned. Individual bishops are acting in complete independence, which makes the notion of the episcopacy as a "sign of unity" nonsensical. Recently the Primus of Scotland announced he would fill vacancies with "refugee priests" from the Church of England [see "Focus" section]. This might be dismissed as idiosyncratic bombast were it not backed up by an almost papal authority arrogated to himself in Scotland. Christianity simply cannot flourish if the Holy Spirit is being invoked as a special gnosis by those with unlimited powers and enforcement mechanisms.

Godly bishops from around the world concluded that the situation in ECUSA would have to be monitored before requests for episcopal oversight could be entertained and acted upon. Surely the mind of ECUSA has been revealed, and quickly, only three months since the Lambeth Conference.

A congregation in a revisionist diocese is simply without catholic episcopal care, that office having been forfeited to the claims of a New Religion. The situation is not without precedent, as anyone living at the time of Athanasius could confirm. It is patent that the New Religion means to displace by any means what came before. New Religion Bishops will serve as enforcers, claiming the power of the Holy Spirit.

Prayerful, concerted action is required. The time for waiting and observing has come to an end, since the reality of the situation is now beyond debate. The Holy Spirit cannot be divided. The Holy Spirit is Truth, and is One with the Father and the Son. Who will witness to this Truth in word and in deed? Anglicanism is no longer local expressions of the One Catholic Faith. It is One Holy, Catholic Church, throughout all the world. What is needed is a polity capable of maintaining Christian Faith and Truth, so that the Gospel might be heard and received.

Parishes without evangelical and catholic oversight are hostages to geography and a polity which will "reclassify" them if they will not abandon historic Christian Faith and Practice. It is inarguable that the Gospel is being preached and received in joy and in service at St. Paul's, Brockton, and Holy Trinity, Marlboro.

How can Christian Faith be defended and parishes supported who live by that Faith? The time has come for an answer to this question, before yet another diocese rejects the work of the Holy Spirit at Lambeth and demands conformity or "reclassification" in accordance with some other Spirit.

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Clarification

In the news briefs section of the December issue, we reported that constitutional amendments banning same-sex marriages had been approved in November by voters in Alaska and Hawaii. There is a slight caveat to the Hawaii decision: the amendment approved there gives the *state legislature* the power "to reserve marriage to opposite-sex couples." The Alaska ballot question was a constitutional amendment that said a valid marriage "may exist only between one man and one woman."

REFORMED EPISCOPALIANS Also In Little Rock

First of all, let me tell you how much I appreciate the work and witness of TCC. I have been reading it almost since its inception in the 1960s. Last fall I donated all of my issues dating back to [that time] to the library at Cranmer Theological House in Shreveport, Louisiana.

My main purpose for writing is to "set the record straight." In your...article about St. Andrew's Church, Little Rock (November, 1998), you...briefly mentioned [that the Episcopal diocese also has lost] "some 60 members from another parish, St. Luke's, to a new Reformed Episcopal Church parish."

St. Thomas' Church in Little Rock, Reformed Episcopal, began with three people about 20 months ago. We now number close to 65 active folks, including children, in the parish. They did not, however, all come from St. Luke's in North Little Rock. We have quite a number who have transferred from Trinity Cathedral, Little Rock. Another group transferred from St. Luke's...Some came from Christ Church...and St. Margaret's [in] Little Rock. Others have moved their memberships from St. Mark's, Hope, and All Saints', Russellville. We also have some who have come from other denominations. So the REC parish in Little Rock is a "mixed bag" of (primarily) Episcopalians from a number of local parishes.

I should also mention that St. Thomas' Church in Little Rock is pleased to be an Associated Parish of the Episcopal Synod of America. This past fall we had Lay Canon Cris Fouse of the ESA, Todd Wetzel of Episcopalians United, and Dr. Peter Toon of the Prayer Book Society here as guest speakers. We use the 1928 Prayer Book and the 1940 Hymnal. In addition, we have been very supportive of St. Andrew's in [its] formative stages. A number of us have attended their services and functions to demonstrate our support and to encourage them in their work for the Kingdom of God.

*Dr. Robert Bowman
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When Will It End?

When will the American Continuing (and Traditionalist) Churches' proclivity to various and sundry schisms come to a halt? First there was the totally ridiculous and meaningless split in the Original [Province] of the Anglican Catholic Church. And now there is the announced intercommunion between the...seceded members of the [Anglican Church in America's eastern diocese] and, of all things, the...Reformed Episcopal Church, a group officially rejecting baptismal regeneration, priestly absolution, Eucharistic sacrifice of *any* kind, and whose orders are invalid. What on earth is the matter with the bishops involved?...What about the harm to souls? When will it all end?

*Fr. George Porthan
Box 446
Soudan, Minnesota 55782*

As Fr. Porthan makes some serious charges, we asked a cleric of the Reformed Episcopal Church (REC), a "separated" Evangelical

Anglican body, to respond. The Rev. James T. Payne is a "cradle Episcopalian" who later turned to the Continuing Church, and finally to the REC. The REC was founded by a small group of clergy and laity in 1873, under the leadership of Rt. Rev. George Cummins, who had been Bishop Coadjutor of Kentucky within the Episcopal Church. The REC presently has around 13,000 baptized members. Fr. Payne's letter follows. - Ed.

It is always easier to make outlandish charges than to answer them in a reasonable space. I hope the following will suffice:

The Reformed Episcopal Church (REC) looks to the original Thirty-Nine Articles as its doctrinal statement. In its present liturgy it uses the identical form for the Absolution at both the Holy Communion and the Daily Offices as the 1928 *Book of Common Prayer* (which prayer book is authorized for use [also] by any REC parish...). The Prayer of Consecration in the new REC liturgy is that of the 1662 BCP.

The REC has steadfastly maintained the Historic Episcopate since its organization in 1873. This was validated in 1937 by an ECUSA commission on unity which was headed by Frank E. Wilson, the Anglo-Catholic Bishop of Eau Claire (WI), who wrote "There is little reason to question the validity of their orders since Bishop Cummins was one of our bishops..." Bishop Wilson's committee also investigated the liturgical form used at REC consecrations and declared that they were those of the Church of England "with...one additional prayer."

Finally, the claim that the REC rejects Baptismal Regeneration is incorrect. The REC is on record as believing that the outward and visible sign of baptism (water and the invocation of the Trinity) does not guarantee that there has been a moral change. In the famous Gorham case (1840s) in the Church of England, the Privy Council determined that this was a valid view and within the Thirty-Nine Articles. It was certainly the view of the Archbishops of Canterbury and York and the Bishop of London who collaborated on the Gorham decision. It was the view of Anglican Bishop J.C. Ryle of Liverpool. It is a view held by a number of Anglican Evangelicals to this day. In 1871, the Episcopal Church's House of Bishops declared in a resolution that the language of the Baptismal Office, in using the word "regeneration," did not mean that a "moral change" had necessarily taken place.

It is my judgement that the REC desires to be a broadly-based church which is both Anglican and Evangelical. We desire to be at peace with all our brothers and sisters in other Anglican bodies. It is my prayer that we can be in fellowship with all those who follow the Anglican Way...

The Rev. James T. Payne
Rector, St. Thomas of Canterbury (REC)
P.O. Box 270491
Houston, Texas 77277

TCC DOES IT AGAIN

Once again *THE CHRISTIAN CHALLENGE* has surpassed the other religious magazines in reporting on a significant event. The coverage of the Lambeth Conference this summer by [two other U.S. Anglican publications] was very good, but *THE CHRISTIAN CHALLENGE* was superb! The cover photograph of the procession of Anglican primates was excellent. The news articles appeared to cover all issues of importance. In addition, there were news items concerning the Church of England, Episcopal Synod of America, Fellowship of Con-

cerned Churchmen, Anglican Church in America, Anglican Catholic Church, the Roman Catholics and others.

Well done, Mrs. Traycik!

William K. Tinkham
Boston, Massachusetts 02108

Thank you for your continuing excellence in reporting; your Lambeth issue swept the board—as usual!

The Rev. Dr. William H. Ralston
Savannah, Georgia

TO OUR READERS: The next issue of *THE CHALLENGE* will be March/April. We hope, and plan, to maintain our eight-times-a-year publication schedule, but ask readers to allow for the possibility of change, since we expect to have to tackle and resolve "Y2K" computer problems this year.

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News Of The Weird

BIG CHILL IN BETHLEHEM: *Los Angeles Times* columnist Roy Rivenburg, writing under the title "Off-Kilter," surveyed last year's pre-Christmas scene and came across this (real) ad: "Get into the holiday spirit with Casual Living's new snowman manger display. The \$60 creche features a snowman Mary and Joseph waving their little stick arms over a snowbaby Jesus (who has a carrot for a nose) while an icy snow angel hovers above. Precious snowmen figures give a new twist to the traditional Nativity."

IF AT FIRST YOU DON'T SUCCEED...: All Virginians hoping to be married in the tradition of the Nomadic Chantry of the Gramarye can breathe a sigh of relief. After turn-downs in two other Virginia localities, self-described witch Rosemary Kooiman, who says she leads a 50-member congregation of the Chantry, got a minister's certificate from the Norfolk Circuit Court. The 69-year-old practitioner of Wicca can already perform weddings in Maryland, which does not regulate clergy. By sheer coincidence, the Virginia certificate was granted after the American Civil Liberties Union had decided to take the case to the state supreme court if the circuit courts continued to turn Kooiman down.

VESTED INTERESTS: The Cathedral Church of St. Philip in Birmingham, England, dedicated a new set of green vestments that are replete with familiar secular symbols of the surrounding area. *The Living Church* reports that the stoles feature representations of such things as Land Rovers, a water pumping station, a clock tower and a highway interchange known affectionately as "Spaghetti Junction." The altar frontal includes such items as an arena and an office building. We hope the vestments are one of kind.

YEAH, BUT AT LEAST THEY CAME TO CHURCH: Remember Sheffield's notorious Nine O'Clock Service (NOS)—the "rave" worship Church of England congregation? Remember how it disbanded in 1995 after its leader, the Rev. Chris Brain (really), was accused of abusing women members? Well, it now turns out that the work begun in NOS has not only survived, but mutated into something else altogether. *The Times* of London reported that members of the Nine O'Clock Service are "still going strong and recently celebrated a pagan festival in a Church of England chapel" in Attercliffe.

How's this for new liturgy? The story said that the "surviving members of the service, now renamed the Nine O'Clock Community, celebrated Samhain, a pagan fire festival, in a service that made no reference to Jesus Christ." After a welcome with mulled wine, the "20 adults and ten children sang along to a Sinéad O'Connor track, *Thank you for Hearing Me*, in a service with a backbeat of continuous percussion provided by the children, who had been given an old baby milk can or margarine carton filled with dry peas." According to *Church Times*, the service sheet described the festival as "associated with the remembrance of ancestors, with the coming of death and the conception of new life..." It listed ten activities for the season, which

included the advice: "Seek the sun at midnight, the rich treasures that lie in the land of winter." Yeah, okay, sure.

After a seven-minute sermon on the meaning of Samhain by a layman named Jim, congregants were invited to participate in a "threshold ritual" in which they wrote down their hopes and fears for the future. They left the chapel by the north door to burn these on a bonfire outside, and returned by the south entrance. Fireworks and Halloween lanterns followed.

After NOS broke up three years ago, members were assigned a chaplain, the Rev. Philip Allin, and the community moved to the Anglican chapel in Attercliffe; Allin, however, reportedly had the flu on the day of the pagan festival, and the service was led by laypeople. The pagan service was "outed" on the Internet after a visit by an Anglican who worships at another Sheffield church, the story said. It all makes us wonder what goes on when Allin is present.

MEANWHILE, AN INVESTIGATION INTO THE GROWING NUMBER OF "UNAUTHORIZED AND DANGEROUS EXORCISMS" has been ordered by the English General Synod, says *The Church of England Newspaper*. There already is an official exorcist in each diocese, the story said, but the numbers of untrained clergy performing exorcisms, sometimes referred to as "deliverance ministry," is growing, and hundreds of people have apparently suffered psychological breakdowns.

PERHAPS TAKING A CUE FROM THE CHURCH OF

ENGLAND, which has made big money from its shareholdings in the company that makes Viagra, some Iranian Muslims have found financial success as the Middle East's first condom manufacturers. The Hasemi family, direct descendants of the prophet Muhammad, have been doing a brisk business since opening the condom factory in Tehran. "Great Universe's" apple-flavored condoms are in especially high demand, as Friday prayers are used to extol the virtues of contraception. "We

saw the huge growth in population and saw a market," said Seyed Razi Hasemi, who runs the company with his sister. "It took years to get religious approval, but they (clerics) realized something had to be done." And the Muslim clerics, like some of the Anglican stripe, suddenly located a basis in the Koran for a radical change in their call for the faithful to produce "an army" of 20 million. Although the Koran does not specifically mention contraception, it does say: "The fewer the number, the better life can be." Muhammad also tells a follower who cannot afford any more children to "use a bag."

JESUS SAVES: As English clergy prove more vulnerable to attacks from unbalanced individuals whom, in many cases, they have tried to help, British newspapers reported last year that they are being offered a new device for their protection—a crucifix with an integral alarm. The product was launched last year by Avon Silversmiths. One tug is said to be enough to activate the device.



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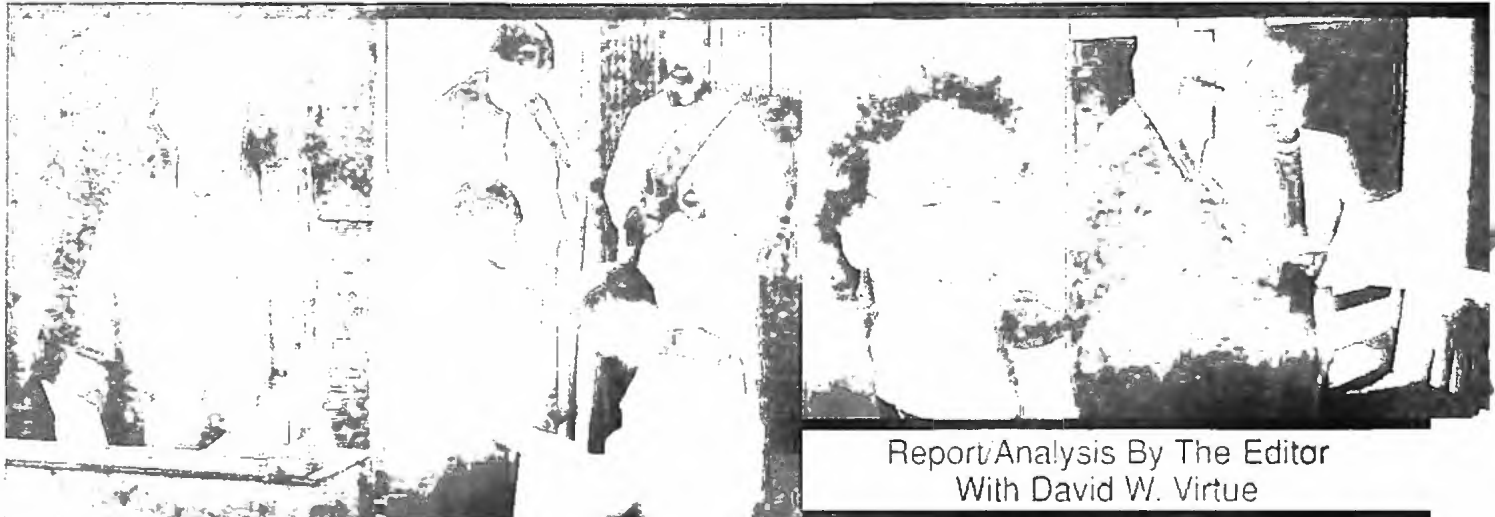
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1998: A New Day For Anglicanism



Report/Analysis By The Editor
With David W. Virtue

THE CHRISTIAN CHALLENGE 1998 YEAR-IN-REVIEW

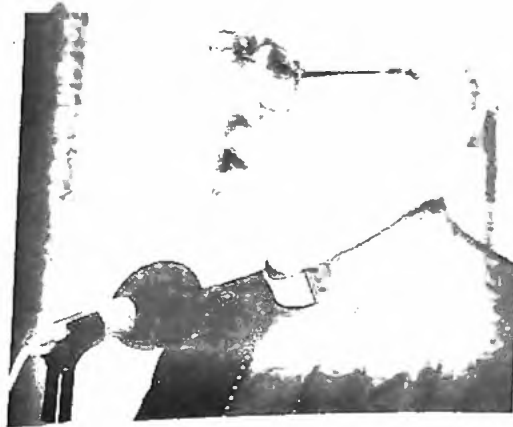
WHAT A DIFFERENCE a day makes, it is said. In 1998, it only took around 21 of them to effect a dramatic change in the Anglican theological landscape.

During the decennial Lambeth Conference in Canterbury July 18-August 9, the forces of liberal revisionism which have long held sway in the Anglican Communion underwent a significant rollback at the hands of a potent orthodox counterforce—undergirded by a larger, more cohesive bloc of bishops from burgeoning Third World Anglican provinces.

Confronted with liberal notions of “continuing revelation”—particularly in the area of sexual morality—the vast majority of 743 shepherds of 73 million Anglicans worldwide reasserted the authority and unchanging Truth of Scripture.

In Lambeth’s hardest-fought expression of the latter, a 712-to-1 margin of the bishops (526-70, with 45 abstentions) reaffirmed the Church’s historic sexuality teaching. The bishops upheld faithfulness in lifelong marriage between a man and a woman, and said abstinence is “right” for single people. They pledged to listen and minister to homosexuals, but deemed homosexual practice “incompatible with Scripture,” and spoke against the blessing or ordination of those involved in same-gender sexual relationships. Though spurred by those in ECUSA and elsewhere who had tried to legitimize homosexual behavior, the resolution also implicitly rejects divorce, adultery, fornication, pre-marital sex, polygamy and other sexual sins.

PHOTOS (clockwise from lower left): Prince Charles, and (above that), part of the procession, at Lambeth’s opening Eucharist; new Anglican Church in America Suffragan Bishop George Langberg (center), with two of his consecrators; Archbishop George Carey (center, right) at the inauguration of the new Hong Kong province; Anglican novelist Susan Howatch speaks to bishops’ spouses, the Archbishop of Myanmar chats with English Prayer Book Society Chairman Anthony Kilmister, and Mrs. George Carey, all in Canterbury; Charismatic Episcopal Church Armed Forces Bishop Douglas Woodall installs an archdeacon, Alan Andreaeas.



While Lambeth revealed that the strength of Anglicanism does now lie in the "global South"—Africa, Asia and Latin America—further analyses found that most western bishops had voted with global South prelates on the sexuality resolution, making it a genuine expression of the Anglican common mind.

Another setback to one of the liberals' cherished causes came as Lambeth declared that those on both sides of the women's ordination issue are loyal Anglicans, and bid provinces to respect conscience in the matter, and provide alternate episcopal visitors where needed. The strength of this resolution, which underscores existing Anglican policy, was due largely to a group of traditionalist prelates and women bishops—none of them, however, from the U.S. Episcopal Church (ECUSA), which in 1997 mandated churchwide acceptance of women's ordination.

Lambeth also reaffirmed the priority of mission and evangelism, including the right of Anglicans to express their faith to non-Christians. This was balanced, however, by calls to promote and defend religious freedom, and to find common cause with other faiths where possible. In a strong endorsement of poverty alleviation around the globe, the entire Conference also adopted a resolution calling for forgiveness of the heavy debt plaguing underdeveloped nations. Other important subjects addressed by the Conference included euthanasia, ecumenical relations, youth, the environment, human rights, the refugee problem, landmines, technology and ethics, and urbanization.

The Canterbury conclave, moreover, brought not only a recall, but a new call for enhanced international authority to increase unity among Anglican provinces worldwide, and for dialogue and reconciliation with "extramural" Anglicans displaced by liberalism—the Continuing Churches.

As it was a signal year for Anglican orthodoxy, so it was for its chief nemesis—Newark Bishop John Spong. Simply put, the "Top Gun" of heterodoxy—flying high and free for the last 20 years—suddenly became a kamikaze pilot. He spent the first part of the year shooting holes in his plane—with a broadside on the gay issue to Anglican primates, a caustic exchange on the matter with Archbishop of Canterbury George Carey, and the publication of 12 "theses" trashing credal Christian beliefs. After making calamitous comments about African Christians in a *Church of England Newspaper* interview with Andrew Carey (the Archbishop's son), Spong crash-landed in Canterbury on the eve of Lambeth. He limped away from the wreckage and through the rest of the Conference, but he—like his hope of relegating the homosexual question, unanswered, to a study commission—was grounded. To be sure, his experience soon gave rise to one of the vari-

ous "conspiracy" theories liberals proffered to explain their defeat at Lambeth. Spong's wife, Christine, told a meeting of the Episcopal gay group, Integrity, last fall that there was an "orchestrated...campaign" to take her husband out as a "player" at Lambeth that may have involved even some of his own allies. All suspects identified by Mrs. Spong (whether liberal or conservative) have dismissed her allegations. Andrew Carey, accused of "smearing" Spong, said the bishop "did that to himself" with his own statements.

Mrs. Spong's assertions followed those of other liberals, including outspoken Scottish Primate Richard Holloway, that western conservatives had "bought" African votes on the sexuality resolution with "chicken dinners," *quid pro quo* deals, and/or outright offers of cash—all by means of a well-oiled operation based at the Franciscan Study Center (FSC) on the Kent University campus, where Lambeth met. Particularly suspect was the American Anglican Council (AAC), led by Dallas Bishop James Stanton (though the Oxford Centre for Mission Studies actually coordinated the FSC effort, which gave practical help to non-western bishops at Lambeth).

The claims were widely refuted not only by African prelates and western conservatives, but by some in the liberal camp, including Canada's Bishop Victoria Matthews, and Louie Crew, founder of Integrity. Crew referred to the fact that the views of African prelates (and indeed, those of most global South bishops) were already known long before Lambeth—as evidenced, for example, by the 1997 Kuala Lumpur and Dallas Statements. "You don't buy votes when you've [already] got an overwhelming vote," Dallas Bishop James Stanton told *TCC* a few months ago.

Lambeth's results vindicated the claim of conservative ECUSA bishops that they—not liberal revisionist American leaders—represent the Anglican mainstream.

Liberals, stunned by Lambeth's outcome, were quick to point out that the Conference's resolutions, while influential, are not binding on individual Anglican provinces (regional churches). Thus, some U.S. bishops said that the ordination and blessing of those in same-sex relationships would continue in ECUSA. No denial or confirmation of that came from Episcopal Presiding Bishop Frank Griswold, who has ordained active homosexuals but who abstained on Lambeth's sexuality resolution.

Indeed, the battle with liberal revisionism in ECUSA and a few other western provinces is not over. While ECUSA's liberalism has been a little less bold since last summer, the bellwether Lambeth resolutions have been rebuffed and sometimes flatly contradicted by the conventions of several Episcopal dioceses and by a national church panel. In addition, conservative and traditional clergy and parishes in a few such dioceses—notably Pennsylvania and Massachusetts—have come under particular threat from hierarchs aiming to bring them to heel.

Yet, in Canterbury, it was clear that a sea change had occurred; that Lambeth spoke there as the morally authoritative "mind" of a Communion that, unlike the past, will monitor more closely the response of provinces to the bases it set forth for Anglican unity.

Attempts now to maintain or advance ECUSA's liberal poli-

DID YOU KNOW... that THE CHALLENGE had the story of Lambeth before it ever occurred, and was the first to post it on-line? It was all contained in an article on page 14 of the Summer edition (issued in June) by Robert Stowe England and TCC's editor, Reporting on a talk and a paper by Southern Cone Primate Maurice Sinclair, the story forecast the new impact and unity of the global South bishops, and outlined key orthodox proposals for Lambeth—all of which saw success in some form at the Conference.

cies appear likely to lead to possible action by Anglican primates—newly empowered to help ensure “mutual accountability” among provinces—the loss of communion relationships with other Anglican provinces, and/or increasing transfers of orthodox ECUSA congregations and clergy to the oversight of foreign bishops.

The most highly publicized case of the latter last year involved St. Andrew's, Little Rock, a conservative Anglican congregation formed over the objections of Arkansas Bishop Larry Maze, a liberal. Maze was even more chagrined when a Rwandan bishop, John Rucyahana, took St. Andrew's and its priest, the Rev. T.J. Johnston, under his wing.

So far, Rucyahana has abided by Maze's wish that he not visit the parish: African prelates generally have indicated that they want to give ECUSA leaders time to respond to the results of Lambeth. With more and more ECUSA diocesan conventions and leaders dismissing Lambeth's sexuality resolution, however, the U.S. may be looking more and more like mission territory to overseas bishops.

Such conditions also could make the formation of a separate orthodox province in the U.S.—backed by the Episcopal Synod of America (ESA) and a newer group, First Promise (FP)—seem more like an imperative than a pipe dream. Notably, a similar proposal developed for English traditionalists by the Church of England's Forward in Faith organization received further advancement from FIF last year.

THE AMERICAN EXPERIENCE

In ECUSA, 1998 began with the stately and celebratory investiture of a new presiding bishop—another liberal, albeit with a different style than his predecessor, Edmond Browning. Former Chicago Bishop Frank Tracy Griswold told some 4,000 persons in Washington National Cathedral that he looked for his flock to move into “a place of conversation, conversion, communion and truth: truth as it is discovered in and through and with one another, truth as it is in Christ, who is himself the truth.” He asked all Episcopalians to help him rebuild the church. It was a heady start for the revisionists who have dominated ECUSA for at least 30 years.

In retrospect, though, it was a rather difficult year for liberal ECUSA leaders, even without the Canterbury clincher.

Immediately upon entering his new office, Griswold had to deal with a certain measure of apoplexy at national church headquarters over the actions of a conservative group. Bishop William Wantland of Eau Claire (WI), together with some other bishops, clergy and laity, had set up a non-profit corporation in most U.S. states using ECUSA's original, but never-incorporated name, *The Protestant Episcopal Church in the United States of America*, to “preserve the faith heritage for which that original body stood.” PECUSA, Inc. was initially said to be a means of holding the church together by giving orthodox Episcopalians and parishes a “place...to stand.” Nonetheless, it appeared to provide the framework for a possible separate province in North America, and a means for orthodox constituents to remain part of the Anglican Communion, amid real fears that foreign bishops might oust liberal ECUSA from worldwide fellowship.

Browning, upon learning of ECUSA's shadow structure on the eve of his retirement, made angry demands to Wantland over the matter,



Called Home In 1998

The Most Rev. John Maury Allin, the presiding bishop of the Episcopal Church from 1973-1985. Characterized by some as theologically conservative but socially progressive, especially in fighting racism, his term in office was marked by the ordination of women as priests and the revision of the Book of Common Prayer, both issues that have since divided the church. But Bishop Allin led the most successful fundraising effort ECUSA had ever seen, raising millions of dollars for Venture in Mission.

The Rt. Rev. John Hazlewood, the Anglo-Catholic former Bishop of Ballarat within the Anglican Church of Australia, and also a “great friend of Continuing Anglicans.” Hazlewood was present also at the ESA's 1989 founding.

The Rt. Rev. Brian Masters, 65, Bishop of Edmonton within the Diocese of London. A man of “notable pastoral gifts,” Bishop Masters had “worked unflinchingly” for the Anglo-Catholic cause in the General Synod, and was aligned with the Forward in Faith organization.

Archbishop Trevor Huddleston, who devoted much of his life to the struggle against apartheid in South Africa.

*Bishop Lesslie Newbigin, one of the century's foremost Christian statesmen. He spent many years in the Church of South India, and was the author of several books, including **The Gospel in a Pluralist Society**.*

while Griswold met with Wantland in March to “exchange views” on the subject. Meanwhile, PECUSA, Inc. also was targeted in a lawsuit filed by the liberal prelates and dioceses of Newark and New Jersey. By year's end, opponents of PECUSA had not gotten satisfaction (though early 1999 brought better news: though the orthodox structure will not be dismantled, its leaders will rename it).

Yet life wasn't easy otherwise for one of the lawsuit's plaintiffs, New Jersey Bishop Joe Doss, who was hounded by complaints and resignation calls from diocesan leaders during 1998—and into 1999, it appears.

Meanwhile, the Diocese of Newark surprised some by passing up the chance to elect ECUSA's first openly gay diocesan bishop. Instead, delegates chose a married priest from the diocese, Jack Croneberger, to succeed their radical leader, Bishop Spong, in January 2000. Croneberger is a liberal, to be sure, but is said to be more soft-spoken than Spong.

It was a bumpy year, too, for the liberal Bishop of Long Island, Orris Walker, who admitted “error” and “carelessness” after auditors reported thousands of dollars in unexplained diocesan expenses. Walker also faced canonical charges for refusing to accept as a parish's rector an Asian-American cleric he himself appointed to serve the parish's Chinese congregation. So far, however, a review panel has backed Walker, in a case some see as entrenching a major extension of episcopal power.

Meanwhile, a story that had rocked not only Walker's diocese but all of ECUSA was back in the news. The editor of *Penthouse* admitted that the magazine had published some unsubstantiated claims in its late 1996 article about a Brooklyn homosexual priest, but said that *Penthouse* “stands behind the substance of the story.”

Bishop Griswold also was put on the hot seat early on by conservatives who challenged:

PRESIDING BISHOP FRANK GRISWOLD, at his January 1998 investiture as ECUSA's leader.

him to produce the "huge body of scientific evidence" he claimed had shown that homosexual orientation is innate. Griswold hasn't responded. Around the same time, ironically, federal scientist Dean Hamer, who claimed a few years ago to have uncovered a genetic link for male homosexuality, announced that his research indicates that lesbianism is "culturally transmitted, not inherited." Hamer's finding that male homosexuality is genetically transmitted maternally also has not been duplicated in studies by other researchers.

Meanwhile, a conservative group's random survey of Episcopalians who are not part of its organization showed that ECUSA's liberal leaders were out of step with most of their flock. The poll by Episcopalians United found that 86 percent of respondents said ECUSA should not ordain practicing homosexuals or bless same-sex unions; 85 percent said they believe the Bible is the Word of God written; 83 percent believed salvation can be obtained only through Jesus Christ; and 91 percent agreed that the Church's principle task is to preach and teach the gospel.

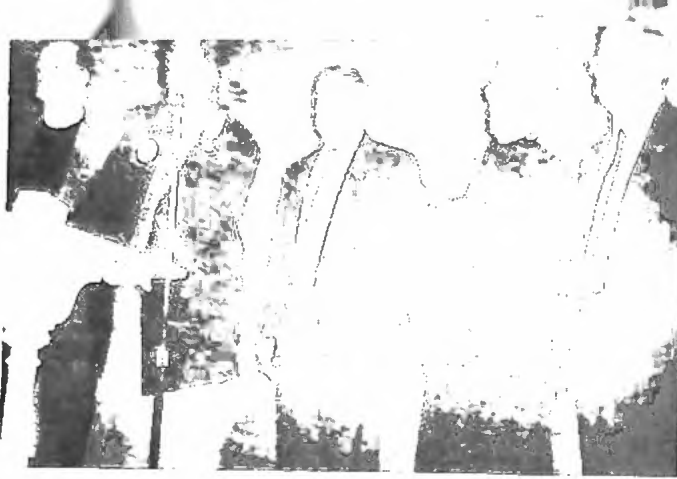
For some liberal leaders, though, it was business as usual.

In rites at the Cathedral of Christ the King in Kalamazoo, Western Michigan Bishop Edward Lee last year proceeded, despite public objection, to ordain two actively homosexual persons.

In Washington, D.C., it was announced late last year that Suffragan Bishop Jane Dixon would make a second forced visitation January 17 to the traditionalist St. Luke's, Bladensburg, Maryland—contrary to Lambeth's statements on the subject.

News was mixed from the Diocese of Pennsylvania. Earlier in the year, liberal Bishop Allen Bartlett agreed not to force a visitation on two of the six Episcopal Synod (ESA) parishes in the diocese at odds with him over his support for the ordination of active homosexuals and of women. Since succeeding Bartlett in May, however, ultra-liberal Bishop Charles Bennison has adopted a more aggressive posture toward the Synod parishes. ESA rectors say Bennison reneged on his pre-election agreement to continue Bartlett's "fly-in" bishop arrangement for Synod churches, and has threatened to bring the rectors up on charges if they don't allow him to visit their parishes himself. By the end of 1998, however, Bennison had backed away from planned visits to three unwelcoming ESA parishes.

In Massachusetts last year, the diocese prevailed in a lawsuit



DIANE KNIPPERS, a board member of the American Anglican Council (AAC), is joined by four other leading church conservatives in fielding questions about the recent Lambeth Conference at an AAC Washington, D.C., chapter meeting October 10.

which resulted in the disempowerment of the Church of the Advent's governing corporation, set up at the church's 19th century founding to protect its

Anglo-Catholic witness. The case was unusual, with traditionalist parishioners in league with the liberal diocese, while the corporation and some other traditionalists thought the decision created a "terrible precedent" in Massachusetts.

Meanwhile, another Massachusetts congregation, the 300-member St. Paul's, Brockton—which says it seceded from the liberal ECUSA diocese a few years ago—ignored the defrocking of its priest, the Rev. James Hiles, by Bishop Thomas Shaw, after Hiles was charged with sexual misconduct. Ironically, it was largely a sexuality matter—diocesan leaders' support for homosexual relationships—which drove Hiles and St. Paul's away from the diocese. By year's end, a clash loomed: under a newly-adopted regulation, Shaw intended to supplant St. Paul's leaders and clergy with his own appointees, and take back the parish.

Diocesan authorities are now likely to set their sights on Holy Trinity, Marlboro, where priest and people alike have withdrawn their recognition of Shaw's episcopal authority, citing Shaw's rejection of orthodox sexuality teaching, particularly as expressed by Lambeth. The move followed the diocesan convention's declaration that "God calls some homosexual people to live together in committed relationships."

Perhaps most interesting about the Holy Trinity case is that a feisty, conservative female, the Rev. Judith Gentle-Hardy, serves as its rector, and that the ESA, which opposes the ordination of women as priests, last year sought to arrange alternate episcopal care for her parish. Then ESA President Pete Moriarty—now succeeded by Walter Bruce—said that the Synod would not let "good faithful Christians be hung out to dry by an apostate bishop."

It was a bold move for ESA, which—despite encouraging international trends—last year saw some unsettling changes in two of just four dioceses shepherded by ESA-linked bishops. The Diocese of San Joaquin, California, led by Bishop John-David Schofield, got its first woman priest, whom Schofield is allowing to serve a parish without license from him. The action was seen as related to ECUSA's 1997 churchwide mandate for women priests. Bishop Wantland's traditionalist Diocese of Eau Claire also last fall elected as his successor the Very Rev. Keith Whitmore of Salina, Kansas, who is not opposed to women's ordination. Eau Claire's cathedral also had its first female celebrant last year, against Wantland's wishes.

But ESA's efforts on behalf of Holy Trinity were part of a new Synod policy of providing episcopal care to orthodox parishes in liberal dioceses—with or (if necessary) without the local bishop's permission. Last year, the ESA reported that visiting bishop arrangements—agreed by the local bishops in each case—had been made for traditional parishes in Atlanta, Eastern Michigan and Rhode Island. An ESA-aligned bishop,

Some Comings, Goings, In 1998

The Rev. Francis Bown, 50, the leader of the English Anglo-Catholic group Ecclesia and one of the Church of England's most outspoken opponents of women's ordination, became a Roman Catholic.

Terry Mattingly, whose weekly religion column appears in some 200 American and Canadian newspapers, left ECUSA for the Antiochian Orthodox Christian Church.

The Rt. Rev. Clarence Pope, the former bishop of Fort Worth and leader of the ESA, returned fully last fall to ECUSA, after ending a second quest for ordination in the Roman Catholic Church since his late 1994 retirement.

Edward MacBurney (retired of Quincy, IL), has already visited St. Paul's, Brockton, on one occasion, in that case without Bishop Shaw's permission.

ESA is in partnership with the aforementioned American Anglican Council, though ESA's most active Stateside alliance last year was probably with the determined First Promise (FP) movement of clergy and laity, noted earlier. At a national conference in Houston last March, FP leaders vowed to "fight for the faith," even if it meant defying ECUSA bishops, and/or fighting under the protection of Third World bishops in communion with Canterbury. It is more important, they said, to obey God and preach the gospel than to obey ecclesiastical authority, if that authority has abandoned the faith.

FP's allies, in turn, include not only ESA, but (the-soon-to-be-renamed) PECUSA, Inc., and the North American Missionary Society (NAMS), a church-planting agency which last year added to growing trans-provincial links between orthodox Anglicans by establishing a formal relationship with South East Asian Primate Moses Tay.

After Lambeth last year, both FP and ESA called on Presiding Bishop Griswold and ECUSA as a whole to align with Lambeth's stands on scripture, sexuality and women's ordination. FP warned of "a massive cleavage" between those who wish to remain in communion with Lambeth and the wider Anglican Communion, and those who wish to be part of "a small sect" in America.

THE ANGLICAN WORLD BEYOND

In the wider Anglican world, the pre-Lambeth push and pull proceeded apace as well, on both the women's ordination and homosexual issues.

In February last year, the Province of Central Africa repelled a bid to allow women deacons and priests, again frustrating the hopes of its liberal primate, Walter Makhulu; a similar motion was lost in the provincial synod four years ago.

On the other hand, the Australian General Synod, which okayed women priests in 1992, approved the preparation of legislation for women bishops. And, Japanese traditionalists announced that they, like counterparts in America and England, would be seeking a separate province, following the narrow approval of women priests in their province.

"Evidence of continuing divisions within the Anglican Communion over women's ordination" also emerged in a May announcement that provisions had been made at Lambeth for opponents and supporters of the innovation to worship separately when necessary.

