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stitutional change, backed by the Irish government and the Roman Catholic Church, would have removed an expectant mother's threat of suicide as a legal basis for abortion. Pro-life campaigners see the threat of suicide as a loophole in the law that allows abortion when the mother's life is threatened—the only legal grounds for termination of pregnancy in Ireland. - *Ecumenical News International*

***AN ANTHOLOGY FOR WORSHIP CELEBRATING SAME-SEX RELATIONSHIPS** was published in Britain recently by Darton, Longman & Todd (DLT), but will not be stocked by some mainstream Christian booksellers. In a foreword, Ben Bradshaw MP welcomes the book, and criticizes church leaders for their "continuing rejection" of those who want to celebrate "their God-given sexuality." *Cour-*

age to Love is a collection of prayers, liturgies and personal stories compiled by Geoffrey Duncan, a United Reformed Church consultant, who has included some contributions by Anglicans. The book includes a prayer addressed to "The wife of my lover" and a prayer for "Straight men who are in the closet." - *Church Times*

***THE BLESSING OF SAME-SEX PARTNERSHIPS** has been approved by the largest Protestant church body in the Netherlands. The decision was taken by the three synods of the Uniting Protestant Churches at a joint meeting late last year. The Uniting Protestant Churches—a federation of the two main Reformed churches and the smaller Lutheran church in the Netherlands—represent some 2.7 million Christians. The three churches have been engaged in a long-running merger process. - *Ecumenical News International*

***CHILDREN RAISED BY HOMOSEXUAL COUPLES** have different attitudes toward gender roles and sexual preferences than children raised by heterosexuals, according to a University of Southern California analysis of studies on the subject published last year. USC sociologists Timothy Biblarz and Judith Stacey examined 21 studies on the subject dating back to 1980 and found that children of lesbians and gays are more likely to depart from traditional gender roles than children of heterosexual couples. Their findings were published in the *American Sociological Review*. The study also showed that more children from homosexual households gravitated towards same-sex relationships, although they were not statistically more likely to identify themselves as lesbian, gay or bisexual. However, there seemed to be no difference in the mental and emotional health of children based on whether their parents were homosexual or heterosexual, or in the quality of the parent-child relationships, the analysis said. - *Reuters*

***ONE HUNDRED THOUSAND MARRIED COUPLES** will be trained as marriage counselors to serve 10,000 churches over the next five years, if the American Association of Christian Counselors (AACC) fulfills its goals. Reasoning that married couples can best teach marriage skills, the AACC seeks a less therapeutic approach to fostering healthy marriages. The project apparently parallels or took cues from the Marriage Savers program developed by religion and ethics columnist Michael McManus and his wife. - *Virtuosity* ■

THE Christian Challenge

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*Primates' Meeting 2002: Tough, Or Timid? *Page 13*

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

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Backtalk

AMIA IS “SCHISMATIC”?

In re “AMiA’s The Problem?”, March/April issue, Page 18:

It is never schismatic to practice the faith, no matter who may attempt to forbid it.

As St. Paul wrote by the Holy Ghost, “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed” (*Galatians 1:8*). No one, bishop, pope, or would-be-pope, has any authority to command a different religion and to declare the faithful “schismatic” for maintaining the faith once delivered.

It never ceases to amaze me that today’s “church authorities” are so quick to denounce traditional movements (clearly within the Church) as “schismatic,” when they appear never to have encountered a heretical movement (such as the one led by Frank Griswold) that they cannot find room for in the Church. This upside-down set of values on the part of the present leadership of the Anglican Communion, even on a purely pragmatic, earthly basis, makes Enron look well-run.

We no longer live in the age of Gamaliel (whom I have never found to be as good an example as some of our brethren do), so that we are forced to play the game of “wait and see.”

The Gospel, as the Apostles first preached and practiced it, has been confirmed and preached by the inspiration of the Holy Ghost for almost 2,000 years. We have the Scriptures, the Fathers, the Creeds, and the unanimous witness of the saints and martyrs to tell us what the confirmed will of God is for his Church. We know that our efforts today are true, faithful, and ultimately unifying (as opposed to schismatic) by our submission to what the Holy Ghost has already revealed. We do not need to wait to discover what we should be...doing, since our proper conformity is not to an unknown future, but to a known and fully-attested past.

Gamaliel may not have known what the future would bring, but the Apostles that preached the Gospel, by the indwelling of the Holy Ghost, did. The Apostles, rather than Gamaliel, took the beating, but that changed nothing. The Apostles would only have failed if they had joined Gamaliel in speculations about the open-endedness of the future and of the faith.

All of our movements, including the [Anglican Mission in America] and the Continuing Churches, must remember this les-

son—we are not being asked by God to reinvent or to improve Christianity. We are not peering blindly into the future. We simply have to maintain the perfect treasure that we were given by grace, and to pass it on intact, until the Lord comes in glory.

*The Rev. Louis Tarsitano
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Tonight, I read of the news of [the inhibition of Fr. Moyer in] Pennsylvania and reports from [the Executive Council meeting in] San Antonio. I no longer count communion with Canterbury of prime importance. [Bishop] Bennison and the Council show little interest in anything more than their own power and real estate, and Dr. Carey is doing little to resolve the madness. Some love power, some dollars, and a few Christ.

Thank you for all you do for those who want to follow Him!

*Paul J. Kolisch
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“SUAVE ANTI-CHRISTIANITY”

Ed. Note: What follows are an African bishop’s comments on a recent visit by Episcopal Presiding Bishop Frank Griswold to Nigeria, and a reader’s reaction to them. Griswold traveled to Anglicanism’s most populous province—and one at strong theological odds with him, especially on sexuality—before April’s Primates’ Meeting in Canterbury. - Ed.

“When the news came that [Bishop Griswold] was coming to lead the retreat, it was with mixed feelings because of the situation in America, with the kind of teaching in the churches there. People were not eager to receive him. In fact, there was a division in the House of Bishops. But since he arrived, it looks as if he is a different person entirely. The Meditations he led were really perfect, enriching, down to earth, spiritual. So, with that, lots of people (bishops) have had a second opinion about him...”

A few years ago, an author whose name escapes me made reference to the anti-gazelle, an animal he had...happened upon in a visit to the zoo. The anti-gazelle, though not at all related to the gazelle, nonetheless bears a striking physical resemblance to it.

This fact, the author continued, is useful as a reminder of what is meant by Anti-christ. An Anti-christ is not Christ’s polar opposite, playing Angra Mainyu to His Ahura Mazda, but rather a false Florimel, a smooth impostor so convincing as to deceive, if it were possible, the elect (*Mt. 24:24*).

It’s a profoundly sobering thought that Frank Griswold’s ECUSA may have progressed from unchurch to anti-church. But what is even more disturbing is that his suave Anti-christianity could pose a mortal danger to great Christians who are unprepared to meet the particular sort of error he propagates and who are caught off guard by his gracious manner and winsome demeanor.

Griswold is a vastly different kind of enemy from the pugnacious, in-your-face sort usually found in Archbishop Akinola’s part of the world. The Nigerian church’s success in combating its local foes is legendary.

But Griswold threatens no *jihad*; his approach is like the warm, southern breeze which promises pleasant relief from winter’s arid chill but which finally leaves only fog—thick, soupy stuff in which people lose their way and sometimes their lives. Only the pampered, affluent west could produce a threat like that.

I’ve heard it suggested that the way to bring about a thriving, faithful Anglican province in the U.S. is to put African bishops



Cartoon courtesy of New Directions

in charge of it. That idea has obvious merit, but I fear it undervalues faithful American Anglicans' understanding of the spiritual and intellectual hazards we face. We—the would-be orthodox in North America—and the Africans need one another.

Jim Crandell
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“ROOT CAUSES”

Regarding the post-September 11 call by Episcopal bishops to “wage reconciliation”:

Although I would approach Griswold *et al's* emphasis on “root causes” with a bit more diplomacy than Buddy Bishop (*TCC*, Jan/Feb 2002), I certainly concur with him in spirit.

Can you imagine a suggestion that we should have stopped the onrushing hordes of the German Wehrmacht by exploring and understanding the “roots” of Nazism, or reason with their evil leader, Adolph Hitler, by understanding the “roots” of his disturbed neurotic power needs?

To be sure, all behavior is motivated, but it is very questionable how much practical value there is in understanding the roots of the motivational network. The reasons this is so are varied and complex and certainly beyond the scope of this letter.

When we are in crisis we do not have the luxury of searching for “roots” any more than when we see a house on fire, would we have the luxury of gathering around and contemplating the “roots” of the fire by pouring over blueprints and the electrical wiring system in search of an explanation for how the house came to be on fire to begin with. While we are engaged in this futile exercise, the house burns down and the fire may very well spread to other houses, whole blocks or even cities.

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Tulane University Health Sciences Center
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Tulane Avenue
New Orleans, Louisiana 70112

MILLSTONED

Regarding Washington Bishop-elect John Chane (TCC, 1/4/April 2002):

[Bishop-elect Chane said] four times [in remarks following election] that he needs more money to be all that he can be,

NOTE TO READERS

In our January/February report on Bishop Jane Dixon's visit to two traditional parishes in the Washington diocese we inadvertently reported that the Church of the Assumption and St. Agnes has 100 members, whereas it has had 200. *TCC* regrets the error.

Our “News of the Weird” column in the same issue, was reliably informed that the report taglined “Really Weird at Really Weird,” (based on a supposed *Associated Press* story which we originally received through another source) is a so-called “urban legend” targeting conservative Christians. While we're usually alert to these sort of things, we regret the fact that, in this case, we were duped!

but has vowed to continue the fight against Accokeek. Hello-o! Imagine what good could have been done with a million dollars and counting.

He also [said], “This diocese will soon begin the long and arduous journey of eliminating the threatening presence of the millstones in our midst.” [He then said]: “You have made it very clear in your Profile....that all are welcomed [except “millstones”] and that there will be no outcasts in this diocese [except “millstones”]. And I have made it very clear during my time with you...that I will not make any peace with oppression.”

The definition of oppression is, “The act of oppression; arbitrary and cruel exercise of power.” Exactly what Bishop Dixon has been and is doing and what Chane has vowed to continue. I guess he won't be able to make peace with himself...

Anne Geiger
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ECUSA: STAYING AN ENDORSEMENT

...I [have] left ECUSA after 17 years, after having sought membership in it voluntarily at the age of 15 in 1984.

As a person who is conservative by nature, I kept telling myself that it was better to try and work from inside to call attention to the trends and to show by my own conduct that an orthodox believer is not an ignorant bumpkin or inherently full of hate.

However, my own experience in the Diocese of Maryland led me to the point where I felt that my support (both financial and through voluntary participation in a wide range of parish activities) was simply lending my endorsement to an enterprise bent on replacing the Word of God with weird social theories and undermining the standards of Divine law with flexible definitions of wrong and right.

I remember being told by an elderly member of my parish in Baltimore that if I just hung in there long enough the radicals would move on and we conservatives “would still be there.”

However, it's been clear to me at least since Lambeth in '98 that the authorities at the top want nothing less than to obliterate the traditionalist voices in ECUSA. The church to which I was drawn as a young man has become intolerant, ugly, and institutionally oriented towards adopting a theology the ultimate end of which is to make ECUSA, in Fr. Peter Toon's words, not simply a different church but a different religion.

I finally made the choice last fall to spend my energy building something with true believers rather than trying to change an entity which to me seems headed down a path of heresy and self-destruction.

Jim Knighton
Church of St. Charles the Martyr
Anglican Independent Communion
Crownsville, Maryland

ECUSA-ELCA COMMUNION

In re the year-old concordat of full communion between the Episcopal Church and the Evangelical Lutheran Church in America:

Many Lutherans feel that the historic episcopate is a myth—there is no unbroken line of laying on of hands back to St. Peter. There is no benefit to Lutherans to participate in a myth just

to make the Episcopalians happy, since they know it is a myth also. When we perpetuate a myth and make it mandatory on both churches we are not being truthful and we are adding unnecessary human tradition baggage to the Gospel.

More Lutherans opposed the historic episcopate than supported it. A vote of only 700 people pushed it through at [the ELCA assembly in] Denver for five million Lutherans. It doesn't do either church any good...

*Ralph Martin
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ralmart@worldnet.att.net*

“WE SHALL BE ONE AGAIN”

The very existence of your magazine gives me renewed hope that our Anglican Catholic faith, its history and traditions, will not be consumed by the evil of this present darkness.

The reason we are under this relentless attack is because we remain connected to Jesus Christ, His Truth and our beautiful tradition. I am forever grateful that I found your magazine and for the steadfast courage of the bishops, priests and deacons, in all the various orthodox communions, who remain faithful to the Gospel and the Call.

One day we shall be one again.

*John C.W. Newman
St. Patrick's Anglican Mission
P.O. Box 564
Accomac, Virginia 23301*

...I hope...response [to your appeal] is wonderful. [TCC] is so deserving. You put out an excellent, informative magazine.


*Marilyn K. Ruzicka
marilynr@capital.net*

As a member of St. Andrew's Episcopal Church, Fort Worth, Texas, and also assistant treasurer, Board of Directors, Prayer Book Society/USA, I am appreciative of your coverage of orthodox Biblical Anglican news. May you continue to comfort and inform the faithful while at the same time...“afflict” the heretical and apostate leadership of the Episcopal Church.

*David A. Williams
ldadvantageinc@earthlink.net*

I am a parishioner of an Anglican Catholic Church and am sorry, but not surprised, to see what is happening to the Episcopal Church. [I] appreciate all your hard work in keeping us informed.

*Julia Howell
juliahowell@mac.com*



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We continue here with the reprise of CHALLENGE Founding Editor Dorothy Faber's acclaimed series focusing on the Humanist Manifesto of 1932 and the effect of humanist thinking in the church in later decades. *Stranger in the Pulpit* was first published in TCC, and subsequently as a booklet, in 1965-66; it was likewise republished in revised/updated form in 1980-81.

Part III: Erosion Of Christianity

THE LATE SUPREME COURT JUSTICE William O. Douglas was quoted in 1963 as saying that he envisioned "one world" in the future, as the change from "nationalism to internationalism has been greater and more successful than we realize."

According to Justice Douglas, man's common agreement cannot be reached through Christian, Jewish or Islamic religions because they still "assert patents on an exclusive creed. Only the great religions of the East speak of tolerance and love."

Also speaking in 1963, avowed atheist Madalyn Murray O'Hair observed: "The Modernists seem to attack atheism only to screen or hide their own unbelief. No better proof of our contention that

Stranger In The Pulpit

By Dorothy A. Faber

the church is losing ground can be given than that the Modernists are now in control of all the larger Protestant denominations, and working from the inside, discredit the basic teachings of Christianity...thus Christianity slowly dissolves. But the works of the Modernists only aid the work of the atheists."

This is the sound of humanism at work in the world. To their credit, Justice Douglas and Mrs. O'Hair never claimed to be followers of Christ. Far more dangerous is the humanist who couches his beliefs in Christian terms, who may even be convinced that his convictions are truly Christian.

A wise man once wrote: "God put men in a crucible, then gave them the knowledge of how to melt themselves. Man has rejected the Holy Bible, the Son, the Holy Ghost and finally God Himself. How 'great' man has grown—With the brain of a gnat, he would alter the structures of heaven, change the face of the moon, and raze the house of many mansions."

The Apostle Paul wrote at length of the latter days, particularly in his letters to his beloved Timothy, whom he called "my son in the faith." In II Timothy, Chapter 3, Paul warned: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affec-

tion, truce-breakers, traitors, heady, highminded, over-
sures more than lovers of God; having a form of godliness,
denying the power thereof: from such turn away. For of this sort
are they which creep into houses, and lead captive silly won-
laden with sins, led away with divers lusts, ever learning, and never
able to come to the knowledge of truth."
No man, of course, has been given the knowledge to say with
certainty that these are the "last days." But there is abundant
evidence that those "having a form of godliness, but denying
the power thereof...ever learning, and never able to come to the
knowledge of truth" are with us now, and growing in number.

NOWHERE HAS THE ADVANCE of humanistic thinking
been more evident than in the field of morality, and one of the
primary sources of the breakdown in moral standards has been
from within the Church itself.

Episcopal theologian, the Rev. Dr. Joseph Fletcher—best known
as the "father of situation ethics"—has said: "The new morality is
a coalition of three elements: the situational method; the personal-
ist value-norm; and the utilitarian procedural standard of social
concern, or the greatest good possible, for the most people."

A Study Of Humanism

In ordinary English—which is seldom used by those who are
"ever learning and never able to come to the knowledge of
truth"—Fletcher was advocating that the individual should de-
termine his actions solely by their effect on other people rather
than by the moral law of God. But the humanist, of course,
believes there is no authority to which he can turn except the
facts, and so he rejects the notion that there is such a thing as
God's moral law. If he thinks about the Ten Commandments at
all, it is only to reject them as being too inhibitive.

Instead, like Dr. Fletcher in *Situation Ethics* and *Moral Responsibility*, the humanist deplores or ignores entirely the concept of sin, and argues that the only yardstick necessary for one's actions is whether or not they are carried out in the spirit of love and concern for others.

Throughout the 1950s and '60s, this was a favorite sermon topic in pulpits all over the nation, and by 1967 a Gallup poll showed that 74 percent of the American people believed that religion was losing influence over the nation's moral standards.

Laypeople were particularly confused with the controversy then swirling around the so-called New Morality expounded by such theologians as Dr. Fletcher (who was instructing future priests...in Christian ethics at the Episcopal Theological School at Cambridge, Massachusetts), Dr. Harvey Cox of Harvard, and Anglican Bishop John A.T. Robinson. The latter offered the following description of the New Morality in his best-selling book, *Honest To God*:

"Nothing can of itself be labeled as wrong. One cannot, for instance, start from the position that sex relations before marriage are wrong or sinful in themselves. The only intrinsic evil is lack of love."

In other words, there are no absolute moral rules, binding on everyone in all situations. There are only general principles—such as sensitivity to the needs and respect for the rights of other persons—and these must be applied to each situation as it arises.



THE NEW MORALITY, spawned by the humanists, provided the rationale badly needed by the sociologists and child guidance experts to convince American parents that sex education was a necessity in public education... and that it should be taught without reference to religious beliefs and moral standards.

The result, in the great majority of American public schools, is a course in sex education grounded in the idea that "everybody's doing it," that everybody has a right to engage in sexual intercourse at whatever age, so the only thing necessary for the student to learn is how to avoid an unwanted pregnancy. Parents who believe that sex education is only a matter of explaining to children the anatomical and biological facts of life might be surprised to learn that their offspring are being provided with explicit details on normal and abnormal sexual activity and sensual arousal, and in most cases they are being taught that there is little connection between morality and sexuality. What the person "feels" toward his/her sexual partner is all that matters.

In less than a generation, *Ladies Home Journal* reported in March, 1980, the number of teenagers who have had sexual intercourse by the age of 16 has increased eightfold as "sexually obligated" youth face strong peer pressure to lose their virginity. By 1977—the latest year for which statistics are available—the abortion rate for girls 15 to 17 years old had risen to 21.0 for every 1,000, and for females 18 to 19 to 45 per 1,000. And venereal disease rates among American teenagers is soaring.

But young people were not the only ones to be affected by the New Morality. A recent survey of 106,000 women readers of *Cosmopolitan* magazine showed that 54 percent of the married women said they had had extramarital affairs, and 69.4 percent of those responding said they had slept with a man on the first date. Almost 48 percent admitted to having had sexual intercourse with more than one man in the same day, and 20 percent said they had made love with more than one person at the same time. Twenty-five percent said they had had an abortion, and 21 percent said they had had a lesbian experience. Asked about orgies, sex clubs, or partner-swapping ("swinging"), 16.6 percent said they had tried it at least once.

A 1979 edition of *Frolics*, a "Journal of Alternative Lifestyles" published in Ithaca, New York, ran a column by an unidentified "Swinging Clergyman"—a self-described middle-aged, happily-married WASP, ordained in a "major" and "formal liturgical" denomination 25 years earlier. The cleric said he and his wife had been "swinging" with other couples, including ministers and their wives, for 11 years. He declined to identify himself because "few, if any, of my parishioners have become sufficiently enlightened to accept it of their pastor—and I could hardly continue to minister to them—my chosen vocation—if they had me deposed."

The cleric regarded uninhibited swinging as a helpful contrast to "rituals and sacred things" and "a perfect way to worship our Creator" and "thank [Him] for my...surge of sexuality...My religion is a religion of liberation and joy, based on a belief that God is Love and that His will for us is our freedom and wholeness..."

With complete candor, sociologist John Scanzoni—who described himself as a Christian, "but not in any narrow sense of the word," recently told *Religious News Service* that traditional moral and sexual standards are eroding among young Chris-

**Humanists, said one leader,
"have no Savior God; but they do
have a savior, and that is
man himself."**

tians, "but the development is not necessarily harmful to the Christian Church."

Prof. Scanzoni, who teaches sociology at the University of North Carolina at Greensboro, said the trend is especially noticeable in sexual conduct, since many more young churchgoers

are living together outside of marriage, having premarital sex or living a homosexual lifestyle. "Although these practices have been considered taboo by the church, Christian congregations in general are becoming more flexible," he said, adding that a move towards less rigid moral standards is healthy if people practice "responsible decisionmaking."

For Prof. Scanzoni, that means "living by the Golden Rule of the Bible to love one's neighbor as one's self. Love and justice should be the driving forces behind ethical decisions."

