

MU's 400 worldwide council members recently chose to keep the organization's original name, the Union plans to actively recruit younger women and male members, in part with a new emphasis: the group "will abandon meetings over tea and biscuits in the church hall and instead...visit prisons and the inner cities and raise money for the poor in developing countries," one report said. Under the council resolution, MU provinces also will be allowed to "adapt" the group's name to suit local circumstances. - *Episcopal News Service The Times (London)*

***DESPITE A RECENT CHURCH RULING AGAINST IT, A CHICAGO METHODIST MINISTER OFFICIATED AT A GAY COUPLE'S "HOLY UNION"** on September 19. The Rev. Gregory Dell now may be defrocked by a jury of fellow ministers, which could begin hearing the case in January. Earlier this year, the Methodist Church's Judicial Council confirmed that church rules bar ceremonies celebrating homosexual unions. - *The Washington Times*

***A COALITION OF RELIGIOUS RIGHT GROUPS RECENTLY TOOK THEIR MESSAGE THAT HOMOSEXUALS CAN CHANGE TO THE AIRWAVES.** After running some newspaper ads in July, the coalition unveiled a series of television spots asserting that homosexuals can change their orientation with the help of Bible-based therapies. Like the full-page newspaper ads, the television spots, which ran in several states before the November elections, conveyed the message of "hope, not hate," said Kristin Hansen of the Family Research Council. Gay groups dismissed the effort as a cynical last-ditch bid to sway the elections. - *The Washington Post*

***CONSTITUTIONAL AMENDMENTS BANNING SAME-SEX MARRIAGES** were overwhelmingly approved in November by voters in Alaska and Hawaii, where court decisions had raised the possibility that such unions might be allowed. A vote in Florida may have opened the door to the innovation there, however. - *Catholic News Service*

***JUNIOR HIGH AND HIGH SCHOOL STUDENTS WERE INVITED TO A "KIND OF CAMP QUEER EXPERIENCE" EARLIER THIS YEAR BY WASHINGTON STATE UNIVERSITY (WSU),** but the event was later cancelled due to "intense" controversy. The WSU homosexual conference, which had been set for June 19-21, targeted "Gay, Lesbian, Bisexual, Transsexual", and "Questioning" high school and junior high students. The university advertised the camp by e-mail, and sent flyers to schools and youth agencies. Rep. Bob Sump (R-Republic) called the event "bizarre," and said

it was "reprehensible for WSU to be inviting children to the university for a public celebration of immorality." Sen. Harold Hochstatter (R-Moses Lake) said he was "simply astonished that the university would promote this lethal lifestyle. Some of the things these people do are most unhealthy." In a letter to WSU President Sam Smith, Rep. Marc Boldt (P-Vancouver) expressed concerns regarding liability issues including parental consent, homosexual recruitment, and contraction of STDs, including AIDS. WSU cancelled the event in early June, saying that officials were worried about the safety of participants, in light of "reaction coming from around Washington and the region." - *Conservative Caucus Media Services: The Oregonian*

***WHEN ROMAN CATHOLIC BISHOP JOHN R. KEATING OF ARLINGTON, VIRGINIA, DIED SUDDENLY EARLIER THIS YEAR, HE LEFT A MUCH-EXPANDED DIOCESE** as his legacy. Keating, 63, died of a heart attack March 22 in Rome, two days after he had met with the Pope, in fulfillment of the every-five-year *ad limina* visit that all bishops make to consult with the pontiff. A Chicago native, Keating was known as a theological conservative and an expert in canon law. When the Pope said girls could be altar servers, Keating's diocese was one of only two in the country to decide against the measure in order to encourage boys—as potential future priests—to be active in that role. During Keating's 14-year leadership, the Arlington diocese grew from 188,000 to 325,000 members in 63 parishes, and Keating dedicated over 20 new churches and seven new schools. He also ordained 84 of the 120 priests now serving in the diocese. - *The Washington Times*

***NORMA MCCORVEY, THE PRO-ABORTION PLAINTIFF IN THE LANDMARK 1973 ROE V. WADE CASE, HAS BECOME A ROMAN CATHOLIC.** McCorvey, who now leads Roe No More Ministries, said she made the decision after "many months of prayer," following her baptism several years ago by the Rev. Flip Benham, director of Operation Rescue. - *Roe No More Ministries release*

***A RECENT TIME-CNN POLL REVEALS THAT 65 PERCENT OF AMERICAN WOMEN DO NOT SEE THEMSELVES AS FEMINISTS,** up from 58 percent in 1989. Those with an unfavorable impression of feminists rose from 29 percent in 1989 to 43 percent recently. Despite these negatives towards feminism as a movement, 34 percent of women named workplace equality as the most crucial issue for women. - *Agence France-Presse*

THE Christian Challenge

A PUBLICATION OF

THE FOUNDATION FOR CHRISTIAN THEOLOGY

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CALL FOR A REALLY, REALLY NEW REFORMATION

I read your [Summer edition's] article about [Newark Episcopal Bishop] John Spong's call for a New Reformation. I certainly don't want to be impertinent, but, I figure, if he can create a set of theses, so can I. They follow for your consideration. I hope you find them useful.

1. Sigmund Freud is dead. So are Copernicus, Galileo, Newton and Darwin. John Spong will be dead some day, too. So most of John Spong's arguments are today meaningless. A new way to speak of John Spong must be found.

2. Since John Spong's arguments can no longer be conceived in realistic terms, it becomes nonsensical to seek to understand his theology. So the theology of the New Reformation is bankrupt.

3. The Spongian story that his theology is a perfect and finished creation from which his human opponents have fallen is pre-New Reformation mythology and post-New Reformation nonsense.

4. The stillbirth of Spong's theories makes their relevance to divinity, as traditionally understood, impossible.

5. The notion that John Spong's theology can be interpreted as having any relationship to an incarnate deity is a miracle story.

6. The view that John Spong's theology can compare with Martin Luther's is a barbarian idea. Spong's primitive concepts of theology must be dismissed.

7. Resurrecting John Spong's theories once again is not an action of God. John Spong's understanding of theology must be raised considerably before it can approach the meaning of God. It therefore cannot be a useful episode occurring inside human history.

8. John Spong's stories assume a three-tiered universe with Spong at the top, his allies underneath and everyone else at the bottom, and are therefore not capable of being translated into the concepts of any fair-minded theology.

9. There is no eternal, objective, revealed standard of scripture or ethical behavior that governs Spongian theory.

10. Prayer cannot be relied upon to save Spongian theory, unless he does a whole lot of it.

11. The hope for theological understanding must be separated forever from John Spong's writings. The Church must abandon, therefore, its reliance on any part of Spong's work as a motivator for theological inquiry.

12. All human beings bear God's image—even John Spong—and must be respected for what each person is, but should not be extolled for what they are not. Therefore, no ecclesiastical title or self-important declaration can properly be used as the basis for rejection or discrimination against the theology of the Church.

So, I set these theses today before the world and I suggest that they be nailed to the door of Bishop Spong's e-mail address, so that he can debate them.

Peter Hausman
64 Pleasantview Drive
Piscataway, New Jersey 08854

Clarification

Parts of an article about C.S. Lewis on Page 23 of our November issue contained material which appeared to quote journalist David Mills, but which was actually Mills quoting Lewis. Mills' original article on Lewis appeared in *Mandate*. TCC regrets the confusion.

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News of The Weird

REALLY WEIRD: An exorcist has been dispatched to the tiny village of Delain in eastern France to deal with "phenomena" at the 18th century Church of St. Hubert, reports *The Times* of London. After an altar in the church was moved aside temporarily for a classical music concert in October, candles were reported flying through the air, glass shattered, light bulbs exploded, objects suddenly moved, and a statue of the Virgin Mary was found decapitated after worshippers heard a sound "like a gunshot" in the church. An investigation uncovered no natural explanation for the incidents. The exorcist, Franciscan Brother Max de Wasseige, held a prayer meeting inside the church with villagers who witnessed the phenomena. He also asked a blessing and invoked the saints, but at last report had not performed an exorcism. Meanwhile, soothsayers, freelance exorcists, sorcerers, witches, Tarot-card readers and various other experts in the paranormal have been sending their advice to the officials in Delain, or appearing in person, accompanied by a small army of journalists.

HAVE A NICE MILLENNIUM: In early October, Britain's Churches published a millennium prayer to be said at midnight next year which makes no mention of God or Jesus, whose millennium it is. (The fact that the third millennium does not actually start until January 1, 2001, also is evidently beside the point.) *The Times* of London reported that the Churches' joint millennium planning body, New Start 2000, is hoping that, instead of singing *Auld Lang Syne* as the year 2000 dawns, revellers will light a candle and recite the prayer or "resolution." The recitation that evidently is supposed to gird and galvanize Britons of all faiths—or no faith—for the third millennium reads: *Let there be respect for the Earth, peace for its people, love in our lives, delight in the good, forgiveness for past wrongs, and from now on a new start.* How we are supposed to improve on our 2,000-year record in all these respects isn't explained. And so far, most Britons are underwhelmed. A poll found that most people would probably light a candle for the millennium but fewer than four in ten would recite the resolution.

DOMES, AND DOMER: Meanwhile, it appeared until recently that a so-called "Spirit Zone" within a massive "Millennium Dome" being built in London would have to be scrapped altogether due to lack of funding. Finally, in October, it was announced that the Dome section dedicated to religion (especially, one would think, the Christian religion) would be sponsored, naturally, by a wealthy London Hindu family.

NO GOD, NO BLASPHEMY: A British newspaper opined that the strong push among conservative bishops at the '98 Lambeth Conference to declare same-sex unions "unacceptable" was "a kind of blasphemy" for Newark Bishop John Spong. However, as Spong "is technically an atheist," the paper said, "it is unclear if he believes in blasphemy."

TURNABOUT IS FAIR PLAY, it is said, and one branch of the Continuing Church has definitely found an imaginative way of turning the tables.

After a New Jersey court dismissed their lawsuit against the Anglican Catholic Church (ACC), the leaders of a rival ACC group convened a church court on June 13 in Farmington, New Mexico, which found in favor of all the claims they made in their failed civil suit.

The group's leader, Archbishop Leslie Hamlett of England, thus indicated that he and four allied bishops—all inhibited by (now-deceased) ACC Archbishop William Lewis during a 1997 leadership dispute in the church—would ignore the New Jersey judgment, which made findings of fact at odds with their claims. Indeed, Hamlett still maintains that he is Metropolitan of the real ACC, a contention unsupported in New Jersey.

Likewise, Hamlett reported in *The Anglican Catholic Times*, the unnamed Farmington court judges took issue with the New Jersey court in several other areas. They ruled (*inter alia*) that: 1) Lewis' inhibitions of Hamlett and his colleagues were invalid; 2) the ACC's senior ordinary by date of *valid* consecration was not Bishop John Cahoon, as an ACC provincial court found last year, but Hamlett ally Bishop Thomas Kleppinger; and 3) that the ACC's 1997 synod was held in Allentown, Pennsylvania, not Norfolk, Virginia.

The panel also dismissed charges pending in the majority ACC's provincial court against one of the five prelates, Bishop James McNeley, for alleged battery on another ACC bishop.

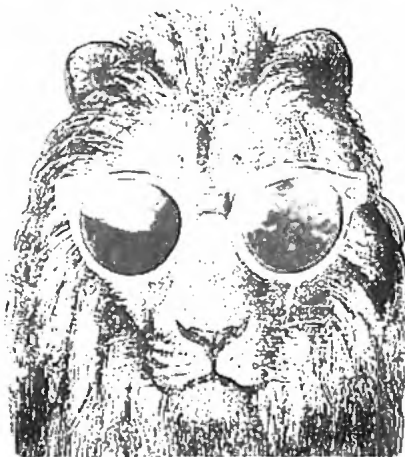
In a more esoteric ruling, the Farmington court also declared invalid the recent episcopal election of Mark Haverland as ACC's Bishop of the South. Neither Haverland, nor Bishop Cahoon, ACC's Acting Metropolitan—whom the Farmington judges asserted is not even a regular ACC bishop—is part of the body led by Hamlett, noted Canon John Hollister, chancellor of the majority ACC.

Hollister added that none of the "Allentown Five" had challenged their inhibitions in the ACC's provincial court.

In Hamlett's opinion, "It avails...nothing to refer to ACC canon law or the 'legalities' or to the opinions of secular judges."

Yet his group says it is the real ACC and the only body faithfully following its governing documents. If that's so, then ACC's canons require, in any case involving charges against bishops, other (non-accused) bishops of the church to be among judges hearing the case. As all bishops in the Allentown group were accused in matters considered by the Farmington court, one is left to ponder the identities of the panel's judges.

DIAL-A-BOOT: Evidently spurred by the recent papal crack-down on dissent, a Roman Catholic bishop in Canberra, Australia, cut to the chase in the case of Ann Nugent, an outspoken advocate of women's ordination. Nugent claims that Bishop Geoffrey Mayne, her bishop and parish priest, excommunicated her during a telephone conversation. Nugent accused Mayne of an "abuse of power," but Mayne said that, to be Catholic, one must accept the "totality" of the church's teaching.



WITH APOLOGIES to the recent Lambeth Conference, it is often quipped that just about all that holds the Anglican Communion together is Wippell's (the English supplier of clerical garb). Yet the odd alchemy of Anglican cohesion also seems to include another important ingredient. In just about any conversation among Anglicans these days, one topic usually comes up eventually—Susan Howatch's page-turning novels about the spirituality and sexuality of clergy in the Church of England during the 20th century.

The celebrated "Starbridge sextet"—so called because the six novels all are linked to the imaginary C of E Diocese of Starbridge—include volumes tantalizingly titled **Glittering Images**, **Glamorous Powers**, **Ultimate Prizes**, **Scandalous Risks**, **Mystical Paths** and **Absolute Truths**. Each is an amazing weave of fiction and non-fiction—an engaging tale that incorporates real life Christian issues and the dynamics of the church at the time.

Journalist and author **David Virtue** caught up with the acclaimed Anglican novelist while covering last summer's Lambeth Conference in Canterbury, and gave us an initial introduction to Howatch and her latest novel in his November TCC report on her address to the bishops' spouses. Howatch, however, graciously agreed to meet with him in London for a more detailed interview, which we are pleased to present here.

