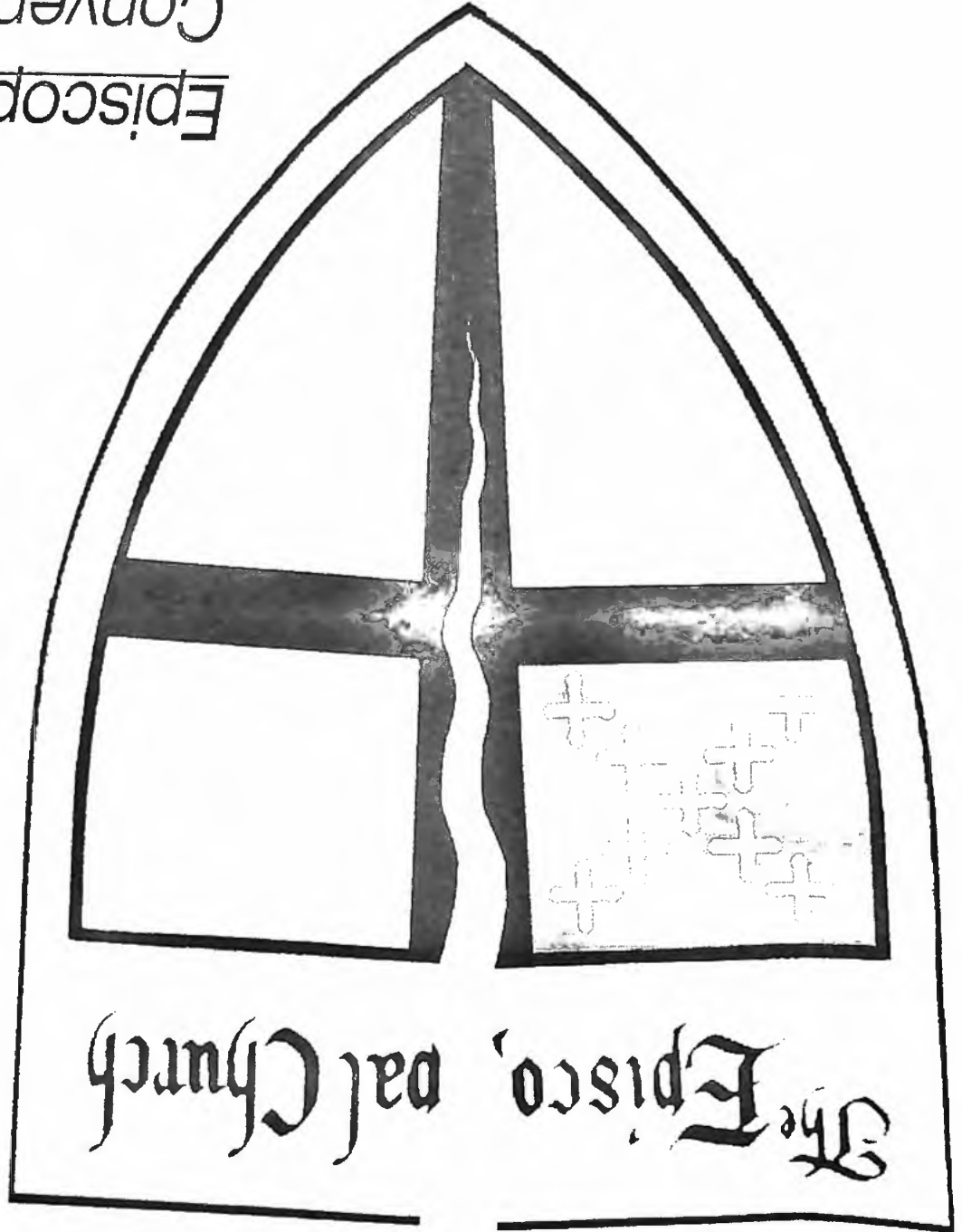


# "No Turning Back"

\*Page 7

Episcopal General  
Convention 2003



Volume XLII, No. 4/July-September, 2003 \$4.50

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# THE Christian Challenge





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A PUBLICATION OF

# THE Christian Challenge

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AUSTIN, TEXAS

**THE FOUNDER OF CAMPUS CRUSADE FOR CHRIST**, William R. "Bill" Bright, died July 19 at age 81. Dr. Bright spent more than five decades building and leading the Orlando, Florida-based Campus Crusade for Christ. The mission operates in 191 countries with a staff of 26,000 full-time employees and more than 225,000 trained volunteers active in 60 niche ministries and projects ranging from military ministry to inner city ministry. In 1956, Bright wrote *The Four Spiritual Laws*, which has been printed in some 200 languages and distributed to more than 2.5 billion people. In 1979, Bright commissioned the *JESUS* film, a feature-length documentary of the life of Christ, which has been viewed by more than 5.1 billion people in 234 countries. - ASSISTANT News Service/Presbyterians Week

**\*ROBERT BORK**, the former Supreme Court nominee who has written books decrying the decline of Western culture, was recently baptized at the age of 76, and received into the Roman Catholic Church. The event was overseen by the Rev. C. John McCloskey, who represents the conservative *Opus Dei* arm of the Roman Catholic Church; the baptism took place at McCloskey's small Catholic Information Center chapel on K Street near the White House. A scholar with the conservative American Enterprise Institute, Bork was raised a Protestant. He was known more for his conservative legal views, which some Democrats used to shoot down his court nomination during the Reagan administration. Bork said that years of "conversations and reading," and attending church with his wife, Mary Ellen Bork, a former nun, led him to baptism. Msgr. William Awall, longtime pastor to the Borks, baptized the judge, confirmed him and gave him his first Holy Communion. Some prominent Catholics were present, including columnist and speech writer Peggy Noonan. - U.S. News and World Report

**BRIEFS Continued from Page 38**

of historical preservation. The 3rd U.S. Circuit Court of Appeals said a reasonable person familiar with the 50-inch-tall plaque's history would regard the decision to leave it in place as religiously neutral, rather than evangelical in nature. While the Ten Commandments carry an "inherently religious message," Judge Edward R. Becker wrote, "we do not believe... that there can never be a secular purpose for posting the Ten Commandments." - Combined sources

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# THE Christian Challenge

This magazine is supported by THE FOUNDATION FOR CHRISTIAN THEOLOGY, and is published eight times each year. Opinions expressed in this publication are not necessarily those of the officers or directors of THE FOUNDATION FOR CHRISTIAN THEOLOGY, or of the supporters of this magazine. THE CHRISTIAN CHALLENGE was first published in January, 1962, by Dorothy A. Faber, founding editor.

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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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Volume XLII, No. 4  
JULY-SEPTEMBER, 2003

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### ABOUT THIS SPECIAL ISSUE

This issue has a July-September designation because it provides special coverage of the watershed Episcopal General Convention's two key decisions, including an analysis of the situation preceding and following it. It also is a step toward getting production schedule and dates back into sync after unavoidable delays late last year and early in 2003. It does *not* signify that *TCC* is becoming a quarterly. We still plan to produce the same number of issues this year.

COVER ART courtesy of the Rev. Richard Kim.

# Backtalk

## NEW HAMPSHIRE ELECTION Inconsistent

I have just watched the interview on CNN with [New Hampshire Bishop-elect] Gene Robinson. I have two observations:

1. He stated that the election of a bishop is up to the diocese and therefore the whole (American) church ought to respect the choice of the diocese.

Why was this not the case with [traditionalist] Bishops like Jack Iker, Keith Ackerman, John-David Schofield, etc. [who encountered significant liberal opposition]? Why then is it a known fact that never again will an orthodox bishop be approved by the American Church, even if overwhelmingly elected by his own diocese?

2. He stated that even though there are Biblical statements against the ordination of women, nevertheless the (American) church has moved beyond these things... Thus once again making it clear to all that the ordination of women and the acceptance of practicing homosexual priests, bishops, and "marriages" are all of the same cloth.

Talk about inconsistency!

Carolyn C. (Cris) Fouse  
Fort Worth, Texas  
ccfouse@juno.com

## "A Puzzlement"

[A]s one who has been a married male clergyperson for 45 years, had I moved out and left my wife and children, and moved in with another woman, I would have been subject to disciplinary action by the Church, and rightly so.

Even had I concluded and declared that I no longer felt any attraction for my wife of many years, but instead felt a strong attraction and deep love for my new female lover, I would have been told, and rightly so, that I was bound to remain faithful to [the] marital vows that I had made some years before, something about, "loving, honoring and cherishing my spouse—for better or for worse—until we are parted by death"! (I will surely admit that this is a novel idea in much of our society.)

However, had I left my wife and children, and moved in with a male lover, for whom I felt a stronger attraction than I did for my wife, I would have been regarded as a hero by many [within ECUSA], and I could have been elected Bishop of the Diocese of New Hampshire!

As the King in *The King and I* put it, "It is a Puzzlement!"

The Rt. Rev. Maurice Benitez  
BenTex747@aol.com

The writer is the retired former Bishop of Texas.

## "Inevitable"

Just as it was inevitable that a singularly unqualified ordained woman (Barbara Harris, who possesses neither an undergraduate degree nor a seminary education, and who never served as...rector of a parish, whose only credentials were that she is a militant feminist and social rights activist) would be elected bishop, so it was likewise inevitable that an ordained, non-celibate homosexual who has thumbed his nose at the Church by divorcing his wife and living openly with his same-sex lover, would be elected bishop.

Both events are abominations, but nevertheless the expected results of years of domination by revisionist-liberals in the [House of Bishops], coupled with the ineffectual witness of the so-called "moderate" and "conservative-orthodox" members of the same House.

So, what's all the fuss and bother about? No way are either going to be forced back into their respective "closets," and life will go on just as usual in ECUSA—just wait and see.

The Rev. Deuel Smith  
rhinohide@charter.net

## A Troubling Action

*1 John 1:10: "If we say we have not sinned, we make Him a liar, and his Word is not in us."*

This verse is cited in a moment in which the Diocese of New Hampshire (ECUSA) has taken a most troubling action. They have elected [as bishop] a man who is a practicing homosexual in [an] active...relationship with another man. It has come to light that...he left his wife and two...young daughters for that other man. This...certainly fulfills John's clear statement cited above: this man, that diocese, are acting to make God a liar!

The noun John uses here is *pseustēs*. It means "one who utters a falsehood"...The verb he uses is *poieō*, which means "make" as "form or construct." It is in essence a matter therefore of total fraud.

[Gene Robinson and the New Hampshire diocese] have...substituted their will for God's revealed Will.

What compounds this is that twice has that man vowed [in his ordinations to the diaconate and priesthood] that "I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation..."

Now, despite...efforts [of] homosexual advocates to insist that Scripture does *not* condemn homosexuality, the fact is, it most certainly does, in both Old and New Testaments.



YOU CAN'T EVER REALLY UNWIND, CAN YOU, HERMAN?  
Cartoon courtesy of Christian Observer

So this man, by his behavior, has violated both his solemn vows and God's Holy Word. That diocese—at least those who...voted to elect [Robinson]—has allied itself with the same fault...[T]hey say that the Word of God offers falsehood—because they say that key passages that condemn homosexuality are not true; that homosexuality is as valid as the marriage of male to female...

Thus they have done precisely—as sin is disobedience to God and His Holy Word—what St. John states here. They are saying... in this act of election that God is a liar! In that man's... abandoning of a wife and two [children] he proclaims this blasphemy. (And yes, having vowed himself to that woman and brought forth two daughters, he was obliged to maintain that marriage vow...)

He commits major sin, but insists it is no sin...

[Thus]... "His (God's) Word is not in" either this election or those [who supported] it...

Thus far has humanist modernism taken [ECUSA] into... defining Holy Scripture as a lie, defining God as "one who utters a falsehood." And...as St. James notes: "For whosoever shall keep the whole law, and yet stumble in one part, he is become guilty of all" (2:10).

God said in Leviticus that "man shall not lie with man as with woman." If [ECUSA] affirms this election...she is saying God lied when He said that was His Divine Will...[If that happens] there is no choice but for true Christians to condemn [ECUSA]...

The Rev. Robert A. Shackles  
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Muskegon, Michigan 49441

## INGHAM NO FRIEND TO GAYS

New Westminster Bishop Michael Ingham is no friend to the homosexual. (Re: "Disquiet On The Western Front," TCC, March-April 2003.)

As a celibate homosexual who has been "out of Egypt" for 20 years, I say that those bishops, priests and laity who approve and celebrate the lifestyle and practices of homosexuality enable and condemn the homosexual to a decadent and miserable existence without hope and without Christ.

The fruits of homosexuality, as I have experienced and observed them, are separation from both God and man, loneliness and self-hatred, promiscuous and degrading sexual acts, addiction to pornography, drugs and alcohol, continual health problems, depression, insomnia or chronic mental illness. For some, the ultimate answer is suicide or death, as is fitting with the old gay adage, "the only happy homosexual is a dead one." *Being Gay is really not at all gay.*

My father was an abusive alcoholic. By the time I was three years old I hated and feared him, and soon separated from him and other men. As I grew older I felt an attraction to other boys. At 14 I fell in love with my male math teacher along with all of the girls in my class. He was the first man who treated me with kindness and respect, so unlike my father.

I know now that I was seeking a father, a father who would love and accept me. The abusive or missing father is a key factor in male homosexuality. Other little boys are led into it by their older brothers or other boys or men. And because homosexual inclinations can begin at such an early age, many homosexuals believe that they are born "that way." I don't think so...it was more like "training." And along the way, I had many people telling me that homosexuality was okay—which certainly agreed with my...desires.

I did eventually give in to those desires and became a practicing homosexual. I soon experienced the realities of the ho-

mosexual lifestyle. I was not happy; in fact I was very troubled by the life I was leading.

One counselor told me that it was my (Anglican) Catholic faith that was the problem, not homosexuality. He prescribed tranquilizers, anti-depressants and weekly counseling. A priest who also counseled me thought that male homosexuality was a normal practice. His approach was an intellectual one; obviously he was well versed in the historical aspect of male homosexuality. I suspected that he practiced what he preached.

...I would see adult acolytes and deacons [from]...one of the churches I attended at the time...in gay bars on Saturday night. On Sunday morning they were serving and assisting the priest during Holy Communion. I was doing the same thing—trying somehow to fit, to alter my Christian beliefs so to accommodate my sin. *It just doesn't work. Light and darkness, truth and a lie, cannot live together.*

As someone who has "been there," I do appreciate *THE CHRISTIAN CHALLENGE* and all the orthodox and catholic voices who defend the truth, who continue to call sin—sin. Homosexuality is a very oppressive and evil sin, for those of us who struggle with it—we know who our friends are: they are the Christians who tell us the truth—in love, who welcome and accept us, who introduce us to Christ Jesus and who walk with us through our trials, through our regeneration.

For anyone who would like more information on homosexuality, and recovery from it through God's healing, contact: *Regeneration, P.O. Box 9830, Baltimore, MD 21284-9830; 410/661-0248; www.regenbooks.org.*

Please pray for those caught in the sin of homosexuality...and for those bishops, priests and parishes that are persecuted for remaining faithful to the Gospel of Jesus Christ and to the Truth that sets sinners free.

Sincerely yours,  
+Psalm 40, 1-3  
*Still struggling--  
but "out of Egypt"*

See "Signposts" in this issue for a review of one of the books recommended by *Regeneration* for those seeking healing from homosexuality, as well as a list of other resources suggested by the organization.

## CRISIS IN THE COMMUNION

[The] Third World Anglican bishops would be best advised, if they wanted to play hardball over this matter (as indeed they should), to say to the Archdruid [of Canterbury], "choose between them and us," and stick to their guns.

There is no more propitious time to do so than now, what with the New Westminster/New Hampshire/Jeffrey John matters all arising virtually at once, and I think (in purely pragmatic terms) that the split in the C of E, if the [Archbishop] chose the USA/Canada/New Zealand side, would be more substantial, than if he chose the other way. But (and here's the rub), will the African bishops recognize that now is the time, the tide is at full—and, if they recognize it, will they do it? Alas, I wouldn't wager on it.

Dr. William Tighe  
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## “IMPERIALISM”

[Regarding the recent comments of Nigerian Archbishop Peter Akinola, declaring broken communion with New Westminster and charging Anglicans in the global North with “imperialism” (*TCC*, May/June):

While it’s always a pleasure to watch liberals hoisted on their own petards, it’s nonetheless a simple fact that, although the desire here [was] for Nigeria to break “communion” with New Westminster, this really can’t be done unless Nigeria breaks with Canterbury and the rest of the Anglican Communion.

Sadly, rhetoric about imperialism fails to impress when one suspects that one reason for Nigeria to remain attached at all to the rest of the communion of the “global North” may have something to do with the material benefits of doing so. One doesn’t escape “imperialism” by not kneeling beside folks from New Westminster.

*The Rev. Addison Hart  
jaaah@TBCNET.COM*

*Archbishop Akinola has recently said his province can no longer take money from liberal Western sources. Ed.*

## JOY AMID THE RUINS?

Enclosed is my check...for a year’s subscription to *THE CHRISTIAN CHALLENGE*. Now, with the ominous forbodings for Minneapolis this July, and the election debacle in New Hampshire...I feel the time has come for me to keep up as close a check on events as possible. For Catholics who’ve stayed in ECUSA and tried to keep witnessing to the faith, the future seems bleak indeed, and I’m seriously sorting out my options.

Reading *TCC* has given me some hope that a refuge from the storm can be found even at this late date. The whole situation is in God’s hands. If He wishes Anglicanism to be saved, it can be saved. I’ve felt for several decades that the Churches (all of them) would someday be realigned. What appears to be the final collapse of ECUSA is, I’m convinced, part of that winnowing-out process.

So perhaps we the remnant may find a bit of joy in seeing God’s purpose beginning finally to work itself out. I look forward to receiving *TCC* regularly, and pray God’s direction and blessing on you all.