THIS DISTORTION OF CHRISTIAN MORALITY has been a key factor in the development of what has been called the "Me Decade," in which young people have become self-centered and concerned largely with getting what they can however they can to achieve happiness. There are thousands if not millions of young Americans who feel they owe nothing to anybody or anything, who worry about nobody but themselves because they have never been taught to live by God's laws, and who have been offered nothing in which to believe except themselves and their own desires.

And as any Christian could tell them, loving one's neighbor as one's self is easy to talk about but difficult to do. "Love and justice" come easily if you are getting what you want; but they rarely become "the driving forces behind ethical decisions" when you are being denied something to which you believe you are entitled.

Visit any bookstore today and you will find shelves full of what Henry Fairlie has labeled, "Do-It-Yourself God Kits," which effectively say what the serpent said: "Ye shall be as Gods." These books—such as *Psycho-Cybernetics and Self-Fulfillment*, *The Strategy of Self-Esteem*, *I'm O.K., You're O.K.* and *Looking Out For Number One*—are read by people who, in Fairlie's words, watch their moods and feelings "as they watch the bathroom scales."

In his book, *The Seven Deadly Sins Today*, Fairlie—who has been described by columnist George Will as "a sort of C. S. Lewis with sharpened teeth"—argues that we are sinful, and easier explanations of the human condition involve a shriveled concept of human nature. The seven sins—pride, envy, anger, sloth, avarice, gluttony, lust—express the truth about tendencies in every personality, and if we ignore this deep-seated inclination to evil, then we abandon resistance to it and cannot take seriously our capacity for virtue.

Pride, he says, is the abiding sin of the "self-actualization" movement, which is not simply self-aggrandizement. Like most sin, pride involves anti-social solitude, a search for self-sufficiency "by people who envy Johnathan Livingston Seagull's life beyond restraining obligations to each other."

There is justified concern about the increasing problem of drug addiction, particularly among young people, in the nation—but there seems to be little awareness that a large number of America's youth are hooked on "doing their own thing" simply because they have never been taught that they have a responsibility to God who created them. As Malcolm Muggeridge—

olar and Christian—has said, "It is not possible to
men and good women without an element of tran-
and grace."
personal accountability, self-control and human re-
sh, can violence and terrorism be far behind?

PRESENT TREND is clearly toward a pagan soci-
system of clear moral purpose, and with little reli-

**Nowhere has the advance of
humanistic thinking been more
t than in the field of morality.**

ction. And the mainline church bodies—in which
ts have long been firmly established—are provid-
g signal that they hope to head this off through a
ival.

Time magazine recently published a major article that
one to the opposite conclusion. Reporting on "the
stive study of ministry in the U.S. and Canada ever
" and published under the title **Ministry In America**
Row, *Time* noted that a significant change has been
in the major Protestant churches. Where they once
spiritual leadership and preaching, personal coun-
the Bible, and a flair for evangelism, they now
men who are caught up in "pop psychology."

was initiated when the Association of Theologi-
started wondering if seminaries were turning out
aduates that congregations actually want. To find
h team developed a list of 444 traits (such as "prays
small groups" or "expresses own ideas freely")
preference ratings from thousands of laymen, par-
professors, senior seminary students and experts
ment of clergy. The survey sample covered 43 Prot-
inations with 55 million members, plus Roman
hodox, Unitarians and Reform Jews.

showed that the traits most wanted in clergymen
n, affirming style"; 2) "Caring for persons under
no mention of any religious content); 3) "Congre-
rship." To a striking extent, said *Time*, many people
g personal qualities, often expressed in "psycho-
" well above traditional pastoral concern for doc-
ual life, or otherworldly values based on the teach-
ire.

portrayed the U.S. Episcopal Church—and the
rch of Canada—"as denominations held together
belief than by cultural and class ties," said *Time*.
the study, Episcopalians tend to have little inter-
e as a source of specific moral guidance. Parish-
val of a minister depends not so much on his faith
he gets along with people, with heavy emphasis
d 'lack of ego-strength.' This, says the book, seems
etence."

5, two California sociologists, Charles Y. Glock
ark, conducted an extensive survey of Protestant
to that of the Association of Theological Schools.
"Protestants can no longer sing 'Christ cruci-
ming again' with one voice. Less than half of
an Christendom really believes it true." Accord-
Stark, the growing cleavages in the churches

"are not over such matters as how to properly worship God, but
whether or not there is a God it makes sense to worship."

As an amateur philosopher once observed: "Man seldom loses
his religion by a blowout; it is usually through a slow leak."

And it is humanistic thinking that caused the puncture through
which the slow leak continues.

Part IV: The Theologians

*Perhaps the most important characteristic of the traditional
religions is belief in a supreme being. Do Humanists believe in
a supreme being? Emphatically, yes. That supreme being is man.
Humanists have no knowledge of any being more supreme.*

Thus wrote Harold R. Rafton, past president of the Humanist
Fellowship of Boston, in *The Humanist*, Issue No. 3, 1953.

Humanism, according to the writer, "is a philosophy of natu-
ralism, centered in man, based on the findings of science, and
employing the scientific method. It is sometimes called 'religi-
ous humanism' to signify that it operates in the religious field."

Rafton described the humanist as one who "examines all gods
objectively in the light of anthropology, sociology and all the
other natural and social sciences, and finds them all, without
exception, to be manmade of the same cloth—ignorance, su-
perstition, insecurity, dependence, hope and fear."

When the "God idea" is discarded, says Rafton, the concept
of the devil or Satan also disappears—something which he per-
sonally deplors because, of all the supernatural beings human-
ism has rejected, "the devil seems to me the one with the most
interesting personality. I sometimes regret his necessary pass-
ing. It removes much color and drama from our lives."

Worship and prayer, naturally, also pass into oblivion. Says
the writer: "A fair humanistic definition of worship would be
'the prostration of the intelligence before the unknown'...As to
prayer, here again a humanistic definition might be 'a telephone
conversation with no one at the other end.'"

As for Jesus Christ, Rafton laughs at the idea that He was the
Messiah. Humanists, he says, "have no Savior God; but they do
have a savior, and that is man himself." To the humanist, the
idea of immortality is "insufferably boring," according to Rafton,
and a God-given moral order is simply non-existent. "Happi-
ness," he says, "is our aim, not only for ourselves, but for all
mankind."

The typical humanist approach can be found in the creed from
the British Humanist Association:

I believe in no god and no hereafter. It is immoral to indoctrinate children with such beliefs. Schools have no right to do so, nor indeed have parents. I believe that religious education and prayers in school should be abolished...I believe that children should be taught religion as a matter of historical interest, but should be taught about all religions, including Humanism, Marxism, Maoism, Communism, and other attitudes of life. They must be taught objections to religion.

I believe in a nonreligious social morality...Unborn babies are not people. I am as yet unsure whether the grossly handicapped are people in the real sense...I believe there is no such thing as sin to be forgiven and no life beyond the grave but death everlasting.

SUCH CANDOR is commendable since it is offered without
attempt to deceive or hedge. Unfortunately, the same thing cannot
be said of many theologians and clergymen who have been teach-
ing and preaching humanism couched in Christian terminology.

The humanist proclaimed the "death of God" long ago. But a great many so-called Christian leaders and teachers have been digging a grave for the Almighty—a shovelful at a time—for years. The assassination of God could not be a single, swift act of murder. In order to reach the King, you must first get to the person closest to the Father—His Son.

It was necessary, therefore, to create a widespread doubt as to who and what He is. It was necessary to spread confusion about His birth, His death and whether or not He was resurrected and in what form.

In a remarkably frank and lengthy article on April 8, 1966, *Time* magazine said: "In a sense, no Christian doctrine of God is possible without Jesus, since the suffering redeemer of Calvary is the only certain glimpse of the divine that churches have. But a Christ-centered theology that skirts the question of God raises more questions than it answers. Does it not run the risk of slipping into a variety of ethical humanism? And if Jesus is not clearly related in some way to God, why is he a better focus of faith than Buddha, Socrates or even Albert Camus?"

No effort was made by the writer to answer his own questions. But the evidence is all too clear that those who have rejected the belief that Jesus is "clearly related" to God have replaced Christian doctrine with secular humanism.

"Meanwhile," as Dean Clarence Manion once commented, "God lives on...but the part of His world that He left to our poor management will continue to go to the devil."

President Abraham Lincoln once predicted that the United States would never be destroyed by an attack from an outside enemy, but he added that it was possible that this nation could die by suicide. By the same logic, it is easy to see that the Christian religion could be rendered impotent only by those professing to believe it.

Back in 1966, Rabbi Arthur Gilbert of the Anti-Defamation League of B'nai B'rith of New York commended the World Council of Churches and the Lutheran World Federation because they had "made a confession of guilt in Christianity's treatment of Jews" and had "begged forgiveness."

He then noted: "Protestant theologians, particularly the Germans, are prodding the Protestant churches toward accepting Judaism's rejection of Jesus as the Christ as part of God's own plan, and toward recognizing that the subsequent destruction of Jerusalem, exile and persecution were not punishments, but the evil that the chosen ones of God must endure because of their fidelity to the faith."

Protestant theologians have, indeed, served as such prodders. In the mid-'60s, they seemed divided into three major groups.

There was the "God is Dead" group, the patron saint of which seemed to be Dr. J.J. Altizer, a 38-year-old professor of religion at Emory University in Atlanta—and an Episcopal layman.

The second group was the "Honest to God" followers of Anglican Bishop John A.T. Robinson and Episcopal Bishop James A. Pike, dubbed by the aforementioned *Time* article as the "Tweedledum and Tweedledee of Anglican theology."

Their objective, while not altogether clear, seemed to be the junking of Christian tradition, and the establishment of totally new interpretations of Holy Scripture. They argued that Christianity has no real meaning for 20th century man, which is why he is leaving the Church—though it was chiefly "New Theology" churches, not congregations hewing to the Gospel, which were seeing losses.

The third group evolved from Prof. Harvey Cox's book, **The Secular City**. The former Andover Newton Theological School professor received so much news coverage from his new approach to Christianity that he soon found himself at Harvard

Divinity School. Prof. Cox contended that the "New Garden of Eden" and man's salvation are found in the Inner City, because of the "holiness" of it. Man's duty, he argued, is to help the people in the City realize "their humanity," and by doing this, help God in His "creative activity."

THE UNDERLYING SIMILARITY of all of these three strains of reinvented religion was a turn toward man, a concern

A humanist is described as one who "examines all gods objectively...and finds them all to be manmade..."

with man's desires and needs first. God is pictured either as a totally nebulous "something"; a heavenly precinct worker; or simply non-existent.

But Protestant purveyors of "New Theology" also have received much assistance from such Roman Catholic theologians as Hans Kung of Germany, Edward Schillebeeckx of The Netherlands, and numerous Jesuit teachers in the U.S.

On September 5, 1977, religion writer John Dart of the *Los Angeles Times* reported that an extensive survey showed that "most prominent biblical scholars" do not believe that Jesus regarded Himself as God made flesh and they doubt that He called Himself the Messiah. They also do not believe that He rose bodily from the dead.

According to Dart, at the nine-school Catholic and Protestant Graduate Theological Union in Berkeley, California, which has the largest theological faculty in the world, New Testament professor Edwards Hobbs said he didn't know of one school there in which a significant part of the faculty would accept statements that Jesus rose physically from the dead or that He was a divine being.

The *Times* writer quoted Hobbs as saying, "Students come here in the first year, and many of them are shocked and ask why they weren't told. The only answer is that many of the clergy are afraid, so they keep quiet about the things they learned in seminary."

Similar statements were made by seven British theologians in **The Myth of God Incarnate**, published in Great Britain in 1977. The authors said Jesus was best understood as "a man approved by God" (as He is described in *Acts 2:22*) for a special role in the divine purpose. The concept of Jesus as God in the flesh "is a mythological or poetic way of expressing his significance to us," wrote the Rev. John Hick, a Birmingham University theology professor who edited the book.

In his book, **On Being Christian**, Hans Kung reflected the consensus on whether Jesus experienced a bodily resurrection. If "Body" means His physical form or corpse, Kung said no. If "body" means self or personhood, then Kung agreed, since Jesus' resurrection, according to the Roman Catholic theologian, was a "taking up" and "exaltation" to the level of God in heaven—not a place in space but an "invisible mode of being."

THE YEAR 1978 was something of a banner one for the modernist theologians. It began with the news that Dr. Reginald Fuller, a leading Biblical theologian from the Episcopal Theological Seminary in Virginia, had offered "qualified support" to Prof. Robert Alley, who was pressured into resigning his post as head of the religion department at the largely Baptist Unive

city of Richmond, after he was quoted in the local newspaper as saying that Jesus did not claim to be God.

Alley's resignation created a furor at the University, and faculty and students banded together to protest what they considered to be a violation of the professor's religious freedom.

Speaking at St. Paul's Episcopal Church in Richmond, Dr. Fuller explained that "those of us who accept the critical method"

A great many so-called Christian leaders and teachers have been digging a grave for the Almighty—a shovelful at a time.

of studying scripture make a distinction between those passages in the Bible which are pre-Easter—"authentic to Jesus"—and those that are post-Easter, representing what the early church came to recognize about Christ through the experiences of the resurrection and the Holy Spirit's guidance.

The *Virginia Churchman* quoted Dr. Fuller as saying, "The early Christians used the title Son of God in speaking of Jesus" as an "early Christian confession of faith." But it was not something Jesus called Himself. "He didn't go around saying I am the Messiah, I am the Son of God...I am the incarnation of the divine mind...(or even) I am two natures, human and divine in one person."

That doesn't mean that the early Christian descriptions are wrong, Fuller said, but only that Jesus didn't say them about Himself. Even "to say that Jesus is Son of God is not the last word on the subject. It's just a very inadequate way" of expressing Christians' faith in Him.

Next came a book, *Act of God*, by Canadian-born Charles Templeton, a former internationally-known evangelist who rejected the Christian faith. The one-time preaching colleague of Dr. Billy Graham raised questions about the effect on Christianity today if Jesus, in fact, did not rise from the grave.

Templeton told *Religious News Service* that he did not believe the resurrection of Christ is pivotal to Christian belief. It is the dogma of the Incarnation, God-become-man, "the Word was made flesh," that is crucial to the Christian religion.

In a series of articles based on interviews with 53 theologians and New Testament scholars from 18 (mostly Protestant) seminaries and divinity schools, Mary Ann Pikrone of the Richmond (VA) *News Leader* reported that these scholars have a curious way of judging the authenticity of Christ's words in the Gospels—"the standard of dissimilarity"—according to which the sayings of Jesus are authentic if they purportedly differ from the faith of the early Church.

In simple terms, if the early Church believed Jesus was the God-Man, then the critics can always seek to find texts to "prove" that Jesus did not claim that for Himself. Whether they are Protestant or Catholic, the modernist theologians and scholars have little use for tradition.

Pikrone, in one of her series, quoted a Southern Presbyterian professor of theology as saying, "If you can't state it simply, you really haven't understood it." The irony of this is that the modernist Biblical scholars and theologians generally state their theories in language that is confusing, if not altogether meaningless, to most people, and whose meaning for themselves is questionable.

In an article on the liberal theologians, Scripps-Howard religion editor George R. Plagenz quoted Fr. Eugene LaVerdiere

of the Jesuit School of Theology in Chicago, as writing: "Whatever resurrection means in the New Testament, it is not the resuscitation of a body or the reanimation of a corpse."

To this, Plagenz replied: "It is, of course, the reanimation of the corpse which is what most Christians understand by the resurrection. To be sure, it was a 'glorified body' which rose—one which could go through closed doors—but it was the dead body which hung on the cross which was glorified. We are not dealing in the Gospels with two separate bodies."

Plagenz is guilty of nothing more than speaking sound theology.

AS IF TO CONFIRM the impression that the modernist biblical scholars seem bent on creating as much confusion among today's Christians as they have created among themselves, a distinguished group of them announced in late 1978 that they had decided to discuss and then *vote on*—parable by parable, saying by saying—which words of Jesus in the Gospels are most likely authentic and which were "put into His mouth" by early church tradition.

The organizer of the project (*later established and still underway today as the "Jesus Seminar" - Ed.*), was Robert W. Funk, director of Scholar's Press, Missoula, Montana, and a former president of the Society of Biblical Literature. Harvard Divinity School's George W. MacRae, also a member of the group, told reporters the scholars would be asking the question, "What can we say Jesus said after 60 years of form criticism, of analyzing individual miracle stories and sayings?"

No results of the voting had been made public at this writing (*though their predictable outcomes have been publicized since - Ed.*).

Next came the news in late 1978 that one of Britain's leading Anglican theologians, the Rev. Geoffrey Lampe, Regius Professor of Divinity at Cambridge, had challenged the historic doctrine of the Trinity. According to *Religious News Service*, Dr. Lampe declared that the doctrine has "not much future," and that many Christian teachers are coming to a Jewish view of God—which means that God is seen as one infinite personal being whose infinity cannot be bound by precise doctrinal definitions.

Doctrines, said Dr. Lampe, always have to be tentative and more or less provisional. "If the model posed in a particular doctrine ceases to illustrate the insights of faith, it loses its value. The doctrine of the Trinity is one such model. Under the traditional doctrine of the Trinity, God is simultaneously one Person and three Persons—the Father, Son, and Holy Spirit. The son is said have been 'generated' by the Godhead and the spirit to 'proceed' from the Godhead. It is, I think, a sign that the models have been somehow misused that no one has ever ventured to suggest what the difference is between generation and procession."

OUR DUTY AS CHRISTIANS is not to try to disprove or reinterpret God's Word, but to believe it. The modernist theologians and scholars, on the other hand, seem to feel their task is to question all the basic doctrines of Christianity and, by so doing, they are contributing greatly to the spread of secular humanism.

Zophar once asked Job, "Canst thou by searching find out God?" And then he responded to his own question: "It is as high as heaven; what canst thou do?"

In his first epistle to the Corinthians, St. Paul made himself quite clear on the subject:

For Christ sent me...to preach the gospel: not with wisdom of words, lest the cross of Christ be made of none effect. For the preaching of the cross is to them that perish foolishness; but

unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent...

Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

And later the Apostle said:

Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, the Lord knoweth the thoughts of the wise, that they are vain.

Therefore let no man glory in men. For all things are yours; Whether Paul, or Apollos, or Cephas, or the world, or life, or to come; all are yours; And ye are Christ's and Christ is God's.

For the humanist, who believes only what can be f...to him, Jesus was a failure—a good man, perhaps, but by the standards of this world, a failure. Had He been truly God Incarnate, would He not have shown men how to improve the world in which they live? Would He not have established a kindly government over all the people and stayed on to rule over them, rather than to submit Himself to death on the cross?

As an amateur philosopher once observed: "Man seldom loses his religion by a blowout; it is usually through a slow leak."

Better He had remained in Joseph's carpentry shop and left the running of the world to those with more vision and more organizational ability. ■

Next Issue: Conclusion

WEIRD Continued from page 12

ognize that as a denomination we are active advocates of the good life in the here and now. The easiest way in which to gain whatever you may select as the good life is with money.' (I'm not sure this is entirely my recollection of the teachings of Christ, but hey, this is the third millennium and it's a tough world out there.)

"Bro. Daniel signs off with an unbeatable offer—a 'Ministry in a box' (a snip at \$39) 'loaded with all kinds of information, Holy Land incense, even [a] **Minister's Manual**...He throws in a VHS video of the Modesto Messiah free. The bounty of the Lord knoweth no bounds. Now I must bid Bro. Daniel farewell (though I think I may be hearing from him again soon).

"**I HAVE TO UNDERGO MY FIRST REAL TEST** and perform a marriage," Moss continues. "I need a cassock (regulation C of E), a Bible, a venue (we opt for the Millennium Bridge...) and a happy couple. Step forward Leo Simeon Hickman, a writer on the *Guardian*, and Jane Margaret Crinnion, an online journalist. Leo and Jane have been going out together for eight years and have chosen me to tie the knot. (The fact that the travel editor is offering a free night at the sleek Halkin hotel in London's Belgravia may have been a factor in their life-changing decision.) As this is my first service, I shall waive the fee, but henceforth I will be charging \$100 a pop.

"We head for the bridge in the rain and under a leaden sky...My cassock is so tight that breathing is difficult; Leo says if only he had known he was getting married today he would have shaved; Jane is very quiet, clearly moved. They wonder what their parents will think when they see the paper tomorrow. I wonder what Bro. Daniel will think. Can I be excommunicated?

"We stand at the center of Norman Foster's much-maligned creation...and I hum a few bars of Mendelssohn's wedding march. I stress how important this moment is and ask whether they understand the significance of what they are doing. The bridge is busy and small groups of Spaniards and Swedes stop to smile at the happy couple and take photographs.

"I ask...the happy couple...whether they do (they do) and read part of the Song of Songs...I then pronounce them man and wife, they kiss, the cameras snap, the tourists beam, I feel

I have passed the test...The tourists look quizzically at the jeans under my cassock...

"On the way back in the taxi—Jane is emotionally drained, Leo bemused, both are looking forward to a honeymoon night at the Halkin. I read them the injunctions about sex from Leviticus, especially the stuff about brothers' wives, mothers' aunts and goats. The taxi driver wishes the newlyweds well and charges me a stiff six pounds. Happily, under ULC rules, it is tax-deductible.