By David W. Virtue

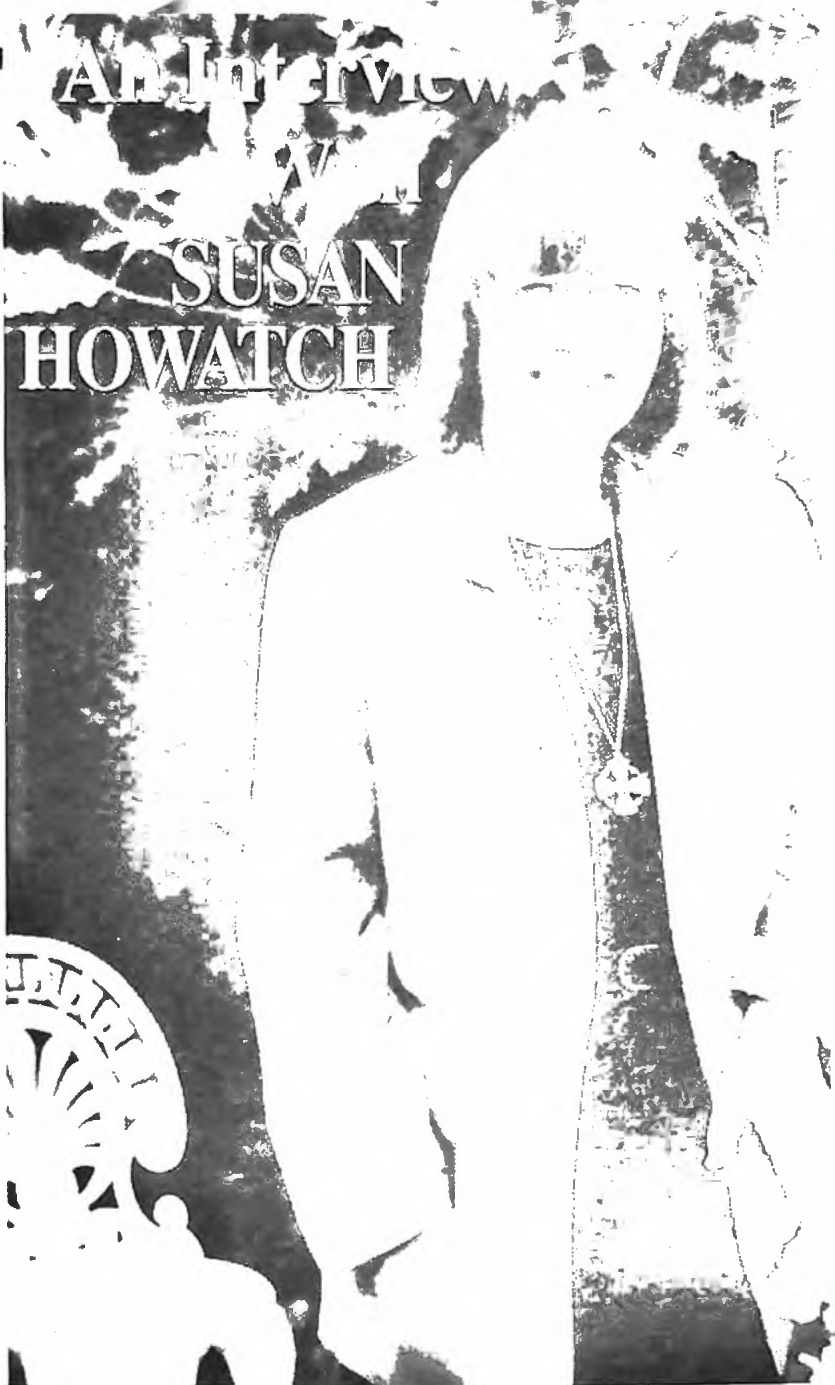
SUSAN HOWATCH lives in the Barbican, in the heart of London's financial district. Her flat is spacious, comfortable, and it is clear she likes the color green. A long corridor leads into an open living room with many windows looking down on the busy streets of the city. A portable typewriter rests on a table next to the sofa. She disdains computers. She tells me that she does some seven or more revisions to every book she writes before she is happy with the final product.

Attractive and 50-something, the erudite, articulate author of the famous "Starbridge sextet" of novels about Church of England clergy is, I find, also an attentive hostess. We settle in, and over several cups of coffee, and later lunch, we talk at length about her latest novel, **The Wonder Worker**, and her views on a wide range of topics—healing, spirituality, psychology, science and human frailty. **The Wonder Worker** (which will appear in England under the title **A Question of Integrity**) explores both the Christ-centered and corrupt side of the ministry of healing.

We talk about writing and novels, and her own life.

A Christian just since the early 1980s, she is divorced, but does not advocate divorce. Her books (numbering 18 in all, including those without an overtly Christian focus) have sold in the millions, but she does not flaunt her wealth or seem interested in talking about how much she is worth. She has, however, funded a million dollar lectureship to Cambridge University to explore the relationship between science and faith.

Nowadays she is on a first name basis with the Archbishop of Canterbury and his wife, and for a number of years resided near Westminster Abbey in London. She also lived for a time opposite the cathedral in Salisbury, upon which the fictitious Starbridge diocese is loosely based. The Starbridge series, in turn, gave rise to her latest novel.



David Virtue: *The Wonder Worker* is a...departure from the Starbridge novels. How did you get started on the subject of healing and wholeness?

Susan Howatch: In the Starbridge books I did deal with healing. The second Starbridge book, **Glamorous Powers** did touch on it. Later, in the fifth book, Nicholas Darrow ends up in a ministry of healing in London. The Starbridge series sowed the seeds as it were.

I became interested in the ministry of healing while I was reading Karl Barth's **A Theology of the Church and the Catholic Tradition**, and I was doing research [for] the Starbridge books. But in 1990, I heard a lecture by the Rev. Christopher Hamill-Cooke, who used to run the Marylebone Healing Center [which he founded] at Marylebone Parish Church in London...And I thought, gosh, that's a really interesting topic, and after that I kept reading about it and finally I knew by about 1994 what I wanted to do in a big way. So I picked up the situation of Nicholas Darrow which I had touched on in **Mystical Paths** and used it as a springboard...for this new topic.

DV: Briefly, what is *The Wonder Worker* about?

SH: *The Wonder Worker* is not about cathedrals, it is not even about the Church of England *per se*, but it is about Christian themes, a connecting link with the Starbridge novels. This novel explores the nature of the ministry of Christian healing...corruption, and how you keep yourself honest, a question all Christians have to ask themselves regularly.

DV: Healing as we have traditionally understood it has been largely the medical profession's business and the Church has been a Johnny-come-lately to the subject. We talk about Jesus being the Great Healer based on Luke's gospel, and Luke himself was a doctor. Why has there been such a gap in the Church's history and why is the subject so popular now?

***The Wonder Worker* "explores the nature of the ministry of Christian healing... corruption, and how you keep yourself honest, a question all Christians have to ask themselves regularly."**

SH: It is part of a growing trend to be more independent of institutions. Orthodox medicine, like the law, like the Church, was a great edifice, and you had to look up to it and respect it. Alternatives were derided. Towards the end of the 20th century we are becoming much more open, more suspicious of authority and open...to trying new things. That's the sociological explanation. The theological explanation is obviously the movement of the Spirit. In England, Bishop Morris Maddox revived the ministry of healing in the middle of this century and it caught on from there. It chimed with the Charismatic Movement, although you can do healing without being charismatic. Psychology comes into it too. We now know much more about consciousness, about the mind. If we are all linked together at some level it makes sense to assume that we can all touch each other and heal each other on that same level of consciousness.

Consciousness is the great new thing in science. Studying consciousness is linking up with [religion]. That's why the Church lost track of it. Maybe it has to do with authority. The Church doesn't like people doing their own healing outside the Church, though in *The Wonder Worker* I am doing it in the context of the Church of England. It's a dangerous thing if it is done wrong. The ministry of healing is wonderful if it is done well, but of course it is a field riddled with charlatans and crooks, frauds and con men. That is why the Church became quite wary.

DV: Does the Church see you as having a discerning spirit as to who the con men are and who the authentic healers are?

SH: I've never taken part in the ministry of healing. I am just a novelist looking at it from the outside. The psychological element is very strong. The placebo effect. There is an inbuilt desire in the body to get well. It is the same with the soul. There is an inbuilt drive to wholeness whether physically or mentally, emotionally or spiritually...That is the great feature of Christianity. Christianity deals with wholeness and integra-

tion. The opposite is disintegration and fragmentation and that is evil, the other side of the coin. Healing reflects those things.

DV: If you found you had cancer would you, as well as obtaining the best medical expertise, also avail yourself of the services of spiritual healers and call for the laying on of hands by the Church?

SH: The Christian ministry of healing is a complementary therapy, not an alternative. That's why, at the Marylebone Healing Center, Fr. Cooke...had doctors working alongside him [and] the priests, just like...in my book...The Acorn Trust in England specializes in [this]—a doctor and a priest working together in pairs...the benefit of the medical and spiritual elements coming together. They make use of the whole realm of healing for the whole person. It keeps the spiritual healer honest. Orthodox medicine and complementary spiritual elements can work together.

DV: You would take issue then with Mary Baker Eddy and Christian Science?

SH:...Christian Science is wrong because it sees suffering and pain and evil as an illusion and I don't agree with that.

DV: You quoted the distinguished British scientist and Anglican clergyman, Dr. John Polkinghorne, as saying that truth is one and therefore there should be no fragmentation or discontinuity between that which is sacred and that which is secular.

SH: The truth is multi-faceted and multi-sided and God is truth, so any branch of knowledge honestly and rigorously pursued should lead to truth. And as we see through a glass darkly, or we only see partly, we don't see the whole picture. It is possible to become adept in two disciplines as John has, as a priest and a physicist. Each discipline throws light onto the other. When I read John's books I saw how clearly physics could cast light on Christianity, on theism, and how theism could cast light on physics. It's a two-way street...So both avenues lead to the truth, and that's the excitement of interdisciplinary studies...

"The Christian ministry of healing is a complementary therapy to [science-based methods], not an alternative...Orthodox medicine and complementary spiritual elements can work together."

Unfortunately this way of thought is in its infancy. There are a lot of eminent people on both sides who are astoundingly ignorant about theology or astoundingly ignorant about science. You get scientists like Stephen Hawking or Richard Dawkins who are tremendous in what they do, but when they try and talk about religion they just sound stupid. They obviously know nothing about it...Yet they are forever making metaphysical statements. What they should do before making metaphysical statements is to find out more about metaphysics...

What hooked me before reading John was the work of Christopher Bryant, who I quoted in *Mystical Paths*. He was an

Anglican monk who made a special study of Jungian psychology. Once I read that, I finally understood what St. John of the Cross was talking about. It expanded my understanding of the traditional Catholic mystics. Yes, I thought, this is terrific. Psychology and religion are both studying the mind and the soul, so they both have things to say. Some don't agree with each other in many ways but some psychologies are more compatible with Christianity and religion than others. I am a passionate interdisciplinary studies person.

DV: You have become enamored with Carl Gustav Jung as a psychologist of choice. Why?

SH: There are many psychologies. There are social psychologies on why people leave the Church or come to the Church. There is behavioral psychology and analytical psychology which is what Jung is. Jung is Gnostic and dubious in many ways. While he was not a Christian he had interesting things to say which tie up with the whole concept of individuation which can tie up to the Christian spiritual journey to salvation, to self-realization. You need to know yourself in order to serve God. You need to know yourself in order to find God. And this ties up with individuation. A lot of Freud has been misunderstood. He's not so hostile to religion as popularly assumed, but anything that delves into the unconscious and psyche is not evil. God communicates to us through our consciousness, and anything that sheds more light on this must be a good thing. We will never plumb the depths of consciousness. Science will eventually uncover what's going on, but is it possible to know consciousness through consciousness? The mystics would say yes, at the center of consciousness is God.

DV: But why Jung?

SH: Because Jung is the psychologist I find most interesting. Other psychologies have a lot to offer from the viewpoint of understanding people. From a pastoral point of view you would need to be *au fait* with different psychologies as it all helps to understand people and the problems and trauma they face in their lives.

DV: I have a sense that you are moving more towards mysticism?

SH: I have always been interested in mysticism. That came over in the second Starbridge book, *Mystical Paths*, and the fifth novel, *Glamorous Powers*. The second and the fifth go together. What I wanted to do originally with the Starbridge books was to have different strands of the Church. I was doing the traditional consciousness strand, then the liberal radical strand, and in the middle was the mystical strand which is timeless, and that was represented by Jon Darrow and his son Nicholas. I am very interested in mysticism and that is how I got interested in the Catholic tradition, reading the 14th and 15th century mystics.

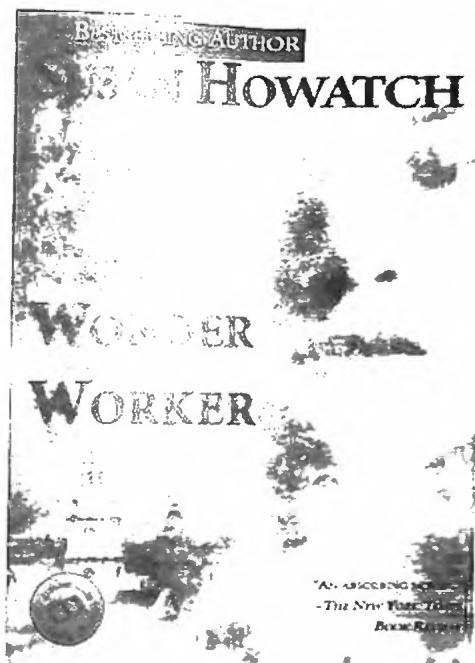
“Psychology and religion are both studying the mind and the soul, so they both have things to say...I am a passionate interdisciplinary studies person.”

DV: Do you see any danger or innate contradiction between the psychology and mysticism you have incorporated into your faith and still being an orthodox Anglican believer affirming all the doctrines of the Christian Church? Do those doctrines still make sense to you?

SH: Contrary to John Spong, I would absolutely have to have a church framework. I think if mystics try to operate outside a church framework they go over the top into Gnosticism and dishonest. In the Starbridge books, the mystics had to have spiritual directors to focus, otherwise how do you know if you have it spot on or not?

DV: So you still affirm the Nicene and Apostles Creed?

SH: Yes, but Christianity, being a very superior religion, a first class, world-beating religion, has to appeal to everyone. So what I see as the Christian story which is actually beyond the story are great fundamental truths about life and the universe, and it is given to us in the form of a story; it is given to us in the form of a human being, Jesus Christ, so that we can understand it better. Over the years the Church has developed an intricate network of dogma and doctrines even though dogma has a pejorative meaning: it only describes what is. There is no conflict with psychology. All [these] roads lead to truth. If you are secure in your framework you can step outside and explore all kinds of things because you know you can come back into the framework and feel secure. If you ditch the framework then you are way out into the New Age, wandering out talking to Mother Earth and anything goes.



DV: (Interrupting) We have theologians in the Episcopal Church, USA that do that...(laughter)

SH: So worship is very important. I always found worship very difficult. I came to Christianity in the early 1980s from a non-churchgoing background. I couldn't understand what on earth worship was all about. It took me about five years and worship was the last thing I came to. I came to Christianity via the intellect. I liked all that stuff about Chalcedon and Nicea and the Church Fathers, and the whole history of the church. So John Spong makes a very great mistake. He thinks it is all too much for the ordinary person to cope with, but that's absolute rubbish. That's very patronizing rubbish. I knew nothing. But I found it fascinating. So John Spong had better come and talk to me.

DV: I'd be delighted to send him, delighted. In fact I want to be a fly on the wall while you are having this discussion with Spong. Many...in the U.S. feel he should have been put on trial for heresy years ago and thrown out of the Church.

SH: I very much subscribe to church history and the church framework. What Spong seems to have lost sight of is that Christianity has had all the crap beaten out of it for 2,000 years by the best intellects in Europe, before America was invented. So before you kick over the traces and say let's have a new reformation which has been tried many times before. I think you have to respect the very finest intellects for over 2,000 years...brilliant men, some women, who have actually hammered out Christianity. Now who are we to come along and just say that is all garbage and have a new reformation?