*The Rev. John B. Pahls Jr.  
Parsoncroft  
1713 North Royer Street  
Colorado Springs, Colorado 80907*

## SEEKING RECTOR

**S**aint Charles the Martyr Anglican Church in Grand Prairie, Texas is seeking a Rector for small parish in the D/FW Metroplex, close to Fine Arts both in Dallas and Ft. Worth. Would prefer Priest in the 45-55 age group with some skills in secular employment to augment the present stipend. Resume is required. Contact Mrs. Robin McClure at: 972/988-0260 or 972/869-2366; e-mail: [wegerths@aol.com](mailto:wegerths@aol.com).

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*WEIRD Continued from page 6*

“*METAPHYSICAL MECCA*”: If you are weird in a New Agey sort of way, you will feel right at home in Cassadaga, Florida, which describes itself as the state’s “metaphysical mecca.” The 57-acre town is populated almost exclusively by “Spiritualists,” whose beliefs are based on the notion that one can communicate with the dead.

According to the Liberty Counsel, George Colby, a Spiritualist from New York, said he was led to the area in 1875 by his “spirit guide.” Seneca Colby started the Southern Cassadaga Spiritualist Camp Meeting Association and donated land to the camp to hold Spiritualist meetings. Local mediums claim that Cassadaga is at a place where the spirit plane and the earth plane are very close.

Notably, the Spiritualists and Volusia County officials not long ago lost a battle to keep out a Christian church—the first in the community—which felt called to minister in the area. It was a significant legal win for U.S. Christianity, but one can’t help but feel for the church in question. Who’d’a thunk that “singing the Lord’s song in a strange land” could simply refer to evangelizing in Florida? ■

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# News of The Weird

**BE CAREFUL WHAT YOU PRAY FOR:** When a guest evangelist who was preaching repentance at an Ohio Baptist church asked God for a sign, lightning struck the church's steeple, causing \$20,000 in damage.

"Awesome, just awesome!" was how the incident was described by Ronnie Cheney, a member of the First Baptist Church in Forest, Ohio. According to a local news report, Cheney said the lightning traveled through the microphone, blew out the sound system and enveloped the preacher, who wasn't hurt. Afterward, services resumed for about 20 minutes until the congregation realized the church was on fire, and quickly evacuated the building.

**WEIRD MARRIAGES:** If the sudden lurch toward gay marriages in Canada was not enough, how about the fact that Church of England clergy "are to be given the right to refuse to conduct marriage ceremonies involving transsexuals"?

They need a special "right to refuse"? Yes, apparently English clergy, in order to avoid having to perform such marriages, will now have to avail themselves of "so-called conscience clauses" which *The Independent* reports are to accompany new legal recognition for transsexuals.

The conscience provisions linked to the "Gender Recognition Bill" are aimed at allaying fears in the Anglican Church about the impact of the bill's reforms, under which transsexuals will be allowed "the right to marry in their adoptive sex and apply for substitute birth certificates showing their changed gender."

"Transsexuals who want to register under their new gender will be able to apply to a new authorizing body, the Gender Recognition Panel," said the story. "They will have to meet medical criteria, give a sworn oath that they have lived in their new gender for at least a few years and that they intend to continue until death. However, transsexuals will not be required to have undergone surgery before applying to register under a different gender. It would be possible, for example, for someone born as a male to hold a female birth certificate, even if they retained male sex organs, as long as they satisfied the Gender Recognition Panel." Satisfied?

**FROM THE SUBLIME TO...:** Writing about a recent BBC documentary on the Church of England, the former Archdeacon of York, George Austin, said it was perhaps not surprising that the program "homed in on women priests and bishops, and on the gay issue." But one might well wonder if the documentary helped the women's cause.

"The sight of sister superior Christina Rees standing on a table exhorting those gathered to celebrate the ten years since [women priests were approved in] November 1992 was embarrassing," Austin wrote, "but as nothing compared with the exercise that...followed, when the sisters were urged to make figures of eight and weave in and out whispering 'Joy! Joy!' one to another."

**\*YOUR TAX DOLLARS AT PLAY:** He is not the first to claim it, but is probably the first to get a grant from public funds to do so.

A doctoral candidate in Australia - who finds it possible to be both an Anglican and a "qualified reader of astrological charts" - was paid \$51,000 in public funds to research Jesus' sexuality, and conclude that He and some of his disciples were homosexual. The grant for the three-year study by Rollan McCleary came from the University of Queensland, which has just awarded McCleary a doctorate, reports the *Adelaide Advertiser*.

**A BEARABLE PRIMATE?** New Archbishop of Canterbury Rowan Williams, a self-described "hairy lefty," has an equally hairy alter-ego—a lookalike teddy bear.

The bear is donned in archepiscopal gear, complete with a cassock boasting 39 buttons, one for each of the church's historic Articles of Religion. Eleven inches tall and made from German mohair and silk, the bear is expected to become a collectors' item (for those willing to shell out 120 pounds for it!).

Interestingly, the bear is the brainchild of Stephen Goddard, co-editor of the satirical Christian online magazine *Ship of Fools*. Is there a message here?!

For his part, Goddard made a prediction already fulfilled by Williams' anti-war rhetoric: "We recommend Prime Minister Tony Blair buy one [of the bears] for comfort, because the real thing is unlikely to be quite so cuddly." Notably,

the bear's robes include a dove, the symbol of peace.

**CYBER-SATIRE:** "The most popular satire site in cyberspace is [www.theonion.com](http://www.theonion.com)," religion columnist Terry Mattingly observed recently. "Now, some Eastern Orthodox Christians with too much time on their hands have created its Byzantine counterpart—[www.theoniondome.com](http://www.theoniondome.com)," Mattingly wrote. "Anyone seeking evangelical satire should visit [www.larknews.com](http://www.larknews.com). Meanwhile, I can't decide if [www.yourgoingtohell.com](http://www.yourgoingtohell.com) is satire or not."

**NICE TRY:** As a Seattle cab driver, Dave Groh is supposed to wear a uniform of black pants and blue shirt, not the spangled jumpsuits that make him an Elvis lookalike, reports *The Associated Press*.

But Groh tried to avoid a \$60 fine for violation of the cabbies' dress code on religious grounds: He argued that he's a minister in the Universal Life Church, which sells ordination certificates on the Internet, and that he's officiated at weddings wear-

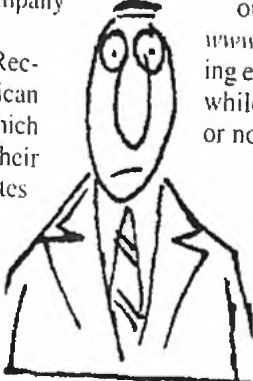
ing his Elvis costume. City officials didn't buy it. Groh now says he'll wear the uniform—but with his Elvis cape. He points out that there's no regulation against capes.

**APOSTATE AND LOVING IT:** A popular Lutheran pastor in the seaside Danish village of Tarbaek is giving Bishop John Spong a run for his money—if he's ever heard of him.

Thorkild Grosboell has declared that: "I do not believe in a physical God, in the afterlife, in the resurrection, in the Virgin Mary. And I believe that Jesus was a nice guy, who figured out what man wanted. He embodied what he believed was needed to upgrade the human being."

Grosboell, who bakes rye bread and dotes on his small town, was suspended by his church on June 3, after he made similar godless remarks to a newspaper, said *The New York Times*.

But his remarks and suspension sparked theological discourse in workplaces, university halls and cafes across Denmark, where religion seldom penetrates the collective consciousness. And naturally, his parishioners have demanded that the state Lutheran Church reinstate the 55-year-old cleric; after all, who cares if he believes Jesus was just a "nice guy"?



Continued on Page 5

GENE ROBINSON (center), Bishop Coadjutor-elect of New Hampshire; his daughter, Ella; and his partner, Mark Andrew, after ECUSA's House of Deputies gave consent for his consecration.  *Episcopal News Service photo by David Skidmore*



*"Clearly the extreme conservative reaction to [the confirmation of Gene Robinson] is the best indication of just how important this decision is... There can be no turning back for the Episcopal Church. Even in the most conservative settings, it is only a matter of time..." - The Rev. Michael Hopkins, president of the Episcopal homosexual organization, Integrity*

## Episcopal General Convention 2003

# "No Turning Back"

Special Report/Analysis  
By Auburn Faber Traycik

FROM THE CONSERVATIVE VIEWPOINT, it was a searing indication of the U.S. Episcopal Church's attitude toward the historic faith, and the unity of the global Anglican Communion.

It was on Tuesday, August 5, that the 74th Episcopal General Convention in Minneapolis approved the first-ever consecration of an openly homosexual Anglican bishop, Canon Vicky Gene Robinson. The 56-year-old divorced father of two grown daughters, who lives with his longtime partner, Mark Andrew, is now set to become Bishop Coadjutor of New Hampshire.

The convention happened (?) to make this decision five years to the day after the 1998 Lambeth Conference of the world's Anglican bishops called for the church to listen and minister to gays, but emphatically opposed any legitimization of homosexual practice, which it deemed "incompatible with scripture."

Only that morning, it seemed that this watershed development had been derailed for an indefinite period. The over 800 clergy and laity in the House of Deputies (HOD) had ratified Robinson's election by a 2 to 1 majority on Sunday, August 3. But the House of Bishops' (HOB) planned August 4 vote on the matter was sidelined when sexual harassment and pornography allegations suddenly emerged against Robinson, and a bishop was named to investigate them.

The media—probably even more massive than when the Episcopal Church (ECUSA) approved women priests in the same city 27 years earlier—went wild.

Only 24 hours later, though, the probe had been completed in Robinson's favor, and ECUSA's 107 bishops with jurisdiction (diocesans) proceeded to back his consecration in a vote of 62-43, with two abstentions.

During the bishops' debate, almost no prelates urging acceptance of Robinson mentioned the wider Anglican Communion. And in both houses, some bishops and deputies dismissed warn-

ings of serious repercussions for the unilateral move, saying that conservative reaction proved insignificant when ECUSA had pushed the liberal envelope in the past. Instead, one bishop said, other Anglican provinces had often followed ECUSA's example.

When Episcopal Presiding Bishop Frank Griswold announced Robinson's victory in the HOB, Pittsburgh Bishop Robert Duncan and 19 other conservative and traditionalist bishops solemnly rose "with grief too deep for words" to reject the action they said "denied the plain teaching of Scripture and the moral consensus of the Church throughout the ages." They said they would call upon Anglican primates (provincial leaders) "under the presidency of the Archbishop of Canterbury...to intervene in the pastoral emergency that has overtaken us." Most of the prelates did not return to the House after that.

**UNDETERRED**, bishops and deputies went on to adopt a resolution permitting dioceses to bless homosexual unions if they wish—apparently with whatever liturgy they wish.

The resolution merely "legitimizes" what has been happening across ECUSA "for quite some time," noted liberal Washington Bishop John Chane.

In keeping with a common tactic—wherein liberals do what they want first and then seek to get it legalized (as in the 1974 ordinations of 11 women as priests, regularized two years later)—same-sex blessings are said to have been performed in the absence of express General Convention approval in over 60 percent of U.S. dioceses.

But now, a diocesan bishop will have "national permission" to allow such ceremonies, said the Rev. Susan Russell, executive director of Claiming the Blessing, a coalition that lobbied for same-sex rites at the convention.

"They passed a local option," which "translates into 'anything goes,'" said the Rev. David C. Anderson, president of the American Anglican Council (AAC), the lead conservative organization at the convention.





EPISCOPAL PRESIDING BISHOP Frank Griswold announces Gene Robinson's victory in ECUSA's House of Bishops August 5. *ENS*  
Credit by Richard Sennot/Minneapolis Star-Tribune

A few on the pro-gay side said it was not enough. But most on the other side concluded that—except for the defeat of gay leader Dr. Louis Crew as House of Deputies president—the convention was a clean sweep for the homosexual agenda—one by which ECUSA broke from 2,000 years of Christian belief and the Anglican Communion.

**IN SURPRISINGLY ANODYNE** rhetoric at a press conference following Robinson's confirmation, though, Bishop Griswold largely deflected assertions that the convention had rebuffed appeals for restraint from the Archbishop of Canterbury and numerous other Anglican primates (provincial leaders), and disregarded ecumenical partners.

Griswold—who revealed that he also voted for Robinson—said he would be in "conversation" with primates, and voiced no fears of a major backlash from the wider Communion, especially from its burgeoning global South axis—Africa, Asia, and South America.

It was not clear whether his polished words and demeanor were indicative of a scared deer staring into the bright lights behind the video cameras, or of a man resigned to leading what may end up being a rather isolated—if still rather posh—church.

Canon Robinson spoke confidently to reporters as well, conceding that his confirmation was contrary to historic church teaching on homosexuality, but asserting that: "Just simply to say that it goes against Tradition and the teaching of the church and scripture, does not necessarily make it wrong." The church had already departed from historic teaching on the matters of remarriage and women's ordination, he noted. "We worship a living God [who] leads us into truth," he said.

He assured that his consecration will not make a big difference to people sitting in the pews; "it won't change the life of the average Nigerian Christian," he said.

But African Anglicans say that liberal gay policies in Western provinces—news of which easily travels the globe these

days—seriously harm their witness, and, in nations (such as Nigeria) with significant Muslim populations, make them targets for persecution, violence and even death.

## "Shattered"

Indeed, a totally different picture of ECUSA's decision and its ramifications—one seemingly shared by most Anglicans around the world—was being presented at a press conference at the Central Lutheran Church behind the convention center, headquarters for the AAC, whose members include both Evangelical and Anglo-Catholic bishops.

There, leaders seemed at last to find one point of agreement with Integrity's Fr. Hopkins: There is no turning back for ECUSA. In approving Robinson, the convention had departed from "historic Christian faith," and "shattered the Anglican family," an AAC statement said.

Alienated Episcopalians not leaving their church now—though there were many reports of those—are set to cooperate with foreign primates in devising a means—possibly a separate province—for them to break from ECUSA but remain aligned with the Communion's faithful majority.

Already, the AAC noted, an "extraordinary meeting" that could draw a majority of primates was being planned soon to respond to the Minneapolis actions, which are expected to provoke a "dramatic realignment." Participating primates were thought likely to de-recognize ECUSA in some form, but maintain support for U.S. dioceses and parishes that opposed the convention's endorsement of homosexual practice.

By the convention's end, the Archbishop of Canterbury, Dr. Rowan Williams, had himself called a special meeting of primates in mid-October.

**IRE OVER WESTERN REVISIONISM** has been building internationally for several years, but now appears to be reaching critical mass. In a flurry of reactions, a number of overseas leaders condemned ECUSA's pro-gay decisions, while assuring in each case that they stand firmly with faithful Episcopalians.

"The convention has ignored our calls for unity and caution," said new Kenyan Primate Benjamin Nzimbi, who was on hand at the conservative-led press conference. He and Kenyan leaders "are convinced that any diocese or province that has...sanctioned the blessing of same-sex unions has... 'kicked' itself out of the Communion."

In a statement, Nigerian Archbishop Peter Akinola, who leads 17.5 million Anglicans and has become a key spokesman for many more around the world, said the Minneapolis gathering had "[enthroned] the will of men" over the authority and revealed will of God in scripture. "We cannot go on limping between two opinions," he said.

This is a "planned schism" by ECUSA, and the Church of the Province of Central Africa will not be part of it, declared Archbishop Bernard Malango. He said that African primates and bishops would meet soon to make their position "clear."

West Indies Archbishop Drexel Gomez, another leading conservative, said that some redefinition of inter-Anglican relationships will inevitably flow from "the absence of a central executive authority in our Communion coupled with the militant advance of revisionist attacks on...historic faith and practice."

"The vast majority of Anglicans throughout the world say 'This is terrible,'" noted Southern Cone Archbishop Gregory

Venables. "It would appear in the [U.S.] the opinion is: 'So what?' ...It's not merely about sexuality. It's about the way we make decisions as Anglicans."

Later, Venables said: "There is a full head of steam on this issue. The mind of many is that this is a crisis which cannot be fudged."

"We had not expected this to be done to us by brothers and sisters who are in communion with us. We had expected that they would think of us before taking such a grave step," said the Bishop of Egypt and North Africa, Dr. Mouneer Anis.

"It showed...disregard for the value of being in communion and part of the Holy, Catholic and Apostolic Church. It also places in doubt the future of the Lambeth Conference. When its resolutions are no longer respected by [its] members...what purpose does it have?" Anis asked.

"The Communion now faces a crisis over... whether we can remain together if we hold not merely diverse but contradictory views of the scripture and what it teaches," he said.

Even Archbishop Williams said some months ago that "he did not see that the American Church could go much longer without two provinces," Bishop Duncan revealed.

The traditionalist Forward in Faith, North America (FIF-NA) also reiterated the need for a separate orthodox province, something it has urged since at least 1997. ECUSA "has willfully created a new religion," a process it started decades ago with women's ordination, said FIF-NA President, Fr. David Moyer.

**WHILE AWAITING DIRECTION** from the primates, many conservative U.S. bishops have issued pastoral letters, and will hold special diocesan conventions, at least some of which will consider moves paving the way for a disengagement from ECUSA. Moreover, an estimated 2,000-plus conservative Episcopalians are to meet October 7-9 in Dallas to help "chart our future," the AAC said.



**PITTSBURGH BISHOP** Robert Duncan speaks to traditionalists and Evangelicals following an August 5 worship service in Minneapolis sponsored by Forward in Faith-North America. The House of Bishops confirmed Gene Robinson later that day. CHALLENGE photo

Parishes desiring to identify with this movement are registering on a website titled Communion Parishes in the Episcopal Church ([CommunionParishes.org](http://CommunionParishes.org)).