In the event, however, reaction to the first-ever contingent of women bishops (11 of them) at Lambeth seemed to be generally welcoming, or quiet, especially in light of the larger struggle that raged over sexuality. Two orthodox English prelates indicated that the traditionalists had endeavored to uphold conscience in Canterbury in a courteous and unobtrusive way, though they asserted that Lambeth's resolution on women's ordination showed that "considerable...resistance" to the innovation remains across the Communion. While perhaps as many as half of the Communion's 38 provinces have accepted women's ordination, in practice,

the vast majority of the Communion's women priests are concentrated in English-speaking countries, mainly England and America. Only three provinces have women bishops, and most of the Lambeth II, again, were Americans.

In line with Lambeth's support for episcopal visitors where there are differences over women's ordination, it was announced just after Lambeth that a new "flying bishop" had been appointed in the Church of England, to succeed one of the first three such prelates, who was retiring. However, liberals in the C of E—one of just two provinces to make formal provision of alternate episcopal care—have lately pushed harder for repeal of the flying bishop scheme.

In a twist on the ministry issue, the Anglican Church of Australia's senior legal body—responding to a proposal in the Diocese of Sydney—last year said there is nothing in ACA's constitution to prevent laypeople and deacons from presiding at Holy Communion, though approval from ACA's General Synod would be needed. By year's end, though, Sydney Archbishop Harry Goodhew had said he would refuse assent for such legislation if it is finally passed in his diocese.

In May, the Anglican Church of Canada's General Synod affirmed the House of Bishops' 1997 guidelines, which indicate (*inter alia*) that the bishops would not sanction the ordination or blessing of those in homosexual relationships. But the policy may be bucked soon by liberal Bishop Michael Ingham and some clergy in his Diocese of New Westminster (Vancouver).

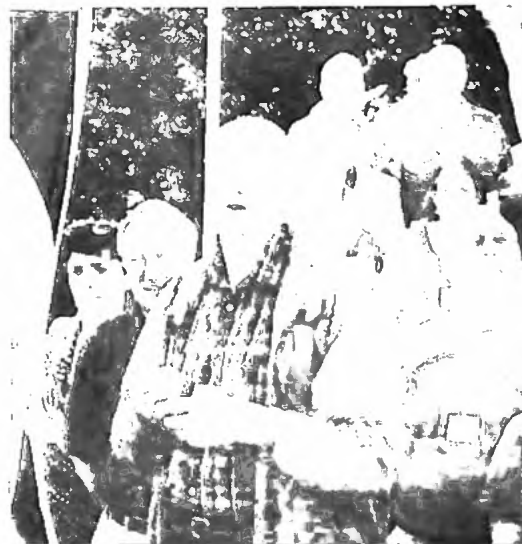
In England, one of the main tussles over homosexuality during the year erupted when the new Bishop of Newcastle, Martin Wharton, reportedly said that a "faithful" homosexual relationship is not sinful. Clergy and members of three congregations sought alternative episcopal oversight; Wharton, claimed he was misquoted, though doubts apparently remained.

There was further heat over the sexuality issue when Peter Tatchell, together with other protesters from his gay group, Outrage, disrupted the Archbishop of Canterbury's (televised) Easter Sunday sermon in Canterbury Cathedral, to protest Dr. Carey's orthodox stance on homosexuality. Tatchell's performance cost him only around \$525.

Scotland's maverick leader, Bishop Holloway, expressed some sympathy for Tatchell, and during the year also picked up any slack left by Bishop Spong (who after his Lambeth landing, suffered a bout of viral meningitis and fainted during his successor's late 1998 consecration). In a series of utterances, Holloway blamed "ignorant" Bible texts for what he said is homophobia in the churches, linked traditional faith with "primitive superstitions," and insisted that opponents of gay ordinations should not restrain those who want to perform them. After Lambeth, he also reneged on his pledge to resign and stand as a

Labour candidate in the Scottish Assembly, in order to continue as Primus to fight for homosexual equality.

Holloway did, however, manage in early 1998 to apologize—two years after the fact—for calling women priest opponents "miserable buggers" and "the meanest-minded sods you can imagine." He also apologized, this time



SCOTTISH PRIMATE RICHARD HOLLOWAY despairs over Lambeth's sexuality resolution at a press conference following the Conference's landslide vote on the matter.

within a day or so, for calling Archbishop Carey's leadership at Lambeth "pathetic." Carey, of course, had sided with Lambeth's sexuality resolution.

THE CONTINUUM, *et al*

Though the Continuing Church, like ECUSA's gaggle of conservative organizations, still has not achieved a unified witness, reports from the world of "separated" Anglicans during 1998 were largely positive.

One key story, as already noted, originated not within the Continuum, but outside it, when Anglican bishops at the 1998 Lambeth Conference made a first-ever overture to Anglicans who felt compelled to leave the Communion over departures from apostolic faith and order in their provinces. Lambeth's call for dialogue "with a view to the reconciliation of all who own the Anglican tradition" seems to have engendered mixed reactions among Continuing leaders, but must be seen as significant, coming, as it did, as part of a decidedly orthodox turn at Lambeth.

Meanwhile, the Continuum's biggest gain for the year came with the establishment of the new Church of the Torres Strait (CTS), within the Traditional Anglican Communion (TAC), led by U.S.-based Archbishop Louis Falk. CTS, consisting of some 5,000 Melanesian Anglicans formerly in the establishment Australian province, now exists alongside another TAC branch in the region, the Anglican Catholic Church in Australia (ACCA). More than 2,000 CTS adherents alone turned out for the consecration of two of their priests as bishops last April. One of them, Assistant Bishop David Passi, has since had to resign for health reasons, but their elected bishop, the Rt. Rev. Gayai Hankin, continues to serve.

TAC's episcopate, which includes over 20 bishops shepherding an estimated 55,000 adherents in about a dozen different nations, expanded last year with the addition of two bishops in TAC's American branch, the Anglican Church in America (ACA). The Rev. George Langberg, 54, a man of many talents and broad experience, was consecrated as suffragan bishop in the Diocese of the Northeast. And, a three-year vacancy in the ACA's Diocese of the Eastern United States was at last filled by Bishop Louis Campese, the 18-year rector of one of ACA's largest parishes, Incarnation, Orlando.

One ACA parish was "touched by an angel" during 1998—several of them, in fact. The booming Raleigh, North Carolina congregation of St. George's, led by the Rev. John A. Lancaster, was given the church property it had been renting from a dwindling Christian Church congregation. There is no mortgage on the property.

Another heart-warmer came from Connecticut, where an Episcopal-turned-Continuing parish resettled in a splendid new

church facility—purchased, ironically, from the Episcopal diocese, to which it had lost its first building after a long court fight. The parish, a part of the Anglican Province of Christ the King, is Resurrection, Ansonia, led by the Rev. Rocco Florenza.

The Continuing body which has seen the biggest changes—yet shown amazing resilience—over the last year is the Anglican Catholic Church (ACC). An international Continuing body with an estimated 35,000 adherents, the ACC has had a rocky ride since late 1997, which saw the death of Archbishop William O. Lewis, metropolitan of ACC's Original Province, and a leadership dispute which caused the separation/formation of a rival ACC group. Just a half year later, the ACC mourned the death of Lewis' successor, Archbishop M. Dean Stephens.

But 1998 also brought victory for the ACC in two major legal disputes with the "other" ACC group, led by English Bishop Leslie Hamlett. The majority ACC, now led by Mid-Atlantic Bishop John Cahoon as Acting Metropolitan, seems now to be recovering nicely. The ACC recently held its second churchwide evangelism congress, with nearly twice as many participants as the first such meeting, and had a successful capital fundraising drive. Also, the ACC's Diocese of the South, which Lewis had served as diocesan, now has an active bishop again in the person of Bishop Mark Haverland.

Among other conservative Anglican bodies ("separated" but not Continuing), the six-year-old Charismatic Episcopal Church (CEC) continued its rapid international expansion, while the over 100-year-old Reformed Episcopal Church (REC) also experienced growth, and—for the first time—signed a concordat of intercommunion with a Continuing Church, the Anglican Province of America, led by Bishop Walter Grundorf of Orlando.

Formal and informal relationships and interchanges between "extramural" Anglicans and allies in the "official" Communion also continued and expanded last year at Lambeth and elsewhere.

An August Eucharistic Conference in Victoria, British Columbia, attracted some 100 participants from the C of E, ECUSA, ACA, REC, the Anglican Church of Canada and the Anglican Catholic Church of Canada.

Early last year, TCC also reported that ECUSA, Continuing, and CEC bishops had concelebrated the Eucharist at the close of a healing mission in Texas attended by some 300 persons.

The Fellowship of Concerned Churchmen, now more emphatically pan-Anglican under the leadership of Jane Nones of Minneapolis, continued its efforts to promote unity among the various strands of traditional Anglicanism.

England's Forward in Faith (FIF) continues in intercommunion with TAC, and last year established the same relationship with another Continuing body, the Episcopal Missionary Church (EMC). Led by Bishop A. Donald Davies, EMC is a "spin-off" of the ESA, which has lately sought a formal intercommunion

PARTICIPANTS IN ACC'S EVANGELISM CONGRESS last August, with Cincinnati's skyline in the background.



relationship with EMC as well. The Synod already has close ties to FIF (which in turn is allied with counterparts in Scandinavian Lutheran Churches, and in dialogue with the Polish National Catholic Church in the U.S. and Canada).

THE WIDER CHRISTIAN SCENE

Though Roman Catholic officials were thought to be heartened by Lambeth, especially its moves to effect greater theological consistency throughout the Communion, Anglican-Roman Catholic relations continued to be a mixed bag in 1998.

The two churches' longstanding ecumenical effort (ARCIC), though sorely hindered by women's ordination within Anglicanism, has produced some major agreed statements, and led to some good local relationships in various places. A major blow to relations came just before Lambeth, however, when the Roman Church's highest doctrinal officer contended that the "definitive" church teachings defended in a major papal statement include the 19th century papal finding that Anglican orders are invalid. Later in the year, Catholic bishops in Britain and Ireland responded negatively to Archbishop Carey's call for the Roman Church to relax somewhat its ban on Anglicans and Catholics receiving Holy Communion in each other's churches.

Yet it was also clear over the last year that the Roman Church is struggling with its own problems, most notably a significant body of dissent within First World branches, and a stream of clergy sexual misconduct cases that have meant devastating financial losses in some American archdioceses.

The Roman Church is not part of the World Council of Churches, but most Orthodox Churches are—albeit tenuously so of late. As 1998 ended, the WCC Assembly in Zimbabwe was grappling with Orthodox dissatisfaction with the liberal-leaning Council, as well as pressures from gay activists, and a host of other issues.

Not just Anglicanism but the entire Christian consensus, however, still rejects any sanction for homosexual relationships, especially among the clergy. Strictures against such sanction were upheld last year, for example, in three American mainline bodies: the United Methodist Church, the Evangelical Lutheran Church in America, and the Presbyterian Church (USA). To the consternation of gay activists, 1998 also brought heightened public exposure for homosexual healing therapies and ministries.

Some Anglican clergy and bishops were among those who weighed in on the aftermath of President Clinton's affair with Monica Lewinsky, sometimes with surprising results (e.g. one leading liberal ECUSA bishop thought Clinton should resign, while one conservative Episcopal prelate, reminiscing on the life of King David, took a more charitable view).

The escalating problem of Christian persecution around the world has been increasingly recognized and addressed. Last year President Clinton signed a bill allowing for the U.S. to



ECUSA PRESIDING BISHOP FRANK GRISWOLD introduces Roman Catholic observers at the Lambeth Conference.

take a range of actions when persons in other countries are persecuted for their religious beliefs.

In November, the many devotees of acclaimed Christian apologist C.S. Lewis celebrated the centenary of that great Anglican's birth.

Also at year's end, Anglicans and other Christians were responding to brethren heavily impacted by Hurricane Mitch.

FORAYS ON THE FRINGE

A sampling of the weird and wacky for 1998:

*Under the leadership of new Presiding Bishop Frank Griswold, Episcopal bishops held hands and engaged in "circle dancing" during a meeting in North Carolina.

*Four months after his installation as ECUSA's leader, Bishop Griswold was spotted in plaid shirt and jeans, receiving Holy Communion at a Roman Catholic parish in Manhattan.

*The new Episcopal Church continued to have an odd effect on some individuals. It drove one Episcopalian to return "to the Old Religion of my Celtic/Irish ancestors on my father's side and the Cherokee Good Medicine Society of my mother's side—a proud, Born-Again Pagan!" Another—who worked in the national church headquarters for a decade—became a "gay witch-priest" in the "Ordo Arcanorum Gradalis."

*But wait: A Kentucky parish still in ECUSA said it welcomes (among others) "Reformed Druids, Born-again Celts, Pentecostal Pagans, Recovering Christians...Spiritual Desperados...the vague and the clueless."

*It emerged that Central London's St. James's, Piccadilly, considers "Alternatives" by giving a weekly platform to "seekers after truth in many guises: New Agers, clowns, hypnotists, dreamers, visionaries, troubadours, healers, cosmologists."

*After a New Jersey court dismissed their lawsuit against the Anglican Catholic Church (ACC), the leaders of a rival ACC group convened a church court in New Mexico, which found in favor of all the claims they made in their failed civil suit.

*The Anglican Church in America (ACA) was surprised to learn that two of its priests had been unilaterally consecrated as bishops by a 92-year-old retired prelate, within the context of an order the ACA didn't know it had. The retired bishop, though head of the unknown order, linked the consecrations more with a seminary he and his wife had started. No one could really figure it all out, and all three clerics have since left the ACA.

*Controversy erupted in the Netherlands after a respected Protestant pastor claimed—falsely, it later emerged—that he was a pedophile, in order to show "solidarity" with "those who have no possibility to express themselves."

*An outspoken Australian advocate of women's ordination in the Roman Catholic Church said her bishop had excommunicated her by phone.

Holloway Invites English Gay Clergy To Scotland, Rips "Arrogant" C Of E Bishops

In another of his periodic outbursts, the ultra-liberal leader of the Scottish Episcopal Church, Richard Holloway, has urged homosexual clergy in the Church of England to quit and move to Scotland.

As the small Scottish Church has few vacancies, according to a spokesman, it was unclear what the clerics would do when they got there. Nevertheless, Holloway said gay clergy should think seriously about escaping the "bad" conditions they face in the C of E. He said he could fill his church with "sexual refugees."

Holloway was immediately criticized for failing to uphold orthodox sexuality teaching as reaffirmed by the 1998 Lambeth Conference.

One senior cleric described the bishop's remarks as "outrageous," saying that "his advice to move on is something he should take himself. He is clearly a liability to his own church." And the Archdeacon of York, the Ven. George Austin, said Lambeth's declaration had made it clear that the Anglican Church tolerates homosexuals but not homosexual sex. If Holloway could not accept that position he should step down,

Austin said.

In his latest utterances, the Scottish leader also asserted that C of E bishops were guilty of "arrogant interference" in the national legislative agenda.

In the November 25 *Parliamentary Monitor*, Holloway criticized the behavior of English bishops during the House of Lords debate last summer on lowering the legal age of consent for homosexual sex to 16. Senior prelates, including the Archbishop of Canterbury, Dr. George Carey, helped to overturn in the Lords the legislation that had been passed by a free vote in the House of Commons.

"The sad fact is that churches have a tradition of grabbing freedoms for themselves that they deny to others," asserted Holloway. He noted that bishops insisted on maintaining religious freedoms while the Human Rights Act was going through Parliament.

Sources included *The Daily Telegraph*, *The Times* (London)

Rector, Parish, Reject Authority Of Mass. Bishop, Seek Alternate Oversight

The rector and members of a Massachusetts parish who have been at odds with their liberal bishop, Thomas Shaw, for the last few years, now say they no longer recognize Shaw's episcopal authority because of his rejection of orthodox sexuality teaching, particularly as expressed by the 1998 Lambeth Conference.

The rector of Holy Trinity, Marlboro, the Rev. Judith Gentle-Hardy—one of a small number of female clerics in the Episcopal Church (ECUSA) who are conservative—wrote Bishop Shaw November 22 "after much prayer and with the deepest

Pressing Forward, Pulling Back

Massachusetts' Episcopal bishop is pressing forward with his plan to retake control of a seceded conservative parish, while Pennsylvania's liberal leader backed away, for the third time, from a forced visitation to a traditionalist parish.

In early December, Massachusetts' Standing Committee President Davis Dassori notified the parish of St. Paul's, Brockton, that the diocesan convention had reclassified it as a mission "under the direct authority" of Bishop Thomas Shaw.

Dassori said that the bishop will now send his own appointees to supplant St. Paul's wardens, vestry, and priest, Fr. James Hiles, who was defrocked by Shaw in 1998. The parish earlier withdrew from the diocese, mainly over the diocese's liberal policies on homosexuality.

Dassori said that parish leaders are "mistaken" in their view that Shaw and the diocese "have no authority over St. Paul's Church." He said that such a change is disallowed by St. Paul's by-laws, the laws of the Episcopal Church (ECUSA) and the diocese.

At this writing, none of the new diocesan appointees had appeared at St. Paul's, which was conducting services as usual.

Meanwhile, *David Virtue* reports

Bishop Shaw



that Pennsylvania Bishop Charles E. Bennison—who also (*inter alia*) promotes a liberal view toward homosexual relationships—did an 11th-hour about-face on his plans to visit the suburban Philadelphia parish of St. John's, Huntingdon Valley—one of a half dozen churches in the area aligned with the Episcopal Synod of America (ESA). The bishop similarly reversed plans last fall to visit two other resistant ESA parishes, Good Shepherd, Rosemont, and St. James the Less, Philadelphia.

Bennison had informed St. John's rector, the Rev. Philip Lyman, that failure to receive him for the Sunday, December 20 visitation would make the priest liable to presentment and trial.

When the bishop called Lyman during the preceding week to confirm his visit, however, Lyman again told him not to come as he would not be welcome. He said the bishop then backed down.

Most observers, however, do not believe the cancelled visits to three ESA parishes abnegate the bishop's threats to file charges against the rectors of those parishes.

While Bennison has not set a new date to visit St. John's, he wants the rectors of Good Shepherd and St. James to receive visits from him, and apparently join him at Holy Communion, on two different Saturdays in May. The clerics say their communion with Bennison is impaired—no matter what day it is.

Bishop Bennison



sense of grief..."

She said Shaw had led the diocese into "open defiance" of the Scriptures and the Faith of the Universal Church by not standing against a recent diocesan convention resolution declaring that God calls some people into committed same-sex relationships. The resolution, heavily favored by the convention, said that the church rightly blesses such relationships and ordains those involved in them.

She also scored Shaw for not resisting the adoption of a resolution expressing disappointment in Lambeth's sexuality statement and its support for a non-coercive policy on women's ordination. The Massachusetts convention said that Lambeth's resolutions on those subjects, while non-binding, "implicate the constituent members of the Anglican Communion in policies of discrimination."

Gentle-Hardy told Shaw that his defiance of the agreements made by the world's Anglican bishops indicates he has "freely chosen to step outside the boundaries of the Anglican Communion," and led the diocese down a "heretical path which is everywhere repugnant to catholic Truth." She viewed such actions as demonstrating that Shaw is not a bishop within the Universal Church.

Thus, Gentle-Hardy told Shaw that she "can no longer recognize your ministry as a bishop of the Anglican Communion," or "accept your authority over me as my diocesan bishop. This also holds true for the authority of [Massachusetts Suffragan] Bishop [Barbara] Harris, since she has shown herself to be in complete agreement with your open defiance of the Faith."

While promising to continue praying for Shaw's "repentance and conversion," she said must take this action in light of her "priestly ordination vow 'to be loyal to the doctrine, discipline, and worship of Christ as this Church has received them' and in loving service to the Lord to Whom I am consecrated as a priest of the Anglican Communion and the Church Catholic."

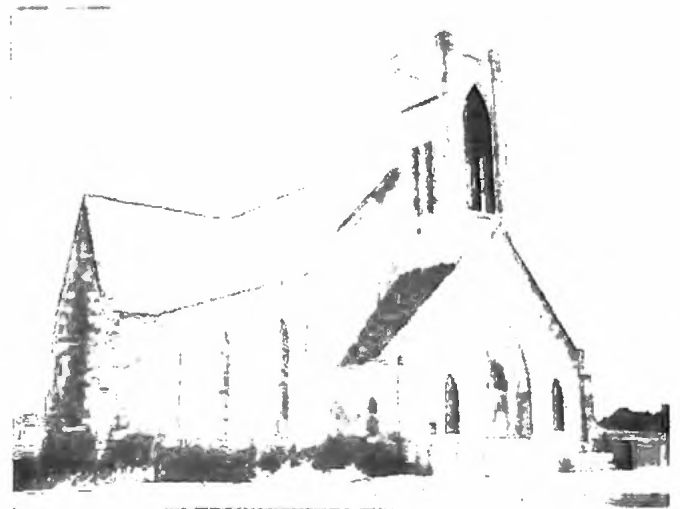
Not a few observers have remarked upon the irony of a situation in which a liberal bishop is lectured about catholic truth by a woman whose own claim to be a priest is unsupported by catholic order. Virtually all commentators, however, have hailed, and been humbled by, her willingness to "go to the mat" for the faith—and to break communion with those who have departed from it. The failure of the conservative American Anglican Council to do the latter spurred Gentle-Hardy's resignation from AAC's board a few months ago.

Said one electronic commentator who is opposed to women's ordination: "People of good conscience on both sides of the women's ordination issue should have no reservations in joining with Sister Judith and her congregation on this matter. Our baptismal vows were to turn away from evil, and that is exactly what she and her brave flock are doing. I'd trade a hundred 'sacramentally correct' Anglo-Catholics who sit it out in the pews for one of her any day."

In their letter to Shaw, also on November 22, the senior and junior wardens of Holy Trinity told him that they fully support Gentle-Hardy's action because of the bishop's "open defiance of the 1998 Lambeth Resolution on Human Sexuality."

The wardens included a copy of a resolution signed by all Holy Trinity members, affirming that they "cannot recognize" Shaw's episcopal authority. Parishioners said they "know full well the seriousness of this affirmation," but have made it because Shaw "has willfully and persistently adhered to serious error in matters of faith and morals by knowingly ordaining [noncelibate homosexuals], by sanctioning the blessing of same-sex unions" and preaching and teaching "in

Continued on next page



St. John's Anglican Church, Quincy, IL

Former Episcopalians Celebrate New Building

It's been a long haul for many former parishioners of the historically traditional St. John's Episcopal Church, Quincy, Illinois.

The desire of congregants and their then-rector, the Rev. Garrett Clanton, to withdraw from the Episcopal Church (ECUSA) with their property a few years ago ultimately led to significant conflict with their orthodox bishop, Edward MacBurney, and diocese.

The dispute was ultimately resolved, however, and in 1996, after Bishop Keith Ackerman was consecrated as MacBurney's successor, Quincy's Episcopalians-turned-Continuing Anglicans walked away from their building, but with a large settlement.

That started the ball rolling toward a memorable, festive Sunday last fall, when the congregation—now St. John's Anglican Church, a parish of the Anglican Church in America (ACA)—gathered for the dedication and consecration of its brand new church building. The attractive structure, which seats 170, includes a pipe organ, purchased from another Illinois church and rebuilt; with over 2,000 pipes and 50 ranks, it is one of the three largest organs in Quincy.

The day's events began as some 120 faithful gathered at 10 a.m. for a Solemn High Mass and Confirmation. The celebrant was ACA Primate, the Most Rev. Louis Falk, who also confirmed four persons and received one. Falk was assisted by the Rev. Oscar Natwick, St. John's third rector, and the Rev. John F. McCarthy of Ireland, who had been an interim at St. John's for nine months.

A two-hour open house was held in the early afternoon. Then, during a 3 p.m. service, Archbishop Falk consecrated the church, which was dedicated to St. John the Evangelist. The altar, pulpit, tabernacle also were consecrated, and the organ dedicated.

The service concluded with a short organ recital, an anthem by the choir and a solo by the rector's father, the Rev. Ole Natwick. Evensong was then sung and a reception followed in the undercroft.

"May God be praised, we now have a church to worship in the way we believe is right," one jubilant parishioner told a TV crew covering the event.

Rejoicing also, Natwick said his focus as rector is on "the future of our parish rather than the past.

"Our goal is to be a witness in the community of Quincy to the love and grace and hope we find in our Lord. We are doing this by presenting our traditional Anglican faith."



A PARISH AGAIN

THE CHURCH OF THE ADVENT, A PROMINENT ANGLO-CATHOLIC CONGREGATION IN BOSTON, has regained full parish status, after functioning as a mission under the oversight of Massachusetts Bishop Thomas Shaw since March 1996. The parish was reduced to a mission at the congregation's request, as a result of a dispute between the parish and its former rector, Andrew Mead, on one side, and on the other, the parish's governing corporation, which sought to take Advent out of the liberal diocese. The 20-member corporation, set up at Advent's founding in 1844 to protect its Anglo-Catholic stance, was later disempowered as a result of litigation involving the diocese. Advent's revival as a parish was approved by the Massachusetts diocesan convention in November. The Rev. Richard C. Martin, former rector of St. Paul's, K Street in Washington, has been serving as interim at Advent since Mead's departure, but Advent has begun efforts to call a new rector.

homosexual lifestyles," based on an unorthodox interpretation of Holy Scripture. They called for Shaw's "repentance and restoration."

Parishioners also appealed to orthodox bishops of the Anglican Communion "to provide us with alternative episcopal oversight at your earliest convenience and through whatever jurisdictional arrangement you deem appropriate."

They called upon these "faithful shepherds" to "hear the cries not only of our parish but also of so many others in the American Church who suffer under bishops who have excommunicated themselves from that Faith which the Lord Himself, under the guidance of the Holy Spirit, has given to His Church through the teachings of the apostles, the writings of the Fathers of the Church, and the...witness of many saints and martyrs. We

favor of persons engaging in active

are content to wait upon your decision, guided by the Holy Spirit, as to when and how you might provide this ministry."

A diocesan staff member said that Shaw does not comment on personal correspondence.

Sex Resolution Didn't Need Africans, Bishop Says

Bishop Herbert Thompson Jr. of Southern Ohio has provided an interesting analysis which further combats the notion that African Anglican bishops were solely or chiefly responsible for the adoption of the Lambeth Conference's orthodox sexuality resolution.

The resolution, which reaffirmed that sex is appropriate only within lifelong, heterosexual marriage and that homosexual behavior is incompatible with Scripture, has been the cause of great consternation among western liberals. But Thompson's

Former ECUSA Rector, Followers, Now Worship As "Anglican Use" RCs

A group of Anglicans who followed their rector out of the Episcopal Church after he was dismissed by the diocesan bishop now form the "Anglican Use Chaplaincy" of the Roman Catholic Archdiocese of Boston, and continue to be led by their rector—ordained last year as a Catholic priest.

In January 1996, as a result of a special canonical process, Massachusetts Episcopal Bishop M. Thomas Shaw formally dissolved the pastoral relationship between the Rev. Richard S. Bradford and the flagship Anglo-Catholic parish he led, All Saints', Ashmont, Boston.

Causes cited for the dissolution differ. What is clear, however, is that it came amid serious tensions stemming from Bradford's outspoken criticism of Shaw's liberal policies on homosexuality and women priests, and his desire to keep Shaw out of All Saints'. Ultimately, a minority faction on the formerly supportive vestry took their concerns about Bradford to Shaw, initiating a process which led to Bradford's removal.

The congregation's future had already been under consideration for some time, as the parish hosted various persons who spoke on the respective merits of Orthodoxy, Continuing Anglicanism, etc.

Finally, on his last Sunday at All Saints', Fr. Bradford mounted the pulpit to announce that he would seek reception into the Roman Catholic Church, and exhorted congregants to

do likewise.

For six months, the Bradford family had the use of All Saints' rectory, and a group of almost 40 All Saints' parishioners began joining them there each Sunday for Mass.

Bradford had already made contact with Bernard Cardinal Law of Boston, the Pope's appointee as overseer of the American Catholic Church's "Pastoral Provision." Set up in the 1980s, this is a means by which married Episcopal clergy can transfer into the Roman Church and possibly be ordained as Catholic priests. Within the Pastoral Provision, there are also a small number of "Anglican Use" congregations around the country, in which groups of former Anglicans received into the Roman Church can retain a common identity and worship according to Anglican liturgical forms—modified versions of Rite I or Rite II of the 1979 Book of Common Prayer.

By June of 1996, Cardinal Law had accepted spiritual oversight of Bradford's group, and Fr. Bradford as a candidate for Roman Catholic orders.

In October of 1996, when the Bradford family vacated All Saints' rectory, they moved into a home owned by the Archdiocese, and the congregation was given the use of a vacant convent in Dedham. They met there each Sunday, with Fr. Bradford celebrating Holy Communion in the Episcopal form, and a priest of the Archdiocese guiding the congregation through the study of Roman Catholic doctrine.

On September 30, 1997, 29 former Episcopalians were received into the Roman Catholic Church along with Fr. Bradford, his wife, Judie, and their children, Jonathan, Rebekah and Jessica;

findings underscore the claim that the vote really was representative of Anglican leaders worldwide.

"I have looked closely at the Lambeth vote," he wrote recently in *The Living Church*. "The *Anglican Communion News Service* reported that there were 736 bishops in attendance at Lambeth 1998" (an additional seven bishops registered late). The regional breakdown for Lambeth attendees was as follows: North America (U.S. and Canada)—177; United Kingdom and Europe—139; Africa—224; Asia—95; Australia, New Zealand and Oceania—56; Central and South America—41; Middle East—4.

The vote on the sexuality resolution was 526 in favor to 70 opposed, with 45 abstentions.

"The 526 affirmative votes represents a broad consensus across the Communion," Thompson wrote. "If we were to assume that the 'no' votes were broadly spread across the First World or the 'North,' it is clear that a majority of those bishops voted in favor of the resolution...If all 70 'no' votes and the 45 abstentions had come from bishops of North America, the United Kingdom and Europe, it would have carried in just those areas by a margin of almost 3 to 1.

"Further analysis indicates that if all the African bishops had been present and voted 'no,' with 45 abstentions, the resolution still would have passed by a vote of 302-294.

"The Africans did not do it! We did it. The resolution represents the mind of the Anglican Communion as expressed by the bishops of the Communion around the world," Thompson said.

"We have some work to do in reconciling that vote to the faith and practice of the church, and I am convinced that we will do it. I am convinced that Christ will lead us forward in that central mission he committed to the church, to 'go forth and make disciples of all nations, baptizing them and teaching them to observe all that he has commanded us.'"

Cardinal Law designated the group as the Congregation of St. Athanasius, the "Anglican Use Chaplaincy" of the Boston Archdiocese. Then on May 29 last year, Bradford was ordained a Roman Catholic priest.

Since then, the congregation has been meeting at St. Aidan's Catholic Church in Brookline, close to the trolley line which passes by Boston College, Boston University and the Massachusetts Institute of Technology. Each Sunday at 9:30 a.m., the liturgy is celebrated according to the "Anglican Use" version of Rite I, usually with some 40 or 50 in attendance. The growing congregation now has a number of events planned for the coming months. Bradford also assists at St. Teresa's parish in Roxbury, Boston, for part of the week.

Though the Anglican Use phenomenon is still small—with no more than a dozen such congregations, most of them in Texas—the Catholic Church seems to be making a permanent place for it. Last October, there was a first-ever meeting of Anglican Use clergy and lay representatives in Houston. There, participants heard of progress on a project important to them: the publication of the Anglican Use *Book of Divine Worship*.

Bradford hopes that the Anglican Use can be a way for Anglicans as well as other Christians outside the communion of Rome to come into the Catholic Church.

Sources included *The Boston Globe*



Fr. Bradford

More Diocesan Conventions React To Lambeth 1998

DALLAS' DIOCESAN CONVENTION LAST FALL AFFIRMED THE LAMBETH CONFERENCE'S RESOLUTIONS ON SEXUALITY AND WOMEN'S ORDINATION. Delegates voted 155-87 that all the diocese's "agencies, committees, commissions, parishes and missions be guided by the moral authority of the 1998 Lambeth Conference," which reaffirmed that "abstinence is right" for those who are not joined in matrimony to a member of the opposite sex. In a vote of 144-93, delegates also called upon the Episcopal General Convention to repeal canons mandating churchwide acceptance of women priests.

DELEGATES TO THE EPISCOPAL DIOCESE OF LOS ANGELES' CONVENTION REJECTED THE STATEMENT BY THE WORLD'S ANGLICAN BISHOPS that homosexual practice is incompatible with Scripture. Lay delegates endorsed the motion rebuffing the Lambeth statement in a vote of 203-105, while clergy were more supportive of it, reported *The Los Angeles Times*. The convention's action was preceded, among other things, by Los Angeles Bishop Fred Borsch's "strong" disavowal of Lambeth's sexuality resolution—a switch from his initial reluctance to challenge the Conference's actions. Reviving assertions similar to those seen in Newark Bishop John Spong's remarks on the eve of Lambeth, Borsch told his late 1998 convention that most bishops at Lambeth who declared homosexuality incompatible with Scripture were uninformed and lacking in any pastoral experience with homosexual members of their church. They "would need to gain considerably more pastoral experience and engage in more thoughtful study and Christian conversations before I could regard them as well informed and wholly guided by the [Holy] Spirit on this issue," Borsch said. The bishop's statements surprised and pleased gay activists but greatly disconcerted traditionalists. The Rev. Darry Lee of St. Mark's Church, Glendale, termed Borsch's remarks "condescending and racist." But Borsch's statements reinforced a longtime trend in the diocese, wherein clergy have blessed same-sex unions without waiting for national church approval, and bishops ("possibly" including Borsch, he said at Lambeth) have ordained noncelibate homosexuals.

THE DIOCESE OF COLORADO'S CONVENTION LAST FALL TURNED DOWN a proposal to consider late-filed resolutions asking assent to Lambeth's resolutions on Scripture, women's ordination and sexuality, according to a convention delegate. The rebuff of the proposed resolutions came even after one person said that the failure to even consider the resolutions says "that we are not part of the Anglican Communion," the delegate said. Ironically, the debate over whether to consider the motions reportedly "came right after Bishop James Tengatenga of Southern Malawi spoke." The delegate said the bishop "spoke about how the [U.S.] Episcopal Church is shrinking because we do not proclaim the gospel and do not know God. He urged us to come into line with Lambeth."

MAINE'S DIOCESAN CONVENTION in October passed a resolution asserting "that many people of various opinions in the Diocese of Maine care profoundly about the lack of available blessings of same-sex couples and the ordination of people involved in committed same-sex relationships." Delegates said they would seek to "discern the will of God" in the matter through dialogue, prayer and study. They then resolved to consider at their 1999 convention whether to "express opposition" to Lambeth's sexuality resolution.

Sydney Leader Concerned About Statement To Gays

The Archbishop of Sydney, Harry Goodhew, has written to all bishops of the Anglican Church of Australia to express his deep concern about "A Pastoral Statement to Lesbian and Gay Anglicans from Some Member Bishops of the Lambeth Conference."

The August 5 statement was distributed to some bishops and journalists in the final days of the Conference; over 180 Anglican bishops are now said to have added their names to it, and more signators are being sought by gay activists. In part, the statement—which has been widely circulated—apologizes to homosexuals for any rejection they felt because of Lambeth, which said homosexual behavior is anti-scriptural.

Archbishop Goodhew said he had to presume that the document "is addressed to lesbian and gay Anglicans who wish to find some endorsement for a homosexual lifestyle, and not to those who wish to conform themselves" to the Church's traditional teaching. He said the signators' pledge to "reflect, pray, and work" for the "full inclusion" of homosexuals in the church "only makes sense if practices hitherto believed to be contrary to the revealed will of God are pronounced to be acceptable to him. No one, homosexual or heterosexual, is excluded from the fellowship of the Church simply for possessing disordered sexual propensities."

Goodhew said he is concerned because the pastoral document indicates a dissatisfaction with "the clear affirmation"—by 526 of 640 bishops present for the Lambeth debate—"of the long-held and biblically-derived teaching of the Church on sexual practice." He writes of his fear that the statement will lead many people to be "confirmed in practices that invite the judgment of God."

He acknowledged the ongoing, important debate about the origin of homosexual desires, but said that "it is not determinative in the moral and spiritual debate in which we are engaged."

Goodhew indicated that some of those connected with the pastoral statement have declared that they will not abide by Lambeth's sexuality resolution. Commenting on this, Goodhew noted that he had been unwilling to support his diocesan

synod's call for lay and diaconal presidency, in part because the Anglican Communion does not support it. However, he said "[i]t becomes far less logical to maintain my position on a matter of 'order', over which no one is liable to lose their soul, when others refuse to recognise the mind of a huge majority of the bishops on an issue that can, on a reasonable reading of the Bible, bring a person under the judgment of God. In those circumstances loyalty to the Communion is a difficult case to maintain."

The Archbishop said the pastoral statement also creates concern about the Communion's future. "My assessment is that a significant number of those who voted for the Lambeth [sexuality] resolution view this matter more seriously than the differences that have arisen over [women's ordination]," he said. "As I said in my contribution to the Conference debate, the latter issue involves balancing different streams of biblical and traditional material. In sharp contrast, same-gender sex is always condemned. No argument from the Scriptures can be advanced that demonstrates another stream that applauds such behaviour. I have the sense that 'orthodox' bishops and their people will not accept compromise of this issue."

"I do not wish to deny pastoral sensitivity, compassion and concern to anyone," Goodhew wrote. "However, if God has spoken on this issue, and a large majority of the bishops at Lambeth give evidence of believing that he has, to go against Him does no one any good."

As might be expected, a large number of bishops who added their names to the pastoral are from the U.S. Episcopal Church, though they do not include Presiding Bishop Frank Griswold. However, at least eight other Anglican primates have endorsed the document. Some bishops who voted for Lambeth's sexuality resolution also supported the statement, apparently because they viewed it as an important expression of compassion. The pastoral statement acknowledges that the signers have different views on what "full inclusion" of homosexuals in the church would mean.