I'd rather say to Spong: What are your intellectual credentials?...I would ask, what is going on in your life bishop? Why do you feel the need to rebel? What is it about you? Tell me about your father...What's REALLY going on John Spong?

"I was asking why you touched me just now in the church."

I made the obvious reply. "How did you know I had?"

He smiled, but although he averted his eyes I didn't think he was embarrassed. I sensed he was merely concentrating on the task of explaining his eerie awareness in the most prosaic language available. All he said in the end was: "I felt the power go out of me."

The words had an oddly familiar ring...Intrigued, I said: "What power?"

"The healing power. It doesn't originate with me—I'm just the equivalent of a channel, although the word 'channel' gives too passive an impression. Perhaps it would be more accurate to say that all human beings have a certain healing energy which can be jacked up by the main source of the power.

"But what's the main source?"

"God."

—From *The Wonder Worker*—

DV: [Spong and I] were both raised in fundamentalism, but you don't throw the baby out with the bath water.

SH: Different psyches react to different situations. We all worship [according to] how our psychology is shaped. There is Roman Catholic fundamentalism and Protestant fundamentalism. They are people who like things all cut and dried. I don't like that, I like to think. I don't like to be told what to think intellectually. Psychologically I could never be a Roman Catholic because I don't like to be told what to think and I particularly don't like being told whether to use birth control or have an abortion by a celibate man who has never actually been pregnant. If they could get pregnant you'd have contraceptives distributed on street corners!

DV: Theologically, what are you then?

SH: I am not an Anglo-Catholic. I am a Protestant of the Middle Way. But I am very devoted intellectually to Catholic tradition. I like the Catholic intellectual strand. You get intellectual Protestants too, but they don't have that great tradition

"I came to Christianity via the intellect. I liked...the whole history of the church. So John Spong makes a very great mistake. He thinks it is all too much for the ordinary person to cope with, but that's absolute rubbish...I found it fascinating."

going back to the Church Fathers. But when it comes to worship I am very minimalist. I find it very difficult. But having practiced it for some years, I can now sit through any service. I am quintessentially the middle way of the Church of England.

DV: Many of my friends in the Evangelical Anglican tradition feel you have not understood them, or given them a fair shake in your novels. There are some quite brilliant Evangelicals in the Anglican Communion, like the Rev. John Stott, Dr. James Packer and even the present Archbishop of Canterbury, George Carey.

SH: The Starbridge books cover 1937 to 1968 with a few flash forwards to 1988. Now during that time the Evangelicals were at a very low ebb. They didn't get their act together till the Keele Conference in 1967. The rise of the Evangelicals is not in the time frame I'm doing for the Starbridge novels; that is why the Evangelicals didn't get more attention. I did have low church Protestants, but the Evangelicals were floundering. It was the rise of the Anglo-Catholics which was the great thing in the first part of this century. It would not have been historically correct to [place] great emphasis on Evangelicals. If I had written about the '60s, '70s or '80s it would have been quite different. What I did do in the Starbridge books was to have a younger character, Charles Ashworth's son, be a prototype of the new Evangelical coming up. I had this glimpse of things to come, but it would have been historically wrong to have done more than that. In *The Wonder Worker* I am not writing about the Church as such but about the very traditional ministry of healing.

DV: Do you have any thoughts about the rise of the Charismatic Movement within the Anglican Church in this country and, indeed, throughout the world?

SH: Yes, it is the work of the Spirit. It's a great movement. But I'm rather British, although I lived for 11 years in the U.S. I'm always a bit nervous of what used to be called "enthusiasm." It suits some people. Again we get back into psychology. How do people like to worship? What does this call forth? I, myself, am not psychologically suited to [charismatic worship]...It's fine if it is well done, but it is potentially quite dangerous and open to abuse. A charismatic preacher can have too much power and if he is not quite on the ball spiritually, it could be dangerous. [But] I think it is an interesting movement and is a valid way to worship.

DV: Have you been enamored by the writings of C.S. Lewis or influenced by him?

SH: I am not a C.S. Lewis fan [but] I have a tremendous respect for Lewis. He's had enormous influence. But I can't read

"I don't think of myself as a Christian novelist. I think of myself as a novelist who writes on Christian themes... For me, the people come first and the Christian themes grow out of that."

him. He doesn't speak to me at all. His personality does not attract me at all...I tried him in the '80s. I should really try him again.

DV: G.K. Chesterton?

SH: No. Not really.

DV: Malcolm Muggeridge?

SH: He used to be very funny. Muggeridge was very big on radio and TV. Yes, he was very literate. He is very readable. I find C.S. Lewis very unreadable.

DV: Who are your heroes in the world of literature, especially fiction?

SH: As far as English literature goes it's the Victorian novelists. I like the big canvas. Moral issues.

DV: Trollope?

SH: Yes. George Eliot and all that sort of thing. The ones that have the scope and the good psychology. I do like Graham Greene very much and I like Iris Murdoch, though she doesn't seem to be so well known in America as she is here.

DV: Dorothy Sayers?

SH: Yes. I like some of her books. I don't like her non-fiction as much. But I did write an introduction to the *Mind of the Maker* recently.

DV: Who is your favorite writer and novelist?

SH: It's very hard to say. I am very fond of Raymond Chandler. He was a very seminal influence on me when I was beginning as a mystery writer. He was a voice speaking to me. He was not a Christian, but he was a moralist. A humanist writing on moral themes. I liked his style. I have his books now for sentimental reasons. My favorite book of all time is Trollope's, *The Way We Live Now*, or one of the Barchester books.

DV: P.D. James?

SH: Yes. I like her books.

DV: Have you met her?

SH: Yes...She's very charming. I met her in Cambridge at a fundraising event.

DV: What makes good Christian fiction?

SH: It's a vexed question. I don't think of myself as a Christian novelist. I think of myself as a novelist who writes on Christian themes. I think there is a difference. A Christian novelist implies someone who thinks a Christian theme and tailors everything to fit. For me, the people come first and the Christian themes grow out of that. The important thing about Christian fiction is that first of all it should be good fiction; without that nothing is possible. But because Christianity applies to the whole of life a novelist's concern should be the whole of life, and if a novel is done well it should have Christian themes in it inevitably because Christianity is dealing with the great fundamentals of life. Unfortunately many novelists today aren't interested in broad interests or major themes.

DV: John Grisham, the famous potboiler storyteller of legal fiction is a Southern Baptist Christian, but he writes novels that have no sense of the Christian Faith.

SH: That's interesting. I'm not a John Grisham fan. But in Grisham's books you see good battling against evil and...that is a fundamental metaphysical theme...

DV: Do you see a Christian novel being a kind of apologetics to a Generation X that is spiritually lost?

SH: I think it is extremely dangerous for any novelist to set out to evangelize, because you end up writing a Christian polemic. A novelist's first duty is to write a story...a readable story, and without [that] nothing is possible. You can't write a polemic for a lost generation. That's not the way it works. It would be phony. If you get the story right, the Christian themes will emerge from the interaction of the people and they can be completely understated. In *The Wonder Worker* you can see the theology of healing and you can see the business of sin and redemption and forgiveness at work. The themes are all there in the book. Once you start saying I am going to evangelize that's actually pride.

When I had my religious conversion one of the most important things was that I was working for years furthering my own self-interest. What I am going to do now, if I continue to write books, I am going to offer them to God to use as He pleases. That sets me free. I offer it to God and say "make of it what you wish," otherwise you get carried away by pride.

Thank you, Ms. Howatch.

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Signposts

A Canterbury Eucharist: A Lambeth Reflection

By David W. Virtue

THE COBBLED STREETS OF CANTERBURY were lightly sprinkled with people as I made my way to Canterbury Cathedral, the historic 12th century structure that stands majestically in the heart of this ancient city.

I had decided to attend the morning Eucharist held in the crypt underneath the vaulted ceiling cathedral. It was an occasion I would not soon forget.

We were a handful, waiting expectantly, sitting on small wooden flaxen chairs in the cold, lifeless undercroft, lit only by candles reflecting long shadows of the handful of pilgrim faces.

Next to me sat an old woman whose gnarled hands and frail body bespoke a lifetime of hardship and pain.

An eerie quiet descended on the small huddled group as we waited for the service to begin. Outside the city was beginning to stir and wake.

Suddenly someone rose and we all rose together. The dean and crucifer entered, and, a few minutes later the service began.

We looked a drab lot, not fully awake. But we had come, called by our need to worship and to remember our Lord in His death and resurrection. We had a need for the body and blood of Christ and, however tired and forlorn we were, we had come expecting and expectant.

I watched out of the corner of my eye as the old lady next to me stood, now bent over with age, and recited the familiar words of the liturgy. On the other side of me a council worker, ready to take the day by storm, spoke the words in strong and meaningful voice.

There was no music, nothing was sung. We recited the liturgy, heard the words of the gospel, made our confession and prepared ourselves to receive the sacrament.

The old lady made her way forward, almost stumbling as she went. Gingerly, she reached for the rail and timorously kneeled before the ancient wooden cross. The deacon knew her and smiled as she took her place at the rail.

Slowly, she lifted her time-worn hands to receive the bread of life. Gently the deacon pressed the wafer between her twisted fingers and into her palm.

Carefully, she lifted the wafer into her mouth. "The body of Christ," the deacon intoned. She swallowed. She placed her

hands back on the rail and waited, balancing herself on her knees to ease the pain. Her head began to nod as if to signal the onset of Parkinsons Disease. Carefully the deacon lifted the chalice to pour the wine over her slightly quivering lips and into her mouth.

"The blood of Christ," he murmured to her. Her hands moved away from the cup and she made the sign of the cross as she once again adjusted her knees. She was clearly in much pain.

A figure dressed in a Scottish tweed jacket and overflowing pocket handkerchief moved in unobtrusively beside her and gently took her arm. She turned with a smile on her lips and allowed herself to be guardedly led to her seat. A fall could prove fatal on those cold, hard, stone floors.

The service ended without fanfare. The dean and the crucifer, like some ghostly figures from an Eliot play, silently left the crypt. The old lady bent over and picked up her cane and the same mysterious figure emerged from behind a stone column and helped her to her feet. He murmured something in her ear. She smiled up at him.

Quietly they made their way through the darkened crypt, the candlelights flicking their shadows on the stone walls and columns that silently reverberate centuries of pilgrims' prayers.

We emerged into the sunlight, and I watched as she lifted her nodding head to the morning sun.

It was a new day. Who knows, perhaps her last. One day, she knows, she will not make her way into that shadowed crypt and another will sit in her place. But today, she had, once again, heeded the call to "do this in memory of me." And she had come.

I watched as she slowly moved off within the precinct walls, her stick tapping out the ancient of days.

As we walked away from the cathedral I could still hear those words: The body of Christ...the blood of Christ.

It was another day and I too, had to be away to my place on the hill, notebook in hand, ready to record the lofty resolutions of Anglican bishops, the hopes and fears of 70 million faithful. "Your grace...my lord...my lady...would you care to comment on....?"



FOUNDATIONS

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Dr. Hope Rallies Anglo-Catholics

Preaching in his former parish church of All Saints' Margaret Street, on All Saints' Day, the Archbishop of York made a powerful plea for the Catholic Movement in the Church of England to take the lead once again in restoring the priorities of the Gospel in a church which has become "dull, pedestrian and committee-bound" and "hardly likely...to inspire or convert anyone."

Dr. David Hope's comments were seen in some quarters as an attack on the Archbishop of Canterbury, Dr. George Carey, but a Lambeth Palace spokesman said the archbishop's remarks were "intended as a 'fillip' to fellow Anglo-Catholics who felt the [C of E] was moving away from them." Hope's

own spokesman said that the archbishop "was simply trying to convey his views on what direction the [C of E] should be taking."

In his address, Hope contrasted the "committee-speak...utilitarian" view of the church he frequently experiences, with the vision of the saints, who "immersed themselves in the scriptures," and the work of the leaders of the Tractarian movement, "who revived for us the writings of the Fathers of the Church" and established "that connectedness and those continuities with and from the past which breathe life and hope into the present for the future."

Hope said there is a need to recapture the Tractarian understanding of the Church, "not as arm of the State, not simply one organisation or institution among others, but rather...as a divine society." The example set by the Tractarian movement and the catholic revival which it brought about, was to be found in the lives of the missionary priests and



Hope

laypeople, whose strongly incarnational faith and witness was worked out in the poverty and oppression of the slum parishes in many Victorian towns and cities.

Hope reminded that "our forebears in the Catholic Movement were zealous for the transformation of the Church and conversion of England. That task remains." That endeavor, he said, bids today's Anglo-Catholics to recover that vision of a catholicism which is truly incarnational; it asks that they give to the term 'catholic' its full meaning of "wholeness and inclusiveness" rather than "issue-driven and exclusive," and lay aside divisions between the several varieties of Anglo-Catholic organizations today.

Hope's comments were well-received by the majority of English Anglo-Catholics who are not seeking a separate province, reported one traditionalist cleric.

England's Catholic Movement "certainly needs to recover its vitality and unity if it is to reassert itself and influence the [C of E's] direction once again as it has done throughout most of [this] century," he said. "With Dr. Hope's leadership, it seems that the prospect for recovery is better than it has been for many years."

Lambeth Panelist Reveals Pressures, African Absence, On Sexuality Subsection

An Australian bishop who served on the Lambeth Conference's sexuality subsection has described what he saw as liberal manipulation of the panel, and revealed a startling fact not known by the media during Lambeth—that a number of African members withdrew permanently after the panel's first session.

The revelation from Bishop Paul Barnett of North Sydney helps explain the more ambiguous report the section produced—and the full extent of the difficulties its remaining conservative faction had in getting an orthodox sexuality resolution to the Conference floor.

Yet Barnett also disclosed that support for the conservative conscience came from a surprising source: Newark Bishop John Spong.

In an October 15 report to a group of fellow Anglicans, Bishop Barnett lamented the undue media focus on the homosexuality issue at Lambeth, at the expense of such issues as Third World debt, and the Virginia Report on authority and unity among Anglicans worldwide, which he said should have gotten a "more serious review" at the Conference.

Nonetheless, while rejecting "triumphalism," he candidly

Liberal Says Conservatives Own Church's Future

A liberal Canadian Anglican bishop says the Gospel of Jesus Christ is "powerfully alive" in the Anglican Communion, but that "liberalism is dead."

This blunt assessment of the impact of the 1998 Lambeth Conference comes from Bishop Michael Ingham of New Westminster (Vancouver), who advocates church sanction for same-sex unions, earlier approved by his diocesan convention but opposed by Canada's House of Bishops.

Such unions were likewise rejected as unscriptural by Lambeth, the once-a-decade meeting of Anglican bishops from around the world, in Canterbury last summer. The result "saddened" Ingham, also the author of a recent book which challenges the belief that salvation comes through Christ alone.

"The religious right triumphed completely and the next generation belongs to them. Liberalism in the Anglican Communion is dead," said Bishop Ingham in an interview to be published soon in a book on Lambeth by Episcopal News Director James Solheim.

Liberals are "powerless and voiceless," and "will either have to leave or become a remnant witnessing back to the church a dimension of the Gospel that it is not now willing to hear," Ingham told Solheim.