Concludes Moss: "The marriage of Leo Simeon Hickman and Jane Margaret Crinnion is not binding in any way. We hope..." ■



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News Of The Weird

TODAY'S "HARD-CORE EPISCOPALIAN": Candida Royalle is a contributor—along with retired Newark Episcopal Bishop John Spong—for the sex website *ThePosition.com*. Reportedly, she was something of a porn star in younger years, and now directs something euphemistically called woman-friendly or *femme* adult movies. She is also an Episcopalian.

In fact, she was queried recently in an interview in *Stuff* magazine (really) about being "a hard-core Episcopalian. In the end, will this business compromise your religious beliefs?" Royalle was asked.

"I'm not too familiar with what being a hard-core Episcopalian means," Royalle replied according to church journalist David Virtue (who came across the interview by chance). "It [her "business"] could definitely open you up and make you more comfortable with your own sexual perversions. If that goes against being a hard-core Episcopalian, then I'm in trouble."

No, no, Ms. Royalle, we assure you, you're in no trouble in today's ECUSA. Or, as Virtue quipped: "At this point one doesn't need to write satire. It just writes itself."

THE THREE-MINUTE MINISTER: We have a message for all ECUSA clergy purveying ambiguous, feel-good religion with Anglican trappings. It's the same message we have for every group at the outer edge of extramural Anglicanism, handing out clerical collars almost as fast as it is laser-printed divinity degrees.

You've been outdone.

In fact, revisionist Episcopal clergy and would-be clergy who still feel hemmed in by things like Holy Scripture may want to pay close attention to this.

We were, well, enlightened tremendously by a March column in England's *Guardian* newspaper, and thought it well worth quoting copiously here:

"I have always quite fancied being a priest," said the writer, Stephen Moss. "I write natural sermonese, am keen to minister to the sick and wayward, like churches and the music of Elgar, admire the huge vicarages that C of E vicars occupy, and love the gear—especially all that silky stuff that high church types wear. The only things holding me back were that I don't really believe in God...and the seven years you have to spend studying theology..."

"Suddenly, however, I have seen the light. It was encouraging to discover a couple of years ago that a third of Anglican vicars did not believe in God and had no time for the literalism of the Bible. So bang goes that objection. And now [recently "ordained" pop star] Robbie Williams has shown that it is possible to dispense with the long period spent grappling with the finer points of the Thirty-Nine Articles and the Council of Trent. Now all you need is a decent Internet link. Plus, of course, a desire to do good. Happily, I have both.

"I couldn't find Robbie's church, the Universal Ministries of Los Angeles, on the net—a search only brings up several thou-



sand references to the Rev. Robert Williams—so I settled on the Universal Life Church in Modesto, California," Moss writes. "There were three attractions: it is free, quick ("become an ordained minister in three minutes!") and pretty easygoing about who it will accept. "The Universal Life Church is inter-faith and totally non-denominational, so no matter what your beliefs are or religion may be, you are welcome at the ULC." Hallelujah!

"Two minutes and 11 seconds later, I am in. I enter my personal details...and up pops my certificate. I am now the Rev. Stephen Moss, a minister in the Universal Life Church. I print my certificate and notice that [it includes] a cut-out section that can be sent off to ulcmonastery.safeshopper.com to secure the original. I can also now download an eBook called **Inspirations: The ULC Desktop Companion** featuring 'inspirational messages, quotes for the day, neat stuff on the web, games and lots more...'

"**DO I FEEL THE HOLY SPIRIT SURGING** through my own power portal? Not yet," Moss continues. "I do feel this extraordinary urge to go round helping others—colleagues keep asking me to hear their confessions, which could be interesting—but this must be put on hold for the moment as I assess what my ministry will mean to me.

"As a minister," he writes, "I can perform weddings and baptisms (rates will be low as I'm new to this)...I will also be offering absolution of sins and the granting of plenary indulgences, plus all manner of counselling (e-mail preferred). I am also authorized to ordain other ministers, but will only do this if I undertake what, in clerical terms, is the Big One—setting up my own church.

"The ULC, unlike say, Catholicism, is not proprietorial—it encourages ministers to do their own thing, go their own way... 'We have church incorporation documents available along with many other essentials for your ministry,' it says helpfully. 'Whatever you need, we are here to assist you with "your calling"' ...The Universal Church of Moss—it has a certain ring to it.

"A few minutes after I have registered, I get an e-mail from Brother Daniel," Moss reports. "It comes with a disclaimer (*are you sitting down, folks? Ed.*):

"If you did not ordain yourself or have no idea why you received this message, then some prankster ordained you without your permission. Sadly some people have nothing better to do and so we apologize that we cannot filter this out automatically' ...

The e-mail also states: "The Universal Life Church of Modesto, California has informed the ULC Monastery in Tucson, Arizona that your application for ordination has been received and approved with pride. It will be entered into the International Database of the Ministry of the Church, which numbers in excess of 18.3 million ordained ministers worldwide. I, Rev. Zimmerman [that's Brother Daniel] hereby absolve you of your misdeeds to the moment."

"I am now free of all past sin (this is a hefty burden lifted) and able to absolve the sins of others. The power portal is now in great shape," Moss beams.

"Remember,' Bro. Daniel continues solemnly, 'churches sell only one thing (and they do sell it), and that is HOPE...and we welcome those believers.' But the Universal Life Church offers something a little more pragmatic. 'The ULC wants you to rec-

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“SO WHAT’S CHANGED?”

That’s how one Stateside Anglican observer concisely posed the question on many minds following the April 10-17 meeting of the world’s 38 Anglican primates (provincial leaders) in Canterbury.

The answer seems to depend on one’s perspective.

If you are responding from the vantage point of one interested in indicators of long-term trajectory, the answer to “what’s changed?” appears to be: a good deal.

If you are responding from the perspective of one hoping that the primates would more effectively address the immediate problems faced by persecuted orthodox believers in the U.S. Episcopal Church (ECUSA), the answer seems to be: little or nothing.

April’s primatial gathering in Canterbury was the third that has met amid international concern about threats to Anglican unity—crystallized by ECUSA’s defiance of global Anglican stands on such issues as scriptural authority, homosexuality, and women’s ordination.

It was the 1998 Lambeth Conference of the world’s Anglican bishops which asked the primates to help ensure unity and mutual accountability among historically autonomous Anglican provinces, even to the point of setting “limits of Anglican diversity” and intervening in serious provincial situations lacking internal remedy.

This has so far prompted some stern primatial warnings about gay ordinations and blessings (brazenly ignored by ECUSA); a pledge from primates last year to provide compatible, “sustained pastoral care” for “alienated” groups in the church (Episcopal bishops backed only the potential for such care in March); and one solid proposal for dealing with erring Anglican jurisdictions, outlined last year in *To Mend The Net*. Edited by West Indies Archbishop Drexel Gomez and now-retired Southern Cone Archbishop Maurice Sinclair, the book called for a measured process which could ultimately lead to suspension of communion with the erring jurisdiction and the creation of a new one in its place.

That proposal was relegated to a broader, ongoing primatial study process which has frustrated many within ECUSA’s faithful minority—particularly traditionalists facing increased aggression from liberal prelates—who say they continue to be persecuted, eroded and driven out while the primates are “studying.”

SOME REPORTS, THOUGH, maintain that this deliberative process took a big step forward (from the orthodox viewpoint) in Canterbury. Conservative primates, they say, emerged “elated” from their private meeting, in a stronger position to help ensure orthodoxy and unity within the Anglican Communion. There is much to be done yet, but the leaders seem to have a firmer grip now on how to get it done. Put another way, the primates’ conservative majority—comprised mainly of leaders from Anglicanism’s evangelistic powerhouse, the global South—is functioning more effectively. So (goes the thinking) a gradual but critical shift is occurring.

“[The meeting] was the beginning of something different.



ANGLICAN PRIMATES and wives following a Eucharist in Canterbury Cathedral April 14.
Photo: Anglican World/Ian Harvey

Primates’ Meeting 2002:

Tough, Or Timid?

Things are improving in the Anglican Communion, some say after the recent Primates’ Meeting—but leading orthodox Episcopal priest Fr. David Moyer may still be deposed.

But it’s going to take an awful long time to manifest,” said the Rev. David Moyer—the orthodox Episcopal priest who faces deposition by liberal Pennsylvania Bishop Charles Bennison in September.

But one conservative leader who was in Canterbury contended that significant change is already apparent in what took place outside the meeting’s plenary sessions. He believes that time is running out for ECUSA’s liberal hierarchy.

“There were many reports of unusually candid conversations” with Episcopal Presiding Bishop Frank Griswold during the meeting, and “it is evident that conservative leaders have grown weary with the liberal agenda, American assurances of ECUSA’s orthodoxy, and unfulfilled promises of better treatment for faithful Episcopalians,” said Canon Bill Atwood of the international Ekklesia organization.

“There is simply too much information available now,” he went on. “The situation in [ECUSA] is widely known...in most of the Communion. While there has been a desire among Anglican primates to be gracious, there is also a great commitment to orthodoxy. American bishops instead have continued expansion of the liberal agenda, while refusing to respond in any meaningful way to calls for ‘extended pastoral care’ (i.e. ‘flying bishops’).

“Reliance on private diplomacy and clear affirmations of orthodoxy have been the norm, but time has pretty well run out,” Atwood maintained. “As the American agenda continues, criticism will rise and will be increasingly stark.”

Alistair Macdonald-Radcliff, international coordinator for the conservative American Anglican Council (AAC), agreed that the situation in ECUSA “got put on the back burner in public” during the Canterbury confab. “However,” he said, “it was very much on the agenda behind the scenes.”

Yet there were public, if more subtle, signs of this as well.

mates was a statement on the "Doctrine of God" reaffirming the Communion's "commitment...to the truths of the fundamental teachings of the faith we have received from Holy Scripture and the Catholic Creeds."

The statement was issued in light of "current challenges to historic Christian doctrine from various quarters, and of the growing influence of different kinds of 'post-modern' theory which question the very idea of universal and abiding truth." (See sidebar for complete text.)

Bishop Griswold—who has proffered the notion of "pluriform" truth—concurred with the statement, as did the six other liberal primates. Conservative primates apparently felt they should restate in positive terms this current and future standard for the Communion, and garner Griswold's okay on it in their presence—thus making him and his province more liable for any contravention of it.

Griswold also went along with a reaffirmation of historic sexuality teaching—widely flouted in ECUSA—contained in the primates' statement on HIV/AIDS, now most pernicious in Africa.

Statement Of Anglican Primates On The Doctrine Of God

In the light of current challenges to historic Christian doctrine from various quarters, and of the growing influence of different kinds of "post-modern" theory which question the very idea of universal and abiding truth, the Primates wish to reaffirm the commitment of the Anglican Communion to the truths of the fundamental teachings of the faith we have received from Holy Scripture and the Catholic Creeds.

1. Our God is a living God: We believe that God is real and active, creating and sustaining the universe by power and freedom, and communicating with us out of unlimited holy love so that we may share his joy. God is infinitely more than a thought in our minds or a set of values for human beings.

2. Our God is an incarnate God: We believe that God the eternal Son became human for our sake and that in the flesh and blood of Jesus of Nazareth God was uniquely present and active. All claims to knowledge of God must be brought to Christ to be tested. Through Christ alone we have access to the Father. We believe that Christ's Resurrection is the act of God in raising to life the whole identity and reality of Jesus. We believe that it is not simply a perception or interpretation based on the subjective experience of the apostles.

3. Our God is a triune God: We believe that by the gift of the Holy Spirit bestowed through the life, death and resurrection of Jesus Christ, we are able to share the eternal intimacy and delight which is the very life of God in the mutual love of three divine persons.

4. Our God is a faithful God: We believe that God is always as he shows himself to be in Jesus. In Holy Scripture we have a unique, trustworthy record of the acts and promises of God. No other final criteria for Christian teaching can supplant this witness to the self consistency of God through the ages.

5. Our God is a saving and serving God: We believe that God calls us into the Church and commissions us to proclaim and work in active hope for the dawning of God's kingdom in the world.

in "silence" about the disease; takes a compassionate view toward those with HIV/AIDS; and urges joint, broad-based action to combat it.

In the area of prevention, the primates state: "We...encourage Christian teaching which is frank and factual about abstinence and faithfulness. We affirm the teaching of the Church on marriage and commend the value of this God-given sign of committed and covenantal love."

Overall, the statement softly echoed the Lambeth '98 sexuality resolution, though it does not reiterate Lambeth's admonition against homosexual practice.

And Griswold evidently received no help this time from Archbishop of Canterbury George Carey. Accused by some of showing little leadership in the past two Primates' Meetings, and siding too much with his friend, Frank, Carey reportedly held a firm line on the gospel and scriptural authority in this, his final Primates' Meeting before retiring in October.

Official reports further indicate that the primates are addressing disunity in the Communion from a legal as well as theological viewpoint. They are building upon a paper presented last year by Welsh law professor Norman Doe, which suggested greater harmonization of canon law among provinces to help deter them from breaking ranks on fundamental matters.

In this connection, the primates received a report of the Consultation of Anglican Communion Legal Advisors, a group of more than 20 church lawyers from around the world. The group identified an initial list of 44 principles of canon law common to Anglican provinces, and a list of 15 legal issues "on which further work may be done," stated a meeting report. The leaders prioritized topics for the group to address at a future meeting.

The Primates' Meeting also revealed a crack in the longstanding wall of official resistance to parallel (overlapping) jurisdictions—even though such entities already exist in the Communion for various reasons. Traditionalists/conservatives in ECUSA have called for a separate North American province, and orthodox Church of England members plan such a province if the C of E approves women bishops.

More surprisingly, papers on this topic were delivered by two liberals: Welsh Archbishop Rowan Williams (a candidate to succeed Archbishop Carey) and Canadian Archbishop Michael Peers. The papers "broke fresh ground in relation to the possibility of developing new ecclesial structures so as to free [Anglican provinces] for more effective mission in the context of a rapidly changing world," said a meeting report.

"Reflection on these papers," it continued, "highlighted the need for primates to be open to the development of new patterns of ministry within the inherited legal framework of our tradition. For example, non-geographical networks within our geographically structured dioceses, and perhaps even transcending diocesan boundaries along the lines of the work of religious orders with specific ministry commitments, were considered. A think tank was proposed to do some basic work on the exploration of these possibilities."

Unlike the last two primatial gatherings, moreover, there was no mention—or even private discussion, one primate claimed—of the controversial Anglican Mission in America (AMiA). The conservative U.S. mission to disaffected Episcopalians and others is sponsored by leaders of the Rwandan and South East Asian provinces, and has been strongly criticized by Dr. Carey, among others. To date, six bishops have been consecrated for AMiA, but neither they or the mission enjoy wide recognition in the Communion. Nonetheless, AMiA clearly was not a focal point in Canterbury.



THE MODERATOR OF THE CHURCH OF BANGLADESH celebrates the first Eucharist at the 2002 Primates' Meeting in Canterbury Cathedral's Crypt Chapel. Photo: Anglican Communion News Service

Finally, in a fascinating contrast to recent experience which could also signal an internal change underway, the primates were not kept under virtual lock and key this time. While they still met privately—at the new International Study Centre adjacent to Canterbury Cathedral—there was more access to the leaders as they walked between the Centre and cathedral worship services, and the mood was more relaxed.

Nigerian Primate Peter Akinola said that there was “substantial change” for good as a result of frank discussions among the 35 primates (three were absent).

“It has been a very encouraging meeting,” said South East Asian Archbishop Yong Ping Chung with a smile.

No Help On The Ground?

But ask in what practical way the situation of faithful ECUSA parishes and clergy in hostile dioceses was improved by anything the primates said or did in Canterbury, and you run into problems.

Few observers believe that the outcome will have much impact on what had appeared to be *the* bellwether issue for the primates—the determination of Bishop Bennison to depose Fr. David Moyer for subordinating the “rights” of his heterodox bishop to the orthodox faith held by most Anglicans. The traditionalist priest earlier told the bishop that he could resolve the dispute simply by affirming four principal elements of the historic Christian faith, but got silence in return.

Before their meeting, the primates seemed galvanized by the inhibition of Moyer, the president of Forward in Faith, North America (FIFNA), rector of Good Shepherd, Rosemont, and “one of the very finest priests” in ECUSA, as one leader put it. The order was widely seen as representative of ECUSA’s ills and the challenge to Anglican unity facing the primates.

Shortly before the Canterbury conclave, Central African Archbishop Bernard Malango announced that he refused to recognize Moyer’s inhibition and questioned whether he could remain in communion with Bennison.

In an open letter, Malango added that it is “evident” in light of such incidents “that we, as primates of the Communion, have not exercised sufficient leadership when bishops depart from historic teaching or use the structures of the church to assault the faith and attack those who seek the Gospel’s preservation.” He added that it was “not reasonable” for the primates “to fail to address...Bennison’s theology and actions.”

A couple of days later, Moyer met in London with sympathetic primates—four serving and one retired—at the invitation of one of them, Archbishop Gomez. The five leaders are part of the Archbishops’ Council of Ekklesia, which has helped build relationships among the Communion’s theological conserva-

tives. Adding to voluminous material already provided to primates by ECUSA conservatives in recent years, the primates received stacks of documents collected by Ekklesia and FIFNA, substantiating persecutions and actions that Episcopal leaders have engineered against traditionalists.

Moyer said afterward that those primates would speak out in Canterbury for him and against the “unacceptable” barring of orthodox clerics from their ministry. The prelates also hoped to secure from Archbishop Carey “a clear and strong statement” of support for traditionalists under attack by revisionist leaders. “They’re increasingly realizing that we’re coming to a crisis point,” the priest said.

He added that even Archbishop Rowan Williams expressed concern in a telephone conversation, and indicated that he “would do all he could to bring sense to things.”

In the end, though—while Griswold got private heat in Canterbury over the Moyer and other such cases in ECUSA—the primates said nothing about the matter publicly. Some reports claimed that Moyer’s comments on the London meeting, circulated electronically, complicated discussions of his situation.

Griswold told primates he would call Bennison and Moyer into his office, reportedly during April, though the priest told *TCC* on April 29 that the P.B. had not set a meeting with him. It was not clear why Griswold did not call such a meeting before the primates met, or how he hoped to persuade the entrenched Bennison to lift the order against Moyer.

And after publicly calling in 2001 for “sustained pastoral care” (a.k.a. flying bishops) for parishes at theological odds with their own bishops, the primates made no public comment on the ECUSA prelates’ recent non-binding “covenant” on “supplemental” (rather than sustained) pastoral care, which leaves such care subject to the diocesan bishop’s permission.

Rwandan Archbishop Emmanuel Kolini claimed that the covenant—which Griswold waited a year to seek from Episcopal bishops—was not even raised during the Primates’ Meeting, though reports indicated that it was discussed in other contexts, and that most primates knew it offers no assured care for conservative Episcopal parishes. Some reportedly called the covenant a “fraud,” and even Dr. Carey was said to have vented anger against Griswold for failing to implement flying bishops.

“When people ask for an episcopal visitor and the bishop says no, where does that leave them?” Fort Worth Bishop Jack Iker asked recently.

The covenant “simply allows revisionists to continue to suppress dissident voices within their dioceses while wearing the mask of reconciliation,” charged one observer.

And even if flying bishops were generally allowed in ECUSA, the church’s liberal hierarchy has seen to it that there are precious few traditionalist bishops left to do the flying.

The lack of assured episcopal visitors—which Dr. Carey v clearly keen to see in ECUSA—and the primates’ silence at AMiA may have positive implications for FIFNA’s plan to have a bishop consecrated for embattled U.S. traditionalists by an unspecified overseas primate. However, Fr. Moyer indicated FIFNA is unlikely to proceed with such a consecration without significant support for it among primates, in line with earlier comments among U.S. traditionalists/conservatives. And most primates—including Carey, who seemed sympathetic to FIF plan in a London consultation earlier this year—are still anxious to avoid “schism.”

Further, while Griswold may be on the hook for the doc and other statements he backed in Canterbury, the consequence if he or ECUSA as a whole rebuffs them remain unclear.

"The primates reaffirmed the orthodox and Biblical faith of Anglicanism. Sad to say, it will make no difference whatsoever to a rebellious American church, which tends more and more toward sectarianism," Bishop Iker told TCC.

Griswold himself reportedly was heard to say to another liberal primate in Canterbury that "they've just got to understand that we have live with other realities than theirs."

One commentator suggested that the primates' doctrinal statement could be used as a corrective standard in several ways in ECUSA—e.g., General Convention endorsement of the statement could be sought. Attempts to do this with key Lambeth '98 resolutions failed, however.

Even more remote is the chance that the statement would be an effective basis for doctrinal presentments against bishops like Bennison or former Newark Bishop John Spong. Unwieldy canonical provisions and lack of will have made liberal bishops nearly untouchable in ECUSA; only the presiding bishop has a canonical shortcut for dealing with heterodox bishops, and he has shown no willingness to use it.

Moreover, liberal Episcopal bishops have made concerted efforts in the past year to aggregate power, as has been seen in Washington Bishop Jane Dixon's campaign against the now ousted orthodox rector of Christ Church, Accokeek, Fr. Samuel Edwards. An appellate court ruling is awaited in Dixon's civil suit against Edwards and Christ Church's vestry—in which the bishop successfully argued before a U.S. District Court that she is empowered to "interpret" church canons; 26 other ECUSA bishops supported Dixon in an *amici curiae* brief filed in the case.

