

BRIEFS Continued from Page

Day O'Connor indicated that the law represents what the NEA may do, not what it must do. Among NEA-funded art that has created considerable controversy was Andres Serrano's photograph of a crucifix immersed in urine, and Robert Mapplethorpe's homoerotic images. - *Combined news sources*

***A CONSTITUTIONAL AMENDMENT THAT BACKERS SAID WOULD CORRECT THREE DECADES OF ANTI-RELIGIOUS BIAS** by the Supreme Court failed recently, as 28 House Republicans joined a majority of Democrats in voting against the Religious Freedom Amendment. Arguing that an "aggressive secularism" had developed in public institutions, the amendment's supporters said it would have clarified the meaning of the First Amendment, which forbids Congress to establish an official religion or inhibit the free exercise of faith. Opponents of the amendment said they were motivated by a desire to protect religion from reckless changes to the constitution, rather than hostility to religion. - *The Washington Times*

***A CONSTITUTIONAL AMENDMENT THAT WOULD HAVE ALLOWED PRAYER IN SCHOOLS** and religious displays in federal buildings failed by just 21 votes recently in the U.S. House. As it was the first time in 27 years the House had voted on a school prayer bill, however, both sides declared victory in the legislative battle. - *The Washington Post*

***THE U.S. HOUSE OF REPRESENTATIVES MANAGED A LARGE ENOUGH VOTE JULY 23 TO OVERRIDE PRESIDENT CLINTON'S VETO OF LEGISLATION BANNING PARTIAL BIRTH ABORTION**, but it appeared unlikely over the summer that the U.S. Senate would follow suit. No Senate vote on the matter was expected until September at the earliest. - *The Washington Post/The Washington Times*

***THE WISCONSIN SUPREME COURT HAS RULED THAT TAXPAYER MONEY CAN BE USED TO SEND POOR CHILDREN TO RELIGIOUS SCHOOLS**, clearing the way for a broad expansion of the nation's largest and most closely watched school choice program. Under the initiative, about 1,500 Milwaukee students now attend private schools using state-funded vouchers, but until the ruling they were restricted to non-religious institutions. The court's decision would allow as many as 15,000 Milwaukee children, or 15 percent of the total student enrollment,

to leave the public schools for private ones. The decision marks an important victory for advocates of vouchers, who have suffered a string of recent losses, both in the courts and Congress. - *The Washington Post*

***A LARGE MAJORITY OF AMERICANS—71 PERCENT—SAY THEY NEVER DOUBT THE EXISTENCE OF GOD.** In 1987, the figure was 60 percent. The recently released poll commissioned by the Pew Research Center also found that 61 percent of Americans believe miracles come from the power of God—an increase of 14 percentage points from a decade ago. And 53 percent said prayer is important to daily life, compared to 41 percent in 1987. The poll results appear to dovetail with popular culture: *Touched by an Angel* ranks among TV's highest-rated shows, and books on angels, miracles and spirituality, in general, line bookstore shelves. - *Associated Press*



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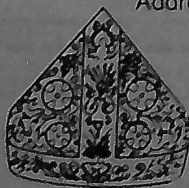
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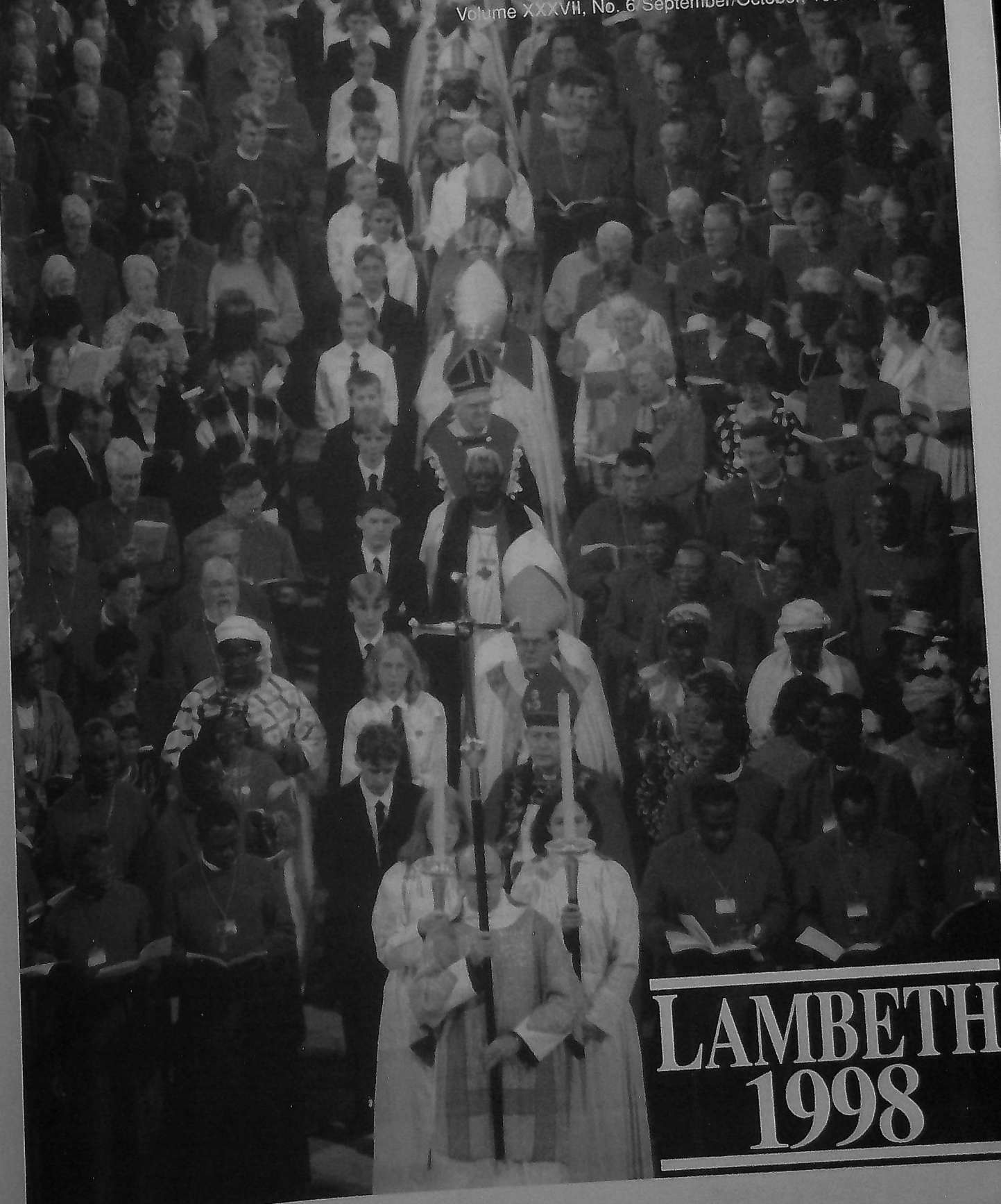
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NOTE: In order to bring readers full coverage of the Lambeth Conference, the "Signposts," "News of the Weird" and "Afterword" columns were omitted in this issue only.

ON OUR COVER: With a multi-racial throng of bishops and others arrayed on either side, Anglican primates process into Canterbury Cathedral for the 1998 Lambeth Conference's opening Eucharist. The photo is by Jeff Gilbert, and first appeared in *Church Times*, London.

Backtalk

REGENERATION

...The enclosed cheque is a small donation to help out in this lean time, because you are a great publication! There is no church gobbledygook about you; you give us the truth! We need *THE CHRISTIAN CHALLENGE* to [help] save our Church...

I would (also) like to...help support Mr. Medinger's "Regeneration"; would you please give me its Baltimore address?

*Mrs. Robert Pemberton
Philadelphia, Pennsylvania*

Thank you for calling this oversight to our attention! We meant to include the address of Regeneration, a Christian healing ministry for homosexuals, with the fine feature authored by the ministry's founder, Alan Medinger, in our Summer issue. Here it is: Regeneration, P.O. Box 9830, Baltimore, MD 21284-9830; 410/661-0284.

THE REAL QUESTION

Who is Jesus Christ?

Unless people agree about the answer to this question, all other debates about the human condition are pointless, even as they are both more volatile, in their own way, and more proximate.

Why did Jesus die?

I suspect the answer to this question will expose a fissure far deeper than our late-modern efforts to understand who we are, whether we are loved as "gays," or at all, quite apart from this late modern category.

Why did Jesus die at Calvary?

If he died to display that God is love, and that all are God's children, why did that require his death? Is Romans 3 wrong...that God (the God of Israel, and of Heaven and Earth) put him forward as a "mercy seat" for the covering of sin?

If so, then what sort of sin required God's sacrifice of His only son, and of the Son's agreement to die on Passover (not Ground Hog day) as a propitiation for sin?

I suspect that the difference between combatants in any debate about the human condition will pale in comparison to the debate and divergence over what happened at Calvary.

Could we try as Christians to determine who Christ is, as a first order concern? It may not be as self-referential as, what do I get to do and be as a sexual creature, but I think the heart of the debate is not what the [revisionists] think it is: notions of love and inclusion and so forth.

It has to do with what the nature of Christ's work is really all about, in relationship to the God of Israel, the Lord of Heaven and Earth.

Let Christians debate who their Lord is, and what testimony we receive about him from those who, unlike us, were privileged witnesses to his life and resurrection. If the latter is unreliable, let that be the disagreement's heart and governing center.

Let's agree on the terms of the debate, or else there will be much more talking past one another, and much prolongation of pain and hostility, to no good end.

So: There is only one topic that should occupy Christians: Who is Jesus and what was His work?

Great progress would be made if we could set aside any other discussion, including the heated topic of so-called "gay" life, and ask, as Christians, why are we named according to this Lord and not another?...

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NATURE OR NURTURE

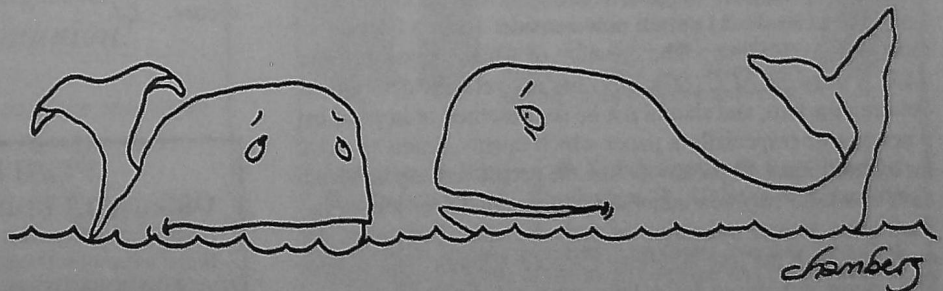
As *TCC* has noted in the last few issues, a number of scientists and researchers have been scrambling like mad in recent years to find a genetic basis for homosexuality. Some already believe they have found it.

In general, they are doing so because they believe their findings could be combined with an invisible ethical premise held by pert near everybody, which would then result in toleration, acceptance, and general bonhomie all round. That invisible premise is that a man cannot be blamed for what he is, and that to do so would be an irrational prejudice. If it can truly be said about any behavior that a man "cannot help it," then that man cannot really be condemned for what he does. "Natural" is good, or at least not bad.

Christians who know that homosexuality is flatly condemned by Scripture, and who thus know it can never be justified by man, may seek to hang on to this hidden premise. This would be done through denying that our busy researchers will ever find what they are looking for. A genetic basis for homosexuality would be rejected by such Christians as impossible *a priori*.

But what if they do find such a gene? And what if we come to realize that the research was not contaminated by the wishful thinking which gave birth to the investigation?

As Christians, we should think through this beforehand. Homosexuality is a sin because we find it prohibited in the Scriptures, not because we believe it is missing from our DNA. We find sodomy prohibited alongside a number of other sins which most definitely do have a genetic basis—e.g. heterosexual lust. While St. Paul does teach that homosexuality is



Oh sure! God told you to swallow him. I hope it makes you sick!

"against nature." his point was not concerning microbiology. If we were to find the medical reason why some people have a craving to eat dirt, this discovery would not have the effect of turning dirt into food. The pathology would be "natural" in one sense (*i.e.* it has a physical explanation), and unnatural in another more obvious sense. St. Paul's flat rejection of homosexuality as contrary to nature is in this latter sense.

We already know from Scripture that unregenerate man cannot help the sin he commits. This is precisely why he needs a Savior, and not some therapist who will help him get in touch with his gonads.

With the invisible premise, the findings of such research would show that homosexual behavior should be accepted and tolerated by us. Without that premise, the results of such research would simply add empirical confirmation to the teaching of Scripture, which we already knew to be true. Man is a slave to sin, he is dead in trespasses and sins, and apart from God's sovereign grace he can't help it. "And no wonder. Look through this microscope here."

The Scriptures are not true because of what we see in the world. But the Scriptures are true, and we may expect to find that truth in the world we see. In no way will science ever demonstrate that Scripture was in error for rejecting sodomy as an abomination. But science may in the near future deliver us from the ethical maxims of Immanuel Kant and all his cousins—inside the Church and out.

James V. Johnson Jr.
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THE ACC(s)

[T]he May issue of your publication [was] a very useful and important issue, especially in regard to matters involving "First Promise" and [the] "Free Province" [idea]...

However, I have noticed in recent issues a sort of discrimination against a part of the same groups which your paper is set up to "be there for"...In the May issue (page 15) was a notice of the demise of Bishop Stephens. He was written of as "Metropolitan of the Anglican Catholic Church" (ACC) to be followed in that position (at least as interim) by a Bishop John Cahoon.

Although [what] happened to Bishop Stephens is saddening, the article still clearly conveyed the impression that he was THE Metropolitan and THE Archbishop of the entire ACC! As if Bishop (Leslie) Hamlett did not exist as leader and Archbishop over any ACC members!

Since the problems which happened to the [ACC] last year (as were plainly hinted to in that article about Bishop Stephens), there are now two parts of the ACC, and they did not all consider Bishop Stephens as their leader and Metropolitan Archbishop (and so would not all now consider Bishop Cahoon as their new Archbishop). The question of which segment of the ACC is truly *the* ACC (officially) has not yet been determined between the two, and should not be so presumed or implied by a newspaper (especially a paper which openly claims to exist for *all* traditional Anglicans) before the people directly involved have it settled between them and have mutually or jointly issued some formal indication of their decision! Both parts do currently have the title Anglican Catholic Church. The shared title might remain so for a long time yet. Each of the two groups held conventions in separate places, but they are all ACC, though now in two parts...

...I do respectfully urge you to not continue this pattern of conveyed presumption that there is only one Metropolitan Archbishop over *all* who are of the [ACC] and that that one had been Bishop Stephens (and now Bishop Cahoon). There are still many who regard Bishop Hamlett as their ACC Metropolitan Archbishop...

I do hope that we two parts of the ACC will not be each expected to add some further detail to the original title "ACC" (as the Orthodox have) so to indicate which part of the ACC we each belong to...

K. Roske
P.O. Box 442
Lawrence, Kansas 66044

CHALLENGE has given a fair amount of coverage since last fall to the ACC dispute and to the two groups which resulted from it. The bifurcation of the ACC was also noted in the initial report of Stephens' death in the April issue; the May article you mentioned was a brief follow-up on Stephens' funeral. Moreover, a long letter from Archbishop Hamlett, explaining his group's position, was published in the magazine earlier this year. Finally, while I note your letter was sent just before publication of our summer issue, by now you know that that edition published photos of both Hamlett and Cahoon with a story on the dismissal of the lawsuit the Hamlett faction filed against the "other" ACC. It appears to us, incidentally, that the findings of fact in that case, together with the just-announced final ruling in favor of the "other" group in the Holyrood Seminary case largely resolve the dispute over which is the real, legal ACC. - Ed.

JUST WONDERING

I note that the Roman Catholic Diocese of Dallas has been [penalized by] \$120 million in a recent lawsuit (involving a priest accused of sexually molesting male minors). Of course, a large church like [that] can pay off a judgment of this amount.

However, if some of our (Episcopal) bishops ordain [those involved in sexually deviant behavior] and have to pay...a judgment after a lawsuit, it would be drastic. Suppose this happened to Bishop Spong? Could the [Newark] diocese [cover] such a large judgment?

(The Hon.) Henry A. Mentz, Jr.
2105 State Street
New Orleans, Louisiana 70118

The Dallas judgment has been renegotiated, and now stands at \$23.4 million (see Focus section)—though that, reportedly, is still one of the largest amounts ever awarded in such a case. - Ed.

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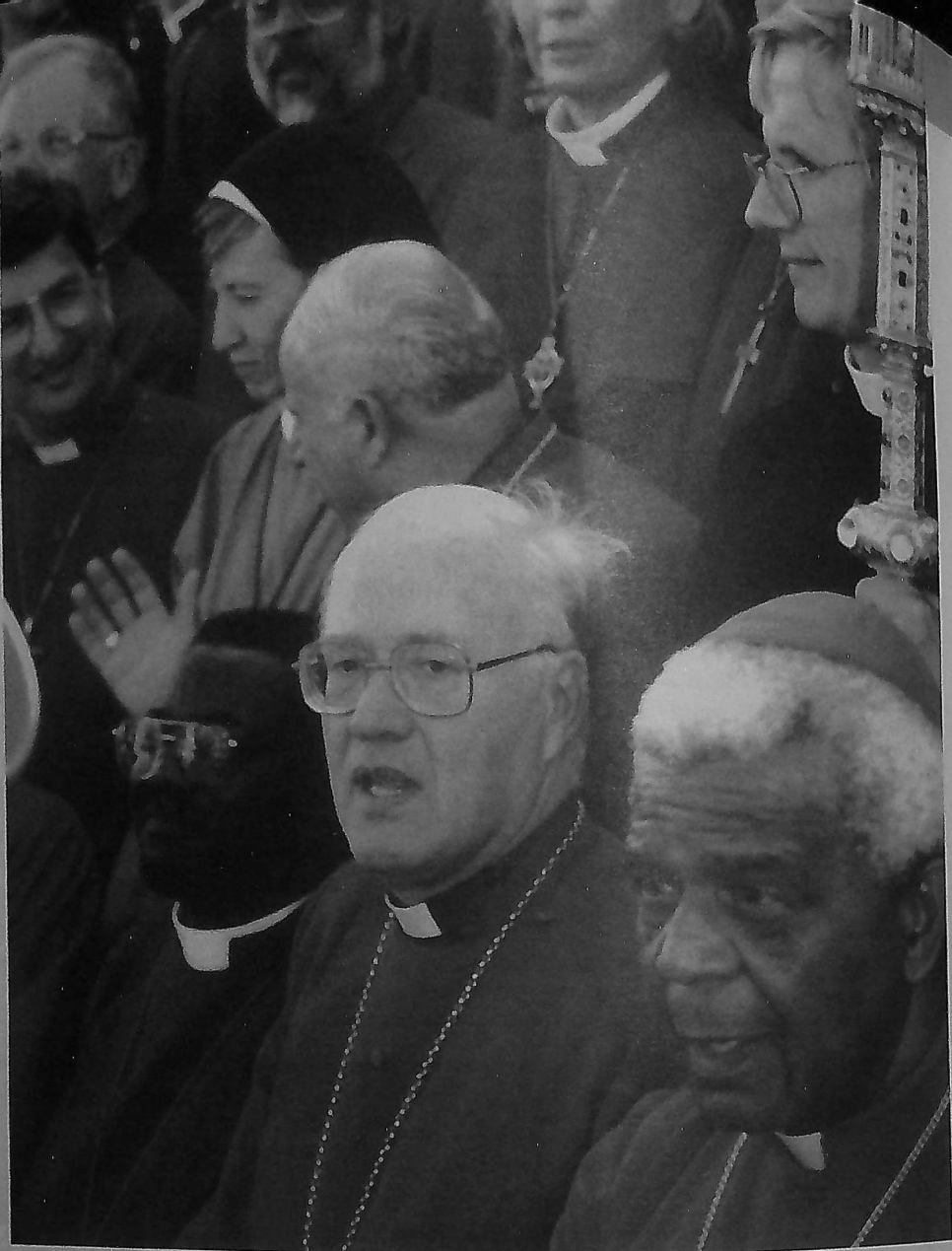
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Lambeth '98

TURNING POINT

Robert Stowe England tells how, during an amazing 21 days in Canterbury, the axis of Anglican influence moved to the developing world and the Anglican Communion took a decidedly orthodox turn toward the new Millennium.

With Additional Reporting
By David Virtue and
Auburn Traycik



IT HAD ALL THE EARMARKS OF A THEOLOGICAL WATERLOO.

And when it began at the decennial Lambeth Conference this summer in the historic center of Anglicanism, Canterbury, it was the start of a stunning transformation.

With a suddenness not unlike the fall of the Berlin Wall, liberal leaders of wealthy, but declining western Anglican provinces—long in control of Anglicanism's levers of power—found themselves overtaken by conservative leaders of the burgeoning, but often poorer provinces of the south and east—Africa, Asia and Latin America.