Ingham Claims Misquote; Journalist Stands Pat

A liberal Canadian bishop recently reported to have said that "liberalism in the Anglican Communion is dead" now claims the quote was inaccurate.

The quote from Bishop Michael Ingham of New Westminster (Vancouver) appears in a soon-to-be released book on the 1998 Lambeth Conference by Episcopal News Director Jim Solheim.

According to *Anglican Journal*, Bishop Ingham maintains in a more recent interview that what he said was that "a vital dimension of Anglicanism at the Lambeth Conference died."

Lambeth "rejected the liberal tradition within Anglicanism," Ingham said. "I don't think it died within Anglicanism—it certainly had a rough time at the Lambeth Conference. Lambeth is not the whole of Anglicanism. What I was trying to get at was that the fullness of the Anglican tradition was not heard at Lambeth."

Solheim, however, stands by his notes. He said he repeated the bishop's quotes back to him, partly because he was incredulous at what Bishop Ingham was saying.

In the recent interview, Ingham said he thought Lambeth's orthodox sexuality resolution is viewed seriously in Canada and the U.S. but "is not a binding statement." He added that "moral authority, at the end of the day, is what the faithful of the church [are] prepared to give it. We will see whether the Lambeth posi-

Gay Issue Looms Large For Tutu

RETIRED SOUTH AFRICAN ARCHBISHOP DESMOND TUTU, says the persecution of homosexuals is one of his main concerns, next to the need to forgive Third World debts. Tutu "came out" as a firm supporter of homosexuals a few years ago. During a visit to the U.S., sponsored by the Denver-based PeaceJam, which held its Youth Conference in November, the Nobel Prize winner called the persecution of gays as unjust as apartheid, maintaining that sexual orientation is no more chosen than race. "For me it's a matter of human rights and a deeply theological issue," he said. Seeming to imply that orthodox Anglicans would demur, he added that he believes homosexuals "are as much God's children as anyone...I can't be part of a scheme for clobbering them." Reportedly, Tutu is serving as visiting professor of theology at Atlanta's Emory University for the 1998-99 academic year. (*Planet Out News/Christian News*)



tion in fact reflects the moral convictions of the Anglican Church, particularly in the [West]. Over the next few years, I doubt that it will."

WCC Assembly Grapples With Future Course Of 50-Year-Old Ecumenical Organization

Nearly 1,000 delegates representing over 300 churches at the Eighth Assembly of the World Council of Churches (WCC) in Harare, Zimbabwe December 3-13 found the WCC facing an identity crisis, even as they celebrated the ecumenical organization's 50th anniversary.

"Much of our constituency is disillusioned with the institutional expressions of the ecumenical movement...especially the youth who do not want to become prisoners of structures," said Catholicos Aram I of Lebanon, moderator of the Central Committee.

While the WCC has steadily moved towards "a real partnership," Aram said, he reminded delegates that the organization "is an instrument" to help churches take the Gospel into the world "and not a goal in itself."

But Aram added that, "Protestant (liberal) theology continues to dominate the Council's theological language, thinking and methodologies." As a result, he feared that Orthodox participation in the WCC would steadily dwindle.

At issue for the Orthodox churches is not only the WCC's liberal Protestant tilt, but the fact that the Orthodox, who represent some 40 percent of WCC's membership, are under-represented in the organization.

Before the Assembly, Orthodox leaders warned that their continued involvement would depend on what Russian Patriarch Alexy II called the WCC's "total reconstruction." And, Ecumenical Patriarch Bartholomew I of Constantinople charged that "a series of liberal, theological and moral positions" had been adopted since the 1991 Assembly in Canberra "by a variety of member churches, mainly of the northern hemisphere."

One of the hot moral topics, of course, was homosexuality—one of several themes the Assembly shared with last year's Lambeth Conference of Anglican bishops. However, while views on the subject (and other topics) were aired at special forums, the homosexuality issue emerged in a plenary only on the Assembly's final day, when it was designated as one of seven areas for WCC work in the future.

Most delegates seemed to support a letter asking the Assembly to condemn violence against women as a sin; the letter emerged from a pre-Assembly festival concluding the Ecumenical Decade of Churches in Solidarity with Women. The festival included the reappearance of feminist Korean theologian Chung Hyun Kyung, a controversial figure at the last WCC Assembly, who led participants in a shamanistic ritual. This helped revive complaints from some delegates about a radical feminist agenda. While affirming the call for human and social rights for women, one Russian Orthodox cleric warned that, so long as other WCC churches pushed for "all churches to ordain women and to accept inclusive language," the "dream" of "eucharistic unity...will never come true."

Meanwhile, addressing calls for new approaches to the ecumenical effort, WCC General Secretary Konrad Raiser advocated a "Forum of Christian Churches and Ecumenical Organizations," to discuss common challenges. The WCC, he said, would participate equally in the forum alongside other partners, which could include Roman Catholics (who presently are not WCC members) and a wide range of Evangelical churches (a fast-growing seg-



PRAYERS ASKED FOR AFRICAN BISHOP'S FAMILY

THE RT. REV. DINIS SENFULANE, the gentle, godly Bishop of Lebombo within the Anglican Church in Southern Africa, lost his wife, Berta, in a late November car accident in Mozambique in which the bishop and his two sons also were hurt, albeit not seriously, according to *Church Times*. Two visitors from London traveling with the family were also injured, one of them criti-

cally. Mrs. Sengulane is said to have died instantly in the accident. The Archbishop of Canterbury and his wife have sent messages of condolence to the Sengulane family, and have asked the Anglican Church's prayers for all involved in the accident. A Lambeth Palace statement described Mrs. Sengulane as a "warm and welcome" presence at the 1998 Lambeth Conference. Bishop Sengulane's commissary, Joan Antcliff, said the bishop's wife was "a wonderful Christian and a great evangelist, with a wonderful faith and love of God." In addition to supporting her husband's ministry, she worked in a bank, while also spending much time "working for the Church, for the Mothers' Union, and young people." The Sengulanes' road accident is the second such incident involving an African Anglican bishop in just the last few months. The first took the life of Sudan's acting Archbishop, Daniel Zindo.

ment of Christianity, especially in Africa). The Assembly approved a plan that could culminate in a forum at Pentecost 2001.

Turning to in-house difficulties, the Assembly voted for a commission to help resolve the issue of Orthodox participation. Just hours after the vote, though, the Russian Orthodox delegation announced that it was suspending its participation in WCC's Central Committee while the special commission deliberated.

A representative of another body seeking reform of the WCC—the trans-denominational, Evangelical Association for Church Renewal (ACR)—felt that the WCC gatherings "gave vent to a panoply of conflicting theologies." Episcopalian Diane Knippers, who also is president of the Institute on Religion and Democracy, joined the ACR in asking the WCC to reaffirm classical Christian teachings about the centrality of Jesus Christ and to affirm moderate policy statements.

Despite conflicts and confusion, though, the Assembly managed to find agreement on some other issues. Key resolutions, some of which echo Lambeth, included calls for: debt cancellation for impoverished nations, and international economic reforms to prevent recurrence of debt; a decision on the status of Jerusalem that includes Jews, Muslims and Christians, Israelis and Palestinians; and condemnation of the use of children in warfare.

In its closing days, the Assembly also confirmed its commitment to Africa. There was particular focus on the Sudan, after some delegates urged the WCC not to remain silent on the genocide "being perpetrated by the Islamic fundamentalist regime in Khartoum against the people of southern Sudan."

Perhaps most notably, though, the delegates in Harare marked—as had Lambeth last year—the rapid growth of Christianity in the developing world. Raiser said that Africa may soon "have the largest Christian population of any continent." The shift in the center of vitality had clearly moved from North to South. DAVID W. VIRTUE compiled the foregoing report based on information from several sources, including ACR, *Episcopal News Service*, *Ecumenical News International*, *The New York Times*

FIF Responds To Leaders' "Shock" Over "Snub" Of Carey

The reality of impaired communion over women priests in the Church of England was inescapable in early December, when about one-third of those attending the consecration of a new "flying bishop" by the Archbishop of Canterbury did not make their communion.

Some of those who abstained were apparently non-Anglicans present for the consecration of the new Bishop of Taunton, who was elevated to the episcopate along with new flying bishop Michael Houghton, 49.

But bishops and staff of Southwark Cathedral, the site of the consecration service, were said to be "shocked" by the number of non-communicants, which meant that hundreds of consecrated wafers were left over. One report termed it a "snub" of Archbishop George Carey, who supports women's ordination.

The consecration had already attracted controversy, after the service was switched to Southwark from Westminster Abbey, where the dean and chapter expressed reservations about the very concept of flying bishops—formally known as provincial episcopal visitors—who provide episcopal care, where requested, for parishes and clergy opposed to women's ordination.

After the Southwark rites, criticism again focused on the traditionalists.

"How is it possible to come to a consecration and accept the ministry of the Archbishop of Canterbury and then refuse to accept the sacrament consecrated by that

Dr. Carey—snubbed?



same Archbishop...?" asked the Provost of Southwark, Colin Slec.

Fr. Geoffrey Kirk, secretary of the traditionalist Forward in Faith (FIF) organization, said that FIF congregants who abstained from Holy Communion over the women's ordination matter (the faithful may abstain for many reasons, he noted) were not denying the efficacy of the Archbishop's celebration of the Eucharist, but simply acknowledging that an impairment of communion exists.

Kirk explained that FIF—responding to the Eames Commission's calls to maintain "the highest possible degree of communion" with bishops who ordain women—had resolved to limit the expression of impaired communion "to those actions which [such bishops] share with their college of priests," which includes women whose orders FIF cannot recognize, while respecting and receiving "the purely episcopal acts of such bishops (apart from their ordinations of women)..."

That may seem inconsistent, Fr. Kirk continued, but FIF's policy is actually a reaction to inconsistency in the Church of England's current policy on women's ordination, which permits females to be priests, but not bishops.

"This anomaly was pointed out in the debate [on women priests legislation] and admitted by the Archbishop of Canterbury before the Ecclesiastical Committee of Parliament," Kirk noted in a recent letter to *Church Times*. "...[S]uch a separation of the presbyteral order into two classes—one eligible for elevation to the episcopate and one not—is unprecedented historically, indefensible theologically and repugnant on the grounds of simple fairness and equality. But it was the will of a two-thirds majority of the General Synod, and it is the Law of England."

"What the legislation in England does is to deny apostolic orthodoxy in the case of women priests and affirm it in the case of women bishops," he told *TCC*. "We have striven to express by our position that, though we [believe] these bishops are er-

Gap Over Women Priests Widens Among Old Catholics

Report/Analysis By Dr. William Tighe

Any lingering doubts that the Old Catholic Union of Utrecht would follow the modern "Anglican Way" of "impaired" communion over women priests seem to have been dispelled in recent months, when Old Catholics in Switzerland as well as Holland—the Union's Mother Church—became the latest Utrecht bodies to approve the innovation.

For the Union, however—with an estimated 400,000 members compared to the Anglican Communion's 70 million—the developments leave not just cracks, but an open chasm in the relationship between much of the Union and its largest body, the some 250,000-member Polish National Catholic Church (PNCC) in the United States and Canada.

By a vote of 85 to 5, with four abstentions, the Swiss Old Catholic (OC) Synod voted last June to change its constitution to allow the admission of women "to the apostolic ministry of bishop, priest and deacon." The constitutionally-required second reading for such an alteration comes in June this year, but its passage appears assured.

Then, on October 31, the Dutch OC Synod—which acts in an advisory capacity to the two Dutch bishops—voted by 102-8 to ask their bishops to introduce the ordination of women to all ranks of the apostolic ministry. (There had been no word on the bishops' response by deadline.)

The actions follow moves by two other Union churches—

Germany and Austria—to ordain women priests, in defiance of a 1976 declaration by the International Old Catholic Bishops' Conference (IBC) that no individual "catholic church" or "communion of catholic churches" had the authority to ordain women. The 1976 declaration was aimed at clarifying the OC position on those churches within the Anglican Communion—in intercommunion with Old Catholics since 1931—which by that time had approved women priests: Hong Kong (1971), Canada (1975), New Zealand (1976) and the U.S. (1976). (Only the PNCC actually broke communion with North American Anglicans when they started ordaining women, however.)

In recent years, the Union's bishops also had agreed to avoid unilateral actions on women priests while they mullied the matter.

Their agreements began to be sundered, however, on Pentecost Monday 1996, when the German Old Catholic bishop, Joachim Vobbe, a former Roman Catholic cleric, ordained two women—also both former Roman Catholics—as priests, and had his membership in the IBC suspended as a result.

At the IBC's July 1997 meeting, however, a majority of the bishops present voted that the 1976 decree had been disciplinary rather than doctrinal, as had been universally understood until that time, and readmitted Vobbe to full IBC membership. Prime Bishop John Swantek was the only one of five bishops from the strongly traditionalist PNCC present at this gathering.

The German bishop having been readmitted, the six bishops who constituted the meeting's majority—the Austrian, German and Swiss bishops, the two Dutch bishops, and one of the three bishops of the OC Church in Poland (the PNCC's daughter church)—voted that individual Old Catholic churches could take

rant in their ordination of women priests, they are correct in their ordination of bishops. It's purely a matter of what people do, believe, and intend when they administer sacraments. They do not intend to ordain women priests to the Universal Church because the Universal Church does not have women priests. But it doesn't affect their action as bishops. It's ultimately quite clear, though it's barking mad. We are simply responding as kindly and as gently as we can to their position."

While the Provost of Southwark may see this as rude, he said FIF actually has "fallen over backwards" to remain in the highest possible degree of communion with bishops who ordain women.

Houghton, who succeeds the Rt. Rev. John Richards as Bishop of Ebbsfleet in the Canterbury province, in fact did receive the sacrament from Carey during the consecration. "We don't [say] that this is logical, neat or tidy," Kirk said, "but the situation we're in is not neat or tidy, because the C of E is in a ridiculous position...We have to live with that or go."

Flying Bishops As Moving Targets

In fact—though Houghton's consecration is a hopeful sign—the C of E's Episcopal Ministry Act of Synod, which provided the flying bishops, has come under increasing pressure from liberals in the church, despite the 1998 Lambeth Conference's recognition of both views on women's ordination, and support for episcopal visitors. Among other things, the Act of Synod is being reviewed by a bishop's working party due to report back early this year.

Meanwhile, a new book edited by Monica Furlong—*Act of Synod—Act of Folly?*—says the flying bishop scheme was "an unfortunate and unnecessary afterthought" that went "far beyond the limits of charity." The Act has resulted in "in-

whatever actions they pleased on women's ordination during a six-year "reception period" that would run from 1997 to 2003, at the end of which the IBC hoped to come to a "common mind" on the issue.

The minority of two prelates at the meeting—the PNCC's Swantek and one of the three Polish bishops (the third Polish bishop abstained)—repudiated the majority's interpretation of the 1976 IBC declaration.

Then, in September 1997, the Austrian OC Synod voted to authorize female priests *and* the blessing of same-sex unions. Last year, the Austrian OC bishop, Bernhard Heitz, another former Roman cleric, ordained two women as priests, though as yet, the Austrian Church—already known for its lax marital discipline—has not yet "blessed" any homosexual unions.

The strong call for female ordination by the Union's Mother Church (word of which emerged only late last year) would seem to solidify a breach between most of the Union's churches and its majority body, the PNCC, which rejects the ordination of women to both the priesthood and the diaconate. The latter innovation, the trail-blazer for women priests, was craftily introduced in some OC churches between 1983 and 1988 in defiance of the IBC's '76 declaration.

The PNCC has already said it is "no longer in communion" with the German and Austrian OC Churches because of their unilateral ordinations of women priests, in the words of the December 1998 edition of PNCC's newspaper, *God's Field*.

The OC Church in Poland also remains opposed to women's ordination, as does the Union's tiny Czech Church. But the Polish Church, unlike its PNCC parent, wishes to remain in com-

stitutionalised sexism" and "logical and theological chaos," say the authors. The latter include the retired Bishop of Salisbury, John Austin Baker, and the present Bishop of Worcester, Peter Selby, and other clerics, including a Methodist minister.

The liberal Modern Churchpeople's Union (MCU) also has called for the flying bishops to be grounded.

According to *Church Times*, the Rt. Rev. John Broadhurst, the Bishop of Fulham and chairman of FIF, said the new book ignored the real concerns of Parliament's Ecclesiastical Committee, which was "division in the church...We lost 500 priests, and we would have lost considerably more without the Act of Synod. It meant we avoided schism." He pointed out that the C of E, while permitting women's ordination, also permitted opposition to it.

Responding to the MCU, the chairman of the Catholic Group in General Synod, Robin Ellis, also recently asserted in a letter to *The Times* of London that the flying bishops have offered the church a more missionary model of episcopacy that is vital for the many thousands of Anglicans who oppose women priests. There are advantages, he wrote, in "a bishop unencumbered by diocesan committees, who is prepared to travel long distances and stay the night at the vicarage, and who is concerned for pastoral priorities."

MCU may demur, Ellis continued, but "[t]he fact is that the Lambeth fathers have endorsed [the place of] the traditional integrity...in the Anglican Communion, and as such...the flying bishops need to be kept up and running."

FIF CHAIRMAN, Bishop John Broadhurst, says that detractors of the flying bishop scheme forget that the provision prevented a full-blown schism in the C of E over women priests.



munion with its European sister churches, despite their un catholic actions.

The advent of women priests in the Union will assuredly end the Roman Catholic Church's traditional full recognition of the Union's orders.

Over the past seven or eight years, however, the PNCC and Rome have separately established a relationship of growing trust and convergence, as the PNCC has grown more distant from its OC sister churches. As a result, a degree of "eucharistic hospitality" has been sanctioned between the PNCC and Roman Church which may help heal a schism which began in Scranton, Pennsylvania in 1898.

The Union was formed in 1889 in Bonn, Germany, by national churches which separated from Rome at various times, largely over the First Vatican Council's declaration of papal infallibility. The PNCC began forming in Scranton, Pennsylvania about a decade later, and joined the Union when its founder, Polish-born cleric Francis Hodur (who had been excommunicated by the local Roman Catholic bishop in 1898 for pastoring a parish without his permission) was consecrated by Old Catholic bishops in 1907.

In addition to its Roman Catholic interchange, the PNCC has had talks with the Church of England's Forward in Faith organization, including on the subject of assistance for FIF's persecuted allies in the Lutheran State Churches of Norway and Sweden.

Compared to the PNCC's reported 250,000 adherents, the Polish OC Church claims some 50,000 members; the Austrian, German and Swiss some 30,000 each; and the Dutch 10,000—not to mention the small Czech and even smaller Croatian bodies, which probably number well under 1,000 each.

C Of E Bishop Warns Against Closing Rural Churches, Urges More Unpaid Local Ministers

The English countryside will revert to paganism if the Church of England withdraws from remote villages, the Bishop of Lincoln warned the General Synod in November.

Speaking on the dangers of abandoning village churches, Bishop Robert Hardy said the C of E had declared 1,341 churches redundant (unneded) between 1969 and 1992, many of them in the countryside. Rather than closing country churches, he suggested, the church should recruit more local non-stipendiary ministers.

"Roman Catholics have never worked extensively in the countryside of our diocese," Bishop Hardy said. "Larger areas are unrecoverable for Methodism. It's a case of the C of E or paganism. I do not exaggerate. If we withdraw we would be back to paganism in large parts of our diocese in a short time. A church gives a community an identity and its rooting in the past."

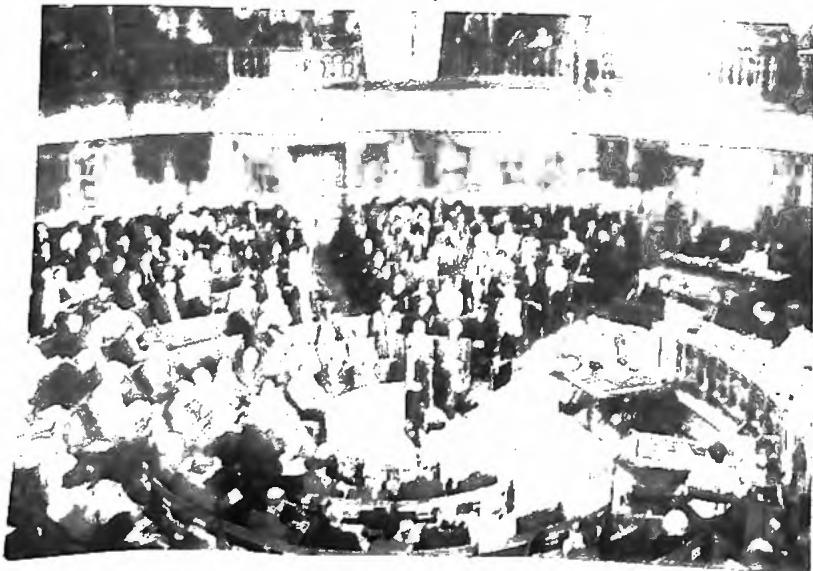
Though there are said to be record increases in new clergy coming into the church or in training, over half the C of E's dioceses still have a shortage of ordained clergy. That has led Lincoln to become one of the pioneering dioceses experimenting with local non-stipendiary ministers. There are some 150 ordained local ministers so far in England but their numbers are increasing: 170 are in training and the total numbers should double by 2002.

There were warnings, though, that the church risked creating a lower class of clergy, and failing rural congregations, by ordaining as part-time local ministers people who could not make the cut if they applied to be full time priests.

In other Synod action:

***THE CHURCH OF ENGLAND'S GENERAL SYNOD PAID TRIBUTE IN NOVEMBER TO THOSE WHO ARE CELIBATE.** After debates in recent years on marriage, divorce, and homosexuality, a Private Member's Motion by Prebendary Horace Harper commended as "something to celebrate" the "witness of those who fulfil their Christian calling in lifelong celibacy." Harper acknowledged that celibacy is often regarded as unnatural, but said it is one particular offering of discipleship. "If it were entirely negative, it would be unbearable: nothing more than a deprived life leading to a lonely death. Christians at least should understand the value of absti-

The Church of England General Synod



nence within any spirituality: the lack of abstinence turns a spirituality into an indulgence."

***MEANWHILE, PROPOSED NEW GUIDELINES** that would allow divorcees to be married in the Church of England under certain circumstances were not taken up at the November meeting of the General Synod, according to a Synod member.

***A WORKING PARTY IS TO EXAMINE THE RE-NEWED ROLE OF THE DIACONATE**, as a result of a lively General Synod debate highlighting many different views on the topic. The Bishop of Ely, Stephen Sykes, introduced the debate, asking the Synod to recognize the "unrealized potential for mission seen from the standpoint of men and women deeply involved in the life of the world."

***THE BISHOP OF KADUNA, NIGERIA**, the Rt. Rev. Josiah Idowu-Fearon, recently challenged the Church of England to be true to the missionary impulses that had brought the gospel to Nigeria. "You gave us the gospel and we want to be very proud of the C of E," he told the General Synod in November. He said that the Lambeth Conference's orthodox sexuality resolution had strengthened the burgeoning Nigerian Church's resolve in dealing with polygamists, homosexuals, and divorcees, but that such church members are also loved and given pastoral care. The Archbishop of Canterbury, in his remarks to the Synod, refuted the idea—suggested by some liberal bishops—that the '98 Lambeth Conference demonstrated that there is an intellectual split between First and Third World bishops. Dr. George Carey said Bishop Idowu-Fearon is "typical of a rising number of young theologians and teachers in Africa."

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

Anglican Institute Meeting Surveys Christological Thought

By Stephen Page Smith

For its sixth theological conference, held September 29-October 1, the Anglican Institute, an "ecclesiastical think tank" based in Colorado Springs, Colorado, chose a somewhat unAnglican location—Paris.

The setting was the American Cathedral in Paris, a magnificent 1880s structure in the fashionable Avenue George V, the last work and perhaps the masterpiece of the great Victorian Gothic Revival architect G.E. Street. The cathedral is the episcopal seat of Bishop Jeffrey Rowthorn, who oversees the Episcopal Church's Convocation of American Churches in Europe.

Some 100 participants from several countries came to the "Conference on Christology and the Church" to hear a distinguished line-up of speakers address the question posed by Jesus, "Who Do You Say That I Am?"

The lead-off presentation was given by the Rev. Dr. Christopher Hancock, former professor of theology at Virginia Theological Seminary (VTS) and now vicar of Holy Trinity Church, Cambridge, England. Dr. Hancock laid out "The Christological Problem."

"Christology is not a theological problem, but the problem," Fr. Hancock said. "It both asks the supreme question and provides the supreme answer."

Hancock was followed by the Very Rev. Dr. Richard Reid, retired dean of VTS, who spoke on "The Necessity of a Biblical Christology."

On the second day, the conference heard from two of the

THE NEW MAN IN NEWARK

HIS LIBERAL CREDENTIALS ARE UNIMPEACHABLE, but—compared to liberal “maverick” Newark Bishop John Spong—his just-consecrated successor, Jack Croneberger (pictured), 59, is “actually a step toward moderation,” *The New York Times* reported recently. The media-savvy Spong has “questioned some of the church’s most fundamental tenets” and has written 14 books propounding a variety of notions—e.g. that Mary was a sexually violated teen-ager and that St. Paul was a “repressed gay man.” Croneberger, on the other hand, a husband and father who had been serving a parish in Tenally, “is seen as adhering more reverentially to the church’s fundamentals: Scripture, creed, sacraments and the episcopate,” wrote the *Times*. R. William Franklin, the dean of Berkeley Divinity School at Yale University, said that Croneberger makes his views known in a more measured way. The way he positions himself and makes his arguments “is back toward centrist Anglicanism—which I think is the tendency of the Episcopal church at the moment—without rejecting good aspects of questions that Bishop Spong raised,” Franklin said. Croneberger does not in any way represent a retreat from liberalism, the story said. “His views on issues of social justice and his own record as a fearless champion of causes he believes in reaffirm the core liberal values, embodied by Bishop Spong, that are now the hallmark of the Newark diocese. The differences come in...Croneberger’s understated manner and more pastoral outlook.”



The conference chaplain was the Tanzanian Bishop Alpha Mohamed of the Rift Valley, who preached at all worship services, which were sung by the cathedral choir under the direction of Canon Precenter Edward Tipton, assisted by Edward Hughes. The Very Rev. Ernest E. Hunt III, dean of the cathedral, oversaw arrangements and hosted the conference. Conference organizer, the Rev. Donald Armstrong, rector of Grace and St. Stephen’s Church in Colorado Springs, said that the conference papers would be published in 1999.

The Anglican Institute describes itself as “an international ministry promoting a vigorous, vibrant, historic Christianity in the Anglican tradition.” It proclaims that “In this age of chaos and uncertainty, both in the Church and the culture, an effective faith grounded in a sturdy tradition is needed.”

Nevertheless, the Institute declares itself “not politically engaged in the ever-changing temporal issues,” and this disengagement shows up in its choice of conference topics. While clearly right-of-center in the current context of the Episcopal Church and the Anglican Communion, the Institute limits itself to subjects that can command a broad consensus, and avoids potentially disruptive issues, such as women’s ordination. Several female clergy from both sides of the Atlantic attended the conference.

The next Anglican Institute conference—seventh in the series—will be in the spring of 1999, with the title “The Hope of Heaven.”

Sources included *The Living Church*

Women Priests Discuss “Dallas Plan” With Stanton, Iker

Women priests from four Episcopal dioceses met with the conservative Bishop of Dallas and the traditionalist Bishop of Fort Worth last fall to consult on the “Dallas Plan,” a scheme that allows women aspiring to priesthood in Fort Worth to enter the discernment process and eventually be ordained in Dallas.

The three year-old agreement between a bishop who ordains women priests—Dallas Bishop James Stanton—and a bishop who does not—Fort Worth Bishop Jack Iker—includes a provision allowing Stanton to oversee any Fort Worth congregation which engages the ministry of a female priest. In such a situation, Bishop Iker would relinquish his episcopal oversight of that congregation to Bishop Stanton.

According to *The Living Church*, the female clerics invited by Bishop Iker to discuss the Dallas Plan were the Rev. Alison Barfoot of Overland Park, Kansas; the Rev. Judith Gentle-

most highly-regarded of the younger generation of Anglican theologians. In his address tracing “A History of Christological Thought,” the Rev. Dr. Alister McGrath, principal of Wycliffe Hall, Oxford, spoke to the church’s need to safeguard the significance of Jesus’ full identity. He said the Church does not need to make Christ “relevant or attractive. He already is! We just need to translate his truth into the idioms of our age.”

After an afternoon break for sightseeing, the Very Rev. Dr. N.T. Wright, Dean of Lichfield Cathedral, examined “The Biblical Formation of a Doctrine of Christ.” He demonstrated that high Christology grew out of Jewish monotheism, not out of Hellenistic polytheism. He concluded that “Jesus believed he had to do and be what in scripture only God does and is.” Thus, a high Christology, which he described as “looking at God through the lens of Jesus,” agrees with biblical accounts and Jesus’ apparent self-understanding.

On the conference’s last day, Alan Crippen of the Family Research Council, a social policy center in Washington, D.C., spoke on “The Biblical Christ in a Pagan Culture,” focusing on the relationships between family and faith and between cult and culture. Noting that language of the family predominates in scriptural accounts of divine salvation and restoration, he said: “If the church wavers on the meaning and significance of family, it will render the story of salvation incomprehensible.”

The final speaker, the Archbishop of Canterbury, Dr. George Carey, expounded on the inseparable relationship between “Christ and His Church.”

“Christology is the foundation of ecclesiology,” he said. By examining the three dynamics of service and status, holiness and legalism, and spirit and structure, Dr. Carey profiled the church as a sacrament, as a society with Jesus’ cross and Resurrection at its heart, and as a community of mutual gift.

The meeting ended with a reception for Dr. and Mrs. Carey.

ANGLICAN WORLD BRIEFS:

***THE GAY RIGHTS CAMPAIGNER WHO DISRUPTED THE ARCHBISHOP OF CANTERBURY'S EASTER SUNDAY SERMON IN CANTERBURY CATHEDRAL** has been convicted of "indecent behaviour in a church," fined the equivalent of about \$25 and ordered to pay costs totaling around \$500, reports *Church Times*. Peter Tatchell had climbed into the pulpit of the cathedral while Dr. George Carey was preaching there, to protest the Archbishop's stance on homosexuality. After a few minutes, during which he addressed the congregation of 2,000 through the microphone, Tatchell was forcibly removed from the cathedral together with a handful of others in his protest group, OutRage! The case against Tatchell, based on an 1860 law, was brought by the police, not by Carey or the cathedral. *Church Times* opined that Tatchell's light sentence by Canterbury magistrates sends the message to other would-be protestors that, apart from the legal costs, "it is now possible to air your grievance before a large congregation and hundreds of thousands of television viewers and newspaper readers for less than 20 pounds..." Among Tatchell's supporters was Scottish Primate Richard Holloway.

***ANGLICANS AND LUTHERANS IN CANADA** are deepening their links and may be in full communion by the year 2001. Last year, the Anglican Church of Canada's (ACC) General Council overwhelmingly approved in principle a declaration intended to lead to closer ties with the Evangelical Lutheran Church in Canada (ELCIC). That church approved a document, "Called to Full Communion," at its convention last year, and the church is already preparing to make the necessary changes in its constitution. A joint working group of the two churches has produced a study guide on the communion proposals for members of each church. The ACC has about 750,000 active members and 2,000 active clergy in 1,850 parishes and 30 dioceses across the country. The ELCIC has about 200,000 baptized members and about 650 clergy in 642 congregations.

***CLERGY WHO ARE MEMBERS OF A BRITISH UNION ARE SEEKING THE SAME LEGAL STATUS AS OTHER WORKERS**, so as to enforce their rights at work, and allow them the same means of redress if their rights are violated. The plea by the Manufacturing, Science and Finance (MSF) Clergy and Churchworkers section coincided with the opening of the Church of England's Synod in November, and came shortly before the Queen's speech announcing a "Fairness at Work Bill" to give greater rights to all workers. MSF's clergy section pointed out that clergy in Britain—unlike their counterparts in Denmark, Germany, Holland and several other European countries—"are unable to seek redress of grievances or disputes by recourse to the Employment Tribunals." One newspaper report explained that, despite the fact that the clergy get a wage (known as a stipend) and a pension and take an oath of obedience to a bishop, they are officeholders, rather than employees, and have no contracts of employment. The Rev. Stephen Trott, MSF Clergy Section Communications Officer, said that clergy "strive to be professional in the work we do," and the "law of modern Britain must surely recognise that [they] as much as other members of...



A PLACE TO PRAY, A PLACE TO PARK

WASHINGTON NATIONAL CATHEDRAL (seen here from the south side) has unveiled a new 100-year master plan that limits development but also calls for adding underground athletic facilities for its girls school, two underground parking garages, and eventually, a fence with 12 gates around the entire complex. The new plan incorporates the ideas of the site's original designer, Frederick Law Olmsted Jr. "This is a conceptual plan for the development over a long period of time," said Coleen Meehan, general manager of the Protestant Episcopal Cathedral Foundation, which oversees the cathedral and its four schools. "This continues to be a work in progress." (*Washington Times*)

Hardy of Haverhill, Massachusetts; the Rev. Sara Chandler of Woodbridge, Virginia; and the Rev. Ruth Urban of Nashville, Tennessee. Three Fort Worth priests also participated, and Pittsburgh Bishop Robert Duncan was facilitator for the meeting.

The gathering also discussed the concept of impaired communion, the resolutions of the Lambeth Conference related to continuing differences over women priests, and the canon adopted by the 1997 Episcopal General Convention, mandating the ordination and placement of women priests in every diocese.

Some supporters of the mandate have charged that the Dallas-Fort Worth plan does not fulfill the requirements of the new canon.

Participants in the Fort Worth gathering, however, reportedly affirmed and supported the provisions of the Dallas Plan, and said they hope to be able to continue in conversation with one another.

Doss Agrees To Financial Oversight

Embattled liberal Episcopal Bishop Joe Morris Doss of New Jersey has agreed to have all future expenses from his discretionary fund approved by other diocesan officials, at the recommendation of outside auditors.

The new guidelines for the fund were announced in conjunction with the official release of audits of the bishop's discretionary funds for 1996 and 1997. Auditor Druker, Rahl & Fein said it could give no opinion on the appropriateness of expenses in the fund for either year because of poor documentation, reported *The Times* (Trenton, NJ).

The use of the bishop's discretionary fund has been the object of speculation since January 1997, when a plaintiff in a sexual harassment lawsuit against the diocese alleged that Doss had used the fund for personal expenses. Discretionary funds are intended to provide discreet financial support to needy persons. Usually, the cleric is the only one with access to the fund, to ensure the confidentiality of aid recipients.

Checks drawn from Doss' discretionary fund will now be co-signed by both Doss and his chief of staff, the Rev. Glenn Druce, and must be reviewed by a two-person committee consisting of a layman and a member of the audit committee. A voucher system also will be set up for the account.

The inconclusive result of the audit, however, appears unlikely to end the infighting in the diocese or halt an investigation of Doss by a committee. The discretionary fund is but one matter cited among a host of complaints about Doss' leadership that have dogged him for months. Tensions have been particularly high between the bishop and the leadership of the standing committee and diocesan council.

Ecumenical Protestants Become Anglican Catholics

Congregants of a Florida ecumenical Protestant church have become Continuing Anglicans.

St. John's Christian Church, founded in Pompano Beach in 1969, was received into the Anglican Catholic Church (ACC) on All Saints' Day by the Rt. Rev. Mark Haverland, ACC's Bishop of the South.

During the same service, Bishop Haverland ordained the Rev. Voris G. Brookshire to the priesthood, confirmed six persons and received 12, reported *The Trinitarian*.

Also on November 1, the Church of St. Michael the Archangel, a small ACC mission in adjoining Fort Lauderdale, became part of St. John's.

The Ven. John D. Shuman, rector of St. Augustine's, West Palm Beach, preached at the service. Dr. Warren Canfield directed the music, which included Schubert's *Mass in G Major*. A reception and open house followed.

Previously a Presbyterian clergyman, Fr. Brookshire has been pastor of St. John's since 1992. He holds master's degrees from Westminster Theological Seminary and Princeton Seminary. Bishop Haverland confirmed him October 30, and ordained him to the diaconate the next day, the story said.

The admission of St. John's and its merger with St. Michael's will be formally ratified by the Diocese of the South during its next annual synod April 28-30 in Athens, Georgia.

society require and deserve a measure of protection."