Meanwhile, as a result of charges earlier lodged by Dixon and some Washington clergy, Edwards has been presented (indicted) in the Diocese of Fort Worth (where he remains canonically resident) on a charge of failing to present transfer letters to Dixon. Such failure violates a canon requiring that no priest officiate more than two months within the limits of a diocese not his own without license of the ecclesiastical authority.

AT LEAST ONE PRIMATE indicated that he expected action to follow upon the "clear message" the primates have sent.

Archbishop Kolini said the Canterbury confab was the "most...wonderful meeting I have ever intended," and that things are getting better in the Communion. "There is now a way through that is natural," he said. "We have now sent a message to the whole Communion about our faith." This, he added, was based on the gospel and not church politics. "Now we move from words into action."

However, if action—if that means more direct or rapid relief for suffering faithful Episcopalians—is next on the agenda, it was not evident to most Stateside conservative observers in statements from the Primates' Meeting. That perceived lack of any help "on the ground" in ECUSA has already played a role in the decision of another inhibited orthodox Episcopal priest, Fr. Kevin Donlon, and over half of his some 600-member flock to quit ECUSA for the AMiA. (See full story on Page 18.)

In fact, many conservative U.S. observers felt that—in light of Lambeth '98 agreements and three years of deliberations since—the primates did not go nearly far enough.

"The primates said nothing," stated Charles Nalls of the Washington-based Canon Law Institute (CLI). "They reaffirmed their faith, but gee whiz, why should they have to? There is no discipline of Frank Griswold, There is no help for [traditionalists]. There is nothing of any comfort in the statement...Anyone who doesn't wish...to be deluded can see that the non-European bish-



ANGLICAN PRIMATES file out of Canterbury Cathedral on April 14. Photo: *can World/J. Rosenthal*

ops issued another meaningless statement in the face of loss the [western] funding they so desperately need."

Nalls had earlier issued a potent warning to primates that assurances given by liberal ECUSA leaders to orthodox Episcopalians could be believed, and that nothing would stop the leader's pogrom against traditionalists. (See complete story in "Focus.")

"What evidence is there that revisionists have [halted] their...persecutions?" asked the Rev. Richard Kim of AMiA.

"Words are one thing, actions quite another."

"I just didn't see anything [in results of the Primate's Meeting] that I think makes a big difference," said William Murchison, editor of FIFNA's *Foundations*.

"Didn't the bishops put out equally strong statements at Lambeth '98? What good did that do?" asked Lay Canon Chris Fouse of FIFNA.

She believes that the primates "do realize the depth of the problem now," spoke strongly, and "did not let Griswold or his ilk deceive them."

"However," she added, "I believe that the primates still hold too much hope for the Americans to 'solve their own problems,' because all the power [in ECUSA] is in the hands of the revisionists. They truly preach a 'different gospel' and...will stop at nothing to achieve their goals. Intervention is necessary, and soon."

Evangelical journalist David Virtue, who issued a glowing report of the Primates' Meeting, conceded that enforcement of the leaders' stands "is another matter altogether," and their deliberations "may take years." He also doubted that the outcome of the Canterbury gathering would somehow block Moyer's deposition.

Just days after that meeting, the priest's lawyers returned fire in Bennison's so-far-unrestrained bid to depose Moyer, by filing a seven-point civil lawsuit against the bishop and his diocese.

The suit claims that Bennison denied Moyer due process in several respects, misinterpreted and misapplied canon law, and broke agreements he had made.

Moyer's lawyers are also seeking damages in excess of \$50,000 because of Bennison's interference with the priest's employment contract with Good Shepherd and with his pension rights (the bishop tried to get Moyer's pension fund contributions cut off).

Frank And The "Primacy Of Money"

But what might be called the "Frank Factor" may be the strongest indicator of things to come from the primates.

That, and the fact that—remarkably—"the primacy of Episcopal Church money took a big hit" in Canterbury, said one informed source.

The "very articulate and persuasive" Griswold survived two uncomfortable Primates' Meetings (in 2000 and 2001) "without giving anything away" in terms of his liberal agenda, Bishop Iker noted recently. ECUSA's last General Convention, for example, went on to create an even larger chasm on sexuality by officially supporting homosexual and unwed heterosexual couples.

Canterbury seemed to confirm.

Reports indicated that, while in plenaries the P.B. was treated courteously, in private discussions primates were willing to "speak up to Frank" and hold him "accountable," despite the potential financial consequences.

"Everybody knows now that if you buck the ECUSA position you're not going to be a most favored nation in terms of money. But the primates continually spoke up," said one conservative leader. He said the P.B. "got hammered" for Moyer's inhibition, and for his failure to come through with flying bishops or rein in pro-homosexual bishops.

Before, the primates treated Griswold with respect and took him at his word. "I think he's lost that," said the source.

"Griswold tried to say 'Trust me, we've got the covenant' but one of the primates said 'we don't want promises, we want action.'"

"There was real pressure to see the covenant...actually applied to parishes and...the Rosemont and Accokeek problems get solved," confirmed Macdonald-Radcliff. "The question is whether the bishops in question will listen."

"[The presiding bishop] certainly got the message that there is no support in the Communion for the shameful way in which certain dioceses...treat people of orthodox faith and morality," said the Rev. Dr. Peter Toon, vice president of the U.S. Prayer Book Society, who was in Canterbury while the primates met. "And there is virtually no support for the lesbigay agenda of [ECUSA's] leadership. Further, the whole tone of the meeting was against Griswoldian [ideas of 'pluriform truth'] and syncretism and very much for Gospel centrality..."

It probably did not help, either, that Griswold told one African colleague who questioned him on ECUSA's problems to "butt out" of his province's business. The primate reportedly replied "I won't, because Christ has but one Body."

It was, oddly, the official *Episcopal News Service* (ENS), though, which may have provided the strongest evidence of the extreme pressure Griswold is said to have faced in Canterbury.

In other action, Anglican primates also:

- *Denounced "the shelling, suicide bomb attacks and military incursions" in Israel/Palestine as "both evil and futile," and urged leaders on both sides to act without delay to break the spiral of violence and retaliation in the conflict;*

- *Discussed several aspects of relations with Muslims;*

- *Welcomed the creation of the International Anglican-Roman Catholic Commission for Unity and Mission (IARCCUM), which is carrying forward work from the May 2000 international meeting of Roman Catholic and Anglican bishops in Canada.*

- *Called for a small strategic planning group to continue addressing needs in the area of theological education.*

- *Paid tribute to outgoing Archbishop of Canterbury George Carey, who retires in October. On behalf of all the primates, the senior primate, Irish Archbishop Robin Eames, delivered a statement praising and thanking Carey for his ministry—his leadership, pastoral care, and support—to and for the primates and throughout the Anglican Communion. ■*

sued no reports whatsoever on the Primates' Meeting.

ASKED IF THERE WAS ANY "OR ELSE" to this pressure, though, Ekklesia's Canon Atwood said: "There's certainly a lot of 'or else' in the wind, especially with General Convention 2003 coming up"—the convention widely expected to approve the development of same-sex blessing rites.

"Suspending communion is a big issue, but it's actually being talked about as a possibility," Atwood told *TCC*.

There is a range of views among the primates, he added. "But for the first time I heard people saying that if any other province was [defying the Anglican consensus] like this they would have been thrown out of the Communion."

"The primates accept **To Mend the Net** in theory," claimed another informed source, but they want to be careful about establishing some "structure for accountability." For one thing, she said, "they don't want ECUSA to step into their provinces," though it has effectively tried to do so in the past with tit-for-tat western subsidies.

And while they are becoming more informed and even "sophisticated" about the American situation, the non-western primates are tackling a problem old to U.S. Episcopalians, but rather new to them; and they are doing that in ways governed both by scripture and their own culture, she said.

"You're talking about people who move more slowly than we do. This is why it took so long to figure out Griswold. They go by what they actually experience, not by what others say about him. They took him at his word. Only when it wasn't followed through did they conclude that he doesn't tell the truth. But the good part is that they have made a commitment."

Even Fr. Moyer, who faces a grave deadline that will also leave his parish very vulnerable, is convinced that "men so firmly convicted of the necessity of change in America haven't abandoned that concern. I think it's just moving in different ways." And "God's time," he acknowledged, "is not my time."

He was buoyed by the fact that the primates' doctrinal and AIDS statements "seemed to be an affirmation of the four questions I asked Charles Bennison."

Moyer also was encouraged by the primates' private discussions about his plight, and "overwhelmed by the love and concern from men who face problems, the depth of which I can't imagine. Why should they care about me? But they do."

He even hopes, still, for that strong statement of support for traditionalists from Dr. Carey.

And while there was but a "slow turn" at the Primates' Meeting, he conceded, too, that "years of decadence and erosion" in ECUSA will "not be reversed overnight."

Many of his beleaguered American co-religionists only hope, however, that help—if and when it ever comes—will find something left to salvage. ■

Sources also included *Anglican Communion News Service*, *Foundations*, *Virtuosity*, *The Living Church*, *Church Times*

Supporting The Right Of Homosexuals To Change

If you or someone you care about is struggling with unwanted same-sex attraction, Parents and Friends of Ex-Gays (PFOX) may be able to help. Contact Regina Griggs, National Director PFOX, at Box 561, Fort Belvoir VA; 703/739-8220, Fax 775/417-8660; e-mail: pfox.exgays@starpower.net; website <http://www.pfox.org>. PFOX is a non-profit, non-partisan organization dedicated to educating the public regarding ex-gay men and women, and to supporting the ex-gay community and families affected by homosexuality.

Inhibited Florida Priest, Followers, Quit ECUSA For AMiA

By Auburn Faber Traycik

A FUROR touched off among the some 600 members of a Florida Episcopal parish after their bishop suddenly inhibited the church's orthodox rector, Fr. Kevin Donlon, has led to a decision by Donlon and a significant part of his flock to leave the U.S. Episcopal Church (ECUSA) for the Anglican Mission in America (AMiA).

At this writing, over half the members of St. Mary's, Tampa, appear to have followed the Rev. Dr. Donlon to the AMiA, the some 8,000-member U.S. mission backed by leaders of two foreign Anglican Communion provinces. The parishioners left behind St. Mary's pricey new church building, and joined Donlon and AMiA Bishop Charles Murphy for the first service of the new Church of the Resurrection April 28 at the Tampa Garden Club. The congregation is already searching for property on which to build a new church.

The vast majority of St. Mary's parishioners has sided with their 45-year-old rector since Southwest Florida Episcopal Bishop John B. Lipscomb barred him from priestly functions February 6 for "conduct unbecoming" a clergyman. Parish leaders say the action was taken prior to any response from Donlon, or any investigation or hearing on the matter.

Lipscomb had refused to lift the order, despite arguments by Charles Nalls of the Washington-based Canon Law Institute February 14 that the complaint filed by eight parishioners against Donlon was too weak to proceed toward trial and possible discipline or even deposition. The bishop remained unmoved as well in the face of considerable protest from St. Mary's members and other Episcopal clergy and laity, and grave financial losses to the parish and (ultimately) the diocese.

Donlon's decision to depart ECUSA was announced at a meeting of parishioners at the Tampa Women's Club April 21.

"We did not solicit anyone," the priest told *TCC*. Rather, he and lay leaders shared information and their intentions, and left it to those present to either join the movement to the conservative U.S. mission or remain in ECUSA.

Some 220 members were present, and that was "just the core group" and as many as the meeting venue could hold. "The place was packed," Nalls said.

However, he said the meeting was "very upbeat" and that parishioners were "ebullient afterwards. It was like a great stone was lifted from their shoulders."

"It's been a long run," Donlon told *TCC* after the April 21 meeting, "but we made the right decision; everybody here believes that." He said he was "so grateful" to AMiA leaders for



Fr. Donlon

the careful consideration they gave to his request for reception. Donlon said he suspects that, ultimately, at least two-thirds of his flock will join him at Church of the Resurrection.

The turn of events apparently surprised Bishop Lipscomb. According to one source, his first reaction when told was, "What!?"

He told *The Tampa Tribune* that "It's very hard to lose priests, and especially priests who have done good work." But if Donlon has "renounced his orders," he added, ECUSA "has no further jurisdiction in the matter."

The inhibition of Donlon, who "grew" St. Mary's from 150 members, is among an increasing number of actions by Episcopal bishops seemingly designed to eliminate ECUSA's last pockets of traditionalism and/or augment episcopal power—a trend that now seems to be spreading from liberal ECUSA prelates to more moderate and even conservative ones such as Lipscomb.

And indications are that Anglican primates (provincial leaders) also played a role in the departure of Donlon and his followers. According to Nalls, parish leaders waited for statements from April's Primates' Meeting, but concluded that they offered no hope of relief from the injustice and hostility they saw facing them in their Episcopal diocese.

Donlon said he was "prepared to fight the false allegations that have been made against me. But it is clear that even a successful defense would not change the hostility of the Episcopal leadership towards me and the people of St. Mary's...I think [the ECUSA system] is fundamentally flawed, fundamentally wrong..."

"I cannot ignore the pain that so many St. Mary's members have described to me since February...The only way to end that pain is by leaving the Episcopal Church, so that this community of faith can heal and once again focus its spiritual energies on God and not politics or legal wrangling."

"This is about an honest, orthodox priest caught between a small group of people who don't like him, and a bishop who doesn't back his clergy," Nalls said. "It's all part of a larger problem that is seriously damaging [ECUSA]." Donlon, he said, is a victim of a "legalistic system that devours its own."

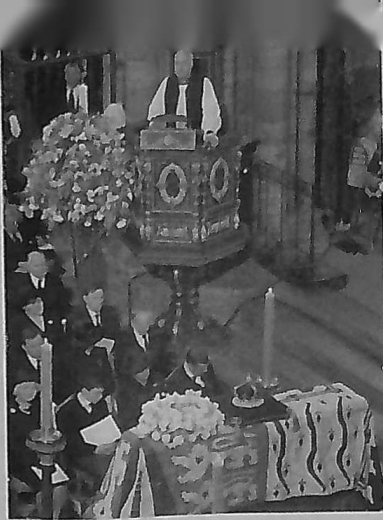
The Charges: "This Is It?"

The charges against Donlon—which Lipscomb would not publicly detail heretofore—were finally revealed and addressed in summary form in a statement released at the April 21 meeting.

The charges seem centered around issues of the priest's personal style and work habits—matters some thought better suited to sit-down discussions than formal complaints. They did not include more common charges, e.g., those involving money, substance abuse, or sex, though one charge stops short of the latter, claiming that Donlon spent too much time with a female seminarian serving at the parish. Other accusations included lying and abusive behavior, conflict with the headmaster of the parish's prestigious school, and unauthorized disclosure of privileged information.

The complaint is also said to include "hurtful and personal attacks on a number of current and former St. Mary's parishioners and employees," not identified for their protection. Many of these same persons have already provided detailed affidavits denying allegations against the rector.

While Donlon makes some concessions about things like his level of patience, or diplomacy in dealing with the school's headmaster, the statement summarizing the allegations rather thoroughly refutes them, including the notion of any "inappropriate relationship" with the seminarian, which was also denied in affidavits by the latter as well as by Donlon's wife, with whom



stately and often moving funeral in Westminster Abbey, the Archbishop of Canterbury (far left) said in his sermon that she was like the woman in Proverbs 31: "Strength and dignity are her clothing and she laughs at the time to come." (The Washington Times/Church Times; photos courtesy of ACNS)

Beloved "Queen Mum" Mourned

MANY ANGLICANS and others around the world joined all of England in mourning and lauding Queen Elizabeth the Queen Mother, who died on Holy Saturday, March 30, at age 101. In her long, full and faithful life, she had witnessed abdication, world war, and a royal family shaken by changing culture. Widow of King George VI and the staunchest of allies to 75-year-old Queen, the Queen Mother was considered the glue behind two thrones in a period of massive upheaval. At her appropriately-lavish,

the seminarian is on friendly terms. Donlon also denies violating the seal of the confessional. "Obviously, that's sacrosanct," he said.

The statement concludes that the complaint against the rector "is based almost entirely upon speculation, innuendo and baseless assumption...It is still unknown why the complainants did this, why the bishop has acted the way he has, and why they chose to sacrifice St. Mary's in the process."

After parishioners read the summary of charges at the April 21 meeting, Donlon told *TCC*, "there was no outcry. They said, 'This is it?'"

AMIA MADE THE SAME CONCLUSION after "intensive review and consideration" by its council of bishops and legal advisors. "Robert Devlin, [AMiA's] Chancellor...conducted thorough reviews of all materials associated with Fr. Donlon, including interviews with several of those connected to the controversy and extensive background checks, including standard examinations of Donlon," said an AMiA release.

"The allegations, and let's understand that these are unproven, are surprisingly weak," said Devlin. "I see no reason why the [AMiA] should not provide the refuge Fr. Donlon seeks for himself and his congregation."

"After a good look at all the facts we feel this was an inappropriate use of discipline, which sadly reflects a much broader, systemic, misuse of authority and discipline among bishops in [ECUSA]," said AMiA's Bishop Murphy.

Some of the same sentiment was reflected in a lengthy explanation of Donlon's "agonizing" decision to resign his ministry in ECUSA. That statement, also released April 21, constitutes a devastating indictment of ECUSA and its liberal leadership.

In criticisms about the handling of his case under the canons and by church officials—a process he said tends to "assume guilt and breed suspicion"—Donlon directly or indirectly contends that ECUSA has betrayed its scriptural and pastoral foundations as well as its constantly-expressed support for justice, individual rights, inclusion, and reconciliation.

He writes, for example, that in the days following his inhibition, he became convinced through prayer "that knowledge and understanding would never be enough for me to grasp what had occurred. This was not an act against me alone, but the message of those who perpetrated this act, paralyzing an entire community, was simple: a small handful of people could impose their ill-intending will upon a Christian community without clear and decisive evidence for doing so. The threat was not just on my leadership and vocation but also on the psychological and spiritual essence of our community of faith. In reality, spiritual warfare had spawned spiritual terrorists who had attacked our whole being..."

"In real practice," he writes elsewhere, "there has been a wholesale and consistent rejection of the primacy of Scripture for Christians to resolve differences in our church..."

"This is a church abounding in moral scandals, financial scandals, heterodoxy and overall decline," Donlon also notes. "The turmoil, the battles, the chaos in [ECUSA] will reach into every level of parish life...The many pending cases by ECUSA bishops against orthodox priests (Bennison v. Moyer...Dixon v. Edwards) have demonstrated that only certain styles of ministry will be accepted. In these examples alone, the fulfillment of the Great Commission has been severely hindered..."

The possibility of leaving ECUSA was raised by a parishioner "for those who could no longer be a part of an ecclesial body where an unjust, unfair system of discipline and flawed leadership are firmly ensconced in power," the priest says.

"Even though it is increasingly becoming the case, the real issue in [ECUSA's] disciplinary canons and practices should not be about people of good will and faith (orthodoxy) looking to escape, but about addressing the arbitrary applications of ecclesiastical discipline and the general flight from catholicity and orthodoxy found in [ECUSA]. The charge 'conduct unbecoming a clergy person' defies definition as it is presently being applied by monarchical bishops. If charges as such remain undefined and their concatenate behavior continues, the question for those faithful to the Anglican celebration of the Gospel will no longer be, 'Why should I leave?' but 'What are the reasons for staying?'"

DONLON SAID IT IS the "most painful act of my life" to leave his parish of more than six years, and ECUSA after 12 years, wherein he had a ministry to which he has devoted 33 years of study, prayer and preparation.

He realized "there will be criticism" of joining the mission "of a wider part of the [Anglican] Communion" (and one not generally recognized therein outside of its foreign sponsors in the Anglican provinces of Rwanda and South East Asia). But he asserted that AMiA "offers a fellowship where we can experience the essence of what it means to be church, committed mission and ministry that reflects the heart of Christ..."

"Since February 6 our community of faith has been spiritually devastated," said Kacy Lake, a former member of St. Mary's vestry and a member of the new parish. "People need to feel good about going to church again...The Church of the Resurrection will be a place where our community of faith and others can...come together to celebrate the Gospel."

"Kevin has enjoyed tremendous success in his ministry, where the church in Tampa has exploded in terms of growth, and where he has engendered deep loyalty among the people he serves," said Bishop Murphy. "Our decision to receive him and rein-

state him as an Anglican priest is based on our careful evaluation of his present situation and his strong record, which exhibits remarkable leadership."

In a statement released April 23, Bishop Lipscomb confirmed that he had received a formal notice from Donlon renouncing his ministry in ECUSA. Lipscomb said that he and his diocese "continue to pray for and work towards healing of the congregation of St. Mary's and the rebuilding of the life of this important congregation in our faith community."

On the same day of Church of the Resurrection's first service, Bishop Lipscomb, who already had a scheduled visitation to St. Mary's that day, delivered a sermon to the some 200 persons present, calling for healing at the scarred church, while admitting that the reduced congregation could put a strain on the parish's finances.