One conservative cleric familiar with Ingham suggested his comments were intended to generate sympathy, but most observers were surprised by such candor from a liberal bishop.

Source: *Anglican Journal*

Post-Lambeth Backlash Continues In Parts Of ECUSA

Report/Analysis By
The Editor And David W. Virtue

Signs of what one observer called "a generalized temper tantrum" among Episcopal Church (ECUSA) revisionists after the 1998 Lambeth Conference have intensified in two key liberal dioceses, and have begun to appear at the national church level.

Smarting from what they see as Lambeth's "mean-spirited" attitude toward them, some liberal revisionists want to return the favor: they want to "come back and kick the cat," quipped the Rev. Samuel Edwards, Executive Director of the Episcopal Synod of America (ESA). Reminding that Lambeth wields moral rather than legislative authority, they want to assert that "there is no authority higher than the General Convention—including God," Edwards said.

Meeting November 6-7, delegates to the **Massachusetts** diocesan convention affirmed some parts of Lambeth's orthodox sexuality resolution, but defied it by declaring that "God calls some homosexual people to live together in committed relationships." The Church "can and does appropriately bless such unions" and ordain those involved in them, they said. Reportedly, the motion was supported by 95 percent of the delegates.

Also as expected, the convention gave nearly unanimous

(98 percent) approval to a measure giving Massachusetts Bishop Thomas Shaw and the Standing Committee authority to reduce a parish to a mission and dismiss its wardens and vestry, if the parish fails to pay its assessment for three years and does not seek an abatement from diocesan authorities. The same margin defeated a resolution that would have allowed the assessment to be abated for reasons of conscience.

With only one percent opposed, the convention then approved—with applause—a resolution reducing the conservative St. Paul's, Brockton, to a mission. The resolution signals the diocese's determination to recover control of the property and parish of St. Paul's, which withheld its assessment for several years—chiefly to protest diocesan support for homosexual practice—and ultimately seceded from the diocese.

In the Diocese of **Pennsylvania**, five orthodox parishes affiliated with the ESA were ejected from the November 6-7 diocesan convention by a two-thirds vote of the assembly.

The action—which denied the congregations

Continued on next page, left column

ST. PAUL'S, BROCKTON was reduced to a mission under the control of Massachusetts Episcopal Bishop Thomas Shaw, though the conservative parish says it has left the diocese.



described how closely won had been the victory for biblical sexuality teaching at Lambeth. He said in part:

"The subsection on sexuality of about 60 was part of a larger section on Full Humanity. I felt that those Australians like Harry Goodhew [Archbishop of Sydney], Peter Chiswell [Bishop of Armidale], Tony Nichols [Bishop of North West Australia] and me were swimming against the tide from the beginning. The pre-circulated literature, the keynote opening address, the choice of the section head, and the subsection head, and the theological facilitator attached to the section were all coming strongly from the one quarter of pro-gay activism. The agenda for the liberation of homosexuals was prosecuted with missionary zeal. It was quite depressing.

"In the sexuality subsection the conservatives were in an outright minority. This was worsened by the withdrawal of a number of the Africans from the group after the first session. They were scandalized by the chairman's unauthorized invitation to a group of active homosexuals to speak to our subsection. Although this proposal was overturned, they were so offended they withdrew. Their contribution and numerical support were missed," Barnett said.

"The process of the subsection meetings was also unhelpful. We were asked to divide up into groups of four. The radical liberals planted at least one of their number in each group so that the feedback from these small groups was always muted. John Spong came and sat next to me. I believe this was a deliberate tactic. Day by day no clear feedback was emerging from any group of four. It became clear that the report and resolution which would come from our subsection must also be very weak," he said.

"I felt that the whole thing had been engineered. At no point was the Bible opened to examine the key passages about homosexuality. Never was any credible information introduced as to the medical consequences of sodomy. The working assumption that homosexuality was involuntary was not allowed

to be challenged.

"After a week of this," Barnett said, "I protested quite strongly that my conscience was being violated by the process. I [presented] a minority report that I had prepared overnight and invited however many there might be to endorse it. Only then did the subsection begin to take seriously what Harry Goodhew, Wallace Benn [Bishop of Lewes within the Diocese of Chichester], Colin Bazley [Bishop of Chile], Peter Chiswell, Tony Nichols and I had been trying to say...Astonishingly, Spong actually said that [my] conscience must be respected. His unusual intervention was critical...I [was] mystified...

"Then an equally remarkable thing happened," Barnett continued. "A Canadian named Ferris [Bishop of Algoma] who hadn't said anything in the subsection...[introduced] a brief draft resolution (without notice and without talking to anyone) which was quite conservative and which the subsection without demur accepted. I couldn't believe it. It was like the parting of the Red Sea. But then, we had rung Australia the previous day and many people were praying.

"When we came to the plenary session...which was brilliantly chaired by [Irish Primate] Robin Eames, our resolution was...cleverly amended by a number of African bishops. Harry Goodhew made an excellent speech, pointing to sinners like Zacchaeus and the woman taken in adultery who were shown mercy by Jesus, but who changed their behaviour. [Archbishop of Canterbury] George Carey was on the platform, but not as chairman. He very visibly raised his hand at all the critical amendments, which I believe he had helped draft. Before the final vote was taken on the amended resolution he rose and made a strong speech. The now-amended resolution passed with a 7-to-1 landslide majority...

"The liberals were outraged," Barnett acknowledged, but added that he was "glad that the final statement expressed the need for loving and compassionate ministry to those caught in the homosexual web...We give glory to God for answered

prayer in the Lambeth decision which could not have been predicted during the Conference."

He also acknowledged the "human factors" involved in the outcome, including "the persistence of the small group of conservatives in the subsection who did not give up but who worked away in the group and also between meetings. If the battle had not been substantially won there I doubt it could have been won at the plenary. This is because the resolutions planned by the outraged Africans were so draconian they would have frightened the voters."

Barnett credited, as well, the support "infrastructure" provided by western conservatives at the Franciscan Study Centre on the University of Kent campus, where Lambeth met, and Archbishop Carey. "He and [his wife] Eileen had really commended themselves...as godly and hospitable people," he said. For more of Bishop Barnett's observations about Lambeth, please see *The Afterword*

BACKLASH Continued from previous page

seating, voice and vote in the convention—was taken because the parishes had not paid their annual assessment to the diocese.

Most ESA parishes, however, began the withholding this year after an arrangement allowing them an alternate episcopal visitor was ended following the election of new Pennsylvania Bishop Charles Bennison, an extreme liberal who supports the ordination of active homosexuals and of women. Moreover, diocesan regulations reportedly allow a parish two years to pay an owed assessment before it can be denied seating in the convention.

By a card vote, however, the entire delegations of five of six ESA parishes in Pennsylvania were dismissed from the 215th diocesan convention minutes into its first business session, to Bennison's obvious relief.

In a spirited speech prior to the delegations' departure, ESA National Chancellor David Rawson, a communicant of Good Shepherd, Rosemont, told the some 500 clergy and laity assembled at the Cathedral Church of the Savior, Philadelphia, that "the non-payment of the diocese's episcopal assessment was the only canonically sanctioned act of conscientious dissent left open to us...to protest being deprived of our 'flying bishop'. Throw us out if you must, but...we will never abandon what we believe will be the historic legacy of Anglicanism, the primacy of Scripture and the eventual triumph of God's will."

Facing Bishop Bennison—who made no response to the remarks—Rawson said that the bishop, as a theological fellow-traveler of Newark Bishop John Spong, had misled and mocked the ESA parishes. He called Bennison's actions "bureaucratic arrogance," and the ejection an "act of God's will in the process of separating the lambs from the goats."

Rawson condemned the sidelining of proposals for the convention to affirm the sexuality resolution adopted by 83 percent of the world's Anglican bishops, saying that the refusal to support Lambeth moved the diocese away from "its historical membership in the Anglican Communion."

For the second year in a row, the ESA also was denied booth space at the convention, while space was granted to the gay Episcopal group, Integrity, along with other church organizations. As they did last year, ESA's representatives set up a booth on the sidewalk and distributed materials to arriving delegates.

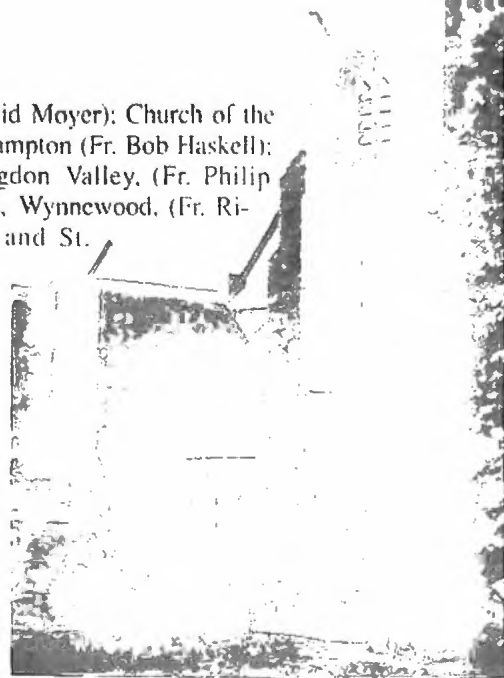
Ironically, Pennsylvania Suffragan Bishop Franklin Turner spoke in his convention sermon of a church with "no outcasts...where all would be welcome."

The five ejected parishes are: Church of the Good Shepherd,

Rosemont, (Fr. David Moyer); Church of the Redemption, Southampton (Fr. Bob Haskell); St. John's, Huntingdon Valley, (Fr. Philip Lyman.) All Saints, Wynnewood, (Fr. Richard U. Smith), and St. James the Less, Philadelphia (Fr. David Ousley).

Fr. Haskell said, "We are not going to pay our assessment. for [Bennison] is a false teacher. He has broken with the Holy Scriptures, the historic Christian Faith and the vast majority of the worldwide Anglican Communion."

Bennison (*inter alia*) was one of only 70 bishops (out of 743) to oppose



TARGETED: Good Shepherd, Rosemont, PA

More Fall-Out, Fall-In, After Lambeth Conference

*THE ARCHBISHOP OF CANTERBURY has held the first of what are intended to be regular meetings with gay Christians in an attempt to "understand" them better. In October, Dr. George Carey met for an hour at Lambeth Palace with two senior members of the Lesbian and Gay Christian Movement (LGCM), Dominic Richards, chairman, and Richard Kirker, secretary. Both said the meeting was "very constructive and positive." Dr. Carey was among 526 of the world's Anglican bishops at last summer's Lambeth Conference who reaffirmed orthodox sexuality teaching and rejected homosexual practice as contrary to Scripture, but pledged to listen and minister to homosexuals. Heretofore, Dr. Carey eschewed requested meetings on the homosexual issue with activists on either side, but with a churchwide split on the matter averted, said *The Daily Telegraph*, Carey evidently feels more able to give gay leaders "tea, biscuits and a sympathetic ear."

*IN LATE OCTOBER, THE DIOCESAN SYNOD OF ARMAGH, IRELAND, OVERWHELMINGLY AFFIRMED LAMBETH'S ORTHODOX SEXUALITY RESOLUTION, according to an Irish source. Notably, Armagh's action was supported by a leading international Anglican figure, the Archbishop of Armagh and All Ireland, Robin Eames, who was among the bishops who signed the Pastoral Statement apologizing to homosexuals for any rejection they felt over Lambeth's sexuality resolution. Signers of the pastoral pledged to work for the "full inclusion" of homosexuals in the Anglican Church, but noted that there were varied views among them about what that would mean: the some 180 bishops who have signed the statement so far include some who supported Lambeth's sexuality resolution. A total of 115 bishops either voted no, or abstained, on that resolution.

*UNHAPPY WITH A NUMBER OF CHURCH OF ENGLAND BISHOPS, INCLUDING THOSE WHO SIGNED THE PASTORAL STATEMENT TO HOMOSEXUALS, the Evangelical Reform group had a serious discussion about consecrating its own bishops recently, but left the matter unsettled, reported *Church Times*. Reform's chairman, the Rev. Philip Hacking, called bishops who signed the pastoral statement out of

Lambeth's sexuality resolution upholding the biblical teaching that sex is only appropriate within heterosexual marriage.

Fr. Moyer was "not surprised" at the ejection but found it "very disturbing that they do not want our loyalty to classical Anglicanism. It upsets their agenda...Here we are in the mainstream of Anglicanism, and yet we are an irritant to the Diocese of Pennsylvania. It was a very dark day in that convention."

Pennsylvania: Chapter 2

Within days of this drama came another.

On November 12, Bennison called Fr. Moyer to say that he would not be making a previously-scheduled visit to Good Shepherd November 15—a visit that the parish vestry had firmly refused to allow—but indicated he may have "no choice" but to file charges against Moyer, the latter reported.

The priest said that Bennison seemed frustrated, however, that he had not received a letter from Moyer himself refusing the visit, which the bishop said he "needed" in order to present (formally charge) the priest.

"It was a very confusing conversation," Moyer told *TCC*. The cancelled visit "gives us a reprieve, but the saga is certainly not over."

A little over a month earlier, St. James the Less and Fr. Ousley had had a similar experience—an 11th hour postponement of a slated episcopal visit coupled with warnings of disciplinary proceedings. Bennison has scheduled unwanted visits to other Pennsylvania ESA parishes over the next year.

According to Moyer, Bennison decided before Lambeth to come Good Shepherd November 15, and the vestry had written him on October 6 and November 5, rejecting the visit, due to Bennison's teaching and actions at odds with historic Christian doctrine. Bennison made no response to the letters, or to the vestry's repeated attempts to arrange a meeting with him to discuss the visitation.

When Bennison called Moyer November 12, however, he reportedly said he thought he had made it clear weeks earlier that his visit to the parish was off.

Moyer said the bishop indicated he was cancelling because he did not want a "conflict,"; he stressed that "we have so much in common," and seemed to say that "we just interpret the same things differently.

"This is the puzzling thing [I and the other ESA rectors] are wrestling with," Moyer said. "Does he really [believe] that?"

But Bennison also accused Moyer of "seeking to discredit

compassion "politically naive." He said "we have to think about an alternative episcopal oversight in the light of bishops who did not sign the Kuala Lumpur Statement or who are unhappy with Lambeth resolutions." Several speakers urged that parishes use the conscience measures for women priests to obtain an orthodox "flying bishop" sanctioned by the church first, before taking more radical action.

***THE 133RD CONVENTION OF THE DIOCESE OF PITTSBURGH HAILED THE 1998 LAMBETH CONFERENCE** as "an instrument of Anglican unity and vision." Delegates commended "the resolution of Lambeth as offering a faithful summary of biblical truth and generally trustworthy guidance in dealing with the critical issues of our times."

***COLORADO EPISCOPAL BISHOP JERRY WINTERROWD HAS DENIED THAT HIS VOTE FOR LAMBETH'S SEXUALITY RESOLUTION** contradicted his liberal stand on the issue, or the fact that he chaired the Colorado governor's commission recommending legal rights for same-sex unions. According to the *Rocky Mountain News*, Winterrowd said he made a strictly pragmatic decision to declare, with the vast majority of Anglican bishops, that homosexuality is "incompatible with Scripture." The bishop explained that "the African church needed that vote to take back with them," due to political pressure from Muslims. Winterrowd refers to reports that Muslim leaders have used the American Church's liberal stance on homosexuality to discredit Anglican bishops in Africa. The bishop said he believes that "God speaks with a local accent" and that homosexuality is not a matter of right or wrong.