***THE DISMISSAL OF ACCLAIMED WESTMINSTER ABBEY ORGANIST MARTIN NEARY** has been upheld by a retired law lord, whose decision also scored Westminister Dean Wesley Carr for the means he used to dismiss Neary. Martin Neary and his wife, Penny, the Abbey's concerts secretary, were sacked by Carr and his Chapter for financial misconduct after it emerged that they had set up a private business to handle concert fees. The firing caused considerable controversy in the church at large and divisions within the Abbey, and many expected Neary to be exonerated. Instead, Lord Jauncey of Tullichettle supported the Dean and Chapter's decision, finding that the Nearys' conduct had "fatally undermined the relationship of trust which should have subsisted between them and the Abbey." Jauncey said: "For some three and a half years, Dr. and Mrs. Neary ran a business [Neary Music, Ltd.] whose principal income-earning assets were the lay vicars and choristers. They derived profits from this in the shape of fixing fees and surpluses on events involving the choir. They did not tell anybody in the Abbey what they were doing." The Nearys indicated that the separate account had been set up chiefly as a tax reduction scheme benefitting choristers. The Abbey's treasurer said the Nearys' benefitted by "thousands of pounds" from their dealings with the choir. However, Jauncey also strongly criticized aspects of the Abbey's handling of the affair. Its attempts to hold a disciplinary hearing within days of the couple's suspension, and without providing a detailed statement of the case against them, "must score gamma minus on the scale of natural justice," he said. - *The Daily Telegraph*

***THE CHURCH OF ENGLAND AND THE ROMAN CATHOLIC CHURCH JOINED FORCES DURING THE CHRISTMAS SEASON** against shop window displays that bore the advertising slogan "FCUK XMAS." The slogan's first word purportedly stands for French Connection UK, a fashion company. The company argued that the slogan was "not meant to be offensive," but rather to "make people do a double-take and smile." Church leaders called it "a cheap stunt that betrays a callous indifference to the feelings of the great majority of people..." A spokesman for the Roman Catholic Church said: "For Christians, who are celebrating the birthday of Jesus Christ, the display is particularly repugnant." - *The Times* (London)

ANGLICAN USA BRIEFS:

***A WOMAN PRIEST HAS BEEN APPOINTED SECRETARY OF THE EPISCOPAL CHURCH** and executive officer of the General Convention. Presiding Bishop Francis Griswold and House of Deputies President Pamela Chinn announced the appointment of the Very Rev. Rosemary G. Sullivan, rector of the Church of St. Clement, Alexandria, Virginia, since 1987, to the post. She succeeds the Rev. Canon Don Nickerson, who retired in June. A recent nominee for Bishop of Newark, Sullivan has been a deputy to several General Conventions, chairing the legislative committee on Prayer Book and Liturgy at the 71st General Convention, and serving as chaplain at the 1997 convention in Philadelphia, the first woman to serve in that role. - *Episcopal News Service*

EMC Sees Expanding Work, Global Contacts; Plans For Order Of Deaconesses

Delegates to the Episcopal Missionary Church's (EMC) triennial synod last fall learned that their church has seen "healthy growth" in the past three years, will continue under the leadership of the Rt. Rev. A. Donald Davies, and has closer contacts with orthodox Anglican bishops around the world, through Davies' presence in Canterbury during the 1998 Lambeth Conference.

In key action at the synod, delegates also adopted canons which, most notably, provide for the setting apart of women as deaconesses to serve as a lay order within the Continuing Anglican body, reported *Foundations*. Moreover, delegates endorsed the principles of the Continuing Church's 1977 confessional document, *The Affirmation of St. Louis*, except for portions of it relating to communion with the See of Canterbury.

A standing ovation of the gathering of over 80 persons in Grapevine, Texas, greeted the news that Davies, 79, will stay on as presiding bishop, due to changes in his personal situation, the *Foundations* story said.

The man earlier chosen to succeed Davies, EMC's Bishop of the South, William Millsaps, will continue as coadjutor, and it was reported that EMC's national office had been moved to Millsaps' base of Monteagle, Tennessee.

Meanwhile, Millsaps, and EMC Bishops Patrick Murphy of the Diocese of the Holy Cross and Jon Lindenauer of the West all reported considerable activity—ordinations, confirmations, and ecumenical outreach—in their dioceses since the last meeting.

Davies' work in the Diocese of Richmond includes his anticipated reception of about 50 congregants of St. Andrew's Parish, Brockton, Massachusetts—home to another conserva-

Christian Persecution Worsening In Some Nations

More than 160,000 Christians are martyred each year, according to a late 1998 estimate from the Christian human rights group, Christian Solidarity Worldwide.

Release of the statistic—which the organization believes could rise to 210,000 by the year 2025—came amid worsening situations of Christian persecution around the world, including in places like Egypt, Indonesia, India, Saudi Arabia, the Sudan and Pakistan.

In the latter, nine Anglicans, all but one from the same family, were reported murdered in their home in November. Pakistan has an estimated Christian population of three percent, and the murders came in the wake of government plans to imple-

mentive Anglican congregation now under heavy threat from Massachusetts Bishop Thomas Shaw.

While in Canterbury during Lambeth, Davies established closer ties with orthodox bishops from England, the U.S., Southeast Asia, Central Africa, and the Southern Cone of America, it was reported. Close ties continue with England's Forward in Faith organization, and the Episcopal Synod of America (ESA), from which EMC is a spin-off. The ESA last year expressed "a desire for intercommunion" with the EMC, which Davies received with gratitude. At Davies' recommendation, though, the EMC Synod decided to delay action until ESA breaks communion with the Episcopal Church (ECUSA). Davies said that EMC looks forward to the day when ESA will establish "the Orthodox Anglican Province in America."

In other action, a Haitian Continuing Bishop, Lafond Lapointe, was received into the EMC Council of Bishops, bringing with him 13 clergy and clergy-in-training, seven parishes and seven

***A FEMALE PRIEST** and member of the Episcopal Church's Executive Council who was inhibited by Colorado Bishop Jerry Winterrowd in March 1998, was reinstated by Winterrowd late last year, just days before she said she had accepted a call from a Minneapolis parish. The Rev. Sandra Wilson, 45, who also was elected president of the Union of Black Episcopalians in July, was temporarily inhibited from serving her Colorado parish when three women made formal complaints of sexual and ethical misconduct against her. Wilson said the complaints were made to foil her nomination for suffragan bishop of the Diocese of Maryland. After a diocesan panel conducted an investigation and made its confidential report to Winterrowd, the bishop issued a single-sentence statement in August that he and Wilson "had entered into an agreement which addresses the subject matter of the inquiry." - *Episcopal Life*

***THE REV. WILLIAM PERSELL, DEAN OF TRINITY CATHEDRAL IN CLEVELAND, HAS BEEN ELECTED AS CHICAGO'S NEW BISHOP.** succeeding Frank Griswold, who is now the Episcopal Church's presiding bishop. *The Chicago Tribune* described Persell, 55, as "a liberal priest with strong urban credentials." He led a slate of "likeminded" candidates and won on the third ballot when Chicago's diocesan convention met in November. He is reported to have a history of social outreach in Los Angeles and Brooklyn as well as Cleveland.

Though soft-spoken, Persell indicated that he would be up-front with his positions, which in the past have included support for gays and lesbians, though he wants other voices to be heard as well, the *Tribune* reported.

OF GENERAL INTEREST:

***THE MEGA-CHURCH PHENOMENON HAS REACHED BRITAIN.** At a time when Britain's major church denominations are suffering from falling attendance, a church led by a Nigerian-born pastor has opened with more seats than the country's biggest, traditional church buildings. The booming Kingsway International Christian Centre, established in a renovated former warehouse in Hackney, East London, can accommodate 4,000 worshippers (and more in an overflow annex), compared to Westminster Abbey's seating for 2,000 people. Senior Pastor Matthew Ashimolowo attributes Kingsway's success to the church's "family feeling," authentic gospel preaching and the power of prayer. - *Ecumenical News International*

***MEMBERSHIP OF MOTHER TERESA'S ORDER, THE MISSIONARY SISTERS OF CHARITY, HAS SOARED** since her death in September 1997. A year later, the number of nuns in the order worldwide had grown from 4,000 to 4,900, at a time when many religious congregations are suffering a steady decline in vocations. A reported

ment full Shari'ah (Islamic) law. They occurred in the North-West Frontier, which sees much such violence, noted the Bishop of Peshawar, Mano Rumalshah. "But in our memory," he said, "never has a whole household, with the women and children too, been targetted and butchered in this way."

In Sudan, a pair of Roman Catholic priests may be crucified at the hands of the Islamic Sudanese government. The two are charged with setting off almost a dozen bombs around Khartoum in an alleged plot to mar celebrations marking the anniversary of the 1989 coup that brought the National Islamic Front to power.

Since persecution of Christians began in Sudan, more than two million have died at the hands of Muslim extremists.

Sources: *The Church of England Newspaper, Church Times, The Washington Post*

parishes in New York City, dogs are welcome every Sunday.

On a Sunday not long ago at St. Clement's, a small, poor parish in Hell's Kitchen, just west of Broadway's bright lights, the attendance was 39: 35 humans and four dogs.

"When it is time for communion, the humans gather in a circle around the altar and join hands. The dogs come forward, too. The Rev. Barbara C. Crafton, who has [led] the church for two years now, makes her way from person to person, offering bread and wine. Each dog gets a blessing," reports *The Washington Post*.

Holy Trinity, on Manhattan's Upper East Side, asks only that pet owners attend one of the two early-morning services, 8:15 or 9:15. An average of five or six dogs turn up each Sunday with their humans. The rector, the Rev. Herbert Draesel Jr., sometimes brings his poodle, Daisy, while the assistant rector, the Rev. Paul Williams, comes with his rambunctious yellow lab, Bear (short for Canterbury), who, if not restrained, is prone to wander the church in search of canine companionship. Cats, though equally welcome, are less common.

"I love the whole idea," Williams says. In coming to church, "[w]e bring all of ourselves to God. And for some of us, our pets are part of the definition of who we are. Bringing them to church is a reflection of the idea that creation is good, our bodies are good, this world is good."

"People like to worship with people they know and love. Lots of people in New York live alone and they bring their animals. It's as natural as that," said Draesel.

"I don't know what a human soul is," Crafton observed. "And I certainly wouldn't know what a canine soul is. These things are mysteries, and I have a lot of respect for mysteries. But dogs are living, loving creatures...I don't see any particular reason not to have them in church. They usually don't bark. But they do sing along with the hymns, and I think that's quite nice." *We do, too!* - Ed.

church schools.

Lindenauer also told TCC that two clerics, Ken Duley and Arthur Rushlow, were received into the EMC as abbots of the so-called Corpus Christi Fathers, for which they were consecrated as bishops last year by retired Bishop Charles Boynton, acting alone. After a year, the episcopal orders of the two abbots may be regularized, Lindenauer said. Boynton, also, is now part of the EMC.

..Praise Him All Creatures Here Below... Tails Of Two Parishes

Some churches put aside one Sunday a year, usually around the birthday of Saint Francis of Assisi, for a special service to bless household pets and other animals. But at two Episcopal

"miracle," involving a Frenchwoman who claimed to have been healed of injuries from a car accident after praying to Mother Teresa, also may be the first step toward the nun's canonization. - *Ecumenical News International/Catholic Herald*

*THE 300,000-MEMBER ARCHDIOCESE OF EDMONTON, CANADA, IS PLANNING TO CLOSE ALMOST HALF OF ITS PARISHES due to a shortage of priests. The decision for the archdiocese, which is geographically one of the largest Roman Catholic jurisdictions in Canada, followed recommendations in a 110-page report. - *Ecumenical News International*

*IGNORING A RECENT PAPAL STATEMENT STRENGTHENING THE CHURCH'S ABILITY TO DEFEND CHURCH TEACHINGS AGAINST DISSENTERS, Austrian Roman Catholic bishops recently convened an apparently-unprecedented national assembly of some 260 Catholics in Salzburg, which debated church policies and then "voted" on them. The assembly voted massively for reforms such as married clergy, women deacons, a greater role in selecting bishops, acceptance of cohabiting, unwed couples, and ending condemnation of homosexuality. The results of the "Dialogue for Austria" carry no canonical force, but will put pressure on the Austrian bishops, which was certain to be matched from the opposite direction during their slated visit with the Pope in November. Meanwhile, some believe the "Dialogue for Austria"

could be repeated by Catholics in other countries. - *Ecumenical News International*

*THE NUMBER OF PEOPLE LIVING WITH THE HIV VIRUS was expected to grow to 33.4 million by the end of last year, ten percent more than a year ago. This, according to new estimates from the Joint United Nations Programme on HIV/AIDS (UNAIDS) and the World Health Organization (WHO). More than 95 percent of all HIV-infected people now live in the developing world. - *African Advocacy*

*BRITAIN IS BRACING FOR AN EXPLOSION OF LITIGATION at all levels, as a result of Parliament's passage of the Human Rights bill. Termed in one report the biggest legal and constitutional reform in Britain since the Bill of Rights in 1689, the act enshrines the European Convention on Human Rights—a 50-year-old code of basic rights drawn up in the aftermath of World War II. The code guarantees such rights as that to a family life, privacy and a fair trial. Human rights and pressure groups are already preparing cases to bring to the courts when the new Act comes into force in January 2000 and many of these test cases will establish new rights for individuals, say British newspaper reports. The criminal courts also are expecting a deluge of challenges on every aspect of the criminal justice system, from disclosure of evidence to the laws which allowed adverse comment on a defendant's right to silence. Churches were allowed exemptions from some provisions.

of the act before its passage.

***A MOVEMENT AGAINST HOMOSEXUALITY** has been launched in Kuala Lumpur, Malaysia by supporters of Prime Minister Mahathir Mohamad, who say homosexuality is "a new threat to the country." Ibrahim Ali, chairman of the newly-formed People's Voluntary Anti-Homosexual Movement, said: "We aim to raise awareness that homosexual activities have seeped into various levels of society, from ordinary people to government leaders...Despite legal restrictions, current developments point to an increase in homosexual activities and sodomy that have become part of a serious social illness...Efforts to combat this culture must be activated to ensure that the Malaysian generation has continuous offspring." An estimated 24,000 homosexuals reside in Kuala Lumpur, the capital. - *The Straits Times*


***CANAAN BANANA, ZIMBABWE'S FIRST PRESIDENT AND A METHODIST MINISTER AND THEOLOGIAN, HAS BEEN CONVICTED** of 11 charges of sexually assaulting several men during his presidency in the 1980s. Shortly after the verdict, Banana surfaced in South Africa and met with President Nelson Mandela. A spokesman for

Mandela said Banana had not asked for asylum as expected. The Zimbabwean government said it would ask South Africa to extradite Banana. - *Combined news sources*

***NEWSPAPER WEDDING PAGES HAVE BECOME THE FRONT LINE OF THE CULTURE WAR**, writes Julia Duin in *The Washington Times*. Homosexual couples are demanding their "unions" get equal play, but until this decade none of America's 705 daily newspapers would acquiesce. Now—despite the fact that no U.S. state recognizes same-sex "marriages"—at least 15 newspapers have started running homosexual "wedding" announcements, some alongside heterosexual postings, others not. Steve Hill, vice president of advertising for *The Washington Post*—which started publishing the homosexual union announcements in November, said: "We decided that it was important that all members of the community have a venue to make announcements that are important to them."

***AMERICA'S LARGEST HOMOSEXUAL CHURCH CONGREGATION HAS FILED AN UNPRECEDENTED LAWSUIT** in a U.S. District Court against Chicago Superstation WGN. The over 3,000-member Cathedral of

Continued on Page 30



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Signposts

Every Idle Word

It was a remarkable evening in many respects. A friend of mine, a priest, and I were invited to dinner at the home of a family that attends a local parish. They most especially wanted us to meet their three children.

The house was way out in the country. It was warm and cozy, but rather small for a family of five. When we arrived, our kind hostess greeted us enthusiastically.

We were ushered into the living room, and there, to our surprise, were three kids—reading! There was no television blaring, or any video games, to intrude on the quiet; in fact, we didn't even see a television. What there was was a welcoming fire, a few wall shelves filled with books, and peace.

Our hostess went into the kitchen to finish preparing our dinner. Everyone was waiting for the father to return from work. We sat down to get to know the kids—a boy just starting high school, one in his last year of middle school, and a girl in the fifth grade. They all attended Christian schools.

This might have been a "time of embarrassed silence." Instead, we found ourselves listening to the intelligent and lively questions and comments from these well-informed and inquisitive youngsters. We could tell clearly that this was not an act; we discussed religion, current affairs, different worship styles they had experienced, and a host of other subjects. Soon, the mother and father joined us, and throughout the dinner and afterwards it became evident that these parents had spent every minute they could encouraging their children to read and to ask questions. They were "home schooled" in the true sense of the phrase—they had learned the important things at home.

In our after-dinner conversation we learned that the parents of these bright youngsters were facing a dilemma. They had paid tremendous amounts of money to send their kids to Christian schools they thought were both academically superior and orthodox, only to find that their children's faith was being battered down by their teachers and fellow students. Frequently, they came home with disturbing stories about what they were being taught, especially in their religion classes.

These parents had taught their kids to respect authority, especially the authority of their teachers, but these very same teachers were corrupting them. Of all the stories we heard, the one from the little girl in the fifth grade was the worst.

"Father," she asked my friend, "Why should we believe anything in the Bible if Adam and Eve were not real people, and there really was no place as the Garden of Eden? And if we can't believe the Bible can we believe anything we are taught in church?"

This little one had discovered the adult world of the slippery slope. She explained that her religion teacher had taught that Adam and Eve were imaginary, and that the story of creation was a tale handed down so that less-educated people could understand how the world was made. Parts of the Bible, and some church doctrines, were debunked. The children were confused, the parents were bewildered and angry.

An important lesson was driven home to me that night—and not just about the incursion of liberal revisionism into various parts of the Christian arena, about which I already knew. These children and parents trusted those teachers, and they had been let down. Not only were the teachers themselves in error, they were drawing others into their error. They were leading innocent children astray.

Every Christian has the choice of playing, or rejecting, a similar role in matters of Christian faith. Both adults and children turn to us for answers. Sometimes we have to refer them to a source that can give them a proper answer, but often we are called to fill that need. This is especially true of children, who look to any adult as knowing all the answers.

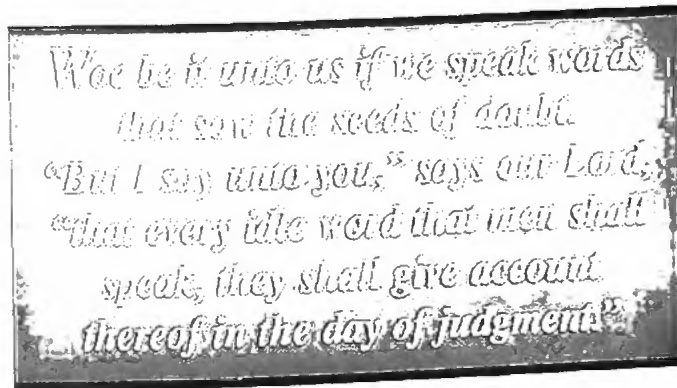
The idle words that these teachers uttered will come back to haunt them. Woe be it to them, and to us, if our authority is squandered by harmful words that sow the seeds of doubt. When a colleague at work, or a troubled friend or a little child asks us a question about the faith, we should be ready with an answer.

We must mark our Lord's words as recorded in *Matthew 12:36-37*: "But I say unto you,

that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

The flip answer, the "hip" response that distorts the truth, the uncharitable comment, the lie—all this someday will require an answer of us, an answer that bears upon our eternal existence. Perhaps in this season of new resolutions, we can resolve to avoid every idle word.

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The Afterword

Risen To The Challenge?

Our 1998 year-in-review has a fun section called "Forays on the Fringe," news of the weird and ridiculous for last year. Well, we think we've already got a headliner for the '99 section.

TCC, as readers will recall, has lately reported on widely refuted but persistent liberal claims of vote-buying by western conservatives at last year's Lambeth Conference. Coverage included a November editorial's look at an article in *Risen*, the Diocese of Rhode Island's newspaper. In it, Bishop Geralyn Wolf's chaplain, the Rev. Randall Chase, reported an encounter with an African bishop who claimed he got \$500 in cash from the Bishop of Dallas, James Stanton.

In a subsection titled "Cash changed hands," the October *Risen* report said that Wolf was disturbed by "[i]ntense lobbying" on the homosexual issue at Lambeth "by conservative groups such as the Dallas-based American Anglican Council"—lobbying estimated to have commanded a six-digit figure, she said. The story goes on to say:

Lobbying wasn't the only use for American dollars at Lambeth, according to the Rev. Ran Chase... "I was in line at one of the campus banks, and an African bishop turned to me with \$500 in crisp new bills in his hand," Chase reported. "He said, 'What do I do with this? Can I use it?' and I said, 'No, you can't use it unless you go in the bank and exchange it for pounds.' I said, 'Where did you get dollars?' He said, 'Oh, I didn't get it. That nice bishop from Dallas gave it to me.'"

TCC contacted Chase for further comment—the only publi-

cation to do so, evidently, after the report appeared. As noted in our November issue, Chase said the unknown African bishop had said the money came, not from the Bishop of Dallas, but from "that nice bishop from Texas" (there are at least nine active bishops in the state). Chase said he did not ask about the purpose of the \$500, and was "not sure" that the money was a "bribe." *Risen* would run a correction, he said.

Ready for the "correction"? *Risen's* editor wrote in January:

We've also had some troubles with inaccurate reporting by certain church journals of remarks by Bishop Geralyn Wolf and Canon Ran Chase about Lambeth. The Church of England Newspaper, followed by The Christian Challenge and Foundations... claim Bishop Wolf and Canon Chase accused some conservative bishops of bribery. The only authorized statements made by either the Bishop or Canon Chase have been published in these pages. No article published here has either stated or implied an accusation of bribery. Wherever these publications got this idea, it wasn't from Risen, and they're in the curious position of defending against a charge that hasn't been made. We hope this clears it up. For good.

So, let's see if we've got this straight. If the text under the subhead "Cash changed hands" did *not* "[imply] an accusation of bribery," should we assume that *Risen* was merely noting the altruism of Bishop Stanton, since—as no clarification is made—he is still presumed to be the source of the \$500?

In the spirit of fairness and charity, perhaps we can help really "clear [this] up. For good." If *Risen* will print the promised retraction—that Bishop Stanton was *not* cited as the African bishop's benefactor—TCC will diligently try to discover a Texas bishop who is both "nice" and prone to express his niceness by handing out \$500 grants.



homosexuality is "biologically predetermined," nor has any scientific study provided conclusive evidence that homosexuality cannot be successfully treated. He said the APA's decision makes it more difficult for those persons seeking treatment for unwanted homosexuality.

***A LOUISIANA LAW BANNING SODOMY HAS BEEN CHALLENGED** in a lawsuit filed by a group of homosexuals. As the trial began in late October, John Rawls, attorney for the seven plaintiffs and the Louisiana Electorate of Gays and Lesbians, asserted that the law in question is maintained by the state legislature "strictly as a measure of bigotry...It's a stupid, idiotic law. But beyond that, it is a law of suppression." Louisiana is one of 13 states that ban oral and anal sex between heterosexual or homosexual couples. The U.S. Supreme Court upheld Georgia's sodomy law in 1986, saying it did not violate the U.S. constitution. Homosexual advocates then began a program of challenging the laws in state courts, since many state constitutions have more stringent privacy statutes. - *Catholic World News*

***ABORTION ADVOCATES WENT TO COURT** in late November, seeking to overturn wording in a 1997 Louisiana law purportedly aimed at banning partial birth abortion. What has pro-abortion forces upset is that the law

Continued on Back Cover

BRIEFS Continued from Page 28

Hope in Dallas says the station failed to honor an agreement to air the cathedral's half-hour video program celebrating the faith of the church's inclusive congregation. In July, WGN executives initially approved the program content, agreed to the terms, prepared a detailed schedule for nationwide broadcast, and cashed the church's check for \$12,000. The station, citing internal "miscommunication," then cancelled the program and broadcast schedule, and returned the money. - *PR Newswire*

***THE AMERICAN PSYCHIATRIC ASSOCIATION'S BOARD** voted unanimously December 11 to reject therapy aimed solely at turning gays into heterosexuals, saying it can cause depression, anxiety and self-destructive behavior. The decision follows a similar one last year by the American Psychological Association. "All the evidence would indicate this is the way people are born. We treat disease, not the way people are." Dr. Nada Stotland, head of the association's joint committee on public affairs, told *The Associated Press*. "The very existence of therapy that is supposed to change people's sexuality, even for people who don't take it, is harmful because it implies that they have a disease," said Stotland. John Paulk, a specialist on homosexuality and gender for the Colorado Springs-based Focus on the Family, said there is no evidence that

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Mattins 9:30a, Solemn High Mass
10a, Low Mass 12:30p, Evensong
4p; Mon Mattins 11:45a, Low Mass
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Low Mass on Sat); Vespers 7p Tues,
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Magdalene

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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.
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1217 Massachusetts Ave. NW; Sun
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Mass 10a; Mon-Fri Mass 12:10p;
Sat Mass 9:30a; The Rev. Lane
Davenport; 202/347-8161

FLORIDA

Jacksonville/Orange Park

Church of St. Michael
& All Angels

(Anglican Church in America)
1 Lakeshore Drive West, Orange Park;
Less than 10 min. off I-295; Sun HC
10a; Holy Days as announced; The
Rev. Laurence K. Wells; 904/388-1031

GEORGIA

Savannah

St. John's Church
(Episcopal Church)
1 West Macon St. (Madison Sq.); Sun
Services 8a; 10:30a; noon; Adult
Classes 9:30a; Church School
10:30a; 1928 BCP; The Rev. William
Ralston; 912/232-1251

IOWA

Des Moines

St. Aidan's Cathedral Parish
(Anglican Church in America)
4911 Meredith; Sun 9:10a Mattins,
9:30a HC & Church School; Tues
12:30 p HC; Wed 5:45p EP & HC;
Fri 8a HC; The Rev. Bradford
Johnson; The Most Rev. Louis W.
Falk; The Rt. Rev. Wellborn Hudson;
515/251-4966; fax 515/251-4964;
FrBradford@aol.com

NEW JERSEY

Matawan

Sts. Stephen and Paul
(Anglican Church in America)
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

OREGON

Bend

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

PENNSYLVANIA

Philadelphia

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

Rosemont

The Church of the Good Shepherd

(Episcopal Church USA)

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

SOUTH CAROLINA

Florence

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

Greenville

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

Spartanburg

St. Francis Church

(Anglican Church in America)

601 Webster Rd; Sun Low Mass 8a,
Education 9a, Solemn High Mass 10a,
Evensong & Benediction 6p; Wed Mass
7p; Friday Mass Noon; The Rt. Canon
Kenneth Duley, rector; The Rt. Rev.
Charles Boynton; 864/579-3079, fax
579-2970; SxFrancis@aol.com

TEXAS

Alpine

Holy Cross Anglican Church
(Independent)
N. 2nd at Brown; Sun HC 10a; Wed HC
noon; Holy Days HC noon; 1928 BCP;
The Rev. Keith Steinhurst; 915/837-7269

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
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concerted effort to stop the momentum. Same-sex "marriage" is without legal sanction in any state, but states are enacting laws against it because many legal and social observers believe that the Hawaii Supreme Court will rule soon in a landmark discrimination suit that homosexual "marriage" is a constitutional right. The suit was filed by three homosexual couples denied a marriage license in Hawaii. Many such couples have pledged to "marry" in Hawaii and return home, where they would seek recognition of their union. A 1996 federal law clarified that states cannot be compelled to recognize same-sex "marriages," but only if they have passed protective legislation to that effect. - *The Washington Times*

***THE FIRST NEW CATHEDRAL OF THE 21ST CENTURY IS TO BE BUILT FOR PREDOMINANTLY HOMOSEXUAL CONGREGANTS** of the Universal Fellowship of Metropolitan Community Churches (UFMCC). Ground will be broken for the \$25 million edifice in Dallas this summer. More than \$6.2 million, including one anonymous gift of \$1 million, has been raised for the project. Since the 1980s, the UFMCC congregation in Dallas has swelled to 2,000 members, outgrowing its 800-seat church, according to the denomination's founder and moderator, Troy D. Perry. UFMCC claims some 300 churches and missions and about 42,000 members worldwide, but estimates that it has a further 225,000 adherents. Outside the U.S., the church is growing fastest in South Africa and Argentina. It also has congregations in five European nations, as well as in Australia, New Zealand, the Philippines, Nigeria, Puerto Rico, Mexico and Chile. - *Ecumenical News International*

***THE PRESIDENT OF THE NATIONAL ORGANIZATION FOR WOMEN HAS URGED ROMAN CATHOLIC AND ORTHODOX WOMEN** to organize to demand ordination to the priesthood. "It won't come by quick evolution," said Patricia Ireland, head of the largest feminist organization in the U.S. Women of faith need to assert that they are fully equal in the eyes of God and entitled to respect, she asserted. They should distance themselves from patriarchal elements in the church and raise their voices to alter sexist language, she added. - *Ecumenical News International*

***ABORTION RATES HAVE DECLINED STEADILY** during the 1990s and have fallen 20 percent since 1980. The drop was attributed by federal researchers and others to such factors as improved contraceptive use, the aging of the baby boom generation into a less fertile age bracket,

changing attitudes toward abortion and diminished access to the procedure in some parts of the country. - *The Washington Post*

***THE U.S. SENATE** April 1 approved a budget bill amendment commending Alabama Judge Roy Moore, whose display of the Ten Commandments in his courtroom became the focus of a national controversy. Not only that, but Senators supported, in a nonbinding resolution, the display of the Ten Commandments in government offices and courthouses, including the Capitol, the U.S. Supreme Court and the White House. The resolution contains language clarifying that such displays should not violate the establishment clause. A similar resolution was passed last year by the House. As a follow-up, the Ten Commandments Project, directed by the Rev. Rob Schenck of the Washington-based National Clergy Council, has been giving stone artwork tablets of the Ten Commandments to elected and appointed officials in Washington with the request that the tablets be posted where the public can see them. - *Presbyterians Week*

***MEANWHILE, A JANUARY DECISION BY THE ALABAMA SUPREME COURT**, which foiled the ACLU's challenge to Judge Roy Moore's right to display the Ten Commandments in his courtroom, may not be the end of the matter, according to a website set up in support of Judge Moore, and an ACLU press release. The latter said that, as the court's action reportedly was based on a technicality rather than on constitutional questions at the heart of the case, "further legal challenges to prayer and religious displays in Alabama courtrooms" are possible.

***ALTERNATIVE FAMILY MAGAZINE**, a new national bimonthly publication for gay, lesbian, bisexual, and transgendered (GLBT) parents and their children, was due to hit bookstores this spring. "At a time when our families are on the cutting edge of the battle for GLBT rights, we'll be telling the stories of ordinary people doing extraordinary things," says publisher Kelly Taylor. In addition to essays and photos depicting the lives of GLBT parents and their children, the magazine will cover legal developments, reproductive issues, and social and behavioral matters. It will also feature household hints, favorite recipes, a "kid's room," and book and video reviews. "The National center for Lesbian Rights reports that there are anywhere from six to 14 million children living in lesbian and gay families" who "deserve a voice of their own," Taylor says.

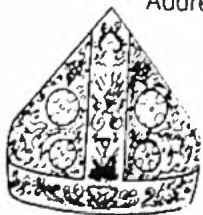
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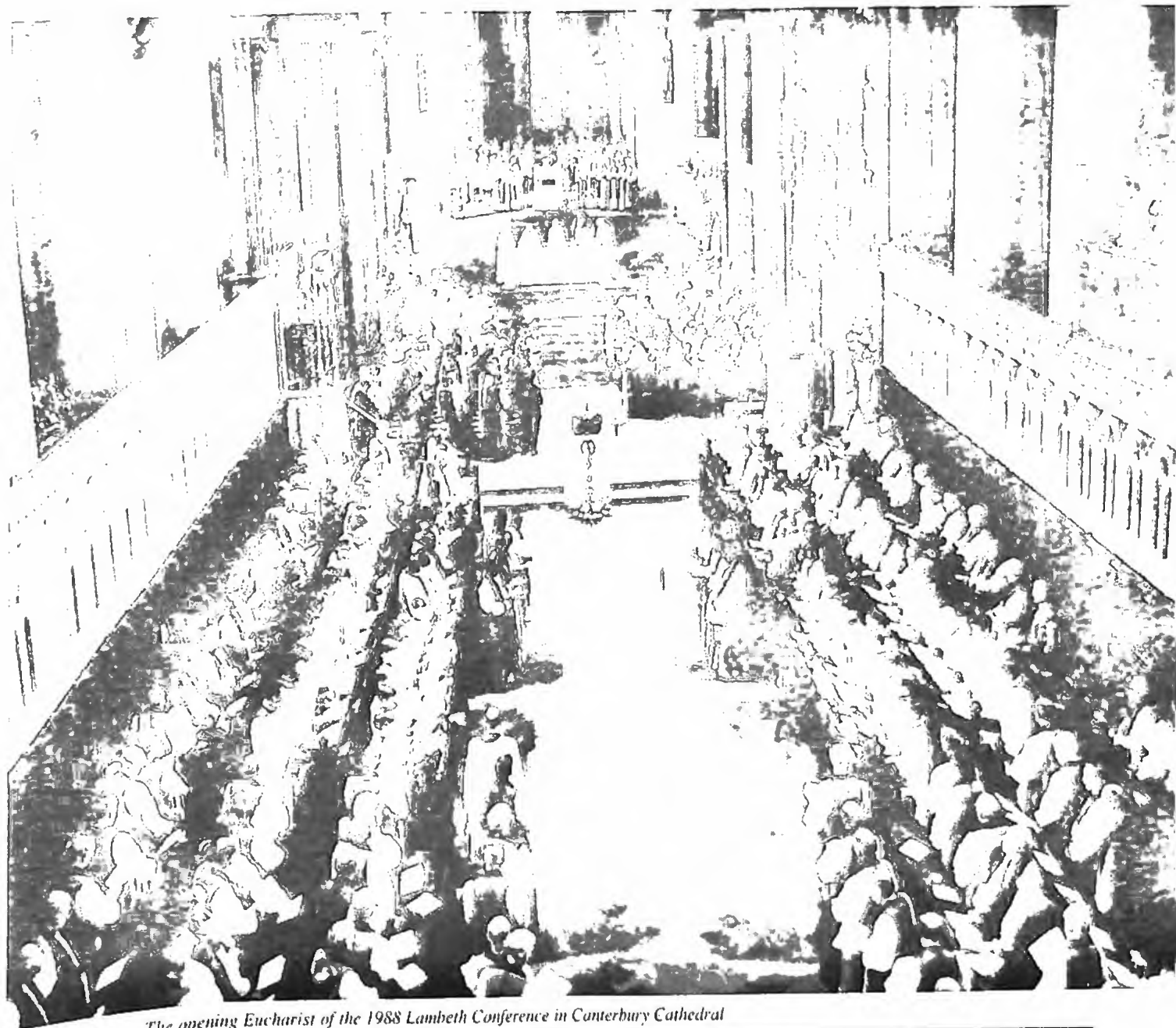
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The opening Eucharist of the 1988 Lambeth Conference in Canterbury Cathedral

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*What Would Jesus Do?***

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Christian Challenge

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- To resist false teaching within the Church
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Summer, 1998

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- More Than 2,000 Witness Consecration Of Bishops For Torres Strait Continuers
- Holloway Chides "Ignorant" Bible Texts
- Suit Against ACC Dismissed
- Lambeth Worship To Provide For Traditionalist View
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Backtalk

“INBORN” HOMOSEXUALITY

Your comments (in the April issue) on the attempts of Bishops Spong and Griswold to excuse homosexuality as demonstrably inborn are generally well-taken, but they implicitly accept the bishops' premise. Original sin is inborn. That does not make it excusable. It often expresses itself in habits, addictions, and predispositions that seem nearly impossible to eradicate. Christ understood this. In the Sermon on the Mount, immediately after condemning lust, He advised sinners to pluck out their eyes or cut off their hands if these body parts were their undoing. Origen and Cranmer took His injunction pretty literally.

The real issue, of course, is repentance. Every Christian, mindful of his own sinfulness, is enjoined to love his sinful brother and forgive him when he asks to be forgiven. But the sinful brother must...honestly try to mend his ways (as well). Paul tells us that if he refuses to acknowledge his sin and persists in it willfully, he must, after admonition, be excluded from the congregation so that, as a rebel, he may not become a negative influence. Success in overcoming temptation is not required, just honest effort with help from fellow Christians. If the sin is not acknowledged and the effort to resist it is not made, not only is God's commandment ignored, but the individual's possibility of Christian fellowship is destroyed, because every Christian must be a self-acknowledged sinner.

We can speculate that God singles out homosexuality for special condemnation because it epitomizes pleasure-seeking without responsibility. No offspring are possible. The obligation to nurture and guide children as God nurtures and guides us all is evaded. The self turns away from God's expectation of mature, responsible service toward regressive self-gratification. We do not know God's reasons for condemning homosexuality, but we do know His commandment. Bishops Spong and Griswold are at pains to discount the commandment because it is so embarrassingly at odds with the contemporary spirit of secular humanism.

W. Dain Oliver
30 Nod Hill Road
Newton Highlands, Massachusetts 02161

AN OPEN LETTER TO BISHOP HOLLOWAY

"Those who disagree with ordaining practising homosexuals should not oppose those who do agree with it, the Bishop of Edinburgh, the Most Rev. Richard Holloway, has said."

Dear Bishop Holloway,

It is my duty to honor your position as a leader in the Church of God. And I wish to support you in your stated goal of promoting honest discussion on the matter of homosexuality. I trust that you will take my remarks in that spirit.

You ask that we who uphold the Biblical position on homo-

sexuality not oppose your position. The truth is that we should not oppose your view only if your view has some credible evidence for anyone's supposing it to be true. The view that "homosexual behavior is good and right in the eyes of God" has not a teaspoon of credibility. And the view that homosexual behavior is safe and healthy has mountains of evidence to prove it wrong. If you have not reviewed that evidence, sir, then you ought to refrain from making statements on the matter until you have. Your view is putting the lives of countless people at risk. That is neither compassion nor inclusiveness, that is abuse.

You say that you will not force us to accept your attitude... "for instance, [toward] the possibility of ordaining gay people in stable sexual relationships"... And yet a few sentences later you attempt to disbar us from the discussion because, as you say, we are absolutely intransigent.

On the contrary, the view of many of us is that we require an honest discussion of the issues: we require both of ourselves and of you to provide...evidence to support our respective cases, and we will not have it otherwise... We will not go by those evil-minded ground rules which run under the banner of "dialogue to consensus," endless dialoguing in the absence of fact and logic and...of objective moral law...[O]ur consensus [will not be based on] psychological manipulation.

We believe further that people who will not accept honest rules of due process for truth-gathering ought not to be allowed in the discussion, because persons who have no respect for truth have not matured morally and spiritually to the point where they can be trusted with making decisions of public policy...