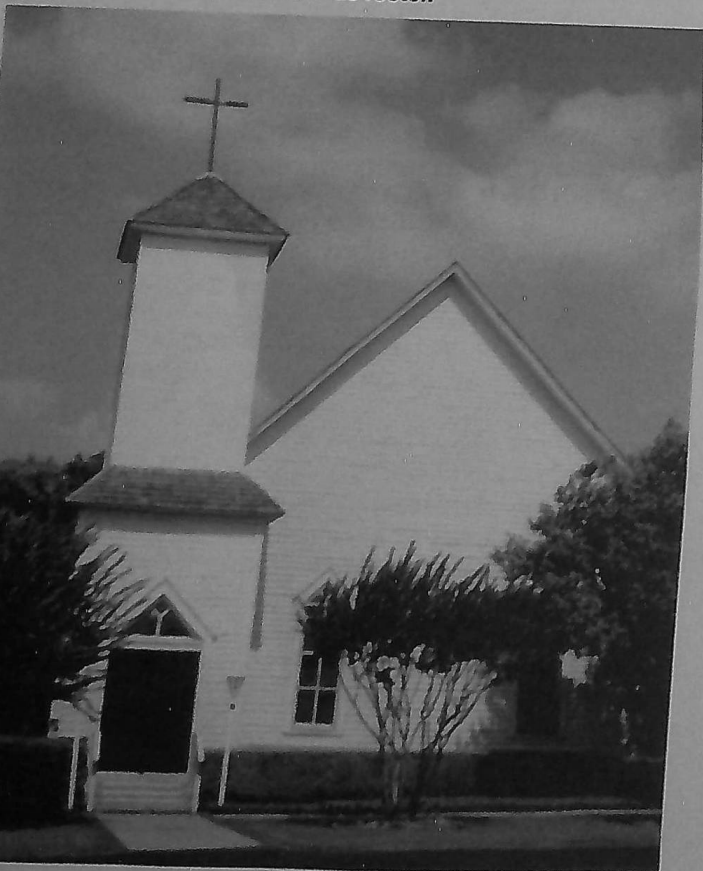
St. Mary's members must pay a \$500,000 debt on a new \$2 million sanctuary as well as a \$600,000 mortgage, according to *The Tampa Tribune*.

"The reality is the congregation faces a huge debt," the bishop said. "How the church handles hardship says a lot about its faith in the Gospel. We look forward to a new day."

An interim rector will be appointed while the parish searches for a new rector.

Independent No More

AFTER MORE THAN 16 years as an independent orthodox Anglican parish, the Church of the Holy Communion, Dallas, has affiliated with the Reformed Episcopal Church (REC). History met history in the move: Holy Communion meets in a 130-year-old church, and the REC is a nearly 130-year-old "separated" Anglican body. Holy Communion's decision to affiliate was unanimous save for one vote. The parish, which also has a nationally-accredited preschool, is now under the oversight of Bishop Royal U. Grote of the REC's Diocese of Mid-America. It will continue to use the 1928 *Book of Common Prayer* and retain ownership of its property, according to REC canonical provisions. The congregation is led by the Rt. Rev. Dr. Ray R. Sutton as rector.



A longtime member of St. Mary's claimed that most of the some 200 persons attending the April 28 service were not members of the parish, suggesting that outsiders were brought in to lend support to the bishop and diocese. Speculation was that some of those present were parents of students at the parish's school who resisted Donlon's efforts to link the school more closely with the life of the parish.

Canon Lawyer Targets Virginia Bishop In Claims Of Liberals' False Assurances

Nalls Warns Primates That "Nothing Can Alter" U.S. Liberals' Campaign Against Orthodox

By Auburn Faber Traycik

The leading defender of faithful Episcopalians has gone public about a private, high-level meeting at Episcopal Church (ECUSA) headquarters last May, charging—in light of events since—that no assurances given to traditionalists by liberal American Church leaders can be believed.

In a warning issued as Anglican primates were meeting in Canterbury, Charles Nalls of the Washington-based Canon Law Institute underscored recent assertions that ECUSA's liberal hierarchy is engaged in a pogrom against traditional Episcopalians, and "nothing that might be said by [Presiding] Bishop [Frank] Griswold or his liberal colleagues can alter that."

Nalls—who has been active in defending inhibited/removed orthodox Episcopal priests Samuel Edwards and Kevin Donlon (among other faithful clergy and parishes)—is hardly unaware of the Episcopal hierarchy's reputation for insincere dealings with its ideological opponents.

But he said he was moved to break silence about the meeting between orthodox leaders and Griswold and other revisionist bishops in New York City last May 15, because the prelate who offered the most assurances to conservatives then—Virginia Bishop Peter Lee—has done the most to belie them.

The last straw for Nalls in this "scandalous" matter was what he considers Lee's "third strike" against the faithful in the last year—the prelate's rebuff of appeals from some Virginia Episcopalians for him to intervene against an April 13 lecture on the "gnostic" origins of Christianity at one of his parishes.

Nalls said that Lee—who also leads the "Task Force" seeking to compel compliance on women's ordination in three remaining traditionalist dioceses—was at the forefront of palliative claims to those at the May 15 meeting who pled for relief in Washington Bishop Jane Dixon's assault against Fr. Edwards and Christ Church, Accokeek (MD); they appealed, too, for the "sustained pastoral care" which Griswold and other Anglican primates pledged for parishes at theological odds with their bishops.

They also raised concerns about the Task Force's activities and the future of traditionalists in ECUSA.

Present for the orthodox side were Nalls; Fr. Moyer, president of Forward in Faith, North America; FIFNA-aligned Bishops Jack Iker of Fort Worth, John-David Schofield of San Joaquin (CA), Keith Ackerman of Quincy (IL), and Donald Parsons (retired of Quincy); and Robert Duncan of Pittsburgh, who is aligned with the conservative American Anglican Council.

They were joined by Griswold; Lee; New Hampshire Bishop Douglas Theuner, chairman of Griswold's Council of Advice;



Charles Nalls

and the presiding bishop's chancellor, David Beers.

An official statement from the meeting said it involved "a candid expression of views concerning the [Accokeek dispute], which the bishops viewed as symbolic of a rapidly deepening rift between conservative Episcopalians and a perceived majority willing to resort to exclusionary practices in key dioceses."

It noted that the orthodox bishops pled for a "creative way forward" to resolve the Accokeek conflict and—in light of the "principle of diocesan sovereignty" pressed by Dixon in that dispute—asked "searching questions...about coercive implementation" of General Convention Resolution A045, which gave rise to the Task Force.

Traditionalist bishops present said that Task Force visits would be "disruptive and triangulating in the lives of their dioceses," said the statement. "The Presiding Bishop sought to reassure the bishops that the Executive Council, in its appointment of the task force, had a temperate spirit in which they wanted the church to move forward with the ordination of women in all dioceses, but in ways that respected the theological integrity of the various dioceses."

According to Nalls, Griswold said little during the encounter at "815" (Episcopal Church headquarters). Orthodox leaders made several failed attempts to secure concrete provisions, such as a written agreement that Iker would provide alternative oversight for Fr. Edwards and Accokeek.

What they emerged with instead, he noted, was many assurances from Lee and other liberal leaders, including one by Theuner which (in Nalls' paraphrase) insisted that orthodox believers are "valued, esteemed and loved" in ECUSA. The only solid commitment from the hierarchs appeared to be the "temperance" pledged on the Task Force visits.

"We left thinking that any visitations would be conducted with respect and due notice," Nalls said. They also hoped—falsely—that the leaders' word on the other issues would have some value.

Nothing in the tenor of this meeting, Nalls said, could have portended the assaults on traditionalists in the ensuing year—particularly by Lee, who recently held a "star chamber" type meeting of the Task Force in Iker's diocese without his permission—notably coincident with the inhibition of another person at the May 15 meeting, Fr. Moyer." And instead of helping to resolve the Accokeek dispute, Lee entered into it, joining 25 other bishops in going to court (in *amici curiae* briefs) against two colleagues supporting Fr. Edwards.

It was during the Primates' Meeting, moreover, that Lee refused some Virginia Episcopalians' appeals to help keep a lecture on the "gnostic" origins of Christianity from taking place at Emmanuel Church, Middleburg. According to *The Washington Times*, Lee asserted that he is not "a censor of unorthodoxy and guarantor of tradition" in his diocese, and that ECUSA is better suited for the "thinking pilgrim" than persons desiring "dogmatic clarity" on questions of Christian belief.

Princeton scholar Elaine Pagels, author of *The Gnostic Gospels* (1979), claims that Christianity began as a spiritual move-

Two Retired Bishops Dispute Criticisms Of AMiA

Two retired Episcopal Church (ECUSA) prelates who helped consecrate bishops for the foreign-sponsored Anglican Mission in America (AMiA) have written to ECUSA's presiding bishop and Executive Council, disputing their recent condemnation of the AMiA as schismatic.

Bishops C. FitzSimons Allison (retired of South Carolina) and Alex D. Dickson (retired of West Tennessee) also addressed the Council's claim that the "coexistence of parallel bodies within one province, both claiming to be in communion with the See of Canterbury" is "untenable."

The March letter from the two Evangelical ECUSA prelates followed another from two AMiA bishops, tackling what they said were the Archbishop of Canterbury's "misconceptions" about the U.S. mission, sponsored by leaders of the Communion's Rwandan and South East Asian provinces, but not officially recognized by most Anglican leaders. AMiA is said to have some 8,000 members in over 40 parishes, led by six bishops.

The two retired Episcopal prelates wrote that the Executive Council's condemnation of the AMiA erred on three counts.

"The Anglican Mission in America is not, nor does it claim to be, an 'alternative province' as alleged," they wrote. "It is primarily a 'mission' from the Anglican Communion to non-believers in America. It is also a haven for those who, for conscience sake, have left ECUSA, but not the Anglican faith.

"Secondly," they wrote, "the existence of overlapping jurisdictions is not untenable, as alleged, for [such jurisdictions] are

extant in at least nine incidences" in the Communion, e.g., "the Church of England and ECUSA in Europe, the Church of South India in the U.S., and others. In addition, is not [ECUSA's] concordat with the Lutherans an example of overlapping jurisdictions for the sake of mission?" ask the bishops.

(Reports from the recent Primates' Meeting also indicate more receptiveness toward parallel jurisdictions. - Ed.)

"Thirdly, and most importantly, the resolution by the Executive Council fails to acknowledge the unrebuked tyranny and apostasy that has led to the departure of many faithful Episcopalians from their church and why many feel that the AMiA is necessary," said Allison and Dickson.

"The crucial question is whether our unity is based on Christian faith or on canons and territory. Is the Executive Council unaware of the present tyranny and apostasy [in] ECUSA? And, if not, does it matter to them?"

The two quoted an Episcopal cleric as stating: "Today we find ourselves in a period of decline. The very foundations of the Christian Religion have been repudiated and undermined. The authority of Scripture, and thus of our Lord, has been openly rejected. The continuity of our tradition of Common Prayer has been breached. The Sacraments of the Church have been violated. And the practice of moral truth has been impugned, disparaged and dismissed. As a result the theological integrity of the Episcopal Church has declined."

Allison and Dickson enclosed with their letter two quotations which they said "demonstrate why the [AMiA] is necessary." The quotations—from the Council of Constantinople 861 and 869, and from Richard Hooker—deal with the immutability of doctrine and those who separate themselves from heterodox bishops. ■

ment with diverse beliefs until male bishops oppressed the gnostics (holders of claimed secret "knowledge"). Not inconsequently, feminist and liberal scholars find in gnostic texts support for female leadership, rejection of authority figures, a spiritual (rather than bodily) resurrection of Christ, and even mystical sex, noted the *Times*.

Nalls wondered what Bishop Lee saw as being his job, if it is not to be a "guarantor" of orthodoxy and tradition in his diocese—in line with his consecration oath to drive away all strange doctrine.

"What part of his vows does he not understand? Is there no longer any doctrine that is strange to the Episcopal Church?" Nalls asked. "Who is violating his ordination vow, Lee, or Fr. Moyer, who has been fighting for the faith once delivered?"

"Peter Lee showed himself as a corporatist in dealing with the Accokeek case—sitting at the right hand of Frank Griswold," he said. "In his lead role in the *amicus* brief against Accokeek,

Using State Law As Shield, Priest Conducts Gay Rites

Vermont Episcopal priest Thomas J. Brown was due in April to perform one of his state's legally-recognized same-sex "civil union" ceremonies in his parish, St. Michael's, Brattleboro.

The joining of two women would be the ninth civil union that the 31-year-old cleric—himself openly gay—had performed, but the first conducted in his Episcopal parish. He planned to perform a second civil union ceremony later in April and a third in July. Some members of St. Michael's, he knew, would not be happy, reported *The New York Times*.

The unhappy parishioners, however, would not be alone, as similar rites frequently occur with impunity across the Episcopal Church (ECUSA), despite leaders' claims that the church never officially approved such ceremonies.

Or as the *Times* declared: "Brown is within his rights as a priest to bless [same-sex couples]" since ECUSA "has not explicitly banned these unions."

And Brown sees himself as protected by the law of Vermont—presently the only U.S. state which recognizes homosexual partnerships.

Though most members of his parish support same-sex unions, said, "there are a bunch of people in this church who are opposed to the civil union legislation, but because it's the law I'm not going to get in my face about it."

The story said that Brown planned to perform a second civil union at St. Michael's later in April and a third in July.

*VIRGINIA THEOLOGICAL SEMINARY (VTS), an accredited Episcopal School, has hired a non-celibate lesbian as assistant professor of homiletics, an apparent first at the school. *Ecumenical* reports that Mantha Home, the seminary's president, announced in March that "the VTS community" had elected the Bahama Hooke to the position, and that Hooke would be moving to the seminary with her partner, Judy Atkins. Hooke is to complete her Ph.D. dissertation on theology and homiletics at Yale University by the end of this year, according to *Ecumenical*. Hooke is canonically resident in Western Massachusetts and presently serves as assistant rector of St. Paul's Episcopal Church in Wallingford, Connecticut. She will begin her service at the seminary in the spring of 2003. VTS made headlines a few days ago when its trustees decided to allow homosexual and heterosexual couples to cohabit in campus housing. ■

he again proved himself a corporatist...After all, as he stated in [a] letter to the Canon Law Institute, he is obliged to protect the property of the church. Now, he has shown himself to be a man of no theology..."

Nalls did credit the bishop with being completely honest, however, about one thing last May. Asked if there would ever be another traditionalist bishop in ECUSA, "Lee said 'No.'" Nalls' report confirms earlier leaks from the meeting.

When he pledged confidentiality at the May 15 gathering, Nalls said he did so on the assumption "that I was dealing with Christians, or at least those who would behave in accordance with the representations they made. That has proven incorrect, time and time again in the last year."

Concluded Nalls: "In my opinion, nothing that has been or will be said [by liberal ECUSA leaders] can be believed. Nothing has come through for traditionalists in the American Church. Quite the contrary, it has gone the other way."

He urged Anglican primates to view the Episcopal House of Bishops' "covenant" on supplemental pastoral care "in light of the false assurances given a year ago."

Lee replied to TCC's invitation to respond to Nalls' comments by saying that he did not wish to debate Nalls through the media.

ECUSA Officially Teams With Eight Protestant Bodies

COCU At Last Gives Way To CUIC

While many have been busy with the intra- and inter-national problems faced by the U.S. Episcopal Church, ECUSA and eight other Protestant bodies that have been part of the over 40-year-old Consultation on Church Union (COCU) have reconstituted themselves as Churches Uniting in Christ (CUIC).

The agreement underlying CUIC—the successor to the now-dissolved COCU—appears to provide a broad degree of mutual recognition among the participating bodies, though full reconciliation of ministries among them remains to be achieved.

The new covenant fellowship of churches, representing some 22 million American Christians, came into being at an inaugural worship service January 19 at the Christian Methodist Episcopal Church's Mt. Olive Cathedral in Memphis. The Rt. Rev. Arthur B. Williams Jr., suffragan of the Episcopal Diocese of Ohio—who presided over the Eucharist at the inaugural service—represented Presiding Bishop Frank T. Griswold, who was in Nigeria.

The following morning—Martin Luther King Day—more than 1,000 Churches Uniting in Christ participants and Memphis citizens, led by the city's mayor, marched from Memphis City Hall to the Lorraine Motel—site of King's assassination in April 1968. There, they signed a pledge to work together to eradicate racism and called upon all Americans to join them. The CUIC includes three predominantly African-American denominations.

COCU stems from a legendary 1960 sermon by Eugene Carson Blake of the Presbyterian Church (USA) at ECUSA's Grace Cathedral



ECUSA'S DEPUTY FOR ECUMENICAL AND INTERFAITH RELATIONS, Bishop Chris Epling, said that the fact that "COCU wasn't willing to go on without us" despite differences over ministry "is gratifying."



New Fire

ARCHBISHOP OF
CANTERBURY
George Carey
blesses the New
Fire at the Easter
Vigil at Canter-
bury Cathedral
March 30. As the
service began the
Archbishop gave
thanks for the life
and faithfulness
of Queen Eliza-
beth The Queen
Mother, who died
earlier in the day.

Photo: Anglican World/
James Rosenthal

in San Francisco. It began as a movement for organic church union, but over the years repeatedly foundered over questions of the ordering of ministry. Presbyterians, for example, ordain elders, while ECUSA holds to the doctrine of the "historic episcopate," ordination within a line of bishops going back to the apostles.

COCU abandoned the merger goal and searched for ways in which its member churches could establish closer ties without giving up their own identity.

The agreement now in force is based on a 1999 COCU proposal for its member churches to forge a covenant relationship based on eight "visible marks" of unity among them, most notably "mutual recognition of each other as authentic expressions of the one church of Jesus Christ." Reportedly, the agreement also includes mutual recognition of members and ordained ministry, and agreements to worship and celebrate the Eucharist together and cooperate in mission, chiefly in the common pledge to work to eradicate racism.

"I'm very encouraged," said ECUSA's deputy for ecumenical and interfaith relations, Bishop Chris Epting. "We've been up and down these 40 years and almost came to a halt a couple times. That COCU wasn't willing to go on without us is gratifying."

CUIC "represents a renewed commitment by the churches to each other and to justice in our country," Epting said. "We've often gotten lost in the (ordained) ministry discussion," he said, "but this racism work is very important. I'm very hopeful we can find ways to...be united in our witness—to think about our CUIC partners whenever and wherever we engage this issue of racism."

The nine member churches of CUIC are the African Methodist Episcopal Church, African Methodist Episcopal Zion Church, Christian Methodist Episcopal Church, Christian Church (Disciples of Christ), Episcopal Church, International Council of Community Churches, Presbyterian Church (U.S.A.), United Church of Christ and the United Methodist Church. The Evangelical Lutheran Church in America—which inaugurated a full communion relationship with ECUSA in January 2001—has signed on as a "partner in mission and dialogue."

Sources included COCU, Episcopal News Service, Anglican Communion News Service

Liberal Judge To Lead Search For Next Archbishop

Reactions have been mixed to Prime Minister Tony Blair's appointment of Britain's most senior family judge, a well known advocate of gay and transsexual rights, to lead the selection of the next Archbishop of Canterbury.

The appointment of Dame Elizabeth Butler-Sloss, 68, as chair of the Crown Appointments Commission (CAC) is "a clear signal from...Blair that he is aiming to select a liberal [successor to] George Carey with an inclusive approach towards women and gays," opined *The Times* of London.

"It will benefit the bookmakers' favorite, the Archbishop of Wales...Rowan Williams, who has the most radical views of the frontrunners. It will be seen, however, as a setback for the evangelical Bishop of Rochester...Michael Nazir-Ali, the man believed to be Dr. Carey's choice, and the Bishop of London...Richard Chartres," a traditionalist, but one whose opposition to women priests is evidently waning (see separate story).

But some English conservatives urged caution.

"This judge is a very good chairperson and that is why she [was] chosen. She has only a casting vote," said the Rev. Dr. Peter Toon, vice president of the U.S. Prayer Book Society, who now resides once more in his native England. "I would not encourage [much] speculation, for it is very unlike the American political process. I would encourage...people to be patient, to pray and to see what happens."

"'Liberal' is a rather relative term when applied to a senior member of the English judiciary," said another orthodox Church of England priest. "Generally speaking—when applied to the usual spectrum—it puts [Butler-Sloss] somewhere to the right of Margaret Thatcher. The fact that she is chair of the cathedral council at St. Paul's suggests that she is likely to favor Chartres," either despite or because of claims that he would now ordain women priests.

Whether or not Carey's successor will support the continued Establishment of the Church of England (as the nation's church) may also factor into the choice of the next Archbishop. There are strong feelings on both sides of the issue within the C of E.

The Bishop of Durham, Michael Turnbull, the most senior disinterested bishop able to comment on the Canterbury selection, urged Dame Elizabeth to use her chairmanship to defend the C of E's Establishment. Turnbull also cautioned the next Archbishop against diminishing the office by being drawn "into purely survival operations or trouble-shooting diplomacy."

Some contended, though, that the possible selection of an Archbishop who does not support the church's stand on sexual morality or other basic issues illustrates the problem with allowing the State a role in such appointments.

Of the leading contenders, only Archbishop Williams, the favorite of liberal clergy, has questioned the role of the Queen as Supreme Governor of the Church of England and favors the severing of the formal links between Church and State. (He has also criticized America's anti-terror campaign, backed by Blair, who will play a key part in choosing the next Archbishop.)

Bishop Chartres is a defender of the *status quo* as well as being a friend and confidant of the Prince of Wales, the church's future Supreme Governor. Both are devoted to the 1662 **Book of Common Prayer**.

Bishop Nazir-Ali, also favors a continuation of the C of E's favored constitutional position.

Among others who may be considered for the Canterbury post are the Bishops of Winchester (Michael Scott-Joynt), St.