There was indeed the sense of a painful ending, but also a new beginning, as nearly 400 traditionalist and Evangelical bishops, clergy and laity worshipped together the morning after Robinson's confirmation at the Westminster Presbyterian Church in downtown Minneapolis, where FIF-NA sponsored daily Masses during convention. In a fervent sermon rooted in that day's observation—the Feast of the Transfiguration—Bishop Duncan aptly spoke about going "forward in faith" through Jesus, who has already won the victory. "Now," he said, "we are truly free to preach the gospel."

### Initial Fall-Out

Just how the convention's decisions will shake out across ECUSA is not yet clear, but initial reaction was strong.

Parishes seeking advice on leaving ECUSA jammed the phone lines and e-mail in-boxes at the Washington-based Canon Law Institute, and CLI Director, the Rev. Charles Nalls, said he and his associates were working hard to try to meet demand.

"The number of inquiries, in one day, has been greater than all the inquiries received after General Convention 2000," he told *TCC*.

There were many reports of individual Episcopalians leaving their church, continuing a 37-year trend that has cut ECUSA's membership from 3.6 million in the mid-1960s to 2.3 million today.

Increased numbers on the Sunday following the convention indicate that some disaffected Episcopalians sought out the conservative Anglican Mission in America (AMiA), some the traditionalist Continuing Church or other "separated" Anglican bodies. One Continuing parish in New Hampshire reportedly had to add a second service to accommodate ECUSA refugees.

Some ECUSA parishes also saw more worshippers that Sunday in response to the gain for "inclusivity and diversity." At others there were feelings of pain and exclusion, or a mixture of emotions. Black shrouds served as expressions of mourning in some parishes, and some Episcopalians boycotted services altogether.

One southern Episcopal priest told *TCC* that attendance at his parish that day was roughly normal, but added: "There was a terrible pall in this church...Our people feel secure here, but...most of them are deeply troubled and sort of stunned. The convention's action was so willful and indulgent...that it's like a death and no one knows to how to respond."

Reports also strongly suggested that ECUSA and revisionist dioceses will take a major financial hit, as angry Episcopalians divert funds elsewhere. One writer tabulated \$1 million in lost church revenue based just on the reports of withholding he alone

had heard. The Diocese of Southeast Florida, whose bishop voted for Robinson, saw one parish lose a \$500,000 gift.

Orthodox Fort Worth Bishop Jack Iker told *TCC* that his diocese already allows "each vestry to decide annually if they will give any of their diocesan assessment to the so-called 'national church.' We will move at diocesan convention to give no support from any congregation in this diocese to what is better known as 'The Budget and Program of the General Convention,'" he said.

Former South Carolina Bishop FitzSimons Allison, a leading Evangelical, said stewardship and mission concerns make such withholding "theologically impeccable."

### Consternation

Caught in the crossfire is the Archbishop of Canterbury, a man who supports the global Anglican consensus on homosexuality officially, but not personally. It is a stance that seems to have caused him and those on both sides of the issue a lot of consternation. But in two key instances recently (on which more later), Williams acted to uphold the majority position.

In a statement acknowledging that "difficult days" would follow Robinson's confirmation, Dr. Williams reiterated that "we need as a church to be very careful about making decisions for our part of the world which constrain the church elsewhere."

He said he hoped that the church in the U.S. and wider Communion will have a chance "to consider this development before significant and irrevocable decisions are made in response."

In calling a special primates' meeting October 15-16 in London, Williams said that global anxieties over ECUSA's decisions were such that their "consequences" must be discussed.

Griswold maintained at a final convention press conference that the primates now understand that the various provinces "live in very different contexts," and that what may not work in one culture "may be right and appropriate" elsewhere.

But by deadline there were several signs that he was growing worried about just how much "understanding" he would get from his colleagues, and the extent of backlash ECUSA was facing.

Griswold contended, for example, that the London primatial gathering should also discuss outside Anglican bishops exercising unauthorized episcopal ministry and "creating schism" on ECUSA turf. His comments appeared to refer both to what had already happened in regard to the foreign-sponsored AMiA, and what could now become an increasing reality for ECUSA.

His case in London probably will not be helped, though, by the fact that he himself is to act as chief consecrator of Robinson November 2 in Durham, New Hampshire.

Indeed, at presstime, English reports said that conservative primates were increasingly confident that—if ECUSA could not be convinced to shelve Robinson's consecration—they could force its expulsion from the Communion.

## The Backdrop

A roiled international backdrop set the stage for the July 30-August 8 triennial convention, which met in Minneapolis under the theme "Engaging God's Mission."

The preceding weeks had seen a remarkable series of developments advancing the gay agenda, and a major outcry from conservatives, especially from foreign primates.

### Canada

A few days after Anglican primates specifically rejected public same-sex blessing rites in late May, the first such ceremony was held in Canada's Diocese of New Westminster, where Bishop Michael Ingham gave the go-ahead a year after the diocesan synod approved gay blessings.

The main response came from 16 (of 38) primates, who declared impaired communion with Ingham and his diocese. They also called for alternative episcopal oversight for what are now nine New West parishes estranged from the diocese over the blessings issue.

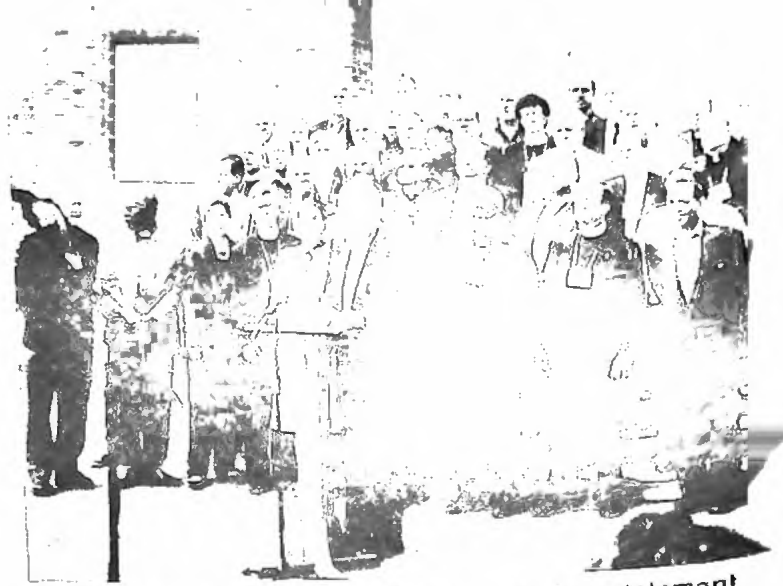
The primates pledged to "resolutely address this revisionist innovation" for the sake of "common faith and practice within the Communion," and asked likeminded Anglicans to join them in their "call to action."

One of the signing primates, Nigeria's Archbishop Akinola, went a step further, saying that his province was severing communion with Ingham and New Westminster.

### England

In England, one of the bitterest chapters in recent church history was touched off in late May when Canon Jeffrey John of Southwark Cathedral, an ardent gay rights advocate and harsh critic of church policy on homosexuality, was named the new Suffragan Bishop of Reading in the Oxford Diocese.

By all accounts a gifted man, John pledged—as had Dr. Williams after he was named to Canterbury—to uphold church teaching on homosexuality, despite his own opposition to it.



**SOUTH CAROLINA BISHOP** Edward Saimon reads a statement from an international gathering of some 60 conservative Anglican leaders who met just days before General Convention outside Washington. They warned of a "dramatic realignment" and unprecedented primatial action if the convention approved an actively gay bishop or same-sex blessing rites. *CHALLENGE photo*

It subsequently emerged, however, that John was in an ongoing, longtime gay relationship, though he claimed it had not been sexual for over a decade, and that his partner does not live with him. John also admitted that, as bishop, he would argue for church acceptance of committed, monogamous same-sex couples, and said he doubted that the church's current sexuality discipline would hold for long. Archbishop Williams himself was to consecrate John in October.

Waves of protests from clergy and laity in England and beyond were met by vigorous attempts to defend John by Oxford Bishop Richard Harries and other liberal prelates.

Just how Williams was going to handle this case, given his own divided loyalties on the gay issue, was as much a part of the story as John himself.

At first, Williams rejected an offer from Canon John to withdraw, and declared that his appointment had been properly accomplished. He discounted ideas that John's consecration would change or be a final word on, church teaching on homosexuality—a position adopted by Griswold also in regard to Gene Robinson.

Opponents, however, remained unconvinced. And while they seemed to accept John's claim of celibacy, they said he gave no indication that he repented of the years in which his gay relationship was not celibate.

As the days went by, the backlash against John showed signs of diminishing at home or abroad, with a few overseas provinces (notably Nigeria) saying they would break communion with any Anglican jurisdiction that approved openly gay bishops, even if it meant giving up subsidies from liberal Western provinces. Archbishop Akinola—who has launched an endowment fund he hopes will help the Nigerian Church become financially self-reliant—said he was not making threats, but stating facts.

"We aren't a church of 'anything goes.' We believe in Scriptures; we believe there are boundaries," he said.

Most critically, opposition was hardening in the Oxford Diocese. At the heart of it, one report said, was "Anglican Network," a network of 35 Anglican leaders from around the world that grew out of a 2002 conference in Oxford.

By early July, the Church of England also was facing a financially serious financial shortfall, as Evangelicals threatened to divert or withhold funds.

ON JULY 5, Archbishop Williams held a meeting with John. The next day, the cleric declined the Reading appointment, conceding that his consecration could damage the Anglican Church's unity.

This did not mean his church career was over: he was to continue his work at Southwark Cathedral after a break.

But John's withdrawal generated some strong after-shocks for all concerned, and scores of media reports analyzing the effects of the episode, one of which is that the issue is certainly not dead in the C of E.

The fact that conservatives had managed to foil John's appointment, with the help of the Archbishop they thought would usher in a more progressive church, evoked deep lamentation or fury among some gay activists and liberals.

One consequence was another uninvited appearance by gay rights campaigner Peter Tatchell, who this time halted proceedings in the General Synod for a time to rip "theological homophobes" and accuse Williams of "betraying his own principles."

For his part, Williams called for church unity.

John was praised by him for his "dignity and forbearance" and by Evangelicals for his courage. The cleric also attracted sympathy on all sides for the intense scrutiny he had suffered. John himself urged his supporters to stay and "keep praying," saying that "love wins in the end."

Meanwhile, the man most responsible for John's appointment, Bishop Harries, was rebuked by conservatives for putting John through the ordeal in his own attempt to "move the goal posts" on the homosexual matter.

### New Hampshire

Mistaken, however, were any who thought that New Hampshire Canon V. Gene Robinson would relinquish the chance to be bishop of his diocese for the sake of church unity.

Instead, the gay cleric—elected June 7 in New Hampshire—quickly took center stage in the run-up to General Convention, which was already set to consider another hugely contentious issue, same-sex blessing rites.

"I do not think the current controversies will cause us to come apart," Robinson said in one of several pre-confirmation interviews (which some charged were highly unusual).

"This notion of having to find our unity in unanimity is...not the Anglican tradition...We have always been separate, independent provinces that are in some way related to each other, because each of us is related to the Archbishop of Canterbury."

Though Lambeth '98 saw a need to rebalance authority within the Communion—asking the primates to do more to ensure unity and mutual accountability among Anglican provinces—Robinson stated that the leaders have "no authority over any province of the church other than [their] own," and neither do the Primates' Meetings which have spoken on the gay issue.

He said he would be heartbroken if there is a split, but that if Episcopalians supporting historic teaching leave, "it's because...they are choosing to divide this Communion, not me." They will be replaced in ECUSA, Robinson thought, by others drawn to a church that embraces homosexuals.

For his part, he said he had "come to understand that homosexuality is not a sin." The Bible, he asserted, does not speak

"of monogamous relationships between two people of the same sex...it was written for a different time."

Griswold and other liberals contended that New Hampshire's choice of Robinson should be respected. Some noted, though, that dioceses who earlier elected traditional bishops did not receive the same courtesy, and that ECUSA's own approval process clearly demonstrates that bishops are chosen for the whole church.

THE SPLASH OF PUBLICITY on Robinson happened to overlap the same news period in which Canada moved toward gay marriage, and the U.S. Supreme Court struck down a Texas sodomy law. Likewise, ECUSA's convention was watched by some as a potential indicator of America's changing social fabric.

But for orthodox-minded Episcopalians/Anglicans, it is not a matter of civil law or rights, but obedience to God's revealed will, in this case on the matter of homosexual practice. It is something on which they say God gives clear direction, starting with the creation of male and female together in the Garden.

Certainly, as Robinson's election indicated, ECUSA already had known active homosexuals serving as priests and deacons. However, this—as with same-sex blessings—was in the absence of express General Convention approval. While that was bad enough from the orthodox viewpoint, opponents contended that confirming Robinson would now give official national church sanction to homosexual relationships and institute a "radical change in...doctrine," as South Carolina's bishops put it.

### Crisis

As the crisis in the Communion mounted, speakers at the assembly of Forward in Faith, North America in Rosemont, Pennsylvania, June 26-28 said that an alternative province is now the only way forward for faithful Episcopalians. (See "Focus" for a fuller report of the FIF-NA meeting.)

Then, in a July 17 letter to "concerned primates," 24 Evangelical and Anglo-Catholic ECUSA bishops, 14 of them diocesan, declared themselves in impaired communion with New Westminster, joining the 16 primates who had already done so. The bishops also said they were prepared to address the "crisis of faith and order" in their church under the "moral and spiritual authority" of the conservative primates.

Presiding Bishop Griswold followed with an open letter to his foreign colleagues, arguing that varying theological and biblical interpretations need not impair communion, and reminding that "each of us has to interpret the gospel in our own context." He asserted that maintaining unity is a "sacred obligation."

SIX DAYS before the start of ECUSA's convention, an international gathering of over 60 "mainstream" Anglican leaders emerged from a closed-door, two-day strategy session near Washington, D.C. to say that the convention's approval of an actively gay bishop or same-sex blessing rites would trigger "an extraordinary meeting" of Anglican primates ready to respond to the convention's actions.

Archbishop Akinola—whose fellow strategists included five other foreign primates and 15 ECUSA bishops—told a press conference at Truro Episcopal Church in Fairfax, Virginia, that this is no bluff.

While acknowledging that there had been conservative statements in the past that were "not backed up by concrete action," he said: "Let me assure you: this time things are going to be different. We have come to a crossroads, and these events are going to determine the future and fate of our communion. Definitely, something must happen."

While there are other issues which divide Anglicans, "this particular one comes before us in a class of its own," the Metropolitan Archbishop of Sydney, Dr. Peter Jensen, said at Truro. "We have called it a salvation issue because it puts souls at risk." But it also challenges "the authority of God," he said.

"God speaks to us through the Bible; He speaks to us on this issue very clearly. If we as a church decide...formally to [ignore what He says] it is not simply a matter of sexuality, it is a matter of the authority of God in His own Church, and that is the sort of [issue on which] we must take a stand."

Finally, Archbishop Williams told fellow primates in a July 23 letter that Anglicans will move nearer to or further from "real communion" as a result of certain "choices" faced by various provinces, mainly on the matter of human sexuality, but also on the issues of lay presidency at the Eucharist (proposed in Sydney) and "the proper provision for minorities...who dissent...from some official position of their [church]."

Decisions made on such issues, Williams said, could "[deepen] the divide between provinces," especially on the understanding of discipline and the authority of scripture. "I should be very concerned," he said, "to think that any decision taken by a local church ignored these considerations."

## **An Unconventional Convention**

On the second day of the General Convention in Minneapolis, July 31, Robinson held an "open-ended" conversation with deputies and observers, during which he answered questions about his divorce, ex-gay ministries, and the effect his confirmation could have on the Communion's unity.

On August 1, separate committee hearings, both of them drawing large crowds, were held for both Robinson's confirmation and same-sex blessings.

At the two-hour hearing on Robinson, the bishop-elect was asked how he reconciles his relationship with his partner, Mark Andrew, with biblical prohibitions on homosexuality. Robinson said that in Andrew's "unfailing and unquestioning love for me I experience a little bit of the kind of never-ending love that God has for me. So it's sacramental for me."

A nearly equal number of other persons then rose to speak for and against confirming Robinson, and each was respectfully heard.

Robinson was lauded by, among others, his own bishop, New Hampshire's Douglas Theuner, and his former wife, Isabella McDaniel, in a statement read by the couple's 21-year-old daughter, Ella.

Most of Robinson's critics, particularly the bishops, distinguished their appreciation for his gifts from his suitability to be bishop in light of biblical standards.

"Any kind of reading of how [the hearing] went goes decisively in favor of the orthodox," wrote online church journalist David Virtue. "They pressed issues of holy Scripture, history, canons and constitutions, biblical witness to marriage, the impact on the whole Anglican Communion, what Jesus did and did not say, and more."

"Those defending Robinson usually started with, 'I have known Gene for (X) years,' or 'he's charming, a great administrator, warm, qualified, easy to work with,' etc. They did not grapple with the content of the faith."

But the Committee on the Consecration of Bishops endorsed Robinson's confirmation, sending the matter on to the deputies.

**PREACHING** to several thousand at the convention Eucharist on Sunday, August 3, the Most Rev. Josiah Idowu-Fearon, a metropolitan in Nigeria and bishop of its Kaduna diocese, gently appealed to ECUSA not to "sneeze too much," because when America sneezes, the rest of the world catches a cold.

Quoting *Ephesians 4:17*, he said that a community belonging to God must observe standards, and manifest purity. God lays before us the ways "we must be different," he said.

But after a 45-minute, "civilized and respectful" debate later that day, deputies affirmed Robinson, with lay delegations from each of the church's dioceses voting 63-32, and clerical delegations voting 65-31. The votes of 13 lay and 12 clerical delegations—each delegation has four members each—were not counted because they were divided (evenly split).

During debate, Sally Johnson of Minnesota argued that the church had effectively okayed active gay clergy when a 1996 ecclesiastical court found that ECUSA had no "core doctrine" or canons barring their ordination.