If only a handful [of orthodox leaders and] the Archbishop of Canterbury, from his "bully pulpit," would begin...by insisting on honest due process based on fact and logic, the truth would begin to emerge in a manner that all would be blessed.

"But please," [you say], "do not oppose those of us who can get our heads, and our hearts, and our minds round (ordaining active homosexuals). Let's try and live in some kind of balance here."

The problem, Bishop Holloway, is that those who defend homosexuality have *not* got your minds around it. Getting your mind around something means having provided reasonable and rational evidence to support your view [that homosexual behavior is right and healthy]...

The truth is that, given the common homosexual contact



"SINCE TODAY'S SERVICE IS BEING TAPED FOR COMMEMORATIVE PURPOSES, WE ASK THAT THE FOLLOWING INDIVIDUALS PLEASE REFRAIN FROM SINGING DURING THE HYMNS: ALICE ZUTMAN, ED FROMP, CAROL VIDMAR, ..."

ATTENTION READERS

Next Issue

The next issue of the *CHALLENGE* will be a special combined September/October edition, containing our coverage of the Lambeth Conference.

Have You Noticed...

...that a subscription renewal or donation check you sent to the *CHALLENGE* some time ago has not cleared? Sadly, it has become apparent that—due to an error in the post office—a section of our business reply mail, evidently from late last year and early this year, was simply discarded! A number of perplexed readers have called wondering why they kept getting renewal reminders when they had already paid, or why checks sent had not cleared. The reason is that we never got them.

Please review your records to see if you might be among those affected by this postal snafu. One way to check this, also, is to look at the month and year at the top of the mailing label on the latest issue of *TCC* you received: if you earlier sent your renewal payment, and the label still cites a date which has passed, your check was not received at our office. (Because of this problem, we are temporarily allowing a longer grace period for renewal before discontinuing delivery of issues.)

If your check is one of those gone awry, we would be most grateful if you would issue a new check to the *CHALLENGE*. Please do not bother with the expense of stopping payment on the original check; if it shows up later we will probably catch the duplication and discard or return the check.

Help Send *THE CHALLENGE* To Lambeth!

Not surprisingly, the postal error has had a negative impact on our cash flow this year, and at a time when we are facing the *significant* additional expense of covering the three-week Lambeth Conference in Canterbury.

So, the financial assistance of our readers is urgently needed at this time. If you can help, please take a moment at your earliest convenience to send a check, or Visa or Mastercard information, to: **THE CHRISTIAN CHALLENGE, 1215 INDEPENDENCE AVE. SE, WASHINGTON, DC 20003.** Credit card users can make their donation (or renewal payment) by phone to 202/547-5409, by fax to 202/543-8704, or by e-mail to CHRISTIAN.CHALLENGE@ecunet.org.

Many thanks, in advance, for your help!

In my covering of church events we continued to meet: at Lambeth '78 and the General Convention of 1979, where he was facing another crisis over the consecration of four bishops for the Continuing Church; at Archbishop Runcie's enthronement and the papal visit to Canterbury, and at numerous events at Washington Cathedral. He had a little joke that he liked to recount at these times, that whenever he saw me in the press corps he could be assured that it was "an authentic event." He took special pleasure in recalling this when we met again in Jacksonville, Florida, for the 150th anniversary of St. John's Cathedral, where I grew up. I saw him for the last time as primate at the General Convention in Anaheim in 1985. Here, at a time when Rite II was the norm for all official events, the

with human fecal matter, there is no more good reason to recommend homosexuality as a lifestyle than there is to recommend to your child that he play in the toilet...

So, you might be reasonably said to have gotten your "good feelings" around it, but you have not gotten your mind around it...And that is the block on which your case stumbles. It cannot be shown to be worthy of toleration. Persons, yes, but not homosexual behavior...

There was "nothing really in scripture about the gay issue," [you] said, "but it is a big issue for people who have almost absolutised scripture."

That is, of course, not true. There are not many references to the "gay issue," but every single one of them in Scripture, and right through nearly 4,000 years of Judeo-Christian history, has been negative toward the acceptance of homosexual activity as a legitimate form of sexual expression. So why do you say something that is patently false? Why do you expect us to respect you as a Christian leader when you state obvious untruths?

If what I am saying to you is false, then you can easily prove me wrong. If there is objective evidence to show that God does approve, and that homosexual behavior is healthy, then please publish that evidence for us. If you will do that, then, and only then, can we have a reasonable discussion. If your case prevails, I will publicly retract everything I have said here, and make an apology. I will then stand with you on the issue.

If you cannot bring forth reasonable evidence, and if you nevertheless refuse to retract your statements, then the charge of intransigence and of misguiding the Church of God falls on you, sir, not on those of us who wish to have an honest debate to find the truth of the matter. If the evidence goes contrary to your position, then I would expect you to reconsider your position. That is what makes an honest discussion. I trust that you, as Bishop of Edinburgh, will honor that.

Earle Fox
Emmaus Ministries
718 Maplewood Avenue
Ambridge, Pennsylvania 15003

BISHOP ALLIN

Your fine article in the April issue about former Presiding Bishop John Maury Allin brought many recollections of my personal contacts with him as a member of the press during all of his primacy. So I would like to add a few comments in tribute to him. Of gentle humor, deep faith and great ability, he was a wise and sensitive leader of the church in a time of continuing controversy and division, and widespread social change.

I first knew him as Bishop of Mississippi, at the 1968 Lambeth Conference, and interviewed him in Washington at his installation as Presiding Bishop. But it was at the Minneapolis Convention in 1976, which voted in both women priests and the new prayer book, that I saw firsthand the compassion behind that genial exterior. He pled there for the continued use of the 1928 prayer book, especially for the sake of elderly people with failing eyesight, who knew the old book from memory but were unable to worship with the new.

Also apparent was the strength of his own convictions, along with his openness to other views, and the integrity manifest in his offer to resign because he could not accept the ordination of women. The vote of confidence by the House of Bishops for his continuance in the office attests to the respect and high regard for him by those on both sides of the issue.

closing service was surprisingly Rite I. When I asked him how this came about, he smiled and said, "Well...it's a prerogative of the office, and this time I invoked it!"

In 1986, when he was retired and living at Sewanee, he came to a lecture I was doing at the nearby conference center at Montecagle. He was amused, with others, at my opening remarks. [in which] I noted his presence and that whereas for 12 years I had been on the listening end, our positions were now reversed. He presented me with the commemorative medal of his primacy, containing the dates and his initials, "as a memento of this occasion and of our long association."

In later years there were messages given and received from time to time, and my last contact was a letter expressing his concern over the death of a mutual friend who had been his parishioner during the years he had served as chaplain at Christ Church, Hobe Sound, in Florida.

In summers he ministered to the family of President George Bush at St. Anne's, Kennebunkport, Maine. But whether to those in high places or the humblest in his flock, he was always the same kind and caring pastor and chief shepherd. Along with all his priestly attributes, he was a Southern gentleman, in the true meaning of the term. Above all, it was his deep and abiding spirituality that carried him through the strains and stresses of his primacy. He will be greatly missed by many, and I am grateful to have known him as primate, priest, and friend.

Dorothy Mills Parker
Washington, D.C.

Mrs. Parker was, for many years, Washington correspondent for The Living Church, and is also a past contributor to THE CHRISTIAN CHALLENGE.

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Recently my wife and I led a weekend retreat for the InterVarsity Christian Fellowship group at the University of Delaware. We had been asked to talk about "Our Sexuality Under His Lordship." This was quite a special occasion for us, as the student leader who arranged to have us conduct the retreat was Stephen Medinger, our son. Now 22 and just recently married, Steve was born 18 months after I had come out of homosexuality. That he was bold enough to have his old parents spend the weekend talking to his friends about sex, and that he lacked any shame for his father's background, would not be surprising to anyone who knows this young man.

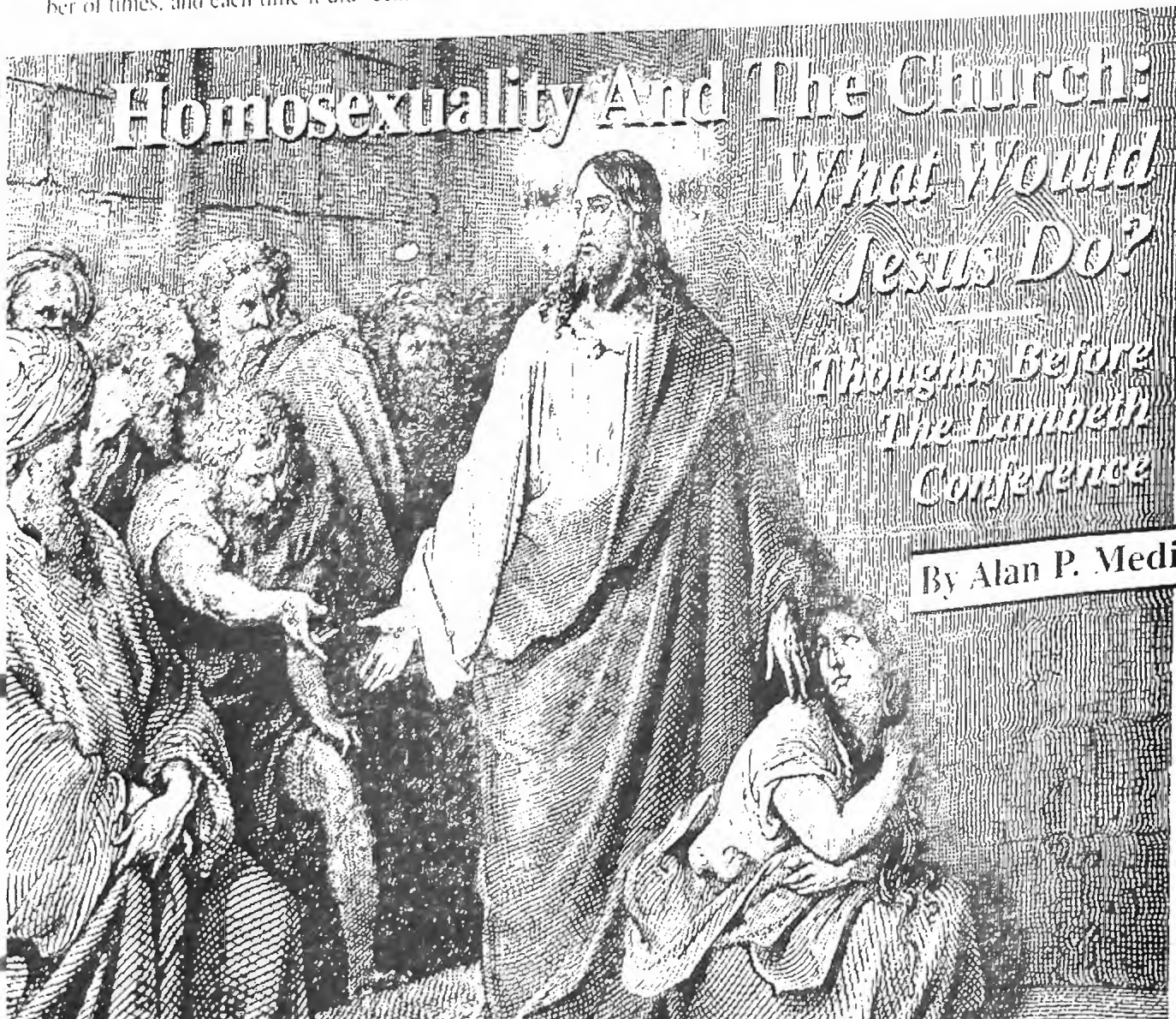
I noticed that Steve and a number of his friends were wearing wrist bands that said, WWJD? Not really up with fads among young people, even Christian young people. I had to ask what it meant. Of course it was, "What Would Jesus Do?", the question immortalized in Charles M. Sheldon's, *In His Steps*, the book claimed to be the most widely read religious novel of all time.

I recall that, when reading the book some years ago, I initially found the question irritatingly simplistic and fundamental. Before long, however, the Holy Spirit did His work: my haughtiness turned to conviction and I saw how profound and relevant the question is. No doubt my irritation was really embarrassment: as a man who was seeking to grow more Christ-like, why wasn't the question already a guide for my daily life?

In the days following the retreat, I posed the question a number of times, and each time it did seem relevant, and led me to

some very clear answers. What was most surprising, however, was how it helped me to channel my thinking away from the extraneous and toward what is most essential. This was especially evident in a matter with which I have had to deal for many years—homosexuality and the church. As the Director of Regeneration, a 19-year-old ministry for men and women seeking a way out of homosexuality, I have long campaigned for a healing and redemptive approach to homosexuality in the church. I was surprised when the application of the question "What would Jesus do?" to this subject enabled me to lay out priorities and issues in a much clearer fashion than I have ever been able to do before. With the Lambeth Conference of the world's Anglican bishops about to convene in Canterbury, and the expectation that how Lambeth deals with homosexuality will have a profound influence on the future of Anglicanism, I would like to share some thoughts with you.

WHAT WOULD JESUS DO REGARDING THE CHURCH AND HOMOSEXUALITY? We can ask this question from the perspective of the individual—what would Jesus do when encountering a homosexual man or woman?—or on the ecclesiastical level—what should the church proclaim with respect to homosexuality? Really, the two questions are inseparable. If Jesus were to counsel a homosexual man or woman who asked Him for guidance, or deliberate the issue with other delegates at a church convention, the principles and priorities that would guide Him would be the same. What are these principles: what are these priorities? I believe that Holy Scripture



Homosexuality And The Church:

What Would Jesus Do?

Thoughts Before
The Lambeth
Conference

By Alan P. Medinger

gives us some clear indications of what Jesus would do.

I doubt that those indications can help unite a divided church: the orthodox and the revisionists really don't worship the same Jesus, so it is unlikely they would come to the same conclusions about what Jesus would do. Rather, the question is posed to try and help Christian believers discern from the Scriptural witness the true heart of Jesus about homosexuality, and more especially toward homosexuals themselves.

Jesus ministered to the woman caught in adultery at her point of immediate need, and by His authoritative word, saved her life. But He did not do it by denying her sin or engaging in dialogue with the scribes and pharisees. In fact, He told her to sin no more.

Here is what I believe Jesus would do about homosexuality and the church:

1. He would minister to the immediate needs of the person. Our clearest example in Scripture of the Lord's ministry to the sexual sinner is the woman caught in adultery. There are no ambiguities in this encounter. Clearly, she was guilty, and had broken a serious law. So what did Jesus do? He ministered to her at her point of immediate need. She was about to suffer a horrible death for her transgression, and by the authority of His spoken word, He rescued her. He saved her life.

He did not do it by questioning or denying her sin. In fact He told her to sin no more. He did not engage the scribes and pharisees in a debate or dialogue about adultery or whether or not her sin was understandable or justified. Imagine if He had. Only confusion would have followed and who knows what would have happened to the poor woman?

Conservatives in today's church, moved by their desire to maintain Christian moral standards, often do get caught up in debates and arguments over the reality of and culpability for sin while the poor sinners are—in the case of homosexual men—literally dying. The Evangelical church's tendency to see homosexuality as an "issue" and not as a sign of great human need has probably done more to stifle the growth of healing ministries for homosexual men and women than has the open hostility of the liberal churches.

It is not hard to find homosexual people with needs to which we can minister. Of course, AIDS comes to mind first. In most western countries AIDS is still a male homosexual disease in terms of the majority of existing cases and of new infections. But there are many other areas of great need. Many homosexuals, especially if they grew up a little "different," suffer the scars

of ridicule and rejection. An extremely high percentage of the women who come to us with a lesbian problem have suffered sexual abuse by men. As a defensive measure, they have rejected their true womanhood. At the base of many men's homosexuality is a sense of rejection. These men failed to bond with their fathers and subsequently bailed out of the rough, competitive, physical world in which manhood is formed. They grew up with a gender emptiness, always feeling that they did not measure up in the world of men.

Jesus met me in such a situation, and He recognized my need. In my early years of recovery, He loved, affirmed and encouraged me, both directly in my quiet times with Him and through loving men and women in His body.

If we will pray for discernment and open our eyes to the homosexual man or lesbian woman in our presence, the immediate needs will be clear to us, and through the power and guidance of the Holy Spirit, we will be able to minister to them.

2. He would have evangelized. In an encounter with another sexual sinner, a woman who had been married five times and was now living with a man who was not her husband, Jesus revealed to her that He was the Christ. The woman at the well then went and told her townspeople, and they came out to meet Jesus, and she and many others believed.

A basic principle in our ministry to homosexuals is that, if a person is dealing with homosexuality and doesn't know Jesus, the number one issue is not homosexuality, it is Jesus Christ. The overwhelming majority of people who have come to us over the years seeking change have come because they could not reconcile their homosexuality with what they knew God wanted for them. They had first become believers, and then the Holy Spirit had convinced them that their lives needed to change. In today's culture, which denies the reality of almost any kind of sexual sin, we are not going to talk people out of homosexuality. Almost always, conversion comes first. Not only that, but the power to change is most available once Christ has come to dwell in the individual.

Misinformation is holding people captive in homosexuality. Homosexuality is not a benign condition—especially for men—nor has any study claimed to have "proven" a genetic or biological cause for the condition ever been replicated.

3. He would heal. Much of Jesus's earthly ministry consisted of healing all sorts and conditions of men and women. He never asked people how they got that way, or discussed whether or not they had brought their affliction on themselves. He simply

ALAN MEDINGER is the Executive Director and founder of Regeneration, a 19-year-old, Baltimore-based ministry to men and women overcoming homosexuality. He is a former President and Executive Director of Exodus North America, a coalition of homosexual healing ministries. He has been especially active in working with mainline churches to uphold Biblical standards of sexual morality and to call the churches to a healing approach in their ministry to homosexual people. He is a graduate of Johns Hopkins University, a certified public

accountant, and, before entering full time Christian work in 1984, was vice president of a real estate developing company. Alan himself found freedom from homosexuality at the point of conversion to Christ 24 years ago. He and his wife, Wilma, have been married for 38 years and are the parents of three children and the grandparents of five. A member of the Episcopal Church for most of his life, he now continues Anglican life and worship as a congregant of Christ the King Charismatic Episcopal Church in Towson, Maryland.



glican churches. While many Exodus programs in America struggle to survive financially, our ministry, Regeneration, generally has had an easier time of it because of the assistance we have received from Episcopalians. In the growing Charismatic Episcopal Church, a "separated" orthodox Anglican body founded in 1992, such ministry has the support of church leaders as well members; four Exodus ministries are now being led by CEC members—a bishop, two priests, and a layman.

In short, the commitment by rank and file Anglican clergy and laity to helping homosexuals heal is there, and can be advanced if recognized and affirmed by the Lambeth bishops.

4. Jesus would speak truth. Jesus was, and is, the truth—the truth that sets people free. Misinformation and actual lies are holding people captive in homosexuality. In his recent correspondence with the Archbishop of Canterbury, Bishop Spong bases his arguments on the proposition that homosexuality is both inborn and unchangeable. In this, the Bishop of Newark is either a liar or abysmally ignorant. Not one study that has allegedly "proven" a genetic or biological cause for homosexuality has ever been replicated. Moreover, each such study publicized in recent years has been conducted by a researcher who was himself homosexual. This does not disqualify the research of these men, but one is led to wonder why the other 97 percent of researchers don't come up with similar results.

On the other hand, every study that has attempted to measure the efficacy of programs and therapies for men and women seeking to change from a homosexual to a heterosexual orientation has found a high percentage of success, usually between 30 and 60 percent. A recent study by the National Association for Research and Therapy of Homosexuality (NARTH) tracked almost 1,000 men and women who had gone through change therapy or who had participated in religious programs such as those offered by Regeneration. At the outset of their treatment, 68 percent perceived themselves as exclusively or almost entirely homosexual, and another 22 percent perceived themselves as more homosexual than heterosexual. After participating in their change program or therapy, only 13 percent perceived themselves as exclusively or almost entirely homosexual, while 33 percent described themselves as exclusively or almost entirely heterosexual.

Our Lord spoke of those who see and do not perceive, who hear but do not hear. I don't fully understand this phenomenon, but I have seen it in operation. At a hearing on blessing same-sex unions at ECUSA's 1997 General Convention, four of us described how we had come out of homosexuality. We were followed by a bishop who started off his testimony saying that, "We know that homosexuality cannot be changed..."

Another area in which truth must be spoken, has to do with the destructive nature of homosexuality. It is not a benign condition—especially for men. In addressing the fact that the rate of promiscuity, disease, alcohol and/or drug abuse and suicide are many, many times higher among homosexuals than among

Our Lord spoke of those who hear but do not hear. At a 1997 ECUSA General Convention hearing, four of us told how we had come out of homosexuality. We were followed by a bishop who began by saying that, "We know that homosexuality cannot be changed..."

ated all who came to Him for healing, sometimes by His touch, sometimes with just a word, sometimes coming against the demonic forces that afflicted them.

One example of our Lord's healing is especially relevant here, that of the man at the pool at Bethesda. Jesus asked this man if he wanted to be healed. There is strong reason to believe that perhaps he wasn't so sure that he did. He had been crippled for 38 years, probably was a beggar, and the thought of getting up and having to support himself might have been quite threatening. But of course, Jesus healed him.

Like the man at the pool, many homosexual people do not want healing. They want others to affirm the way of life they are living. I believe that Jesus would still ask such people, "Would you be healed?" and He would wait patiently for such a time that they would. As a church we should be standing ready to be agents of healing for any man or woman who should desire such ministry.

In this regard, an interesting paradox has existed in the U.S. Episcopal Church (ECUSA) for many years. While its leaders were steadily leading the church toward the total acceptance of homosexuality, in no other denomination would you find more believers willing to participate in and support healing ministry for homosexual people. While many American Evangelicals were stymied by feelings of revulsion or anger toward homosexual behavior and the impact gays have had on our culture's moral standards, and while Roman Catholics seemed paralyzed by flagging support among Roman priests and bishops for their church's clear teaching on homosexuality, Episcopalians were there supporting and volunteering in healing ministries. Open to the glorious mysteries of God's working in our lives through prayer and the sacraments, and manifesting the true and good form of liberalism, they could see in the homosexual struggler a soul who, through Jesus, could become a new creation.

The same phenomenon can be observed in the world at large. Anglican support and sponsorship is clearly visible among the 20 or so homosexual healing ministries that comprise Exodus, the "umbrella" network for such programs. In England, Singapore and Australia, some of the strongest ministries are based in An-

In ECUSA, our agreement to dialogue put Scripture in question; it failed to demand that revisionists first build a solid case for reconsidering doctrine, and specify what they wanted the church to sanction. Gays themselves disagree on whether monogamous, lifelong unions are the goal.

others, we do risk further hardening the hearts of people who should be seeing the homosexual as a fellow sinner in need of the Jesus' saving grace rather than as a reprobate beyond hope. But, we serve a God of truth, and especially when men and women—and children—around us are at such terrible risk, we must speak truth.

The media, academia and mainline church establishments have made the acceptance of homosexuality a central cornerstone of their program, and will attack and label homophobic anyone who speaks truth that will hinder their agenda. Jesus spoke the truth and He was not well received by the establishment either.

5. Jesus would stand fast. Herein I think we may have an important message for Lambeth and for those churches that have not been won over by the homosexual deception.

It is interesting to see in the Gospels how Jesus never let others set His agenda. He knew what business He was about—His Father's business—and He would not get engaged in dialogues that would distract Him from that mission. When the chief priests and elders asked Him by what authority He performed His healings, apparently it was not the time or place for Him to reveal His purpose, so He changed the subject, asking them about who John the Baptist was. During the time of His trials and passion, questions were put to Jesus and a number of times He simply refused to answer them. His agenda was to reveal the Father and reconcile sinful man to Him by going to the cross.

In my 60 years as an Episcopalian, I found one of the curses that besets many Episcopalians is a terminal politeness and an infernal desire to appear "reasonable." Both of these afflictions are manifested by a willingness to be open to any idea and to compromise. Jesus was not this way. He was open to any kind of person, but He knew the Father's business and He was not about to be sidetracked from it.

LOOKING BACK OVER THE BATTLES LOST OVER HOMOSEXUALITY IN ECUSA, I can see how our desire to appear open and reasonable was played against us. When we agreed to dialogue on homosexuality, we may have already lost the battle. That in itself was a tacit admission that maybe Scripture was not clear on this subject, or that perhaps, for almost 2,000 years, the church had ignored the Holy Spirit in the matter of one of the central factors of our humanity—our sexuality. Thus, we ourselves participated in loosening two of the legs of the stool that supported understanding—Scripture and Tradition. The third leg—reason—would succumb as we allowed the other side to proclaim a science that had no basis in fact, and we failed to challenge it adequately. The thousands of hours of debate cast the orthodox in the role of legalists and intransigents opposing the seemingly superior humanity and scientific enlightenment of the revisionists.

The dialogue trap was made worse because the other side

was lying. They did not want dialogue. They wanted to achieve an end that was already clear to them. I know that this is so because for 15 years I was the most visible former homosexual and the most outspoken advocate of healing ministry for homosexual people in ECUSA, and I was almost never asked to testify before the myriads of commissions appointed to "study homosexuality." The only two exceptions were when a token conservative on a commission made a big enough fuss to have me heard, and when an astute gay leader, Dr. Louie Crew, convinced the head of a sexuality study commission, former Rhode Island Bishop George Hunt, to invite me to speak to the panel—after Hunt had twice refused my own request to appear. I am sure my friend Dr. Crew knew that the commission would blow any pretense of objectivity by not allowing me to testify.

What then should we have done when the proposals to dialogue first came forth? Should we have responded with a simple but emphatic, "No"? That certainly would have been better than the course we did take, but I suspect that it would have so violated our innate passion to appear open and reasonable, that such a response might not have been possible.

What in retrospect I believe we could have done was offer a different one-word response, "Why?" Instead of committing strong, effective Christians to years of deceptive studies and dialogues, thus diverting them from the true work of the Kingdom, we could have set the agenda. We could have demanded that the other side produce strong evidence to justify the reconsideration of historic church teachings on morality, marriage and ordination, and sent them off to build their case, which could later be accepted or rejected. We could have insisted that the revisionists present compelling evidence that Paul didn't understand homosexuality, that the condition is undeniably inborn, that homosexuals cannot change, or that they, like other single people, cannot live a productive chaste life. We also could have required that they specify exactly *what* they are asking the church to sanction. Though Bishop Spong and his allies speak of ordaining or blessing those in "committed," "faithful" homosexual relationships, homosexuals themselves are *not*



The Lambeth bishops are still in a position to set an agenda for Anglicanism in the 21st century. What would Jesus do? He would seek to help the church minister to homosexual people, to evangelize, and be agents of healing for homosexual men and women.

agreed on whether church-recognized same-sex unions should be monogamous or lifelong.

BUT THE LAMBETH CONFERENCE—now confronted with the overflow of the gay debate from the western churches—is still in a position to set the international agenda on this issue, if it will. The commitment to Christian orthodoxy by the bishops of Asia and the southern hemisphere has already been made clear. On the other side, the gauntlet has been thrown down by Bishop Spong in his correspondence with the Archbishop of Canterbury. Of course, Spong has urged the Archbishop to place these issues “before a commission for further study.” Why not? This same ploy helped the revisionists ensnare ECUSA. I pray that the majority of Lambeth bishops will not fall into this trap.

Rather, I hope that they will stand strong; I hope that they will seek to set an agenda for Anglicanism in the 21st century that is built on the work that God has done in His Church over the past 2,000 years, not one constructed on human willfulness and shaky modernist fads and theories, as has happened in the U.S. If there is to be a commission dealing with homosexuality, let its clear charge be to seek God’s direction for how to minister to the needs of homosexual people, particularly those at risk for AIDS, how to bring them and others who feel alienated by the church into a personal life-giving relationship with Jesus Christ, and how to further the growth of ministries that will help homosexually-oriented men and women find their God-ordained heterosexuality.

Let the bishops proclaim the truth boldly by affirming the Kuala Lumpur statement.

What would Jesus do about homosexuality and the church at Lambeth? He would seek to equip and encourage the church to minister to homosexual people, to evangelize, and to be agents of healing for homosexual men and women. He would speak the truth and He would hold fast to the church’s historic moral teachings. ■

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WEIRD Continued from Page 11

Duley seems to have become a moving target in an ecclesiastical Twilight Zone.

Falk indicated that it is as yet unclear whether Duley intends to fight the charges against him: he has protested them, but not in the canonical form, asserted Falk, and his communications dodge any “clear statement of his position.”

Recently, both parties say that Duley was offered an extension of the canonical six months he has to contest the charges or repent, in order to allow him to meet and talk informally with ACA’s House of Bishops at the latter’s regular meeting in October. Queried by TCC, Duley indicated he was planning to accept the invitation. But Falk said Duley’s response was to write with “sadness...one last time” in a letter that—all ACA bishops agreed—appeared to refuse their offer to meet, and tender his resignation, without actually saying so, however. Falk said Duley has now been asked by letter to clarify whether or not that was his intent. Again contacted by TCC, Duley said he was amenable to the wishes of the ACA bishops, saying that he is willing to talk, or to resign. “That’s up to him, isn’t it?” an exasperated Falk told TCC in response. ■

News of The Weird

EVANGELIZING WITH WEIRDNESS: Central London's St. James's, Piccadilly, has figured it out. The way to attract people who might otherwise feel out of place in church is by giving a forum to people who *are* out of place in church. Hence, the parish gives a weekly platform to "seekers after truth in many guises: New Agers, clowns, hypnotists, dreamers, visionaries, troubadours, healers, cosmologists," reports *Church Times*. "Speakers from all these viewpoints, and more, have been drawing audiences over the past 18 years to weekly lectures called 'Alternatives'" at St. James's.

Among Alternatives speakers a few years ago was Andrew Cohen, an "American spiritual guru" recently accused in the press of heading a dubious religious movement, modestly named Friends of Andrew Cohen Everywhere. (Is that anything like FOB, we wondered?) A Cult Information Centre spokesman, Ian Howarth, said the centre had received complaints about the movement, and Cohen's own mother says her son "thinks he is God. He has a hold over [his followers] I cannot understand."

St. James's rector, the Rev. Donald Reeves, admitted that Alternatives is risky, and noted that printed programs make it clear that ideas propounded at Alternatives are not representative of the church itself. But he said the point of Alternatives is to bring seekers after truth and spirituality, some of whom have had bad experiences with organized religion, back into a church setting. Some do end up joining a catechumenate group.

But Reeves said sometimes "mistakes" are made, and Cohen's appearance was one of them, program spokeswoman Jane Turney conceded. Howarth described his talk as "psycho-babble with an Eastern mystical focus."

GOING OUT WITH A BANG: The ashes of a former colonel-in-chief of the Royalist Earl Rivers Regiment were mixed with gunpowder and discharged from three cannons at Donnington Castle, Newbury, U.K., reports *The Anglican Digest*. The officiating Anglican chaplain said he "had not had any complaints" about the service.

(EV)ANGELS WE HAVE HEARD ON LOW: Perhaps it was the Pentecostal answer to a "flying bishop." We're not sure. But *Ecumenical News International* says that a Pentecostal Baptist in Salisbury, England recently decided to take to the skies in a paramotor—a parachute with a motor attached—hoping that young people hearing him preaching as he flew over their houses would believe his was "the voice of God." But on his maiden flight in the paramotor, he never got high enough to be a convincing heavenly voice. Instead, he found himself sputtering slowly through a housing estate only 1.8 metres above the ground.

CONTINUING WEIRDNESS: In the last issue, we told you about great bewilderment and brouhaha in the Anglican Church in America (ACA), after ECUSA-turned-Continuing Bishop Charles Boynton, 92, suddenly and unilaterally consecrated two ACA priests as bishops.

Much of the wrangling since concerns who was supposed

to have done what, when and to whom. Boynton, who also turned out to be "Provincial General" of an unheard-of order called the Corpus Christi Fathers, said he acted on his own to consecrate two of the "Fathers."—Kenn Duley of St. Francis, Spartanburg (SC), and Arthur Rushlow of St. George's, Ocala (FL)—after ACA Primate Louis Falk rebuffed his repeated pleas for an episcopal successor to defend the catholic integrity of a theological study center he and his wife set up in Spartanburg. Boynton said he also sought to ensure catholic oversight for St. Francis, St. George's and two other eastern parishes that are part of an "ecclesiastical peculiar" under Falk's oversight. (Falk wanted the resolution of serious difficulties, and reunion, between the four parishes and their former diocese, which has just elected a new bishop, but neither party has warmed to the idea.)

Boynton claims that Falk was to carry his request for an episcopal successor to the bishops of the Traditional Anglican Communion (TAC), to which ACA belongs, and did not, though Boynton notes that he rejected a proposal for some TAC bishops to oversee the seminary. Boynton saw his unilateral consecrations as the "only recourse for the protection and continuation of the Catholic Anglican presence here." But an ACA release said that, prior to the unannounced rites, Falk had advised Boynton himself to formally apply to the ACA and TAC bishops for the "extraordinary appointment" he desired, and that he did not. Nor, it said, had Boynton ever mentioned the "order," or wanting two bishops instead of one.

While Falk initially delayed any disciplinary action to gather more information, new, unofficial contributions to the Wastepaper Hall of Fame (most seemingly emanating from those opposed to the consecrations) were circulated among the parties concerned. These recited competing claims about the necessity or lawfulness of the consecrations, their "validity" and "regularity," and so on.

Finally, on April 20, Falk suspended Boynton, asserting that he had violated the ACA constitution and canons and "the constant tradition of the Church" by performing the March 25 consecrations *sans* approval from the church's bishops. Duley and Rushlow were suspended on charges that they abandoned the church's communion by submitting to consecration in violation of ACA's constitution and canons, and of their ordination vows.

So far, however, this has done everything *but* inhibit the ministerial activities of the three. While it was first maintained that Duley and Rushlow would rarely function as bishops, Rushlow has been seen in purple shirt, and has administered confirmation, while his large parish ratified an earlier decision by the vestry and Rushlow to leave the ACA. (The some 40 members who reportedly dissented from the action are now said by ACA officials to be the core of a somewhat larger group meeting as a new ACA congregation in Ocala; the other "side" says most of the dissenters stayed with St. George's.)

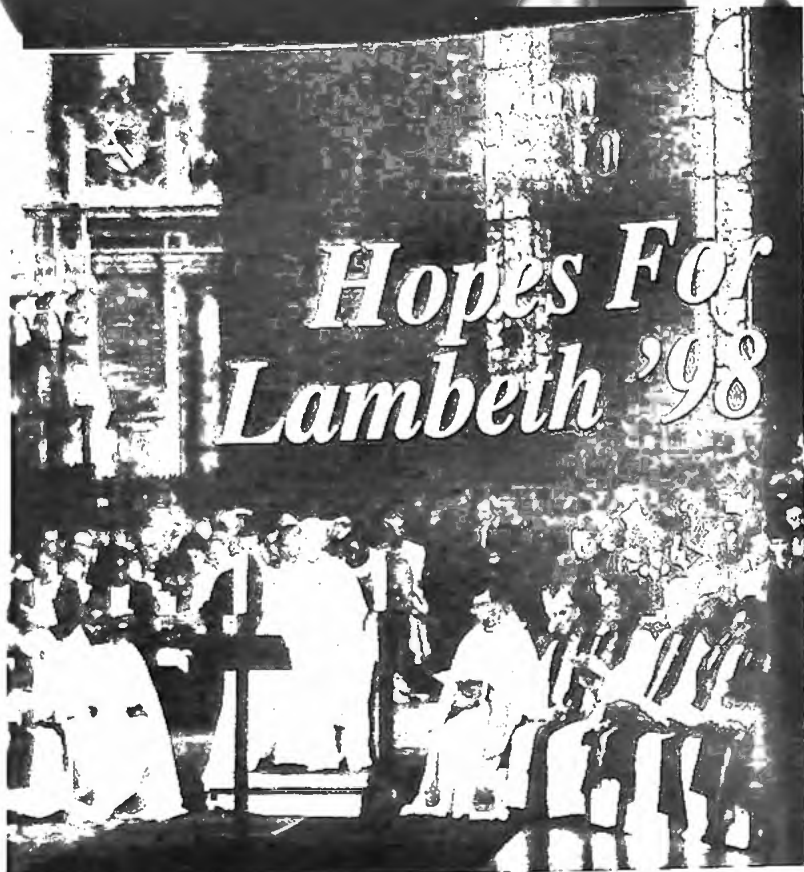
Boynton—a former assistant bishop under Falk, and one of three prelates to conditionally consecrate bishops who joined in founding the ACA in 1991—has acted with particular creativity. He has asked ACA authorities to remove his name from any official church rosters, reportedly claiming he was never formally a part of the ACA—sort of a "you can't fire me: I never even worked here" position.

Duley—who continues his parochial ministry as usual and admits to having functioned as a bishop—claims to be receiving mixed signals from ACA officials. To the latter, though,

Continued on Page 10, lower right column



Hopes For Lambeth '98



Former Archbishop of Canterbury Robert Runcie and other Anglican primates in Canterbury Cathedral during Lambeth '88. (Photo: Rex Features Ltd)

It seems we know too well these days what's on the mind of Newark Bishop John Spong as he prepares for the Lambeth Conference, but less about what hopes other Anglican prelates will bring to the once-a-decade meeting July 18-August 9 in Canterbury. So we contacted some orthodox bishops in different parts of the world with one basic question, which seeks their views on some key issues facing the Conference as well as on other matters of personal concern. The question, and the bishops' responses, follow. Also included in this section (on Page 14) is a report on proposals for Lambeth formulated by some leading figures in the strong new bloc of orthodox southern hemisphere bishops.

Q. WHAT DO YOU HOPE (OR EXPECT) TO SEE COME OUT OF THE LAMBETH CONFERENCE, PARTICULARLY ON THE ISSUES OF HOMOSEXUALITY, UNITY AND AUTHORITY, AND PROVINCIAL AUTONOMY IN THE ANGLICAN COMMUNION?