***EPISCOPAL HOUSE OF DEPUTIES PRESIDENT PAMELA CHINNIS HAS DRAWN PARALLELS BETWEEN RECENT "HATE" CRIMES IN AMERICA AND "AGGRESSIVE CLAIMS AND COUNTER-ATTACKS" SURROUNDING THE LAMBETH CONFERENCE.** Accordingly, she proposed an "anti-bias campaign" during her November 2 remarks to the Executive Council of the Episcopal Church (ECUSA). According to *Anglican Voice*, Chinnis cited several events that "reminded me of the vital interconnection of racism with sexism in creating barriers to full participation in the life of the Church." She described the racially-inspired dismemberment and murder of James Byrd in Texas; the robbery,

beating and murder of Matthew Shepard, a young homosexual man, in Wyoming; and the murder of abortionist Barnett Slepian in New York. While acknowledging that all Episcopalians deplore these acts, she believes that such violence is sometimes triggered by "absolutist interpretations of Scripture and a moral code which has no room for disagreement." She also said she was troubled by Lambeth's "mixed messages" about ordained women, "charges and counter-charges" there "about who was racist," and the Conference's "fiasco" over homosexuality. She said she would like to see ECUSA "become more visible" in what she termed "the effort to reclaim the authority of Scripture from its misuse by the extreme right-wing." The Council approved a resolution urging Congress to "enact legislation to expand the definition of hate crimes to include gender, sexual orientation or disability."

***CALIFORNIA EPISCOPAL BISHOP WILLIAM SWING CONTENDS THAT THE BIBLE WOULD SUPPORT WHAT WAS DONE TO MATTHEW SHEPARD.** Other parts of Scripture, such as the Ten Commandments and Christ's summary of the law, notwithstanding, Bishop Swing told more than 500 delegates at his diocesan convention that a literal and uninterpreted reading of *Leviticus 20:13* "would find Shepard guilty of an abomination for being gay" and his murderers "justified in their actions...Biblical blood lust is stronger than mild resolutions about compassion," he asserted. Contending that Lambeth had erred, he proposed to the representatives of his diocese's 38,000 Episcopalians that a new study of the Bible on matters relating to homosexuality be undertaken and that the results be shared with the whole Anglican Communion.

***ECUSA'S STANDING COMMISSION ON LITURGY AND MUSIC (SCLM) HAS ASSIGNED A TEAM OF LITURGISTS, MUSICIANS AND THEOLOGIANS TO WRITE A REPORT ON BLESSING HOMOSEXUAL COUPLES** mandated by the 1997 General Convention. The panel includes no outright opponents of such blessing rites, according to *Anglican Voice*. Asked how Lambeth's resolution might affect SCLM's report, one committee member, New York Suffragan Bishop Catherine Roskam, replied in part: "I hate to say it, but we are on the defensive." However, "I think we have to be true to our mandate and do the best job we can." The report is due out in November, 1999 for study prior to General Convention 2000.

and destroy" his (the bishop's) ministry. Said Moyer: "I kept saying, but Charles, think of the things you yourself have said [about] rewriting the Bible, [approving] same-sex blessings, that Jesus is not the unique way to salvation, ordaining practicing homosexuals...He would debate with me [on these various issues] but back off quickly."

Bennison indicated he could not let the stand-off continue indefinitely—and within days threw down a gauntlet for at least three ESA rectors (on which more in a minute). "He was kind of pleading, what else can I do?" Moyer said. Bennison is said to believe that the canons demand that he visit and be received by each of his parishes, and do not support the principle of providing episcopal visitors—recently reaffirmed in Lambeth's resolution on women's ordination. In ECUSA, there are a handful of arrangements allowing orthodox parishes a likeminded alternate bishop, two of them in dioceses led by women bishops, Moyer noted. Under Bennison's predecessor, liberal Bishop Allen Bartlett, the Synod parishes were allowed visitations by the traditionalist former Bishop of Quincy, Donald Parsons.

"I said to Bennison that, if you depose me, you will unleash the [wider] Anglican Communion in support of me. He said 'Thank you for telling me that.'

"This whole thing is so convoluted, my head is really spinning," Moyer told *TCC*. He said he could not tell if the bishop actually "doesn't understand what separates us," as he claims. But he said Bennison had indicated a desire for further discussion and that Synod rectors are open to any good faith opportunity to convey to him "what is at stake.

"There is a major separation in theological foundations...It is objective truth versus revisionism...We are credal Christians," Moyer said. In contrast, Bennison seems to believe there is "no established faith and order of the Church...it's just evolving," he commented.

He also believes Bennison "hopes that war can stop...But he holds the cards for that." All he needs to do is "repent" of his false teachings.

In its November 5 letter, Good Shepherd's vestry told Bennison: "From both your writings and your public statements we are forced to conclude that you have abandoned the Christian faith, in that you apparently do not accept the authority of scripture, nor affirm the resurrection of our Lord and Savior Jesus Christ, the basic tenet of the Christian faith. We have no duty to receive you. The vestry and wardens of this parish have therefore unanimously instructed the rector that you are not to be received here until such time as you have publicly repented and reaffirmed your faith in the resurrection, your submission to the authority of the scriptures, and your willingness to abide by the resolutions of the Lambeth Conference."

Bennison did not respond to *TCC*'s invitation to comment on his decision and plans regarding Good Shepherd and its rector.

What he did do, at deadline, is take another key step toward either bringing the ESA rectors to heel—or getting the kind of evidence he needs to file charges against them. He issued a "pastoral directive" requiring Fr. Lyman to receive him for an already-slated Sunday visitation at St. John's, Huntingdon Valley, on December 20, and Frs. Ousley and Moyer to receive him on May 1 and May 8, respectively—both Saturdays. He evidently expects both to take part in a church service at which Bennison will celebrate and preach.

"I think what he's saying is, 'You can certainly accommodate me for [a Saturday service]', but...the same principle" is involved, whether it's Sunday or "Tuesday night at 10 p.m. He's a false teacher," Moyer said. "We still have this issue of



Goodhew

Sydney Leader Nixes Lay Presidency, Nods To Women Priests

A procedural ruling in the Sydney diocesan synod managed to sideline until next year a third and final vote on legislation to permit laypeople and deacons to preside at the Eucharist.

Under the controversial (and confusing) legislation, male or female laypersons could be authorized to celebrate the Eucharist in areas with a clergy shortage—though the strongly Evangelical Sydney diocese has not

yet admitted women priests.

Even before the October synod, however, the Archbishop of Sydney, the Most Rev. Harry Goodhew, surprised some by saying that he would refuse his assent for the legislation if it were passed. The Anglican Church of Australia's Appellate Tribunal has already ruled that lay or diaconal presidency could be allowed under the church's governing documents, but would require General Synod approval, which was considered unlikely to be granted.

Goodhew explained that he would oppose the lay presidency legislation because he did not want to "isolate our diocese pre-

broken communion." ESA rectors are consulting about the directive, he said.

But Lyman has already advised the bishop "not to waste diocesan gasoline on a fruitless journey just five days before Christmas."

General Convention Trumps Lambeth

Meanwhile, a majority of the Episcopal House of Deputies' Committee on the State of the Church approved a message to ECUSA's Executive Council maintaining that actions of the Episcopal General Convention trump any of Lambeth's resolutions. The assertion is directed toward Lambeth's sexuality resolution and its non-coercive policy on women's ordination.

A recent meeting of the Council received a copy of the message but took no action on it, reported *Anglican Voice*.

For his part, Presiding Bishop Frank Griswold—referring to a supporting communication from the Archbishop of Canterbury—stressed that Lambeth's resolution marks the beginning, not the end, of Anglican dialogues on sexuality at the international level. He said the ongoing "conversation" is "integral to discerning whatever the Spirit is up to in our life as a communion." Echoing comments recently made by Australian Primate Keith Rayner, Griswold noted that past Lambeth Conferences took definite stands against divorce, remarriage and contraception, but changed those positions in later decades.

"Bleeding"

Edwards felt the developments, particularly those in Massachusetts and Pennsylvania, are all steps in "what's going to end up as a nasty confrontation" that will see liberal leaders battling to depose defiant clergy and seize parish property, which he termed "just plain stupid" for the dioceses involved, financially and otherwise. He noted, for example, that—as has happened in some cases—dioceses may win back buildings, but find they have insufficient numbers to maintain them.

But Pennsylvania, for one, appears to be making prepara-

maturely from the Anglican Communion. I don't consider we need to carry that extra bit of lead in our saddlebags when we try to be an influence beyond our own borders."

He called on Sydney—home to nearly a third of Australia's Anglicans—to abandon its "isolationist mindset and resolve to be an active participant in the life of the Communion." He also noted that he was involved in the development of a network of bishops committed to mission and evangelism.

"What we have in common is loyalty to the Bible and to the fundamentals of supernatural religion as expressed in our creeds," he said.

In another unexpected announcement, however, Goodhew said he would consent to legislation for women priests, despite his "tentative" feelings on the matter. Sydney is not expected to pass such legislation in the foreseeable future, but Goodhew said he had been asked to make his views known.

***THE ANGLICAN CHURCH OF AUSTRALIA'S GENERAL SYNOD HAS CALLED FOR THE PREPARATION OF DRAFT LEGISLATION FOR WOMEN BISHOPS.** The draft, together with a discussion paper, is to be ready by the end of 1999 for circulation around the Australian Church's 23 dioceses. Only three Anglican provinces presently elect women to the episcopate—Canada, New Zealand and the U.S.

Sources: *Church Times*, *Episcopal News Service*

Alpha Movement Set To Sweep Global South, Gains Strength In West

By David W. Virtue

Alpha, the lay evangelistic course that has spread rapidly in England and America, is now poised to sweep the Two-Thirds World.

During the first week of the 1998 Lambeth Conference in Canterbury last summer, more than 150 Anglican bishops signed up to receive materials for the program, which has been highly successful in explaining and bringing people to the Christian faith. The course originated some years ago at England's Holy Trinity, Brompton.

An Alpha spokesman said that Lambeth bishops showed an overwhelming interest in the program. "We have handed out several hundred introductory videos, training videos, and how-to-run-the-course packages to the bishops for use in their dioceses and local churches. It's more than we could have hoped or imagined..."

One million have taken the Alpha course worldwide, with two million expected to have completed the course by the end of 1998, he said. Many church leaders see Alpha as a powerful evangelistic key to a global awakening to Jesus Christ.

Alpha is not the traditional face of Anglicanism. It presents its brand of Christianity in a carefully scripted package. Recruits are entertained over a three-course meal, and the after-dinner conversation in small groups focuses on fundamental questions of existence and social problems.

In Britain as well as America, Alpha has made its way into churches of all denominations independently of bishops and bureaucracies. In the U.S., the Alpha course can be found in some 660 churches. In Britain, a huge, pricey Alpha recruitment initiative launched and advertised this fall will put a free, ten-week Alpha program within reach of every Briton; some 4,000 churches are funding and conducting the course. The Archbishop of Canterbury has thrown his support behind the venture, saying that he hopes the country "will take the opportunity to discover more about Jesus Christ and his relevance for our lives today."

Alpha has its detractors. Opponents say Alpha creates a "Mickey Mouse religion which is cheap, graceless and addictive," using methods that are "tantamount to mind-control." It apparently is often characterized by the controversial charismatic manifestation known as the Toronto Blessing. But its impact is unmistakable. →

tions. Chancellor William Bullitt reportedly asked the diocese for unlimited sums of money to handle what was described as "the rise in frequency of ecclesiastical trials."

Edwards believes the liberals "are so arrogant they are completely blinded...to the consequences of what they are doing"—including to the strong response their actions could evoke from the wider Anglican Church.

Edwards' words were effectively echoed by Florida Bishop Stephen Jecko, who warned Bishop Shaw in an October 21 letter that "the resolutions you propose in Massachusetts will trigger an international response in the Anglican Communion that could tear us apart, not to mention the further strife that will be set loose in ECUSA."

Edwards said that the support of overseas bishops for beleaguered orthodox Episcopalians is likely to increase—but is almost certainly contingent upon traditionalists fulfilling their own responsibility in the American situation. "We must do our own part. We must fight our own battles," and look for "allies" in that effort—but not "rescuers."

"We're going to have to do some bleeding," he said bluntly. "The sooner traditionalists get their minds wrapped around that fact the better off things are going to be."

Britain's Top Female Cleric Faces Resignation Calls

Just a few months into her new job, Britain's most senior Anglican woman priest is facing calls for her resignation.

The appointment of Miriam Byrne, 52, as provost of the Cathedral Church of St. Paul in Dundee was supposed to bring calm to a congregation thrown into turmoil when her predecessor was caught embezzling from a charity.

The appointment of Byrne, a twice-married former Roman Catholic novice, however, evoked objections from some in the already-dwindling, 130-member cathedral congregation before she even arrived. It prompted the resignation of a traditionalist honorary chaplain of the cathedral, George Greig, and the departure of about a dozen members. Other congregants

boycotted communion when Byrne was leading the service.

Other communicants not opposed to women's ordination have been turned off by Byrne's "dictatorial" style of ministry, Scottish newspaper reports say.

The vestry committee responsible for Byrne's appointment has now written the Bishop of Brechin, Neville Chamberlain, calling for her resignation. The Bishop of Aberdeen and Orkney, Bruce Cameron, has been called in to mediate the dispute.

It was reported at a recent gathering of traditionalists that the membership of the Scottish Episcopal Church, led by ultra-liberal Archbishop Richard Holloway, has declined further from the some 53,000 reported for 1997.

"There is an extraordinary spiritual hunger today. People want an opportunity to explore the meaning of life," said Nicky Gumbel, curate at Holy Trinity, Brompton, which is coordinating the national Alpha initiative. "The more we run [the course], the more people we have from outside the church showing an interest."

One British newspaper headline said: "Where once there was Billy Graham, now there is Alpha."

The course has been published in 20 languages. Its on-line address is: alphana@aol.com.

Sources included *The Church of England Newspaper*

Hopes For Relaxed RC Communion Ban Dashed

The Archbishop of Canterbury, Dr. George Carey, has termed "disappointing" a new Roman Catholic ruling that strongly reinforces the 400-year ban on Anglicans and Roman Catholics receiving Holy Communion in each other's churches.

One report termed the ruling from the Catholic bishops of Britain and Ireland a "massive snub" to the call by Dr. Carey earlier this year for the Roman Church to extend its "eucharistic hospitality" beyond normal bounds, noting that the Church of England regularly invites baptized members of other Churches to receive Holy Communion. This, he said, is "a reminder that the Eucharist does not belong to us, we do not own it. Rather, it is a gracious gift from God."

But Catholic leaders have been concerned about increasing numbers in both the Anglican and Roman Churches who violate the latter's eucharistic policies. Several such incidents have involved leading figures, including Prime Minister Tony Blair, an Anglican who has made his communion at his wife's Roman parish.

The Catholic bishops' report, *One Bread, One Body*, makes clear that only in exceptional circumstances may non-Catholics receive the sacrament in a Catholic church. It states that Catholics should never make their communion in an Anglican or any other Protestant church.