Albans (Christopher Herbert), Liverpool (James Jones), Chester (Peter Forster), Norwich (Graham James), Portsmouth (Kenneth Stevenson), Guildford (John Gladwin), and (lately) Exeter (Michael Langrish).

As has happened before, some also have called for a non-English bishop to be the next *Cantuar*, especially in light of the Archbishop's international role, and the fact that Anglicanism is now strongest in the global South. The possibility has up to now been sidelined because the Archbishop also plays a specific role as head of an established church.

But Third World bishops seem to be having their say about Carey's successor. Most Anglican primates interviewed by CAC members during the leaders' recent meeting in Canterbury reportedly made clear the necessity for a new Archbishop who supports historic morality and doctrine—and *not* the ordination of noncelibate homosexuals. "Dozens" of other African and Asian bishops were said to be sending the same message in letters to the CAC. It appears to be a collective "no" vote for Rowan Williams in particular.

Whether this will have the desired effect remains to be seen, however. Episcopal gay activist Louie Crew also has urged co-religionists to undertake similar letter-writing efforts.

Dame Elizabeth has been president of the High Court Family Division since 1999. She is a former Lord Justice of Appeal, and High Court judge in the family division. She is a communicant member of the C of E, a member of the Mother's Union, and chairman of the council of St. Paul's Cathedral.

She will preside over the CAC's 12 voting members, and will herself have two votes, the second being a casting one. She can also propose candidates. Three non-voting CAC members will also provide input: the Secretary-General of the Anglican

Communion, John Peterson (a liberal), and the appointments secretaries for the two archbishops, and the prime minister.

Before Carey retires on October 31 (and probably sometime in September), the CAC will secretly present two names, each of which must command a two-thirds majority of votes, to Tony Blair. He will select one to commend to the Queen, or ask for more names.

Butler-Sloss said she was "greatly honored" by the appointment, and would undertake her task with "humility and in full awareness" of the CAC's great responsibilities. "I am conscious," she said, "of the immense significance of the role of the Archbishop of Canterbury, both nationally and around the world."

Sources included *The Daily Telegraph*, *The Times* (London), *Episcopal News Service*, *Virtuosity*

Australia: When Does Life Begin?

Australia's Anglican Primate, Peter Carnley, thinks he knows when a human embryo should *not* be regarded as a living person with a soul.

In a bid to persuade the Anglican Church to reconsider its opposition to embryonic stem cell research, Archbishop Carnley recently argued that a human embryo should not be regarded as a living, ensouled person in the first 14 days after fertilization.

Speaking to a conference of Anglican bishops in Perth on March 19, Carnley urged the church to take into account recent scientific research differentiating fertilization from conception.

Conception, he said, is not a moment, but a process taking about 14 days, during the course of which the embryo may divide and give rise to identical twins. There is also sometimes a reuniting process leading what had appeared to become twins to become a single child.

A Defection On Women Priests?

Church of England traditionalists have called for the clarification of a recent report suggesting that the Bishop of London has done an about-face on women priests in the run-up to the selection of the next Archbishop of Canterbury.

Up to now, Bishop Richard Chartres, a leading contender for the job, has ordained women to the diaconate, but has refused to ordain them to the priesthood—though he appears to have peacefully overseen the many women priests functioning in the London diocese.

However, *The Daily Telegraph* reported March 30 that friends of Chartres had said the prelate will "happily" put aside his opposition to ordaining women if offered the Canterbury post.

The story said that the same "friends" judge that the bishop, the third most senior in the Church of England, also would accept women bishops should the C of E consecrate them.

The report suggests that, in Chartres' view, people just assumed that he was against female priests. He is also "understood to believe that bishops who cannot accept that women are alidly ordained as priests should have left the [C of E] years ago," said the *Telegraph*.

Some observers thought it likely that Chartres had "privately agreed to the revelation or even arranged it," as a means of taking information he thought helpful to his chances for promotion and testing the waters for his about-face, while retaining a buffer for himself—some plausible deniability, if you will. "ever, some said, but not clever enough.

"It's a situation that can't but backfire because both parties will now be confused about what he really believes," said the



Bishop Chartres

Rev. Geoffrey Kirk, secretary of the traditionalist Forward in Faith (FIF) organization.

"He won't be taken seriously by the women unless he does ordain some, and he won't be taken seriously by [Anglo-Catholics] ever again, not least by those on the Crown Appointments Commission," one orthodox English cleric told *TCC*.

A spokesman for Chartres tried to distance him from the story, asserting that the bishop "cannot be responsible for the speculation of friends. His position is clear. He ordains both men and women as deacons and all candidates are ordained under his commission by the area bishops."

The spokesman further insisted that this "is not a matter for immediate concern. [Bishop Chartres] is not answering questions about what he would and wouldn't do as Archbishop."

But these attempts to play down the story merely continued calls—from those on both sides of the women's issue—for Chartres to clarify his position.

"I'd like the bishop to be a lot clearer about it. You can't sit on the fence in these matters," said "Flying Bishop" Keith Newton.

"How can a body appoint someone as its leader who, until he's offered the leadership, couldn't make up his mind?" Kirk asked.

"If we insist that the embryo is endowed with a soul from the moment of fertilization," he said, we would have to say that, in the former case, one soul had become two, or in the latter, that two had become one.

By this argument, Carnley believes it becomes morally permissible to extract during an embryo's initial existence the stem cells which could potentially help find cures for human disease (after which the embryos are destroyed).

Carnley said it was wrong for Christians to adopt an attitude of suspicion and fear, let alone condemnation, toward the application of human reason and research to reproduction.

He said: "Are we intruding improperly into the province of God? No. We are exercising our God-given abilities to act as stewards, and to complete and perfect the work of creation."

In contrast, the Archbishop of Sydney, Dr. Peter Jensen and other Anglican bishops of New South Wales backed a call by Roman Catholic bishops for the federal government to support stem cell research which does *not* destroy human embryos.

The bishops of Bathurst, Grafton, Armidale, Newcastle, the five Sydney regional bishops and the assistant Bishop of Newcastle endorsed a statement by Jensen on the subject.

"The Bible gives us a mandate to act as caretakers of creation," Archbishop Jensen said. "We should give every support and encouragement to medical research which seeks to find ways to reduce suffering in this world caused by the many debilitating illnesses in our society today."

However, the Archbishop said that in the case of embryonic stem cell research, the end does not justify the means.



Carnley

"We are against the destruction of embryonic life in order to extract stem cells," Archbishop Jensen said, "particularly when there are perfectly ethical means of extracting the necessary cells from umbilical cord blood in newborns, and from the brain and bone marrow in adults."

The bishops said they were disturbed by recent news reports about companies planning to produce cloned human embryos for research. This amounts to "the commodification of human life," Jensen wrote.

"We want to see illnesses healed—but not in a society that allows people to consume others to heal themselves," he said.

There is also no assurance "that the sacrifice of embryos will lead to the cures for which we long, of diseases that debilitate the lives of many people. Scientists, in promoting their research, must be careful not to give exaggerated grounds for hope to those who are suffering..."

The bishops supported calls for uniform laws across Australia in order to provide accountability for researchers and also to protect the most vulnerable in society.

"The Bible says that people are formed by God in their mother's womb." The "deep respect" emanating from that for both mother and child calls for the protection of embryos.

When "a mother and baby 'donate' spare stem cells from the umbilical cord, or adults donate their own cells, embryonic life is not destroyed, and we build a society where healing is founded on giving, and where each person is precious," they said.

A limited plan to legalize the destruction of human embryos for research into stem cells already has been approved by Australia's Prime Minister, John Howard, and other members of the Council of Australian Governments. The plan would per-

Women and the Church (WATCH) is one group that would be delighted if Chartres changed his stand on women priests, but its Chairperson, Christina Rees, still has reservations about the news.

"It is extraordinary and I want to understand how his thinking and theology have changed," she said. But she asked: "If he genuinely has changed his mind, why did he wait until now to tell us? I do find the timing does make cynics of us."

"If he changes his mind on the ordination of women, at this juncture, it will, as even his 'friends' concede, look like flagrant opportunism," Kirk said. "Whenever he changes his mind he will lose most of his admirers, and all of his more eloquent advocates."

"To be seen to have temporized for two decades over the most serious issue to affect the life of the Church of England since the Reformation, would be to have sacrificed all the authority and *gravitas* which he has studiously sought to build up," Kirk said.

"If that is the course he has chosen he will have proved himself to be the Archbishop which the [C of E] richly deserves."

No "Diversity" On Female Ordination?

If Chartres has indeed changed his mind, or is only now fully revealing it, that would mean that all of those considered candidates for Archbishop of Canterbury back the ordination of women as priests.

Such reflects the increasing state of affairs in the Church of England, says one informed English cleric.

"The Great Ejection took place in 1662: the House of Bishops seems to have decided here to bring about a Great Eviction of [Anglo-Catholics] in the near future," he told *TCC*.

"There are now no senior appointments for [them] outside the Dioceses of York and Blackburn, in the province of York; or the Diocese of Chichester in the southern province. The Bishop of London seems to have put an end to anything in his little empire, and we are still waiting to see whether the diocese of Europe will bring any sign of continued life. Even Chichester has yet to appoint a senior Catholic. Throughout the whole C of E it is proving more and more difficult for Catholics even to get appointments as parish priests. Women bishops will signal the final Eviction for the remaining stragglers."

Eviction did not seem to be the plan after women priests were approved in 1992, when the C of E acted to stem an exodus (though over 400 clergy left, even so). The provision of "flying bishops" enabled many traditionalists to remain within a C of E with women priests, but the formidable FIF organization believes that the advent of women bishops would create a situation which no internal provisions could adequately address.

And if eviction is the plan now—as it seems to be in some quarters—would-be evictors appear to have little cause for concern.

Recently, FIF's Director, Stephen Parkinson, warned that: "If they consecrate women, that's it—the end." He said the church must either meet FIF's demands—a "free" (separate, or parallel) province within the Anglican Communion and a fair share of the C of E's property and investments—or see "vast numbers of traditionalists...leave for Rome, the Orthodox Church or some form of Continuing Anglicanism."

Archbishop of Canterbury George Carey earlier gave the nod for traditionalists to prepare a blueprint for the separate orthodox jurisdiction for consideration. ■

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

mit the use of existing embryos left over from in vitro-fertilization (IVF) procedures, but ban all forms of human cloning and the creation of embryos for research purposes.

Howard consulted church leaders, including Jensen, before proposing his plan, but pushed ahead despite their strong opposition. He said nobody had convinced him there was a significant moral difference between embryos being destroyed during research, and their being allowed to die naturally.

Sources: *Ecumenical News International, Anglican Communion News Service, The Church of England Newspaper*

Sudanese Bishop, Missionary, Suffer Threats To Liberty, Life

After much prayer and international pressure, Sudanese Anglican Bishop Bullen Dolli and Frontline Fellowship Director Rev. Peter Hammond were recently released after six days of detention by the Sudanese Peoples Liberation Army (SPLA).

Dolli, a peace activist in his war-torn nation whom *TCC* featured in a story last fall, and Hammond, also a friend of the *CHALLENGE*, had been held in Yei, at SPLA headquarters in Western Equatoria.

Intensive investigation by the SPLA Public Security Office and military intelligence revealed an intricate plot to discredit the ministry and to murder Dolli and Hammond, reports In Touch Mission International (ITMI), a sister organization to Frontline Fellowship.

The two clerics came to be targeted after Frontline Fellowship gave short wave radios to the Episcopal Church of Sudan last year. ITMI reports that SPLA orders went out to confiscate the radios and arrest those involved with them. This was based on information SPLA received from sources within the Khartoum government that the ruling National Islamic Front (NIF) was going to place four short wave radios into Western Equatoria for espionage purposes. SPLA thus assumed that Dolli and Hammond were working with the Islamic government, and the two were arrested.

It is now understood that this was a disinformation campaign orchestrated by the Muslim regime to cause problems for the missionaries and the churches, said ITMI. It was also designed to discredit SPLA—which normally respects the church and protects religious freedom—for arresting Christian leaders. After thorough investigations, the SPLA security services concluded that the bishop and missionary were innocent of the charges. They were released, and SPLA commanders were instructed to provide them with every protection.

"People Would Get Killed"

History was made last November 11, with the largest number of Bibles ever distributed in a single day. Some 370,000 of the World Bible Translation Center's "Fast-to-Read English Bibles" were handed out at a conference for church leaders in Ibadan, Nigeria, attended by more than 70,000 Nigerian church leaders. A spokesman said the five Bibles given to each participant on the conference's last day was a well-kept secret of the meeting.

"The word got out that Bibles were being given away, we'd not be able to control the crowds. People would get killed," he said.

Presbyterians Week



Bishop Dolli

It is particularly odd that Dolli should be accused of collaborating with the Islamic regime—agents of which burned his only brother alive; the bishop now cares for his brother's four children. His cathedral in Lui was bombed into rubble last year by Khartoum forces. And Dolli has taken a strong public stand against the NIF and its *jihad* against the mostly Christian and animist

south. Since 1983 about two million Sudanese have died from the fighting and war-related famine. Dolli was in Washington last October to receive a religious freedom award from the Institute on Religion and Democracy.

Hammond has helped bring attention to the Khartoum regime's "holy war" against the south, which is detailed in his best-selling book **Faith Under Fire in Sudan** and award-winning video *Sudan: the Hidden Holocaust*. Last year the government warned him that he should expect to be bombed or shot when in the country.

Anglican Leaders Speak Out As Holy Land Violence Worsens

Watching with horror as the Holy Land slips deeper into chaos and violence, Anglican archbishops recently joined church leaders around the world in appealing for renewed peace efforts, and in welcoming President Bush's decision to send Secretary of State Colin Powell to the region.

One of the leaders—Episcopal Presiding Bishop Frank Griswold—also called for the United Nations, backed by the U.S., to send "a peacekeeping force into occupied Palestinian areas for the purposes of ensuring an immediate ceasefire."

"These are times of great suffering to the Palestinian people—and the church in Palestine," said Bishop Riah Abu el-Assal of the Diocese in Jerusalem and the Middle East in an April 4 letter to international friends. Riah said that he had joined other church leaders in Jerusalem "protesting against the government's unimaginable retaliation in our cities and among our people."

Included in that was what one Christian pastor said was one of "the worst invasions for decades, if not centuries" into Bethlehem. There, several hundred Palestinian gunmen holed up in a site sacred to Christians, the Church of the Nativity in Bethlehem, using it as a shield from, and to fire upon, Israeli forces.

"The current round of violence in Israel and the occupied territories has brought the crisis to its lowest and most dangerous ebb in many years," Griswold said in his call for a UN peacekeeping force. "Neither the present unconscionable round of suicide bombings, born of years of occupation, nor the wholly disproportionate military response of Israel is leading to any peaceful solution. My heart goes out to all those families, both Israeli and Palestinian, who have lost loved ones in this latest round of violence..."

Archbishop of Canterbury George Carey appealed for all sides to step back from "the brink of catastrophe."

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Post-Terror Religion Watch (Continued) A "Thirst For Vengeance"?

The Church of England this spring embarked on a collision course with the British government over Iraq in a bishops' report which argues that an attack on Saddam Hussein would be immoral and seen as a "cruel thirst for vengeance."

The paper by the church's Board for Social Responsibility said that: "An attack on another Muslim country—particularly one with no proven link to the September 11 atrocities—would be taken by many as evidence of an in-built hostility to the Islamic world...The consequence for inter-faith relations of an attack on Iraq must therefore be of grave concern."

The paper followed a warning by British Defense Secretary Geoff Hoon that Britain would be ready to launch a nuclear strike against states such as Iraq if they used weapons of mass destruction against British forces. His words came as officials in Washington and London privately predicted that military action to topple Saddam was likely at the end of the year.

British ministers say such an action would be justified, because Iraq is in violation of UN resolutions and Gulf war ceasefire agreements. But the report issued by the Board, chaired by the Bishop of Southwark, Tom Butler, claims that "no convincing evidence has been presented to support the argument that Iraq is rebuilding its WMD (weapons of mass destruction) program, or that Iraq poses an immediate threat to regional and international security."

The church paper was dismissed by Ann Widdecombe, the former Tory minister. "If Saddam is stockpiling weapons of mass destruction, it is not vengeance but self-defence to stop him," she said. "I don't know where the church gets its information that he isn't stockpiling such weapons. Perhaps they get secret intelligence reports every day?"



Carey Associate Backs Bombers

A Muslim leader with whom the Archbishop of Canterbury has just arranged a program of Muslim-Anglican dialogue has come out in support of Middle Eastern suicide bombers.

On March 21, Sheikh Mohammad Tantawi of Cairo's Al-Azhar University was quoted as calling suicide bombers "martyrs" for a just cause.

According to the *Middle East News Agency*, Tantawi—holder of one of the most respected positions in the dominant Sunni branch of Islam—said that "whoever blows himself up among aggressors" is a "martyr," though he added that bombers should not intentionally target "the weak," such as innocent men, women and children, since this was against Islamic law.

Tantawi's comments also were not good news for relations between Christian, Jewish and Muslim leaders who endorsed the "First Alexandria Declaration" of Holy Land religious leaders at a January meeting Tantawi co-hosted with Archbishop George Carey.

This was the first time such senior figures from the three religions have held focused discussions in this way. The seven-point declaration pledged the faith leaders to use their religious and moral authority to work for an end to violence and the resumption of the peace process. It envisaged a permanent committee of leaders from the three religions to pursue the implementation of the declaration. The accord also calls on Israeli and Palestinian political leaders to implement the Mitchell and Tenet recommendations.

Archbishop Carey said, "I hope that the words of Sheikh Tantawi were not correctly quoted."

The Israelis and the Palestinians, he said, were two great peoples who had the right to live side-by-side. But he added: "The big question that Islam has to face since September 11 is to find the theology of peace which we know is part of Islam."

Muslims Call U.S. "Ruthless, Arrogant"

Residents of nine Muslim countries called the United States "ruthless and arrogant" in a recent poll, with most describing themselves as "resentful" of the superpower.

The Gallup poll reported February 26 found that a 2-to-1 margin of residents in these nations express an unfavorable opinion of the U.S., and a majority also disapprove of President Bush.

Most Muslims surveyed expressed the view that the September 11 terrorist attacks on America were not justified morally, but larger majorities labeled U.S. military action in Afghanistan "morally unjustifiable."

Sixty-one percent said they did not believe Arab groups carried out the September 11 terrorist attacks.

Most respondents said they thought the U.S. was aggressive and biased against Islamic values. Echoing other reports, they also view American values as deeply materialist and secular and American culture as a corrupting influence on their societies.

Residents of Lebanon had the highest favorable opinion of America, at 41 percent, followed by NATO ally Turkey with 40 percent. The lowest numbers came from Pakistan, at 5 percent.

ARCHBISHOP OF CANTERBURY George Carey hoped that the words of a Muslim interfaith ally backing suicide bombers "were not correctly quoted."

Researchers conducted face-to-face interviews between December and January with 9,924 residents of those three countries as well as of Iran, Indonesia, Morocco, Kuwait, Jordan and Saudi Arabia. About half of the world's Muslim population lives in those nine countries. Not every question was asked in every nation. The survey was conducted in such a way that respondents did not know a U.S. firm was conducting the poll.

More Middle Class Britons Convert To Islam

Confirming other recent reports, London's *Daily Telegraph* says that the September 11 terrorist attacks on America paradoxically swelled the numbers of westerners converting to Islam.

As one Muslim put it: "The constant demonization of Islam has awakened the western inquisitive mind to ask what is so evil."

What's more, converts to the Muslim faith are increasingly drawn from the British middle classes, says the *Telegraph*.

An example is Joe Ahmed-Dobson, 26, the son of former Cabinet minister Frank Dobson, who was brought up in an atmosphere he describes as agnostic at best. Now he prays to Allah five times a day, reads the Koran and is planning a pilgrimage to Mecca. He married a Muslim, and chairs the Muslim Council of Britain's Regeneration Committee.

Unlike many of the estimated 10,000 to 20,000 Britons who have converted to Islam over the past 20 years, his decision was not greeted with horror by his family—even though his father was the Secretary of State for Health at the time; his father buys him books on Islam every Christmas.

WATCH Continued from previous page

U.S. Muslim Numbers Inflated?

While some scholars estimate that the Muslim population in America is as high as six million, Gallup organization surveys over the last decade suggest that the actual figure is much lower.

A cumulative sample of 25,000 persons, 18 and older, interviewed in national Gallup surveys between 1990 and 2001, shows that those who give their affiliation as Muslim number less than one percent of America's population.

Over the same period, Gallup youth surveys also showed the percentage of Muslims aged 13-17 fell under one percent.

On the basis of these surveys, one could tentatively conclude that the actual number of Muslims in the total population at the present time likely approaches three million, about half the figure projected by some scholars.

IN A POLL EARLIER THIS YEAR, conducted by Zogby International, 51 percent of Muslim Americans surveyed said they stood behind the war against the Taliban regime in Afghanistan. But 80 percent of the respondents also believed that U.S. foreign policy in the Middle East led to the terror attacks.

Pakistani Christians: Good News, Bad News

"Is it possible that 'Operation Enduring Freedom' has helped Christians in Pakistan?"

That's what one electronic commentator wondered, when it was reported that the Pakistani government had scrapped electoral rules that church leaders said discriminated against Christians and other religious minorities.