The Rev. Richard Matters of San Joaquin (CA) said that approving a homosexual bishop "is no more contrary to scripture than rebelling against slavery or women speaking in church, or those patriots in 1776 who rebelled against the authority of government."

Scripture includes "no less than five" mentions of homosexuality and "in all cases...affirms against it," said Lonell Wright, an African-American from the Diocese of Louisiana. "Anyone who tells me that scripture condones slavery does not get it. Some say it's a matter of justice, but I say it's a matter of morality."

"Gene Robinson has everything going for him," except that his homosexual partnership "is contrary to the word of God, and he proclaims and blesses it," said the Rev. Jeffrey Cerar of Heathsville, Virginia.

## **Allegations Emerge**

The bishops' plans to vote on Robinson the next day—and indeed, the whole convention—were thrown into disarray, though, when claims emerged that Robinson had inappropriately touched a Vermont Episcopal layman, and was involved with a group serving gay youth whose website had links to hardcore pornography. Both conservative and pro-homosexual leaders appeared stunned by the 11th-hour allegations.

The drama continued as Bishop Griswold announced that the claims would be investigated, at the request of New Hampshire diocesan officials and Robinson himself.

Various spokesmen indicated that this was in line with careful procedures the church has for handling such claims, which had to be checked out despite suspicions arising from their timing.

Though normally a priest's own bishop would investigate, Bishop Theuner recused himself, since Robinson is his own canon. Griswold appointed in his stead another New England prelate, Gordon Scruton of Western Massachusetts. It was said to be Scruton's job to judge whether there was sufficient "veracity and substance" to the claims to warrant further disciplinary action.

The sudden turn of events spurred impromptu press conferences in hallways, as a crush of reporters with notepads, cameras, and boom mikes swarmed different spokesmen. (Indeed, ECUSA was looking for publicity, it certainly found it by advancing Christianity's first avowedly homosexual bishop-elect. The convention not only drew a larger fleet of religion and secular text journalists, but—atypically—coverage by such broadcast outlets as the BBC, CNN, ABC, NBC, CBS, and Fox.)



**GAY LEADERS**, Fr. Michael Hopkins and the Rev. Susan Russell (left), and AAC President, the Rev. David Anderson (above), spoke to reporters who mobbed them after allegations emerged against Bishop-elect Gene Robinson in Minneapolis. *CHALLENGE* 7/2003

"It's frustrating," Integrity's Fr. Hopkins said of the disruption in Robinson's consent process, and "part of me wants to say it's a smear campaign." But he said that, as a priest, he had also found it "not infrequent that victims [in such cases] don't come forward until the last minute."

He told the crowd of reporters enveloping him that he had asked Robinson months ago if there was "anything like this that could possibly [be uncovered], and he said 'no'...I have absolute confidence in Gene Robinson."

Ms. Russell, of both Claiming the Blessing and Integrity, added that any such problems would have surfaced during the background check completed before Robinson's election.

"If any of this proved true I would be stunned," agreed the Rev. David Jones, rector of St. Paul's Church, Concord, who was co-chairman of the diocesan search committee. "To me it sounds like dirty politics."

AAC President David Anderson said that, though his organization opposed Robinson's confirmation, this was not the way it wanted to see it defeated. He said the bishop-elect deserved "a chance to defend himself" against what may be "scurrilous" claims.

Also mobbed by reporters—including one who repeatedly tried to get Anderson to admit that the late allegations were part of AAC's game plan—Anderson said that he had only learned of the Vermont layman's claim that Monday morning, and about the pornography concern on Saturday evening. He said Robinson's lay accuser is not an AAC member, and indeed does not appear to be conservative.

**IT WAS IN AN E-MAIL** after the HOD confirmed Robinson August 3 that David Lewis of Manchester, Vermont, a "straight man," reported "homosexual harassment by a gay male priest from another diocese." The e-mail, sent to Vermont Bishop Thomas Ely and other ECUSA bishops, asked the prelates to back same-sex blessing rites, but *not* Robinson's consecration.

Scruton and at least one other bishop spoke to Lewis in short order to verify that the e-mail was genuine. Reports described Lewis as (*inter alia*) a Harvard graduate, sometime seminary student, lecturer, and contributor to the weekly *Manchester Journal*. He is a lay minister at Zion Episcopal Church in Manchester.

Lewis stated that Robinson "put his hands on me inappropriately" twice at a 1999 New England Episcopal convocation. He said that he had had many contacts with gay men, but that only Robinson "behaved toward me in this way." He "does not maintain appropriate boundaries with men. I believe this is an alarming weakness of character that alone makes Gene unsuitable for the office of bishop," Lewis wrote.

One veteran observer reacted to all this by wondering why the convention had practically shut down over a claim of inappropriate touching, when it was prepared to endorse sodomy.

**THE PORNOGRAPHY ISSUE** was brought to church lawyers on the evening of August 3, evidently by AAC officials. Some of the latter, acting on tips, had a day earlier found the explicit material within two mouse clicks of the website of a secular ministry Robinson said he helped found in biographical materials submitted for his episcopal candidacy. The group, Outright Concord, aims to "create safe, positive and affirming environments for young gay, lesbian, bisexual, [transgendered], and questioning people ages 22 and under." Evidence apparently included a CD made of the site and its links, which Bishop Scruton viewed.

Anderson said he and others found that clicking on a reference to bisexual resources on the Outright-Concord site led to another site, within which there was a link to hardcore pornography.

Anderson said he did not know if Robinson was involved with the website. But he said that questions were raised when someone who says he is concerned about youth ministry is connected to a group that would expose teenagers to "this type of linkage."

The Concord chapter removed the offending link from its page sometime on August 4, which made it hard for the media to verify claims about it, first reported early that morning by Mr. Virtue.

The matter was further confused initially by the fact that there are nine independent Outright organizations in Maine, New Hampshire and Vermont, all of which have pages on an Outright website administered by the Portland, Maine, chapter. One result of the story, though, was that some of the other Outright groups reported discovering and removing from their pages links to other sites with "erotic" secondary links.

However, one independent writer, Susan Freis, found links from the Outright web pages as late as the evening of August 4 that "led on quickly to the world of adult entertainment...It is difficult to see how this youth outreach mission can be reconciled with a *sub rosa* agenda of sexual initiation."

Some observers were in fact perplexed by ECUSA's probe of this matter, contending that Robinson could reasonably expect that the Outright ministry would in some way be a conduit to pornography for homosexual or "questioning" youth.

One cleric noted that his experience with gay students at Berkeley Divinity School at Yale suggested that pornography is heavily intertwined with homosexual practice. The gay seminarians exchanged such material "all the time," he told *TCC*. "It was like they were saying, 'This is just part of being gay; this is what we do.'" Was ECUSA "willfully ignoring" this fact, he asked, or "implicitly accepting it"?

One would have to "look long and hard to find a 'gay and lesbian' website that does not have links to porn of one sort or another," agreed the Rev. Dr. Earle Fox, co-author (with Virtue) of **Homosexuality: Good and Right in the Eyes of God?** "For Robinson to deny knowing of those links is understandable. For anyone to believe him is silly. Porn is a constituent aspect of the pan-sexual lifestyle, of which homosexuality is only one small segment."

### Consent Process Resumes

"Obviously, we'd all like [the investigation] to go as quickly as possible, but speed is not the driving thing here. Doing it thoroughly is," Bishop Theuner said.

The general assumption at the press briefing the next morning, August 5, as well, was that the probe would not be swift. If Robinson was cleared, one speculation was that bishops would later conduct a by-mail vote for him, which is the way episcopal elections not occurring within 120 days of General Convention are handled.

But Bishop Griswold suddenly announced around noon that day that the HOB would hear Bishop Scruton's report after lunch and then consider Robinson's confirmation.

**THAT WOULD TURN OUT** to be a rather protracted process. The bishops began their afternoon gathering with a closed door "prayer" session which included the reading of Scruton's report.

But one bishop told *TCC* the executive session ran longer than expected because bishops began haggling over aspects of the voting procedure on Robinson. He said the exchange included attempts by some liberal bishops—most of them likely supporters of Robinson—to prevent public viewing of their debate, and to keep information on how each bishop voted from being released for at least ten days—apparently to give them time to do some damage control in their dioceses. (In the event, their voting record on Robinson was released later that day.)

When the open session began, Scruton reread his report, which concluded that there was no need for further investigation or for the vote on Robinson not to proceed.

Without naming the lay accuser, David Lewis, Scruton said the Vermont layman

complained that—during two verbal exchanges at the 1999 church meeting—Robinson each time touched his arm with one hand and his back with the other, something Lewis thought overly-familiar and discomfiting, since the two did not know each other. The incidents took place in public, and Lewis "acknowledged that other people could have seen the exchange as natural and normal," Scruton said.

According to Scruton, Lewis said he was moved to e-mail his complaint after the HOD confirmed Robinson, something he had not thought would happen. Lewis said he felt upset at that point and thought he needed to tell someone of his experience, even though he expected it to be swept under the rug. He did not anticipate the uproar it caused.

Queried twice on the matter, Lewis said he did not wish to bring a formal charge, and regretted using the word "harassment" in his e-mail, Scruton said. "He said he was thankful the church had taken this seriously."

Scruton also said he found "no evidence that Canon Robinson was aware of or associated with the Concord Outright website or its contents." While Robinson helped found that Outright chapter in 1995, he had not been involved with it since 1998, the bishop said. Robinson said he was unaware of the group's website, which was not created until 2002.

**BEFORE FULL PRESS AND PUBLIC GALLERIES**, the bishops, seated about six or eight each at round tables, then tackled the matter of Robinson's consent, first with a mixture of prayer and table conversation based on an "Ignatian process of communal discernment." That was followed by individual bishops' comments to the whole House.

North Dakota Bishop Andrew Fairfield agreed with pro-gay liberals that the Holy Spirit continues to speak. However, he said the Church believes that this is only in congruity, and not in conflict, with what He has spoken. That—"He has spoken"—is the root issue before bishops today, Fairfield said.

Maryland Bishop Robert Ihloff said the problem is that there are "deep-seated differences about how to interpret" the biblical passages that seem to bar homosexual practice.

"The question for me is, would Gene Robinson be a wholesome example for the body of Christ?" asked Newark Bishop John Croneberger. "My answer is that he is and I hope we give our consent."

If Robinson is confirmed, ECUSA "will emerge from this convention broken, wounded, divided and more desperately polarized," and "portions of our beloved Communion will dis-

FORMER MASSACHUSETTS SUFFRAGAN BISHOP Barbara Harris speaks in support of Gene Robinson in the HOB. All incumbent female diocesans voted to approve the gay bishop-elect.



own us," said Northern Indiana Bishop Edward Little. "We cannot set aside the received moral teachings of the church and expect any other result."

Bishop Duncan pointed out that ECUSA's constitution says that the church is "a constituent member of the Anglican Communion, a fellowship within the one, holy, catholic and apostolic church upholding and propagating the historic faith and order set forth in *The Book of Common Prayer*." On those grounds, he asserted that the ratification of Robinson's election would be broadly seen as unconstitutional, and would invite the wider Communion's intervention into ECUSA's internal life.

"I sense an impending train wreck," said Springfield (IL) Bishop Peter Beckwith. He said he was "being asked to consent to the election of a person who, if he were a priest in [my diocese], would be referred for trial."

Massachusetts Bishop Tom Shaw told of an encounter he had with some young people in Boston who had new interest in the church because of Robinson's election. "We have here a wonderful evangelistic opportunity," he maintained.

Addressing warnings of a split in the Communion, Anglicanism's first female prelate, former Massachusetts Suffragan Bishop Barbara Harris, asserted that ECUSA and the Communion had weathered serious controversy before.

"I remember well the dire predictions at the time of my own election, consent process, and consecration," she said. "There were threats of schism, impaired communion, and further erosion of our relationship with Rome. While there has been some impaired communion around women in the episcopate and other issues, the Communion...has held together 13 or 14 women bishops later."

"We cannot honestly say in the last 30 years or so we have not had extreme difficulty [in] our ongoing relationships," said Quincy Bishop Keith Ackerman, pointing to the existence of various extramural Anglican bodies.

This "isn't about a man who is remarkably charming and intelligent," he said. "We are in fact dealing with a matter of faith and order," with "a biblical, theological matter. Therefore I ask that we prayerfully and painfully not do this."

**BY THE TIME BALLOTS** were counted and Griswold announced Robinson's victory—received, as he had asked, in silence—it was around 7 p.m. Significantly, that blocked the planned announcement of the vote results in the House of Deputies before that house adjourned for the evening—which also prevented the reading of a conservative statement, pre-arranged with HOD President George Werner, and the walk-out of some deputies, all of which would not take place until the next morning. (Reports indicated that somewhere between 40 and nearly 100 deputies left, though some felt bound to return to vote on other issues challenging orthodoxy.)

Why could not the results of the HOB's vote on Robinson be held over for announcement in both houses the following morning? An AAC spokesman said that Werner pleaded with Griswold to do just that, but he refused.

At a press gathering the next day, two liberal briefing officers, the Rev. Ian Douglas, a Massachusetts deputy, and Michigan Bishop Wendell Gibbs, denied that there was a deliberate move to upstage conservative plans.

**AT THE PRESS CONFERENCE** which followed Robinson's confirmation, Bishop Griswold acknowledged that

## "Nos" On Robinson

The 19 bishops who stood to protest Robinson's confirmation in the HOB were Bishops Keith Ackerman (Quincy, IL); Peter Beckwith (Springfield, IL); David Bena (Suffragan-Albany); Robert Duncan (Pittsburgh); Andrew Fairfield (North Dakota); Daniel Herzog (Albany); John Howe (Central Florida); Gethin Hughes (San Diego); Jack Iker (Fort Worth); Don Johnson (West Tennessee); Stephen Jecko (Florida); Terence Kelshaw (Rio Grande); John Lipscomb (Southwest Florida); Ed Little (Northern Indiana); John-David Schofield (San Joaquin, CA); Henry Scriven (Suffragan-Pittsburgh); William Skilton (Suffragan-South Carolina); James Stanton (Dallas); William Wantland (retired of Eau Claire, WI)

Other diocesan bishops who voted against Robinson's confirmation included James Adams (W. Kansas); Lloyd Allen (Honduras); David Bane Jr. (Southern Virginia); Theodore Daniels (Virgin Islands); Philip Duncan II (Gen. Guif Coast); Francisco Duque (Colombia); Jean Duracin (Haiti); James Folts (West Texas); Duncan Gray III (Mississippi); Dorsey Henderson Jr. (Upper South Carolina); Bertram Herlong (Tennessee); Julio Holguin (Dominican Republic); Russell Jacobus (Fond du Lac); Charles Jenkins III (Louisiana); William Klusmeyer (West Virginia); James Krotz (Nebraska); David Lai (Taiwan); Henry Louttit Jr. (Georgia); D. Bruce MacPherson (W. Louisiana); Alfredo Morante (Ecuador); C. Wallis Ohi Jr. (Northwest Texas); Henry Parsley Jr. (Alabama); Robert Rowley Jr. (Northwestern Pennsylvania); Edward Salmon Jr. (South Carolina); Herbert Thompson Jr. (Southern Ohio); Charles vonRosenberg (East Tennessee); Keith Whitmore (Eau Claire); and Don Wimberly (Texas).

the action represented for some a joyful affirmation of the place of homosexuals in the church, and for others a "crisis" stemming from "a departure from biblical teachings."

But he argued that different views on sexuality can be held "in tension" among Anglicans without them becoming "church-dividing."

"[W]e all accept the authority of Scripture," he asserted, but "interpret various passages in different ways."

He again maintained that the decision "does not...resolve issues about homosexuality" in ECUSA. It does place before Episcopalians the "difficult and holy work of living with difference." That included "reaching out to those unsettled by this decision," he said.

One of the more interesting questions of the conference came from Christian Broadcasting Network reporter Wendy Griffith. If a divorced male bishop can live with a man to whom he was not married, what about a divorced straight male bishop living with a female lover? Or, she asked, is that only okay if you are gay?

"The Episcopal Church honors holy matrimony," so that cleric's situation would present "a significant problem," Griswold said.

"So there's a double standard, then?" Griffith asked, at which point Episcopal News Director Jim Solheim halted the exchange, amid laughter in the press corps.

For his part, Robinson said after the vote that, "God has once again brought an Easter out of Good Friday." He said that the previous 36-hour period had only made him love ECUSA more.

He spoke of efforts he had already made and his continued willingness to reach out to those upset by his election.



## Blessings "Compromise"

After the waves the Robinson confirmation made, some were hoping that—as a bishops' theology committee had earlier recommended—there would be restraint on the proposal to develop official rites to bless same-sex unions, originally slated for inclusion in *The Book of Occasional Services*.

The "restraint" took the form of a "compromise" resolution that does not request rites, but authorizes dioceses to allow same-sex blessings—without providing any guidelines or conditions for such ceremonies, liturgical or otherwise. It was not even clear whether a parish priest needed to consult his bishop before performing such a rite.

Acknowledging a "diversity of pastoral practice" regarding homosexuals in ECUSA, the resolution (C051) says "that local faith communities are operating within the bounds of our common life as they explore and experience liturgies celebrating and blessing same-sex unions."

One of its clauses reaffirms General Convention 2000 Resolution D039—also unprecedented at the time—which supports non-marital sexual relationships "characterized by fidelity, monogamy, mutual affection and respect."

The substitute was resoundingly adopted in the HOB August 6, with even some conservative bishops reportedly voting in favor, since the call for rites had been dropped.

But it also appears that—as with D039 in 2000—there was some confusion over the exact meaning of the resolution, which deputies sought to clarify the next day.

The question was whether the resolution merely acknowledged that the blessing of same-sex unions takes place, or actually affirmed the blessings' doctrinal soundness.

Some church leaders said it was the former. Rhode Island Bishop GERALYN WOLF, for example, said the aim is "to admit certain things are occurring without endorsing them."