When the three-week encounter was over, the worldwide Anglican Church had moved back toward its historic roots, challenging liberal Anglicans—notably those in the wayward U.S. Episcopal Church (ECUSA)—to either return with it or be left to more solitary post-modern pursuits.

Underlying the skirmish among the 743 bishops gathered at the University of Kent July 18-August 9 was Anglicanism's perennial debate—revealed Truth or “continuing revelation”?

But the more visible issue was the pressing challenge to the church's stand on homosexual practice, advanced most prominently by Newark Episcopal Bishop John Spong.

Indeed—while the Conference took up such important matters as international debt and Muslim-Christian relations—

THE DIVERSITY OF THE ANGLICAN COMMUNION is readily seen in the faces of even this small group of bishops huddling with the Archbishop of Canterbury (lower center), in preparation for their Conference photograph. Somehow, 740 bishops were squeezed into one shot. Photo: Anglican World/Harriet Long

the homosexual issue emerged as that upon which the unity of the 73 million-member Anglican Communion would rise or fall at the 13th Lambeth Conference.

In the end, though, liberalism not only lost, but suffered a surprisingly shattering defeat, in a lopsided 7½-to-1 vote for what may be Lambeth's most strongly orthodox statement on sexuality since 1920. While prompted by and focused on the homosexual matter, the resolution also implicitly rejects divorce, adultery, fornication, pre-marital sex, polygamy and other sexual sins.

Lambeth's resolution affirms that sex is intended only for marriage between one man and one woman in lifelong union, and that abstinence is “right” for single people. It says that homosexual practice is “incompatible with Scripture” and speaks against ordaining or blessing those in same-sex relationships. But it also commits bishops to minister and listen to homosexuals, and assures that “all baptized, believing and faithful persons, regardless of sexual orientation, are full members of the Body of Christ.”

While calling for "monitoring" of work done on human sexuality in the church, the resolution avoids the open-ended study commission sought by liberals such as Scottish Primate Richard Holloway and Bishop Spong—whose calamitous utterances before and during the Conference seemed merely to ensure a more orthodox result.

Lambeth's clear statement on sexuality, though, was chiefly a testimony to the united and graciously steadfast witness of the Two-Thirds World bishops, and to the band of western Anglo-Catholic and Evangelical prelates that had joined with them.

It was also testimony to something more. While some liberal leaders claimed that African votes had been "bought" by "chicken dinners" and other forms of lobbying by western conservatives, some orthodox sources described the outcome as a "miracle." No one really knew what was going to happen on the floor, they said, due to the confusion—inadvertently or deliberately caused—that surrounded the sexuality matter as it came before the whole Conference.

Things had begun to go awry when it became clear that the published resolution of the sexuality subsection bore no resemblance to a more orthodox text actually considered by the panel. It was the most striking evidence of what many saw as an array of opposing forces built into the Conference's machinery.

Any such forces, however, were ultimately circumvented by bishops within the multi-national, multi-racial conservative alliance. While another round of switched resolutions had complicated matters by the time of the sexuality plenary, the authentic subsection text was soon adopted as the Conference's working resolution. The bishops then wended their way slowly but surely through a series of key revisions to it, thanks in large measure to the calm and fair leadership of the session's chairman, Irish Primate Robin Eames, who brought some order out of what could have been chaos.

When the final tally (by hands) was in, the votes of 526 bishops—including the Archbishop of Canterbury—for historic Anglican teaching swept over 70 naysayers and 45 abstainers. About 100 prelates skipped out of the vote altogether; only 641 of the 743 bishops registered at the Conference took part in the decision.

While the votes of individual bishops were not recorded, it appears that 60 percent of U.S. bishops sided with Lambeth's sexuality resolution. That's the estimate of Milwaukee Bishop Roger White, a moderate who voted for the motion, partly as a hedge against a more orthodox one. He believes that 40 percent of ECUSA bishops present abstained or voted against it. If this is true, it suggests that most of the bishops in the moderate center of ECUSA, who have been drifting into the revisionist camp, received a wake-up call at Lambeth and reversed course.

For ECUSA conservatives, it was a long-awaited vindication of their claim that they—not liberal revisionist American leaders—represent the global Anglican mainstream.

Moreover, those in ECUSA who had tried to "legitimize" homosexual behavior had "foisted [a] difficult discussion" on the worldwide church that had caused pain for all concerned, said Dallas Bishop James Stanton, president of the American Anglican Council (AAC) and a key figure in the global conservative coalition. "It has sapped our energy from urgent tasks such as evangelism and justice for the poorest of the poor," he said. It is time for those seeking "to revise orthodox Christian teaching to submit to the mind of the whole Church and the teaching of Scripture."

Liberals, though stunned by the vote, reminded that Lambeth resolutions, while influential, are not binding on the Communion's 38 autonomous 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 was forthcoming from Episcopal Presiding Bishop Frank Griswold, who has ordained active homosexuals but who abstained on Lambeth's sexuality resolution. Bishop Spong predicted that there would be openly gay bishops at Lambeth 2008.

Yet the liberals' shaken demeanor, and the apparent collapse of part of their support in the vote, were acknowledgements that a sea change had occurred; that this heavily-favored resolution represents the morally authoritative "mind" of a Communion that—unlike the past—is going to be *watching* to see if its resolutions are respected.

Conservatism In Other Actions

The Conference, continuing its conservative shift, in fact took some steps to ensure such respect, by adopting measures designed to place some limits on Anglican diversity.

Ignoring warnings from some western bishops about biblical fundamentalism, the global orthodox alliance won an important vote on a resolution reaffirming the "primary authority of

LAMBETH '98 HUMAN SEXUALITY RESOLUTION

This Conference:

a) commends to the Church the subsection report on human sexuality;

b) in view of the teaching of Scripture, upholds faithfulness in marriage between a man and a woman in lifelong union, and believes that abstinence is right for those who are not called to marriage;

c) recognises that there are among us persons who experience themselves as having a homosexual orientation. Many of these are members of the Church and are seeking the pastoral care, moral direction of the Church, and God's transforming power for the living of their lives and the ordering of relationships. We commit ourselves to listen to the experience of homosexual persons, and we wish to assure them that they are loved by God and that all baptised, believing and faithful persons, regardless of sexual orientation, are full members of the Body of Christ;

d) while rejecting homosexual practice as incompatible with Scripture, calls on all our people to minister pastorally and sensitively to all irrespective of sexual orientation and to condemn irrational fear of homosexuals, violence within marriage and any trivialisation and commercialisation of sex;

e) cannot advise the legitimising or blessing of same-sex unions nor ordaining those involved in same-gender unions;

f) requests the Primates and the ACC to establish a means of monitoring the work done on the subject of human sexuality in the Communion and to share statements and resources among us;

g) notes the significance of the Kuala Lumpur Statement on Human Sexuality and the concerns expressed in resolutions IV.26, V.1, V.10, V.23, and V.35 on the authority of Scripture in matters of marriage and sexuality and asks the Primates and the ACC to include them in their monitoring process.



Lambeth's opening service in Canterbury Cathedral. Photo: Anglican World/Harriet Long

ment from a surprising coalition of traditionalist bishops, and some of the 11 female bishops at Lambeth for the first time.

The resolution declares—in line with policies established by the international Eames Commission—that those of both views on women's ordination are “loyal Anglicans.” It calls on provinces to furnish episcopal visitors where needed to enable those of differing views on the matter to live “in the highest degree of communion possible.” It also says that no bishops should be forced to license or ordain women. (*More on this on Page 18.*)

The resolution was a continuing recognition of the Communion's ongoing process of “open reception”—a testing period during which women's ordination remains provisional—and a rebuke to ECUSA, which last year mandated churchwide acceptance of female clergy. A pre-Lambeth report from the Eames Monitoring Group also criticized the Diocese of Washington, D.C., where, in 1996, Suffragan Bishop Jane Dixon made forced visitations to three parishes in which majorities opposed women's ordination.

In an unprecedented action, Lambeth also approved a resolution seeking dialogue and reconciliation with Continuing Churches around the globe, groups of former Anglicans who left the church in the last 25 years over changes in order and faith, including women's ordination. (*For more, see Page 19.*) In addition, the Communion's ecumenical focus was extended, for the first time, to include the rapidly-expanding charismatic and pentecostal churches around the world, estimated to encompass nearly half a billion souls.

Though some found it wanting, the Conference's resolution on euthanasia sends the core message that deliberately causing the death of a terminally or seriously ill person is incompatible with Christian faith, and should not be permitted in civil legislation. The resolution makes a distinction between active euthanasia and allowing someone to “die with dignity” by ending “excessive medical treatment and intervention,” which “may be consonant with Christian faith.” Though the matter was disputed, the Conference allowed for the possibility that, for persons in a “permanent vegetative state,” ceasing such intervention might include withholding “artificial nutrition and hydration.”

In a strong endorsement of poverty alleviation around the globe, the entire Conference adopted a resolution calling for forgiveness of the heavy debt plaguing underdeveloped nations, an issue that would not have garnered much support in the past. The action is part of an interfaith campaign for debt relief that has begun to have an impact in government and financial circles. “The human costs of the international debt [are] intolerable. Its effects are evil and sinful,” said Archbishop Njongonkulu Ndungane of Southern Africa, chairman of the section that discussed the debt problem. Dioceses were requested to give a percentage of their budgets to aid inter-

the Scriptures, according to their testimony and supported by our own historic formularies,” and urging Bible study throughout the church.

A second resolution adopted reaffirms that (as stated in the Lambeth Quadrilateral) the Scriptures contain “all things necessary to salvation” and are therefore the “rule and ultimate standard of faith.”

England's erudite Bishop of Rochester, Michael Nazir-Ali, said, “While we value diversity, we also need criteria for limiting that diversity. Scripture defines tradition and we only know what is authoritative about the tradition of the Church by appeal to Scripture.”

Two other successful Lambeth resolutions call for some unprecedented steps to strengthen mutual accountability, interdependence and unity among Anglican provinces, which have enjoyed broad freedom in the absence of any binding authority at the international level.

One resolution enhances oversight by the Primates' Meeting—intermittent gatherings of provincial leaders—allowing them to intervene “in cases of exceptional emergency which are incapable of internal resolution within provinces,” and to provide “guidelines on the limits of Anglican diversity” in light of Scripture and the church's tradition and formularies. While “sensitive consultation” and non-interference with a province's juridical authority are expected of the primates, provinces, in turn, are expected to give “ready acceptance” to the primates' moral authority. The resolution also recommends that the primates represent their provinces (along with clerical and lay representatives) on the heretofore liberal-leaning Anglican Consultative Council, now to be called the Anglican Communion Council.

A related resolution, noting that the Archbishop of Canterbury is often called upon to render assistance to Anglicans outside his own province, invites Archbishop George Carey to appoint a commission to consider the “exceptional circumstances and conditions” under which he might exercise an “extraordinary” pastoral ministry “with regard to the internal affairs” of another province, in order to maintain communion within that province and beyond.

Anglicans theologically opposed to women priests scored a victory in a third “unity” resolution, thanks chiefly to an amend-

national development. Churches were also asked to support a series of requests to both creditor and debtor nation governments, including establishing a Mediation Council, which would include developing nations.

In other resolutions, Lambeth affirmed the priority of mission and evangelism, including the right of Anglicans to express their faith to Muslims and other non-Christians. This was balanced, however, by calls to protect and promote religious freedom for all faiths, to find common cause with other faiths where possible, and to stand by those persecuted for their faith. Recognizing the singular impact of Islam in various parts of the world, including Africa, a panel also may be set up to promote good Christian-Muslim relations as well as arrange for "adequate support and relief for Christians who are persecuted" in Muslim-dominated countries.

In a related resolution, the bishops requested that top-level Anglican structures be more reflective of the priorities of mission and evangelism. The bishops also agreed to focus on youth.

This thrust, together with structural changes, may portend the Anglican Communion's move toward "a more dynamic missionary church," in the view of *Church of England Newspaper* journalist Andrew Carey, son of Archbishop Carey.

Message To Orthodox Anglicans

Lambeth's outcome was especially gratifying to African bishops, many of whom felt their concerns were sidelined at Lambeth '88. "The agenda covered subjects of interest to us—from human rights to international debt," said West African Archbishop Robert Okine. While the sexuality issue was "settled" to his satisfaction, he said, "I would have been happy if that were not on the agenda."

Not to "settle" it, though, would have had disastrous consequences. While some thought schism over homosexuality could only be averted by relegating the question, unanswered, to a study commission, it quickly became clear that *only* an unambiguous, orthodox statement on the subject would hold the Communion together. Procedural intrigues during the Conference only increased worries of a liberal result, and

rumors of an African walk-out.

None of that happened, but bishops may long remember how close to a break things came.

"Yesterday was a miracle of God," said a relieved Presiding Bishop Maurice Sinclair of the Southern Cone (South America) the day after the plenary vote on sexuality.

He saw the resolution as both clarifying the Communion's stance on the issue, and assuring that "the gospel of forgiveness applies to all people."

Sinclair felt that this Lambeth represents a "historic turning point," after which "a certain kind of liberalism will have less influence" in the Communion.

Lambeth's message for orthodox laity and clergy in provinces or dioceses controlled by liberals is clear, Sinclair told *TCC*. "For those who doubted they can remain Anglican, this says they can and must. It says they can now rely on an international consensus supporting them throughout the Communion," he said.

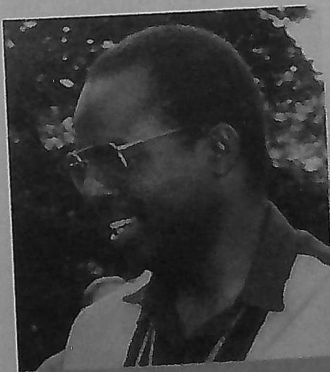
Bishop David Silk of Ballarat, Australia, summed it up by saying: "I think we've halted the slide. I think the Communion has become solidly international, and the Africans and Asians have taken a full part."

African bishops, some of whom would have supported a stronger statement, were nevertheless happy with the final sexuality resolution. "I'm glad about the way things have gone. I can't hide my joy," said Archbishop Okine.

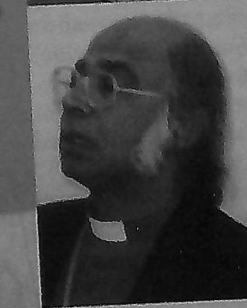
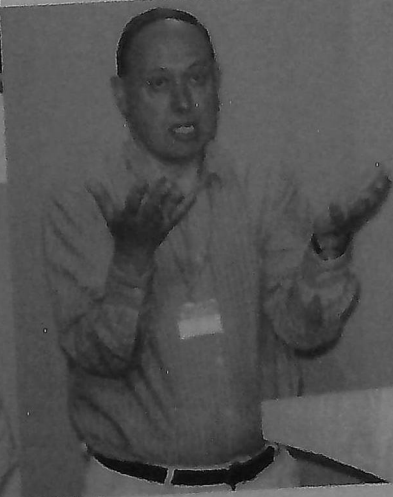
The Archbishop of Canterbury, Dr. George Carey, discounted claims by some that disagreement over homosexuality stemmed from cultural differences between the developed and underdeveloped worlds; rather, he said it was a matter of theology, scripture and church tradition.

American conservative prelates were elated by the unexpectedly strong orthodox showing.

Clockwise from right center: Mrs. George (Eileen) Carey; Bishops Rowan Williams, Monmouth, Wales; Roland Nwosu**, Asaba, Nigeria; Fred Borsch, Los Angeles; an unidentified Ugandan bishop**; C of E Bishops Michael Nazir-Ali of Rochester, Christopher Hill of Stafford, Stephen Sykes of Ely; and Bishop Henry Orombi, Nebbi, Uganda. *Photos by TCC; Anglican World/ Jeff Sells, **Harriet Long*



FACES OF LAMBETH '98



ng Evangelical and former South Carolina Bishop
ons Allison, who followed the proceedings from afar,
led it "a wonderful turning point" for the entire An-
Communion.

Worth Bishop Jack Iker, a member of the Episcopal Synod
ica (ESA), which opposes women's ordination, said he
ng Canterbury "very much reassured and encouraged
future of our Anglican Communion."

s Executive Director, Fr. Samuel Edwards, said this
victory for apostolic faith and morals" does seem to
that the center of Anglicanism "has shifted away
e confused churches and social decadence of the First
and toward the often suffering and vibrant churches
is now being called the Two-Thirds World" (or the
South).

united voice of bishops from diverse cultures around
d has brought into bold relief the extent to which
the leadership in [ECUSA] has lost sight of the uni-
Christian faith," said AAC's Chief Mission Officer,
Boltz. This will help orthodox Episcopalians "stand
truth" in their dioceses and parishes, because they
ow that they stand with Anglicanism worldwide.

the struggle over whether or not ECUSA as a whole
gn itself with the Anglican mainstream is not over.
sionists, used to having the run of the Communion,
ready to continue testing its limits.

not only has the dynamic of that struggle changed
it appears that there will be consequences for any
e's failure to respect Lambeth's moral authority.
r and Archbishop Harry Goodhew of Sydney, both in-
ntal figures in the conservative alliance, thought these
"likely" include the loss of communion relationships
er Anglican provinces.

is there any let-up in sight for liberal western leaders,
nbership growth is expected to continue in conserva-
vinces in the South, and bring even more bishops
at region to Lambeth 2008.

bishops outside Europe and North America already
nate in the Communion. Lambeth '98 opened with
shops (including, for the first time, suffragan and as-
bishops as well as diocesans and archbishops). Of these,
57 percent, were from non-western countries: Africa
Asia (95), Latin America (41) and the Middle East
rest were from the West: North America (177), the
Isles and Europe (139), and Australia, New Zealand
ania (56). Anglicans in Africa alone reportedly out-
U.S. Episcopalians by more than ten to one.

Road To Lambeth '98

ican liberal bishops, of course, have long used the
a system of provincial autonomy to fullest advan-
g. in the matter of women's ordination: ECUSA, along
wo or three other provinces, pioneered the innovation
absence of any consensus in the Communion or wider
d Church. Lambeth's attention to the subject indi-
is still a divisive issue, though not a particularly im-
one outside English-speaking provinces, which have
of the Communion's women priests.

glory days for western liberal leaders began to be num-
however, with the failed 1996 attempt by conserva-
try former Newark Assistant Bishop Walter Righter
ning an active homosexual. A court of Episcopal

bishops—many of whom shared Righter's views—dismissed
the case, saying they found no "core doctrine" barring the
ordinations of noncelibate homosexuals, which were already
occurring in ECUSA with some frequency.

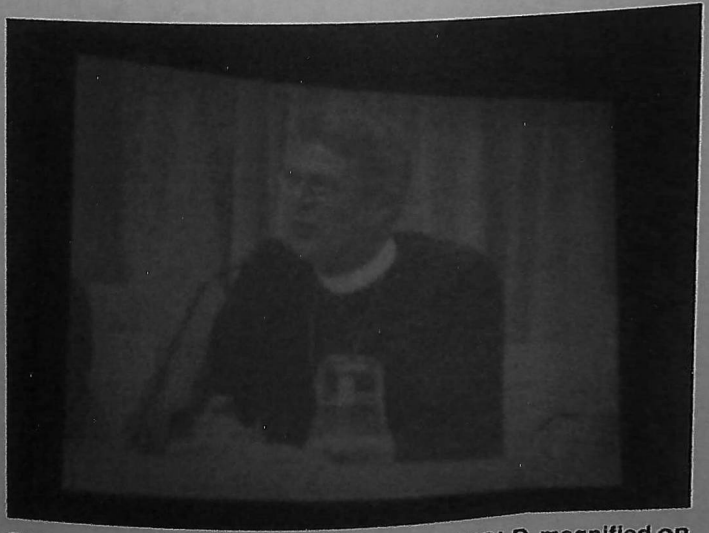
Word of this rang alarm bells among bishops in the global
South—many of them heirs of western missionary efforts—
who view Scripture as quite clear on the subject.

It led to the February, 1997, adoption of the landmark Kuala
Lumpur sexuality statement by the second of two "Encoun-
ter" meetings held in the South in recent years. The Malay-
sian gathering's statement, reportedly adopted by 80 bishops
from Asia, Africa and Latin America, contained a section
expressing "profound concern about recent developments
relating to Church discipline and moral teaching in some prov-
inces in the North, specifically the ordination of practicing
homosexuals and blessing of same-sex unions."

The global South bishops had been stunned by the 'de-
moralization' of the American Church, and worried that
ECUSA's divisions over homosexuality "could spread across
the entire Communion," said Archbishop Sinclair. Press re-
ports that some Episcopal bishops were embracing homo-
sexual practice were used by Muslim leaders to discredit
Anglicans in Africa, the Middle East, and Asia. This prob-
lem—pointed out again at Lambeth '98—added to the deter-
mination of many bishops there to adopt a statement clearly
rejecting support for homosexual behavior.