Abolished was the Separate Election System (SES), which Christians had claimed marginalized them and other religious minorities by allowing them to vote only for candidates of their own faith.

The government action, which fulfilled a longstanding demand of the Christian community, came as part of a package of measures ahead of general elections scheduled for October.

"We are no longer second-class citizens. We are now full-fledged citizens of Pakistan," said Bishop Samuel Pervez, president of the National Council of Churches of Pakistan (NCCP).

Bishop Pervez said that Christians had "certainly benefited" from the declared determination of Pakistan's president to deal with terrorist and Muslim fundamentalist groups that the president claimed were "exploiting religion for vested interests."

ON THE OTHER HAND: A horrific grenade attack upon a church in Islamabad March 17 signaled an increase in insecurity, tension and fear for Christians across Pakistan.

A young man strongly suspected to be an Islamic militant linked to the Taliban and Al-Qaeda walked into the Protestant International Church in Islamabad, attending mainly by foreign diplomats and their families, and began throwing grenades into the congregation of some 60 to 70 people.

The terrified Christian worshippers scrambled to find cover beneath chairs and behind pillars as smoke filled the church and the explosions ripped apart chairs, windows and people, splattering the walls, floor and ceiling with blood.

Five people were killed, including an American mother and her daughter, and 45 injured, and it was thought the death toll could rise.

The dead included a Pakistani man who may have been the bomber, which would make the attack a suicide bombing. Christians across Pakistan are wondering if their church will be next. ■

Sources: *The Daily Telegraph*, *Church Times*, *Anglican Communion News Service*, *Episcopal News Service*, *CHN*, *Presbyterians Week*, *The Washington Times*, *the Barnabas Fund*, *Ecumenical News International*

HOLY LAND Continued from Page 26

President Bush demanded an immediate cease-fire by the Palestinians, severely chided Yasser Arafat and called for Israel to pull its troops out of the West Bank cities it has occupied. He also said that Israel must "show a respect for, and a concern about, the dignity of the Palestinian people" and lift its blockade of civilians by opening border crossings and checkpoints.

Speaking as "a committed friend of Israel," Bush said, "The outlines of a just settlement are clear: Two states, Israel and Palestine, living side by side in peace and security. This can be a time for hope but it calls for leadership, not for terror." He said that Arafat had "missed his opportunities and thereby betrayed the hopes of the people he is supposed to lead."

On March 13, the United Nations Security Council backed a U.S.-sponsored resolution calling for a Palestinian state.

Powell's mission as Bush described it was to "seek broad international support" for "an immediate and meaningful cease-fire."

While response has been slower and less complete than desired during and following Powell's visit to the region, at this writing Israeli Defense Forces had pulled out of most Palestinian cities. IDF sieges of Yasser Arafat's Ramallah office and Bethlehem's Church of the Nativity continued, however.

URI "Encourages A Lowerarchy"

By Lee Penn

Was it a Freudian slip, or just a coincidence?

It's hard to say. But a lot of Christians reading a recent issue of the *URI Update*, the official newsletter of the United Religions Initiative, might be surprised to learn that "a lowerarchy, not a hierarchy" was recommended as a structural model for the URI—the controversial interfaith venture founded by California Episcopal Bishop William Swing.

Attentive readers of C. S. Lewis' *Screwtape Letters* may remember that Screwtape, a senior demon, tells his nephew, Wormwood, that some strategies for tempting people are "decided for us by spirits far deeper down in the Lowerarchy than you and I."

The eye-catching reference appears in an article about selecting the URI Global Council (the board of directors) in the late 2001 *URI Update* (published two or three times a year).

Its author, Sally Mah, noted that: "At the 1999 URI Global Summit, 100 participants offered their highest vision for the URI Global Council. Some comments: 'Encourages a lowerarchy, not a hierarchy.' 'Service of love, not power.' 'Inspires spiritual citizenship.'"

"Visions like these have inspired and carried the URI into being," the publication said.

Organizational activities apparently according with this "vision" in the U.S. and overseas show what the URI means by its stated mission to "create cultures of peace, justice and healing for the earth and all living beings."

In one of them, the URI "Cooperation Circle" (local chapter) in Asheville, North Carolina "held the Council of All Beings for people to experience being part of a ritual where the human species is only one voice among many." It was not disclosed whether the non-human participants in the ceremony were animals, plants, rocks, spirits, or all of the above.

MEANWHILE, *TCC* learned that President George W. Bush has lauded the URI and Swing—who was in the news after September 11 for blaming all religions for fostering terror, albeit with a sterner eye toward Christianity than Muslim extremism.

In a November 6 letter from the White House, Bush congratulated Swing for receiving the 2001 Citizen Diplomacy

Continuers' Church Occupied

An unlawful move by non-Christians to occupy a consecrated church belonging to the Anglican Church of India (ACI), a Continuing Church body, was challenged recently by ACI's Metropolitan, Samuel P. Prakash.

St. Hugh's Anglican Church at Chakrate was taken over without permission to be used as a school for children of a military garrison, reported *The Messenger*. Bishop Prakash said this type of action has become common in many areas as a means to harass Christians.

He has written to India's Defense Minister and Prime Minister to have the matter resolved and the building returned to the church for services.

The ACI is part of the Traditional Anglican Communion, led by the Most Rev. Louis Falk of the U.S. ■

Award from the International Diplomacy Council (IDC), a private organization that works closely with high-level State Department officials to assist overseas groups who visit the U.S. At the end of the letter, Bush said, "Both the United Religions Initiative and the International Diplomacy Council exist to foster a greater understanding among peoples. I salute these organizations for their roles in facilitating interaction among people and nations."

Gray Davis, the Democratic governor of California, joined Bush's tribute. In a November 14 letter from his office in Sacramento, Davis said, "By promoting peace and tolerance through the United Religions Initiative, you have made a positive and lasting impact. Your outstanding dedication to fostering international goodwill is an inspiration to us all."

Frank Damann, manager of membership for the IDC, said that Secretary of State Colin Powell (an Episcopalian) is familiar with IDC's work; in addition, George Shultz, Secretary of State in the Reagan administration, is a member of the IDC Advisory Council. It appears that Bush's commendation of the IDC and the URI was at the suggestion of senior officials in the State Department.

It was not clear if the President was aware of Swing's post-September 11 statements claiming that the terrorists did not hold a corrupted view of Islam, since all religions foster terror, a view which Bush would be unlikely to endorse.

URI staff did not return phone calls asking for comment on the president's letter.

A "Shining Example"

WESTMINSTER ABBEY in London has been lauded by a leading tourism official as a "shining example" of how to handle large numbers of tourists effectively. Adrian Clark, director of the Tourism Society, said that by imposing an admission charge of six pounds (\$8.50), the medieval abbey had acted to avoid the "downside of tourism," the erosion of the structure through wear and tear that plagues many of Britain's historic religious buildings. The abbey started charging admission in 1997 in response to growing congestion created by 1.75 million visitors a year. Canon David Hutt, responsible for maintenance of the abbey, said that the main purpose of charging an admission fee was to recover the building's spirituality, concern for which is now shared by visitors. The abbey has a full-time conservator working in full view of visitors, who can now see that "proper stewardship" is being exercised. Canterbury Cathedral, the mother church of the Anglican Communion, also charges for entry but the number of visitors is more manageable. (*Ecumenical News International*)

U.S. Orthodox Unity Backed

A plan to create a unified Orthodox church, encompassing more than a dozen Old World ethnic Orthodox bodies in the U.S., got a boost not long ago with the announcement that the nation's largest Orthodox lay organization plans to raise \$1 million to win support for the merger.

There are now seven Orthodox jurisdictions in the United States: Greek, Romanian, Bulgarian, Ukrainian, Antiochian, Serbian and Russian, each with its own church hierarchy.

The Chicago-based Orthodox Christian Laity (OCL) organization, which represents mostly Greek church members, wants to change that. Fighting long odds and a history of opposition to the notion, it is seeking to create a single Orthodox Church in North America.

The distinctions within the Orthodox Church, based on ethnic divisions from immigrant days in the last century, are a hindrance in perpetuating and evangelizing for the Orthodox faith in America today, OCL members believe. They say the time is right for a unified church, which would promote English in worship. It would also organize itself under a cooperative council of bishops, advised by the laity, and act independently of senior church leaders abroad, without cutting spiritual links to them.

Archbishop Demetrios, head of America's largest Greek Orthodox Archdiocese, has rejected the idea of a united Orthodoxy in America, except for a pan-Orthodox bishops' council, of which he already is chairman. He and his top counselors are, however, considering some changes in the way the U.S. church operates in its relationship to Istanbul and Athens, though discussion on the matter is not public. A report is due this summer.

Continued on next page, right column



ANGLICAN WORLD BRIEFS:

***LEADERS OF THE ANGLICAN CHURCH OF AUSTRALIA (ACA)** have issued a formal apology to victims of sexual abuse at the hands of Anglican clergy, officers and institutions. The action was seen as a response to continuing controversy over former Archbishop Peter Hollingworth, now Australia's constitutional head of state. Hollingworth recently has faced calls for his resignation as governor-general for the way he handled child sexual abuse cases when he was Archbishop of Brisbane. The standing committee of the Anglican Church of Australia's General Synod issued a statement March 17 expressing deep regret to victims of sexual abuse for the hurt that had been caused and the breakdown in pastoral relationships. - *Ecumenical News International*

***FORMER SOUTHERN AFRICAN ARCHBISHOP** and anti-apartheid campaigner Desmond Tutu says he is "deeply distressed" by the South African government's signals of support for Zimbabwe President Robert Mugabe since his March re-election "victory." Tutu blames South African election observers for accepting the election as free and fair, despite hundreds of thousands being prevented from voting and widespread evidence of ballot box-stuffing. The 78-year-old Mugabe, former guerrilla leader, evidently has rejected a proposal for him to preside over a government in which 12 ministerial posts are shared between Mugabe's party and the opposition movement. Tutu said he feared the worst if Mugabe's rule continued unchecked: "I fear that the campaign against white farmers will continue. I see Mugabe behaving like a kind of Samson, bringing down the pillars and destroying things..." On March 19, the British Commonwealth of Nations (54 in all) suspended Zimbabwe, one of its members, from the councils of the Commonwealth for an initial period of a year. - *Sunday Express (London)*

***MEANWHILE, THE ANGLICAN BISHOP OF HARARE, Nolbert Kunonga,** has become the first cleric in Zimbabwe to be blacklisted by the U.S. government. Widely seen as an apologist for President Mugabe's party, Kunonga joins several of Mugabe's cabinet ministers and other Zanu PF officials facing political and economic sanctions in Europe and the U.S. for their involvement in human rights abuses and the breakdown of law in Zimbabwe. A spokesman for the Anglican Church's Justice, Peace and Reconciliation Committee indicated that Kunonga's support, including from the pulpit, for Zanu PF's violent fast-track reform program had alienated many members of the diocese, and Anglicans in general. In January, Kunonga declared that Mugabe, who has boasted of 100 degrees in violence, was more Christian than Hitler. - *Daily News (Zimbabwe)*

IRISH DEAN recently revealed to have held heterodox views for 30 years without the knowledge of his parishioners may face heresy charges in a church court, refusing his diocesan bishop's request to resign. The dean of Clonmacnoise, Andrew Furlong—who does not believe in Jesus' divinity or incarnation—was earlier rebuked by the Bishop of Meath and Kildare, Richard Doonan, after his heretical statements appeared online.

But the OCL hopes to build on momentum from a 2001 vote by the Antiochian Christian Orthodox Archdiocese in the U.S. to seek autonomy from its historic patriarch in Jerusalem.

With the Antiochians "firmly on the record, we feel the opportunity to energize the other Orthodox jurisdictions, particularly the Greek Orthodox," said Peter Marudas, an OCL board member.

"Orthodoxy has been in America...for 200 years," he said. "We believe [it] is mature enough to be self-governing, without cutting spiritual ties" abroad.

Sources: *Chicago Sun-Times, The Washington Times*

Legislation Addresses Threat To Clergy Housing Exemption

Legislation to protect a longstanding housing tax exemption for clergy was introduced April 10 and passed unanimously in the U.S. House of Representatives six days later.

The "Clergy Housing Allowance Clarification Act," introduced by Rep. Jim Ramstad (R-Minn), is intended to head off a probable federal court action striking down the clergy housing exemption as unconstitutional. The legislation was expected to pass by unanimous consent in the U.S. Senate soon.

The Ninth Circuit Court of Appeals announced in March that it is reviewing the constitutionality of the allowance, even though neither side in the related case challenged the exemption. The court requested briefs which were due to be submitted by early May.

The matter has prompted protests from pension boards of most major denominations, including the Church Pension Fund (CPF) of the Episcopal Church.

Ramstad's bill is designed to preserve the exemption by amending the Internal Revenue Code to make clear the allowance does not exceed the "fair rental value" of a house.

Ramstad said loss of the exemption would cost members of the clergy \$2.3 billion over the next five years. "We cannot allow this important tax provision to fall," he said.

Sources: *Baptist Press, Episcopal News Service, The Washington Post*

Evidence Grows To Support Near-Death Experiences

Evidence appears to be mounting that consciousness continues after the brain has stopped functioning, and the patient is clinically dead.

The evidence, from some British scientists, tends to support accounts of continued life by patients who have had "near-death" experiences (NDEs).

Theologians in England have given a guarded welcome to the research, which could eventually offer proof of life after death.

The findings come from studies carried out by neuropsychiatrist Dr. Peter Fenwick of the Institute of Psychiatry, and Dr. Sam Parnia, a clinical research fellow at Southampton General Hospital.

The team began by interviewing 63 survivors of heart attacks, of whom seven recalled experiences during unconsciousness. Of those, four were labeled NDEs in that they reported lucid memories of thinking, reasoning, moving about and communicating with others after they were clinically dead. Since the initial experiment, the scientists have found more than 3,500 people with lucid memories that apparently occurred at times they were thought to be clinically dead.

While most patients were adults, one was 2-1/2 years old when he had a seizure and his heart stopped. His parents con-



The Gift

IT WAS AN ESPECIALLY MEMORABLE CHRISTMAS last December at St. John's, Dayton, Kentucky, an Anglican Catholic Church parish which serves the greater Cincinnati area. At a meeting on the afternoon of December 26, St. John's rector, the Rev. Canon William Neuroth, was presented with a check for \$369,254 from the estate of Jean O'Rourke of

northern Kentucky. According to the estate's attorney, the unconditional gift was given to St. John's because of the friendship and pastoral care Canon Neuroth had given O'Rourke over the years. Various outreach and community projects supported by Neuroth benefitted from Mrs. O'Rourke's estate as well. Yet O'Rourke was not a member of St. John's. She was a Roman Catholic who met Neuroth through Jeanne Bowman, a lifelong member of St. John's and her best friend. Ms. O'Rourke was regularly included in Neuroth's visits to Ms. Bowman, when the three would pray and receive Holy Communion. Following Ms. Bowman's death in 1995, Canon Neuroth continued to minister to Ms. O'Rourke at her request until her death in 1999. St. John's vestry is now considering how best to use the bequest, and to recall Ms. O'Rourke's legacy. "This unbelievable gift has a meaning and value that transcends mere dollars and cents," Canon Neuroth said. "Inherent in such a gift, to me, are the memories of a humble, gracious woman with a wonderful sense of humor, who lived a modest lifestyle; someone who will inspire the members of St. John's to live in greater faith and to walk daily in the light of God's grace, as Jean did. May we always keep her memory in thanksgiving for entrusting such a momentous gift to us..." (The *Trinitarian*)

tacted Parnia after the boy "drew a picture of himself as if out of his body looking down at himself. It was drawn like there was a balloon stuck to him. When they asked what the balloon was, he said, 'When you die you see a bright light and you are connected to a cord.' He wasn't even three when had the experience," Parnia said. The child continued to draw the same scene up to six months after the incident.

"The studies are very significant in that we have a group of people with no brain function...who have well-structured, lucid thought processes with reasoning and memory formation at a time when their brains are shown not to function," Parnia told scientists at the California Institute of Technology (Caltech) not long ago.

"We need to do much larger-scale studies, but the possibility is certainly there" to suggest that consciousness, or the soul, keeps thinking and reasoning even if a person's heart has stopped, he is not breathing and his brain activity is nil, Parnia said.

The study discounted the idea that signs of NDEs, e.g. a feeling of suspension and timelessness, were the result of a lack of oxygen, which some skeptics suggest may contribute to the phenomenon. None of the patients studied was found to have received low oxygen levels.

When the brain is deprived of oxygen people become totally confused, thrash around and usually have no memories at all, Parnia said. "Here you have a severe insult to the brain but perfect memory."

Skeptics have also suggested that patients' memories occurred in the moments they were leaving or returning to consciousness. But Parnia said when a brain is traumatized by a seizure or car wreck a patient generally does not remember moments just before or after losing consciousness. Rather, there is usually a memory lapse of hours or days.

Continued at top of next page

Clarke's only redress under church law was to send a petition to the registrar of the Church of Ireland's General Synod, stating that the dean's published beliefs are contrary to the C of I's doctrine and the efficacy of the sacraments, and that Furlong should be charged and brought to trial. The petition was the first of its kind to be lodged in the Irish Church in over 80 years. - *Church Times*

***A CLERIC WHO SERVED AS PERSONAL ADVISER** to former Archbishop of Canterbury Robert Runcie has resigned after admitting he lied about having a Ph.D. from Cambridge University. The Very Rev. William Taylor stepped down as Dean of Portsmouth after being confronted by his bishop over the false claim, published in *Who's Who* and *Crockford's Clerical Directory*. Taylor, who used the title "Doctor," claimed to have studied for his Ph.D. at Westcott House, the prestigious Church of England theological college which has close links with the university. The Bishop of Portsmouth, acting on a tip, learned that Taylor had left Westcott House in 1983, after two years, with a Master of Theology. Taylor also holds an M.Phil from Lancaster University which, however, was not listed in the two reference works. Bishop Stevenson took no disciplinary action against Taylor; he remains a priest and can apply for posts elsewhere. But a spokesman for the bishop said that Portsmouth will now be the first diocese in the country to demand proof of academic qualifications from its clergy. - *The Times*

***THE CHURCH OF ENGLAND'S BISHOPS**, seeking to shake off notions that they are living lives of relative grandeur in palaces, went public with their individual costs for the first time not long ago. Church authorities pointed out that only about one in four of today's diocesan bishops lives in a palace. And even those who do are likely to have just a small flat within the mansion for living quarters. The palaces usually include diocesan offices, and rooms that are rented for special events. Church figures show that, in 2000, the diocesan bishops together with 70 suffragan and assistant bishops cost the church a total of 12.8 million pounds, about \$18.6 million. Of that amount, about 3.5 million covered employment costs, an average of \$44,500 per bishop. The balance was related to expenses of maintaining an office. The Archbishop of Canterbury heads the list, with total costs of \$1.4 million. - *Ecumenical News International*

***ANGLICAN CHURCH OF CANADA** negotiators concluded a third round of meetings on the Indian residential schools issue with the federal government in February. The meeting marked the first bilateral negotiation session between the two sides since the announcement that the Ecumenical Group—representing all four church bodies affected by lawsuits linked to the federally-funded residential schools—could no longer negotiate as a group. Commenting on the outcome of the meeting, Anglican representatives said it was still too early to tell when and how substantive progress would be made. Archdeacon Jim Boyles, General Secretary of the General Synod, said the meetings were marked by good dialogue on tough issues. He indicated the primary concern for Anglicans is the establishment of a formula which will ensure justice for plaintiffs with validated claims of abuse. The Anglican negotiators said there is

"Talk to them. They'll tell you something like: 'I just remember seeing the car and the next thing I knew I was in the hospital,'" he said.

The study was so promising the doctors formed a foundation to fund further research and continue collecting data.

Sources: Reuters, Church Times

New Vatican Guidelines Preceded Present Scandal

Prophetically, and ironically—in light of the U.S. Catholic Church's now-exploding clergy sex abuse scandal—a little-noticed report in early January stated that the Vatican had quietly issued new rules for dealing with pedophile priests in Catholic churches around the world.

The guidelines urged action if there was "even a hint" of pedophilia among clergy or religious. However, they apparently continued "cover" for the crimes, by saying that accused priests should stand trial in secret church courts. They also made no mention of informing civil authorities if the defendant was found guilty.

The "new" guidelines, however, seem likely to be revised further in response to the current scandal.

Pope John Paul II and the Vatican issued two documents on the problem in 2001, but they were not presented at press conferences or made public as is usually the case for such documents.

Instead, they were published in Latin without any fanfare in the latest yearly volume of *Acta Apostolicae Sedis* (Acts of the Apostolic See), the journal of record of the Holy See.

Though a day of reckoning over clergy sexual abuse of minors has at last dawned in the U.S. Roman Church, such abuse is not a new problem for Catholics, who have been rocked by such scandals around the world. Thus, the Vatican had already been grappling with how to cope with the problem.