But the Rev. FRANCIS H. WADE of Washington, D.C., chairman of the liturgy committee that helped write the resolution, told deputies it means that "those local communities...that are in the practice now of blessing same-sex unions in whatever form, are operating within the parameters of [ECUSA's] doctrine and discipline."

"Let's be honest," said Canon KENDALL HARMON of South Carolina. "This is authorization: the authorization of the blessing without the authorization of a common rite...It sanctions homosexual behavior and places no limits on liturgies that are being...used."

Nonetheless, the HOD approved the measure, with lay delegations voting 58-38 in favor, with 12 divided; and clergy delegations voting 62-34 in favor, with 12 divided.

Fr. HOPKINS said the decision ends the "don't ask-don't tell" situation formerly faced by priests who perform same-sex rites, and will free more bishops to formally permit the ceremonies.

"FEW WOULD DISAGREE with the absolute inevitability of [the] nationwide blessing of same-sex unions," Hopkins said later in a report to *Integrity*.

While sympathizing with constituents in dioceses that will not presently allow gay union rites, he said—interestingly—that the "spread of the ordination of women is instructive in this regard." Hopkins said women across the church despaired after the HOB adopted a "conscience clause" following the 1976 vote for female priests. There were a "significant" number of opposed dioceses

then and "it seemed [that] change would be impossible for generations. Yet 27 years later there are only three [holdout dioceses]. Change happened because women and men hung in there and worked hard to advance the cause," he wrote.

Dioceses that permit gay blessings should be urged to highlight them in various ways, while pro-homosexual forces in other dioceses should "find ways for the conservative majority to experience lesbian and gay clergy and...couples," Hopkins said. "That is how women's ordination was advanced. It is how our cause will be advanced as well."

## What Now?

"I am absolutely amazed at the audacity of this convention, and I literally shake the dust off my feet as I leave," said the Rev. DAVID ROSEBERRY, rector of a Plano, Texas parish that was to be the site of the October 7-9 conclave of faithful Episcopalians. The event was moved to Dallas' Wyndham Anatole Hotel to accommodate the meeting's ballooning list of registrants.

Yet some believe that liberal prognosticators will prove right: that, after an initial uproar, most conservatives at home and abroad will sink back into their accustomed pews, and things will go on much the same as before.

Indeed, some faithful Episcopalians have hung on in ECUSA, and the Communion itself has struggled to keep a facade of unity, during decades marked by a growing divergence on order and faith; decades which saw ECUSA relax its marriage discipline; rewrite the Prayer Book; pioneer women priests and bishops; fail to discipline heretical bishops, ignore the unauthorized ordination and blessing of practicing homosexuals; and oppress and persecute faithful clergy and parishes.

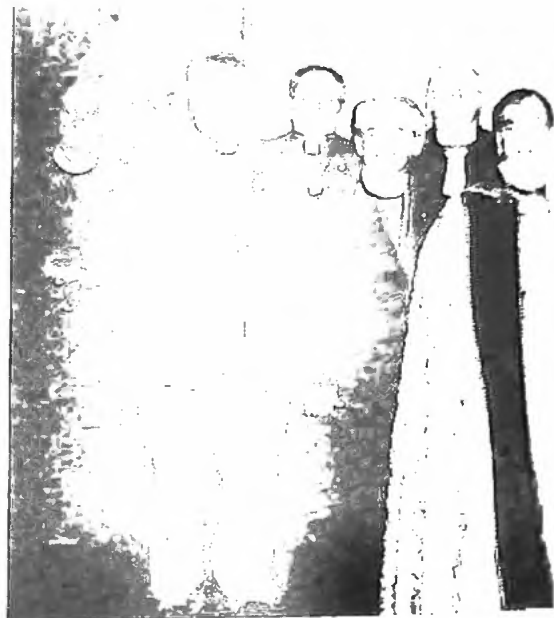
Neither, during the same 20-year period, did orthodox/conservative Anglican leaders in the U.S. or wider Communion become known for their courageous and effective stand against this corrosive liberalism, which (among other things) steadily decimated their numbers in the West.

"Bishops, for the most part, have an infinite capacity for deciding that what is least inconvenient to themselves is good for the Church as a whole," FIF-UK's Fr. Geoffrey KIRK recently quipped.

YET THE LIBERALS' "no repercussions" claim about the past is, first, not really true. That is evidenced not only by the growing AMiA and Continuing Anglicans now numbering some 200,000 across the world, but by a precipitous membership decline that has reduced ECUSA to the status of a sect; that is how any religious body whose membership is smaller than one percent of the U.S. population is generally classified.

Liberals also appear to overlook two key factors that seem almost certain to intensify losses and division this time.

First, biblical opposition to homosexual practice is more obvious to many people than it is against women's ordination;





AFTER WATCHING THEIR CHURCH cross the doctrinal Rubicon the day before, a more hopeful group of bishops and clergy seemed to emerge from worship with some 400 of their brothers and sisters at a Transfiguration Day Eucharist, sponsored by FIF-NA at a downtown Minneapolis Presbyterian church. The three bishops vested in cope or rochet and chimere at center are (from left), Pittsburgh Bishop Robert Duncan, Rio Grande Bishop Terence Kelshaw, and Quincy Bishop Keith Ackerman. CHAL + EUDGE photo

consequently, more Episcopalians seem to see the outcome of this General Convention as the end of the road in ECUSA than in 1976. As Mr. Virtue put it: "There are no more lines in the sand to be drawn." Many Evangelical leaders have now joined Anglo-Catholic ones in seeking an Anglican Communion—but non-ECUSA—affiliation.

Moreover, the liberals' "threat assessment" ignores that the fact that most key elements of their new religion were imposed before the wider Communion's awakening to the state of ECUSA and other Western provinces. This realization process, apparently sparked by the infamous 1996 Righter case, was stunningly manifested in key statements at Lambeth '98, and has since drawn increasing attention from foreign leaders.

After several years of flirting with it, a substantial number of primates now appear poised to fully answer the Lambeth call to help ensure unity and set "limits of diversity" among Anglican provinces.

**THEY STILL CANNOT COMPEL** a province on any matter. But they and their provinces (which, as liberals like to remind, are autonomous) do have the ability to help restore order by saying with whom they are—or are *not*—in fellowship. Sixteen primates have already done that in the case of New Westminster.

Indeed, though U.S. conservative leaders must also be prepared to take some risks to defend the faith and flock, few doubt that the fate of ECUSA's faithful will be shaped largely by what the primates are willing to say and do. And lately, they seem ready to rumble.

The leader of Anglicanism's most populous province, for one, clearly "has no intention of playing the Most Reverend Nice Guy anymore," wrote *UPI* Religion Editor Uwe Siemon-Netto.

"We will not leave the church," Nigeria's Archbishop Akinola recently said. "What will happen is that it is those heretics who will leave the church; we will send them away if they do not repent."

Canon Bill Atwood, who has "traveled over six million miles and served and worshipped in 32 provinces" in connection with his work for the Ekklesia organization, warned that bishops like Barbara Harris who say "this is not going to make any difference" are stuck in a "myopic...Western world view."

"It is a horrible miscalculation to think...that there won't be repercussions," said Canon Anderson. He thought that perhaps as many as 30 of the 38 primates will move against ECUSA.

ANY EFFECTIVE and meaningful response, of course, must also distinguish, protect and provide for the faithful on the ground, as expeditiously as possible. (The AAC hope the primates will be able to adequately act within six months.)

In this, the notion of an alternative American province seems to have gained some traction, receiving a mention even from Archbishop Williams, who has backed consideration of a similar proposal for women bishop opponents in England. While Bishop Griswold asserts that it would be "difficult" for the Communion to allow such an entity in the U.S., parallel provinces already exist within Anglicanism.

"There is an excellent chance...that an alternative province will emerge in North America," predicted Diane Knippers, an Episcopalian who leads the Washington-based Institute on Religion and Democracy. Her description suggests that it could include disaffected Anglicans in New Westminster.

Any new province for faithful North American Anglicans seems likely to become a practical reality well before it becomes a formal one, however. Some sources suggest that the primates could (e.g.) opt for a phased disciplinary process (such as that in a 2001 work, *To Mend the Net*), by which ECUSA would first be stripped of its right to vote in Anglican international bodies, and special arrangements made for the care of faithful Episcopalians. If the American Church persisted in its defiance of global Anglican policy, it could then be expelled from the Communion and a new jurisdiction recognized in its place.

However, "there is no functional difference between stripping votes and breaking communion, except one is temporary and the other is permanent," said one well-placed source.

"The basic question," he said, "is, will there be substantive discipline of ECUSA and care for the faithful?" Right now, it appears that most primates are determined to answer "yes."

**STILL**, the disciplining of ECUSA, or creation of a new American jurisdiction on theological bases, would be nothing less than phenomenal.

Said one conservative spokesman: "Were heading into uncharted territory here," one not without its own set of challenges, known and unknown.

For ECUSA faithful, the inevitable questions about church property have already arisen, though CLI's Fr. Nalls sees several factors in the situation as it is now developing that could help conservative congregations retain their parish buildings.

For example, a loss of standing in the Anglican Communion would put ECUSA at odds with its constitution and possibly change the property picture. Also, the roughly simultaneous movement of scores of U.S. parishes to another jurisdiction could be an incentive to settle rather than sue. This is not to say that there could *not* be a big legal brawl that compels some congregations to decide whether the building or the faith is more important, as many Continuing Anglicans did in years past.

Another issue is whether slightly different constituencies can be successfully meshed in one, Communion-recognized prov-

ince. While traditionalist and Evangelical Episcopalians agree on most everything, they do not always concur on women's ordination, an important issue that raises questions about intra- and inter-provincial communion.

A more pressing issue in this regard, though, may be whether a faithful U.S. jurisdiction should be the only recognized Communion province in America, or could stand alongside ECUSA. Though any parallel (overlapping) arrangement appears likely to be temporary, it is possible that some could push for it as a long-term solution.

But others say that that set-up would effectively moot a multi-provincial de-recognition of ECUSA—if both halves of the impaired whole remain in communion with Canterbury, which is a prickly question in itself.

"The idea of two provinces [in the U.S.] still enshrines the notion that an orthodox and a heterodox province can live comfortably side by side, both recognized by Canterbury," Virtue wrote.

"Would St. Paul recognize two churches in Corinth and Ephesus with two divided Gospels?" one observer asked.

The parallel model "leaves ECUSA in place with \$800 million and no theological conscience, and [able] to export [its] rot to...the rest of the Communion," one leading conservative said.

*The Church of England Newspaper* did not see how the two U.S. provinces could both remain in communion with Canterbury for more than a limited time. "It is difficult to see how future Primates' Meetings, Lambeth Conferences and other Anglican bodies can [function] under such pressures," it said.

A CRITICAL part of this mix, of course, is the Archbishop of Canterbury, a man who, having worked both sides of the gay debate, is now caught in a terrible crunch between them.

Williams, who himself ordained an active homosexual while in Wales, might be expected to try to restrain conservative primates in October, and resist making a pariah of his fellow liberal "Affirming Catholic," Frank Griswold, and the province he leads, which happens to be a mainstay of the Communion's budget.

Seemingly boding well for ECUSA, too, was recent news that Williams had okayed the re-issue of a six-year-old essay that shows support for gay relationships. A recent biography recounted similar arguments by Williams.

But as one Evangelical spokesman pointed out, Gene Robinson—having been married—does not even fit the same-sex relational model that Williams personally thinks might be acceptable.

## ***What else happened at General Convention?***

*A great deal, of course, since the convention can't resist acting like what it is, which is one of the largest legislative bodies in the world. It always marshalls through a dizzying number of resolutions which are then reported out to a breathlessly waiting church and world.*

*You'll find some other convention-related reporting in the "Focus" section. It would be usual for us to report other legislative results at this time as well. But we hope we can be pardoned for thinking that, considering the space we've already used to bring you the main story from Minneapolis, and the pains the convention took to underscore its heterodoxy, their relevance has become such that they might be held over for reporting in the next issue!*

Moreover, reports indicated that the Archbishop gave permission for the essay's re-release in February—before pro-gay actions in Canada, England and the U.S. ignited a global crisis.

Several key sources think that these developments have put Williams on a "steep learning curve," and suspect that he now regrets allowing the essay's re-publication.

And at presstime, English reports maintained that the London meeting would face maximum pressure from primates demanding he declare that, if ECUSA fails to reverse its pro-gay policies, it is no longer in the Communion.

Indeed, though personages conservative and liberal say that the Archbishop is the final arbiter of who is in the Communion, some think that events could ultimately force Williams to decide which "Anglican Communion" he will lead.

A more unenviable position for an Archbishop could hardly be imagined. But some think Williams has already provided clues about how he will respond in this high stakes situation.

"Rowan is someone who is wrestling between orthodoxy and the temptations of his own speculations, but returning to the Tradition...which must take priority as a matter of unity...when he finally has to come down on one side," said an orthodox C of E priest and General Synod member.

That was the case most noticeably in Williams' pre-convention letter, and his ultimate handling of the Jeffrey John matter.

At the end of the John dispute, Williams, while dismayed by the "ignorance and hatred" of some of the cleric's critics, nonetheless wrote that:

"We have to grasp that Canon John's appointment has brought to light a good deal of unhappiness among people who could by no means be described as extremists, many of whom have willingly testified to their personal respect for Canon John. They are convinced, however, that there is a basic issue at stake relating to the consistency of [C of E] policy and our doctrine...

"[This] means that there is an obvious problem in the consecration of a bishop whose ministry will not be readily received by a significant proportion of Christians in England and elsewhere. For the divisions we have seen do not exist only at diocesan and national level, but internationally as well...

"The perspective of the Anglican Communion demands careful consideration here. The estrangement of churches in developing countries from their cherished ties with Britain is in no one's interests. It would impoverish us as a Church in every way. It would also jeopardize links with other denominations, weaken cooperation in our shared service and mission worldwide, and increase the vulnerability of Christian minorities in some parts of the world where they are already at risk. Any such outcome would be a very heavy price to pay..."

Whether these conclusions will prevail when Williams meets with his colleagues in October, all must wait to see.

But one thing is clear: it is—for him, for global South primates, for faithful Episcopalians, for the future of the whole Anglican Communion—a *kairos* moment.

\*Sources included Episcopal News Service, Anglican Communion News Service, Convention Daily, *Versity*, *The Living Church*, *Ericompass*, *The Washington Post*, *The Washington Times*, *Christianity Today*, *The Daily Telegraph*, *The Guardian*, *The Line*, *(A theology) Church Times*, *The Church of England Newspaper*, *BBC United Press International*, *The Associated Press*, *The New York Times*, *Fox News*, *ABC News*, *BBC*, *The Age*. ■

***For a late update on this topic,  
please see Page 38.***

# Signposts

## Hope And Healing

### Restoring Sexual Identity: Hope For Women...

By Anne Paulk

Harvest House Publishers 2003 (\$13 + S&H)

Reviewed by Susan K.

NUMEROUS BOOKS have been written about the healing and restoration process for men struggling with homosexuality, and many of these books are by men who themselves have dealt with homosexuality. In contrast, very little has been written for women struggling with unwanted same-sex attractions or from the lesbian experience—until now.

Anne Paulk's latest book, **Restoring Sexual Identity**, is not a biography, or a textbook on the roots of homosexuality, or one woman's testimony of God's restoration in her life. It is all of these and more.

Mrs. Paulk gives a comprehensive view of lesbianism—root causes, development, entrapment, freedom and restoration. She presents research on the "causes" of lesbianism. By using both Christian and pro-gay sources (including Carla Golden, Ph.D. and Dr. Dean Hamer), she does a beautiful job of revealing flaws in the genetic postulations about the causes of homosexuality. This chapter is a little technical, but it will be beneficial to readers who are trying to understand the causes of homosexuality.

Mrs. Paulk covers the topics of dating, marrying, having children, and parenting in a Godly way. She addresses the development of healthy and unhealthy gender relationships, and she looks at the critical ages in child development. One element of the book that stands out is the magnificent explanation of how both mother's and father's involvement is essential for the healthy development of a child's sexual identity, and how God's design for parenting reflects His image as the triune God.

Mrs. Paulk uses real people, real hurts, and other real life experiences to reinforce what psychology, clergy and therapists have conceptualized but not necessarily made practical. This is one of the book's great strengths. She includes many stories of women she knows and others interviewed for the book who have struggled with same-sex attractions. Her research and experience bring a genuine yet realistic approach for how to survive and thrive as one who has struggled with same-sex attractions. She also addresses the uncomfortable areas of temptation and memory.

The only "weak" area of the book is that her discussion of singleness is relatively brief and may leave something to be desired for readers who have been single for a prolonged period of time. In this regard, the book may have been more helpful had it relayed the experiences of some of the older women in the ex-gay movement who have come out of lesbianism and remained single.

Overall, this is an excellent book. As a single woman who is a Christian counselor and who has struggled with lesbianism (I came out of the lifestyle in 1994) and sexual addiction, I greatly appreciate **Restoring Sexual Identity** both personally and pro-

fessionally. Anne Paulk speaks from her personal experience as well as the experiences of many other women included in the book. She writes about more than *surviving* a broken sexual identity; she writes about *thriving* with a restored sexual identity.

I wholeheartedly recommend this book for women who struggle with lesbianism, friends and family who are trying to understand, and the professionals (counselors, therapists, psychologists) who are helping us.

\*

*The foregoing review is used by permission from the newsletter of Regeneration, a homosexual healing ministry based in Baltimore, Maryland.*

**Restoring Sexual Identity**, plus other resources for women and men seeking a way out of homosexuality, are available through one of Regeneration's web sites, [www.regenbooks.org](http://www.regenbooks.org).

Also among resources recommended by Regeneration for women struggling with same-sex attraction are two booklets, *The Heart of the Matter: Roots and Causes of Female Homosexuality* by Focus on the Family, and *Understanding the Roots of Lesbianism* by Starla Allen and Patricia Allan; and two books, *Out of Egypt* by Jeanette Howard, and *Free Indeed* by Barbara Swallow.