Cardinal Basil Hume of Westminster, leader of the four million Roman Catholics in England and Wales, said the celebration of the Mass is the "heart of the life of the Church," and that, as the millennium approaches, "the presence of Christ in the

Hurricane Relief Asked For Diocese of Honduras

Honduran Anglican Bishop Leo Frade has made an urgent appeal for prayer and financial help for Anglicans and others devastated by the recent hurricane in Central America.

His reports from the region are heartbreaking: "We are hearing...of villages being erased from the map...you can see the trees full of trapped bodies or people that tied themselves to make sure they were not washed away...[A] mother cries as she tells the story of their children falling one after the other into the raging waters below..." Thousands have died, and thousands more have lost everything.

Frade's diocese is desperately trying to minister to Hondurans spiritually and materially.

One of several agencies accepting donations for the Episcopal Diocese of Honduras is the South American Missionary Society (SAMS, P.O. Box 399, Ambridge PA 15003). Checks should be marked "Honduras Relief." To send donations of material goods to Honduras, contact SAMS at 724/266-0669. Relief donations can also be made to the Diocese of Honduras using MasterCard or Visa at the following web site: <https://mall.pacific-coast.com/cornerstone/honduras.tpl>

Eucharist is something we have to underline."

The Catholic bishops' 80-page report admits there have been "strong appeals" from leaders of other Christian communities, and that some Catholic priests have acted outside prescribed norms by inviting other Christians to receive the sacrament. But they said this was wrong except under unusual circumstances, such as when there is a fear of death, or the Eucharist is not available elsewhere in a given area.

Carey said: "The document will disappoint many people in mixed marriages. It does not acknowledge the particular situation that they are in."

Pre-Lambeth Jolt

The ruling, however, can be viewed as more of an aftershock to a larger jolt from the Catholic Church earlier this year.

Just prior to the 1998 Lambeth Conference, the Roman Church's highest doctrinal officer, Joseph Cardinal Ratzinger, contended that the "definitive" church teachings a major papal

statement requires church members to uphold include the 19th century papal finding that Anglican orders are invalid.

In a strong offensive against the forces of dissent buffeting the Roman Church, Pope John Paul II's statement, *ad Tuendam Fidem* (to defend the faith), asserted that "definitive" teachings enunciated by the Church about truths linked to revelation are just as binding upon Catholics as those divinely revealed in Scripture and articulated through Church Tradition. Catholics who violate such teachings risk "just punishment," said the statement.

The Pope's document did not cite the "errors" he was trying to combat. An accompanying commentary from

EPISCOPAL PRESIDING BISHOP FRANK GRISWOLD introduces Roman Catholic observers at the recent Lambeth Conference, including (from left) Cardinal Edward Cassidy of the Vatican Secretariat for Promoting Christian Unity, Archbishop Alex Brunett of Seattle, Bishop Philip Pargeter, Bishop Pierre Duprey of the Vatican, and the Rev. Tim Galligan of England. (ENS photo by James Solheim)



Spong Collapses At Successor's Consecration

By Robert Stowe England

Newark Episcopal Bishop John Spong suffered "a fainting spell" and hit his head November 21 during a packed service at a community college gymnasium during which his successor, Jack Croneberger, was consecrated.

Spong was taken from the gathering of close to 2,000 worshippers to a hospital emergency room. He was released within a few hours, though, and reportedly planned on making a scheduled episcopal visitation the next day.

Spong collapsed a little after 1 p.m. in the Physical Education Building at Essex County Community College in Newark, after Croneberger was consecrated as bishop coadjutor of the diocese, and just before the Holy Communion service began.

Spong fell behind a free-standing altar set up in the gym for the consecration, according to Dennis Doran, a layperson from Jersey City who attended the service. The altar was located on a dais in the center of the gym. Spong fell on the back side of the altar nearest the choir, and out of the view of most worshippers.

The Rev. Gabe Sinisi, a priest in the diocese who is also a physician, "was at the altar within seconds after a call" for a doctor, according to Louie Crew, founder of the gay Episcopal group, Integrity, who was one of three persons to preach at the consecration. Crew reported that Dr. Sinisi was joined by two other physicians, whom he did not name, plus a nurse, the Rev. Canon Elizabeth Kaeton, a member of the diocese's homosexual ministry, Oasis. Spong's cope and other vestments were removed down to his purple shirt to make it easier for



Bishop Spong

him to breathe, Doran said.

After Bishop Spong was examined, it was announced to the gathering that "his vital signs are okay," according to Doran. It was also stated that his pulse was weak, though, and he was "white as a sheet of white paper," Doran added. "They were giving him oxygen and his arm was on intravenous as they carried him out," he noted.

About 15 minutes after his collapse, Spong was taken from the gym on a stretcher and rushed to the diocese's own

Christ Hospital in Jersey City.

He was released later that afternoon after being treated in the hospital's emergency room, and was driven to his home in Morristown by Suffragan Bishop John McKelvey.

According to Dale Gruner, the diocesan communications officer, Spong suffered "a fainting spell" but was recovering. After he got home, Spong told McKelvey he "planned to eat dinner and go directly to bed," Gruner said. She said he also intended to conduct his scheduled episcopal visit for the next day, "so I think we can safely say he's fine—tired, but fine."

According to Crew, a lay leader in the diocese, the doctors at Christ Hospital reported his condition as "fine as far as all vital signs are concerned. He just fainted—that's all—and banged his head in doing so."

Spong had only resumed his normal duties the previous month, following a bout of viral meningitis, which he contracted shortly after returning from the Lambeth Conference. At the time of the November consecration, Spong's wife, Christine,

Continued at top of next page

Ratzinger, however, deems as binding not only church doctrines on such issues as women's ordination, fornication, and euthanasia, but Pope Leo XIII's 1896 declaration that Anglican orders are "null" and "void."

Some ten years ago, there were signs that Rome might consider re-evaluating Leo's letter (*Apostolicae Curiae*). But all such signs ceased after the 1988 Lambeth Conference did nothing to halt the ordination of women as priests—and in fact opened the door to women bishops—within Anglicanism. For Rome, one observer said, this merely underscored Leo's original contention, which was that Anglican ordinations show a defect in intention, and therefore in form.

The reiteration of the invalidity of Anglican orders just before Lambeth convened in England saddened Anglican bishops, and was seen by ecumenical leaders and theologians as "serious" or even devastating for ecumenical relations between the two Churches. One liberal Catholic theologian, Fr. Richard McBrien, termed the reference to Leo's letter "astonishingly insensitive and provocative."

It also was not clear how disruptive the commentary might be to the cordial contacts between Rome and some groups of Anglican traditionalists, including those in the Continuing Church. The primate of one such body, Archbishop Louis Falk of the Traditional Anglican Communion (TAC), said contacts between TAC leaders and a Vatican ecumenical official were ongoing, however, Falk felt Ratzinger's reference to *Apostolicae Curiae* was primarily a "whack" at establishment Anglicanism.

Lest there be any doubt, the point was made again in *One Bread, One Body*.

Is there an up side? Yes. *One Bread, One Body* reportedly drew much of its teaching on the longtime work of the Angli-

can-Roman Catholic International Commission (ARCIC).

The Lambeth Conference's move to increase centralized authority for the sake of worldwide Anglican unity also is reportedly seen by Roman leaders as a positive step, particularly in light of remarks at Lambeth by Cardinal Edward Cassidy, president of the Pontifical Council for Promoting Christian Unity.

In his homily at an ecumenical vespers service, Cassidy stressed the importance of "strengthening...Anglican instruments of communion" as a means of progress toward full communion between the two Churches.

"I would say the signs of movement toward greater consistency in Anglican theological articulation and practice is, from a Roman Catholic point of view, heartening," said Episcopal Presiding Bishop Frank Griswold, who will succeed Bishop Mark Santer of Birmingham as Anglican co-chairman of ARCIC in 1999. Heretofore, Griswold has helped lead the U.S. Anglican-Roman dialogue.

In fact, despite the negative signals from Rome, Anglican leaders pointed out at Lambeth that the ARCIC talks have produced several agreed statements (including "The Church as Communion," "Salvation and the Church" and "Life in Christ"). Good local Anglican-Roman Catholic relationships, and shared ministry in times of crisis, also exist in some places, they said. Both churches, moreover, have pledged to continue their ecumenical dialogue.

Offering some perspective, the Church of England's Bishop of Grimsby, David Tustin, chairman of the Council for Christian Unity, reminded that the two Catholic documents in question are aimed chiefly at the Roman Church's "own crisis of authority." Sources included *Church Times*, *The Washington Post*, *Anglican Journal*, *The Living Church*, *Episcopal Life*

SPONG Continued from previous page

was in California attending to a daughter of Bishop Spong by his first wife, who was also suffering from meningitis.

The chief consecrator of Bishop Coadjutor Croneberger, who is due to succeed Spong in early 2000, was Ohio Suffragan Bishop Arthur B. Williams, Jr., vice chairman of the Episcopal House of Bishops. There were four co-consecrators: Spong, New York Suffragan Bishop Catherine Roskam, Retired Ohio Bishop James R. Moody, and Newark Suffragan Bishop Jack McKelvey.

Presiding Bishop Frank Griswold was not present.

The consecration was preceded by three sermons, given by Crew, Roskam, and the Rev. Fletcher Harper of St. Luke's in Haworth, New Jersey.

Several bishops were on the dais with Bishop Spong to participate in the Eucharist, including New Jersey Bishop Joe Morris Doss, Long Island Suffragan Bishop Rodney Michel, Delaware Bishop Wayne Wright, and Central New York Bishop David Joslin.

Eau Claire Election Signals Shift

The recent election of a successor to Bishop William Wantland signals more than just a change in leaders for the Episcopal Diocese of Eau Claire, Wisconsin.

The diocese's bishop-elect, the Very Rev. Keith B. Whitmore, currently the dean of Christ Cathedral, Salina, Kansas, is said to be a "good man," a Wisconsin native and a graduate of Nashotah House. However, unlike Wantland—one of four diocesan bishops aligned with the traditionalist Episcopal Synod of America (ESA)—Whitmore is not opposed to women's ordination, although it is not a priority for him, sources said.

Of over 20 nominees, the Rev. William Ilgenfritz of Mt. Calvary, Baltimore, a traditionalist, had strong support among clergy of the diocese, but the laity backed Whitmore—some, reportedly, because they feared that Ilgenfritz would not receive the necessary consents from the wider church. Whitmore was elected on the 12th ballot.

One convention delegate said "it is clear that the diocese is still orthodox, but is somewhat intimidated by the mandatory nature of the 1997 national canon on women's ordination"—apparently despite the implicit rebuke of it by the recent Lambeth Conference.

Whitmore was born in Fond du Lac—which several years ago underwent a change similar to that now facing Eau Claire with the election of Russell Jacobus as bishop. After ordination in 1977, Whitmore served parishes in Wisconsin and Missouri before becoming dean at the cathedral in Salina. He is married, with two children.

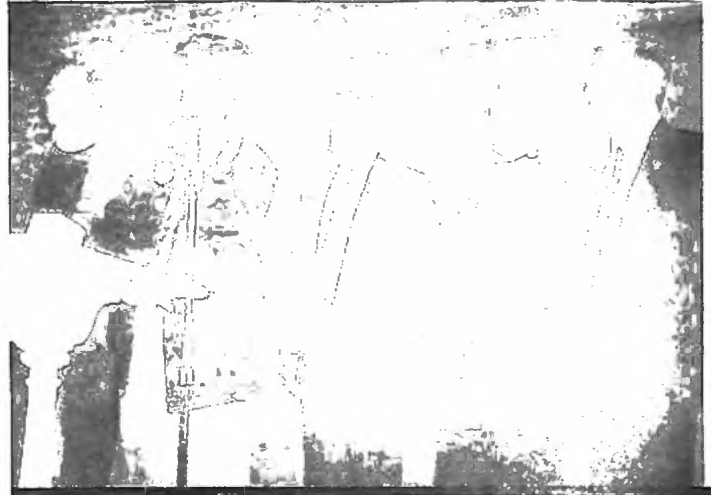
The election means that the number of active diocesan bishops supporting ESA will drop to three. While this is a concern for the Synod, ESA's Executive Director, the Rev. Samuel Edwards, noted that the active role of diocesan bishops in the Synod has always made the organization rather unique; most traditionalist church movements have been largely clergy- and lay-driven.

THE BISHOP-ELECT OF EAU CLAIRE, WISCONSIN, Keith Whitmore



AAC MEETING LOOKS AT "LEGACY OF LAMBETH"

DIANE KNIPPERS, a board member of the American Anglican Council (AAC), is joined by four other leading church conservatives in fielding questions about the recent



he said, citing as examples England's Forward in Faith, allied groups of orthodox Lutherans in Scandinavia, and the Continuing Church. He also noted that the Synod is "used to having a non-episcopal leadership": both the present and former presidents of the organization are laypersons.

He therefore felt that the change resulting from the Eau Claire election would have minimal impact on ESA, which also sees itself in an interim situation, preceding the hoped-for establishment of a separate province for orthodox Episcopalians.

***THE CONVENTION OF THE EPISCOPAL DIOCESE OF FOND DU LAC, WISCONSIN, HAS CALLED ON NEWARK BISHOP JOHN SPONG** to "either reaffirm his own adherence to the Christian Faith he promised to uphold at his ordination, by renouncing his '12 theses'" dismissing fundamental Christian beliefs, or renounce his ordination and resign from the episcopate. The convention, held October 24, hailed Fond du Lac Bishop Russell Jacobus for disassociating himself from Spong's theses and upholding orthodox doctrine.

A New Bishop, A New Start, In DEUS

The Anglican Church in America's (ACA) Diocese of the Eastern United States (DEUS) has seen some rough seas since the sudden resignation of its bishop in early 1995.

Now, though, with a new bishop at the helm, the Continuing Church diocese seems to be sailing into calmer waters.

The some 120 delegates, alternates and observers who came to the recent DEUS synod in Waynesville, North Carolina, near Asheville, welcomed four new parishes, learned that the diocese has 17 postulants, and counted their financial blessings.

New DEUS Bishop Louis Campese, who also serves as the rector of Incarnation, Orlando, Florida, told *TCC* that the diocesan budget is in good shape, and that three parishes reported receiving extraordinary gifts.

One, St. George's, Columbus, Georgia, has received a bequest of around \$600,000, the bishop said. Also, Campese's own parish has been given an anonymous grant to finish its school. Incarnation has some 300 members on its rolls, and

Lambeth Conference at an AAC Washington chapter meeting of over 100 Episcopalians October 10 at St. Francis, Potomac (MD). Pictured behind Mrs. Knippers are (from left) the Rev. Stephen Arpee (emcee), head of Church Without Walls; AAC Chief Mission Officer Roger Boltz; Mary Haines, the conservative wife of Washington Bishop Ronald Haines; and Episcopalians United Executive Director, Fr. Todd Wetzel.