The move by the South in recent years to organize itself at
separate conferences was pivotal: it strengthened the ties and
self-assurance of the region's bishops, and expanded their fo-
cus from a more local to an international one. Their voice in
the Communion also was overdue, as the South now appears
representative of a large majority of Anglicanism, having added
a reported 23 million members since 1980, according to An-
glican Frontier Missions. The Nigerian Anglican Church, for
instance, has a reported 17 million adherents, most of whom,
it says, attend church every Sunday. The (state) Church of
England, on the other hand, claims 24.5 million members,
but acknowledges that only about one million attend service
each Sunday.

The sexuality statement from the "Second Anglican En-
counter in the South" at Kuala Lumpur, then, became a strong



EPISCOPAL PRESIDING BISHOP FRANK GRISWOLD, magnified on
a large screen as he chairs a Lambeth plenary session.

opening salvo and rallying point in the moral and theological battle with the West that raged all the way to the 13th Lambeth Conference this July.

The first clash came at the March, 1997, Primates' Meeting in Jerusalem, where it was initially rumored that some conservative primates wanted to excommunicate ECUSA. Bishop Mark Dyer of Virginia Seminary, who was at the meeting, later revealed that the effort in Jerusalem was to exclude ECUSA bishops from Lambeth '98. Dyer reportedly was able to persuade the primates that such an action was premature; that the Episcopal General Convention had not given any official sanction to homosexual behavior.

But the crisis was aggravated later in the year, when ECUSA's General Convention failed to do anything to abnegate the Righter trial's impact and halt gay ordinations, and very nearly approved the development of same-sex blessing rites.

Global Conservative Alliance Emerges

Meanwhile, conservative clergy and laity in the West, surprised and pleased by the global South's moral leadership, swiftly allied themselves with it. At least three traditionalist organizations, the Episcopal Synod of America (ESA), Forward in Faith (FIF) in England and Forward in Faith-Australia, formally endorsed the Kuala Lumpur sexuality statement.

This expanded some ties the global South bishops already had to conservatives in the U.S. through the Texas-based Ekklesia Society, formed in 1996 to coordinate American efforts to support missions, evangelism and economic development in 25 developing countries.

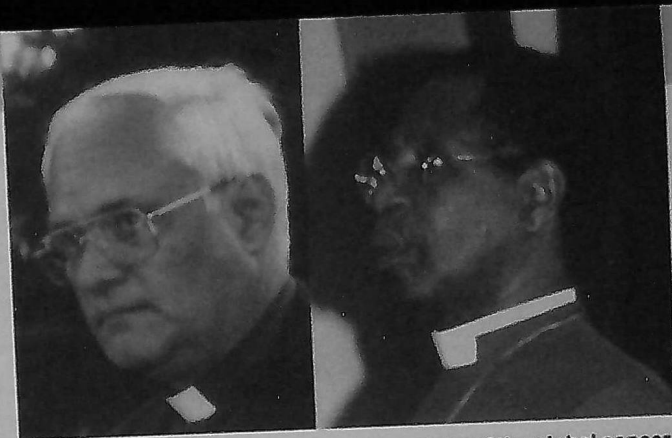
Then, in September, 1997, 50 bishops from across the world came together for a pre-Lambeth consultation in Dallas, sponsored by Ekklesia, as well as the respected British organization, the Oxford Center for Mission Studies (OCMS), and the Episcopal Dioceses of Dallas and Fort Worth. The conference issued the Dallas Statement, which upheld Biblical sexual morality, blasted the "pro-gay agenda," and called for debt forgiveness for underdeveloped nations.

The gathering was supported, also, by the aforementioned American Anglican Council (AAC), an umbrella group, led by Dallas Bishop James Stanton, comprised of conservative and traditionalist parishes, ministries, organizations, and individual clergy and laity, including 50 U.S. bishops.

While West-South ties were being forged, South to South relations were being solidified in preparation for Lambeth. Four archbishops from the region—Sinclair, Goodhew, Moses Tay of South East Asia, and Emmanuel Kolini of Rwanda—agreed to formulate key orthodox resolutions for Lambeth '98. The basic thrust of these resolutions—detailed exclusively in the Summer, 1998, *CHRISTIAN CHALLENGE*—all saw success at Lambeth.

The four leaders hoped that Lambeth would act firmly to 1) uphold the primacy of Scripture, 2) reaffirm Biblical sexual morality, and 3) strengthen unity and mutual accountability within the Communion. Archbishop Sinclair—who supports women's ordination—also cited a need to safeguard the consciences of those theologically opposed to the innovation, and to reach out to those who have left the Communion over changes in order and faith—Continuing Anglicans.

Sinclair outlined the challenge facing the Communion, and proposed solutions to it, in the Lenten *Bulletin* of the Evangelical Fellowship in the Anglican Communion. The Fellowship, in fact, became yet another vital link in the global con-



NORTH AND SOUTH: Among representatives of the global conservative alliance are Dallas Bishop James Stanton, president of the American Anglican Council, and Nigerian Archbishop Joseph Adetiloye, who chaired the '97 Malaysian meeting that issued the Kuala Lumpur sexuality statement.

servative network. Its leader, Nigerian Bishop Emmanuel Gbonigi of the Diocese of Akure, became the head of a working group coordinating policy for Lambeth.

Travels to South America, London, Singapore and Sydney by Ekklesia's General Secretary, Canon Bill Atwood, earlier this year, helped knit together the alliance. Bishop Gbonigi, who met with Atwood in London, became the conduit of theological resources from the North to theologians and bishops in the South.

Another new conservative U.S. organization of Evangelical clergy and laity, First Promise, based in Pawley's Island, South Carolina, began to establish its own, independent links to global South bishops starting late last year. In addition to witnessing to the doctrinal crisis faced in ECUSA, First Promise helped organize a pre-Lambeth conference for bishops of Central Africa's Great Lakes region in Kampala, Uganda, last June.

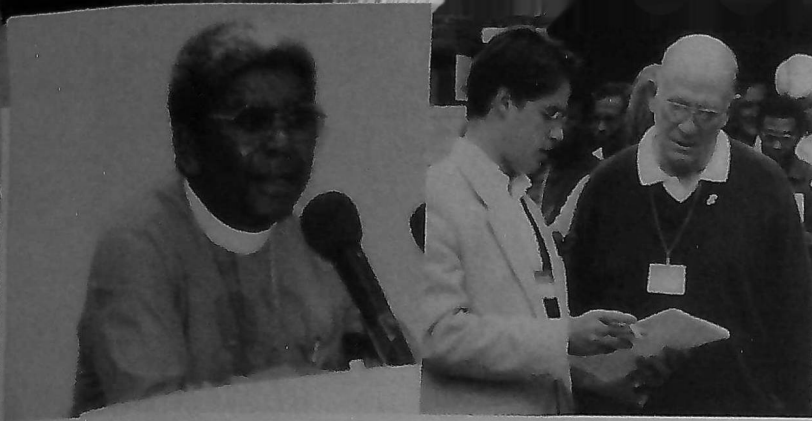
At Lambeth, OCMS rented facilities at the campus' Franciscan Study Center at the request of African and Asian bishops, according to OCMS Executive Director, Canon Dr. Vinay Samuel. There, a multi-national team assembled by OCMS supported the non-western bishops, who provided the leadership, Dr. Samuel said.

The center was home as well for some U.S. organizations including AAC and Episcopalians United, and the site of various gatherings; Lambeth's sexuality subsection also used the Center for its meetings. A Roman Catholic chaplaincy just off the campus housed other key groups—FIF, ESA and Ekklesia.

Dueling Theologians

The big worry for the international orthodox coalition as Lambeth approached was whether or not global South bishops would be prepared for western-style debates and procedural maneuvers that could foil a victory their numbers suggested they could easily achieve. By Sinclair's estimate, 500 of the more than 800 bishops eligible to attend Lambeth were "solidly orthodox."

The theological issues were already being laid out in April 1997, when the Anglican Consultative Council released the Lambeth Conference study papers, including a paper for the "Full Humanity" group's subsection on sexuality. Preparation of the paper was overseen by the section chairman, Archbishop Ndungane of Southern Africa, but a group of bishops, theologians and priests, many based in Britain, did the main work. This group dubbed itself the St. Augustine's Seminar



TWO KEY FIGURES: Lambeth's Full Humanity section, and its sexuality subsection, were chaired, respectively, by South African Primate Njongonkulu Ndungane (left), and Johannesburg Bishop Duncan Buchanan, shown here talking to a reporter.

in honor of the 1,400th anniversary of the saint's arrival in Britain in 597 A.D. One of the consultants was reportedly Dr. Robin Gill, Michael Ramsey Chair of Modern Theology at the University of Kent.

The report outlined "three ways" of Christian sexuality. Way 1 was the Christian norm of faithful monogamous marriage or celibacy. Way 2 detailed various forms of un-Christian sexual behavior, such as prostitution and pedophilia. Way 3 was a category of sexual activity that, while short of the Christian ideal, may demonstrate Christian virtues such as "faithfulness" and "righteousness." The report suggested that this might apply to cohabiting, unwed couples; faithful homosexual relationships; polygamous relationships; and couples who marry after one or both have been divorced.

This seemed to hint at a possible deal between the West and South, addressing their respective cultural difficulties. The South, and Africa especially, could get more understanding for its cultural problems of premarital sex and polygamy, while the West would be allowed relaxed standards on homosexuality.

"What [the report] neglected to mention was that the African Church rejects both [premarital sex and polygamy] for Christians, only permits polygamous marriages for [pagan] converts, and refuses leadership roles to polygamists," commented Dr. Stephen Noll, Professor of Biblical Studies at Pennsylvania's Trinity Episcopal School for Ministry (TESM), who analyzed the study paper.

There was some modification of the polygamy policy at Lambeth '88, aimed at ensuring that wives and children of a polygamous convert are not left homeless. But African bishops at Lambeth '98 indicated to TCC that such a convert, while still responsible for his whole family, is either required or ultimately expected (depending on the province) to limit sexual relations to only one wife.

The Lambeth report's "Way 3" would have given provinces two "integritys" on sexuality—Biblical, or one designed to accommodate certain localized cultural practices, Noll explained.

Alarmed at this, conservatives in the U.S. and England arranged for prominent orthodox theologians in Britain and America to critique the report for the allied conservative bishops in preparation for Lambeth's sexuality debate, according to the Rev. George Conger, an American priest who managed the months-long project in England for OCMS.

The list of orthodox theologians involved with the project is impressive: Dr. Oliver O'Donovan, Regis Professor of Moral and Pastoral Theology at Oxford University; Dr. John Webster, Lady Margaret Professor of Divinity at Oxford; Christopher Seitz, Chairman of Old Testament and Theological Studies at St. Andrew's University in Scotland; Dr. Philip Turner, a moral theologian and just-retired Dean of Berkeley Divinity School

at Yale University; and the Very Rev. Peter Moore, Dean of TESM, in Ambridge, Pennsylvania.

Two other highly-regarded theologians also helped in the project: Michael Banner, F.D. Maurice Professor of Moral and Social Theology at King's College, University of London; and Timothy Bradshaw of Regents Park College at Oxford, who also traveled to India to meet with bishops and help prepare them for Lambeth, according to Fr. Conger.

Also providing a critique of the pre-Lambeth sexuality report was prominent European psychiatrist, Dr. Christl Ruth VonHoldt, Director of the German Institute for Youth and Society in Reichelsheim. Dr. VonHoldt, who asserts that homosexuality is a disorder that can be treated and, in some cases, healed, was on hand to meet with bishops during Lambeth.

The theologians and Dr. VonHoldt contributed their work without pay to the Lambeth Conference, according to Conger.

The impact of this effort among non-western bishops at Lambeth is hard to measure. But Conger thought it likely that the theologians' academic work merely supplemented or sharpened the understanding of the Africans, who probably relied mainly on "their own training and natural theological instincts," he said. A good number of the African bishops, in fact, studied in England or America.

In their public statements, the global South bishops seemed to have mastered the art of brevity and clarity. For example, Rwandan Bishop Alexis Bilindabagabo of Gahini remarked during one plenary, "When you talk about sin in certain places, it has ceased to exist," he said. "When you talk about repentance in certain places, it has ceased to exist."

How Bishop Spong "Self-Destructed"

With his retirement in January, 2000—and his last Lambeth Conference—in view, hyper-revisionist Newark Bishop John Spong carried the liberal banner before and during Lambeth with a reckless intensity.

In late 1997, he regaled Anglican primates with letters complaining that Lambeth might approach the homosexual issue with "prejudice and ignorance." That in turn led to a caustic exchange of letters between Spong and Archbishop George Carey.

Spong's chief hope was to block any express rejection of homosexual practice at Lambeth, in favor of a study commission that would report back in ten years. This would leave the liberals free to advance their agenda in ECUSA and the wider Communion.

Archbishop Carey had inadvertently given Spong an opening by indicating he might support the creation of a study commission.

Spong, claiming to have cordially concluded his correspondence with Carey, then promoted the commission idea in a "compromise" proposal he worked out with moderate Bishop Peter John Lee of Southern Africa's Christ the King Diocese. The two bishops' "catechesis," noting disagreement over the

acceptability of committed same-sex unions, said the study commission should operate on the assumption that "neither side had won the debate."

Bishops in the South immediately condemned the Spong-Lee document. Such a study commission would be a tacit signal that the church was considering changing doctrine on the issue, which would merely advance the homosexual cause, Archbishop Sinclair commented.

Any other support the document might have had bottomed out soon after, when Spong issued his 12 "theses" trashing credal Christian beliefs, including "theism" (belief in God) itself.

Thus, when Bishop Spong arrived in Canterbury just ahead of Lambeth, his study commission proposal was already near death. Plainly on a roll, however, Spong proceeded to give a disastrous interview to Andrew Carey of *The Church of England Newspaper* on the eve of the Conference. In it, he said African Christians have "moved out of animism into a very superstitious kind of Christianity," are ignorant of scientific advances, and had not yet faced "the intellectual revolution of Copernicus and Einstein."

When Carey asked how Third World bishops might feel about such remarks, Spong replied: "If they feel patronized that's too bad. I'm not going to cease to be a 20th Century person for fear of offending someone in the Third World."

As Lambeth convened, African bishops were calling on Spong to apologize for his comments and repent of his support for homosexual practice. Bishop Lee of South Africa called his comments "intellectual racism." American liberals began to distance themselves from Spong.

The bishop did not seem to realize that the "bully pulpit," scorched-earth tactics that he had used effectively in ECUSA over the years did not resonate at Lambeth—least of all with African prelates. For them, mere verbal attacks pale next to the serious, often life-threatening conditions—political, social and religious—many face in their home countries.

"Bishop Spong doesn't understand the African scene, doesn't understand the price the African Church has paid for her faith and has failed to appreciate the contribution the African Church has made to the Anglican Communion," said Bishop Henry Orombi of the Diocese of Nebbi, Uganda—who nevertheless expressed his Christian love for Spong.

Nor did the British press—politically diverse and staffed with well-informed religion writers—give Spong the easy ride he has had from much of America's media.

After more than a week of playing the punching bag for the press and African bishops, Spong, apparently trying to narrow the damage, indicated his reported remarks were based mainly on his experience among Kenyan Anglicans. Kenyan bishops were aghast and they, too, demanded a specifically Kenyan apology.

A meeting was called for Sunday, July 26, between American and African bishops. Each side had a bone to pick with the other. U.S. Presiding Bishop Frank Griswold and Arkansas Bishop Larry Maze wanted to try to persuade Rwandan Bishop John Rucyahana of Shyira to cancel his planned September visit to a conservative Little Rock congregation, St. Andrew's, which had formed over the objections of Maze, a

liberal. (See separate story, page 20.)

The Africans, led by Rwanda's Archbishop Kolini, demanded an apology from Spong, an informed source said. Griswold, however, told them it's "untrue" that Spong made the comments reported in *The Church of England Newspaper*. Kolini replied: "We know it's true. We have the tape," whereupon he reportedly pulled out a copy of the taped interview given to him by Andrew Carey. "He's a racist. He's insulted us. Why has nothing been done about it?" Archbishop Kolini is said to have asked. At this point a shaken Griswold agreed that Spong should apologize.

The next day Bishop Spong—speaking to one journalist with the official *Lambeth Daily*—offered only a "regret"—not an apology—for any "perceived insult." He said he was "really sorry" that he had "been heard to insult Africans."

African bishops did not buy it. "I don't accept what he said was an apology," said Ugandan Bishop Wilson Mutebi of Mityana. This botched apology, too, was raw meat for the British press.

Bishop Spong's performance appears to have been one reason most American liberals remained silent in public forums throughout Lambeth, as did Spong himself. Washington, D.C. Bishops Ronald Haines and Jane Dixon were among the few who ventured into the limelight, hosting an unofficial homosexual presentation for Lambeth bishops on July 30. It attracted some 135 people, but, reportedly, only about 50 bishops—none from the Africa, Asia or Latin America. (The same day, an ex-gay presentation drew over 150 bishops, most from the global South.) At least three U.S. female bishops spoke during Lambeth plenaries, but it was mostly British and Canadian bishops who were willing to stand up and argue the liberal position.

Bishop Spong said he would issue a minority report on sexuality signed by 88 bishops, but in the end, "I couldn't get enough people to join me," he told *TCC*. He tried to be encouraging to gays following the sexuality vote, but he never recovered from his anti-African barbs. As the Conference wound down, he could be seen haunting the footpaths of the University of Kent with slouched form and somber expression.

"Spong self-destructed," confided a liberal American church official.

The Making Of Sausages And Resolutions

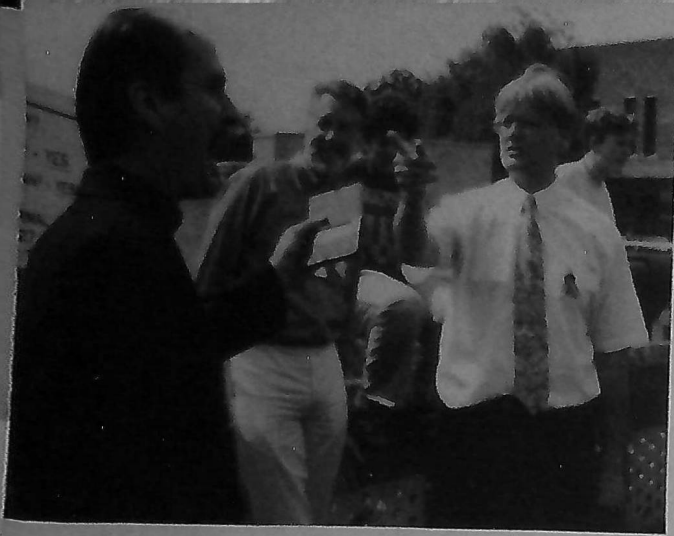
American humorist and author Mark Twain once warned against observing how laws and sausages are made. If he had ever been to a Lambeth Conference, he would surely have issued a similar warning about Anglican resolutions.

Indeed, for the first two weeks of the Conference, such sausage-making—the formulation of reports and resolutions—was going on largely behind closed doors. The bishops would begin each day with worship and Bible study, and then usually disperse to closed subsection meetings within Lambeth's four main theme sections—I. Called to Full Humanity; II. Called to Live and Proclaim the Good News; III. Called to be a Faithful Church in a Plural World; and IV. Called to be One. This was no doubt good for the bishops, but a bit frustrating for members of the press trying to get a plainer sense of how things were going.

That was, until July 21, when the chairman of the sexuality subsection, white liberal South African Bishop Duncan Buchanan



Bishop Spong



POINTING FINGERS: Alan Beck (right), director of Fighting Fit, an HIV-positive group in Kent, argues heatedly with Florida Pastor Guy Wood, during a public witness for orthodox sexuality teaching on the Kent University campus just days before the Conference's landmark statement on the subject.

of Johannesburg, tried to get subsection members to listen to homosexuals from the British Anglican organization Changing Attitude.

Two-thirds of the subsection—40 of the 60 bishops, many from the South—refused to hear the presentation. Bishop Mutebi said: "I won't go to a gay meeting. I know what they think." Another African bishop said they might as well talk about child abuse. One section member questioned why those who have overcome homosexuality could not speak to the group.

Instead, the African bishops called for repentance by Bishop Spong and all those who had signed his 1994 *Koinonia* statement declaring homosexuality morally neutral.

Word of a call for Spong's resignation, or the excommunication of all the *Koinonia* signators, even surfaced in ensuing days, though the movement never reached critical mass.

Following the cancelled presentation, Bishop Buchanan said he was "shell-shocked by the ferocity and emotion of the African and Asian bishops who oppose homosexuality."

The sexuality subsection, like others at the Conference, had the job of submitting a report and a resolution backed by the panel's majority. Both were due by Friday, July 31, to a meeting of the entire Full Humanity section.

Buchanan began the report process by submitting a document prepared by three non-members of subsection—Archbishop David Crawley of the Province of British Columbia, and two English bishops, Michael Scott-Joynt of Winchester and Robert Hardy of Lincoln.