ENGLAND

From The Bishop Of Richborough, Edwin Barnes

IF THIS IS NOT TO BE THE LAST LAMBETH before the disintegration of the Anglican Communion, then Lambeth '98 has to tackle the issue of AUTHORITY above all else. For instance, previous Lambeth Conferences have made very strong statements, only to have them ignored by (Anglican) provinces which have thought themselves autonomous.

A good example is the 1948 Conference on the *consensus fidelium* (a.k.a. the doctrine of 'reception'). That Conference's Report of the Committee on the Anglican Communion, III, stated that: "The authority of doctrinal formulations by General Councils or otherwise, rests at least in part on their acceptance by the whole



Bishop Barnes

body of the faithful, though the weight of this 'consensus' does not depend on mere numbers or on the extension of a belief at any one time, but on continuance through the ages, and the extent to which the consensus is genuinely free."

This means that no province, nor indeed any Church, may alter doctrine in questions of faith or morals and then require everyone to accept what has been newly defined. Yet of course this is just what happened over the consecration of women to the episcopate in parts of the USA. The Eames Commission Monitoring Group cites an action which it calls (in a rather mealy-mouthed phrase) "inconsistent with best practice based on respect for differing conviction." What it is speaking about here is a (1996) report from the USA "that a woman suffragan has been sent to parishes that do not accept the ordination of women to celebrate the eucharist, requiring the participation of clergy and parishioners against their conscience" (*Eames Monitoring Group Report 1997, IV(iii)24 'Practice Good and Bad'*).

Now Lambeth *must* tackle such bad practice—or rather, such bare-faced denial of the Anglican principle of comprehensiveness. In the past we have been good at living with differences, and learning from one another. But that requires a framework of order, common prayer and a common respect for scripture and the Church's tradition. If Lambeth tries to duck the issue of Authority, to refer it to yet another "commission," then we might as well all pack up and go home.

Important as issues such as relations with Islam and Third World Debt are, "they cannot make or break the Communion. What can break us is to hide from the question of Authority."

There are indications that many key issues are going to be avoided in this manner. The Archbishop of Canterbury said as much at the Philadelphia (Episcopal General) Convention last year, with regard to homosexuality. My fear is that we shall only have to make decisions which do not touch the basic problems of Authority and relationships within the Communion. Instead we shall concern ourselves with issues such as relations with Islam, and Third World Debt. Important as these are, they cannot make or break the Communion. What can break us is to hide from the question of Authority.

It used to be claimed that the Church of England, and by derivation the Anglican Communion, was catholic and reformed. This Communion is now threatened with such alterations to catholic faith and order that it is hard to see how the claim can be sustained. Unless, that is, we are prepared to accept some sort of authority which can constrain dioceses, provinces or individuals who break the bounds of catholic order. Without a scripturally-based authority we shall be broken apart by "Provincial Autonomy." That recently-asserted theory was invented to enable Anglicans to live with differences. It was a fudge, to save us from ever having to say that one part of the church might be right, and another wrong. Yet if it is allowed to develop with no central authority, this "autonomy" will prove to be a giant centrifuge, spinning us ever further apart. One province will decide it would be good to ordain practising polygamists, another that unless a person is sexually fulfilled s/he is a non-person and therefore unfit for ordination.

Only a scripturally-based authority can remind us all, whatever

our "orientation," that sexuality is not a plaything to be indulged. Rather it is the gift of God given to humankind for procreation and the holy bond between wife and husband. Self-indulgence, selfishness, whether sexual or financial, is not and never can be Christian Good News.

So I hope and pray that we can yet try to answer the question "by what authority?" Unless we do, then everything else we say will be mere wind, leaving nothing more permanent than the wispy contrails of the jets that bring us bishops together at such expense to be Lambeth '98.

AUSTRALIA

From The Bishop of Ballarat, David Silk

1. My view on the issues you specify is as follows:

(a) **Homosexuality.** The issue is basically about the authority of the Scriptures. The only lifestyles sanctioned by Our Lord, the Holy Scriptures and the general mind of the Church are monogamous marriage and celibacy. The Church can, therefore, sanction neither polygamy nor homosexuality. There is therefore neither authority for, nor pastoral wisdom in, the liturgical recognition of other relationships or the ordination of those within them.

(b) **Unity and Authority.** The Anglican tradition claims no Faith and Order but that of the Church Catholic—which includes acceptance [of] the Holy Scriptures as determinative in all things.

(c) **Provincial Autonomy** is "a vain thing fondly invented," largely to justify and accommodate novelty. The church is local (diocesan) and universal; provincial gatherings are not more than a convenient consultation.

2. The Conference *should* address, in addition to Third World Debt and relations with (possibly shared witness with) Islam, the issue of the Lambeth Quadrilateral, the admission of women to the episcopate, the freedom of those faithful to the age-long and undivided tradition of the Church to continue to live as such within the Anglican churches worldwide, the recognition of homosexual relationships, and ecclesial relations with other bodies who claim to be Anglicans. It may well fail to do so.

3. If it fails to do so, I hope that a faithful remnant will continue to live and practice within the Anglican tradition. I hope also that the faithful remnant may be the core of a renewed Anglicanism [within] the universal Church.

4. The following is a text which I have written for pew leaflets in England, [describing my hopes for Lambeth '98]:

Anglicans recognise in the Church of England, for all its idiosyncrasies, indulgences and weaknesses, the local manifestation of the "Great Church," Catholic Christianity through and after



Bishop Silk

"Anglican glue is now thin...My hope is that we shall address these issues with candour and courage, and that there will emerge an international fellowship, linking Forward in Faith and the Episcopal Synod of America with other orthodox Anglicans and some Continuing Anglicans, to be a faithful witness to reaffirm and recover the catholicity of Anglicanism."

the upheaval of the 16th century Reformation. The Church of Andrewes, Herbert and Temple is the Church of Alban, Aidan and Augustine. Catholic Faith and Order has been maintained. We belong to the Church, not to this Church—a denomination.

But elsewhere Anglicans may well be a minority, an ethnic rather than universal expression of Christianity—another denomination.

Anglican glue is now thin: Common Prayer and a common ministry is history. The Eames Commission compromise on the admission of women to the priesthood is being ignored, and the fragile bonds of communion are threatened by proposals for the abandonment of the historic episcopate, for lay presidency at the Eucharist, and for a departure from Biblical standards of sexual ethics.

My hope then is that we shall address these issues with candour and courage, and that there will emerge an international fellowship, linking Forward in Faith and the Episcopal Synod of America with other orthodox Anglicans and with some Continuing Anglicans, to be a faithful witness to reaffirm and recover the catholicity of Anglicanism.

THE UNITED STATES

From Bishop Of Eau Claire, Wisconsin, William Wantland

I HOPE THAT WE ARE ABLE TO PUT SOME LIMITATIONS on Provincial Autonomy, and make a determination of minimum common faith and practice required to be considered Anglican. It must mean more than being in communion with Canterbury.

On human sexuality, I hope Lambeth will affirm the traditional Christian (and Anglican) teaching that sexual intercourse properly belongs only within the confines of a lifelong monogamous heterosexual marriage. I favor a committee to discuss how we can minister to people caught up in fornication, adultery, sodomy and sexual addiction, but not to discuss whether we are still bound by Our Lord's teaching of sex within marriage or abstinence as the only two standards for Christians.

A Separate Province?

Queried by TCC, Bishop Wantland said he believed the question of a separate orthodox province in the Communion probably will not come up at Lambeth, except possibly indirectly. "I feel that the matter will be dealt with province by province," he said, "and may come up indirectly in discussion of the policy not to cross diocesan boundaries." This may be evoked by situations such as that created recently when a conservative Episcopal priest and independent congregation—opposed by the local liberal Episcopal bishop—formally came under the oversight of an orthodox Rwandan Anglican bishop.

On The Outside Looking In

One Continuing Anglican bishop opined in an electronic post that, while there will be an attempt to "judge the issue," the "big question" for Lambeth "is whether the 60 percent of the Anglican Communion which lives south of the equator...will declare themselves out of communion with those provinces which uphold the Spong-Holloway position towards Scripture..."

An Anglican-turned-Orthodox cleric, also writing electronically, had some advice that even some Anglicans will want to take: "You know, friends, the truly good news about Lambeth is that, if you want to, you can just ignore the whole thing."

SOUTH AMERICA

Primate Outlines Proposals For A Sturdier Communion

Report/Analysis By The Editor
And Robert Stowe England

A PRINCIPAL FIGURE in the strong new movement of conservative southern hemisphere Anglicans has outlined three areas in which action will be sought at this summer's Lambeth Conference to ensure greater cohesion and orthodoxy in the Anglican Communion.

Speaking to a recent gathering at Truro Episcopal Church, Fairfax, Virginia, the Archbishop of the Southern Cone of South America, Maurice Sinclair, described measures he formulated jointly with South East Asian Archbishop Moses Tay, Rwandan Archbishop Emmanuel Kolini, and Sydney Archbishop Harry Goodhew.

The four leaders are a microcosm of a phenomenon: for the first time, it appears that predominantly conservative Third World bishops *may* have sufficient numbers and unity that—together with allies in the U.S. and other English-speaking countries—they could play a pivotal role at the Lambeth Conference in Canterbury. The Conference is expected to attract over 800 (and possibly up to 850) bishops, about half or more from areas of the world such as Africa, Asia, and Latin America.

If they can prevail, they intend for Lambeth to reaffirm the authority of scripture and biblical standards on human sexuality as a key basis for unity within the Anglican Communion.

They will also seek a new "covenant" ceding an enhanced role to Anglican primates (leaders of provinces) in order to strengthen unity in the Communion, which currently lacks any binding mechanism at the international level.

The once-a-decade Lambeth Conference, and the Communion's other "instruments of unity"—the intermittent Primates' Meetings, the Archbishop of Canterbury, and the Anglican Consultative Council—presently exercise "moral" authority, but have no means of preventing individual provinces (or maverick bishops within them) from innovating against the consensus of the wider Communion, or imposing official sanctions if they do. The result of this system, focused on "provincial autonomy," is that communion among provinces—already impaired by differing practices on women's ordination—now faces further breakdown over the ordination and blessing of those in same-sex relationships in the U.S. Episcopal Church (ECUSA), and similar trends elsewhere.

"Bishops in the South have resolved they will come to Lambeth with a degree of firmness," Archbishop Sinclair told the hastily-called Fairfax gathering on April 20. Sinclair was traveling in the U.S. and agreed to speak at Truro about his work in Argentina and about Lambeth.

Lambeth Proposals

Sinclair said he and the three other prelates have worked to formulate resolutions designed to form the basis for Anglican unity since 50 bishops, most from below the equator, met last September in Dallas, where they endorsed a statement reaffirming biblical sexual morality and calling for the forgiveness of Third World Debt. It followed a similar, more widely publicized statement issued at the early 1997 Anglican Encounter in the South at Kuala Lumpur, which heralded the emergence of the bold new bloc of southern hemisphere leaders.

The first resolution orthodox bishops intend to put before Lambeth will bid the Conference and all Anglican provinces to have "proper respect" for the authority of Scripture. Sinclair said in Fairfax. It will call for "a coherent, consistent application of Scripture to the many new situations and issues we face in the world." It will also "encourage Bible study at every level" and seek to "renew our best tradition of Anglican scholarship."

A second resolution will ask Lambeth bishops to reaffirm "what our church has always taught" on human sexuality, Sinclair said. It will seek to "safeguard the marriage relationship—the lifelong relationship between a husband and wife," and "clarify the possibility of fulfillment in the single (celibate) life." It also will call for more adequate ministry to those who have erred, in whatever way.

It is only within the framework of such a resolution, Sinclair stressed, that any commission set up by Lambeth should consider the sexuality issue. He said there would be no support among allied southern bishops for a proposed study commission with an open-ended result, which is what liberals such as Bishops Spong and Holloway (of Scotland) want. Even the host and leader of the Conference, the Archbishop of Canterbury, who defends historic church sexuality teaching, is understood to favor a commission to resolve disagreements on the matter. But Sinclair told the Truro audience that, if the issue is merely postponed until Lambeth 2008, "immense damage will be done." The ordination of those in same-sex relationships will continue and become more entrenched, making it all but impossible to correct the situation.

The third proposed resolution will seek to respect Anglican diversity in less essential matters, but maintain the foundation of unity, which Sinclair said is "really under threat." He cited fears that "the immense stresses and strains within the U.S. can multiply across the world unless we find a way to strengthen unity." His assertion was further illustrated some weeks later, when Newark's Bishop Spong called for a "New Reformation" effectively overthrowing historic Christianity, triggering calls for Spong's exclusion from Lambeth (see "Focus").

Obstacles, Ways, To Unity

While Sinclair only briefly outlined the orthodox unity proposal at Truro, he gave further details about it and the problems of the current system in a paper published earlier this year in the bulletin of the Evangelical Fellowship in the Anglican Communion (EFAC).

In his article, Sinclair linked the Communion's difficulties



A Lambeth '88 plenary session

not only to the "congregationalism of provinces," but to the "pervasive western culture" he believes has weighted the Communion's structures toward the liberalism that has eroded Anglican unity. He asserted that western-style debate gives an advantage to liberalism, which "opens a channel for single-issue pressure groups."

The liberal tradition wants "tolerance of diversity and innovation," but tends to dismiss other convictions, he contended. It "underestimates both the depth of human sin and the scope of God's remedy. It re-

mains unrepresentative of our membership, contributes little to growth and much to dissatisfaction...

"Orthodox members and whole congregations have left because they feel that Anglicanism has lost its integrity," he noted. "Intercommunion is beginning to be impaired between more conservative provinces and those where the new irregularities are tolerated or encouraged." Such "irregularities" are taking place only in western culture, resulting in a one-sided distortion of the Communion, Sinclair maintained.

He noted that the international Communion's existence stems from a missionary movement which owes much to both the Evangelical and Catholic traditions. "Why should an unbalanced liberal tradition be allowed to erode and fracture something as precious and hard-won as this?"

A "radical reassessment" is in order, also, he said, because of the "historic shift in the weight of membership and vitality in the...Communion towards Africa and the South."

While Anglicanism languishes in the more liberal northern provinces, it is flourishing in the southern hemisphere (which accounts for increased numbers of bishops from that part of the world). Africa, particularly, has become the "geographical center" of the Communion, according to one Lambeth planner.

"There is wisdom to share throughout this multi-cultural family," Sinclair asserted. "Those propelled headlong by the cultural changes and pressures of the 'North' or 'West' should no longer assume that others will inevitably follow them. None have reason to and many will not."

SINCLAIR PROPOSED THAT PROVINCES SHOULD IN FUTURE BIND THEMSELVES TO ONE ANOTHER IN A COVENANT OF MUTUAL ACCOUNTABILITY AND SUBMISSION. Anglican primates, who meet about every two years, would be "trustees" of the agreement, and a place of decision and appeal. Provinces would agree to be bound by the primates' decision in resolving any issues or disputes over innovations in a given province, Sinclair wrote.

He suggested that visiting bishops from other provinces be present at provincial synods and general conventions, to identify matters that should not be decided at the provincial level

until agreement has been reached internationally. The Anglican Consultative Council would confer on such issues, and the Primates' Meeting would make a final, binding determination.

"Such a process of covenanting and visitation and referral would not simply hold back mistakes, it could promote very positive and serious interaction between our provinces," Sinclair wrote. He added that the idea of mutual subjection is "more Anglican" and "should not frighten us. It is biblical, whereas autonomy is not."

The initially experimental process probably would take several years to become fully established, he indicated.

It remains to be seen whether the primates' decisions could include an action excluding a province which had broken discipline (and, effectively, communion) from the Anglican global fellowship. But it may be noted that it was at the March 1997 Primates' Meeting that ECUSA's liberal sexuality policies nearly resulted in its exclusion from the Lambeth Conference.

Embattled theological opponents of women's ordination might also benefit from the new process, Sinclair said that the principles of reception and provisionality (set forth by the international Eames Commission) require that such Anglicans "be fully safeguarded and affirmed in those provinces where women are currently made presbyters or bishops."

Notably, Sinclair also told the Truro gathering that he would seek to further strengthen international unity by establishing ties with Continuing Anglican Churches, but declined to reveal any specifics.

On another subject—proposals for a parallel province for orthodox Anglicans in hostile situations—he agreed with one questioner that many African bishops reject the idea of non-geographical jurisdictions. But he noted only that "geographical units are not the last word."

Reality Check

The three resolutions are to be supported in a paper submitted to Lambeth by the Church of England's leading traditionalist organization, Forward in Faith (FIF).

FIF is "utterly" behind the proposals, and FIF-aligned bishops will work for their success, confirmed FIF Secretary, Fr. Geoffrey Kirk. But he also sounded a note of caution. Speaking to TCC in late May, he said it was not clear if the four prelates' proposals would attract adequate support at the Conference.

He also warned that orthodox bishops, despite their increased strength and determination, will still have to contend with the "go along" pressure of the episcopal "club" and a system that, Kirk agrees, serves as a "ratchet mechanism for the introduction of novelties." The Anglican Communion, he remarked, is "just a girl who can't say no," and will prove that again if it is unable or unwilling to exclude even the obviously non-Christian Spong from Lambeth.

Spong's admission to the meeting, he believes, will in turn further incline a Conference desperate to avoid serious conflict to receive an ostensibly bi-partisan sexuality document issued in May by Spong and South African Bishop Peter John Lee, a moderate. The document would have Lambeth relegate its divisions to the sexuality study panel, and "take no vote that would imply that one side has won or the other side has lost this debate." Spong recently said that the mere "absence of a negative prohibition" will be enough for him—enough, apparently, to keep Lambeth from reversing the acceptance of homosexual practice he and about 75 bishops, including the presiding bishop, have spearheaded in ECUSA.

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Focus

Spong Shifts To Full Deconstructionist Mode

Commentary Report

With both his retirement and July's high-stakes Lambeth Conference looming, you can bet that hyper-liberal Newark Episcopal Bishop John Spong is not contenting himself merely with his global offensive on the gay issue.

No, now he is engaged in a demolition derby against the entire edifice of historic Christianity.

Billing himself as a latter-day Martin Luther—the man who ignited the 16th century Reformation by nailing his 95 theses to the door of the church in Wittenberg—Spong has called for a “New Reformation” based on his own 12 theses, which seek a radical overthrow of foundational Christian beliefs.

In his assertions, Spong rejects “theism,” or belief in God, and declares that the “Christology of the ages” is “bankrupt.” He dismisses the virgin birth, the physical resurrection of Christ, and the New Testament miracles, and describes the view that Christ died on the Cross as a sacrifice for the world's sins as “barbarian.”



Spong

Copies of his dozen theses (quickly dubbed Spong's “feces” in some circles) have been sent to the world's Christian leaders, with invitations to debate them.

Leading Church of England Evangelicals and allies elsewhere appealed to the Archbishop of

Canterbury to ban Spong from this summer's Lambeth Conference. There were also calls on both sides of the Atlantic for the ban to include the over 70 Episcopal bishops who signed Spong's 1994 *Koinonia* statement supporting the ordination of those in “faithful” same-sex relationships.

At deadline, there had been no response to the pleas from Lambeth Palace. But Dr. Carey and other bishops coming to the Lambeth Conference—already facing divisions over homosexuality and women bishops—clearly face an even tougher test, one that will show whether they have enough courage and common belief to exclude a non-believer from a believers' meeting.

“Radical”

Spong contends that the 16th century Reformation was “a battle over issues of Church order” but that, now, the only thing that will “save” Christianity is a new, “more radical” reformation that deals with “the very substance” of Christian faith and how it is articulated. “Pre-modern” concepts in which Christianity has traditionally been conveyed can no longer speak to the “post-modern world,” he said.

The advance of scientific knowledge over the centuries—

It's Sunday Morning: Do You Know Where Your P.B. Is?

A spokesman at the Episcopal Church's national headquarters in New York will neither confirm nor deny a report that, on Sunday, April 26, new Episcopal Presiding Bishop Frank Griswold was seen in a plaid shirt and blue jeans receiving Holy Communion at St. Agnes Roman Catholic Church on Manhattan's East 43rd Street.

“The presiding bishop does not think his personal spiritual life should be a matter of public concern or scrutiny,” Episcopal News Director James Solheim reportedly told Les Kinsolving of WCBM Baltimore and Talk Radio Daily.

According to Kinsolving, Griswold, who is co-chairman of the Anglican-Roman Catholic dialogue in the U.S., was seen by a fellow Episcopalian who spoke on condition of anonymity. He saw the incognito Episcopal leader receive the sacrament at this Catholic Church, which is one block away from Griswold's office and penthouse residence at the Episcopal Church (ECUSA) Center. Then, to make certain of the bishop's identity, he followed Griswold, who walked to, and entered, ECUSA's headquarters.

There are a number of Episcopal churches within walking distance of Griswold's apartment and office. Kinsolving noted, and ECUSA's Church Center has its own chapel. But, according to his report, Griswold opted to worship and receive the sacrament at St. Agnes, a parish that firmly upholds Roman teaching, a local Catholic priest told *TCC*. St. Agnes is also the home parish of the late Archbishop Fulton Sheen, and includes among its priests the staunchly traditionalist, well known former ECUSA cleric, the Rev. George Rutler.

It appears that clergy serving St. Agnes, which reportedly communicates “huge” numbers on Sundays as well as weekdays, did not know that they included ECUSA's presiding bishop.

from Copernicus and Galileo to Newton, Darwin and Freud—produced an “angle of vision radically different from the one in which the Bible was written and through which the primary theological tenets of the Christian faith were formed,” Spong said. Yet, in his view, the Church has so far failed to respond appropriately to this ongoing “revolution in thought,” resorting instead to “fundamentalism” or to “secularism.”

It was, he maintained, “Sigmund Freud who analyzed the symbols of Christianity and found in them manifestations of a deep-seated infantile neurosis. The God understood as a father figure, who guided ultimate personal decisions, answered our prayers, and promised rewards and punishment based upon our behavior was not designed to call anyone into maturity.”

The mainline churches, Catholic and Protestant, he charged, “are declining numerically, seem lost theologically, are concerned more about unity than truth,” and bore people. “The renewal of Christianity will not come from fundamentalism, secularism or the irrelevant mainline tradition.”

Spong posits the following theses as the means to the “renewal” he seeks:

1. Theism, as a way of defining God, is dead. So most theological God-talk is today meaningless. A new way to speak of God must be found.

2. Since God can no longer be conceived in theistic terms, it becomes nonsensical to seek to understand Jesus as the incarnation of the theistic deity. So the Christology of the ages

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ECUSA Presiding Bishop Frank Griswold

At the headquarters of the Catholic Archdiocese of New York, Communications Director Joseph Zwilling declined to comment on Bishop Griswold's actions, except to note that Cardinal John O'Connor had recently reiterated that, except under emergency circumstances, it

is improper for non-Catholics to receive the sacrament in Roman churches.

Taking A Cue From Carey?

Griswold is in some interesting company, though. Catholic eucharistic policy has been challenged recently in a number of high-profile cases: President Clinton, a Baptist, sparked international controversy when he received Communion in a South African Roman Catholic church; British Prime Minister Tony Blair, an Anglican, was recently asked to stop receiving the Eucharist at the Roman parish attended by his wife; and Irish President Mary McAleese, a Roman Catholic, created a flap when she openly received Holy Communion in Dublin's Anglican cathedral.

More recently, no less than the Archbishop of Canterbury, Dr. George Carey, made a personal plea for the Roman Catholic Church to extend its "eucharistic hospitality" beyond normal bounds in order to allow non-Catholics to receive Holy Communion in its churches.

Preaching at an ecumenical service of Vespers in Luxembourg's Roman Catholic cathedral, Dr. Carey said the Millennium provided an opportunity to deepen the bonds of faith and fellow-

ship between the Anglican and Roman Churches.

Dr. Carey noted that the Church of England regularly invites baptized members of other Churches to receive Holy Communion. This, he said, is "a reminder that the Eucharist does not belong to us, we do not own it. Rather, it is a gracious gift from God."

He referred to the "pain and hurt" felt by Protestants who could not share the Eucharist with Roman Catholic spouses "at deep moments of joy, celebration, sadness and despair."

The Rev. Geoffrey Kirk, secretary of the Anglican traditionalist organization, Forward in Faith, was dumbfounded by Dr. Carey's expectation that differences could be swept aside for the sake of hurt feelings.

But the Anglican Bishop of Europe, John Hind, chairman of the Faith and Order Advisory Group of the Council for Christian Unity, said Carey was "asking for no more than the most generous interpretation of the rules already in place."

Cardinal Basil Hume of Westminster subsequently tried to explain that the Roman Church was not being inhospitable, but had deep theological reasons for the bar on Anglicans and others. "We need to explore with our ecumenical partners not only to see if we have the same belief in the real presence of Christ in the Eucharist, but also whether we can come to an agreement concerning the theology of the Church," he said. "The two must go together."

But the Roman bishops in England and Wales, at least, have said they will produce a document on the Eucharist later this year, which is expected to address the admission of non-Catholics to Holy Communion. While significant change is unlikely, some movement could come from re-interpretation of existing rules, suggested *Church Times*.

Bishop Hind said there is a difference in emphasis, but not of fundamental theology, in the Anglican and Roman approaches, and he remains optimistic about ultimate convergence. Sources also included *The Times*, *The Daily Telegraph*

More Than 2,000 Witness Consecration Of Bishops For Torres Strait Continuers

A congregation of more than 2,000 attended the consecration April 26 of two bishops for the new Church of the Torres Strait, comprised of thousands of Melanesian Anglicans who last year left the Anglican Church of Australia (ACA) for the Traditional Anglican Communion (TAC), an international group of Continuing Churches.

The Rev. Gayai Hankin was consecrated as Bishop Ordinary, and the Rev. David Passi as Assistant Bishop, in the magnificent Church of St. Mark on Badu Island in the Torres Strait, a strip of islands within the province of Queensland, Australia. Just two days before the service, at a community meeting on Badu, local authorities unanimously agreed that the large coral church should become the pro-cathedral of the new church jurisdiction.

"The nearly three-hour service was a very moving and spectacular occasion," wrote Fr. Owen Buckton, editor of TAC's official newspaper, *The Messenger*. It also showed the "deep devotion" of the Torres Strait flock "to the Anglican expression of the Catholic Faith," which was "introduced by legendary Anglo-Catholic missionaries after the London Missionary Society, [which] had arrived in Darnely Island in 1871, ceded

their work to the Anglican Church."

Both of the new bishops are well-educated, seasoned clergies who have served as parish priests and cathedral deans.

The chief consecrator for the April service was the Rt. Rev. Albert Haley, episcopal visitor to the Church of the Torres Strait and retired Assistant Bishop of the Anglican Catholic Church in Australia (ACCA), another TAC branch in the region. He was assisted by the Rt. Rev. Robert Meezer C.R., Bishop-Ordinary of the Anglican Catholic Church of Canada, and the former Anglican Bishop of Matabeleland, Zimbabwe; and the Rt. Rev. John Hepworth, Administrator of the ACCA. Written consent to the consecration also was received from the Rt. Rev. Graham Waldon, Bishop of the Murray within the establishment ACA, who was unable to attend.

Other Anglican prelates who sent greetings and assurance of prayers were Bishops David Silk of Ballarat, Australia and Michael Hough of Port Moresby, Papua New Guinea, and the retired Archbishop of Papua New Guinea, Bevan Meredith. An Australian representative of the traditionalist organization, Forward in Faith (FIF), Fr. David Chislett SSC, attended and concelebrated. (FIF in England is in communion with TAC). Fr. Chislett also conveyed the assurance of prayers and support for the two new bishops he received from 50 priests of the Society of the Holy Cross (SSC) in Australia.

A disappointment for all was the announcement that TAC's Primate, Archbishop Louis Falk, and his wife, Carol, had been

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is bankrupt.

3. The biblical story of the perfect and finished creation from which human beings fell into sin is pre-Darwinian mythology and post-Darwinian nonsense.

4. The virgin birth, understood as literal biology, makes Christ's divinity, as traditionally understood, impossible.

5. The miracle stories of the New Testament can no longer be interpreted in a post-Newtonian world as supernatural events performed by an incarnate deity.

6. The view of the cross as the sacrifice for the sins of the world is a barbarian idea based on primitive concepts of God

Holloway Chides "Ignorant" Bible Texts, "Superstition" Of Traditional Belief

When Scottish Primate Richard Holloway insisted recently that opponents of gay ordinations should not restrain those who want to perform them, he was just starting his warm-up for the Lambeth Conference July 18-August 9 in Canterbury.

Now, the former Anglo-Catholic is blaming "ignorant" Bible texts for what he says is homophobia in the churches.

In April, he told the conference of the Lesbian and Gay Christian Movement in London that, "Violent homophobia is still alive and kicking, and much of it is motivated by religious zeal."



Holloway

The Bible, though "one of our greatest treasures, is also our greatest danger," he asserted.

The Times said that Holloway's comments "will cause further anguish in a church struggling to control...conflict over homosexuality," which was vividly demonstrated when gay activists disrupted the Archbishop of Canterbury's Easter Day sermon in Canterbury Cathedral.

In his address, the 64-year-old Holloway said that traditional religions are being abandoned as "primitive superstitions" because

they cannot change. "This is why many feminists have abandoned Christianity," he said. "They see it as incurably patriarchal and oppressive..."

"It must be acknowledged," he contended, "that there is a dynamic connection between the theological rejection of gay and lesbian people, based on the (biblical) texts in question, and the persecution and abuse they have endured over the centuries, just as there is an obvious connection between anti-Jewish rhetoric in the New Testament and the Holocaust."

Asserting that the churches will eventually accept homosexuality, Holloway said: "We have recently abandoned the text's tyranny over women, as we abandoned its justification of slavery, and soon we'll abandon its ignorant misunderstanding of homosexuality."

He said the Bible can no longer be read as fixed and unchanging, but rather must be seen as "flawed and fallible." And, he apologized to his listeners "for the way many religious institutions, including the Christian Church, have persecuted you."

Sources also included *Episcopal News Service*

and must be dismissed.

7. Resurrection is an action of God. Jesus was raised into the meaning of God. It therefore cannot be a physical resuscitation occurring inside human history.

8. The story of the Ascension assumed a three-tiered universe and is therefore not capable of being translated into the concepts of a post-Copernican space age.

9. There is no external, objective, revealed standard writ in scripture or on tablets of stone that will govern our ethical behavior for all time.

10. Prayer cannot be a request made to a theistic deity to act in human history in a particular way.

11. The hope for life after death must be separated forever from the behavior control mentality of reward and punishment. The Church must abandon, therefore, its reliance on guilt as a motivator of behavior.

12. All human beings bear God's image and must be respected for what each person is. Therefore, no external description of one's being, whether based on race, ethnicity, gender or sexual orientation, can properly be used as the basis for either rejection or discrimination.

Lambasted, Lamped

While Spong's theses were met with a conspicuous silence from liberal Episcopal bishops, they were denounced and derided by others.

Significantly, a senior canon of St. Paul's Cathedral, London, Canon Michael Saward, sharply criticized Spong from the pulpit, saying: "A Church's credibility is severely strained if it permits its teachers, clergy and especially bishops to deny the core of its beliefs publicly and without challenge."

One leading clergyman and theologian called both for Spong's resignation, and for faithful Anglican bishops, clergy and parishes to declare themselves out of communion with him.

The Rev. Dr. John Rodgers of Trinity Episcopal School for Ministry, said that, if Spong is really serious in his call for debate, he should resign "as an ordained minister of the Gospel." It is inappropriate, Rodgers said, for Christians to debate someone who is "publicly denying the Christian Faith while at the same time officially serving as a bishop of the Church."

Spong, he noted, asserts that Christianity must change or die (which is roughly the title of Spong's latest book); but Christianity, Rodgers said, would have to perish in order to incorporate the bishop's radical changes. "He intends not a correction of the Church's teaching and practice, but rather a replacement of prophetic and apostolic teaching," he stated.

Rodgers acknowledged that a Righter-type proceeding against Spong would be a waste of time, energy and money; the court would again be packed with bishops supporting the defendant's views, he said.

(Nor, incidentally, will Spong's retirement in January 2000 take away his Episcopal "bully pulpit": he will retain voice and vote in the House of Bishops, and—freed of diocesan responsibilities, and already a consummate courtier of the media—he could become a more imposing figure than ever.)

Instead, considering the "episcopal responsibility," Rodgers said it is right for faithful bishops of the Episcopal Church (ECUSA) and wider Anglican Communion "to declare themselves out of communion with 'Bishop' Spong. Rectors and vestries should do the same since every congregation is answerable not only to its bishop but also to its Lord... A diocese or a congregation that will not say No! publicly to 'Bishop' Spong, is failing to say Yes! to Jesus, whom the 'Bishop' is

openly denying.” and has effectively already permitted the change for which Spong is calling, he said.

Responding to suggestions that perhaps Spong is best ignored, one cleric wrote: “The failure to denounce [Spong] as a bishop means that we do not care about the ones...following him off to Hell.”

Russell Reno, Professor of Theology at Creighton University, who recently appeared with Spong on a TV program, concluded that Spong “thinks classical Christianity entails... pleasing...an angry father deity who sits on a throne at around 35,000 feet...This caricature of Christianity is crucial for Spong. Unless Christianity is utterly rejected as a distinctive language and practice, then it will get in the way of ‘progress’.”

For Spong, Reno said in part, “the ‘spirit experience’ saves. (I said that this leads to self-worship. He bitterly repudiated this characterization.)”

“Dr. Spong does not want to ‘profess,’ but does want ‘to call himself a Christian,’” observed Continuing Anglican Dennis Mahoney of California. “His version of Christianity seems to have no ‘means of grace’ and no ‘hope of glory.’” Mahoney wondered, then, if there was anything to “Spongian ‘Christianity’...beyond toleration of all ideas and all conduct (except orthodox ideas and traditional moral conduct).”

Episcopalian-turned-Roman Catholic, Dr. Donald Hook, wrote: “I have just finished reading the latest diarrhetic effluvia of His Arrogance, Bishop Jack Spong...Any church that tolerates such a heretic deserves him. No wonder ECUSA is dead. Even Jack agrees it is.”

A well-informed Washington Episcopalian who asked not to be named thought Spong’s theses showed that the bishop “missed his calling as a stand-up comic.” Spong, he said, “is an intellectual lightweight whose entire *oeuvre* consists of nothing of any academic significance. Why would anyone debate with an empty suit? His technique is simply to dig up spurious nonsense—dogs ate Christ’s body...Paul was a self-loathing homosexual—and use these fabricated claims...to destroy true Christian faith. This requires no mind, just an abiding hatred of everything good and holy,” he wrote.

“Here is a man who seems to think that modern believing Christians actually view the world in pre-Newtonian terms. Get a clue! Establishing straw men and knocking them down is not scholarship. It’s propaganda. Jack is the Joseph Goebbels of revisionism...”

Prof. Christopher Seitz, chairman of Old Testament and Theological Studies at the University of St. Andrews, commented electronically that “no scientist, philosopher or theologian with standard refereed credentials takes seriously the curious ideas of Mr. Spong. Rather, these are regarded as the self-important, pseudo-intellectual ramblings of a publicity hound, who now has no one left to scandalize.”

Sources included *The Times*

TORRES STRAIT Continued from Page 17

prevented from attending due to cancelled flights in the U.S., which made it impossible for them to make the air connections needed to reach the Torres Strait in time for the service. In messages to Bishop Haley, the two new bishops and their flock, Falk said he and his wife were “bitterly disappointed” they were unable to be present, but rejoiced with the two new bishops and the rest of the Melanesian brethren. It is now expected that Falk will visit the Torres Strait Church later this year.

Due to the huge crowd of worshippers gathered in the ca-



TORRES STRAIT Bishops Gayai Hankin (left) and David Passi

thedral and surrounding grounds, the distribution of the sacrament alone during the service took almost 50 minutes, with several priests and deacons positioned at stations outdoors to communicate those unable to get into the church. The service was according to the traditional Rite for the Consecration of a Bishop from the **Book of Common Prayer**, and included well known traditional English and Islander language hymns.

Buckton said the turnout at the service demonstrated a “unified witness by the various communities, including Torres Strait Islanders now living on the mainland.” Bishop Hankin and another senior cleric, Fr. Eric Babia of Cairns, estimated that 90 percent of the Torres Strait Islanders now support the Church of the Torres Strait (CTS). The Registrar, Fr. Gordon Barnier, said it was likely that the establishment ACA will soon have little presence left in the Torres Strait.

The Melanesian Anglicans’ separation from ACA was the result of a long period of growing dissatisfaction, exacerbated by some recent events, including a dispute over the selection of a bishop for the Torres Strait and the amalgamation of its diocese with another of more liberal persuasion.

At the formal reception and feasting which followed the service, Bishop Hankin told the gathering of some 2,400 persons, including invited dignitaries and guests, that “the day was an historic one for the people of the Torres Strait.” He said a long and hard battle by Torres Strait Anglicans to become a strong and autonomous church had been won. He pledged “to be among you as a servant...”

Bishop Passi acknowledged “the will of the Lord for freedom and justice for His Church in the Torres Strait,” which has been “achieved...for the first time since 1871, when from adults we became children. We are now adults again.” The TAC bishops, he said, would work alongside CTS, not dominate it.

Both bishops said “there was no turning back, no looking to the Anglican Church in Australia.” The bishops said they expected that personal attacks on their integrity, counter-claims about CTS’ membership, and property claims from some of the ACA bishops and their supporters would continue. But they, they said, “will not change our pledge and commitment to both the people of [CTS] and [TAC] to continue moving forward in faith—always trusting in God.”