Books recommended by Regeneration for men seeking healing from homosexuality include: **Coming Out of Homosexuality** by Bob Davies and Lori Rentzell, **Growth Into Manhood** by Alan Medinger, **Homosexual No More** by Dr. Bill Consiglio, **Setting Love In Order** by Mario Bergner, and **You Don't Have To Be Gay** by Jeff Konrad.

The Regeneration organization itself can be contacted at P.O. Box 9830, Baltimore, MD 21284-9830; 410/661-0284; [www.regenerationministry.org](http://www.regenerationministry.org). ■

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## FIF-NA Calls For New Province, Consecration Of Bishops

Speakers at the 15th annual assembly of Forward in Faith, North America (FIF-NA) June 26-28 said that an alternative province is now the only way forward for faithful Episcopalians, and to that end, called for the swift consecration of two traditionalist bishops.

It was five weeks before the Episcopal General Convention fully overthrew historic teaching on homosexuality. But these veteran Episcopal Church (ECUSA) observers had much earlier concluded that ECUSA's entrenched liberalism would force a separate existence that they believe will be recognized by the Anglican Communion's faithful majority.

"The Rubicon has been crossed, and there will be an orthodox province on this continent, and we are committed to it. One way or another it is going to happen, and very soon. I have a dream that it will all come together into a single jurisdiction," Fort Worth Bishop Jack Iker told 80 bishops, clergy and laity who met at the Church of the Good Shepherd, Rosemont, Pennsylvania, under the banner "We Have This Gospel To Proclaim."

The latter focus actually dominated the meeting, in the form of major addresses and workshops. But FIF-NA's determined vision of a new day for faithful U.S. Anglicans joined other pre-convention predictions that a realignment in the Communion would ensue if ECUSA's convention backed an openly gay bishop or rites to bless homosexual couples.

"The liberals have attempted to use the canons not just to restrict...but to eliminate our witness in the church." But "we have firmly resolved to move forward in mission," Iker told the gathering, which included not only several ECUSA bishops but prelates from England, Africa, South America and Australia.

Former Quincy Bishop Edward MacBurney said "an orthodox province of the Communion in North America is necessary if there is going to remain an Anglicanism on this continent that is...faithful to its inception and history. It is not something we have entered into lightly; we have fought for years for some kind of accommodation, but this has been denied us."

FIF-United Kingdom has for some time had a proposal on the table for a Communion province separate from the Church of England, which it says will be the only adequate alternative to going to Rome once the C of E accepts women bishops.

"We have 1,000 traditionalist priests ready to go," said the Bishop of Fulham in London, John Broadhurst, chairman of FIF-UK.

Remarkably, both the current and former Archbishops of Canterbury have backed consideration of the "free province" model. But Broadhurst agrees that a similar solution is needed now for the American Church, buffeted not only by violations of historic Holy Order but of faith and morality. Faithful Episcopalians also have been increasingly persecuted—a prime example being liberal Pennsylvania Bishop Charles Bennison's treatment of Good Shepherd and its own Fr. David Moyer, whom Bennison purported to depose, but who still serves as the parish's rector.



TAC ARCHBISHOP John Hepworth Photo Nick Spurling

Even Archbishop of Canterbury Rowan Williams—who himself recently spoke of "new alignments and...patterns" in the Communion—sees the possibility of a separate American province.

"We can no longer co-exist with...liberals in the church," Broadhurst said. "The old [idea] that truth and falsehood can co-exist [as alternatives], is finished. Let truth exist as an alternative force. Alternative provincial oversight is absolutely the only way forward."

"What I understand [FIF] is attempting to do...is to provide a home for all who call themselves Anglicans around the world," a "safe place" for traditionalists that ECUSA has ceased to be, said Quincy Bishop Keith Ackerman. "The Catholic wing of [ECUSA] has been greatly reduced because so many of these conscientious people have gone to other churches. They did not do so willingly. I have always felt that we should speak to disenfranchised Anglicans as we do Lutherans."

Indeed, even the new leader of nearly 200,000 Continuing Anglicans—who years ago established what amounts to their own separate province—sees FIF's objective as dovetailing with that of his own flock.

"This province must exist and must exist now," said Archbishop John Hepworth of Australia, primate of the international Traditional Anglican Communion (TAC). The TAC is already in communion with FIF branches in the U.S., U.K. and Australia.

"We are in communion because we intend to reach the same destination," Hepworth told the assembly. "FIF-NA and the TAC have resolved, one way or another, to have an orthodox province of Anglicans in the world. Where it starts is not important, but the timetable is now."

"The Spirit of the Lord is saying we must insist on unity... We must hold on to [the] one faith, biblical, apostolic, catholic."

*Continued on Page 22*

## Hepworth Elected TAC Primate

The Rt. Rev. John Hepworth, leader of the Anglican Catholic Church in Australia (ACCA), is the new primate of the Traditional Anglican Communion (TAC), the largest international Continuing Church fellowship.

Chosen by TAC's international College of Bishops, Hepworth succeeds Archbishop Louis Falk, who stepped down after 12 years; Falk continues as primate of the Anglican Church in America, TAC's U.S. province.

Hepworth, 59, who has travelled widely for the TAC, is a past university lecturer whose major area of scholarship is the interaction of religion and politics. He is also a regular commentator on national radio and television in Australia, and has written for the *Australian Newspaper*. He now leads a global flock that he believes is nearing the 200,000 mark.

Born in Adelaide in 1944, Hepworth was educated at Sacred Heart College. He then followed a common pattern of young Australians in working for some years in England, in his case as a truck driver.

He studied philosophy and theology at St. Francis Xavier Roman Catholic Seminary, and was ordained deacon and priest by Archbishop Matthew Beovich in 1968.

In 1976, he was received into the Anglican Communion and the Anglican Church of Australia by the Bishop of Ballarat.

After working in parishes in South Australia and Victoria, he resumed his studies, majoring in politics at the University of Adelaide. He also has a Graduate Diploma in religious education from the University of South Australia. His doctoral thesis at the University of Adelaide examines church-state relations in the 20th century.

He was a tutor in politics at the latter university for five years, during which time he was an assistant priest in the Archdiocese of Adelaide. This was followed by five years as inaugural lecturer in politics at the Northern Territory University, during which he was an assistant priest at Darwin Cathedral; and seven years as coordinator of international and regional studies at the University of South Australia.

Hepworth joined the TAC on December 5, 1992, the day on which the first female priests were ordained in Adelaide. He left the university at the end of 1997, following his consecration as bishop in the TAC in 1996. He was elected diocesan bishop in Australia in 1998.

His study of the interaction of religion and politics has been of value in his work for the TAC, on whose behalf he has taken part in talks with the Congregation for Christian Unity at the Vatican. He has also represented the TAC in travels to Canada, Africa, the U.S., Japan and England, where in 1998 he was an observer at the Lambeth Conference.

In March, 1999, he addressed the World Congress of Families in Manila, and signed the Declaration on the Family with Roman Catholic and other religious leaders.

He chairs the Australia-Vietnam Human Rights Committee, and in that capacity he addressed the European Parliament on religious persecution in Asia in December 1999.

He was elected as a delegate to the Australian Constitutional Convention in February, 1998.

Hepworth's wife, Dr. Ieva Stupans, is an associate professor in pharmacy at the University of South Australia. The couple has three children, Anna (11), Alexander (16) and Nicholas (22).

*Continued on Page 23*

## Newly Released Documents Damaging To Bennison, Griswold

Newly-released documents reveal that Pennsylvania Episcopal Bishop Charles Bennison ignored Presiding Bishop Frank Griswold's repeated admonitions not to depose prominent orthodox priest Fr. David Moyer, and that Griswold also failed act on his threat to publicly condemn the defrocking.

The documents, recently detailed by Moyer, show that Griswold warned Bennison in letters that his plans to depose the rector of Good Shepherd, Rosemont, on a disputed charge of "abandonment of communion" would create serious rumblings among foreign Anglican primates. The latter, he said, would view the action as "autocratic and monumentally unpastoral." The P.B. also told Bennison he should allow Good Shepherd the care of an alternate bishop.

But Bennison not only rebuffed Griswold's urgings, he seems to have concealed the P.B.'s first letter, written in July 2001, from all except other diocesan leaders; and Griswold's more forceful June 2002 letter from everyone—including his standing committee and a "reconciliation" team he named to resolve the Moyer matter.

Meanwhile, Bennison made public statements at odds with Griswold's contentions, claiming, for example, that it was Good Shepherd rather than himself who was "painfully alienated" from the Anglican Communion, Moyer reported. Official minutes contend as well that the bishop falsely implied that the priest's inhibition had the unanimous backing of Pennsylvania's standing committee.

Neither did Griswold ever mention the letters to his colleague—their existence was suggested by other sources, Moyer told *TCC*.



Bishop Bennison

He said the P.B. also "dropped the ball" on his recorded intention to publicly chastise Bennison if the latter did not take the steps he advised for resolving the impasse with the Rosemont rector and parish. This failure appears to have broken an agreement with new Archbishop of Canterbury Rowan Williams. After Bennison purported to depose Moyer, Williams declared that the cleric remained a priest in good standing in his view.

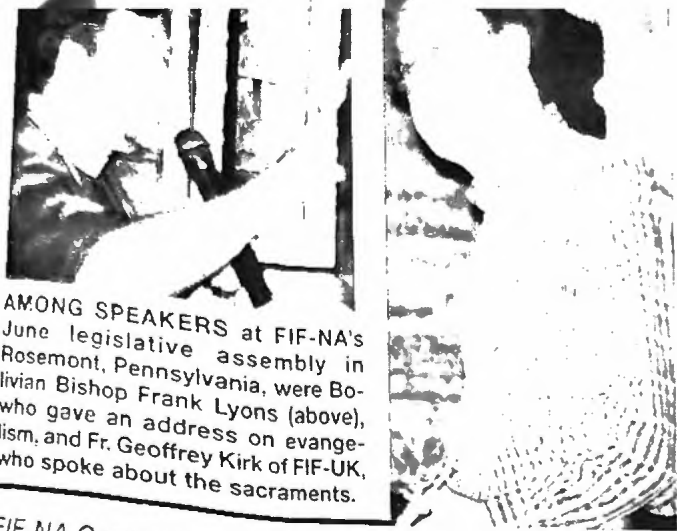
**THE DAMAGING LETTERS** were released by Bennison under court order in connection with civil court proceedings launched by Moyer after the bishop refused to grant him a church trial before deposing him in September 2002.

Bennison charged Moyer with "abandonment" not because he had left ECUSA, but because he resisted the ultra-liberal bishop's attempts to preach and celebrate at Good Shepherd, and Bennison would not agree to a less problematic form of visitation (as Griswold urged). The bishop also objected to Moyer's nomination by the organization he leads, Faith and Family in North America, as a prospective "flying bishop" for episcopal traditionalists.

Despite Bennison's best efforts, however, the priest who was deposed Moyer has continued his ministry at Good Shepherd Parish under the auspices of the Episcopal Diocese of Central Africa, in which he is now canonically installed.

The two lawsuits filed by the priest last year—one for defamation and one for fraud and interfering with Moyer's employment—has gone to trial.

Sources include *The Philadelphia Inquirer*.



AMONG SPEAKERS at FIF-NA's June legislative assembly in Rosemont, Pennsylvania, were Bolivian Bishop Frank Lyons (above), who gave an address on evangelism, and Fr. Geoffrey Kirk of FIF-UK, who spoke about the sacraments.

FIF-NA Continued from Page 20

Bishop Maternus Kapinga of Tanzania's Diocese of Ruvuma told FIF-NA members. He admonished his listeners to strive for "personal holiness," and to form "one team." An alternate North American province "captures this idea," he said.

"Everyone has got to come together; it is the sacramental moment," said Fr. Moyer, president of FIF-NA. "We must bury our differences and do it in a celebratory way and be part of the establishment of a new orthodox jurisdiction."

**IN CONNECTION** with that, FIF-NA resolved to fulfill a pledge unmet by church leaders by arranging for the consecration soon of its two nominees for bishop—Fr. Moyer and another Pennsylvania cleric, Fr. William Ilgenfritz, FIF-NA's vice president.

They would be what amounts to the first two traditionalist "flying bishops" in the U.S. and undertake roles that FIF-NA leaders believe sitting orthodox ECUSA bishops cannot.

As Moyer explained it, there is a need in the current, unprecedented situation for orthodox Episcopalians to have "recognized leaders on the ground" who are "untethered from the present canonical system [in ECUSA]": bishops who "can be symbolic of the new *modus operandi*" and "who have the freedom to promote the convergence of faithful Anglicans of different jurisdictions," including Continuing Anglicans.

In a resolution approved overwhelmingly, the assembly said that FIF-NA "has always maintained that the fracture of order in the Church caused by the ordination of women as priests and bishops requires Alternative Episcopal Oversight to provide sacramental assurance and sound teaching."

The provision of such oversight has been supported by the 1998 Lambeth Conference of the world's Anglican bishops, and the 2001 Primates' Meeting. Even Episcopal bishops agreed that appropriate oversight could be furnished within the laws and structures of ECUSA.

In 2002, the resolution said, FIF-NA presented its two nominees for such alternate bishops to ECUSA Presiding Bishop Frank Griswold and Anglican primates (provincial leaders). However: "No action has been taken."

"Meanwhile, the election in the Diocese of New Hampshire of a bishop who, for more than one reason, cannot discharge the bishop's role as an instrument of unity both within ECUSA and beyond has rendered the provision of such oversight imperative," said the resolution. If the election is confirmed, it would signal ECUSA's "total departure...from the traditions and standards of Anglicanism and of the Universal Church."

"Without immediate and decisive action" by orthodox bishops in ECUSA or Anglican primates, the resolution said, FIF-NA will have "no choice but to secure the immediate consecration of these men to give that sound teaching, sacramental as-

urance, and pastoral care which is the birthright of those Anglicans who will otherwise be abandoned."

Though FIF leaders did not detail plans for the consecrations (which now are certain not to occur before Anglican primates meet in mid-October), they seemed confident that they will be achieved.

**FOR ALL THEIR DETERMINATION** and optimism, though, FIF-NA leaders know they face serious challenges in securing a new dispensation, one sanctioned by a Communion they hope will come out of its present tribulations more fully reclaimed for orthodoxy. Orthodoxy, however, begins at home.

While Anglo-Catholic and Evangelical Episcopalians clearly concur on so much regarding the Faith, and now seem to agree on the way forward, what they do differ on may prove very difficult to overcome.

Bishop Hepworth summarized the problem by noting that there are "marvelous primates" in the Anglican world who are prepared to break communion with ECUSA over the sexuality issue, but that some of them ordain women. He urged the assembly not to focus too much on the sexuality dispute, when "the primary reason we are where we are is over women bishops and women priests."

Most orthodox Anglicans believe that admitting women to Holy Order was the linchpin of a linked set of liberal innovations which are all violations of the authority of scripture and Church Tradition. But even as liberals remind that the arguments against it are the same as for the gay agenda, some Anglican Evangelicals cling to support for women's ordination.

The root problem, Broadhurst said, is that the "perception of the modern world has become defined by secularism rather than the revelation of scripture; therefore feminism, therefore divorce, therefore the gay agenda."

Moyer agrees with conservatives that the sex dispute is "a gospel issue. But so, too, is the ordination of women, because it is a Christological issue, which makes it a gospel issue," he told *TCC*. "I think when we're taking liberties with the very order of ministry established by Christ, who was totally submitted to his Father's will, it's the same problem."

What, then, can be done to help these compatible but slightly different ECUSA constituencies, and even Continuing Anglicans, come together as a truly orthodox jurisdiction that enjoys full communion, intra- and inter-provincially?

Moyer knows it will be tough. But he told *TCC* he had already suggested to Pittsburgh Bishop Robert Duncan that he and fellow Evangelicals start by declaring a moratorium on women's ordination.

Without that at least, he said, "it will be extremely difficult [to achieve] the highest degree of unity. We will then be in a situation of [impaired communion]," something that has existed in different degrees for years, not only across ECUSA but the Communion—mainly, in the latter case, over women's ordination. In other words, the new province would be a limited gain for Episcopal traditionalists, and would not attract most Continuing Anglicans.

Even if the new jurisdiction is fully orthodox, though, there would still be the issue of its communion relationships with other parts of Anglicanism, most notably the Archbishop of Canterbury. Some traditionalists, and certainly most Continuists, think it cannot be done in a way that would pass orthodox muster.

Yet even this difficulty might be alleviated, Archbishop Hepworth suggests, if Dr. Williams could agree to recognize a province as legitimately Anglican without demanding that it be in communion with him. Separating these formerly interlocked concepts of recognition and communion would also enable a grouping of likeminded provinces to be formed within the Canterbury-recognized whole.

*Sources included: Virtuosity*

At deadline, no date had yet been set for Bishop Hepworth's installation as TAC primate.

### Falk Lauded

Hepworth praised the efforts of his predecessor, Archbishop Falk, who began with "three smallish" provinces and "the determination that the great tradition of Anglicanism had a future."

"He leaves the primacy with the TAC as a global force," Hepworth said of Falk. "It is part of Anglicanism's future, and therefore a part of the Christian future. We are a...real Communion proclaiming the one, holy, catholic and apostolic faith of the Creed," and doing so in languages as diverse as Hindi and Xhosa.

"We have churches in North America and Central America, in Southern and Central Africa, in Japan and England and Ireland, in Australia and its Torres Strait, in India and Pakistan," he said.

During his tenure, Falk had also "laid the foundations for conversations" with Canterbury and Rome, and oversaw the concordats that brought the TAC into full communion with traditionalist Forward in Faith organizations in the U.K., Australia, and North America. In this, Falk kept the TAC from becoming a "comfortable ghetto," rather compelling it to look outward toward "the mission," Hepworth said.