The initial draft of the report was largely based on the pre-Lambeth study document written by the St. Augustine's Seminar. One of the first debates was whether or not to support a study commission. The idea was deep-sixed.

"Trench warfare" was waged over the report's content for nearly two weeks, according to subsection member Bishop Anthony Nichols of North West Australia. Members were unable to agree on a compromise report until the day before it was due to be submitted. The report upheld current church doctrine—traditional marriage or celibacy—but also reported that subsection members disagreed on homosexuality. While admitting that a majority of bishops opposed any church sanction for homosexual behavior, though, the report itself did not reject it. Nor, as with the pre-Lambeth paper's "Way 3," did it list homosexuality, polygamy, fornication, and premarital sex among the "sinful" expressions of sexuality.

Despite the muddle, the conservatives seemed reasonably happy with the subsection report, believing its stand and particular wording affirming Biblical sexual morality overshadowed its liberal provisions.

Next, the subsection was supposed to submit at least one resolution on sexuality to go before all the bishops. While the global South prelates were preparing solidly orthodox resolutions on sexuality sponsored by their regions, the resolution emerging from the subsection would likely be considered first at the August 5 plenary due to take up the issue. If it were to pass, then the other resolutions might become moot.

Curiously, all the key persons in the resolutions process were from Southern Africa, whose leaders are more liberal than those in the rest of Africa. Bishop Buchanan and Archbishop Ndungane chaired the subsection and section, respectively. The subsection motion would then have to pass through the Resolutions Committee, which was chaired by South African Bishop Michael Nuttall of Natal.

Nichols told *TCC* that, while some members wanted to work on a resolution several days before the deadline, Buchanan discouraged attention to it until after the report was finished. Conservative members did, however, ultimately submit a straightforward resolution written by Bishop Colin F. Bazley of Chile. The main clause stated that the Conference upholds faithful, lifelong marriage between one man and one woman, and "chastity" for the unmarried, and consequently "does not legitimize, bless or ordain those involved in other kinds of unions..." A second clause called on the church to minister pastorally to all, irrespective of their sexual orientation, and to condemn homophobia.

The subsection had never officially voted on it, but orthodox members expected the Bazley resolution to be submitted. But, when the deadline came, Buchanan showed up without a resolution to submit to the Full Humanity section. "He told Archbishop Goodhew he lost it," said Australian Bishop Paul Barnett of North Sydney. Buchanan assured those gathered he would submit it to Conference personnel in time to get it into the full package of resolutions to be delivered to bishops on Sunday.

At one point over the weekend Bishop Buchanan drove past Bishop Nichols, who was on foot. According to Nichols, Buchanan shouted to him, "I did submit that resolution you wanted, but I made a few changes." When the delegates received their packet of 108 proposed resolutions late Sunday, August 2, it contained, as the subsection's official submission, a more liberal sexuality resolution the subsection had never seen. The resolution did not include any language opposing church support for those in same-sex relationships, and it had a new third clause calling for the appointment of a body to monitor and share work done on the subject of sexuality.

It was not until Wednesday morning that Bishop Buchanan gave an explanation of what happened: "We...had to work hard to bring one report. As a result of that, we didn't look at a resolution until it was almost too late. We tried to put something together. It was not good timing, so I put [something] together from one or two resolutions that were around" and submitted that. He said this was not a problem, as "we could amend it" after meeting again on Monday.

The subsection's orthodox members never quite bought this explanation. "We got a feeling of manipulation. We could sense it," said West Africa's Archbishop Okine.

On Monday afternoon, August 3, the sexuality subsection

held its scheduled meeting at the Franciscan Center. After three intense hours, the panel's 60 members hammered out a text supported by about 80 percent of its members. This "authentic" resolution of the subsection upheld the Biblical norm for traditional marriage, recommended "chastity" for single persons, and advised against "the legitimizing or blessing or ordaining of those involved in same-gender unions." It also condemned homophobia and called for a "means of" (not a body for) international monitoring. Conservatives were happier with this resolution, though most African bishops still found it wanting.

Confusion and "Dirty Tricks"

Copies of the new resolution were distributed to reporters on Tuesday morning, August 4, at one of the daily press briefings held each morning at the Canterbury Business School on campus, the press' headquarters.

Reporters quizzed Buchanan and other bishops on hand about nearly every point in the "authentic" subsection resolution. What did the word "chastity" mean? Archbishop Crawley of British Columbia admitted that some thought "chastity" might include a faithful same-sex relationship. Bishop Buchanan insisted that "chastity" meant "celibate."

Does "advise" mean the same as "recommend"? "I don't know what it means," though it has a "softer meaning than total rejection," Buchanan said. Later, though, he said he thought the resolution's message was that "we won't move unless we move together."

As the briefing ended, it appeared that the liberals had failed to keep Lambeth from expressly rejecting church sanction for same-sex unions. But the battle was not yet over.

By the end of the plenary later the same day, the process had come full circle. The Resolutions Chairman, Bishop Nuttall, announced that Lambeth's Steering Committee had decided to keep the liberal Buchanan resolution as the official resolution for the plenary to consider the next day.

When Archbishop Goodhew of Sydney said it would be better to discuss the resolution actually approved by the subsection, the assembly broke into applause. Bishop Richard Harries of Oxford also questioned the decision, noting that the agreed text "was...finely balanced...between extreme points of view in the group," and the result of two weeks' work.

Bishop Nuttall then said that the authentic resolution would be considered as the first amendment to the official Buchanan resolution. The explanation for the switch, Nuttall said, was that many bishops had prepared amendments to propose to the resolution originally published, and would not now be prepared to deal with the "revised" resolution.

Many were unconvinced by this explanation. It evoked cries of "dirty tricks," and rumors that someone in the Full Humanity section or Resolutions Committee had "lied" to the Steering Committee about the resolution. It also created confusion throughout the ranks of bishops.

News of the resolution switch reached the Franciscan Center at 3:50 pm the day before the vote on it, according to Australian Bishop Barnett, who was incensed not only by the change, but also because members of the sexuality subsection were not informed of it. Bishop Stanton said the switch



appears to be a liberal "massaging of the outcome," and said he might file a protest with Archbishop Carey. Bishop Barnett said: "I've seen dirty tricks before in Australia, but this is a notch higher—the Steering Committee ought to resign."

Word that the subsection's approved resolution would be taken as the first amendment did help mitigate the sense of sinister intent, if not the confusion. "It's not a happy resolution of the problem, but I think it's tolerable," said Bishop John Broadhurst of Fulham, London.

The Longest Day

At the morning press briefing on Wednesday, August 5, reporters were surprisingly subdued. Of the approaching plenary on sexuality, South African Archbishop Ndungane quipped: "It's going to be a nice ding dong this afternoon."

That same morning, Archbishop Carey was meeting with African primates, according to several sources. His purpose was mainly to give assurance of democratic and fair procedures during the sexuality plenary, said a source familiar with it. Another source claimed that African primates told Carey they could support the approved subsection resolution if it contained a new phrase—"while rejecting homosexual practice as incompatible with Scripture." In return, they reportedly told Carey they would be willing to forego their own competing resolutions.

As they prepared to go to the plenary session, bishops, especially on the orthodox side, were unsure of the outcome. Anything seemed possible—no resolution, a liberal resolution, the authentic compromise resolution, one of the African resolutions, or even the Kuala Lumpur Statement. "The fate of the Communion hangs in the balance today," said Bishop Emmanuel Chukwuma of the Diocese of Enugu, Nigeria.

Conservatives also were divided over which amendments and resolutions to support, and which strategies to follow. The team led by Bishop Stanton had one set of amendments, while Africans, Asians, and Latin Americans had their own set of proposed amendments to whatever resolution emerged. "We were not organized or coordinated," said West African Archbishop Okine.

Just outside the plenary hall, demonstrators held up a large banner that stated: "Pray for an inclusive church. Lesbian and Gay Christian Movement." While most African bishops passed by it in silence, Bishop Chukwuma did not. He began to preach to the homosexuals. He shook his finger at Richard Kirker, LGCM's leader, who held up his hand in resistance. "You must repent," Chukwuma said. "Or you'll perish in hell!"

The confrontation created a media frenzy, with photographers

Quotes From Lambeth's Sexuality Plenary

"We are not asking you do endorse homosexual practice, but to exercise the compassion shown by Christ himself."

- Bishop Duncan Buchanan of Johannesburg

"Our call is not to correctness, but to love." - Bishop Catherine Waynick of Indianapolis

"Homosexual practice is nowhere sanctioned in Scripture; on the contrary, it is condemned...Pastoral care and concern call not for condoning sexual immorality but for speaking the truth in love." - Bishop Eustace Kamanyire, Ruwenzori, Uganda

"We feel sympathetic to homosexuals, but we've got to respect the Bible." - Bishop Michael Lugor of Rejaf, Sudan

"It is not gay-bashing to uphold the authority of Scripture." At the next Lambeth, "will we have to look at relationships...with people's cats and dogs?" - Bishop Alexander Malik, Lahore, Pakistan

"The Bible can be used as a source of inspiration of our faith, but also to oppress people." - Suffragan Bishop Michael Bourke of Wolverhampton

Jesus "would not condemn the woman taken in adultery," but he told her to "go and sin no more." - Archbishop Harry Goodhew of Sydney

"To condemn homosexuality is 'evangelical suicide' in my region." - Suffragan Bishop Catherine Roskam of New York

When Christianity was brought to West Africa about 50 years ago, "our forefathers meticulously accepted the Christian faith and kept the Word of God...On the issue of homosexuality, Scripture has spoken...From the beginning the Lord created man and woman..." - An unidentified Nigerian bishop

and television cameramen jostling with reporters and spectators to reach the dueling pair. One woman reporter offered Chukwuma a typed page with Biblical quotations she claimed contradicted what the bishop was saying. "Where did you get this?" he asked. "Who prepared this?" The woman reporter declined to say. "Are you a lesbian?" he asked her. "No, I'm a journalist," she said, provoking a burst of laughter from onlookers.

Ireland's Archbishop Eames, who chaired the plenary, began with a soothing prayer. He assured that the assembly would be able to vote on every proposed substitute resolution and then on all the amendments. Eames pledged that he would try "under God" to facilitate the bishops' effort to find "the mind of Christ."

Presenters then made a pitch for each of the six proposed alternative resolutions—a few more ambiguous, but most more conservatively explicit.

At length, the bishops, in a voice vote, chose as their working text the authentic subsection resolution. All the other proposed substitutes were either rejected or withdrawn.

The first amendment to the resolution, proposed by Tanzanian Archbishop Donald Mtetemela, called for the words "While rejecting homosexual practice as incompatible with Scripture" to be inserted ahead of a call to "minister pastorally and sensitively to all irrespective of sexual orientation."

The Archbishop said the resolution is "weak" without this direct statement on homosexuality, and confirmed that some in the West Africa region had supported the subsection's resolution instead of their own with the expectation that this amendment would be accepted.

Several African bishops spoke forcefully for the amendment, while New York Suffragan Catherine Roskam and

Maryland Bishop Robert Ihloff spoke against it.

The amendment, notably, prevailed in a hand vote of 389-190.

The Conference then removed the word "homophobia" from the resolution and substituted the word "irrational fear of homosexuals" at the suggestion of Kenyan Bishop Samson Mwaluda of Taita Taveta. He noted that the word "homophobia" is often used "to refer to all who oppose anything about homosexuality."

Again on a voice vote, the assembly agreed with Bishop John Sentamu of Stepney, London, that the word "chastity" should instead be "abstinence."

A clause citing the Kuala Lumpur sexuality statement as one basis for monitoring work in the Communion was then added. This was on the motion of liberal Canadian Archbishop Michael Peers, possibly to help moot a proposal to receive the Kuala Lumpur statement, which could have come up later.

Liberals managed to score a victory when the bishops agreed with Suffragan Bishop Michael Bourke of Wolverhampton "to commit ourselves to listen to the experience" of homosexuals.

Just ahead of the final vote on the amended resolution, Archbishop Carey rose to endorse it. While sympathizing with those who found it painful, he said the motion merely restated the Church's current position, which he supports. "I stand wholeheartedly with traditional Anglican orthodoxy," and "see no room in Holy Scripture or the entire Christian tradition for any sexual activity" outside holy matrimony, he said to applause.

When the vote by hands began, a multi-racial sea of hands went up across the plenary hall. The "no" votes were scattered and nearly all white. Finally, the abstentions, mostly white, were sparser still.

When the tally on the resolution was announced—526 for, 70 against, and 45 abstaining—it was received quietly, as Archbishop Eames had requested. The victors departed the plenary with muted relief rather than rejoicing. "It deals with the issue the only way the Communion could have dealt with it," said Bishop Broadhurst.

The Aftermath

In the aftermath of their defeat, liberals were overcome by a variety of emotions that included shock, anger, depression, defiance, and bitterness.

Just after the vote, a small group of prelates—including Bishops Holloway, Spong, Roskam, Waynick, Haines, and Charles Bennison of Pennsylvania—gathered outside the plenary hall for a press conference in support of gay activists.

Visibly shaken, Bishop Holloway, leader of 53,000 Scottish Episcopalians, said he felt "depressed," and "shafted," but "the fight will go on." He admitted, though, that it might be a long fight.

Bishop Spong declared the vote a "victory" because the homosexual issue was now before the entire Communion. But, on returning home from Lambeth, he wrote a more somber opinion piece in *The New York Times*, calling Lambeth's orthodox thrust "the sunset of the Anglican Communion."

Kim Byham, the former president of the ECUSA gay group Integrity, predicted that the resolution's reception would "vary from province to province" and hurt the Anglican Church, especially in England, by repelling young adults, who have a "different viewpoint" of homosexuality.

The liberals later tried to salvage something from their defeat with a Pastoral Statement apologizing to gay and lesbian

SCOTTISH PRIMATE RICHARD HOLLOWAY despairs at a press conference just after the vote.



Christians for any hurt the resolution might have caused. According to Integrity reports, the statement was composed by Haines and a priest of his diocese, the Rev. Michael Hopkins, Integrity's president-elect. At last count, the statement had 146 signers, including 65 American bishops, 30 British bishops, and eight primates. It was a fairly tame statement, however, and noted that some of its signers had voted for the sexuality resolution.

In a separate letter, Episcopal Presiding Bishop Griswold assured his "continuing concern for and commitment" to all homosexual Episcopalians. There were no words of comfort for orthodox Episcopalians who have long felt marginalized in ECUSA.

The mood among liberals and homosexual activists, mostly somber the day of the vote, turned sour in Lambeth's final days.

Bishop Holloway called Archbishop Carey's leadership "pathetic," but issued an apology soon afterward. He next accused American conservatives of buying the votes of Africans with barbecues and chicken dinners. He claimed that a well-oiled campaign by U.S. organizations made it possible for them to carry the day. "These Americans have lost the battle in their own Episcopal Church, so they have hired an army," he told *The Times* of London.

Some gay activists began saying that American conservatives had spent \$400,000 and that AAC had 27 accredited journalists at Lambeth.

Both claims were dismissed by conservative bishops. The total spent at the Franciscan Study Center was only about \$30,000, reported the Oxford Center's Fr. Conger. The only other major expense, the publication of the **Lambeth Directory** by the AAC, was a gift of the Bishop of Dallas. There was no hired army, said Conger, only scores of volunteers. Only two publications were given space at the Franciscan center—*Church Times* and *The Church of England Newspaper*, both independent British publications. From all conservative U.S. organizations combined, *TCC* was unable to identify any more than nine accredited journalists functioning at any one time during Lambeth.

Nearly a dozen African bishops interviewed by *CHRISTIAN CHALLENGE* about the charge of vote-buying denied that anything of the kind had occurred. South African Bishop Dinis Sengulane of Lebombo, who helped oversee the official Conference Communications, said he had checked out the vote-buying claim. "It hasn't happened," he said. "I feel sorry for people who can't receive the reality" of Lambeth's stand on homosexual practice, he added.

Rwanda's Archbishop Kolini said Archbishop Holloway should substantiate the charges or apologize. "We have chicken back in Africa," he quipped. "We are well fed here [at Lambeth]. We could have as much chicken as we want." More seriously,

he told *TCC*: "Only one thing bought me and still buys me—and that's the Cross—and nothing else."

Church Times concluded that: "All that the conservative Americans can be accused of is identifying a sympathetic body of opinion and helping it to develop the political skills needed to make itself heard."

Within a few weeks, Holloway announced he was sidelining plans to stand for the Labour Party in order to fight for the homosexual cause within the Communion. The most ardent among the defeated in America also appear poised to keep the issue boiling.

The fact that Lambeth resolutions are advisory and not binding on individual provinces, in fact, became a kind of mantra for some U.S. bishops, who indicated ECUSA would continue to act as it saw fit in the matter.

Byham said Lambeth's sexuality resolution "unquestionably doesn't" mean that American bishops will be obliged to stop ordaining active homosexuals.

Hopkins said he felt like "a bastard child of this family" but had been assured by Bishop Haines that "nothing changes" after the vote.

Asked about the point of passing resolutions that provinces may not honor, Archbishop Carey said: "If we are really a Communion and not just a collection of independent churches, then we will pay attention" to what is done at Lambeth.

Bishop Henry Orombi of Nebbi, Uganda, which has six million Anglicans out of a population of 20 million, told *TCC* that America is but "one part of the Anglican Communion. Whatever they do should be [acceptable] in the wider church." If U.S. bishops are ordaining active homosexuals, he asked, is it for ECUSA or the wider church? "We are not local priests; we are global priests," he said.

This was echoed by Archbishop Sinclair, who said the sexuality matter is "not just a personal issue, but one of responding to the wider church." While the resolution will make matters "difficult" for liberal U.S. bishops, ultimately, he thought it would help them "begin to reorder their situation."

This is no guarantee of a return to Biblical norms in ECUSA, both sides agree. The struggle likely will remain intense and consume much of the church's energies. As Bishop Allison noted, "We're in such disarray in America it's going to take us a long time to reclaim the church, but Lambeth's going to help us a whole lot."

And there's the rub for liberals. The "transformation and renewal" Archbishop Carey spoke about at the Conference saw a "big bang" genesis there. Lambeth '98 has given Episcopal conservatives a major edge, and placed ECUSA firmly on the hot seat. It is now up to ECUSA to accept the basis Lambeth set forth for continued unity—or risk losing communion relationships with other Anglican provinces.

For now, the Communion's conservative majority will wait—and watch. "Let us go step by step," said Uganda's Bishop Mutebi of Mityana, indicating a willingness to give liberal bishops time to repent.

And time, moreover, to reflect on what Archbishop Carey and others aptly called "our 'defining moment.'" ■

Additional sources included *The Times*, *The Daily Telegraph*, *Church Times*, *The Church of England Newspaper*, *The New York Times*, *The Milwaukee Sentinel-Journal*, *United Voice*, *Lambeth Conference Communications*, *Lambeth Daily*, *Episcopal News Service*, *The Washington Times*.

Lambeth '98 INSIGHT

A Closer Look At Some Key Issues, And Some Sidelights

Lambeth Offers, Fairness, Candor, On Women's Ordination

Anyone in doubt about the change underway at the 13th Lambeth Conference had only to listen a while to Canadian Bishop Victoria Matthews.

Matthews not only helped secure Lambeth's call to respect differing views on women's ordination, but spoke with rare candor and humility on the subject.

While the American Church last year mandated acceptance of women priests churchwide, Bishop Matthews, one of 11 female bishops at Lambeth, advocated patience with those theologically opposed to women's ordination—and admitted the possibility that the innovation may not endure within Anglicanism.

Matthews, the Bishop of Edmonton (Alberta), was part of a surprising coalition of female and traditionalist bishops that put forward an amendment that strengthened conscience provisions in a "unity" resolution supported by 80 percent of the bishops. The amendment calls on Anglican provinces to provide alternative episcopal ministry where needed, to enable those who disagree on female ordination to live "in the highest degree of communion possible." It also says that bishops should not be compelled "in matters concerning ordination or licensing."

Declaring that those on both sides of the issue are "loyal Anglicans," the resolution upholds principles of the international Eames Commission, including that of "open reception," a discernment process said to test the validity of women's ordination by its level of acceptance or rejection in the Anglican Communion over time. This process, during which women's ordination remains provisional, was expected to be a "long and spiritual" one.

Currently, about half or something over half of Anglicanism's 38 provinces accept women priests, though this seems to be more in principle than in practice: most of the Communion's female priests are concentrated in English-speaking provinces, chiefly the U.S. and England. While the Eames Commission commends episcopal visitors as a way of handling differences on the matter, only the Church of England and the Church in Wales have made any formal provision of alternative episcopal care for traditionalists. Just three provinces, the U.S., New Zealand, and Canada, have women bishops.

Still, reaction to the first-ever contingent of women bishops at Lambeth seemed to be generally welcoming, or quiet, particularly in light of the larger struggle that raged over sexuality.