Feasting, dancing and partying continued well into the early hours of the next day when the Registrar, Fr. Barnier, formally enthroned Bishop Hankin as First Bishop of the Diocese of the Torres Strait in a simple ceremony during the morning Mas-

Suit Against ACC Dismissed

A lawsuit filed in New Jersey against the Anglican Catholic Church (ACC) by five dissentient bishops, challenging actions against them by ACC authorities, was dismissed April 16 by the presiding judge of the Mercer County Superior Court's Chancery Division.

While he made several findings of fact, Judge Anthony Parillo determined that, due to First Amendment provisions, his court had no authority to decide the case brought by the plaintiffs.

But one of the latter, Bishop Leslie Hamlett, who now leads the faction which parted ways with the majority ACC, claimed the decision "fully vindicates" the core claims of his group. (See his statement in the sidebar to this story.)

The suit against the prominent international Continuing Church was filed last November by Hamlett, who until recently was the ACC's Missionary Bishop in England and Wales, and four of his episcopal colleagues, all of whom were inhibited by (now-deceased) ACC Metropolitan William Lewis following what Lewis' supporters said was a failed coup attempt in August 1997.

In the wake of the leadership conflict, the five prelates and their followers held a synod last October in Allentown, Pennsylvania, while the main ACC met in Provincial Synod in Norfolk, Virginia. The Allentown group—citing theological differences with other ACC members, chiefly over Marian doctrines—maintained that it was the real ACC, and legal struggles with the majority body ensued over ACC's Holyrood Seminary in New York, and in New Jersey, where the ACC is registered as a nonprofit corporation. The corporation's board of trustees is the ACC's College of Bishops, serving *ex officio*.

The plaintiffs, who also included Thomas Kleppinger, James McNeley, and A. David Seeland, all former diocesan bishops in ACC's American branch, and Alexander Price, former ACC Missionary Bishop in New Zealand, sought to have their inhibitions set aside and to be reinstated as active bishops in the ACC. They further sought to overturn a decision by the ACC's Provincial Court that denied Kleppinger's claim to be the senior ordinary in ACC's Original Province, with the right to serve as acting metropolitan in the event of the incapacitation or death of the incumbent metropolitan. The issue is relevant because the "power struggle" in the ACC, as the court put it, involved an attempt by the plaintiffs last summer to sideline Archbishop Lewis by declaring him incapacitated and Kleppinger to be acting metropolitan. The incapacitation declaration was frustrated by contrary certifications by physicians and other ACC bishops. And, under ACC canons, the senior ordinary is determined by date of valid consecration. Though Kleppinger underwent an earlier consecration rite, the only consecration of Kleppinger the ACC recognizes as valid took place several months after the consecration of the Rt. Rev. John Cahoon, bishop of the Mid-Atlantic States; Cahoon was thus judged to be senior ordinary.

That determination by ACC's court on a religious matter of sacramental validity was deemed by Judge Parillo to be a decision that state and federal courts must accept as final and binding under the separation of church and state decreed by the U.S. constitution.

"Thus, upon Archbishop Lewis' death on September 23, 1997, Bishop Cahoon succeeded as Acting Metropolitan by right of seniority," Judge Parillo held. "He served in that capacity until October 15, 1997, when...Bishop Michael Dean



BISHOP JOHN CAHOON now serves as acting metropolitan of the Anglican Catholic Church, which prevailed in the suit brought by five dissentient ACC bishops.

Stephens was elected... Archbishop and Metropolitan of the Church ...by the biannual Provincial Synod of the Church assembled at Norfolk, Virginia."

"This factual finding negates both major contentions of the [five prelates], that their meeting ...in Allentown...was the real ACC Provincial Synod of 1997 and that the leader they elected there, inhibited Bishop Leslie Hamlett, is the Archbishop and Metropolitan of the ACC," noted *The Trinitarian*, ACC's newspaper.

The seniority determination unexpectedly became important once more, with the sudden death March 29 of Archbishop Stephens. In accordance with ACC's canon law, Bishop Cahoon is again serving as Acting Metropolitan, until a permanent Metropolitan can be elected at the ACC's 1999 Provincial Synod.

Struggle For "Soul" Of ACC

The court held that the five plaintiffs "were inhibited for breaking the Communion of the Church and invading the Patrimony of Archbishop Lewis by failing to recognize the Metropolitan's authority, usurping it instead for themselves.

"Lest there by any doubt, what is involved here is a struggle for the very soul of the [ACC]," Judge Parillo wrote. He referred

STATEMENTS ON THE ACC CASE

Invited by TCC to comment on the dismissal of the lawsuit he and four other bishops initiated against the Anglican Catholic Church in New Jersey, Archbishop Hamlett sent the following letter. When we asked ACC leaders if they would like to respond, Canon John Hollister, Chancellor of the ACC's Original Province, sent the reply which follows Hamlett's remarks. Each set of comments appears here in slightly abridged form.

Archbishop Hamlett: We began this [court action] because we wanted to protect as much as possible the assets of our ACC dioceses and parishes in the USA. But as our main motivation was to preserve the ACC from the policies of those who attended the synod at Norfolk, Virginia, the outcome of the [New Jersey action] was neither unwelcome nor unexpected. The judge has dismissed the case because he has no 'subject matter jurisdiction'. This means that the civil matter is so bound up with doctrine that any ruling would contravene the First Amendment.

From the start, we have always maintained that the recent disruption in the ACC was caused by doctrinal differences. The 'Norfolk group' denied this. Thus, the judge's opinion provides a benchmark ruling which fully vindicates our contention...

But the case is by no means ended, as there remains the defendants' counterclaim for the consideration of the court.

However, no matter what the final practical result will be, there is a matter of supreme spiritual importance. I refer to the question of where residual (or ultimate) authority lies in the Church. In full accordance with the Faith of the Undivided Catholic Church (to which our ACC constitution commits us),

BISHOP LESLIE HAMLETT of England and his four episcopal colleagues lost their suit against the ACC, but Hamlett sees some vindication in the judge's findings.



to the plaintiffs' action as a "thinly veiled attempt to narrow this intrafaith dispute to a matter of process and procedure," which, he held, "grossly overlooks the real controversy here—and that is, which of these rival factions vying for control of this hierarchical church will end up in power."

"The issues Judge Parillo decided are now what lawyers call *res judicata*," *The Trinitarian* quoted a source close to the case as saying. "That means 'the thing has been adjudged' and cannot be tried again in any other court or case. Bishops Hamlett, Kleppinger, Seeland, McNeley and Price went to New Jersey voluntarily to file their suit, so they accepted that court's personal jurisdiction over them. Now any court in the world, including in England or New Zealand, should recognize that judgment as final."

But, while the New Jersey judgment dismissed the Allentown bishops' suit against the ACC, it left open the ACC's own countersuit for an injunction against the plaintiffs' use of ACC's corporate name and identity for their church body. ACC lawyers will pursue that suit, said *The Trinitarian*.

The newspaper said the Allentown church, since its October formation, has claimed not only that it is the ACC, but that the majority of ACC bishops, who remain loyal to Archbishop Lewis and his successors, have left the ACC. The story cited several attempts by the Allentown group to use the ACC's cor-

porate identity and name, as well as its service marks and logos. These reportedly include naming its publication *Anglican Catholic Times* and declaring it to be "The UK-based journal of the worldwide Anglican Catholic Church." In another incident, Hamlett reportedly tried to convince the ACC's Second Province in India that he, not Archbishop Stephens, was the actual Metropolitan of the ACC's Original Province.

Similar disputes, involving identity or assets or both, have been noted at the parochial level in Erie, and Lancaster, Pennsylvania, and legal actions may be in the offing over diocesan funds of the Dioceses of the Resurrection and of the Pacific and Southwest.

The New Jersey decision is likely to impact those cases, as well as pending litigation in New York, where the ACC has challenged the attempt by agents of the Allentown church to claim ACC's Holyrood Seminary in Liberty, New York. In December, a court in that state granted a preliminary injunction by which the ACC repossessed its building and land, and it now appears likely that a permanent injunction will be issued in the case.

Lambeth Worship To Provide For Traditionalist View

"Evidence of continuing divisions within the Anglican Communion over women's ordination" emerged May 19, with the announcement that provisions had been made at the Lambeth Conference for opponents and supporters of the innovation to worship separately when necessary, reported *The Times*.

Conference organizers said that each of the 37 Anglican provinces has been asked to organize some of Lambeth's many worship sessions, so up to three may be led by women bishops.

we have unflinchingly insisted that authority rests with the College of Bishops. Those who support the 'Norfolk group' claim that it lies with the Metropolitan.

This difference is of fundamental theological importance, and lies at the heart of the matter of the recent disruption. The basic error of Papalism, which has given rise to considerable doctrinal distortions, is that absolute authority is located in one sole bishop—be he Pope or Metropolitan. The 'Norfolk group' has endorsed and committed its members to the acts of the late Archbishop Lewis and thus to an ongoing papalist view of his authority. This is an outright rejection of the Anglican heritage we share. It is also the reason for the action we have taken in New Jersey.

*

Canon Hollister: In plain English, what former [ACC] Bishop Leslie Hamlett says about the New Jersey court's judgment dismissing his lawsuit against the ACC is, "We won because we lost." Since people in this country only file suits to win...your readers can judge that statement themselves.

In fact, all he has correct is that he and his cronies lost...They were not "protect[ing]...the assets of [their] dioceses and parishes in the USA," they were attacking the church disciplinary cases against them.

However, on the way to dismissing their complaint, the court made several factual findings that explode Bishop Hamlett's key claims, both in his comment to [TCC] and in his group's print and electronic propaganda. It found specifically that Bishop Hamlett and his Allentown colleagues initiated a power struggle within the ACC (p. 3 of the decision). When their

coup failed, they were canonically inhibited in August, 1997 (p. 5) and the civil courts are constitutionally required to recognize those inhibitions (pp. 18-19, 22 & 31-32). The ACC's Original Province held its 1997 synod in Norfolk...not Allentown (p. 6) and at that synod, Archbishop Stephens, not Bishop Hamlett, was elected Metropolitan of the ACC's Original Province (p. 6).

Despite losing these express factual issues, Bishop Hamlett still signs himself (in the letter to TCC) "Metropolitan Archbishop of the Anglican Catholic Church—Original Province." He must be a "cafeteria litigant" like the familiar "cafeteria Catholic," who picks and chooses only the bits of the faith that suit his preconceptions but rejects the inconvenient ones.

The New Jersey court found (that) the "doctrinal differences" to which Bishop Hamlett refers involved: (a) the ACC Provincial Court's decision that dissident Bishop Thomas Kleppinger is not the senior Bishop Ordinary and therefore not in line to be Acting Metropolitan (p. 3); (b) the Metropolitan's inherent authority to inhibit bishops facing disciplinary charges (pp. 27-28); and (c) the nature and effect of such inhibitions (pp. 29-31).

Thus, the state court discovered what everyone knows who lived through the "disruption": the Allentown Church's strident "Marian orthodoxy" only appeared after the five dissidents' unsuccessful power grab, when they and their followers needed to justify themselves.

Finally, Bishop Hamlett's rejection of "Papalism" is a new departure, for he used to advertise his own parish church for its "Anglican Tradition, Papal Obedience."



Hopes, Worries, About Irish Peace Agreement

THE ANGLICAN PRIMATE OF ALL IRELAND, Dr. Robin Eames, says the new peace agreement will place difficult demands on the Irish people. He praised the English and Irish governments for their "great courage and ...effort" in reaching the agreement. While they "had answered

the longing of those who had prayed for forgiveness," he warned that "much will be demanded of those who have lost loved ones...who have suffered at the hands of terrorism...who carry the real scars of the past." He said that those who had suffered "must not be forgotten." He noted that "it is in the hearts and minds of people that the real battle for peace and reconciliation must be won." The Anglican Archbishop of Dublin, Dr. Walton Empey, echoed Dr. Eames' emphasis on the new responsibility of ordinary people, and cautioned against getting "carried away by euphoria" in the run-up to the referendum in late May. (*Anglican Communion News Service/Church Times/other sources*)

who are expected to number 11 at the Conference.

A spokesman said: "Recognizing that those who are unable to accept the ordination of women could be placed in a difficult position from time to time, the Archbishop, through the Bishop of Dover, has made facilities available for those bishops to worship together when necessary in a parish church close to the Conference.

"At the opening service, the Archbishop himself will preside, together with the other 36 primates of the Anglican communion, all of whom are male."

The announcement follows word that perhaps as many as 50 bishops would limit their participation in Lambeth activities in some way, and were already arranging some separate worship facilities, due to their theological objection to women priests and bishops.

At least one bishop, Bishop Noel Jones of Sodor and Man, has ruled out not only sacramental sharing, but participating in any Bible study or working group, walking in robed procession, or being photographed, with women bishops. Jones' stand is notable because he is president of the International Bishops Conference on Faith and Order (ICBFO), a seven-year-old coalition of traditionalist bishops throughout the Communion, which will meet on three evenings during Lambeth.

But one ICBFO member, Fort Worth Bishop Jack Iker, indicated he and fellow Episcopal Synod of America (ESA) bishops would take a more measured approach. Iker said Synod prelates "will try to maintain the highest possible levels of communion which the Eames Commission recommends," but "are unable to participate in or receive from women priests or bishops any sacramental acts."

The Bishop of Wakefield, Nigel McCulloch, head of the Church of England communications committee, denied that the separate worship arrangement was a sign of division. "There will be bishops coming to Lambeth who have very different views...on some very major issues," he said. The

Lambeth Conference will show that the Communion "is very good at being able to tease out differences and then to contain them within the family."

*ORGANIZERS OF THE "BISHOPS' WIVES' CONFERENCE" to be held in conjunction with Lambeth have been forced to rename it the "spouses" program, since—for the first time—some of the bishops' spouses are men. *The Times* said at least five husbands of women bishops will be present.

What's it like to be married to a bishop, by the way? The Archbishop of Canterbury's wife, Eileen Carey, has interviewed 21 spouses of Anglican bishops from all over the world, including the husband of New Zealand Bishop Penny Jamieson, on that very subject. Her findings are compiled in a new book, *The Bishop and I*, which is to be officially launched at the Lambeth spouse's program.

Lambeth Report Lightens Up On Various Sexual Liaisons

A report on human sexuality that seems certain to provoke fierce controversy when it is debated by the Lambeth Conference of Anglican bishops this summer suggests that not only faithful homosexual relationships, but polygamy, remarriage and cohabitation, while not "ideal," may demonstrate some Christian virtues.

The report, written for Lambeth's "Full Humanity" section, chaired by Southern African Primate Njongonkulu Ndungane, acknowledges the divisions and "enormous challenges" church leaders face over traditional sexuality teaching throughout the world.

It says churches "need to find effective ways of promoting faithful and righteous marriage, as well as affirming [vocations] to singleness and celibacy." It also terms "inherently ...sinful" practices such as promiscuity, adultery, prostitution and child pornography.

But the report notes changing attitudes among some Anglicans toward other sorts of relationships, and applies the "faithfulness and righteousness" criteria to them. The report says, for example: "It has long been recognized in the Anglican Communion that polygamy in parts of Africa, and traditional marriage, do genuinely have features of both faithfulness and righteousness." By "traditional marriage," the report refers to the practice in which a man will impregnate a woman and have children by her before he will agree to marry her.

The report adds that "there seem to have been many examples of faithfulness and righteousness among those who have remarried after divorce. An increasing number of Anglicans also maintain" that the same qualities exist in some homosexual relationships.

The report's consideration of polygamy is notable, as it could be one of the axes on which the Lambeth sexuality debate turns. At Lambeth '88, African bishops requested and received leniency for their particular cultural problem of polygamy*, and all indications to date have been that revisionist bishops planned to point this out to African bishops who oppose any lenience toward homosexual relationships. Contending that cultural differences underlie many Lambeth discussions, Newark Bishop John Spong recently said that, if social stability is enough of a concern to warrant an accommodation of polygamy, Lambeth should show the same tolerance for his diocese's ministry to gays and lesbians.

For Kenyan Archbishop David Gitari, though, there is no comparison, given that the Bible acknowledges and accepts

polygamy in some instances but does not condone homosexuality. Said Gitari: "We don't say that having more than one wife is ideal. We say it is part of the fallen nature of man, and we approach it from a pastoral point of view."

The "Full Humanity" section also will consider other issues, such as international debt, euthanasia and the environment. Lambeth's three other theme sections are: "Called to live and proclaim the Good News," "Called to be faithful in a plural world" and "Called to be One."

"The revised African policy is to uphold monogamy as ordained by God, but to accept into fellowship a male convert with more than one wife, on certain terms: he is not allowed to marry again as long as his present wives remained living, but is not required to turn all his wives but one out of his house. A demand that he do so, one African bishop said, made the "Good News" the "bad news," especially for the women concerned, and deterred conversion to Christianity.

Sources included *The Daily Telegraph*, *The Times*, *Episcopal News Service*

Canadian Diocese Gives Nod To Same-Sex Blessings Diocesan Clergy Lodge Protest

A bishop who recently said that same-sex blessings will "happen" some day soon in the Anglican Church of Canada (ACC) got a green light for such blessings from his diocesan synod in May, though he pledged to delay action on the matter.

Only last year, Canada's Anglican bishops said they were not yet prepared to sanction same-sex unions. But the synod of the Diocese of New Westminster (Vancouver) narrowly approved (in a vote of 179-170) a motion asking Bishop Michael Ingham "to authorize clergy in this diocese to bless covenanted same-sex unions," subject to the conditions he deems "appropriate."

Ingham decided, however, to withhold his consent to the motion "at this time. It will be (an) on-the-record statement," he said, "and will not become action until I have consulted widely...I also promise you that nothing will happen soon." In addition, Ingham said that he will listen carefully to discussions of the subject at this summer's Lambeth Conference.

Before the vote, Ingham said it would "not be right for me to act unilaterally. Bishops...are all committed to uphold the doctrine and discipline of the church." But he also asserted that if an urban diocese, such as his own, were to ask permission to bless same-sex unions, the country's bishops would have to decide whether the current guidelines barring such blessings are simply suggestions to bishops or an actual prohibition.

He conceded that Canada's rural dioceses, which are in the majority, hold a different view, but claimed the mood in the Anglican Church is shifting toward greater sympathy for both the ordination of practicing homosexuals and the blessing of same-sex unions.

WELL KNOWN EVANGELICAL, DR. J.I. PACKER was among some 30 clergy to lodge a protest with Canada's bishops against their diocesan synod's action in favor of same-sex blessings.



But some 30 clergy in Ingham's own diocese, including the well known Dr. J.I. Packer, Professor of Theology and Director of Anglican Studies at Regent College, and some female clergy, protested the synod's action in a letter to Canadian Primate Michael Peers and Canada's House of Bishops, calling on the latter to prevent the implementation of this "unacceptable recommendation."

The clerics said they were saddened by the synod's lack of regard for the position of the Archbishop of Canterbury, "the great majority of Anglicans outside of the West," and of Asian communities in the northwest. "After years of seeking to reach out to these communities, this recommendation offends them and only threatens to increase their marginalization in our church," they said.

They also viewed the synod's recommendation as "profoundly disrespectful to the ACC bishops' 1997 agreement on the issue. This included, they said, a reaffirmation of the bishops' 1979 guidelines, and a bar against "local option" in the matter of ordaining or blessing those in same-sex relationships.

Last October, Canada's Anglican bishops apologized to gays and lesbians for past prejudice and oppression they experienced in the church. They retained their ban on the ordination or blessing of those in same-gender sexual relationships, but admitted they were divided on whether homosexual unions could be an expression of God's purpose.

Sources included *Ottawa Citizen Newspaper*, *The Associated Press*

Rwandan Link With Arkansas Parish, Priest, Befuddles, Frustrates ECUSA

"I've never seen a similar situation within the church where a bishop outside the country claims oversight of an American priest. There's no precedent for it, and no one knows what it means. It does raise canonical questions."

So said Episcopal Church (ECUSA) News Director James Solheim about a "precedent-setting case" for ECUSA in the Diocese of Arkansas (earlier noted in *TCC*), which may result in "an international struggle at this summer's Lambeth Conference," said the *Arkansas Democrat-Gazette*.

The case concerns a conservative Anglican congregation, St. Andrew's, formed in Little Rock, and an ECUSA priest, Fr. Tom Johnston, imported from South Carolina to lead it—both over the objections of Arkansas Bishop Larry Maze. Just when an exasperated Maze and his standing committee prepared to call on South Carolina Bishop Edward Salmon to recall or discipline Johnston, however, they learned to their "utter amazement" that oversight of Johnston had been transferred to the Diocese of Shyira in Rwanda, and its diocesan, Bishop John Rueyahana, with the agreement of Johnston, Salmon, and all of Rwanda's bishops. Essentially, St. Andrew's Church is a parish of the Diocese of Shyira, Rwanda, located in Little Rock, observed the *Democrat-Gazette*.

"We made a conscious decision that it was more important to us to proclaim the love of Jesus Christ to men and women and children than to fight institutional battles, and our brothers in Africa gave us that option," said Johnston, who describes himself and his church as more orthodox than the bishop of Arkansas.

"It seems clear that Mr. Johnston has no intention of moving to Rwanda to carry on his ministry, and that such action

was taken only to remove himself from accountability in the American church." Maze was quoted as saying, "In effect, what had been a national dispute involving the integrity of diocesan boundaries, is now an issue transplanted to the larger Anglican Communion."

An ECUSA official said that, canonically, for a priest to move from one parish to another parish, in another diocese, he needs a "letter dimissory" from his bishop in order to be accepted by the new bishop. It was by such a letter that Johnston transferred to the Shyira diocese.

That probably was not what ECUSA canonists had in mind. But it seems Maze's actions left Johnston and his flock feeling they had no choice. Johnston said Maze had indicated that he "would not license any priest who would come to St. Andrew's Church," and, in a February 18 letter, urged Johnston to renounce his orders, warning that the priest faced possible discipline for canonical violations. Maze had no canonical authority over the independent St. Andrew's, but ECUSA "still had authority over me because I remained a priest in good standing in the Diocese of South Carolina," Johnston said. While he "walked away" from his pension in order to serve the independent congregation, he said he was not willing to "renounce my vows as an Episcopal priest."

In an April 16 letter to diocesan clergy, Maze referred to Resolution 72 of the 1988 Lambeth Conference, which reaffirms "respect for diocesan boundaries" and the authority of bishops within them, and says it is "inappropriate...for any bishop or priest of this Communion to exercise episcopal or pastoral ministry within another diocese without first obtaining the permission and invitation of the ecclesiastical authority thereof."

Bishop Rucyahana said that he accepted Johnston's letter dimissory "because he needed it" and explained his association with Johnston as "a relationship in the commitment of preaching the Gospel of our Lord Jesus Christ, which we share in conviction and which we need to further in that conviction."

Solheim, as earlier noted, said the oversight of an American priest by an overseas bishop was unprecedented, and raises canonical questions.

"I don't think we're in violation of any canon law at this moment...The bigger issue for me is that the institution and canons of the church were created for one purpose—to make sure that the good news of Jesus Christ was proclaimed," said Johnston.

Johnston is actually the second U.S. priest to come under foreign oversight: the Rev. Jon Shuler of the ECUSA-recognized North American Missionary Society transferred his letter from South Carolina to Archbishop Moses Tay of South East Asia. Shuler has been serving a parish in Bangkok and was due to return Stateside June 1, though his plans beyond that are not settled. Some say the trend will continue, though, involving more U.S. clergy linked with offshore provinces.

Rucyahana "is not just one isolated fringe bishop; there is support across the entire [African] continent," Johnston was quoted as saying. He reported receiving "50 or 60 letters from priests looking and longing for the same thing for their parishes because their leaders no longer uphold the orthodox faith."

"The theory is that this would give them some freedom of movement without a diocesan bishop restricting their activities," Solheim said. "Others would say this is the beginning of chaos."

"For the time being there exists in Arkansas a congregation affiliated with the Diocese of Shyira," Maze said in his

April 16 letter. "Its bishop and I will correspond," but he said "the failure to respect diocesan boundaries will again be on the agenda for the bishops to discuss" at the Lambeth Conference, which the liberals, however, want to remain a nonbinding authority.

"We don't know what it means," said Solheim. "We've never been here before."

"I believe we're seeing the first wave of a coming reformation," Johnston said.

Leaders Ponder Provisions For Women Priest Opponents

It appears that simmering discontent over women priest opponents in the Church of England, and a meeting of influential church figures on the issue, could lead to a reassessment of provisions for dissenting parishes.

The Daily Telegraph suggested that, under plans discussed recently by the secret meeting of 24 churchmen on both sides of the issue, all English Anglicans may be forced to embrace female ministry or leave the church. The policy would be similar to that adopted by the American Church last year.

But a well-placed English source claimed that arguments to repeal the 1992 Act of Synod, which outlines provisions for those theologically opposed to women's ordination, did not prevail at the meeting.

Indeed, the *Telegraph* noted that no formal decision was made at the two-day gathering, held at Windsor Castle, but a detailed report is being drafted for the Archbishops of Canterbury and York. The general agreement was that "a review" of the provisions for dissenting parishes was needed, particularly if the C of E is to accept women bishops, the story said.

The Act of Synod is held in place by "moral" rather than legal force, and could be rescinded easily, though. It was designed to allow "two integrities" to live together in the



Will He Resign?

THE ARCHDEACON OF YORK, George Austin, a leading Church of England traditionalist, told *TCC* he has not finally decided whether he will resign, following published comments (briefly noted in the May issue) in which he expressed serious discouragement over the C of E's direction. In his statements, which some English reports took as

an indication of the Archdeacon's impending resignation, Austin despaired of the C of E's decreasing adherence to the historic faith and its concomitant liberal agenda. He also asserted that the church had failed to keep pledges of non-discrimination toward opponents of women's ordination, and that almost all recent senior appointments have been awarded to liberal clerics. While he has not decided whether to resign, Austin told *TCC* he is not taking engagements after November 1998, and believes "Lambeth's deliberations will be crucial." Austin, however, is actually near retirement age anyway (he turns 67 this summer), and said that health and financial considerations might also be factors in his decision.

Hope Spotlights Church-State Link

THE ARCHBISHOP OF YORK, Dr. David Hope, moved the question of disestablishing the Church of England to the forefront recently, with a call for a searching review of the ties that link church and state. Dr. Hope is concerned about the extent of government control over church life, e.g., in the appointment of bishops, an issue highlighted in at least two recent cases. "While not specifically advocating disestablishment, the scale of the review Dr. Hope suggests would almost certainly lead to a loosening of the links between Church and state," said *The Times*. While Hope's call reflects a concern at all levels of the church, it is the more significant because he is an Anglo-Catholic; Archbishops, too, usually tend to support the *status quo*. The government is strongly opposed to actively pursuing disestablishment, however, partly because of the costly parliamentary time involved. But it is thought that a reform of the place of the 26 bishops in the House of Lords and the inclusion of other denominations and faiths could be achieved under Labour's reforms. The C of E also is in the midst of its own far-reaching structural reforms, which, among other things, will cut by about a third the number of church commissioners, the officials who manage the C of E's assets and who are one of the main links between church and state.



church by permitting parishes opposed to women's ordination to opt for the oversight of a sympathetic bishop. There are four so-called "flying" bishops assigned to look after the 900 parishes which have taken the option.

Even a review of the provisions would have to be handled with extreme care, however, so as not to trigger further losses of Anglican clergy and laity to the Roman Catholic Church.

C Of E Won't Abide "Bullying" Of Female Priests, Official Says

A recent survey which found that Church of England women priests had experienced some form of harassment in six out of the church's 44 dioceses prompted a church spokesman to vow that the C of E would not tolerate the "bullying of women."

The church's communications chief, William Beaver, said: "Every woman cleric knows where to take any allegations for redress."

Beaver said the church is studying the survey of women clergy in six dioceses located in different parts of the country, conducted by the Manufacturing Science and Finance (MSF) Union, which represents some clergy. But he said church officials did not think one could conclude that most female priests are bullied based on a survey of just six dioceses.

The survey was sent to 365 of the C of E's some 2,000 women clergy, of whom 107 responded. Of these, 75 percent

said they had experienced problems.

Some of the women's complaints—e.g., that they were shunned by some male clergy—are natural results of impaired communion over the female priests issue. And, the survey report noted that it is still lawful within current C of E regulations to discriminate against women priests, where parochial church councils have passed the relevant motions to that effect.

But the female clerics who responded reported that they had encountered problems ranging from verbal abuse, isolation, sexual harassment, and mental and physical abuse to discrimination without legal warrant. Most of the complaints involved other clergy, but some involved bishops, clergy wives or laypeople in or outside the church. A few women priests reported being physically injured or sexually assaulted by male colleagues.

However, the reported cases of sexual molestation, and most other serious offenses against female clergy, involved male clerics who support women's ordination, rather than opponents of the innovation, noted the Rev. Stephen Trotter, MSF communications officer, and a consultant on the results of the poll's findings, authored by MSF's Judy Lynas.

Trotter was troubled, though, by reports that a few women clerics had been spat on in the street or called lesbians. That's "un-Christian, un-sogyny and sheer discourtesy and should not happen," he said.

The report recommended that a Code of Practice be issued to "every cleric holding office in the [C of E], which [should]

PRE-LAMBETH MADNESS?

Maybe the fact that over 800 Anglican bishops, many ordained over sexuality issues, will soon descend on the Church of England's home turf is starting to have a knock-on effect. We're not sure.

But in quick succession recently, some senior C of E clerics drew up proposals for a betrothal rite for cohabiting, unmarried heterosexual couples, while some senior bishops came out in favor of relaxing the ban on the remarriage of divorcees in church, (even though a similar proposal failed recently in the Welsh Anglican Church). It appeared that both challenges to Anglican marriage doctrine could be headed for a rough ride at the C of E's General Synod meeting in July.

Meanwhile, a 100-page report "packed with quotes and figures" countering liberal claims on homosexuality was launched in London for the Christian Institute by the Anglican Vicar of Jesmond, the Rev. David Holloway.

The report found that most people still think homosexuality is immoral and that homosexuals represent a tiny proportion of the population. It attempts to show that 1) sexual orientation is not fixed by age 16; 2) homosexuals are promiscuous; 3) 61 percent of all HIV infections are the result of intercourse between men; and 4) it is possible to leave an actively homosexual lifestyle.

The report was produced in response to what the Institute sees as "major attempts at homosexual law reform" in Britain this year, including a bid to lower the legal age of consent for homosexual sex from 18 to 16. The Institute warned that church activists also have initiated legal actions to establish gay rights in the courts. But it contended that "the concerns people have always had about homosexual activity remain valid. It is a threat to those involved. It is associated with many high-risk activities, and it does present risks to other people."

be enforceable as a disciplinary matter..."

A number of women clergy interviewed by *The Church of England Newspaper* offered a positive assessment, however.

"What I see is women moving into positions of authority and moving more rapidly and positively than I'd ever have expected," said Canon Patience Purchas, the officer for women's ministry in St. Albans Diocese. But she said a code of conduct would be helpful.

Conservative Group Issues Documentary On ECUSA

Some of the most "serious scandals" afflicting today's liberal-dominated Episcopal Church (ECUSA) have been examined in a documentary film released by Concerned Clergy and Laity of the Episcopal Church (CCLEC), a group formed a few years ago.

CCLEC sees the scandals as creating a crisis "through which very liberal elements of the church leadership have generated a major division" within ECUSA.

Titled *A Crisis of Faith*, the film "lays bare the real story in dynamic detail," says CCLEC President Bill Cheney.

One subject covered by the film is the "refusal of the national church to audit more than 1,000 trust funds since 1988, despite the conviction for theft of the national official who had dominion over them," which is "totally outrageous by any measure," Cheney said.

The 21-minute film features detailed testimony by Jim

Crosby, an Episcopalian and an attorney representing a group of church members troubled by evidence of possible mis-handling of ECUSA's more than \$200 million in trust funds. The evidence is now part of a probe by the New York attorney general's office. Also appearing in the film is Dr. Robert Rouse, a professor at the College of Charleston, and a former commissioner with the Securities and Exchange Commission.

A Crisis of Faith also reviews other scandals and doctrinal deconstruction in ECUSA, such as the infamous *Penthouse* exposé of gay Episcopal clergy on Long Island, and the "cruel repression of devout traditionalist Episcopalians by some bishops within the extremist liberal cabal running (ECUSA's) New York headquarters."

The film is being sent to key Episcopal leaders, and is available for sale to anyone in the church. Petitions calling for full and complete audits of funds held in trust by ECUSA's national headquarters are being included with the documentary.

"We are hoping to gather petition signatures from over 150,000 Episcopalians and then use that dramatic demonstration of honest concern as a means of leveraging action from officials with jurisdiction in the matter," Cheney said. Episcopalians "have a basic right to believe the money they have donated is going where it was intended, and that proper safeguards are in place to protect the funds from the sort of theft or misdirection that has already occurred."

"Expansive Language" Marks Latest Supplemental Liturgy

The latest liturgical offering from the Episcopal Church's Standing Commission on Liturgy and Music (SCLM), a booklet called *Enriching Our Worship*, continues the process begun in the 1979 prayer book of using what is now called "'expansive language' ('non-excluding or inclusive language')," writes Prayer Book Society President Dr. Peter Toon.

In a preface, the presiding bishop indicates that the work was partially influenced by "the prayer experience of women." The result is that "no prayer (except the Lord's Prayer if used) in the new forms of Morning or Evening Prayer, the Great Litany or the Holy Eucharist" (with the exception of the creed) "actually addresses 'the Father,'" noted Toon.

"Further, in none of the three eucharistic prayers is Jesus Christ called 'the Son.' Rather He is 'the Word,' 'the Christ,' 'the Child' and 'the human'."

Among other aspects of the rites, Toon noted that there are "no traditional opening and closing Acclamations or Blessings which name the Three Persons of the Blessed, Holy and Undivided Trinity as the Father, the Son and the Holy Spirit." Instead, one might get "Blessed be the one, holy and living God," or "Holy eternal Majesty, Holy incarnate Word, Holy abiding Spirit, bless you evermore. Amen."

Said Toon: "It is very difficult to understand what Bishop Griswold means when in the preface he claims that the commission made [its] new texts consistent with the normative Trinitarian and Christological formulations of the Anglican tradition. The evidence points to a totally different conclusion..."

The commission, the successor to the Standing Liturgical Commission, is also continuing its study of the theological aspects of committed homosexual relationships, and is due to issue a full report and recommendations by November 1999.

The Rev. Sister Jean Campbell, an SCLM member, said one group, the Consultation of Episcopalians on Same-Sex Unions, hopes to sponsor a conference on the topic in the

Bennison Supports Domestic Partners Bill

NEW PENNSYLVANIA EPISCOPAL BISHOP CHARLES BENNISON (pictured) and Philadelphia's Anthony Cardinal Bevilacqua recently emerged on opposite sides of domestic partners legislation in the city. *David Virtue* reports that gays celebrated a historic victory when the City Council passed a trio of bills granting health and pension benefits to same-sex partners of city employees and a tax break for all such couples in Philadelphia.

Cardinal Bevilacqua, who also is a civil and canon lawyer, had argued that acceptance of the domestic partners legislation would effectively drive a stake through the definition of marriage, the sacredness of the family and 2,000 years of western civilization built on Judeo-Christian principles. "The definition of marriage—the union of a man and a woman—is timeless," he said. Marriage does not change to fit momentary whims or to be "politically correct," he said. Arguing for inclusivity, Bennison lined up with those who contended that not to grant benefits was sexist, homophobic and unfair. While the Pennsylvania diocesan convention, and its just-retired bishop, Allen Bartlett, are already known for conspicuously liberal views and actions, Bennison appears poised to push the envelope further. He takes the position, for example, that the Church wrote the scriptures, and can rewrite them.



next few years. The Consultation has produced two reports (1994 and 1996) that propose rites for blessing same-sex relationships which exclude pledges of monogamy or lifelong commitment.

Sources also included *United Voice*

ECUSA Priestess, Female Partner, To Be Harvard Housemasters

By David W. Virtue

Harvard University is coming out of the closet big time. First there was the Rev. Peter Gomes, chaplain of Harvard University's Memorial Church, who announced that he was gay and wrote a book, in part, defending it.

Last year came word that same-sex couples are now allowed to "marry" in the same church.

Now, Diane Eck, a leading professor of comparative religion at Harvard, and the Rev. Dorothy Austin, an Episcopal priest who teaches religion and psychology at New Jersey's Drew University, will become the first same-sex couple to serve as housemasters, or live-in adults, at a Harvard student dormitory.

The two women will assume their new duties as housemasters of Lowell House dormitory, home to some 450 male and female students, in July. Eck and Austin met as Harvard graduate students in 1976 and have been active in gay issues at the school. But Austin claimed that the couples' sexual orientation was not an issue during the housemaster interview process.

Source: *Religion News Service/Christian News*

Homosexual Healing Ministries Grow Despite Critics

"As his peers practiced the typical post-puberty rituals—walking and holding hands with girls—Philip Movius sought out boys," noted *The Detroit Free Press*.

"His first homosexual encounter came at 15. By 16, he was a regular at gay bars in northwest Detroit's Woodward corridor, picking up men or getting picked up.

"Today, the 39-year-old hairdresser from the Flint area is a doting husband with two young children. His last homosexual encounter was nine years ago.

"Movius credits the change to Exodus International, a 23-year-old Evangelical Christian group in Seattle that has worked with thousands of gays and lesbians in turning them toward heterosexuality."

The *Free Press* said the controversial yet growing ministry has for years been decried by gay activists and many mental health professionals as wrongheaded, or harmful to those it seeks to help. Some insist that sexual orientation cannot be changed. And Exodus admits that change, for most, requires prayer, work and commitment, and that not everyone who undertakes its program will experience that change. But some of Exodus' own leaders are proof that liberation from homosexuality is possible.

Tom Cole, a former gay man, described Exodus as a ministry that offers a compassionate option for Christians conflicted about their sexuality.