"His is the work that our Japanese bishop recently described as 'a gift of God.'"

Sources included *The Messenger*

### Alfred Woolcock: A Godly Bishop Called "Home" At Age 93

The Rt. Rev. Alfred Woolcock, the former leader of the Anglican Catholic Church of Canada (ACCC), a Continuing Church body, died July 1 at the age of 93.

Bishop Woolcock had just celebrated the 70th anniversary of his ordination a few weeks earlier, on Trinity Sunday. And despite his advanced years, he was present at Mass regularly, and either preached or celebrated on most Sundays.

On Trinity I, he had a massive stroke from which he did not recover.

Alfred was the youngest son of a Cornish family. He cherished the memory of his boyhood parish, dedicated to St. Phillack (a corruption of Felicity, the martyr of 2nd century Rome).

Woolcock's ministry was not only long but multi-national and diverse.

During World War II, he was appointed chaplain to the Royal Hampshire Regiment, with whom he saw service in Northern Ireland, North Africa, Sicily, the Italian campaign, the Holy Land, and Poland. He finished the war a much decorated soldier.

From his ordination in 1933 until his "retirement" in 1974, Bishop Woolcock served a number of parishes within the "official" Anglican fold in the U.K. and different parts of Canada.

While serving as Archdeacon of Saskatchewan,



Bishop Alfred Woolcock

Canon Residentiary of Prince Albert Cathedral and Bishop's Commissary for Indian Parishes, he learned Cree and travelled much across prairies that presented harsh conditions in both winter and summer.

In 1984, long after his "retirement," Bishop Alfred became the second Bishop of the ACCC, a part of the Traditional Anglican Communion. He succeeded Bishop Carmino deCatanzaro and was succeeded in 1989 by Bishop Robert Mercer, C.R.

From 1987-88 he also oversaw the Anglican Catholic Church in Australia, a role he passed on to Bishop Albert Haley when he consecrated him.

In 1984 Woolcock founded the ACCC Parish of the Good Shepherd, Oshawa, which he served as rector for 19 years, until his death, and where his funeral was held.

"He died with his boots on, aged 93, still rector of Good Shepherd...still lifting weights, doing *tai chi* exercises, driving a car and looking after himself at home: still zone chaplain to the Royal Canadian Legion," said Bishop Mercer.

Quoting *Matthew 25:21*, Mercer said: "Well done, thou good and faithful servant, Enter into the joy of thy Lord!"

Bishop Woolcock was preceded in death by his wife, Eleanor. He is survived by a daughter and a son.

### Williams Reaffirms Support For Women Bishops

Archbishop of Canterbury Rowan Williams recently reaffirmed his personal support for the consecration of women as bishops in the Church of England, but said the final decision rested with the church as a whole.

"I cannot find any theological objection myself to women becoming bishops if we accept women becoming priests," Dr. Williams said July 2 at a church gathering in Trondheim, Norway.

"The question is in what way and at what pace is that appropriate," he said. "...I wait to see what is possible and listen to those on all sides."

The C of E started ordaining women as priests in 1994, but has not yet approved women bishops. Only three of the 38 Anglican provinces—the U.S., Canada and New Zealand—already have female bishops: the Scottish Episcopal Church just voted to accept them. The Anglican Churches in Ireland, Brazil, Mexico and Southern Africa have made women bishops canonically possible, but have yet to appoint any.

The issue is being considered in the C of E by a working party, the Rochester Commission, which is due to report in 2004 or 2005.

### "Committed To... Two Integrities"

Despite his own stand on the issue, though, Dr. Williams has backed the consideration of proposals for a separate province for those opposed to women bishops.

Forward in Faith-U.K. has advanced such a proposal because, it says, the admission of female bishops would render current provisions for women priest opponents inadequate.

Notably, as well, Dr. Williams has spoken warmly recently about those no longer in full communion with "official" Anglicanism due to theological objections to women's ordination, reports *The Messenger*, the publication of the global Continuing Church alliance, the Traditional Anglican Communion.

In a recent letter to one TAC bishop, Williams wrote that he is "deeply committed" to supporting "the 'two integrities,'"—Anglicans on both sides of the women's ordination issue—however regrettable such a situation might be.



Moreover, he acknowledged that "questions about relations between the 'traditional' jurisdictions and the See of Canterbury... will have to be clarified soon."

TAC's new primate, Archbishop John Hepworth of Australia, said that Archbishop Williams appears to recognize that there is legitimacy in traditional Anglicans following their conscience on the matter of women's ordination. He also may be seeking to help alleviate what Hepworth termed "a profoundly hurtful split under the previous two Archbishops of Canterbury."

"I will be seeking the mind of my fellow bishops on an approach to Canterbury," Hepworth said. "Without betraying [any] of our principles, it would seem that the witness of Anglican Christians in the world has everything to gain by ending the persecution and intolerance endured in so many places by those who believe as we do."

Sources also included *Anglican Communion News Service*, *Ecumenical News International*

## Britain Could See First Woman Bishop Next year

The first female Anglican bishop in Britain could be in place as early as next year, after an overwhelming vote by the Synod and all prelates of the Scottish Episcopal Church.

The SEC's June decision for women bishops was expected to increase pressure for the Church of England to follow suit.

Only 24 members of the SEC Synod voted against women bishops, while 124 backed them. The decision "ended centuries of tradition," a church spokesman proudly stated.

Among those who took part in the Synod's debate, Prof. David Atkinson, an Edinburgh layman, said that "common sense, fairness...and our ability to be effective in our ministry and mission, which needs to be seen as in touch with and understanding of society, dictate that we must pass this change to our canons."

The Rev. Ruth Edwards of the Diocese of Aberdeen and Orkney said female bishops must follow from the ordination of women as deacons and priests, earlier approved by the church. "It will help our ecumenical work much more if God can call men and women equally to all levels within the church...It is about faithfulness to the truth," she stated.

David Fuller of the Diocese of Argyll and the Isles strongly rejected the motion and asked for more debate. In such a "volatile" time of change we "should try to steer clear of making serious doctrinal mistakes," he said.

Also calling for more deliberation time was Fr. Trevor Stevens of Forward in Faith-Scotland. During the debate, he said the SEC had not done enough to explore the theological issues, and urged delay in order to learn from a report anticipated next year from a Church of England commission on women bishops.

But it was not to be. SEC'S Primus, the Most Rev. Bruce Cameron, acknowledged that the "momentous" decision would evoke joy for some and pain for others, and called for sensitivity. But he thought that all SEC members would want to continue as such.

Guidelines for SEC's College of Bishops maintain that its members will "be available to help with...matters of pastoral provision and sacramental care." But traditionalists faced with a woman bishop will be dependent on her willingness to allow the ministry of an alternate male bishop, Fr. Stevens indicated.

The Synod did pledge in a motion that church members theologically opposed to women bishops will always have "a valued and respected place" within the church.

Interestingly, the same motion said the SEC did not intend by its approval of women bishops to depart from the one, holy, catho-

lic and apostolic church. But it also sadly acknowledged "that in seeking to follow the guidance of the Holy Spirit, it has felt called to act without the existence of a consensus on the matter in all branches" of the Universal Church, and expressed "penitence for the existing divisions within the Body of Christ and for any further division therein which today's decision may cause."

Sources: *BBC*, *Anglican Communion News Service*, *Church Times*

## "Consequences" Bound To Follow ECUSA Vote, C OF E Bishop Says

"We are facing a very significant realignment" in the Anglican Communion, and the Episcopal General Convention's approval of Anglicanism's first actively gay bishop-elect can only catalyze that movement, the Church of England's Bishop of Rochester told TCC during the convention in Minneapolis.

"Our fellowship with one another is based on our common belief on what scripture teaches, including about moral law, and if we depart from this then that has consequences," said Bishop Michael J. Nazir-Ali, who was widely said to be on the short list for Archbishop of Canterbury, a selection process that ended with the appointment of Dr. Rowan Williams.

The exact details of those consequences are as yet unclear, but Nazir-Ali believes a significant response is assured.

"The story is not finished yet," said the conservative, Pakistani-born prelate. "The primates and their reaction, individually and corporately, will be important, and in light of their responses that of the Archbishop of Canterbury."

Nazir-Ali was in Minneapolis, not to be an interloper at the General Convention, but to give two addresses at the behest of the American Anglican Council and the U.S. branch of the Evangelical Fellowship in the Anglican Communion. But TCC sought him out for a response to the convention's consent to the consecration of V. Gene Robinson as Bishop Coadjutor of New Hampshire.

Exactly what effect this flagrant repudiation of the global Anglican consensus will have in the Church of England remains to be seen.



### A Liturgy Too Far

FOR MORE THAN THE OBVIOUS REASONS, traditionalist Quincy Bishop Keith Ackerman (pictured) knew, while attending the recent Episcopal General Convention, what it felt like to be a stranger in a strange land. He found that he had to back out of an agreement to celebrate Holy Communion during the convention, because the liturgy he was asked to use for the service referred to God as she and con-

tained language not in keeping with *The Book of Common Prayer*. Ackerman said Presiding Bishop Frank Griswold had asked him to celebrate as an affirmation of the church's diversity, and had agreed not to have a woman at the altar. But the Quincy bishop said he could not "in good conscience" use the liturgy provided him from *Enriching our Worship*, a supplemental liturgy adopted by the 2000 General Convention. He said he did not blame Griswold, whom he doubted knew anything about the liturgy mailed to him by a committee. Ackerman said that, when he reported his difficulty, church officials tried to find some accommodation. But by then he wisely realized that "Gene Robinson's election and other matters of human sexuality could be determined" by the day he was to celebrate, raising "the whole issue of impaired communion." (*Virtuosity*)

But one gauge is likely the C of E's own recent brush with the possibility of a homosexual bishop—a bitter chapter that ended with the cleric's decision to decline the appointment as Bishop of Reading in the Oxford Diocese, at the request of Archbishop Williams. The latter is, of course, personally liberal on the issue, but has pledged to uphold church policy on it—a task that has become urgent as serious liberal revolts in Canada



Bishop Michael Nazir-Ali

and now America threaten to produce what could amount to two Anglican Communions.

There is a "finely balanced majority" among C of E bishops on the gay issue, Nazir-Ali noted. However, he said that the strength in the C of E is in the Evangelical parishes. It was pressure—theological as well as financial—from them, along with that from a number of diocesan bishops who were "willing to declare themselves" and from foreign Anglican leaders, that he believes compelled the homosexual appointee to stand down.

"I think that those bishops in England who adhere to the 1998 Lambeth Conference's orthodox sexuality resolution and our own policy on the issue would see some problem with relations with ECUSA," the bishop said.

**ASKED WHAT HE THINKS** about a potential separate province for America's faithful Anglicans, he said the situation is "fluid at the moment," and that he would like to see as little "confusion" as possible. But "it's certainly true," he added, "that orthodox Anglicans need to find a way of associating and in due course the Communion will need to recognize it in one way or another."

Nazir-Ali is, in fact, quite familiar with the concept of a separate province. He leads a working party that will examine all the biblical and theological arguments for and against admitting women bishops in the C of E, the implications of such a move, and the options for handling differences over the issue, including a separate or "free" province, for which several bodies have proposed plans. The most well known of those comes from the traditionalist Forward in Faith-United Kingdom, which has a working party on the matter with which Nazir-Ali's panel has been in dialogue.

So far, in the U.K., the separate province has been thought of as comprising largely those who hold orthodox positions on both faith and Holy Order. But in America, where liberal revisionists have now managed to overthrow 2,000 years of church teaching on sexual morality as well, a new paradigm is being sought for both traditionalist and conservative Episcopalians. Those two groups, while they agree on most everything, do not always concur on women's ordination, an important issue. Can they be successfully meshed?

Nazir-Ali, who himself has supported women's ordination, agreed that this is a difficulty that will have to be faced and discussed by the two parties.

But he does not think it insurmountable. If both segments of faithful Episcopalians "are willing to acknowledge each other

as orthodox, the difference could be acknowledged and space made for one another so that we can face the much bigger issues that are dividing the church...What unites us is much more important than what divides us," he said.

Most important, he said, is for the faithful to remain just that—"faithful to what the gospel has revealed."

What God has revealed, he reminded, "is not something arbitrary, but profoundly to do with how the world has been made, how we have been made, and what makes for our flourishing."

## ECUSA's Actions Spur Angry Calls Even To Continuers

No doubt about it, "separated" orthodox Anglican bodies have seen more worshippers following the Episcopal General Convention's watershed pro-gay decisions, but some of these groups have suffered because of those decisions as well.

So blackened has ECUSA's convention made the Episcopal and Anglican names, that even some traditional parishes in these extramural bodies have received nasty calls from those who erroneously linked them with the Episcopal Church's liberalism; one Continuing Anglican congregation was accused by a caller of being "sodomites."

"There is serious reaction going on. 'Anglican' is a dirty word right now, because of this, and it hurts our witness," said the Rev. Charles Nalls, a Washington-area priest of the Anglican Province of Christ the King. "But we're the ones who oppose this and warned of it."

The Most Rev. Louis Falk, primate of the Anglican Church in America, told *TCC* that he had had "a number of e-mails [regarding] the Robinson matter which fail to distinguish us from ECUSA—just about equally divided between 'shame on you' and 'Oh, you dear, brave souls.' Bishop Langberg [of ACA's Northeast Diocese] has had more, and finally decided to put a disclaimer ('it isn't us') on our website ([ACAHome.org](http://ACAHome.org))."

"I have received very angry, belligerent phone calls from Episcopalians in the ECUSA Diocese of Southwest Florida," expressing "passionate anger [over] the approval of Gene Robinson," said Bishop Thomas Patrick McGinley of the Southeast Diocese within the Reformed Episcopal Church (REC), a body formed in the late 19th century.

McGinley, who also serves as vicar of St. Paul's, St. Petersburg, told *TCC* that the phone calls have all been one-sided, in that their intensely angry "barrage of words—'How could you allow this?!', 'This is absolutely against what the Bible teaches!', 'This has been the final straw, I'm never coming back!', 'You should be ashamed of yourself!' etc.—would not allow me to get a word in edgewise. One gentleman was so distraught that he never heard me say that I agreed with him, that I, too, felt it was against the Bible...the 39 Articles of Religion, and all that I stood for as a reformed, orthodox, biblical, evangelical clergyman. This gentleman just slammed the phone down in my ear."

It was "funny in a very tragic way" that the callers had contacted REC's St. Paul's, and not the local ECUSA parish by the same name, McGinley said. "It would seem in their outrage that they misdialed the telephone. [Some] could have been... considering coming back to the church, yet now in their minds that...is no longer an option."

In San Antonio, Texas, an anonymous caller left a message telling the rector and people of All Saints' Anglican Church "what our bishops and priests never will, namely, that we had departed from the scriptures, and were now basically heretics," said the Rev. Jerry Sherbourne. "Unfortunately, as the call was

anonymous. I could not return it to tell the poor man that he had the wrong number!"

Milton Finch, a Continuing Anglican from Bonneau, South Carolina, told TCC that, while he was not aware of any calls to his church, he personally has had to endure critical ridicule at work from those confused about his affiliation, though it did provide an evangelistic opportunity.

"No less than 20 people have given me effeminate waves in passing by, for they know me to be 'Episcopalian,'" he said.

"It has been an opportunity for me to explain how I feel to them, being a Continuer."

## Road To Gay Bishops Well-Paved In ECUSA

While many conservatives decry the Episcopal General Convention's confirmation of an actively gay man as Bishop Coadjutor of New Hampshire, some have reminded that the election would not have been possible had not open homosexuals already been serving in the Episcopal diaconate and priesthood.

Indeed, such ordinations had been taking place across the Episcopal Church (ECUSA) for a long time before the General Convention gave clear support for them by endorsing Gene Robinson.

Even so, such *de rigeur* ordinations have continued to startle and anger some faithful laity and clergy—who quickly learn, however, that protests are always to no avail. A few recent examples:

An orthodox priest in the Diocese of Connecticut stood up at a service a few months ago in Christ Church Cathedral, Hartford, to plead with Bishop Andrew Smith not to ordain two non-celibate homosexuals (a man and a woman).

Fr. Ron Gauss, rector of Bishop Seabury Episcopal Church in Groton, said: "As a priest of this diocese, I ask you not to ordain these two individuals who are living in...unchaste, same-

sex relationships," a fact that makes their ordinations "uncanonical" and contrary to the scriptures both candidates had declared to be "the Word of God."

Unmoved, the bishop proceeded to ordain the two candidates, plus five others, as deacons, with a view to ordaining them to the priesthood within six months.

Fr. Gauss later said that Smith had told him "he would lobby for such a thing but would do nothing till General Convention approved. He lied."

Gauss said that his people were more loyal to Jesus than to ECUSA, and as a result he had lost a number of families in his 700-member congregation to more orthodox bodies. He predicted that ECUSA would "pay a great price" for Robinson's confirmation.

Michigan Bishop Wendell N. Gibbs Jr. had an answer ready when three persons objected during a June service in which he planned to ordain an active homosexual, David Dean Dieter, a priest.

Gibbs said that he had "examined the Scriptures," prayed, and engaged in theological reflection on the matter. From this, he said that he concluded in part "that everything about [any] ordination comes down to Call. Is the Holy Spirit calling a person to a particular ministry or order of ministry?..."

"I acknowledge your concerns and questions," Gibbs told the objectors, but added that he had "no doubt...that the discernment of God's calling to the [priesthood] has been exhaustively examined...by our brother David, and by the required canonical bodies and methods of this church." That had produced "several recommendations by clergy, local vestries, medical and psychological examiners, the Commission on Ministry, the Standing Committee, seminary faculty, and of course, his bishop. All of these bodies, in discernment over several years, believe it to be the Spirit's work, God's will; therefore, we shall pray and we shall proceed," Gibbs said.