Despite much pre-Conference media "hype" about various forms of public protest, the orthodox Bishop of Sodor



Bishop Matthews speaks to the press at Lambeth; behind her are Los Angeles Bishop Fred Borsch (left) and Archbishop Harry Goodhew of Sydney.

and Man, Noel Jones, told *TCC* that the traditionalist witness at Lambeth had been low key, not uniform, and aimed more at upholding conscience in a courteous and unobtrusive way. "We were working too hard to bother" much about this, he said.

The Rt. Rev. Edwin Barnes, one of the English "flying" bishops who cares for parishes and clergy opposed to women priests, thought that "we've been given space here to make our witness."

But Lambeth's resolution on this topic was an indication that "resistance to women's ordination across the Communion is still considerable," asserted Barnes. He said that there are now "more parishes in my care than a year ago."

During a press briefing at Lambeth, Bishop Matthews said she hoped that the Communion would "make room" for those conscientiously opposed to women's ordination. "It's time for patience, understanding, and dialogue," she said. To demand that someone "fall into line" or be "subject to presentment is not the way to pursue dialogue," she maintained.

In response to a further query, Matthews said "I've no idea" how many years the reception process will take. "I think it unlikely there could be a reversal" of female ordination, and more likely that there will be "increasing acceptance," she said. "But I could be wrong. The possibility of a reversal is there."

In successfully moving the bipartisan amendment during a Lambeth plenary, Bishop Penny Jamieson of Dunedin said it would promote a culture of mutual respect and courtesy. "We realize that there are substantial and unresolved issues" in America and England on the issue, she said.

Flanking her, Bishop Matthews urged that the church move ahead in conversation on the matter. She said she had been "received with a gracious, open and generous spirit" at the Conference and wanted that to continue.

Massachusetts Suffragan Bishop Barbara Harris opposed the amendment on the grounds that it violated the canons of the American, Canadian and New Zealand provinces. Surprisingly, Harris was joined by Indianapolis Bishop Catherine Waynick, who last year tried to deter General Convention's coercive action on women priests.

English Bishop Geoffrey Rowell of Basingstoke, a traditionalist, spoke of concerns that the reception process is not proceeding freely and fairly in a number of places, and com-

mented that Anglicans "don't belong to a church that claims to make infallible decisions."

Inclusion of the jointly-proposed amendment in the unity resolution "exemplifies the spirit of generosity" to which the Gospel and the Eames Commission calls the church, Rowell said. The amendment safeguards the position of those under pressure for their traditionalist beliefs on women's ordination—beliefs, he noted, that are still upheld by the two largest Christian bodies of the Universal Church, of which Anglicanism also claims to be a part.

Bishop Michael Scott-Joynt of Winchester, who ordains women, also spoke in favor of the amendment, commenting that, wherever there are reports of coercion and penalization on the issue, it creates "ripples across the Communion." It is important to recognize that claiming provincial autonomy in controversial issues has effects elsewhere, he said.

Resolution Seeks Dialogue With Continuing Churches

The surprisingly conservative thrust of this summer's Lambeth Conference also produced something wholly unexpected by Continuing Anglican Churches around the world: an outstretched hand from their former communion.

After years of ignoring the subject, Lambeth declared that "important questions are posed" by groups of former Anglicans who felt compelled to leave the "official" Communion over departures from apostolic order in their provinces.

The Conference therefore asked "*the Archbishop of Canterbury and the Primates' Meeting to consider how best to initiate and maintain dialogue with such groups, with a view to the reconciliation of all who own the Anglican tradition.*" Continuing Anglicans are likely to find that last phrase singularly gratifying, in light of the various establishment bishops over the years who have denied that Continuers are authentic Anglicans.

No member of the Continuum asked for the resolution. Rather, it is more likely the result of concerns placed before the Lambeth by conservative bishops, especially four archbishops from the global South who jointly formulated key orthodox proposals at Lambeth, all of which prevailed in some form at the Conference. During a speech earlier this year, one of the four prelates, Archbishop Maurice Sinclair of the Southern Cone, said that efforts to strengthen unity among Anglicans internationally should include establishing ties with Continuing Anglican Churches, as well as safeguarding the consciences of those within the Communion who are theologically opposed to women's ordination.

While it specifically mentions Continuing Churches, Lambeth's resolution is likely aimed as well at other "separated" Anglican bodies (who do not consider themselves Continuing Churches), such as the Reformed Episcopal Church and the rapidly-growing Charismatic Episcopal Church, an international body formed in 1992 by charismatics and Evangelicals who discovered the Anglican tradition.

An ecumenical approach to the various Continuing Churches alone, though, may prove trying for Anglican primates. As a rough overview, the Continuum (which numbers an estimated 250,000) consists of two international bodies, about three or four main U.S.-only groups, and a shifting number of other tiny ones.

But one Continuing bishop thought that Lambeth's resolution might pose a greater challenge to the Continuum. While some Continuers will welcome the resolution, most Continu-

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LAMBETH LIGHT

ANGLICAN INEVITABILITY: Contending that the Anglican Communion did not need a sexuality study commission, the Church of England's Bishop of Stepney, John Sentamu, asserted that, whenever the church decides to do nothing, it always sets up a working party. "When the last trumpet shall sound," he quipped, the C of E will appoint a commission to study the significance of the trumpet, consider the financial implications of the trumpet, and "report back in ten years."

A MODEST PROPOSAL: An August 1 letter to the editor of *The Daily Telegraph* suggested that the Church of England arrange a "job swap" with African bishops at Lambeth. The letter said: "Some of the African bishops could stay here and give us an uncompromising Christian leadership we need so badly. And some of our godless or gutless bishops could go to Africa and learn again what it means to be a Christian."

SAME EFFECT? Asked what he thought of U.S. Presiding Bishop Frank Griswold's talk on "pluriform truths," one bishop replied: "Has that got anything to do with chloroform?"

GOD ONLY KNOWS: The Bishop of Johannesburg, Duncan Buchanan, aptly exclaimed at one point: "Who can predict what goes on in the mind of bishops?"

ALL WET: One splashy Lambeth event originally suggested by Scottish Primate Richard Holloway, and somewhat furthered by the Archbishop of Canterbury, really took a dive. Holloway suggested that the Lambeth bishops cast their mitres into the Thames as a gesture of humility. Archbishop George Carey also suggested that bishops should cast off their ecclesiastical finery to demonstrate the priority of the Gospel. Somehow the result of all this was that a few bishops cast specially made, biodegradable mitres into the Thames during the bishops' boat trip on the river. The incident caused one observer to comment to *The Times* that: "Surely the future of the Anglican Communion is assured partly by the fact that, in addition to their mitres, the Bishop of Edinburgh and his colleagues are also biodegradable."

HARMONIC CONVERGENCE: "As I grow younger," observed Archbishop Ndungane of Cape Town during a press briefing, "I find some commonality between bishops and the media: their interest in sex."

BEST POSSIBILITY THEORY: Asked whether U.S. bishops will abide by Lambeth's sexuality resolution, by ceasing to ordain active homosexuals, Los Angeles Bishop Fred Borsch said "I doubt [that] things will change that dramatically." There are gay priests in his diocese, he noted. When asked, though, if he had ordained active homosexuals, he said "possibly," evoking ribald laughter among the press corps.

PUNCH LINE: At the end of a sermon that seemed intended to offer some comfort and encouragement to those badly disappointed by Lambeth's outcome, ECUSA Presiding Bishop Griswold revealed a startling fact to the congregation gathered in Canterbury Cathedral August 9. Commenting that "ours is a God of irony," he noted that his middle name is Tracy, and that he is a descendant of William of Tracy—one of the knights who murdered Archbishop Thomas Becket in the same cathedral on December 29, 1170.

DIALOGUE Continued from Page 19

ing clergy still feel some hurt and anger over "the events which they believe forced their withdrawal from the Anglican Communion," asserted Bishop John Hepworth of the Anglican Catholic Church in Australia (ACCA), a part of the international Traditional Anglican Communion (TAC).

However, if Continuing Churches are to be true to their underlying claims—including those articulated in their 1977 confessional document, *The Affirmation of St. Louis*—"then they are bound to seek the greatest possible unity that can be achieved with Anglicans while upholding catholic and apostolic order. That is the heart of the claim to be 'Continuing Anglican'," Hepworth wrote in *Forward thinking*, a Lambeth publication of England's Forward in Faith organization, with which TAC is in intercommunion. (Hepworth was in Canterbury on behalf of TAC Primate, Archbishop Louis Falk, though with no formal status; there were no "official" Continuing Church observers at Lambeth.)

"The presumption that Continuing Churches are not in communion with any part of the Anglican Communion has always been false," Hepworth continued. "But both sides have found it more comfortable to presume a clean break. In some provinces, the level of persecution of traditionalists on the one hand, and the intensity of feeling of those departing on the other, have made subtle examination of mutual relationships a practical impossibility."

Yet there is an irony to the estrangement. An examination of the last 20 years shows that the Continuing episcopate "is very much a creation of sympathetic bishops who remain within the Anglican Communion, and who continue in many cases to perform an episcopal ministry in both jurisdictions," Hepworth noted.

Lambeth's resolution "recognises the claim of the Continuum to share Anglican identity," he wrote, adding that, the Vatican's Congregation for Christian Unity "has been quietly saying the same thing for several years...It is a crucial moment to volunteer recognition," he concluded.

✦ A LAMBETH NOTEBOOK ✦

AN AMERICAN PILGRIM IN CANTERBURY: "Like most other people traveling far distances, I arrived in this city feeling lost, disoriented, tired and clearly not at home anymore," wrote the Rev. Todd Wetzel, head of Episcopalians United. "After a brief walkabout and 14 hours of sleep, I awoke to discover the walled, charming, crowded, ages-old holy city of Canterbury. All things seemed bright and beautiful. On July 9, I registered for an Open Conference called 'Canterbury '98' and moved in at Rutherford College, Kent University. This sprawling building and its twin, Eliot College, seem to be modeled after rabbit warrens. In the center of both are large dining halls with huge floor-to-ceiling windows looking down to the Anglican soul, breathtakingly beautiful, awash in the ever-changing natural light of day and bathed in a soft, glowing light at night. The Anglophile that lies beneath the surface of my Episcopal demeanor had touched the soul of its origins, and my long-held intellectual appreciation of England became a growing love. I am a foreigner here, but not a stranger. Here my heart warmed as I walked through the city of Augustine, Becket, Chaucer and Cranmer..."



THE REV. SR. ROSINA AMPAH, an ordained priest, a member of the Order of St. Helena and of Lambeth's chaplaincy team, and **Melanie Baynton-Campbell**, a Lambeth steward and the wife of a Scottish Anglican priest, outside the plenary hall. They became fast friends after meeting during Lambeth's first plenary. Originally from Ghana, Sr. Rosina, who is now based with other members of her order in Augusta, Georgia, said the two "definitely" keep in touch after Lambeth.

Rwandan Prelate Takes High Road After Lambeth

In Little Rock, Arkansas, a microcosm of the Episcopal Church's differences with the wider Anglican Communion has raged for months.

It had been due to culminate in the unlikely visit to Little Rock of two very different bishops on the same week, September 20. But now one prelate—liberal Newark

PUBLICIZING THE FAITH: *The Lambeth bishops* told at one point "to go forth and mingle and bring the message of the Gospel into the church," in the words of one report. Not that Bishop James Stanton and his wife, Diane, needed much encouragement on that score. David Virtue reports that the bishop and his wife had met Peter and Kandy, owners of the Hound, an upmarket pub just outside the University of Arkansas. On the occasional evenings they popped in for a pint and to know the young couple, learned they were living together and had never gotten around to getting married. The bishop admitted they had backslidden in their faith. "We want to know more about what it means to believe," they told the Stantons. Over the weeks the Stantons discussed the Scriptures with them and gently led them back to faith and prayed with them. "Diane came back to full faith!" said an excited Diane Stanton. "When the local vicar came in for a drink, and when he talked about their renewed faith, he agreed to marry them this weekend. And who said bishops just push papers and lofty theological statements?"

A ROMAN CATHOLIC PERSPECTIVE: "After reading scores of dispatches on Lambeth I have reviewed over the last couple of weeks, one stands out—from Dr. Peter Wilson. He wrote the Rev. Joseph Wilson, a Roman Catholic priest,



PEERING AT THE LAMBETH DAILY are three Anglican bishops' wives, who had their own program in Canterbury that included speakers and workshops on a wide range of topics. It was called the "Spouses' Program" because a few women bishops' husbands attended. Photo: Anglican World/Harriet Long

John Spong—is coming, and the other—Rwandan Bishop John Rucyahana of Shyira—is not, at least for now.

Rucyahana was coming at the invitation of Fr. Thomas Johnston to visit the conservative congregation of St. Andrew's, which formed over the objections of Arkansas Episcopal Bishop Larry Maze, a liberal who sides with Spong on the homosexual issue.

Some months ago, Rucyahana, with the assent of his fellow Rwandan bishops, took the unusual step of granting episcopal oversight to Johnston and St. Andrew's, angering Maze, who also opposed Rucyahana's plan to come to Little Rock. Rucyahana had contended that jurisdictional norms only hold when there is unity in the faith.

Long Island. "I had the sense that it was a strong impression of his which he needed to record. It had to do with the joy evident in the African bishops at Lambeth. In contrast to what he observed among western bishops, the Africans wanted to talk about the Lord's grace and mercy, he said. With all that was going on, and with the fact that many of them arrived at Lambeth utterly impoverished, these were men who knew and walked with the Lord Jesus: it was evident, Dr. Toon says, from the 'radiance of their faces.' The Lambeth Conference 1998 might well have a lesson to teach all of Christendom. There are so many material, social concerns which can weigh us down—but do we know the Lord Jesus?? Do we, as the author Madeleine L'Engle asks, 'shine with a light so lovely that others want, with all their hearts, to know its source?'"

AN AMERICAN APOGEE: "During the Leaders' Retreat we were awakened by an article in the July 10 edition of The Church of England Newspaper," wrote the Rev. Todd Wetzel. "Bishop John Spong had struck again, saying of African Christians: 'They've moved out of animism into a very superstitious kind of Christianity. They've yet to face the intellectual revolution of Copernicus and Einstein that we've had to face in the developing world.' No one would call this schol-

arship. It comes from the same sensationalist and shallow thinking that dominates Spong's books. But here it not only offended people's sensibilities, but it also cut into the hearts of African leaders, many of whom studied at Oxford, Cambridge, Harvard and Yale. This was racism, raw and ugly. And, truth be told, it lurks beneath the surface of the West and of westerners. Spong expressed it starkly. Several of us discussed a response...On the evening of July 15, I participated in one of the American Church's finest moments in decades. Bishop Alex Dickson stepped to the podium (at the Leaders' Retreat), inviting fellow Americans forward. His words beseeching the forgiveness of African leaders gathered before us rang with a spiritual strength, candor and truth too seldom displayed by the Episcopal Church. "Forgive us, dear African brothers and sisters, and may God forgive us." Heaven's tears swept over us. More than a hundred Africans, as a single person, rose to embrace and forgive us. We wept together. What a moment! The Spirit moved far deeper than anything we had envisioned. Faith and the release of repentance rained down. I will never forget it."

But Rucyahana's visit has been postponed for now at the suggestion of Rwandan Archbishop Emmanuel Kolini, partly in light of the desire of conservative Anglican prelates to allow liberal bishops time to respond to the orthodox course set by the 1998 Lambeth Conference. The approach is based on Matthew 18:15-19, which outlines the steps a Christian should follow in cases in which a brother or sister "sins" against the fellowship or individual members of it.

The postponement also respects a Lambeth resolution, proposed by North American bishops, on respecting diocesan "boundaries." Prompted chiefly by the Little Rock case, the resolution reaffirms a Lambeth '88 statement that bishops should not exercise their ministries in another diocese without permission of the local bishop. It was one of Lambeth's few disappointments for conservatives, though it was weakened from its original form: it now asks bishops to "consider the implications" of the resolution rather than asking primates to "oversee compliance" with it.

Conservative bishops, though, seem ready to respect the boundary restrictions unless Maze or other liberal bishops do something, post-Lambeth, that clearly breaks faith with the Conference on sexuality or other matters. Such action would surely include ordaining a noncelibate homosexual. It is not clear whether it includes advocacy. Neither Maze nor Spong show signs of disavowing Spong's 1994 *Koinonia* statement supporting the ordination of those in same-sex relationships. Spong, moreover, was due in Little Rock September 20 to address a meeting of the Episcopal gay group, Integrity.

The fact that Spong's visit is going forward, and Rucyahana's is not, did cause consternation among some close to the Little Rock situation.

But Fr. Johnston confirmed that Bishop Rucyahana's "commitment to and oversight of St. Andrew's Church and me remains unwavering." And while his September 20 visit is off, Johnston said that priests and laypeople from all over the country were coming to worship at St. Andrew's on that day.



New "Flying Bishop" Named In Church Of England

Just days after the 1998 Lambeth Conference confirmed that both those for and against women's ordination are "loyal Anglicans," a new "flying bishop" was appointed in the Church of England.

Canon Michael Houghton, vicar of St. Peter's, Folkestone, will succeed the Rt. Rev. John Richards, who retires as Bishop of Ebbsfleet in October, reports *The Times* of London.

Houghton will be one of three flying bishops—formally known as "provincial episcopal visitors" (or PEVs)—specially appointed under a General Synod agreement to provide episcopal care for those theologically opposed to women priests. The C of E voted to admit female priests in 1992, and ordained the first such clerics in 1994.

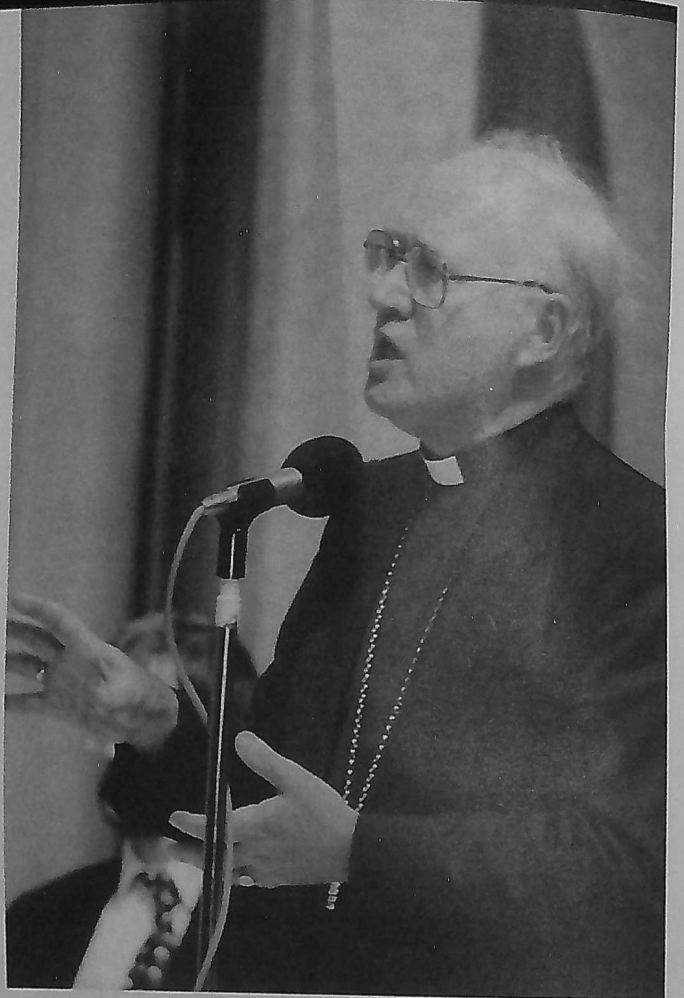
Of 13,000 parishes in the English Church, up to a third contain parishioners who are opposed to the innovation, but fewer than 1,000 have actually voted not to accept the ministry of women and to seek the care of a flying bishop, *The Times* report said.

Canon Houghton, whose own parish did request a flying bishop, will be based in Bristol and will look after 86 out of about 4,000 parishes in the western half of the Canterbury province. Bishop Edwin Barnes tends traditionalist parishes in the eastern half of the province, and Bishop John Gaisford does the same in the province of York.

The Archbishop of Canterbury, Dr. George Carey, said he would work closely with Canon Houghton in caring for the clergy and churches in his province. He said he envisaged a wider pastoral and advisory role for the flying bishops than simply looking after the minority of parishes that had voted not to have women priests. "I am glad to say the system has worked very well," he was quoted as saying.

Houghton's appointment came shortly after some 740 Anglican bishops at the Lambeth Conference passed a "unity" resolution calling upon Anglican provinces (regional churches) to uphold the principle—elucidated by the international Eames Commission—of free and open "reception" on women's ordination. The reception process tests the validity of the innovation by its level of acceptance or rejection in the Anglican Communion over time. The resolution further urged provinces to make proper provision, including of episcopal visitors, to enable those of both views on female priests to "live in the highest degree of communion possible, recognizing that there should be no compulsion on any bishop in matters concerning ordination or licensing."