"The church in general has handled the issue of homosexuality so poorly in the past," said Cole, who is now a minister in a Detroit-area Exodus program. "Some churches were going to gay rallies and holding up banners that said 'God hates



Escaping ECUSA

SYNDICATED RELIGION COLUMNIST TERRY MATTINGLY has become a high-profile loss to the U.S. Episcopal Church (ECUSA). A 12-year member of ECUSA, Mattingly, whose columns appear in some 200 American and Canadian newspapers each week—christened into Orthodoxy on Holy Saturday, along with wife and two children. The family now

ships with a congregation of the Antiochian Orthodox Christian Church in the Tri-Cities area of east Tennessee. Reasons for the relate largely to ECUSA's growing liberal revisionism which Mattingly says has created a situation in which faith of the church may differ not only from diocese to diocese, but from parish to parish. "Episcopalians, depending on who their bishop is, live in different churches," Mattingly, who also teaches communications at Tennessee Milligan College. "People in Newark live in a radically different church than the people in Dallas, yet they are in communion, supposedly...I hear some Episcopalians say 'I have a wonderful [parish]'" but "I can't define communion...at the local church level." From the time he entered Orthodoxy from the Baptist Church, he told *TCC*, he was always concerned about retaining a connection to the universal, divided church. He conceded that Orthodoxy, especially in North America, suffers from cultural problems and jurisdictional divisions. And Mattingly, an accomplished musician, misses the ancient and traditional Christian hymnody and anthems of the west. But Orthodoxy defended the core of the faith," he said. "Ultimately we have to make a choice...What is culture or music in comparison to the resurrection and the creed?"

flags.' We see this as very disconcerting and very painful.

John Paulk, a former male prostitute who is now vice president of Exodus International, was quoted as saying: "Our goal is to help hurting people that want help, even in the face of a lot of criticism.

"[We're] saying that for those who don't want to change, they do have the right not to live that life...Whether the community likes that or not is of no consequence to us," he said.

Exodus and similar groups have grown in Michigan in the last five years, according to the *Free Press*. In 1993, only two such groups operated in the state; now there are at least seven of them affiliated with Exodus, that minister to about 400 people each year. One group has a full-time ministry staff, the others are run by volunteers. Group leaders estimate there are some 115 Exodus-affiliated groups worldwide that minister with a total of 6,000 to 7,000 gay and lesbian people.



Campese Elected Bishop

THE VEN. LOUIS CAMPESE, rector of Church of the Incarnation, Orlando, was elected at a special synod April 18 as bishop of the Diocese of the Eastern United States within the Anglican Church in America (ACA), a leading Continuing body. By deadline, the necessary consents had been obtained from ACA's diocesan standing committees and bishops for the con-

secration to go forward. Archbishop Louis Falk, ACA Primate, told *TCC* that the consecration of Campese was set for August 8 in Orlando.

Common Easter Date Proposal Strongly Supported

An ecumenical proposal to establish a common date for Easter throughout all Christendom has won strong support from some prominent church leaders.

Easter is usually commemorated on two separate dates, one by most Protestants and Roman Catholics—April 12 this year—and the other by most Orthodox Christians—April 19. The division, known as the "Paschal controversies," developed over disagreement on the reformation of the calendar by Pope Gregory XIII some 400 years ago. At a meeting last year in Aleppo, Syria, sponsored by the World Council of Churches, representatives of the world's major Christian groups agreed on a proposal that would calculate the date of Easter using more modern astronomical techniques, but based on the formula developed by the first Ecumenical Council of Nicaea in 325 A.D. The first common date for Easter could be observed on April 15, 2001.

***MORE THAN 60 SENIOR CHURCH LEADERS, INCLUDING THE ARCHBISHOP OF CANTERBURY, SUPPORTED THE UNITED KINGDOM'S FIRST NATION-**

UM Minister Who Performed Lesbian Marriage Loses Job

The Rev. Jimmy Creech, who was narrowly exonerated by a United Methodist (UM) Church court in March for performing a lesbian couple's marriage ceremony, must look for a new job.

Creech was told by his bishop, Joel Martinez, that he would not be reappointed as pastor to First United Methodist Church in Omaha, Nebraska, after his stint there ends in June.

Creech's church has lost a "significant number" of parishioners—reportedly at least 400 of 1,900—who opposed the homosexual ceremony, which contravenes Methodist policy. The issue also has created controversy in the wider UM Church.

On April 30, bishops of the 9.5 million-member denomination affirmed their intention to uphold standards of UM's Book of Discipline and its Social Principles regarding homosexuality. The bishops declined to call a special session of UM's General Conference to deal with same-sex ceremonies, saying they are awaiting a decision on the matter from the church's Judicial Council meeting in August.

Sources included *The Washington Times*, *Reuters*, *Religion News Service*, *UM News Service*

WIDE DAY OF PRAYER IN 50 YEARS, which was to be held June 7. British Christians were gearing up for *Amen! A Day To Pray*, which was to be part of 16 days of focused prayer and intercession. The event is the brainchild of the Rev. Joel Edwards, general director of the Evangelical Alliance, an umbrella group which seeks to represent the views of more than one million Christians in 30 denominations. Edwards said the event was the first time for many years that "Christians from such a wide spectrum will agree together in prayer on the need for God's help" in the nation and for the Church.

Sources: *Ecumenical News International*, *Evangelical Alliance*

Pope Chides Israel For Hindering Middle East Peace

The Pope, who recently made clear his hope to visit the Holy Land for the Millennium, used his Easter homily to chastize Israel for endangering peace in the Middle East through its "dangerous political decisions" over the status of Jerusalem, reports *The Times*.

Diplomats said this was an "unmistakably clear" reference to the building of Jewish settlements in east Jerusalem, and above all to the controversial settlement at Har Homa.

In an unusually somber *Urbi et Orbi* (To the City and the World) message, the Pope said that, as a century of "conflict and blind hatred" moved towards its end, "new seeds of death" were being sown in the Middle East, the Balkans, Africa and other troublespots at the start of a new millennium. One hopeful exception is the Irish peace agreement, hailed as a "triumph" for Europe by senior Vatican officials.

But the Pope's tone was unexpected in view of his recent attempts to improve Christian-Jewish relations and to pave the way for a visit to Israel for 2000. He was the first Pope to pray in a synagogue, and presided over the establishment of diplomatic relations between the Vatican and Israel in 1993. On Good Friday, he emphasized in a prayer that it was "the sinners of the whole world and not the Jewish people" who crucified Jesus. Elio Toaff, the Chief Rabbi of Rome, recently said the Pope had suggested they make the trip to Jerusalem together.

U.S. Bishops Must Explain Ordination Policy, Pope Says

Meeting with some American bishops in May, Pope John Paul II reaffirmed the Roman Catholic Church's position against women's ordination, saying the priesthood was not an equality issue and the church had no authority to change it.

Bishops must explain to their flocks that the Roman Church's practice of ordaining only men is not a matter of discrimination, but of fidelity to Christ, the pontiff told the group of the bishops from the United States, where calls for the ordination of women have been loudest.

"The fact that Jesus himself chose and commissioned men for certain specific tasks did not in any way diminish the human dignity of women, which he clearly intended to emphasize and defend," he added.

The pontiff said the priesthood was a sacrament given by God as a gift to the church and then the individual, so ordination was not something that could be claimed by anyone as a right. Nor can the role of a priest in a community be understood in sociological or political terms of power.

"The priesthood of Holy Orders must be understood theologically, as one form of service in and for the church," Pope

John Paul said, "There are many forms of such service, as there are many gifts given by the same Spirit."

He told the bishops, from Michigan and Ohio, that they had a responsibility to ensure that the gifts and talents of women "are nurtured, accepted and brought to fruition in the ecclesial community." He said: "The 'genius' of women must be ever more a vital strength of the church of the next millennium, just as it was in the first communities of Christ's disciples."

The pope has often said women should be accorded equal rights and salaries in the workplace, and has spoken out against the abuse and exploitation of women. He has praised women who chose to stay at home to raise children, saying they should not be made to feel like failures.

The pope's remarks came in the context of a speech on the bishops' responsibility regarding priesthood—the need to care for priests in their dioceses, to encourage vocations to the priesthood and to ensure that busy priests have the time they need to pray. The American bishops were in Rome for their *ad limina* visits, which the heads of dioceses make every five years.

The Roman Church also recently ruled out the possibility that women would be ordained as deacons, thus answering a question previously considered "open" within Catholicism. In addition, it acted to clarify and set some limits on the roles of laypeople, who, in the U.S. at least, have taken an increasingly active part in services, pastoral care and administration in Roman parishes.

Sources: Reuters, Catholic News Service

Bishop Spong, Call Your Office Theologian Leaves Faith, Calls Liberal Beliefs "Contemptible"

A prominent German Protestant theologian who has renounced Christianity because he did not think his liberal theology was conducive to it has criticized other liberals who cling to a Christian identity.

Gerd Ludemann says that anyone who takes Christian doctrine seriously should become a fundamentalist.

Ludemann, Professor of New Testament since 1983 at the University of Gottingen, near Hanover, announced his change in religious identity in an interview about his forthcoming book, **The Great Deception—what Jesus really said and did.** Explaining the change, Ludemann reportedly said: "A Christian is someone who prays to Christ and believes in what is promised by Christian doctrine. So I asked myself: 'Do I pray to Jesus, do I pray to the God of the Bible?' And I don't do that. Quite the reverse." Christian descriptions of Jesus as "Lord of the world" are "arrogant and ignore reality," he said.

Ludemann also criticized attempts by "liberal theologians" to re-interpret Christian doctrine so that they can continue to describe themselves, in good conscience, as Christian. "They don't [really] believe what the creed says," Ludemann said, adding that he found liberal theology "contemptible."

Ludemann's remarks have caused widespread controversy. Despite abandoning Christianity, though, Ludemann has refused to give up his university post, describing theology as a "free science in state universities." He said there had been no pressure from church authorities, although he had seen calls in the media for him to switch to the philosophy faculty.

Source: Ecumenical News International

Scientist Claims To Have Uncovered Jesus' Blood Type

A scientist in Turin, Italy, claims to have identified Jesus' blood group as AB after tests on the Turin Shroud, which many believe is Christ's burial cloth.

Pierluigi Baima Ballone, Professor of Forensic Medicine at Turin University, said the blood tests were revealed in his just-released book, **The Shroud: The Proof (Sindone: La Prova).**

The announcement came as the Shroud went on display at Turin Cathedral for the first time in 20 years. At this writing, 700,000 telephone bookings already had been made to see the Shroud, which will be displayed for 65 days before being rolled up again and stored in a new fire-and-bomb-proof container. It has survived several blazes since its existence was first recorded in France in the 14th century, and was saved from a mysterious fire at Turin Cathedral last year.

The Pope has described the Shroud as "an object worthy of veneration" but has stopped short of declaring it genuine.

***ON A MORE UNSETTLING NOTE,** what do you

when you combine the Shroud, new age technology and Hollywood? You get a feature film plot about someone trying to clone Jesus Christ from the drops of blood spilled on the Shroud of Turin. Details of the story about a plan to steal the Shroud and bring a clone of Christ to life were disclosed, conveniently enough, just days before the Shroud went on public display. There was no word on when the film might be made.

Source: *The Times*

THE IMAGE OF A MAN bearing the marks of crucifixion was revealed by photographic negatives of the Shroud of Turin in 1898. Carbon-dating tests carried out in 1988 showed that the cloth dated from the 13th or 14th centuries. But contrary evidence has been mounting in recent years. Shroud scholars, known as sindonologists, continue to argue that the carbon dating was flawed, and that no medieval forger could either have faked the Crucifixion details so accurately or anticipated the invention of photography. The cloth was also found to contain pollen from plants known to have existed in first century Palestine.



ANGLICAN WORLD BRIEFS:

***A REBELLION AMONG CLERGY AND LAITY IN THE WELSH CHURCH'S GOVERNING BODY** has forced the withdrawal of the Welsh bishops' motion to allow divorced people with a partner still living to be remarried in church. The church's six bishops said their surprise policy change, issued in March, was in line with secular law. But two years ago, the Governing Body narrowly defeated a bill to allow remarriage. And, anger had been simmering over the way the bishops had brought policy statements to the Governing Body, expecting members to accept them without debate. One cleric, the Rev. Andrew Knight of Swansea and Brecon, said: "We look to the bishops for guidance in faith and morals, and this statement has very little indeed to say about faith and morality." - *Church Times*

***A MOVE TO ALLOW CANADIAN BISHOPS TO RESTRICT THE ACTIVITIES OF PRIESTS WHO WISH TO USE THE BOOK OF COMMON PRAYER**, and require them to use other liturgies and lectionaries, was due to be considered by the Anglican Church of Canada's General Synod in May, according to the Canadian Prayer Book Society. The Synod was also to consider authorizing "experimental" new prayers of consecration in Holy Communion that are "inclusive" as to God and man.

***FINANCIAL QUESTIONS RELATED TO OVERSEAS CHOIR TOURS** appear to have triggered the sudden suspension recently of Westminster Abbey's organist and choirmaster for the past decade, Dr. Martin Neary. In an action which shocked many in the Church of England, the dean, Dr. Wesley Carr, informed the respected musician that he faced possible dismissal because of alleged "irregularities" in choir accounts. The dean and chapter suspect Neary and his wife, Peggy, "took advantage of his position on abbey events to further their own financial gain." The Nearys deny any wrongdoing. Dr. Neary has handed over all his accounts to the Abbey's Receiver General. He is now contemplating legal action, and has appealed to the Queen, who personally honored him last year after he conducted the music for the funeral of Diana, Princess of Wales. A colleague of Neary's during the latter's tenure at Winchester Cathedral (1972-87) testified to Neary's "absolute integrity" and "the essentially spiritual motivation of his work." Meanwhile, Dean Carr could be facing legal action by parents of choristers at the abbey's choir school, who discovered that over 32,000 pounds in broadcast fees were paid by the BBC and ITN for the boys' services at Diana's funeral, and that the fees were diverted to the Princess' memorial fund without their consent. Some of the boys' families were away on holiday when the Princess died, and spent large sums to return them to London in time to sing at her funeral. - *The Times/Church Times*

***ARCHBISHOP TREVOR HUDDLESTON**, who devoted much of his life to the struggle against apartheid in South Africa, died in Mirfield, Yorkshire, April 20 at the age of 84. Following studies at Lancing and Christ Church, Oxford, and a two-year curacy in Swindon, he became a monk in the Community of the Resurrection at Mirfield in 1941, and spent 13 years as a missionary in the townships and slums of South Africa. The lifelong friends he made there included future South African President Nelson Mandela, Oliver Tambo and the future Archbishop Desmond



Fifty Years A Priest

THE REV. FREDERIC H. MEISEL, rector emeritus of the prominent Washington, D.C. Anglo-Catholic parish, Ascension and St. Agnes, was honored by the Episcopal Diocese of Washington's convention earlier this year, in observance of the golden jubilee anniversary of his ordination to the priesthood in June 1997. A resolution adopted by the convention expresses its "deep affection and abiding respect" for Fr. Meisel and "commends his godly example" to the diocese. Through his "devoted service,

sanctity of life, and steadfast charity," Fr. Meisel, while rector of Ascension and St. Agnes from 1961-85, "fashioned a House of Prayer admired throughout the nation for its magnificent liturgical music, catholic common prayer, and sound Gospel preaching," the resolution says. His renovative work on the church's properties, especially its interior, caused the late Bishop John Walker of Washington to deem

Tutu. In the aftermath of the controversy over Huddleston's book *Naught for Your Comfort*, he was recalled to England, and became novice master and later prior of the community's London house. In 1959, he became one of the founders of the Anti-Apartheid Movement with Canon John Collins, but he went back to Africa a year later when he was consecrated Bishop of Masasi in Tanzania. He returned to England once again in 1968, serving as Bishop of Stepney for ten years. He became a missionary once more in 1978 with his appointment as Bishop of Mauritius and Archbishop of the Indian Ocean. When he retired to England in 1983, he became an active president of the Anti-Apartheid Movement. With the end of apartheid, he claimed his citizenship in South Africa, but was never happy there and returned to live in Mirfield. Earlier this year, he was knighted for his role in ending apartheid. - *The Irish Times/other sources*

***A "CIRCLE" OF PEDOPHILES** is operating within the Anglican Church in Tasmania, a landmark inquiry has found. An Australian news account said the inquiry revealed 80 sexual misconduct complaints against 17 clergy or church office holders, including child rape. The study, set up late last year by the Bishop of Tasmania, Phillip Newell, also disclosed criticisms that the church hierarchy had failed to act on complaints of sexual abuse. Those accused are said to include a priest "of some status" in Tasmania, whom Newell has urged to come forward, and a retired priest who had already been suspended; others were dead, could not be traced, or were living interstate or overseas. The report recommended several measures for more effective handling of such cases.

***AMID CONTINUING CONCERNS OVER FLAGGING NUMBERS, A CHALLENGE TO CHURCHES TO DOUBLE THEIR CONGREGATIONS BY THE YEAR 2000** was issued by the Archbishop of Canterbury recently. The New Millennium Challenge calls on churches (*inter alia*) to be "more welcoming, relevant and challenging," to encourage people to make a new spiritual start in 2000, to be "family friendly," and to help people "make sense of the

Ascension's sanctuary the most beautiful in the diocese. Fr. Meisel also "pioneered the inclusion of people of all races and of all economic, educational, and social backgrounds in the life of the parish, and established significant programs of outreach to the neighborhood. He persevered with grace, dignity, and courage" through the "disappointments and difficulties" as well as "joyful...rewards of inner-city ministry," the resolution continues. Throughout his ministry, the resolution concludes, Fr. Meisel has put his flock first, "by putting aside worldly cares...praying continually, and with the assistance of the Holy Ghost, giving himself wholly to his Office." His "pastoral love and devout prayer life have benefitted countless children of God in need of comfort, guidance, and encouragement and have been the foundation of his ministry." A New York native, Meisel was for some time treble soloist at St. Thomas Choir School, under the tutelage of Dr. T. Tertius Noble and Dr. Paul Callaway. He attended Columbia University and General Theological Seminary, and, in his early ministry, served parishes in New York City. Members of Ascension and St. Agnes, now led by the Rev. Lane Davenport, joined Fr. Meisel in giving thanks for his 50 years of faithful priesthood at a festal evensong at the parish on June 22, 1997.

delphia, was arrested and charged after county authorities recovered at least a dozen images of male children engaged in sexually explicit acts from the church computer Orr used. Police believe the cleric was receiving and distributing the pictures on the Internet using his America Online account. Pennsylvania Bishop Allen Bartlett—on the eve of his retirement—immediately inhibited Orr. The cleric, who is out on bail, already faces charges of assault and firearms violations for allegedly wielding a gun as he chased a man at a Philadelphia parking garage in January. - *The Philadelphia Inquirer*

***DEVASTATED FAMILY AND FRIENDS OF A 70-YEAR-OLD BLACK EPISCOPAL PRIEST IN PHILADELPHIA HAVE NO IDEA WHY HE KILLED HIMSELF.** The Rev. Robert E. DuBose Jr. jumped off a bridge into the Schuylkill River on March 12. "We were not the slightest bit aware of any crises he was facing," said Fr. Paul Washington, a lifelong friend. "He had just started new work at St. Paul's in Elkins Park, and he seemed very happy." According to DuBose's wife, her husband left no note or message, and was, to her knowledge, in good health, and happily married. - *Report by David Virtue*

***AFTER WORRYING THAT THE EPISCOPAL CHURCH (ECUSA) MIGHT SUFFER A DEFICIT** in 1997, ECUSA Treasurer Stephen Duggan recently said that final figures showed that the church had ended 1997 with a surplus of about \$20 million. Speaking at the Convocation of ECUSA's Interim Bodies in Minneapolis in late March, Duggan also said that the budget will be balanced for this year. - *The Living Church*

***EPISCOPAL PRESIDING BISHOP FRANK GRISWOLD HAS BEEN ELECTED TO THE BOARD OF THE NATIONAL INTERFAITH CABLE COALITION (NICC),** founder and majority owner of the Odyssey Channel. NICC is a consortium of nearly 70 Protestant, Jewish, Roman Catholic, Eastern Orthodox, Evangelical and Pentecostal faith groups and traditions. The 24-hour channel is available to more than 30 million homes through 1,500 cable systems, the Primestar direct-to-home satellite service (channel 84), and C-band dish owners across the country. - *Christian News*

Bible and who Jesus is" and discover for themselves "God's love, acceptance and forgiveness." The Challenge confronts declining attendance in the Church of England. Though a more recent study found that different frequencies of attendance resulted in artificially low attendance figures, the latest count of churchgoers (for 1995) on an average Sunday revealed attendance had fallen by 35,000 to 1,045,300. But the Millennium Challenge—the brainchild of a charity called Fanfare for a New Generation and supported several Christian groups—also is expected to be taken up by 10,000 churches of all denominations. Even Roman Catholic Cardinal Basil Hume joined Carey in issuing the Challenge. The Roman Church in England also has suffered decline; according to statistics published not long ago, the church's total population in England and Wales fell by an estimated 250,000 between 1995 and 1996, while weekly Mass attendance is down by nearly 25,000 people. To offset the decline, some clergy are returning to the Church of England's Alpha course, despite fears that this will lead to the Anglicanization of the Catholic Church. - *Church Times/The Times*

***BUT PERHAPS A STAFFORDSHIRE VICAR HAS THE KEY TO TURNING NUMBERS AROUND.** The Rev. Robert Johnson, rector of Burslem, is installing a bar in the back of his church. He was awarded a license for two days at his church during the Burslem Arts Festival in May. But the bar packs in the crowds during a jazz concert and a time musical at the church, he may consider asking local magistrates to make it a more regular fixture. Johnson says the bar will help people "feel more comfortable with the idea of coming into a church building." - *The Times*

OF GENERAL INTEREST:

***CARDINAL BASIL HUME OF WESTMINSTER HAS URGED THE RECOVERY OF FAMILY PRAYER,** and especially that mothers or fathers should kneel and pray with their children when they put them to bed. "Prayer has dropped out of family life," he said. "Those of us who pray learnt our prayers as children from Mum. As our society has become more and more secular, the habit of prayer has fallen off." He noted the spiritual yearning illustrated in the response to the death of Diana, Princess of Wales, but the fact that increasing numbers did not even know how to begin when it came to praying. Without a return to prayer, he added, the millennium celebrations would be meaningless. If that historic moment is to be celebrated properly, Hume said, "we have got to go into the 21st century different people, changed people." Similarly, a Church of Scotland report expressed concern that bedtime prayers and Sunday School are disappearing from family life, and urged that parents be given better support and religious

ANGLICAN USA BRIEFS:

A PENNSYLVANIA EPISCOPAL PRIEST FACES CRIMINAL CHARGES FOR THE ALLEGED POSSESSION OF CHILD PORNOGRAPHY. The Rev. Robert K. [Name obscured] rector of All Hallows Church in Wyncote, near Phila-

training. - *The Times*

***IN AN ATTEMPT TO AVOID NEW ANTI-MISSIONARY LEGISLATION** in Israel, representatives of 50 local Christian churches and organizations, including clerics from four Roman Catholic and mainstream Protestant groups, have agreed to refrain from aggressive missionary campaigns in Israel aimed at Jews. The unprecedented Christian agreement was made public recently after months of behind-the-scenes negotiations between the churches and Israeli legislators. Appearing at a news conference with Christian leaders, Labor Party leader Nissim Zvilli said he would withdraw his co-sponsorship of new anti-missionary legislation, drafted by ultra-Orthodox Jewish members of the Israeli Knesset. The withdrawal means the bill has little chance of passing. The proposed law, which could have criminalized the mailing, and possibly even the possession, of Christian missionary materials, had evoked opposition among local Christians as well as Israeli civil libertarians. But at least one U.S.-based group—Jews for Jesus—refused to pledge not to seek the conversion of Jews. David Brickner, the group's executive director, said it is virtually impossible for anyone who believes the Bible not to engage in missionary activity. - *Religion News Service/Christian News*

***AS THE ECUMENICAL DECADE OF CHURCHES IN SOLIDARITY WITH WOMEN REACHES ITS END,** many

SINCLAIR Continued from Page 15

It may be, Kirk said, that real change will come only if at least one province exercises "provincial autonomy" against the doctrinal disarray it has produced, by declaring itself out of communion with Anglican leaders or provinces who have departed from the historic faith. "If that happens minds will be concentrated," he said.

Sinclair acknowledged that the machinery and organization of Lambeth (much of which will be spent in smaller group discussions) may work to block even his more measured proposals for restoring cohesion in the Communion.

And, as in '88, some of the Third World bishops, despite the assistance of interpreters, also may be handicapped by problems of language and understanding, hoodwinked by system-savvy western liberal bishops, and/or conflicted by economic considerations.

Religion columnist Terry Mattingly recently noted that, while "75 percent of the world's 70 million Anglicans now kneel in the rapidly growing, and strongly orthodox, churches of the Two-Thirds World...the First World's shrinking churches still have more bishops and larger trust funds, which provide crucial gifts to foreign churches." Though Third World bishops have shown remarkable Gospel commitment in austere circumstances, a sense of gratitude or obligation for help received could give pause at voting time.

Numbers, also, have been a concern since Lambeth '88, when the U.S. was grossly over-represented—with 123 out of 525 bishops present—in comparison with the number of prelates attending from other provinces with similar or far larger memberships than ECUSA. This time, with Conference invitations expanded to include not only diocesans but coadjutor, assistant and suffragan bishops, it appears that—as in '88—ECUSA bishops, expected to number around 200, will still represent something short of a quarter of the Conference.

Not all bishops from the "north" are liberals, though: there are a fair number of conservatives, along with moderates who may fear losing communion relationships with other Anglican

Christian women around the world believe that churches have not done enough to halt violence against women, according to *Ecumenical News International*. In the Netherlands, the Decade was judged a flop by a University of Groningen professor of women's studies, Riet Bons-Storm. The head of the World Council of Churches' women's desk, Aruna Gnanadason, said women feel that the violence issue "has sometimes been trivialized, or even justified using theology." Churches are likely to be called on to denounce violence against women at the WCC's assembly in Harare in December. "Some women have already called for another decade," Gnanadason said.

***THE (LUTHERAN) CHURCH OF SWEDEN NOW HAS ITS SECOND WOMAN BISHOP.** The Rev. Caroline Crook was appointed Bishop of Stockholm by the Swedish government, after being elected by the Stockholm diocese in February. She was to be consecrated May 31 in Uppsala Cathedral. The church's first female bishop is Christina Odenberg of Lund. - *Episcopal News Service*

***CONTROVERSY OVER JUDICIAL POWER AND RELIGIOUS FREEDOM IN CANADA WAS TOUCHED OFF IN EARLY APRIL,** when the Canadian Supreme Court effectively rewrote Alberta's law by banning discrimination on the basis of sexual orientation. Alberta's legislature, unlike other Canadian provinces, had specifically

provinces. And that's where numbers may start to work in favor of the orthodox agenda. Sinclair believes, first, that the sheer size and force of the Two-Thirds World bishops at Lambeth will make it difficult to carry off an end run around them. And by his "head count," conservative bishops from those areas, and likeminded bishops from elsewhere, will total around 500 of the over 800 prelates expected to attend.

While he anticipates pressure for an open-ended study commission, Fort Worth Bishop Jack Iker—one of over 50 bishops linked with the International Bishops Conference on Faith and Order, slated to meet during Lambeth—believes there will be "a very strong effort to get the traditional view on human sexuality affirmed by the Conference."

Nor are orthodox leaders the only ones concerned about problems of authority, communion and unity among Anglicans; the same issues are addressed in the major "Virginia Report" to Lambeth, prepared by another commission chaired by Irish Primate Robin Eames.

"Questions are being asked," the report says, "about whether we can go on as a world Communion with morally authoritative, but not juridically binding, decisionmaking structures at the international level." According to a review by the Bishop of Basingstoke, Geoffrey Rowell, the report, while concerned to allow the most freedom to localities, is clear on the need for "a Communion-wide mind if a life of interdependence is to be preserved," especially in "matters of faith, the sacraments, the ordering of the ministry" *et al.*

Yet, perhaps the greatest hope for orthodox Anglicans is simply the new, and unknown, alchemy which the sea change in the south will create at an otherwise-predictable Conference. This Lambeth, it seems, will see not only a larger, but a more cohesive and determined delegation from the southern hemisphere—one highly focused on the Gospel and more aware of its sharp differences with the west. And whether it becomes manifest at Lambeth, or later, it appears that the awakening begun south of the equator is poised to become an uprising. ■

declined to offer anti-discrimination protection to homosexuals. The case centers on Delwin Vriend, a lab instructor who was fired in 1991 from a Christian college in Alberta because of his homosexuality. The high court ruled that Alberta's code was discriminatory, based on Canada's Charter of Rights and Freedoms, adopted in 1981-82. Some hailed the Vriend decision as protecting homosexuals and bringing equality throughout society. Others charged that the high court had overreached its power and usurped that of Alberta's duly elected legislators. - *The Washington Times*

***ARCHBISHOP SERAPHIM**, the tempestuous head of Greece's Orthodox Church, died April 3 at age 84. During his tenure, which began in 1974, Archbishop Seraphim squabbled with conservative and Socialist government leaders alike, at one point defending the church's vast land holdings from an attempted expropriation by Greece's premier. He was openly disdainful of the Roman Catholic Church and the other Orthodox branches, and in the early 1990s, complained about the missionary activities of Roman Catholics in eastern Europe. In later years he fought with his own priests and bishops. The Metropolitan of Dimitrias and Almyros, Christodoulos Paraskevaïdis, has already been chosen and enthroned as Seraphim's successor. He is generally regarded as a reformer, more tolerant of other religious communities. - *The Washington Post/Ecumenical News International*

***CHURCHES AND RELATED ORGANIZATIONS AROUND THE WORLD HAVE WARNED THAT NUCLEAR TESTS CARRIED OUT BY THE INDIAN GOVERNMENT** recently pose a major threat to peace in Asia. But many churches have also rebuked nations which already have nuclear arsenals. "Is it helpful for the U.S. to take such a high moral stand and impose sanctions?" asked Jennifer Potter, international affairs secretary of the Methodist Church in Great Britain. "If the United States or Britain were to find themselves in a position such as that of India, how would they react?" - *Ecumenical News International*

***A ROMAN CATHOLIC AUXILIARY BISHOP WAS BEATEN TO DEATH** in Guatemala two days after presenting a scathing report on human rights violations during the country's 36-year civil war. An attacker killed Bishop Juan Gerardi Conedera, 75, by smashing his head with a concrete block in the garage of his Guatemala City home. Gerardi was head of the local archdiocese's human rights office, and "one of the most strenuous defenders of human rights" during the civil war, said *L'Osservatore Romano*, the Vatican's daily newspaper. - *Associated Press*

***A ROMAN CATHOLIC BISHOP SHOT HIMSELF TO DEATH** outside a Pakistani court May 7 to protest the death sentence imposed on a fellow Christian for allegedly blaspheming the Muslim prophet Mohammed. Bishop John Joseph, 67, took his own life after leading a procession to the sessions court of Sahiwal town in the central province of Punjab, where Ayub Masih, a Roman Catholic, was sentenced to death under Pakistani laws which forbid remarks offensive to the majority Muslim faith. Joseph's suicide and funeral triggered widespread demonstrations protesting Pakistan's blasphemy laws, and extremist Muslim counter-demonstrations against Christians. - *Combined news reports*

***THE U.S. HOUSE HAS OVERWHELMINGLY PASSED A BILL AIMED AT CURBING RELIGIOUS PERSECUTION ABROAD**, defying both the business community and the Clinton administration. The Freedom From Religious Persecution Act would impose sanctions on foreign governments engaged in religious persecution. Though several of the bill's harshest provisions were watered down, President Clinton is still thought likely to veto the measure. The Senate will consider several versions of a similar bill later this year, however. - *The Washington Post*

***"SAME-SEX "MARRIAGES" HAVE BEEN OUTLAWED IN 28 STATES** and Iowa is poised to become the 29th. Similar laws have been defeated in three states, and are pending in ten others. Homosexual activists promise a

Continued on Back Cover

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Signposts

The Good Old Days?

As we anticipate another gathering of bishops at the Lambeth Conference, many in the Anglican Communion may be tempted to utter a sigh of despair. Oh, for the good old days! If we could only turn back the clock one or two hundred years, all our problems would be gone. People do tend to run to the gods of nostalgia when they are sore perplexed, and religious folk are no different in this regard than anybody else.

The Israelites of old grumbled against Moses when they were wandering in the desert. They waxed nostalgic about their three squares a day and their comfortable homes back in Egypt. Those years in transit made them forget that they had been slaves living in squalor. Many Roman Catholics today long for the days before the Second Vatican Council. It seems that before the Latin Mass was taken away, people were more faithful to the Church and children were better behaved. The 1950s have become some sort of Catholic golden age. Yet, the facts don't square with such sentiment. Nostalgia has overtaken reason.

Every age, it seems, seeks what is lost. Some of it should be sought. But some of what we think we miss merely shines brightly in memories that over the years have edited out its unattractive aspects.

In 1868 the English Evangelical bishop J.C. Ryle wrote of *England A Hundred Years Ago*. He derided those who wished the Church of England to turn back the clock to the time of their grandfathers. "What were the parochial clergy of those days (the 1760s)?" he clamored. "The vast majority of them were sunk in worldliness, and neither knew nor cared anything about their profession. They neither did good themselves, nor liked any one else to do it for them." They "hunted, they shot, they farmed, they swore, they drank, they gambled. They seemed determined to know everything except Jesus Christ and Him crucified."

Ryle gave some alarming (if, today, rather amusing) examples. "The prevailing tone of the episcopal body (at that time) may be estimated by the fact that Archbishop Cornwallis gave balls and routs at Lambeth Palace until the king himself interfered by letter and requested him to desist." The letter from King George to the Archbishop of Canterbury is here reproduced:

"MY GOOD LORD PRELATE, I could not delay giving you the notification of the grief and concern with which my breast was affected at receiving authentic information that routs have made their way into your palace. At the same time, I must signify to you my sentiments on this subject, which hold these levities and vain dissipations as utterly inexpedient, if not unlawful, to pass in a residence for many centuries devoted to divine studies, religious retirement, and the extensive exercise

of charity and benevolence: I add, in a place where so many of your predecessors have led their lives in such sanctity as has thrown lustre on the pure religion professed and adorned. From the dissatisfaction with which you must perceive I hold these improprieties, not to speak in harsher terms, and on still more pious principles, I trust you will suppress them immediately, so that I may not have occasion to show any further marks of my displeasure, or to interpose in a different matter. May God take your Grace into his almighty protection."

Whatever else may happen at Lambeth this year, we can be almost certain that Queen Elizabeth will not be sending a similar letter to George Carey.

Ryle beckons us to remember that the good old days weren't always that good: that each age has its charms—and its challenges. While we strive to meet those challenges, we should also delight in the good things we have around us today. "I cannot help remarking...that we ought to be more thankful for the times in which we live...I have no faith, for my part, and I boldly avow it, in those 'good old times' of which some delight to speak. I regard them as a mere fable and a myth."

Bishop Ryle then concludes with an offer of hope regarding present trials in the church: "We struggle to be free from [the evils of the past]; we desire to amend. This is a vast improvement. With all our faults we are not sound asleep. On every side there is a stir, activity, movement, progress, and not stagnation. Bad as we are, we confess our badness; weak as we are, we acknowledge our failings; feeble as our efforts are, we strive to amend; little as we do for Christ, we do try to do something. Let us thank God for this! Comparing our

own days with the middle of the last century, we have reason to thank God and take courage."

May those at Lambeth receive from God that very gift of courage.

William Brailsford

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Phoenix
Church of the Epiphany
(*Anglican Church in America*)
8433 N. 12th St.; Sun HC 7:30a, 10a;
The Rev. Canon Frederick Rivers;
602/870-3638

CALIFORNIA

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

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

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

COLORADO

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

DISTRICT OF COLUMBIA

Church of the Ascension
and St. Agnes
(*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

FLORIDA

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

GEORGIA

Savannah
St. John's Church
(*Episcopal Church*)
1 West Macon St. (Madison Sq.); Sun
Services 8a, 10:30a; noon; Adult
Classes 9:30a; Church School
10:30a; 1928 BCP; The Rev. William
Ralston; 912/232-1251

ILLINOIS

Quincy
St. John's Parish
(*Anglican Church in America*)
14th and Broadway; Sun Low Mass
7:30a; Family Choral Eucharist & SS
10a; Wed HC 5p; Thurs MP 8:45a,
HC 9a; The Rev. Oscar Natwick;
217/222-3241

IOWA

Des Moines
St. Aidan's Pro-Cathedral
(*Anglican Church in America*)
4911 Meredith; Sun 9:10a Matins,
9:30a HC & Church School; Wed
5:45p EP & HC; The Most Rev.
Louis Falk; The Rt. Rev. Wellborn
Hudson; 515/223-1591

MICHIGAN

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

NEW JERSEY

Matawan
Sts. Stephen and Paul
(*Anglican Church in America*)
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

OREGON

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

PENNSYLVANIA

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

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

SOUTH CAROLINA

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

Greenville

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

Spartanburg

St. Francis Church

(*Anglican Church in America*)
601 Webber Rd; Sun Low Mass 8a,
Education 9a, Solemn High Mass 10a,
Evensong & Benediction 6p; Wed 9a,
7p; Friday Mass Noon; The Rev. C.
Kenneth Duley, rector; The Rt. Rev.
Charles Boynton; 864/579-3079, 617-
579-2970; SxFrancis@aol.com

TEXAS

Alpine
Holy Cross Anglican Church
(*Independent*)
N. 2nd at Brown; Sun HC 10a;
Wed HC noon; Holy Days HC noon
1928 BCP; The Rev. Keith Steinburn;
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
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, call for
EP times; the Rev. Elijah White;
540/338-4357

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