BRIEFS Continued from previous page

still work to be done before a framework is established for a comprehensive and viable agreement between the two sides. A fourth meeting was to be held in March. - *Anglican Communion News Service*

ANGLICAN USA BRIEFS:

***THE REV. WAYLAND COE**, rector of St. Thomas' Church, Houston, has been elected president of the U.S. Lamer Book Society. Fr. Coe succeeds the Rev. Dr. Peter Johnson, who has returned to his native England and now serves as the Society's vice president. - *The Living Church*

***CAROL JOY GALLAGHER** became the first Native American woman to become an Episcopal Church bishop April 6. Consecrated as suffragan bishop in the Diocese of Southern Virginia, Gallagher is also the first indigenous woman to join the episcopate in the worldwide Anglican communion. The consecration service in Lawrenceville, Virginia, was a blend of traditional Anglican liturgy mixed with soul music and Native American elements. Gallagher's Cherokee heritage comes from her mother, WalkingStick Theobald. - *Episcopal News Service*

***TER A DISPUTE** over the handling of funds at Yale Divinity School at Yale, Yale University has announced the continuation for ten years of the affiliation with Berkeley and Yale Divinity School. Berkeley is

In his document, known in Latin as *Motu Proprio* and one of the highest forms of papal directives, the Pope authorized the Vatican's Congregation for the Doctrine of the Faith to issue guidelines on how to deal with the issue.

Cardinal Joseph Ratzinger, head of the Congregation, sent a letter to all Roman Catholic bishops and heads of religious orders outlining the Vatican's concerns.

"With this letter, we hope that not only will these serious crimes be avoided, but, above all, that the holiness of the clergy and the faithful be protected by the necessary sanctions and by the pastoral care offered by the bishops and others responsible," the letter stated.

Cardinal Ratzinger's letter said that if a local bishop or head of a religious order became aware of "even a hint" of a case of pedophilia "he must open an investigation and inform the [Rome] Congregation."

The letter indicated that a local church tribunal, made up of priests, should hear the case, which could be referred to the Vatican, but the procedures would be kept secret by the church.

Source: Reuters/The Washington Times

—LATE NEWS—

Cardinals Summoned

As the U.S. Roman Catholic Church's burgeoning clergy sexual abuse scandal grew daily worse, Pope John Paul II summoned U.S. cardinals to the Vatican for an emergency closed-door meeting.

In calling the extraordinary meeting—and thus reversing a previous position that the problem was best left to U.S. church authorities—the Vatican clearly signaled that the clergy abuse issue had become a grave crisis for the U.S. as well as the wider church.

The cardinals faced a desperate mission to restore the credibility of a church that protected the church's clerics and finan-

one of 11 accredited Episcopal seminaries in the U.S. and has been affiliated with Yale Divinity School since 1971. Episcopal students are 27 percent of the Yale Divinity School student population of about 400. The renewal agreement makes a few changes in the relationship between Yale and Berkeley, which is an independent institution with its own board and administration. It clarifies Berkeley's use of Yale systems for all salary and other payments to Berkeley faculty and staff. Also, similar to the process under the previous agreement, the Berkeley board will appoint or reappoint Berkeley's dean with the approval of the dean of Yale Divinity School, but either appointing party will now be able to remove a dean. Berkeley currently has an interim dean, retired Los Angeles Bishop Frederick Borsch, who was appointed by the board on February 19, following the resignation of Dean R. William Franklin. Borsch will serve while the board conducts a search for a permanent dean. He also serves as associate dean of Yale Divinity School for Anglican Studies. - *Episcopal News Service*

OF GENERAL INTEREST:

***A REFERENDUM TO FURTHER TIGHTEN IRELAND'S** already strict laws against abortion has failed by a margin of less than one per cent. The proposed con-

Continued on Back Cover

cial assets instead of former Catholic youth who say they were sexually abused by priests.

However, they returned to the U.S. amid claims that they failed to deal decisively with the issue. The cardinals stepped back from a "zero-tolerance" policy, and saved a final decision on policy as well as procedures for dealing with pedophile clergy for a June meeting of U.S. bishops in Dallas.

One informed commentator on Catholic affairs told *TCC*: "There was no apology, even in the letter to priests from the cardinals, who regretted that 'episcopal oversight' had not prevented a situation which, in fact, 'episcopal oversight' had aggravated tragically.

"There was no attention given to 'Why did this happen?' 'Who were the people responsible for this cover-up?' Interestingly, they spent a good deal of time discussing what to do with priest offenders, but not a word was said about bishops, despite the fact that there had been episcopal offenders too," he wrote.

"They simply do not get it...It remains to be seen if the anger in the pews is mollified."

Child Porn Law Nixed

The U.S. Supreme Court has ruled that free speech rights are violated by a federal pornography law making it a crime to have computer-generated pictures that look like real children engaging in sexual acts.

The 6-3 decision striking down the law April 16 was a setback for U.S. Justice Department efforts to combat the problem of child pornography, and was an important test of the reach of the First Amendment's free speech protections in the computer age.

The "virtual" child pornography law, adopted by Congress and signed by President Bill Clinton in 1996, makes it a crime to distribute or possess such pictures, even if the images do not

involve real children. The law targets advanced computer imaging technology that can be used to alter a child's innocent picture into a depiction of a child engaged in sex. Producing or selling such pornography carries up to 15 years in prison, while possession can lead to as much as five years in prison.

In the decision, written by Justice Anthony Kennedy, the law's prohibitions were found to be too broad and unconstitutional. Kennedy rejected the Justice Department argument, finding that virtual child pornography was not directly related to the sexual abuse of children.

Source: Reuters

Mullins Returns To Parish

A Michigan rector inhibited for plagiarism is back in his pulpit, from which he offered apologies to his congregation in late April.

It marked the apparent end of one of the most unusual eruptions in the U.S. Episcopal Church (ECUSA) in recent memory.

On February 1, Michigan Bishop Wendell Gibbs barred the Rev. Edward Mullins from serving or attending Christ Church Cranbrook for 90 days, while investigating complaints from parishioners, including allegations that Mullins used others' sermons and articles without attribution. Reportedly, Mullins sometimes quoted others word for word in church newsletters without citing a source.

In response to his apology from the pulpit, members of the Bloomfield Hills church gave Mullins two standing ovations, some extending their hands or giving him the thumbs-up as he strolled down the aisle. He also drew laughs with his promise to use "three primary sources and God knows how many secondary sources." ■

Source: The Detroit Free Press

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Signposts

The 1552 BCP: 450 Years

By The Rev. Dr. Peter Toon

THE PROVISION in English of "The Supper of the Lord and Holy Communion commonly called the Mass" in **The Book of the Common Prayer** (1549) was a landmark event. Never before had there been provided for the church of the nation a complete service in the vernacular to replace the Latin Mass.

The Archbishop of Canterbury, Thomas Cranmer, and his colleagues, who produced this rite/liturgy, intended it as a reformed catholic liturgy that followed the general order of the medieval service but without its medieval doctrines. Instead, the new liturgy was intended to contain biblical doctrine, with insights from the ongoing Protestant Reformation and from the Early Church.

We are not surprised to learn that this new English liturgy was criticized from both sides of the spectrum.

On the one hand, to those whose minds and hearts still lived within traditional western Catholicism, the liturgy was seen as deficient in that it did not contain sufficiently clearly or explicitly such doctrines as the Mass as a sacrifice, the real presence of Christ in the consecrated bread and wine, and prayers to the saints and for the departed.

On the other, to those whose minds and hearts had been deeply affected by the teaching of Martin Luther, John Calvin and others, the liturgy was deemed to be deficient in that it was too dependent upon the medieval Mass (of the Sarum Rite) for its "shape" and not sufficiently clear on justification by faith alone.

Archbishop Cranmer belonged to those who believed that it was necessary to produce another text/rite in order to have an Order for Holy Communion free of all erroneous, medieval doctrines and ceremonies, and containing full and clear proclamation of the free grace of God in the Gospel of Christ Jesus. He was confirmed in this commitment to rewriting the liturgy by the insistence of Bishop Stephen Gardiner, a prominent member of the old guard, that the 1549 rite actually gave support to the medieval interpretation of the Lord's Supper as the Mass.

SO WHEN THE NEW EDITION OF **The Book of Common Prayer** (no longer **The Book of the Common Prayer**) appeared in mid-1552 it contained the renamed, rewritten and restructured, "The Order for the Administration of the Lord's Supper or Holy Communion." And it is significantly different in that which is called, "The Supper of the Lord, commonly called the Mass" in the 1549 BCP.

No one could mistake this for an English version of the western Latin Mass. What were the major differences?

The Ten Commandments were included at the beginning of service. A new Exhortation was added to be addressed to who would receive Holy Communion.

The Canon of 1549 was broken up into parts in the new write that (a) prayer "for the whole estate of Christ's Church militant here in earth" becomes a separate Prayer after the Homily; Communion is given immediately after the recital of the words of Institution of the Sacrament by the priest; and (c) after

two alternative prayers of thanksgiving. New words also were provided to accompany the administration of Holy Communion.

The Gloria was placed at the end rather than the beginning of the service. New instructions were given as to what the minister is to do with any bread or wine that remains after the Communion. He was directed to stand at the north end of the table, not at the east.

The Prayer of Consecration in the 1552 rite falls into three parts: (a) a declaration of the true relation of this sacrament to the sacrifice of Christ at Calvary; (b) a petition that partakers of the elements may be partakers of Christ; and (c) a recital of the scriptural account of the original Institution.

It is followed by no saying of "Amen" by the congregation, for the "Amen" is the receiving of Communion by those present, beginning with the clergy. The bread is administered into the hands and not on to the tongue.

The words used, "Take and eat this, in remembrance that Christ died for thee, and feed on him in thine heart, by faith with thanksgiving," are used to make sure that the presence of Christ is located not in the bread but rather in the souls of the baptized and repentant believers, who receive the consecrated bread and wine.

Gregory Dix, who is associated with modern attempts to get **The Shape of the Liturgy** right, said of the 1552 "Order for Holy Communion": "As a piece of liturgical craftsmanship it is in the first rank—once its intention is understood. It is not a disordered attempt at a catholic rite, but the only effective attempt ever made to give liturgical expression to the doctrine of 'justification by faith alone'." (**Shape**, 1954, p. 672).

With minor modifications, this Order for Holy Communion was taken into the 1559 edition of the BCP at the beginning of the reign of Queen Elizabeth I.

It was used as such throughout her reign and that of her successors James I and Charles I. With some further minor changes it entered the BCP of 1662, and as such has been the most widely used and known Holy Communion service in the English language. That rite has been translated into over 150 languages since 1662.

However, since 1662, when there have been modifications of the BCP (1662) for use in other countries (e.g., U.S. 1928; Canada 1962), changes in the text of the Order for Holy Communion have often been made towards restoring some of the emphases and content of the 1549 rite. These include such things as general prayers for the dead, provision in the Consecration Prayer of a distinct memorial and oblation, and the allowance of a doctrine of the presence of Christ that is in some way associated with the consecrated elements.

*

DR. TOON leads Christ Church, Biddulph Moor, England, and serves as vice president and emissary-at-large of The Prayer Book Society of America. ■



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Carlsbad

St. Michael's-by-the-sea

(Episcopal Church)
2775 Carlsbad Blvd.; Sun 7:15a MP, 7:45a, 9, 10:30a HC, 5:15p EP; Mon 8:30a MP, 5:15p EP; Tues 8:30a MP, 8:45a HC, 5:15p EP; Wed 6:45a MP, 7a HC, 5:15p EP; Thurs 8:30a MP, 8:45 HC, 5:15p EP; Fri 8:30a MP, 5:15p EP; Sat 8:30a MP, 5:15p EP, 5:30p HC; The Rev. W. Neal Moquin SSC, rector; 760/729-8901, fax 760/720-0737

Los Altos Hills

St. Luke's Chapel in the Hills

(Christian Episcopal Church)
26140 Duval Way; First Sunday/Feast Days HC 10a; All other Sundays MP 10a; Sunday School all Sundays 10a; 1928 BCP; 650/941-6524

Los Angeles (Loz Feliz area)

St. Mary of the Angels

(Anglican Church 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 (Newport Beach)

St. Matthew's Church

(Anglican Catholic Church)
1723 Westcliff Dr.; Sun HC 8a, 10:15a, SS (except summer) 9a; Tues Bible Study 7:30p; Wed Bible Study noon and Choral Evensong 6p; Thurs HC 9:30a and Bible Study; Fri Men's Morning Prayer 6a; The Rev. Stephen C. Scarlett; 949/646-1152, fax 949/650-9541; service information (24 hrs) 949/650-2340

Orange County

Church of St. 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

San Diego

Holy Trinity Episcopal Parish

(ECUSA/FIF-NA)
2083 Sunset Cliffs Blvd.; Sun Said Mass 8a, Sung Mass 10:30a; Wed Mass 9:30a; Thurs Mass 5:30p; Fri Mass 7a; All Masses '79 Rite I; The Rev. Lawrence D. Bausch, Rector; The Rev. Canon C. Boone Sadler Jr., Asst.; The Rev. Victor H. Krulak Jr., Asst.; 619/222-0365, fax 619/223-3867; e-mail: htec@concentric.net; website: http://members.home.net/cassius/holytrinity.html

COLORADO

Colorado Springs

St. Athanasius Anglican Church

(Anglican Church in America)
2425 N. Chestnut St.; Sun Low Mass 8a, MP 9:30a, Sung Mass 10a, Tues, Thurs, Holy Days Low Mass 9:30a; Fr. Patric Copalello, rector; 719/473-7950

Denver

St. Mary's Church

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

FLORIDA

Jacksonville/Orange Park

Church of St. Michael & All Angels

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

Lantana/West Palm Beach area

The Church of the Guardian Angels

(ECUSA/FIF-NA)
1325 Cardinal Lane (north of Hypoluxo Road between US1 and I95); Sun, Low Mass 7:30a (Advent-Easter), 9a Solemn Mass; Sat Vigil Mass at 6p; Daily Mass 7a; The Rev. Fr. David G. Kennedy, SSC, Rector; 561/582-0137; www.HolyGuardianAngels.org

Pompano Beach/Lighthouse Point

St. John the Theologian

(Anglican Catholic Church)
4213 N. Federal Hwy. (U.S. 1—1/2 mile N. of Sample Rd.); HC Sun 8a, 10a, Wed & Fri 12 noon; The Rev. Voris G. Brookshire; 954/781-8370

GEORGIA

Atlanta

The Church of Our Saviour

(ECUSA/FIF-NA)
1068 N. Highland Ave.; Sun Mass 7:45a, 9a, 11a, 6:30p, Christian Ed. 10a (1st Sun: 7:45a, 10a, 6:30p Christian Ed. 9a); Evensong/Benediction and parish supper 2nd Sun at 6:30p Oct-Jun; Daily Masses: Mon 7a & 6:30p (contemplative); Tues 12:10p; Wed 7a; Thurs 12:10p & 6:30p (healing); Fri 7a; Sat 10a; Holy Hour 1st Fri 7p; Confessions Sat 4p; The Rev. Canon Warren Tanghe, rector; 404/872-4169, fax 404/872-4162

ILLINOIS

Chicago St. Paul's

Church by-the-Lake

(Episcopal Church)
7100 Ashland Blvd.; Sun 8a Low Mass, 10:30a Sung Mass, Nursery & Sun School 10a; Daily Masses: Mon & Fri 8a, Tues & Sat 9a, Wed 10:30a, Thurs 6:15p; Confessions 1st Sat; Holy Unction 1st Thurs; Rite I & Anglican Missal; The Rev. J. Heschle, Rector; 773/764-6515

MAINE

Ellsworth

St. Thomas Anglican Church

(Anglican Church in America)
Hancock Street (Methodist Church Bldg.); 9a HC 1st & 3rd Sundays, MP 2nd & 4th Sundays, Litany & Ante-Communion 5th Sunday; The Rev. Mr. Frank Gray, Deacon; 207/244-7497, the Rev. Granville V. Henthorne, STM, Priest; 207/326-4120, fax 207/326-8598

Portland

Old St. Paul's Parish Church

(Anglican Church in America)
279 Congress St.; Anglican Missal & 1928 BCP; Sun Low Mass 7a, Sun High Mass 10a; Wed Mass (1928) 5:30p; Thurs Mass (1928) 9a; Holy Days as scheduled; The Rev. Lester E. York, Rector; 207/828-2012, fax 207/541-3736; e-mail: oldsaintpauls@webmail.catholic.org; www.augustinian.net/stpls.htm

MARYLAND

Baltimore

Mount Calvary Church

(ECUSA)
816 N. Eutaw St. (at Madison Ave.); Sun Low Mass 8a, Confessions 8:50a, Rector's Class 9:10a, High Mass 10a; Mon Low Mass noon, Joseph Richey Hospice, 830 N. Eutaw St.; Tues-Wed-Thurs Low Mass noon, Mt. Calvary Church; Fri Low Mass 8a, Joseph Richey Hospice; First Sat. Marian Society, Mass & Rosary 9a; First Thurs Healing Service 6:30p, Third Fri Confraternity of Blessed Sacrament, Benediction & Meditation 6p; All Masses '79 Rite I; The Rev. John W. Klein SSC, Rector; The Rev. Arthur E. Woolley Jr., Honorary Asst.; The Rev. Raymond F. Heron Jr., Deacon; 410/728-6140, Fax 410/728-6720; e-mail: mtcal@aol.com; website: www.mountcalvary.com

Bladensburg

St. Luke's Parish

(Episcopal Church/FIF-NA)
Annapolis Rd. (Rte. 450) at 53rd Street; Sunday 8a Low Mass, 10a High Mass, SS 9:30a; Tues HC 10a, followed by breakfast and Bible Study, Wed HC noon; Thurs HC 6:30p; Fri HC 10a; all services 1979 BCP Rite I; The Rev. Michael Heidt; church phone/fax: 301/927-6466

Crownsville/Annapolis

St. Paul's Chapel

(Independent Anglican)
Generals Hwy (Rte 178) at Crownsville Rd; Sun 8a HC, 9:15a MP & SS, 11a HC; Wed 7a HC; Fri 7a HC & Bible Study; all services 1928 BCP; Chapel 410/923-0293

MINNESOTA

St. Louis Park (Minneapolis)

Anglican Church of St. Dunston

(Anglican Church in America)
4241 Brookside Ave.; Sun HC 8:30a; HC + SS 10a (Nursery Care 10a); Call for Summer schedule; All services 1928 BCP; The Very Rev. William Sisterman; 612/920-9122.

NEBRASKA

Omaha

St. Barnabas Church

(Episcopal Church)
129 N. 40 St.; Sun 10a High Mass, Thurs 9a Low Mass; Fri 12:10p Low Mass; 3rd Sun 5:30p Evensong and Benediction; 2nd Wed 6:30p Low Mass with Anointing of Sick; 1st Sat 10a Society of Mary Low Mass; Holy Days 6:30p Solemn High Mass; the Rev. Robert Scheibhofer, rector; the Rev. Dr. George Burger, priest associate; 402/558-4633

PENNSYLVANIA

Philadelphia

Church of St. James the Less

(Independent/FIF-NA)
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/FIF-NA)
Lancaster and Montrose Avenues; Sun 7:30a MP, 8a Low Mass, 10a High Mass, Nursery 9:45a, Sunday School 10:50a, Adult Forum noon; Weekday Holy Eucharist: Mon-Fri 12:05p, Wed 7a, Sat 9a; Daily Offices: Morning Prayer, Mon-Fri 9a, Sat 8:30a, Evening Prayer, Mon-Fri 5p; Recital and Choral Evensong Sun 4p as announced; The Rev. Dr. David L. Moyer, SSC, rector; 610/525-7070; fax 525-7514

SOUTH CAROLINA

Florence

Anglican Church of Our Saviour

(Anglican Catholic Church)
Parkwood Presbyterian Church, Pamlico Hwy. at Cascade; Sun 9a, HC 2nd & 4th, MP 1st, EP 3rd; the Rev. Franklin Martin, priest-in-charge; 800/506-7616, 843/669-6615

TEXAS

Alpine

Holy Cross Anglican Church

(Independent)
N. 2nd at Brown; Sun HC 10a; Wed HC noon; Holy Days HC noon; 1928 BCP; 915/837-7463

Dallas

Christ Episcopal Church

(ECUSA/FIFNA)
534 W 10th; Sun Low Mass 8a, Sung Mass 10a, Spanish Mass 12:30p; Mon-Fri Said Mass 10a; Daily MP 8:45a, EP 5p; 1979 BCP; The Rev. John Heidt, rector; church voice/fax no. 214/941-0339; e-mail: fjheidt@aol.com

Midland

St. Paul's Anglican Church

(Anglican Church in America)
2900 Princeton Ave., Sun HC 10:30a, SS 9:30a; 1928 BCP; The Rev. Dale Stinson; 915/699-4088

VIRGINIA

Arlington

Church of St. Matthias

(Anglican Church in America)
3850 Wilson Blvd. (Wilson Blvd. Christian Church); Sun HC 9a; The Rev. Stephen Petrica; 301/493-8506; 703/243-9373

Leesburg/Dulles

Our Saviour, Oatlands

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

WASHINGTON

Auburn

King of Glory Church

(Christian Episcopal Church)
Zion Lutheran Church Chapel, Auburn Way S. and 17th Ave. S.E.; Sun 12:30p; The Rev. T.C. Casimes; 206/447-0706; cwcbeec@foxyinternet.net

BRITISH COLUMBIA

Vancouver

St. Peter & St. Paul

(Anglican Catholic Church of Canada)
1649 Kitchiner St.; Sun 8:30a Sung Mattins, 9a Sung Mass, Thurs Mass 10:30a, ALSO Matsqui, Half Moon Bay and Port Meadows. Parish Information, 604/253-0447, the Rev. Michael Shier, 604/951-3733