Statistics vary with the source, but it appears that about half, or a little over half, of Anglicanism's 38 provinces have accepted women priests, but only England and Wales seem to have made any formal provision of alternative episcopal care for traditionalists. There are a few diocesan-based arrangements in the U.S. Episcopal Church (ECUSA), but the Lambeth vote, on the other hand, was seen as a direct challenge to the



THE ARCHBISHOP OF CANTERBURY, Dr. George Carey
Photo: Anglican World/Harriet Long

Episcopal General Convention's decision last year to mandate acceptance of women's ordination churchwide.

Carey Revives Idea Of International Lay Congress

Just weeks before the Lambeth Conference began in Canterbury, the Archbishop of Canterbury, Dr. George Carey, revealed the possibility that an international congress of Anglican laypeople may be held in the year 2003 or 2004, possibly in Johannesburg, South Africa.

Plans are still tentative, but the laity's "Lambeth" might involve some 3,000 or more delegates, and meet for a minimum of two weeks.

According to *Church Times*, Dr. Carey first raised the idea of such a meeting three years ago, before the standing committee which serves both the Primates' Meeting (intermittent gatherings of provincial church leaders) and the Anglican Consultative Council (ACC).

Carey said the congress might serve to "gather together the lay experience of the Church." Other churches have done that, he noted, and it might prove beneficial for Anglicanism as well.

The standing committee has approved the idea and is likely to appoint a steering committee this fall to come up with a concrete proposal.

Continuing Anglican Parish Finds That Miracles Do Happen

By Peg Downing

It was only a little over year ago that a group of North Carolina faithful, led by the Rev. John A. Lancaster, formed a congregation of the Anglican Church in America (ACA) in Raleigh, after the local Episcopal bishop refused to permit the new mission.

But right away, St. George's Anglican Parish took off. An unexpected 64 worshippers turned up at the first service—held in the orthodontic offices of Lancaster's wife, Leslee—and this core group gave offerings exceeding \$11,000.

As growth continued, the traditional, 1928 Prayer Book congregation moved into a nursing home activity center, then into the ballroom of a country club, where it had enough room for a Sunday School. On December 7, the congregation held its first service in rented facilities at Sunset Hills Christian Church.

A mere seven months later, Sunset Hills, which had been in decline for some years, decided to close up shop—and to give its property to the Continuing Anglican tenants.

On Sunday, June 7, a joint service was held between the two bodies and the deed to the church building and property was symbolically handed over to St. George's Anglican Parish.

There is no mortgage on this property! It includes the church building and a rectory. Some repairs will be needed on both structures, but the overwhelming generosity of the Christian Church brethren gives St. George's a miraculous push ahead of its wildest dreams. It puts the congregation "about ten to twenty years ahead of schedule," Fr. Lancaster commented.

There are plans to consecrate the church in the near future. Meanwhile, St. George's, the only traditional Anglican Church in the area, is expected to see continued growth.

Fr. Lancaster was administrator of the Prayer Book Society of Canada from 1990-92, and served Episcopal parishes in Texas and Illinois before coming to Raleigh, where he first was assistant priest at St. Timothy's Episcopal Church. He is a member of the Guild of All Souls.

Sources also included *The Messenger*

Anglican Bishop Testifies On Persecution In Pakistan

Under the glare of lights in a Senate hearing room, an Anglican bishop from Pakistan offered graphic testimony of the dangers faced by Christians "who suffer dehumanization and torture simply because they want to have the freedom to practice the faith of their choice."

On June 17, Bishop Munawar (Mano) Rumalshah described for members of the Senate Foreign Relations Committee the political, economic and religious strangulation of Pakistan's Christians under an increasing emphasis on Islamic law. He said that misuse of Pakistan's blasphemy law "has often been used by private citizens to settle old scores and take out vendettas."

Sen. Jesse Helms (R-NC) noted his personal concern about religious persecution, and that "Pakistan has taken center stage" on the issue. The most dramatic protest to the blasphemy law was the suicide in May of Roman Catholic Bishop John Joseph, whose "ultimate despair was that he could not find a competent lawyer to appeal the death sentence" of a parishioner accused of blasphemy against Islam, according to Bishop Mano.

The suicide "triggered a chain reaction where the majority Muslim community is tightening the noose on Christians in the most public fashion, by physical harassment and creating an atmosphere of fear and insecurity," Mano said.

He offered several examples of his own "to show how our small community is being brutalized and victimized in the name of religion under this law": A young Christian convert from Islam, bound to his wheelchair, was "brutally murdered by a frenzied

mob because he was said to have at least inadvertently insulted the Prophet of Islam due to his conversion"; a teenage girl was accused of blasphemy at school and had to convert to Islam in order to save her life, because 225 local religious leaders signed an oath to kill her.

"For me and for many of my Christian brothers and sisters in Pakistan silence is not an option any longer," Bishop Mano said. Reminding the senators that "religious freedom has been a cornerstone of your country's history and culture," he argued that the U.S. "should not stand by today in silence in the face of religious persecution worldwide. You need to hear the cry of people around the world who suffer for their faith, who are denied the basic right to believe, which you so naturally take for granted."

Bishop Mano outlined his support for passage of the International Religious Freedom Act of 1998, written by Sen. Don Nickles (R-OK) rather than for a House bill that used a narrow definition of religious persecution and called for mandated sanctions.

The Nickles bill, by using a broader, internationally accepted definition of religious persecution, "gives your government a range of options—from a private diplomatic reprimand all the way through economic sanctions," the bishop pointed out. "This flexibility is crucial to effective action." And he lauded a provision of the bill that would require the U.S. government to consult with non-governmental organizations, including churches. "I am not calling for a hierarchy of human rights, I am calling for religion to have finally an equal seat at the human rights table."

The World Council of Churches has called on the Pakistan government to repeal its blasphemy law, citing the "frequent persecution and victimization of Christians" resulting from it.

Relationships and conflicts in various parts of the world between Muslims and



BISHOP MANO of Pakistan during his Senate testimony. *ENS* photo by James Solheim

Anglicans and other Christians also were among key matters considered by the Lambeth Conference this summer. As a result of a Conference resolution, a panel may be set up to monitor Christian/Muslim relations, promoting interfaith dialogue where possible and arranging for "adequate support and relief for Christians who are persecuted."

***THE ANGLICAN BISHOP OF FAISALABAD IN PAKISTAN REPORTS THE ATTACK OF CHURCH PROPERTIES** by Muslims, after an unknown person not connected with the church allegedly attempted to burn some Qurans. According to Bishop John Samuel, police were able to repel the mobs, led by Muslim scholars, from most of the church properties, but the groups damaged a school and a chapel in a girls' hostel. It was "another attempt to punish the Christians in the name of 'Islam' for those deeds which have nothing to do with us," Samuel wrote.

Sources included *Episcopal News Service*, *Anglican Communion News Service*, *Ecumenical News International*, *Church Times*, *Religion News Service*, *Christian News*

Japanese Traditionalists Will Seek Separate Province

A Japanese Anglican traditionalist association has said it will seek to found a "separate province" in the wake of the Japanese General Synod's narrow approval May 27 of a canonical change to allow women priests.

The Synod of *Nippon Sei Ko Kai* (the Holy Catholic Church in Japan) also approved "guidelines"—but not canonical provisions—aimed at protecting the conscience of those theologically opposed to female priests.

The admission of such clerics has appeared likely since the Japanese Church narrowly rejected a call for women priests in 1996.

A statement from the Association for the Apostolic Ministry in Japan said that AAM would "continue opposing apostasy and paganism," while also seeking "solidarity" with traditionalists overseas and "to found a separate province...There are two integrities within our church," it said.

It was not clear whether the situation will be mitigated by the Lambeth Conference's call to make adequate provision

for the consciences of traditionalists, including with alternative episcopal care.

The AAM is chaired by Bishop Raphael Kajiwaru of Yokohama, and includes two retired bishops among its officers. Sources: AAM, *The Living Church*, *The Church of England Newspaper*

A Nix To Gay Rights, A Nod To Bishops' Sexuality Policy In Canadian General Synod

A human rights policy that would have included guarantees of equal treatment in the church regardless of sexual orientation or certain other factors was nixed by Canadian Anglican bishops in May.

The motion was carried by clergy and laity of the Anglican Church of Canada's General Synod, but approval from the bishops, required for the measure to pass, was not forthcoming.

The policy would have ensured non-discrimination on the basis of age, sex, sexual orientation, family or marital status, race, color, ethnicity, disability, ancestry or socio-economic status in considering persons for service, employment, or office in the church.

The resolution to adopt the policy was hotly debated, and it took four separate sessions to reach the decision.

The resolution was supported by laypeople 73-56, and by clergy 63-44. But bishops voted against it 19-16.

In addition, on the Synod's final day, a resolution reaffirming the House of Bishops' 1997 guidelines on homosexuality was passed by a wide margin in all three houses, according to a report from the conservative "Essentials" movement in the Canadian Church. The guidelines indicated that the bishops would not sanction the ordination or blessing of those in same-sex relationships.

In less felicitous news for traditionalists, the Synod approved for "experimental use" three new consecration prayers, two of which "refuse to address Almighty God as Father," according to the *Prayer Book Society of Canada Newsletter*. "These prayers were written to satisfy 'interests' in the church and herald the final breakdown of Common Prayer," the newsletter

A PROPHET?

EXCITING POSSIBILITIES AS WELL AS DANGERS lay ahead for Evangelicalism in the 21st century, a prominent theologian predicts, according to a report by *David Virtue*. Speaking months before the Lambeth Conference which gave stunning credence to his forecast, ALISTER MCGRATH (pictured) of Oxford University, author of *Studies in Doctrine*, spoke to students and professors at Roanoke College in Salem, Virginia, a school affiliated with the Evangelical Lutheran Church in America. There, he noted that Evangelicalism, a belief system that is found in various Christian denominations, continues to grow, especially in Africa and Asia. In England, 60 percent of those studying to be ordained are Evangelicals, up from ten percent after World War II, he said. Meanwhile, theological liberalism, one of Evangelicalism's "major rivals," is losing appeal and "is on its way out," McGrath asserted. Liberalism's ongoing adaptation to secular culture "is misguided" and has backfired, he contended. The good news of the gospel is "intrinsicly attractive," said McGrath, quoting author C.S. Lewis—born 100 years ago this year. A strength of Evangelicals is that they act out of

an "expectation of conversion," confident that listeners will respond in faith to proclamations of the gospel, he said. They see no need to "change the gospel," although they do engage in "legitimate debate" over the most effective methods to teach and explain it. But Evangelicals are not making much of an



impact in academic circles, McGrath noted. Another important, but controversial, question is the potential for collaboration with the Roman Catholic Church to oppose "more radical elements of culture." Dangers of Evangelicalism that should be addressed, he said, include "personality cults" among ministers, and burn-out among congregants. Evangelicals also need to become "more self-critical than in the past." The church "must always be reforming itself" because complacency leads to stagnation, he warned. (*Religion Today*, *Zondervan News Service*)



ARCHBISHOP MICHAEL PEERS leads the the Anglican Church of Canada.

asserted. The new "sectional interest" prayers reportedly join others already in existence, or in the offing. The article predicted that there will be a reopening of the whole liturgical question—an implied threat to the church's 1962, Cranmerian **Book of Common Prayer**—at the 2001 Canadian Gen-

eral Synod, when the future of the modern-language **Book of Alternative Services** will be up for discussion and decision. Sources also included ACC Electronic News Coordinator, Tod Maffin

Book Suggesting Option For Gays Riles Canadians

Here's a new twist on the sexuality debate.

A Canadian Anglican has triggered a "storm of criticism" after authoring a book that maintains that homosexual men should be free to marry heterosexual women.

You may have had no idea that gay men were clamoring to marry straight women, or vice versa; if so, you are not alone. But the book—perhaps addressing complaints that the orthodox view denies gays the support and intimacy enjoyed by married couples—holds out just that—traditional marriage—as a possible solution.

Whatever its intent, though, the book—**Love, Covenant and Meaning: Why Liberals and Conservatives are conspiring to prevent 'homosexual' Men from Marrying**—has riled Canadian Anglicans of all viewpoints.

According to *Anglican Journal*, the author, Jonathan Mills, an instructor at Vancouver's Evangelically-inclined Regent College, says anecdotal evidence indicates that there are many happy marriages involving homosexual men (he calls them non-heterosexual) and heterosexual women.

"Christians should encourage this phenomenon, he believes," the story said. "If a homosexual man genuinely loves a woman and wants to have an ordinary marriage and raise children, why shouldn't it be possible?"

While, ideally, there would be honesty in the relationship, Mills apparently allows for situations in which a gay man might enter such a union without revealing his true orientation to his female partner.

Incensed liberals contended that, once a man realizes he is homosexual, "he should stop living a lie and seek a male companion or companions," in the words of the story. Christian homosexuals argued for church-sanctioned monogamous homosexual relationships. Conservative Christians scoffed at Mills' idea that gays can have a happy marriage while remaining homosexual, and expressed support for homosexual healing ministries or therapies.

But Mills has also received support, including from some of Regent's faculty members, such as the well known Dr. J.I. Packer.

Mills, who married last year, will not say whether or not the book is autobiographical.

***MEANWHILE, CANADIAN ANGLICAN LEADERS** have received complaints from church members about New Westminster Bishop Michael Ingham's new book, **Mansions of the Spirit: The Gospel in a Multi-Faith World**. The book challenges the belief that only faith in Jesus Christ can lead to spiritual salvation, and suggests that Christians might do well to search for truth in other faiths as well as their own.

Ingham claimed that response to the book—which quickly sold out its initial run of 3,500 copies and is being reprinted—has been largely positive. He said audiences across Canada to whom he has spoken "have been very receptive to the idea of developing a new relationship with the world's religions."

"Jesus Christ must remain the only criteria for truth," Bishop Ingham said, but he added that "we ought not view Christ as an icon...I believe that salvation is not restricted to Christians alone." A "narrowly exclusivist view of salvation" is "fatal" for our doctrine of God and creation, he said.

Bishop Ingham said that one of the starting points in his book was Hans Kung's famous dictum that there will be no world peace without peace among the world's religions. He said he realized that interfaith dialogue—also addressed by the recent Lambeth Conference—had profound difficulties. But he said he had tried in the book to explore both opportunities and difficulties. He was much encouraged, for example, by the ecumenical and interfaith cooperation in the global movement to cancel the debt of the world's poorest countries, another major topic at Lambeth.

Ingham's diocese recently asked him to permit the blessing of same-sex unions, which Ingham clearly supports. Ingham delayed any action in order to consult with fellow bishops in his country and at the Lambeth Conference. A diocesan source said it appears that Ingham might still go ahead with such blessings, despite the Conference's contrary advice. Sources also included *Ecumenical News International*

C Of E Synod Okays Crown Appointments Review, Considers New Liturgy

A review of the Crown Appointments Commission, the body that decides nominations for diocesan bishoprics, was approved by the Church of England's General Synod in July, amid growing dissatisfaction with the secrecy that shrouds the episcopal appointment process.

Too often, critics say, the process gives the jobs to men who are little more than a "safe pair of hands."

Meanwhile, the Synod continued work on new liturgy being developed to replace the 1980 **Alternative Service Book** (ASB) in 2001. The new rites for the proposed **Book of Common Worship** appear set to include eight eucharistic prayers (including one close to the 1662, meaning some hope it will replace that book), and—for the first time—services for healing and for exorcism.

The Synod also considered the new marriage service, which some Synod members—citing widespread changes in family life—asserted might be too traditional. They contended that the service should recognize the fact that most people now live together and even have children before they marry. The wedding rite reportedly has a few minor changes, but the form and style remain similar to the traditional marriage service, and brides still have the option to promise to obey their husbands.

For many, though, the best news will be that a controversial

version of the Lord's Prayer was sent back to committee for reconsideration, despite receiving initial approval in February.

After further revision, the services are to come back to the Synod next year for final approval.

***"UPLOAD YOUR HEARTS":** "Members of the (English) Prayer Book Society are cock-a-hoop," wrote *New Directions* not long ago. When the Society launched its (1662) **Book of Common Prayer** computer package a while back, a gift copy was sent to Lambeth Palace. "A kind letter of thanks was duly received," the report said, "and the comment made that staff were itching to find an occasion to try it out. Mere politeness? Not at all. This June the Church of England [launched] a virtual chapel on the Internet and the liturgy for Morning and Evening Prayer is...**The Book of Common Prayer!**"

Sources included *The Times*, *Ecumenical News International*

FCC Board Considers Activities To Promote Unity

By Wallace Spaulding

The Fellowship of Concerned Churchmen (FCC) an organization devoted to promoting unity among the various strands of traditional Anglicanism, planned activities to advance that aim when its board met May 18-19 at the Shrine of Our Lady of the Snows, Belleville, Illinois.

Since three of FCC's 12 board members are also affiliated with the Episcopal Synod of America (ESA), which was meeting at the same time and place, FCC board gatherings were interspersed between sessions of ESA's legislative body.

The FCC board decided to distribute prayer cards with unity texts from the 1928 Prayer Book among the various parishes listed in its **Directory of Traditional Anglican and Episcopal Parishes**. It also decided that activities at the FCC's 1999 bi-annual membership meeting would include workshops relevant to the needs of small traditional Anglican or Episcopal parishes.

The next **Directory** is planned for early 1999. New features to be included therein are the headquarters addresses, publications, and summer camps of the various jurisdictions cited.

Two Orthodox Bodies Sign Intercommunion Pact

Unity among orthodox Anglicans was furthered in June when two church bodies entered into intercommunion.

The agreement formalizing the relationship between the Reformed Episcopal Church (REC) and the Anglican Province of America (APA) was signed in Philadelphia June 12 by Bishops Leonard Riches and Royal Grote of REC and Bishops Walter Grundorf and Richard Boyce of APA.

The older and larger of the two, the 11,000-member REC, formed by an Episcopal bishop and others who separated from the Episcopal Church in 1873, represents "a positive, Evangelical tradition within the classical Anglican comprehension," as one informed observer put it. REC does not consider itself a Continuing Church. It is in communion with the Free Church of England, an Anglican body which has a relationship with the Church of England.

The APA, a Continuing Church claiming 3,100 members, was formed a few years ago by a majority of the Anglican Church in America's (ACA's) eastern diocese, due to differences with ACA leaders over church governance; its "orbit" now includes a sister diocese in India, and a group of around 100 Anglicans in the Philippines. However, while APA is a new body, the concordat is to some extent the result of a 20-year process: APA has some roots in the old American Episcopal Church (AEC), which began informal talks with the REC in the 1970s. (In 1991, the entire AEC joined with a part of the Anglican Catholic Church's membership to form the ACA.)

According to an APA release, the REC and APA affirmed in the concordat their common acceptance of the Chicago-Lambeth Quadrilateral, which declares the sufficiency of Holy Scripture, the necessity of the historic episcopate, the central authority of the Creeds, and the indispensability of the sacraments of Baptism and the Holy Eucharist. Both churches accept the faith of the Church, its doctrine, discipline and worship as the Anglican tradition has received the same.

The concordat permits members of each jurisdiction to receive communion in the other, clergy to serve in either body,



125 YEARS

THE CHURCH OF ST. JOHN THE EVANGELIST, Dayton, Kentucky (near Cincinnati, OH)—one of the few former Episcopal parishes to retain its church building after entering the Anglican Catholic Church (ACC)—celebrated its 125th anniversary on May 30. At a festive luncheon at a nearby restaurant, the rector, the Rev. Canon William C. Neuroth, told his 180-member flock: "The lives of 22 pas-

sors, scores of lay leaders, teachers, and hundreds, if not thousands, intertwine to make a mosaic that reflects one facet of the history of God's chosen people. The history of a congregation which has lived and labored in a community for 125 years is an eloquent testimony to the goodness of God, a love for what the Church stands for and represents, and the commitment and dedication of countless thousands." Other remarks included testimony from parishioner Greg Mitten about his conversion experience. The gathering also viewed a video compiled by Joyce and Gary Templeton, featuring interviews with parishioners and photos from St. John's history. The program concluded with a message and final blessing by Midwest Bishop Joseph Deyman, who on the next day, Whitsunday, confirmed ten adults and children during the Eucharist. Active in the community, St. John's is involved in the ECHO Soup Kitchen, the Interfaith Hospitality Network for the homeless and hungry in nearby Newport, and the Dayton Family Resource Center. In addition, St. John's has given upwards of \$30,000 to charitable causes in the local area and to assist financially struggling parishes in its diocese. It was due to host the ACC's second provincewide Evangelism Congress August 12-14. (*The Trinitarian*)

and delegates from each church to participate in the synods of the other.

C Of E Has "Flying Bishops"; Continuers Get A Singing One

The Rev. George Langberg approached his new role as suffragan bishop in the Anglican Church in America's (ACA) Diocese of the Northeast with the right attitude: a certain measure of trepidation.