A few samplings from the speakers' comments about their Lambeth experience: *Boltz* said he believed the Conference refocused the Church anew on making disciples for Jesus Christ in all nations, and—with the strong presence of mostly conservative bishops from the southern hemisphere—showed that the global village is really emerging. *Mrs. Knippers*, who is also president of the Institute on Religion and Democracy, spoke of encountering and responding to "the persecuted Church" at Lambeth—"people who literally risk their lives for the faith." Referring to the liberal revisionist hold on the Episcopal Church (ECUSA), *Fr. Wetzel* warned listeners that

Lambeth will mean "nothing" in the U.S. "if you don't wake up...You can't keep putting money into the plate [at your ECUSA parish] and expecting things to change." Noting the conservative Anglican congregation in Arkansas which is under the oversight of an African bishop, he said there is a growing recognition that "the Gospel is more important than geographic boundaries...We are on the verge of what could be a real revolution," he said. Lambeth showed that "God has raised up bishops and clergy [in] the Anglican Communion whose affirmation of the Gospel can do nothing but help us in this country." *Mrs. Haines* spoke of meeting Anglicans from all over the world, and finding Lambeth a place of "nurture and love...So many wonderful things happened I could hardly contain my joy...I don't think we need to...fear," she said. "I left there energized...and very moved by what I saw God doing in that place...The Anglican Communion is in excellent hands—all-color hands! We are not going to be left alone...This is one of the most exciting times to be an Anglican. The Church of Christ will triumph!"

there are about 60 full time students in the parish school, St. Vincent's Anglican Academy, Campese said.

The third lucky parish is (as earlier reported in *TCC*) St. George's, Raleigh, North Carolina—one of the four new DEUS congregations—which recently was given the church property it was renting from a Christian Church congregation, after the latter decided to shut down. St. George's reportedly has over 100 members.

Other congregations received into DEUS include St. Barbara's, Miami, Florida, which Campese said has over 100 members; Holy Trinity, Huntsville, Alabama, with 50-60 congregants; and a new mission in Atlanta, St. Francis of Assisi.

Referring to disputes that arose in the wake of DEUS' episcopal vacancy, Campese said, "We need to forgive each other and get on with the work of the Church...We need to stay on our knees and look forward."

The synod demonstrated that that might be just what is happening in DEUS. Campese said the Holy Spirit's presence was felt during the gathering, which he termed "awesome... Everybody was rowing the same way!"

APA Holds Convention

The first General Convention of the Anglican Province of America (APA) adopted governing documents, certified the church's first presiding bishop, and learned of a joint venture with APA's intercommunion partner, the Reformed Episcopal Church, reports *The Southern Cross*.

The APA is a Continuing Church established a few years ago by a group previously affiliated with the Anglican Church in America (a 1991 merger of the American Episcopal Church (AEC) with part of the Anglican Catholic Church).

Meeting in Melbourne, Florida, in July, convention delegates reportedly adopted a constitution and set of canons largely based on the Episcopal Church canons of 1922, and those of the old AEC.

They also declared and certified the Rt. Rev. Walter C. Grundorf of Orlando, Florida, as the APA's first presiding bishop. Grundorf, who also serves as bishop of the APA's



ACA LOSES "SPLENDID PRIEST"

THE REV. GEORGE WILCOX of Illinois, who had a fruitful ministry in both the Episcopal Church and the Anglican Church in America (ACA), has died of cancer at age 60. According to *The Messenger*, Fr. Wilcox, born in Camden, New Jersey, was a veteran of the

U.S. Navy, a graduate of St. Jerome College in Kitchener, Ontario, Canada, and of Pennsylvania's Our Lady of Loretta Seminary. He was ordained a priest in 1967 in Wheeling, West Virginia. He held numerous positions in the Episcopal Diocese of Quincy before moving to Bloomington, Illinois. There, he led a group of Episcopalians to form St. Nicholas Parish and come into the ACA in the spring of 1996. He served on the Standing Committee and as an Examining Chaplain in the ACA's Diocese of the Missouri Valley. He is survived by his wife, Mary. "I was able to see him and give him last rites before he died," ACA Primate Louis Falk told *TCC*. "He was a splendid priest." St. Nicholas, which Falk said is "stable and strong," is presently being ministered to by Fr. Trevor Rhodes, the prior at the Benedictine Abbey in Bartonville, Illinois.

Diocese of the Eastern U.S. (DEUS), was enthroned at St. Paul's Church in Melbourne later the same day.

It was announced that DEUS and REC would undertake a joint campus ministry at the University of Southern Mississippi. Aspirants to priesthood in the APA also can now receive their training at the REC seminary in Philadelphia, the story said.

A desire to complete a similar concordat with the APA was expressed to the gathering by Bishop Stephen Reber, leader of the small United Episcopal Church of North America.

ANGLICAN WORLD BRIEFS:

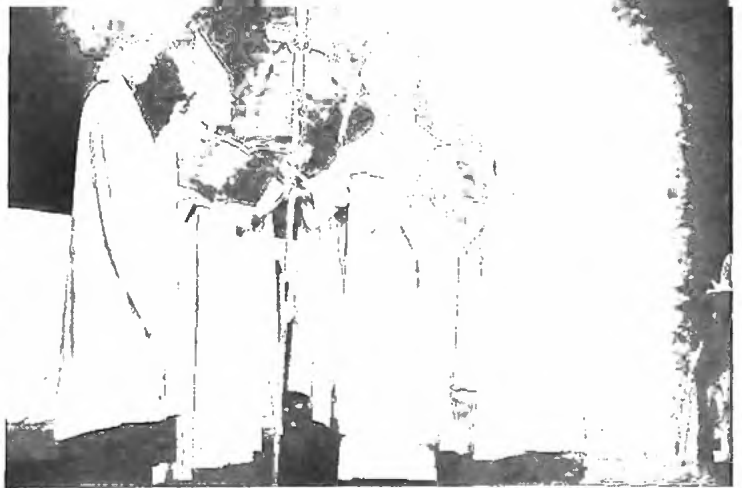
***THE ACTING ANGLICAN ARCHBISHOP OF SUDAN, DANIEL M. ZINDO, WAS KILLED OCTOBER 20 IN AN AUTO ACCIDENT** on his way from Kenya to Kampala, Uganda, to set up a regional office for the Episcopal Church of Sudan. "My heart aches at the loss of a brother and a valiant leader of the fastest-growing church in the Anglican Communion," said the Rev. Canon Patrick P. Augustine, who had last seen Bishop Zindo at the Lambeth Conference. Augustine, chairman of Companions for World Mission in the Diocese of Southwestern Virginia, authored a book **Hear My People's Cry**, which tells the story of the suffering of Christians in Sudan and Pakistan. "Bishop Zindo was a very brave man and proclaimed the Gospel with gusto," Augustine said. Educated partially at England's Oak Hill College, Zindo was ordained a priest in 1972, and consecrated Bishop of Yambio in Sudan in 1984. He has been a member of the Anglican Consultative Council, and chairman of the Sudan Council of Churches since 1994. The bishop's wife and daughter were killed less than a year ago, and the bishop had been taking care of his grandchildren, who are now left orphaned. The Archbishop of Canterbury and his wife asked the prayers of Anglicans worldwide for the children and for the Sudanese Church.

- *United Voice/other sources*

***PROPOSED NEW GUIDELINES THAT WOULD ALLOW DIVORCEES TO BE MARRIED IN THE CHURCH OF ENGLAND** may face vigorous resistance in the General Synod, but are thought likely to be approved, according to *The Daily Telegraph*. The changes, recommended by a House of Bishops working party, would allow divorcees to be married in church provided their behavior is deemed not to have caused the breakdown of their first marriage, that their second marriage would not upset former spouses, and that they are sincere in their new vows. Divorcees who have had more than one failed marriage or whose remarriage could cause "scandal" will be refused a wedding under the new rules, the story said.

***AFFIRMING APOSTOLIC ORDER**, a Scottish sister organization to the traditionalist Forward in Faith (FIF) in the Church of England, has changed its name to Forward in Faith Scotland.

***THIS YEAR MARKS THE 300TH ANNIVERSARY OF THE SPCK**, the Society for the Promoting of Christian Knowledge. It is the longest-established Anglican missionary society based in the United Kingdom, but has an extensive history in the U.S. SPCK was formed in 1698 when Thomas Bray, an Anglican priest, was about to leave England for Maryland on behalf of the Bishop of London. Four of his friends met with him to prepare for the departure, and resolved to form a society to ensure that the good works with which he was involved could continue in his absence. Those founders' primary concern was to "counteract the growth of vice and immorality," which they ascribed to "gross ignorance of the principles of the Christian religion." The Society has remained active ever since. SPCK's original emphasis on building up the local church continues to this day, with ministries of Christian communication and education being top priorities. It has provided prayer and hymn books in many languages to congregations and institutions. SPCK is active in the U.S., maintaining headquarters in



A NEW PROVINCE

THE ANGLICAN COMMUNION'S 38TH PROVINCE—HONG KONG—WAS INAUGURATED in a colorful liturgy October 25, with the Archbishop of Canterbury (center, right) and many other personages from around the world in attendance. The event included the enthronement and recognition of the newest Anglican Primate, Archbishop-elect Peter Kwong (center, left). The new province, which has over 30,000 communicants, includes the Dioceses of Hong Kong Island, Eastern Kowloon and Western Kowloon and the Missionary area of Macau. *Episcopal News Service* Photo by James Rosenthal / *Anglican World*

Persecution Bill Signed

President Clinton has signed a bill allowing the United States to take a range of actions when persons in other countries are persecuted for their religious beliefs.

Passed in the U.S. Senate by a vote of 98-0, the legislation was sponsored by Sen. Don Nickles (R-Oklahoma) and Sen. Joseph Lieberman (D-Connecticut), and actively supported by the Washington-based Institute on Religion and Democracy and the U.S. Episcopal Church, among others. It was earlier passed in the House by a voice vote.

The senators heard extensive testimony about the victims of religious persecution, among them growing numbers of Christians persecuted in Islamic-dominated nations. Bishops from Pakistan and Sudan described how Anglicans in those countries have been tortured and beaten.

The bill requires the president to take one of a broad range of options available under U.S. law—from private diplomatic protest to certain economic sanction—to respond to countries engaging in religious persecution. It requires consultation with religious communities, here and abroad, prior to undertaking action, to ensure that any U.S. response will help, not harm, the religious minority on the ground. It also calls for training U.S. Foreign Service officers and immigration officials to increase awareness of religious persecution.

***CHRISTIANS IN EGYPT ARE BEING SUBJECTED TO SHOCKINGLY HARSH PERSECUTION** at the hands of Egyptian Security forces, with over 1,000 Christians having been arbitrarily imprisoned and many of them suffering extreme torture. The actions follow the efforts of a Christian leader to bring to justice the Muslim murderers of two Christians in August. The persecution has been both physical and financial and has caused great alarm among the Copts, Egypt's leading Christian community.

***NINETEEN EUROPEAN COUNTRIES ARE VIOLAT-**

ING RELIGIOUS RIGHTS, and religious minorities in some East European countries now face greater difficulties than they did during the communist period, according to the International Helsinki Federation for Human Rights (IHF). The IHF annual report includes surveys of human rights in 41 countries. Religious rights violations are mentioned in a total of 19 countries: Albania, Armenia, Austria, Azerbaijan, Bosnia-Herzegovina, Bulgaria, Georgia, Greece, Kazakhstan, Kyrgyzstan, Latvia, Macedonia, Moldova, Norway, Romania, Russia, Turkmenistan, Uzbekistan, Yugoslavia (including Kosovo and Montenegro). Sources: *Episcopal News Service/Episcopal Life, The Church of England Newspaper, Ecumenical News International*

Dutch Carry Cards Asking Doctors Not To Kill Them

More than 10,000 people in Holland have started carrying anti-euthanasia "passports" because they fear that over-enthusiastic doctors will kill them prematurely if they fall ill.

The move comes as the newly-elected Dutch government presses for the legalization of "assisted suicide" by doctors.

The bill, the first of its kind in Europe, is being pushed forward despite the government's own surveys showing that Dutch doctors are increasingly practicing non-voluntary euthanasia on seriously ill patients. It is estimated that every year up to 25,000 people die when their treatment is terminated on medical grounds; 23 percent of doctors said that they had ended a patient's life without his or her explicit request.

The "declaration of life" cards, which are being distributed by pro-life groups throughout Holland, carry the words: "I request that no medical treatment be withheld on the grounds that the future quality of my life will be diminished, because I believe that this is not something that human beings can judge. I request that under no circumstances a life-ending treatment be administered because I am of the opinion that people do not have the right to end life."

The prevailing view of euthanasia among Dutch doctors evidently is such that doctors who oppose it are frightened to speak out for fear of losing their jobs, or not being hired, according to the Dutch Physicians Association.

Pope Urges Renewed Respect For Absolute Truths

In his latest encyclical, *Fides et Ratio* ("Faith and Reason"), Pope John Paul II returned to a guiding theme of his 20-year pontificate: Contemporary men and women, caught in a spiritual malaise, must regain respect for absolute truths.

The Pope said the modern age, increasingly skeptical of any claim of absolute truth and increasingly absorbed by human experience and data, has driven a wedge between faith and reason. One result is a dangerous misunderstanding of freedom, he said.

"Different philosophical systems have lured people into believing that they are their own absolute master, able to decide their own destiny and future in complete autonomy, trusting only in themselves and their own powers. But this can never be the grandeur of the human being," he said.

"Truth and freedom either go together hand in hand or together they perish in misery," he said.

Truth cannot be arrived at by consensus, and morality cannot be decided by majority vote, he said, yet such ideas are taking hold—a consequence of the notion that reason can do

Continued on next page

Sewanee, Tennessee, and representatives in 26 dioceses. In 1997, SPCK/USA provided gifts of nearly \$200,000 to ministries in all parts of the world, from Russian seminarians, to a summer camp in Cuba to an Indian school in Idaho. Events marking SPCK's tercentenary included a service of thanksgiving and rededication in London last March, and a Eucharist honoring SPCK November 15 at Washington National Cathedral. - *The Living Church*

***THE NEW DEAN AND RECTOR OF OTTAWA'S CATHEDRAL OF THE ANNUNCIATION** of the Blessed Virgin Mary is Fr. Carl Leonard Reid. He was installed in his new post by Bishop Robert Mercer, C.R., Metropolitan of Anglican Catholic Church of Canada, a Continuing Church. Reid succeeds the Very Rev. Melvin H. McLenaghan, who is deceased. The installation packed the cathedral with friends, family and parishioners. Bishop Mercer celebrated the Eucharist, and Fr. Shane Janzen of St. John the Evangelist, Victoria, preached. - *ACCC release*

ANGLICAN USA BRIEFS:

***A CENTER FOR FEMININE STUDIES** has been established at Christ Church, Little Rock, with the blessing of Arkansas Episcopal Bishop Larry Maze. A brochure for the center states in part: "This Center will develop worship services as the cornerstone which will honor the feminine aspect of God...Study groups, workshops, retreats are planned as well, addressing such topics as women in scripture and church history, exploring God the Mother, and the connection between damage to planet Earth and patriarchal culture...Keeping in mind that waking up to a feminine nature in the God of our youth can be disturbing and disruptive, counseling and spiritual direction will also be offered...We ask for your prayers that what is born of this seed will honor and praise the Sacred Feminine, and embody the love of God...Blessed is She who comes in the Name of the Lord. Amen."