"It's a whole new level of responsibility," Langberg, rector of St. Elizabeth's, Tuxedo, New York, told a local news reporter. "As a priest, you're always aware of the fact that if it gets too hot too handle, you can always bump it up to the bishop. Now I am the bishop."

But the 54-year-old Langberg—clearly a man of many talents and broad experience—seems prepared for the challenge all the same. Langberg "has spent his life blending the secular and sacred, donning different robes from computer guru, to musician, to priest," noted the *Rockland (NY) Journal-News*.

A former management consultant, Langberg, who grew up in the small town of Tuxedo, is a computer systems manager for the Ramapo Police Department. For the past five years, he has also been an adjunct instructor of organizational analysis at Nyack College, from which he holds a bachelor of science degree.

Before becoming a Continuing Anglican priest, he spent many nights playing solo guitar and singing for community groups, volunteer organizations and fire companies in Rockland and Orange counties. Before that, he was in a nightclub group that regularly played in New York City, Westchester, and on Long island. He still plays an occasional show, most recently at a Swedish folk festival in New Jersey, where he also conducted a Swedish worship service. "Mixing things like that throws people for a loop sometimes," said Langberg, who is of Scandinavian descent.

In addition to Nyack College, Langberg attended Stevens Institute of Technology, where he majored in engineering; Rockland Community College, where he studied electrical technology; and the Institute of Theology at the Cathedral of St. John the Divine in New York City—which those familiar with that venue might guess is a story in itself.

Langberg was ordained a priest 12 years ago and has served the 100-member St. Elizabeth's, housed in an English-style stone chapel, ever since. Within the Diocese of the Northeast, he has served on the Board of Examining Chaplains, the Commission on Ministry, and the Standing Committee. He expected to retire as a parish priest.

But it was not to be. Though he initially resisted when Northeast Bishop Bruce Chamberlain approached him about the suffragan job, support and encouragement from the parish and diocese eventually made him yield.

George Dewey Langberg Jr. was consecrated at a crowded St. Elizabeth's on July 11, with ACA Archbishop Louis Falk as chief consecrator. Falk was assisted by Bishops Chamberlain and Wellborn Hudson, ACA Suffragan to the Armed Forces.

The sanctuary party included ACA priests from New York, New Jersey and Connecticut. Laura Saldarini served as organist and Tanya Rizzuto as soloist.

The father of four, ages 27 to 33, Langberg and his wife, Betty, whom he met in junior high school, celebrate their 35th wedding anniversary this year. They are the grandparents of two.



THE RT. REV. GEORGE LANGBERG (center), newly consecrated as Suffragan Bishop for the ACA's Diocese of the Northeast, is joined outside St. Elizabeth's, Tuxedo, New York, by two of his consecrators, ACA's Primate, Archbishop Louis Falk (left), and the Northeast's diocesan, Bishop Bruce Chamberlain.

Langberg will still be based at St. Elizabeth's but will travel as necessary to visit and confirm at parishes in New York and Connecticut. He also plans to continue his work at the police department.

That's fine with Ramapo Police Chief Tim Ruggiero. "George Langberg is the Rock of Gibraltar," Ruggiero said. "He's a brilliant person with a brilliant mind. He's a persevering individual who never says no to anyone."

*THE VEN. LOUIS CAMPESE, rector of Incarnation, Orlando, was consecrated August 8 as the ACA's Bishop of the Eastern United States, with ACA Primate Louis Falk acting as chief consecrator. Campese was chosen for the post by a special diocesan synod in April. *A fuller report will appear in the next issue.*

Peg Downing of *Anglican Herald* contributed to this report.

ACC Leader Reclaims Jamestown For Orthodoxy

Not long after Episcopal Church (ECUSA) leaders had been at the same site to apologize to Native Americans for "centuries of abuse," Anglican Catholic Church (ACC) Acting Metropolitan John T. Cahoon Jr. reclaimed Virginia's Jamestown settlement for orthodoxy.

Standing before the memorial honoring the Rev. Robert Hunt, the first Anglican priest to settle in North America, Cahoon traced the sign of the cross with his crozier and said: "I reclaim this place for the orthodox worship of Jesus Christ."

He went on to assert that the ACC, a leading international Continuing Church, is heir to the faith that Fr. Hunt brought to America.

His remarks preceded the May 16 closing service of the Diocese of the Mid-Atlantic States' annual synod, held in nearby Newport News. The worship took place on what is believed to be the site of the first Eucharist celebrated at the Jamestown settlement. About 140 persons joined in the ser-

vice, including clerical and lay synod delegates and "curious bystanders," noted ACC's newspaper, *The Trinitarian*.

Included in the procession was Emmett Dobbs of St. Stephen's, Clifton Forge, Virginia, who was the last senior warden under the Rev. Robert Hunt, descendant of the original Fr. Hunt, and the first priest in Virginia to take himself and his parish out of ECUSA following its 1976 break from apostolic order.

Assisted by several ACC clergy, Bishop Cahoon celebrated "The Supper of the Lorde and the Holy Communion, commonly called the Masse," from the 1549 **Book of Common Prayer**, one of the ACC's authorized prayer books.

The Rev. Robert Hunt (c. 1568-1608) was chaplain of the expedition that founded Jamestown, the first permanent English settlement in North America. Previously, he had been vicar of Heathersfield, Sussex, England, the title he held as chaplain of the Jamestown settlement, reported *The Trinitarian*.

"Fr. Hunt's virtuous character was well known and respected by his fellow settlers," the newspaper observed. "Captain John Smith described him as 'our honest, religious and courageous divine.'"

The service was made possible by the cooperative efforts of St. Matthew's Church, Newport News; the National Park Service at Jamestown; and the Association for the Preservation of Virginia Antiquities in Richmond.

ESA Elects New President, Vows To Continue Struggle

By Wallace Spaulding

The annual national conference of the Episcopal Synod of America (ESA) May 18-20 heard reports of impending confrontations in two dioceses, elected a new president, and evidenced a growing closeness with the Episcopal Missionary Church, a Continuing Anglican body.

Meeting at the Shrine of Our Lady of the Snows, Belleville, Illinois, the traditionalist organization's legislative body adopted a resolution strongly supporting St. Paul's, Brockton, Massachusetts, which says it has withdrawn from the Episcopal Church (ECUSA), and its priest, the Rev. James Hiles. The cleric was recently deposed by Massachusetts Episcopal Bishop Thomas Shaw after a church court deemed him guilty of sexual misconduct charges, some of them linked to incidents alleged to have occurred over 20 years ago.

In accordance with resolutions passed at last year's ESA meeting following General Convention, there was every indication that ESA Bishop Edward MacBurney (retired of Quincy, Illinois) will continue to furnish episcopal oversight to St. Paul's, over the objections of ECUSA's Massachusetts diocese, which maintains that the parish is still under its jurisdiction.

The Synod also registered support for affiliated congregations in Pennsylvania, where conflict also looms. Three ESA congregations in the diocese—Good Shepherd, Rosemont; St. James the Less, Philadelphia; and St. John's, Huntingdon Valley—have said they will not allow liberal Pennsylvania Bishop Charles Bennisson to make his scheduled visitations to the parishes. The congregations' stance is in line with ESA's previously-established policy of refusing sacramental ministrations to bishops advocating and/or conducting the ordination of active homosexuals and the blessing of same-sex unions.

The 1998 Lambeth Conference's strong reaffirmation of tra-

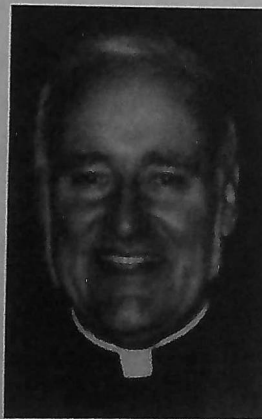
ditional sexual morality, and its opposition to the ordination or blessing of those in same-sex relationships, should give the Pennsylvania Synod parishes additional clout; though Conference resolutions are not binding, they do carry strong moral authority, and it now appears, for the first time, that there will be real consequences for any province that breaks faith with Lambeth. However, Bennisson indicated in England that he will continue his advocacy for noncelibate homosexuals.

While stating that he will still work actively for the ESA, Donald Moriarty, Synod president for the last several years, declined to run again, saying he felt that ECUSA had no future. Elected as his successor was Walter Bruce, a retired Navy captain, communicant of Holy Faith, Santa Fe, and sometime administrative assistant to the governor of New Mexico. Bishop John-David Schofield of San Joaquin (CA) was re-elected vice president, and a new co-vice president was added: the Rev. Eugene Geromel of Swartz Creek, Michigan.

The legislative body also passed a resolution expressing a desire for intercommunion with the Episcopal Missionary Church (EMC), which "spun off" of the ESA in 1992. Consistent with this, four EMC bishops, including Presiding Bishop A. Donald Davies, took part in the meeting and played leading roles in its worship services.

Apparently looking toward its goal—set forth last year—of establishing a separate orthodox province of the Anglican Communion, the Synod approved the appointment of area deans, with pastoral responsibilities; each area also will have a lay convener, with constitutional authority in his or her region. The structural initiatives are somewhat similar to those adopted by ESA's allied organization within the Church of England, Forward in Faith (FIF). ESA's close relations with FIF were underscored once again by the presence of the Rt. Rev. John Broadhurst, Bishop of Fulham and FIF's chairman, who served as chaplain of the meeting.

The gathering also heard a major paper, delivered by ESA



The South Rises At Nashotah House

THE BOARD OF TRUSTEES of the historically traditionalist Nashotah House seminary in Wisconsin has elected as chairman the Rt. Rev. Edward Salmon Jr. (pictured) of the Episcopal Diocese of South Carolina. He is the first southern bishop to be tapped for the post in the seminary's 156-year history. A

trustee of Nashotah since 1993, Salmon has served as vice chairman of the board and chairman of its strategic planning committee since 1996. He succeeds Bishop William Wantland of Eau Claire, Wisconsin, who did not stand for re-election because he will retire in 1999. The board also elected Bishop Keith Ackerman of Quincy (IL), a 1974 graduate of the seminary, to serve as vice chairman of the board. Nashotah House prepares men and women for parish ministry, continuing education, and for other forms of ministry, both lay and ordained.

Executive Director, the Rev. Samuel Edwards. The paper, "The Nature and Limits of Communion," addressed "the considerable anguish" experienced by conservative and orthodox Anglicans/Episcopalians about the "appropriate way of responding in practice to the depredations of post-modern revisionism" within parts of Anglicanism today. The question relates to differences in the church over issues such as sexual morality and women's ordination.

Edwards argued that experience in ECUSA, and in England, where orthodox groups have taken a stronger stand, show that only by enforcing "the sacramental consequences of heterodoxy on the heterodox" do the orthodox hew to past Church practice and create conditions in which those in error might reexamine their positions and seek restored fellowship.

"An intellectual appeal which is not carried through into practical consequences is never going to have a decisive effect on altering the course of any institution," he said.

"If we are not willing to follow the consistent practice of the Church for most of her life by breaking communion with those who teach false doctrine and promote ungodly life, how can we hope to convince the heterodox of the seriousness both of our commitment to orthodoxy and their departure from it? How can we credibly claim to be traditional Christians if we will not act in accordance with the tradition?..."

Bishop's Rejection Of Asian-American Priest Defended By Review Panel Of Bishops

Long Island Episcopal Bishop Orris Walker was within his rights to refuse a parish's choice for rector, says a review panel of bishops convened in response to charges filed against Walker by a group of clergy and laity.

The decision follows not long after a similar one—viewed by many as an alarming precedent—in Southern Virginia. In that case, the actions of Bishop Frank Vest were upheld in the call of the Rev. Dr. Peter Toon to a Virginia parish. Toon now lives in Texas.

In Long Island, Walker was charged with violating Episcopal Church (ECUSA) canons in refusing to accept the Rev. Dr. Franco Kwan, a Chinese-American, as the full-time rector of St. George's Parish in Flushing, New York. Though Kwan had been Walker's own appointee as vicar to the Chinese congregation at the multi-cultural St. George's, Walker said Kwan was not qualified to serve as rector.

"In essence, the review panel unanimously reported that a diocesan bishop may refuse to consent to the vestry's election of a priest as rector without cause or reason," said a statement from the accusers' legal counsel, Ken North. However, he noted that further proceedings and finalization of the report were apparently being delayed until after the Lambeth Conference.

The panel's decision is starkly at odds with historic practice within the Episcopal Church, which has seen broad freedom for a parish vestry to call any priest in good standing in the church, and narrow conditions under which a bishop could properly intervene in such a call.

North said the complainants are reviewing a Motion to Reconsider the Report, which asks the review panel to correct certain errors, and to give complainants an opportunity to respond to assertions filed by Bishop Walker.

A fuller report will appear in the next issue.

Griswold Confirms He Took Communion At RC Church

After first refusing to comment on it, Episcopal Presiding Bishop Frank Griswold has now admitted that he received Holy Communion at a Roman Catholic church in Manhattan last April 26.

Bishop Griswold said he was looking for a place where it could be "just Frank and Jesus" when he was spotted in blue jeans and a red plaid shirt, receiving Communion at the staunchly traditional St. Agnes Catholic Church, a few blocks away from the Episcopal Church Center and his city penthouse. The Center houses a chapel, and there are several Episcopal churches, and clergy, in the vicinity.

The original story of Griswold's visit to the Catholic parish, filed by Les Kinsolving of WCBM Baltimore and *Talk Radio Daily*, was based on the eyewitness account of another Episcopalian who spoke on condition of anonymity.

In June, Griswold explained to an Episcopal Church Executive Council meeting in Vermont that he was finding it "sort of problematical to figure out who I am as a public person and who I am as a private person, when I am off-stage and when I am on-stage."

On the April day in question, he just wanted to "sneak off...in an anonymous mode with a group of Christians and to receive the Bread of Life." As he was not "in clerical dress, or whatever," he had not believed it would cause any scandal. "I just wanted to be with Jesus. So I received Communion with the other 30 people who were there."

Griswold, the co-chairman of the Anglican-Roman Catholic dialogue in the U.S., apparently feels comfortable among Catholics despite his disagreement with them on some key issues. According to the *Omaha World-Herald*, Griswold also has a Jesuit spiritual director, with whom he meets during annual retreats in the Nebraska city.

But Catholic officials have reiterated their church's position that eucharistic sharing with non-Catholics is acceptable only in exceptional circumstances, and said actions of this sort by public figures could create confusion in people's minds. Controversies have arisen in recent months, for example, over the fact that President Bill Clinton, a Baptist, and British Prime Minister Tony Blair, an Anglican, had both received the sacrament at Roman churches.

While sympathizing with Griswold's desire to worship outside of his leadership persona from time to time, a *Church Times* (London) editorial said it appeared that Griswold also now agreed that "in relations between the Anglican Communion and her sister Church, his private actions, by virtue of his office, have public significance."

Bishop's Report On Doss Matter Criticized

It appears that a group of current and past leaders of the Episcopal Diocese of New Jersey have largely dismissed a report by a bishop sent in to help mediate a diocesan dispute over New Jersey Bishop Joe Morris Doss.

In his report, former Rhode Island Bishop George Hunt asserted that "all parties" should be willing "to try again, in good faith"



Bishop Griswold

rather than force Doss, who faces numerous complaints about his leadership, to resign. While Hunt conceded that the conflict was "enormously complex" and that Doss had "made some mistakes," he said he "couldn't find anything of substance on which Doss could be held accountable." Rather, he said, Doss' opponents had used false allegations, rumor and distortions in their attempts to force the bishop's resignation. And since "it is clear that [Doss] won't resign," Hunt said, "the question now is how we find a new working relationship."



Bishop Hunt

A letter from diocesan leaders, however, criticized Hunt's objectivity, and said his memorandum was "flawed...by his willingness to disregard or simply gloss over crucial information." It charges, for example, that the "Day of Reconciliation" some months ago at Trinity Cathedral in Trenton was scripted by Doss; that not all suspect expenditures in Doss' discretionary fund, in which Hunt found only "nominal problems," have been disclosed; and that Hunt's report did not adequately address problems between Doss and black clergy of the diocese.

"We believe the people of this diocese should determine for themselves whether funds were used appropriately," the letter stated.

The letter says that the diocesan standing committee and council "are willing to provide a generous package for Bishop Doss to move on to a position where he can use his gifts."

Due to financial strictures imposed by diocesan leaders, Doss had to beg money from friendly bishops elsewhere in the Episcopal Church in order to attend the recent Lambeth Conference in England, according to a report by *David Virtue*.

Penthouse Admits Error, But Affirms "Substance" Of '96 Story

Penthouse magazine has admitted it published unsubstantiated claims in a 1996 article, "The Boys from Brazil," which told of the alleged activities of what it said was a cadre of gay Episcopal clergy on Long Island.

The article, based on the assertions of two Brazilian men in their late twenties, resulted in the resignation and deposition of one Long Island priest and the firing of a second at the Episcopal Church Center.

"*Penthouse* has now had the opportunity to obtain information...that was not previously available and to read the (Long Island) diocesan report...of its investigation," said a statement from the magazine's editor, Peter Bloch. "Had this information been available to *Penthouse*, we would not have published the article that appeared in the December 1996 issue." The magazine said "regrets" not having the information before publication.

The statement was issued in response to a lawsuit brought by the Rev. William Lloyd Andries, the central figure in the magazine's exposé. The story included many now-discounted aims of shocking sexual activity, some alleged to have taken place at night in the priest's Brooklyn church, and the (unconverted) assertion that Andries and a young Brazilian man taken part in a union ceremony. Andries, 61, who continues to live in Brooklyn, is unemployed.

A report issued a year ago following a lengthy investigation conducted by retired Bishop O'Kelley Whitaker on behalf of Long Island diocese found that 22 of the 38 separate allegations identified in the magazine article were untrue or unproven, and nine more were largely untrue. With the letter

from *Penthouse*, the lawsuit is concluded. Attorneys for Andries said that, given the enormous cost of a libel action, Andries settled for the retraction.

However, a subsequent report stated that the magazine still supports the "substance" of the 1996 article.

According to Religion News Service, *Penthouse* issued a statement July 6, saying that the editor, Mr. Bloch, had not retracted the story or admitted anything, nor had anyone at the magazine apologized to Andries. "The magazine stands behind the substance of the story," it said.

According to RNS, Bloch also refuted Andries' claim that he was never asked by the publication or the story's author, Rudy Maxa, to respond to the allegations against him. *Penthouse's* original story, RNS noted, said Andries "did not return repeated calls for comment."

Bypassing Gay Candidate, Newark Elects Married Priest

Faced with the opportunity to make history by electing the first openly gay bishop in the Episcopal Church (ECUSA), the Diocese of Newark in June chose one of its own—married—priests to succeed its ultra-liberal diocesan bishop, John Spong.

The Rev. Jack Croneberger, 18-year rector of the Church of the Atonement in Tenafly, was elected bishop coadjutor on the fourth ballot to lead the diocese when Spong retires in January, 2000.

During diocesan forums in May, Croneberger reiterated his commitment to the homosexual cause, but also stressed that that cause would not eclipse such concerns as pastoral care or congregational development. Croneberger also indicated his style would be different than Spong's—"less combative," in the words of one report. "You don't replace people," he said, "you just move on to new and different experiences."

The openly gay nominee in the field of six candidates had been the Rev. Canon Gene Robinson of New Hampshire, who was third behind Croneberger and Suffragan Bishop Jack McKelvey (who ultimately withdrew and threw his support to Croneberger, his longtime friend).

Robinson introduced his partner, Mark Andrew, at pre-election forums during May. He also sometimes mentioned his homosexuality in answering questions posed by the nominating committee, but resisted being labeled as "the gay nominee," or, if elected, "the gay bishop."

However, Kim Byham, former president of the gay group Integrity and a member of Newark's nominating committee, said Robinson's candidacy had "broken a barrier for gay and lesbian people." He thought that some other diocese will now "have the courage to elect the first gay bishop." Robinson himself might be a candidate in other dioceses.

The bishop-elect will begin work at the diocesan office on November 1, Spong said. Pending consents from diocesan bishops and standing committees, he will be consecrated on Nov. 21.

Croneberger, 59, has been an important activist in Newark, which has been in the forefront of the gay movement. Retired Bishop Walter Righter ordained Barry Stopfel, a noncelibate homosexual, a deacon at Croneberger's parish in 1991. Later, Croneberger was co-chairman of the Walter Righter Defense Fund when Righter faced a possible doctrinal trial for ordaining Stopfel.

When Spong ordained Stopfel a priest it was again in Croneberger's parish. The bishop-elect has credited Stopfel with helping save the life of his (Croneberger's) only son, Tim, who is homosexual.

While clearly on the "progressive" side, though, Croneberger, unlike Spong, believes in the Resurrection "as an historical event. I believe that it happened."

At the election convention, Croneberger introduced his wife, Marilyn, his son and his partner, three married daughters, and another daughter who is a lesbian in a committed relationship. Sources: *Episcopal News Service, United Voice, Newark Star-Ledger*

Two Gays Who Changed Law "United" In Episcopal Rite

Two gay men whose lawsuit paved the way for other unmarried New Jersey couples to adopt children, entered into a "holy union" at the Episcopal Church of the Atonement, Fair Lawn, in June, symbolically on Father's Day.

The ceremony at the couple's home parish within the Diocese of Newark took place before about 120 congregants as well as reporters and TV cameras; a sole protester picketed a block away.

"While it lacked the legal status of a marriage ceremony, the event nevertheless marked another passage for the two men, Jon Holden-Galluccio, 34, and Michael Galluccio, 36, of Maywood," wrote *The New York Times*. It followed the couple's successful two-year effort to jointly adopt their former foster child, Adam, who is now three years old. Along the way, "they became accidental advocates with a monthly newsletter sent to 500 subscribers, a World Wide Web page and an agent who has booked speaking engagements around the country," the story said.

Under former New Jersey law, the two men could have adopted Adam, but in separate legal procedures. The couple's challenge of the law ultimately resulted in the removal of all legal barriers to joint adoption by unmarried heterosexual or homosexual couples in New Jersey—the first state to establish such a policy. Only two states—New Hampshire and Florida—specifically bar adoptions by homosexual couples, reports the *Times*.

According to *The Associated Press*, the two men also plan to adopt a foster daughter.

Their efforts have generated heated responses from groups like the conservative Family Research Council. Young Adam "has been paraded around like a trophy at gay pride events," said Bob Knight, the Council's cultural studies director. "And now these two homosexual men seek further publicity to advance a homosexual activist agenda. There is nothing holy about this union, and it is a mockery of marriage."

The *de facto* acceptance of same-sex blessing rites in the Episcopal Church also faces new pressure in the wake of the orthodox sexuality resolution passed by the Lambeth Conference of Anglican bishops August 5.

Ex-Gay Ads Upset Homosexual Groups

It is an idea that gets such rare public exposure, that it was startling to see, and it sparked outrage among gay rights activists.

What it was was a full-page advertisement in at least three major daily newspapers, asserting that homosexuals can be healed by accepting God.

Ads with that core message were placed by the Christian Coalition, the Family Research Council, and 13 other conservative groups in *The New York Times*, *The Washington Post*, and *USA Today*. The "Truth in Love" campaign appears to be the brainchild of the Center for Reclaiming America, an outreach of the Florida-based Coral Ridge Ministries.

One of the ads features the testimony of Anne Paulk, a self-described "wife, mother and former lesbian," who told of her path out of lesbianism through her commitment to Christ.

"Many are hearing for the first time that homosexuals can change," said Janet L. Folger, National Director of the Center for Reclaiming America, and campaign coordinator. She said the advertising effort offers those struggling with homosexual hope and "the facts about homosexual behavior...too long...ignored in the national debate."

Tracey Canaty of the National Gay and Lesbian Task Force charged that the ad evidenced "bigotry, hatred and intolerance." Cathy Renna of the Gay and Lesbian Alliance against Defamation said that the ads left the impression that "you cannot be gay or lesbian and have a relationship with God."

Gay rights groups responded with some full page ads of their own, contending that gays are capable of "whole, happy and healthy lives," and urging people to "fight for their right to live with dignity and fairness."

According to *The Washington Post*, recent polls show that a majority of Americans still believe homosexual practice is wrong.

RC Sex Scandals May Reach Into Episcopate, Paper Says

A "surprising lack of Catholic outrage" resulted in June when Roman Catholic Bishop J. Keith Symons of Palm Beach, Florida, became the first prelate of the American Church to resign for pedophilia, remarked the conservative Catholic newspaper *The Wanderer*.

The misconduct reportedly occurred early in Symons' clerical career.

But the newspaper thought the general "ho-hum" reaction to the Symons story might be a result of desensitization: there have been numerous similar stories about Catholic clergy in

Methodists Clarify Law Against Same-Sex Unions

The United Methodist (UM) Church's highest court ruled August 11 that ministers who conduct same-sex union ceremonies violate the U.S. denomination's law and can be tried in its courts.

The ruling by the 8.5 million-member church's Judicial Council declared that a sentence added to the Methodists' **Book of Social Principles** two years ago, stating that ministers "shall not" conduct homosexual unions, was not advisory but binding on clerics.

The ruling follows the trial last March of the Rev. Jimmy Creech, who was not penalized (at the time) for performing a lesbian couple's union ceremony in his Omaha, Nebraska church. His bishop has since removed him from the parish.

The Council's decision was the second in the week's one-two punch against those lobbying for church acceptance of homosexual behavior. The first blow came August 5, when the world's Anglican bishops, meeting at the Lambeth Conference in Canterbury, England, passed a resolution declaring homosexual activity "incompatible with Scripture" and advising Anglicanism's 38 regional provinces—including the 2.4 million-member U.S. Episcopal Church—against ordaining homosexuals as priests.

Though the UM Council decision has brought what many view as a welcome clarity to the issue, attempts to reverse the ruling are expected at the next UM General Conference in 2000.

ANGLICAN WORLD BRIEFS:

***OVER THE SUMMER, THE ARCHBISHOPS OF YORK AND CANTERBURY WARNED AGAINST UNDUE EMOTIONALISM OVER DIANA**, the Princess of Wales, as the one-year anniversary of her death approached. Dr. David Hope, the second most senior figure in the Church of England, warned that the British public is in danger of "clinging too much to the icon" of Diana. And Dr. George Carey asked clergy in the Canterbury diocese to "discourage any temptation to stimulate emotion deliberately which would exploit the memory of the Princess." He urged that those moved by the anniversary of Diana's death August 31 assist charities championed by the late Princess. The comments came as the Diana Museum opened at her family home. - *The Independent*

***CHURCH OF ENGLAND OFFICIALS HAVE DENIED ANY KNOWLEDGE OF TWO WOMEN PRIESTS WHO ALLEGEDLY STARTED THEIR MINISTRY AS MEN.** The denial follows a report in *The Sunday Times* that more than 20 C of E clergy consider themselves to be "transgender" and that many meet regularly in a group called Sibyls. A church spokesman said he knew of one male priest who had a sex change, but that the operation was performed after his retirement. - *The Times*

***A CONSERVATIVE CHURCH WORKER** whose ordination was blocked after diocesan officials obtained a High Court injunction has finally been made a deacon, British newspaper reports say. The action against Ed Moll, 32, was taken because he was among several Anglicans in the Newcastle diocese who refused to accept the authority of the new Bishop of Newcastle, Martin Wharton, after Wharton asserted that a "loving, permanent" same-sex relationship is "no sin." Moll, 32, and other churchgoers at the joint parish of St. Oswald's, Walkergate, and St. Mark's, at Byker in Newcastle, insisted that Wharton change his stance. They were subsequently joined by the parish of Jesmond. Moll's ordination went ahead recently after the Archbishop of York, Dr. David Hope, arranged a compromise. The service was conducted by the Bishop of Liverpool, James Jones, who has more traditional views on homosexuality within the Church.

***ST. PAUL'S CATHEDRAL, DUNDEE**, had already its share of problems, and the appointment of a divorced and remarried former Roman Catholic novice to lead the cathedral congregation has not helped. The Rev. Miriam Byrne is to become the first woman to head an Anglican cathedral in Britain, and the most senior female minister in the Scottish Episcopal Church, when she takes over St. Paul's in September. But her appointment has encountered objections from members who are either opposed to women priests or troubled about her marital history. Meanwhile, the cathedral's honorary chaplain for the past 13 years, the Rev. George Greig, 69, has announced that he will be leaving. The congregation, which has split over the issue, is still reeling from fraud revelations about Byrne's predecessor, the Rev. Dr. Michael Bunce, who was fined 360,000 pounds as a result of an embezzlement conviction involving an unemployment charity he had set up in Brechin. About 12 members of the dwindling 130-strong St. Paul's are thought to be following Greig, while others intend to boycott communion when Byrne

Transfiguration Community Celebrates Centennial

A CENTURY AGO in a small village near Cincinnati, two women from prominent families were inspired to begin a holy life of prayer and hospitality. The foundress of the small Episcopal order was related to the Procter family of Procter and Gamble. A contemplative personality, Eva Lee Matthews chose the church's newly recognized Feast of the Transfiguration to name the order, instructing the religious women to "keep the vision of the King in his beauty in your hearts ...so that the Transfiguration becomes part of the commonest of acts." Her co-foundress, Sister Beatrice Martha, was a social activist convinced that the fruits of the spirit were most visible in acts of charity. Throughout the next ten decades, the community operated a school and orphanage in Glendale, Ohio, and had missions and schools in far-flung localities in South Dakota, North Carolina, California, Hawaii, and China. Its ministry now focuses on Bethany School, a 200-student private school on the grounds of the convent, and retreats for clergy and laity. During cel-

SCANDALS Continued from Page 27

recent years, and some priest-abuse victims' groups estimate they have cost the Roman Church over \$800 million during the past decade and a half.

In the same week that Symons resigned, the story noted, Bernard Cardinal Law in Boston and Archbishop Patrick Flores of San Antonio publicly announced multimillion-dollar payoffs to groups of men sexually abused by priests in their dioceses. Last year, the Dallas diocese was hit with the largest judgment ever in a clergy sexual abuse case—\$119 million. Re-negotiations recently succeeded in lowering the judgment to \$23.4 million. That was still the largest settlement the Catholic Church has ever been forced to make in such a case—until a few weeks later. In a close parallel to the Dallas case—in which plaintiffs maintained that church officials covered up reports of sexual abuse—a Los Angeles jury recently ordered the Catholic Diocese of Stockton to pay \$30.3 million to two brothers who were molested by a priest for more than a decade.

celebrates. Byrne, however, was confident that problems at the cathedral would be overcome. - *The Scotsman*

***A FAITHFUL PRIEST OF THE ANGLICAN CATHOLIC CHURCH OF CANADA (ACCC)** has died in Stratford, Ontario. Born in Brantford, the Rev. Franklin George Braby, SSC, gave up a career as a woodworker and carpenter to study for the priesthood at Huron College, University of Western Ontario. He completed his education at St. Chad's Seminary in Regina, where he was ordained by Bishop Michael Coleman of the Diocese of Qu'Appelle. He served parishes in Saskatchewan, and in southwestern Ontario. When changes in faith and order took place in the Anglican Church of Canada, he left the ministry to make his living as a school teacher, but was later received into the ACCC. Fr. Braby assisted in several parishes in southern Ontario, including London, Toronto and more recently in Guelph/Kitchener/Waterloo. For many years, he drove long distances, often in bad weather, to celebrate Holy Communion whenever a priest was absent from his flock due to sickness or any other reason. Fr. Braby and his wife, Shirley, had five children, and many grandchildren. - *ACCC release*

***MICKEY MOUSE OPERATION?** When a Lincolnshire



celebrations marking the Community's centenary earlier this year, Episcopal Presiding Bishop Frank Griswold (pictured with the Community's superior, Sister Alice) commended the 36 members of the Community of the Transfiguration for their faithfulness. Griswold reminded the nuns and guests during an ecumenical evensong service

that the church has survived, in part, "because of the faithful prayers of the religious communities." Evoking some chuckles from community members, he said: "I know it is not always easy to live the religious life. But it is your very faithfulness that makes the church vibrant." *Episcopal News Service* photo by Michael Barwell

Comparatively, scandal has only lightly brushed American Catholic bishops up to now: two prelates in recent memory have had to step down because of their sexual involvement with women.

But *The Wanderer* report, by Paul Likoudis, noted that only one U.S. bishop commented publicly on the fact that another bishop is a "self-confessed pedophile" and on the recent large payoffs to abuse victims. The story speculated that the episcopal silence stems from the likelihood that the Symons case will not remain "exceptional" among prelates much longer, and that "bishops are just hunkering down waiting for the next cases to explode."

The newspaper said it had been "reliably informed that there are pending investigations of sexual abuse allegations against other bishops, including pedophilia," and "that a major exposé of a homosexual-pedophile ring" involving bishops and priests is "imminent."

woman's daughter died from Batten's disease in January, a cross was placed on the grave in Trusthorpe cemetery, near Mablethorpe, England, by undertakers until the family could afford a headstone. Councillors directed that the cross be taken down, saying it contravened the Lincolnshire diocese's regulations for churchyards, which call "excessive use of the supreme Christian symbol ... undesirable." The family then applied for permission to erect a headstone featuring Mickey Mouse, which the council said was likely to be accepted. An assistant to the Bishop of Lincoln said: "The diocese has no say over how local authority graveyards are run." - *The Times*

ANGLICAN USA BRIEFS:

***THE EXECUTIVE DIRECTOR OF BARNABAS MINISTRIES, INC.**, the Rev. Canon Philip E. P. Weeks, is another leading cleric to leave the Episcopal Church (ECUSA) for the six-year-old Charismatic Episcopal Church (CEC). On July 15 at the Cathedral of the Messiah, Jacksonville, Florida, Archbishop Dale Howard of

CEC's Southeast Province received Weeks and his wife into the CEC in "a Spirit-moving two-hour and twenty-minute Eucharistic celebration," according to Weeks. "At the same time," Weeks continued, "Archbishop Howard received, and with presbyters present, re-ordered, my [priestly] ordination through the apostolic laying-on-of-hands, ending 34 years of ministry with ECUSA." Howard then installed Weeks as canon missionary of the International Development Agency, CEC's missionary arm. "In this capacity I will be visiting incoming congregations in Europe and Africa, preparing them for full communion in the CEC," Weeks said.

***WASHINGTON EPISCOPAL BISHOP RONALD HAINES** ordained another open homosexual at Washington National Cathedral in June, rejecting the concerns of church members who registered an objection at the appropriate time in the service. In letters exchanged before the ordination with the conservative group Save Our Church (SOC), Haines said that there were "no canonical impediments" to his ordination of Stephen Huber of St. Thomas', Washington, identified in a parish bulletin as "an openly, gay man." The ordination took place about a month before the start of the Lambeth Conference. - *SOC/The Washington Times*

OF GENERAL INTEREST:

***A PARTIAL BOYCOTT OF THE WORLD COUNCIL OF CHURCHES (WCC) ASSEMBLY** this December has been recommended by a meeting of high-level representatives of 15 Orthodox churches. The leaders are urging that their churches boycott worship services, prayers and some votes taken during the WCC assembly in Harare, Zimbabwe. The Bulgarian Orthodox Church said it has already decided to withdraw completely from WCC. Orthodox Churches have long been critical of WCC for what they say is its preoccupation with the concerns of Protestant members, as evidenced in such things as the use of "inclusive" (gender neutral) language, and the presence of women priests and pastors, in WCC worship. Even a partial boycott would be an embarrassment to the WCC, which will celebrate its 50th anniversary in Zimbabwe. - *Combined news sources*

***A GROUNDBREAKING LUTHERAN-ROMAN CATHOLIC DECLARATION**, ending a doctrinal dispute dating from the Reformation, has been unanimously backed by the council of the Lutheran World Federation (LWF). Meeting in Geneva, the LWF council, the organization's governing body, gave its support to the Joint Declaration on the Doctrine of Justification, a key difference between two traditions since the break between Martin Luther and Rome in the 16th century. "The reasons for the rift in the 16th century are no longer applicable for our presentment," said Swedish Archbishop K.G. Hammar, chairman of LWF's standing committee for ecumenical affairs. The document is a major step forward, though it does not solve all doctrinal differences or mean there will be characteristic sharing. The Pontifical Council for Promoting Christian Unity announced June 25 that the Vatican approved the Lutheran-Catholic joint declaration as a step towards full communion, although it called for further discussion points. - *Ecumenical News International/Episcopal*

Service/Catholic News Service

***CONTINUING HIS STRONG STAND ON THE ISSUE, THE ROMAN CATHOLIC ARCHBISHOP OF MELBOURNE, AUSTRALIA,** Dr. George Pell, refused Holy Communion in early June to more than 70 homosexual Catholics and their supporters, who were present during Mass, wearing large rainbow-colored sashes or lapel ribbons, to promote church acceptance of homosexuals. Pell told the large congregation attending the Pentecost Sunday service at St. Patrick's Cathedral that a person practicing homosexuality was not entitled to receive Holy Communion, which he said "is the ultimate expression" of Catholic faith. "The church's view on sexuality...is clear and unequivocal and derives from natural moral law, which we believe is unchanging," he said. The protesters were offered a blessing instead of Communion. - *The Age (Australia)*

***THE VATICAN'S HANDLING OF A SEX SCANDAL IN AUSTRIA** caused the Pope's recent visit there to be marred by some vigorous protest. Austrian Cardinal Hans Hermann Groer has ended his public ministry in compliance with a request from the Pope, but has not admitted charges that he engaged in wide-ranging sexual misconduct with boys and men. The 78-year-old Groer has, however, asked forgiveness "if I have brought blame upon myself." A Benedictine, he was sent to a monastery in Germany. Some 30,000 Austrian Catholics left the church last year. The scandal also seems to have helped fuel a transcontinental liberal Catholic movement, We Are Church, which collected 1.25 million signatures appealing for reform on several issues. (Surprisingly, though, We Are Church has not gotten the level of support it expected in the U.S.) More recently, Groer's successor, Cardinal Christoph Schoenborn, apologized and offered aid to those allegedly molested by Groer. - *Religion News Service/Christian News/Our Sunday Visitor*

***A SCOTTISH CHURCH HAS GONE ON THE INTERNET TO ADVERTISE HOMOSEXUAL, BISEXUAL AND TRANSGENDERED WEDDINGS.** Holy Trinity,

Edinburgh, a congregation of the mostly homosexual, international Metropolitan Community Church, is the first in Scotland to offer religious blessings to same-sex couples. - *The Daily Telegraph*

***A NEW STUDY HAS FOUND NO GENETIC FOUNDATION FOR HOMOSEXUALITY,** the so-called "gay gene." Dr. Dean Hamer of the U.S. National Institutes of Health (NIH) claimed in 1995 to have found that homosexuality was a genetic trait. However, Dr. Alan Sanders, also of the NIH, replicated Hamer's study for verification purposes, and found no evidence to support Hamer's "discovery," the Toronto *Globe and Mail* reported in June.

***THE DOMINANT FORCE IN AMERICAN RELIGION AND POLITICS IS BECOMING INCREASINGLY CONSERVATIVE,** some observers asserted following the Southern Baptists' recent affirmation of a biblical hierarchy for the family. On June 9, the Southern Baptist Convention, the biggest Protestant denomination in the U.S., declared that the husband and wife are of equal worth before God, but that, based on the Bible (Ephesians 5:22-23), a wife should "submit graciously to the servant leadership of her husband." The statement also says that "A husband is to love his wife as Christ loved the church" and must provide for, protect, and lead his family. One of the women who helped draft the amendment commented that: "'Submit' is not a negative word. It may be a politically incorrect word...But it is a biblically correct word, and that's what counts." - *Ecumenical News International*

***THE SUPREME COURT HAS RULED THAT THE GOVERNMENT CAN DENY CASH GRANTS TO ARTISTS WHOSE WORK IS CONSIDERED INDECENT.** The ruling has been cheered by conservative religious groups and others who have been offended by some art funded by the National Endowment for the Arts (NEA). In the 8-1 decision, the justices said the policy allowing the NEA to consider decency when it distributes public money does not violate the free-speech rights of artists. Justice Sandra

Continued on Back Cover

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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 (Loz Feliz area)

St. Mary of the Angels

Anglican Church

(Anglican Church in America)

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

Orange County

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
Service; 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

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/ESA)

Lancaster and Montrose Avenues; Sun
8a Low Mass, 10a High Mass, Nursery
9:45a, Sunday School 10:45a, Adult
Forum 11:45a; Weekday Holy
Eucharist: Mon (at Haverford State
Hosp) 10a, Mon-Fri 12:05p, Wed 7a,
Thurs (with healing) 6p, Sat 9a; Daily
Offices: Morning Prayer, Mon-Fri 9a,
Sat 8:30a; Evening Prayer, Mon-Fri
5p; Organ Recital and Choral
Evensong 4p on 1st 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 Webber Rd; Sun Low Mass 8a,
Education 9a, Solemn High Mass 10a,
Evensong & Benediction 6p; Wed Mass
7p; Friday Mass Noon; The Rev. Canon
Kenneth Duley, rector; The Rt. Rev.
Charles Boynton; 864/579-3079, fax
579-2970; SxFrancis@AOL.COM

TEXAS

Alpine

Holy Cross Anglican Church

(Independent)

N. 2nd at Brown; Sun HC 10a; Wed HC
noon; Holy Days HC noon; 1928 BCP;
The Rev. Keith Steinhurst; 915/837-7463

Houston

St. Thomas' Episcopal Church and School

(ECUSA)

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

VIRGINIA

Leesburg/Dulles

Our Saviour, Outlands

(Episcopal Church)

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

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