***BISHOP KEITH ACKERMAN**, the traditionalist Episcopal Bishop of Quincy, Illinois, has called on his flock to make 1999 a Year of Prayer, asking God's direction for the diocese. "I am absolutely convinced...that we must deal with the basics of the Faith," he told members of his diocese. "Not to grow is to die—perhaps slowly—but it is to die. Our patron, St. Paul, was a missionary...who took risks and who presented unpopular demands for the sake of the Gospel. In all matters, though, St. Paul was rooted in prayer...Any plan, program, or seminar that is not grounded in prayer is destined to fail." Ackerman said he would distribute to all members of his flock a prayer he wants them to pray daily. "God cannot bless us with growth unless our spiritual gardens have been tilled and His seeds have been planted," he said.

***RECTORS OF ANGLO-CATHOLIC PARISHES CONVENED** at St. Clement's, Philadelphia, October 14-16 to continue conversation on catholic theology, teaching, and mission. The event followed a successful gathering of such clergy in February at the Church of the Advent, Boston. Clergy were welcomed to St. Clement's by the rector, the Rev. Canon Barry Swain. The Rev. John Alexander, rector of Church of the Ascension, Staten Island, New York, presented for discussion and study a scholarly paper on "Anglo-Catholicism after Lambeth: Challenges and Opportunities." The catholic incumbents, convened by the Rev. Dr. Richard Cornishi

Continued on next page

without faith.

"Faith and reason are like two wings on which the human spirit rises to the contemplation of truth," begins the encyclical. Divided into seven chapters and heavily footnoted, the document says the church's interest in ultimate truths builds upon an age-old quest for meaning that can be seen in such diverse sources as Homeric poetry, the preachings of Buddha and the Old Testament.

The encyclical stressed Christ's salvation as the event that enlightens both theology and philosophy. It said Christian revelation is a "lodestar for all" who seek to know life's meaning, and defended the "universal value" of the church's philosophical heritage.

It's Official: No Jail Time For Gay WCC Delegates

Homosexual Christians attending the World Council of Churches Assembly in Harare, Zimbabwe this month have been granted "amnesty" by Zimbabwe's government—meaning they can attend the assembly without fear of imprisonment.

Homosexual acts carry penalties of up to ten years' jail time in the country, and Zimbabwean President Robert Mugabe has made it clear that he has zero tolerance for homosexuals. It is a situation—evidently discovered *after* the WCC chose Harare as its meeting venue—that sent officials of the liberal-leaning council scrambling.

However, the "memorandum of understanding" between Mugabe's government and the WCC grants assembly delegates amnesty as well as freedom to include homosexuality in their agenda and for journalists to report on the matter "fully and freely."

Not that WCC officials are eager to tackle the subject. In fact, they are anxious to avoid a confrontation on homosexuality like that which resulted in a staggering liberal defeat at the 1998 Lambeth Conference last summer. A briefing paper from the Council's headquarters in Geneva indicates that WCC officials hope to see the issue relegated to further study.

However, at least six homosexual lobby groups will attend the ten-day assembly of 332 church bodies in Harare this month. *The Daily Telegraph* reported that: "It is expected that the homosexual activists will be equally prominent inside the Council's assembly, but it is unlikely they will be as blatant in the streets of Harare."

LATE NEWS— PRELATES TO CLINTON: RESIGN

Four Episcopal bishops—Keith Ackerman, John Howe, Stephen Jecko, and James Stanton—have joined other prominent U.S. religious leaders in calling for Bill Clinton to resign. They say that the Lewinsky affair and its aftermath have encouraged "destructive cynicism and moral indifference that will imperil our republic."

Martin of Advent. Boston, will meet again in February, 1999, for continuing conversation, and to consider a major teaching and celebratory event for the year 2000.

***THE SOCIETY OF MARY (SOM)**, an Anglican group pledged to promote greater devotion to Our Lady, held its annual High Mass and meeting at the Church of the Advent, Boston, on May 23. The Rev. Dr. Richard C. Martin, SSC, SOM superior and priest-in-charge of Advent, was the celebrant. The Very Rev. Marshall J. Vang, SSC, dean of Albany, preached at the service. A new cell (primary unit) of the Society from the Church of the Ascension, Chicago, was admitted during the meeting, bringing the total of such units to 88. Though predominantly in the Episcopal Church, SOM units also exist in parishes of the Charismatic Episcopal Church, and in several Continuing Churches, including the Anglican Church in America, the Anglican Catholic Church, and the Episcopal Missionary Church. - *Report by Wallace Spaulding*

***BISHOP H. EDWIN CAUDILL**, the leader of a tiny Continuing Church body based in Texas, died October 25 at the age of 66. Caudill, who began his ministry in the Episcopal Church, also was rector of St. Chad's Anglican Church, San Antonio, and headed a theological training facility in the same city. He is survived by his wife, Mavis, three children and three grandchildren. - *San Antonio Express-News*

OF GENERAL INTEREST:

***BRITISH SCHOLARS HAVE SET THE STAGE FOR CHRISTIAN LEADERS TO OPEN WHAT IS BELIEVED TO BE THE TOMB OF JESUS**, hidden from public view for centuries. The group led by Martin Biddle, professor of medieval archaeology at the University of Oxford, completed

a survey of the tomb and its surroundings that may lead to the eventual restoration of the tomb inside the Church of the Holy Sepulcher. Exposing the tomb would allow modern scholars to test the statements of the fourth century A.D. eyewitness Eusebius, Bishop of Caesarea, about the consecration of the site under Constantine. - *Ecumenical News International*

***THERE IS A LOT MORE MISSION AND EVANGELISM GOING ON THAN ONE MIGHT THINK**, if statistics compiled by David B. Barrett are any gauge. At the start of each year, Barrett, Professor for Missiometrics at Regent University in Virginia Beach, Virginia, publishes his "Annual Statistical Table on Global Missions." In it, he cites projections largely based on extrapolation and estimation. He projected that, by mid-1998, there would have been some 1.290 plans for the evangelism of the world since A.D. 30. By the end of this year, he believes that 447 billion hours will have been spent on evangelism, and that 66 million Bibles and 102 million New Testaments, plus 24,600 new Christian book titles, will be in circulation. He also claims that there are currently 3,600 Christian radio and television stations around the world, and 32,500 Christian periodicals. Barrett calculates the annual global income of church members to be \$11,885 billion, of which \$206 billion go to Christian purposes. He estimates that there are 409,000 Christian missionaries and 4.86 million "indigenous Christian workers." - *Dawn/Discipling A Whole Nation*

***IN A MAJOR BID TO SOLVE THEIR NATION'S MORAL CRISIS, SOUTH AFRICA'S RELIGIOUS AND POLITICAL LEADERS**, including President Nelson Mandela, have committed themselves to a code of conduct incorporating ten principles: integrity, incorruptibility, good faith, impartiality, openness, accountability, justice, respect, generosity and leadership. One clear sign of the

crisis is reflected in the level of violent crimes in South Africa, which was judged by one survey last year to be five times higher than the average rate on the international crime index. - *Ecumenical News International*

***MEANWHILE, APARTHEID-ERA LAWS BANNING HOMOSEXUAL RELATIONS WERE STRUCK DOWN** by South Africa's highest court recently. The constitutional court ruled that men convicted of sodomy since 1994 could demand monetary damages and have their criminal records cleared. - *The Washington Post*

***SEVERAL THOUSAND BIBLES HAVE BEEN MYSTERIOUSLY STOLEN FROM KENYAN SCHOOLS, CHURCH ORGANIZATIONS AND INDIVIDUALS.** The Bible Society of Kenya has warned the nation's churches and schools not to lend their Bibles to strangers. - *Ecumenical News International*

***IT IS INAPPROPRIATE TO PRAY DIRECTLY TO JESUS,** according to a widely-read and oft-criticized Dutch author of books on ethics and theology. To pray to Jesus "is a gross heresy—Jesus only points back to God," asserts Prof. Harry Kuitert, in his latest book *Jezus, nalatenschap van het christendom* (Jesus, the inheritance of Christianity). A retired professor from the Free University of Amsterdam and retired minister of the Reformed Churches in The Netherlands (GKN), Dr. Kuitert said it was not correct to see Jesus as God on earth. "Jesus was a Jew, a follower of the Jewish faith and not God himself. He is not...the Second Person of the Holy Trinity." Unlike many other theologians, he refuses in his book to try to describe "the real Jesus." However, he does accept many images of Jesus, as feminist, revolutionary and post-modern. "The

Christian Church has no monopoly on him." Kuitert said, but stressed that images of Jesus were acceptable only if they jibe with known historic facts. - *Ecumenical News International*

***POPE JOHN PAUL II HAS APPROVED FURTHER RESEARCH TO HELP SOLVE THE MYSTERY SURROUNDING THE SHROUD OF TURIN,** which many believe was Jesus Christ's burial cloth. "The shroud is a challenge to intelligence," the Pope said. In 1988, scientists concluded after testing scraps of the 14-foot long shroud, that it dated back to the 13th or 14th century. However, they admitted they couldn't explain how the detailed image of a man with wounds similar to those suffered by the crucified Christ was formed. - *The Washington Times*

***THE SALVATION ARMY IN THE UNITED KINGDOM HAS DECIDED TO BECOME LESS "QUAINT."** The organization wants an image revamp and, possibly, an end to its traditional dark-blue military-style uniforms. - *Ecumenical News International*

***LIKEWISE, THE MOTHERS' UNION WANTS TO SHAKE OFF ITS "TEA AND KNITTING" IMAGE,** though the international organization chose, against advice, to keep the word "Mothers" in its name. The Mothers' Union (MU), a key supporter of marriage and family life in the Anglican Church for more than a century, has experienced falling membership in some countries, and supporters of change argued that the present name does not indicate that single women and men can join MU. Research also has shown that the Union does not presently appeal to young professional women, and few members are under 35. But, while

Continued on Back Cover

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The Afterword

The New Liberal "Fundamentalists"

In writing our report about Australian Bishop Paul Barnett's experience on Lambeth's sexuality panel (page 12), we found that his address included other noteworthy and thoughtful observations about the Conference. We offer a portion of them here as a guest opinion, and as part of our ongoing coverage of reactions to this year's landmark meeting of the world's Anglican bishops.

"...[T]he Third World is now where most of the world's Anglicans are. By a country mile. And it is certainly where most of the Bible-loving, creed-believing Anglicans are. Many of the Europeans did not seem to know what they believed, while quite a few were radical liberals. One eloquent African chided us Europeans at the tension-filled plenary on sexuality: 'You sent us missionaries, but you no longer believe yourselves what your missionaries taught us.'

"Compared with the contingent from Britain, the U.S., Canada and Australia-New Zealand, how impressive those Africans were. Stricken by poverty, terrorized by persecution and war, they stood high as men of faith compared to us affluent Europeans. Some of these had the gall to speak of the Africans as one step removed from [animism]. Others have since patronized them as having the naivete of new converts. I want to say, they shone like stars in the night. In point of fact many are multi-lingual and highly qualified from leading universities. But they see the essentials of the faith with a crystal clarity which few in the west have...

"WE NEED TO UNDERSTAND THAT THERE IS NOW A 'NEW LIBERALISM.' Gone is the old easy-going romantic idealism of the 'Old Liberals' which was, to generalise, often tolerant. The old liberalism was weak on christology and soteriology but still held to the fatherhood of God as well as to traditional Christian ethics and values.

"Not so the 'new liberals.' According to them God himself or herself must now be radically redefined, if he or she is even there! The 'new liberals' are both post-modern, but also modernist in an evolutionary sense. The god 'evolution' is leading humankind ever upwards and onwards. The liberation of homosexuals is part of the 'progress' that must be fought for...against conservatives. This is the battle for freedom of the moment. It is claimed that the Bible itself is against such progress and must be preached against! The 'new liberals' are in fact fundamentalist in their single-mindedness and zeal.

"...Ours is a received faith. The liberals are still looking to find out what God will say. They go to a conference to hear what the Holy Spirit will teach them, but then when they find it is against the spirit of the age, they reject it. They lack consistency and firmness. But those who hold the faith once delivered to the saints know and understand what God's will is in a matter like sexual practices since the teaching is so clear...

"[T]he need for ministry to the marginalised was highlighted for me, including the self-marginalised who have been caught in the homosexual web. Most moving of all for me at Lambeth was a meeting at the Franciscan Centre one night at which

four converted homosexuals gave their testimonies. Two women and two men. They spoke of their struggle in the strength of Christ to extricate themselves from homosexuality. They pleaded with us not to fail them at Lambeth. I hope we Sydney Anglicans will not fail to reach out to those in this and similar need, including people in prison...

"...I am thankful for the great harvest of God through missionary work which was so evident in the presence and attitudes of leaders from Africa and Asia...I hope that we won't stop sending missionaries to the developing countries. Their needs are massive, but so is the harvest they are reaping. We need them and they need us..."

A Modest Proposal

It's an observation we've made before in private.

But maybe—in light of yet another bid by liberal diocesan leaders to prosecute their claim on the property and parish of a seceding congregation (page 13)—it's time to say it publicly.

Has it occurred to anyone else that the Episcopal Church has become like an ecclesiastical "Roach Motel"? Parishes check in BUT THEY DON'T CHECK OUT.

We suggest that this be adopted as ECUSA's official slogan, as an affirmation of truth in advertising—"The Episcopal Church Welcomes You" hardly tells the whole story. It would serve as fair warning to any congregation that might actually be thinking of joining a church that worries more about losing property than people.

(The) One Way

"There is only one way to win the war in which we are engaged, and that is through Jesus Christ. There is no compromise with evil, in spite of the mood of compromise which seems to have seized...the Church...On this Christmas...Christians everywhere are called on to rededicate themselves to the cause of Christ, Son of God, who has given us 'the means of grace and the hope of glory.' This Man, this God, this Blessed Infant, this Jesus, shall be victorious!" - Founding CHALLENGE Editor Dorothy A. Faber, in the December, 1962, edition

Get TCC's Message To The Global South!

Just a reminder that it's not too late to sponsor one or more gift subscriptions to *THE CHRISTIAN CHALLENGE* for conservative Anglican bishops in the Third World—many of whom cannot afford the magazine or do not yet know about it. As we noted in a recent letter to readers, this is a unique opportunity to strengthen communication and common cause with brethren in the global South—now the locus of Anglicanism's greatest numerical and moral strength.

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CHURCH DIRECTORY

CALIFORNIA

Los Altos Hills

St. Luke's Chapel in the Hills
(Independent)
26130 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
Holy Days as announced; The Rev.
James Wilcox, Rector; the Rev. C. R.
Henstock, assisting; 714/532-2420

CONNECTICUT

Ansonia

Anglican Church
of the Resurrection

(Province of Christ the King)
6 Church St.; Sun 8a Low Mass,
11a Choral Eucharist; The Rev.
Rocco Florenza; 203/734-6025,
fax 734-6026

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

IOWA

Des Moines

St. Aidan's Pro-Cathedral
(Anglican Church in America)
4911 Meredith; Sun 9:10a Matins,
9:30a HC & Church School; Wed
5:45p EP & HC; The Most Rev.
Louis Falk; The Rt. Rev. Wellborn
Hudson; 515/223-1591

NEW JERSEY

Matawan

Sis. 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

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