Some members are reported to have left Christ Church, Grosse Pointe (near Detroit), after the rector, the Rev. Bradford Whitaker, announced that Dieter would serve at the prominent parish, where Whitaker will be his mentor for the next two years.

While parish leaders agreed to the move, Whitaker conceded in a letter to parishioners that "David's sexual orientation will be a challenge for some in this parish." However, he said he was "confident that we have the compassion and the grace to face" this. Dieter's "pastoral skills, vast experience with retirement facilities, education and exceptional talents will bring a variety of gifts to our parish," Whitaker wrote.

He asked members to welcome Dieter and his "partner of 20 years, Richard Thomas," on the new priest's first Sunday at the parish, June 15.

One parishioner who wrote to say that he and his family were leaving Christ Church after 18 years said he could welcome Dieter as a parishioner, but not as a leader and "role model" who is "very visible to our young people." The parish's clergy and vestry have "turned away from 2,000 years of Christian teaching," but still "expect everyone else to fall into line. We cannot support you," the departing parishioner wrote.

During General Convention, a reporter asked if the Episcopal Church still regarded homosexual behavior as a sin. In response, Bishop Gibbs mentioned his June ordination of Dieter, and reprised his conclusions on the matter. "I think Gene Robinson should be in holy orders as a bishop if he is called by God, and I believe he is called," Gibbs said.

Apparently, that was a "no."

Sources included *Virtuosity*



Hayward

### Deja Vu In Minneapolis

It was a different convention center in the same city, but the "script" for Minneapolis 2003 was the same as for Minneapolis 1976, when the Episcopal General Convention approved women priests and bishops.

So said the Rev. Carter Heyward, a lesbian priest and feminist liberation theologian who teaches at Episcopal Divinity

School in Massachusetts. One of her focuses is "queer theology," whose adherents say God wants loving, committed relationships—including those that are not heterosexual and procreative.

Heyward reminded that opponents argued in '76 that ordaining women violated historic church teaching, was contrary to the Bible and would split the church—the same arguments that were being made now against blessing gay couples and approving an avowedly homosexual bishop, she said.

It is a point that traditionalists also have tried to make with Evangelicals who oppose the gay agenda but support female ordination.

But Heyward said there is one startling difference today, and that is that one occasionally encounters a female priest who voices a conservative position.

That is within their rights, she said. But she added: "I just want to ask, 'My sister, how do you think you got where you are?'"

Source: *The Washington Post*



GENE ROBINSON, the gay man set to become New Hampshire's next bishop, hugs a supporter at the Episcopal General Convention in Minneapolis. *EPIS photo*

## ECUSA's Stand On Gays Leaves Ecumenical Efforts In Doubt

### Report/Analysis

"Who can ECUSA talk to after this gay thing?"

That was the way one orthodox Episcopal cleric posed to us a very good question.

What church bodies will still be willing to have ecumenical dialogue with the U.S. Episcopal Church after its convention officially endorsed a practicing homosexual bishop-elect and optional same-sex blessings?

In particular, can established, ongoing dialogues between ECUSA and orthodox bodies—already troubled by women's ordination—now be anything more than a meaningless exercise?

That certainly seems the likely fate of longtime Anglican-Roman Catholic talks, at least in America.

ECUSA's confirmation of New Hampshire Bishop Coadjutor-elect Gene Robinson has "serious implications in the search for Christian unity and for...our bilateral Anglican-Roman Catholic dialogue in the [U.S.]," said Bishop Stephen Blaize of California, chairman of the ecumenical and interreligious affairs committee for the U.S. Conference of Catholic Bishops.

In fact, it may have dealt Anglican-Catholic relations a fatal blow, in the view of John Wilkins, editor of the London-based Catholic weekly, *The Tablet*.

"There comes a point when you can't go on any more," Wilkins wrote. "The two churches are going in opposite directions."

Indeed, just days before ECUSA's convention backed Robinson, the Vatican issued a broad denunciation of homosexuality that urged firm opposition to the spread of laws recognizing same-sex couples.

The appeal came in a strongly-worded, 12-page document that was devoted entirely to homosexuality, gay marriage and adoption by gays and lesbians, all hot issues now in North

America and Europe.

"There are absolutely no grounds for considering homosexual unions to be in any way similar or even remotely analogous to God's plan for marriage and family," the document said. Traditional marriage "is holy, while homosexual acts go against the natural moral law..."

"Legal recognition of homosexual unions or placing them on the same level as marriage would mean not only the approval of deviant behavior...but would also obscure the basic values which belong to the common inheritance of humanity," it said.

Archbishop of Canterbury Rowan Williams is to get a first-hand sense of the damage done by ECUSA's decisions when he pays his first visit to Pope John Paul II on October 4—just days before he is to discuss the American situation with Anglican primates in London.

**NOR IS ECUSA LIKELY TO GET** a sympathetic hearing from the Orthodox.

U.S. Presbyterians and Methodists, though continually buffeted by the homosexual issue, seem to be holding the line overall as well.

The Reformed Episcopal Church, a U.S.-based "separated" orthodox body invited by ECUSA to resume dialogue not long ago, has now said that the General Convention's pro-gay decisions will "impair and impede substantive ecumenical dialogue" between the parties. Ironically, the REC-ECUSA dialogue had just been encouraged in a resolution passed at the convention.

It would seem that ECUSA can count on continued cordial relations with its communion partner, the Evangelical Lutheran Church in America (ELCA), based on remarks made to ECUSA bishops, just hours before Robinson was confirmed, by ELCA Presiding Bishop Mark Hanson (a liberal also recently tapped as president of the 62 million-member Lutheran World Federation).

However, though ELCA seems to be following the same path of "study" and "dialogue" that has shaped ECUSA's gay policies, it still—officially—holds the orthodox line on the homosexual issue. So it would not be surprising if some ELCA members are shocked by ECUSA's endorsement of gay practice—especially as the ECUSA-ELCA concordat permits the interchangeability of Episcopal and Lutheran ministers, and will require a Lutheran bishop to join in consecrating Robinson.

The pact was already looking a bit shaky, since ELCA has approved measures which ECUSA sees as undercutting the Lutherans' pledge to have bishops involved in all ordinations. A call in Minneapolis for a group to monitor this situation hardly signals the solidity of the ECUSA-ELCA deal.

Overall, ECUSA's brash defiance of historic sexuality doctrine will undermine the "credibility of interfaith discourse by Anglicans throughout the world" and imperil the work of Christians in nations with heavy Muslim populations, asserted the Rev. Ephraim Radner, an erudite, conservative Colorado deputy to the Episcopal General Convention. But he thought most delegates disregarded these concerns.

"I don't think anybody cares" about ecumenical partners, Radner said.

Rather, the common assumption seems to be that ECUSA will lead the way, perhaps in some prophetic mode, and that its ecumenical partners—as well as global South Anglicans who now criticize ECUSA—will in time see the wisdom of its choices.

So, back to the original question. Who's left out there for ECUSA to talk to? To be sure, diehard ecumenists in all denominations tend to want to gloss over major obstacles to their efforts, and we suspect that longstanding dialogues will be "officially" continued on some minimal level, even if they are now privately

considered a joke.

But it seems to us that, for ECUSA, the only *really* compatible bodies may narrow down to three: the United Church of Christ, the Unitarian-Universalists, and the gay Metropolitan Community Churches.

Sources included *Christianity Today*, *Kairos News*, *The Washington Times*, *CNN*, *Religion News Service*, *The Associated Press*, *Ecumenical News International*

## Strange "Diversities" Report/Analysis By Lee Penn

The recent General Convention in Minneapolis pushed the U.S. Episcopal Church (ECUSA) as far outside orthodox faith and morality as it has ever been. But can it go farther?

Strange new forms of spirituality have gained a foothold within ECUSA—the labyrinth-walking fad, the weird eclectic spirituality practiced at the Cathedral of St. John the Divine in New York City, and the "creation spirituality" promoted by Matthew Fox, the renegade Dominican whom California Bishop William Swing received as an Episcopal priest in 1994.

All these new movements have set up shop in ECUSA with little organized resistance, and with the open support of members of ECUSA's hierarchy. The leaders of these spiritual ventures all support Bishop Swing's controversial United Religions Initiative (URI). ECUSA's theological troubles, in other words, extend well beyond the sexual issues that are grabbing today's headlines.

At the Episcopal General Convention recently concluded in Minneapolis, walking "an outdoor labyrinth" was among suggested ways to reflect on "reconciliation" during a "Morning of Prayer."

**BUT BISHOP SWING'S GRACE CATHEDRAL**, San Francisco, is the center of the labyrinth-walking trend that has spread through New Age workshops, mainline Protestant churches, and Roman Catholic retreat centers and convents. The leader of this movement is Lauren Artress, an Episcopal priest who runs *Veriditas*, also known as the Labyrinth Project.

Artress, canon for Special Ministries at Grace Cathedral, says that she first encountered the labyrinth in January 1991, when she decided to "return to a Mystery School seminar with Dr. Jean Houston, an internationally known psychologist, author, and scholar whom I studied with in 1985." (In the 1990s, Houston was best known to the public as the guru who helped Hillary Clinton contact the spirit of Eleanor Roosevelt.)

Artress says that "as soon as I set foot into the labyrinth I was overcome with an almost violent anxiety"; the next morning, she "awoke, distressed from a dream of having a heart attack." Nevertheless, she has devoted herself since then to promoting the labyrinth walk as a "spiritual tool."

Labyrinths were built into some medieval cathedrals in Western Europe before 1500, but no documentation survives to show how—or whether—Catholics used labyrinths as part of their public liturgies or private devotions. After 1500, most labyrinths were removed from cathedral floors; the Chartres labyrinth is one of the few that has survived from the Middle Ages to the present day. It went unused—and was usually covered with mats for worshippers—until Artress began taking pilgrims to Chartres in the 1990s. Those who resurrect the labyrinth now are making up a new religious tradition in ancient costume.

**THE LABYRINTH MOVEMENT** has long been intertwined with the URI. Barbara Hartford, a URI staff member in San Francisco, accompanied Artress on her first visit to the Chartres labyrinth in the early 1990s. Artress also acknowledges Ackerly, who has been a URI staffer, as one of those who provided "help in launching the labyrinth."



**AN INDOOR LABYRINTH** at the 2000 Episcopal General Convention proved popular. *Episcopal News Service photo*

Since 1995, labyrinth walks have been common at URIs, including the most recent URI Global Assembly, held in Rio de Janeiro in the summer of 2002 (and attended by, among others, Canada's Bishop of New Westminster, Michael Ingham, who recently oversaw the first same-sex blessing rite in his diocese).

As promoted by Artress, the labyrinth movement is New Age in form and content. In *Walking A Sacred Path*, her foundational book on the movement, Artress says, "The labyrinth introduces us to the idea of a wide and gracious path. It recaptures the journey to God: from a vertical perspective that goes from earth up to heaven to a horizontal perspective in which we are all walking the path together."

"When I am in the center of the labyrinth," she says, "I go inward to honor and bring into my being first the mineral consciousness, then the vegetable, then animal, human, and angelic. Finally, I come to rest in the consciousness of the Unknown, which is a mystery, the divine pattern of evolution that is unfolding."

She continues, "When walking the labyrinth, you can feel that powerful energies have been set in motion. The labyrinth functions like a spiral, creating a vortex in its center."

Other lifts from her book dig deeper into unorthodox theology. "The labyrinth is a large, complex spiral circle which is an ancient symbol for the Divine Mother, the God within, the Goddess, the Holy in all of creation, Matriarchal spirituality celebrating the hidden and the unseen. For many of us the feminine aspect of the Divine has been painfully absent from our lives, our spirituality, and our Western culture. The Divine feminine is often the missing piece for which both women and men are searching..."

"This Yahweh is supposed to have been the God that created all of the natural order, usurping the role of the Mother, the creator of life. Yahweh, God the Father, is the only version of the Transcendent God that is offered in Western Christianity. He is seen as the first cause of all things, the God of history. He is a faraway God whom we do not know personally. He does not seem to want to know us, either..."

"May we lead a spiritual revolution that includes us all, relies on inner wisdom, accepts the guidance of a wisdom tradition, and recognizes compassion as its guiding principle. Let us allow the Father and Mother God to unite in sacred mystery. Let us build a world community in which all people have the opportunity to create meaning in their own lives."

**THE LITERATURE** produced by *Veriditas* (the Labyrinth Project) since 1995 is as heterodox as Artress' book. The project's publications (at least those published between 1996-2001) assiduously avoid providing specifically Christian prayers or other content, and rarely mention Jesus.

This is no accident; the mission of *Veriditas* is, as Artress said in 1995, to promote the labyrinth as "a universal devotional tool. Anyone from any faith can walk it and find refreshment for the soul and renewal of spirit." "You walk to the cen-

ter of [it] and there...you meet the Divine," she said in 1996.

She subsequently said that she also sees the labyrinth as "perfect" for "helping our global community to order chaos," because in a divided world it helps people who walk it to "loosen their strictures and soften their boundaries."

This all-purpose spiritual tool has the approval of the highest authorities in ECUSA. In 1999, 2000, and 2001, Phoebe Griswold—the wife of ECUSA's Presiding Bishop—led labyrinth pilgrimages to Chartres Cathedral, under the auspices of the Labyrinth Project.

As of 2001, 13 Episcopal cathedrals had labyrinths, including St. John the Divine in New York, Washington's National Cathedral, and St. Mark's in Seattle. Grace Cathedral, San Francisco has two labyrinths. One, a large rug with the labyrinth design, is inside near the cathedral's baptismal font. The other, made of terrazzo stone and open 24 hours a day, is in the plaza outside between the cathedral and the diocesan office.

### More Weird Spirituality

If the labyrinth is not to your taste, how about some Egyptian and Voodoo gods?

Another New Age Anglican supporter of the URI is the Very Rev. James Parks Morton, former dean of the Cathedral of St. John the Divine, and now president of the Interfaith Center of New York.

While at the cathedral, Morton said, "The language of the 'Sacred Earth' has got to become mainline." In addition to his work

### Orthophobia?

We have all heard claims of "homophobia," "gay-bashing" and "hate crimes" against homosexuals, but could there be such a thing as "orthophobia"—an irrational fear of the orthodox, that may itself lead to verbal and physical aggression?

Kenya's Bishop Simon Oketch of Maseno North Diocese, who was in London during the time of the Episcopal General Convention to speak at a missionary conference, was accosted by two Church of England priests angered by Kenya's opposition to New Hampshire's gay Bishop Coadjutor-elect, Gene Robinson.

The encounter "almost resulted in an exchange of blows before members of the public came to Oketch's rescue," reported *East Africa Standard*.

In Texas, vandals caused fire and considerable other damage at the orthodox Holy Spirit Parish, Graham, in the Diocese of Fort Worth. Police found "God and Jesus love Homosexuals" written on a wall of the church.

A number of members of an Anglican mission in Peru also were said to have been attacked because of the General Convention's endorsement of Robinson's consecration.

A fourth incident, at the Cathedral Church of the Advent in Birmingham, Alabama, was reportedly witnessed by, among others, former Archbishop of Canterbury George Carey and his wife, Eileen, who were visiting at the time. A homosexual member of the cathedral showed up there with a gun; he was agitated by the fact that the Dean, Paul Zahl, had hung a black flag outside the cathedral in response to the convention's support for Robinson. The man threatened to wrap himself in the black flag and shoot himself on the high altar. The police were called and were able to disarm him.

As gays just won a battle in the culture war in Minneapolis, conservatives were left to wonder what might have happened had they lost.

Sources included *Virtuosity* ■

with several "green" organizations. Morton acted on this belief by holding a St. Francis Day communion service in 1993 that invoked the gods Yemanja, Ra, Ausar, and Obatala during a chant just before the bread and wine were brought to the altar; the celebrant was then-New York Bishop Richard Grein. (Yemanja is an Afro-Brazilian goddess of the sea; Ra is the Egyptian sun god; Ausar—also known as Osiris and the Green Man—is the Egyptian god of life and death; Obatala is the Voodoo "Father of Wisdom.") It was from the pulpit of Morton's cathedral in 1979 that James Lovelock first announced the Gaia Hypothesis—that the earth as a whole is a living, conscious organism.

**LAST BUT NOT LEAST**, there are the activities of the earlier-noted Matthew Fox.

In 1995, Swing told the diocesan convention that he and Fox were that year "gathering an ecumenical group to create an alternative liturgy for young adults." Swing also lent \$85,000 of diocesan funds to help Fox establish the University of Creation Spirituality in 1996. As of the spring of 2003, the school had about 200 students enrolled in its doctor of ministry program.

Fox leads rave-inspired, syncretic worship services that are consistent with the ideology of the URI, which he also supports. Each month, more than 1,200 people attend these services, held in a former ballroom in Oakland, California.

"The Techno Cosmic Mass (TCM) has been up and running for five years in Oakland," he says. "By altering the form of worship through taking in the elements of rave celebrations, three things happen: First, new life flows through the ancient liturgical formulas, and second, ravers are relieved of the drug aspect of raves and learn they can get high on worship itself. Third, the priesthood is not projected so exclusively onto a single minister but everyone participates in midwifing the grace of the event (no vicarious prayer!). Because everyone dances, everyone offers the priestly sacrifice.

"Themes for the Mass, which attracts not only many kinds of Christians but also Buddhists, Hindus, Muslims, Taoists, Jews, pagans and goddess people, are chosen consciously," Fox says.

"They include: The Green Man; Imagination, Dreams and Visions; the Return of the Divine Feminine (where we dance in the context of 400 images of the goddess from all the world's traditions including of course the Black Madonna and Mary from the West); the Celebration of the Sacred Masculine; Gaia (usually on Mother's Day); the African Diaspora; the Wisdom of Rumi and the Sufi Tradition; Kabbalah and the Jewish Mystical Tradition; Feast of Lights (in December); Celtic Spirituality; Flowers, Plants and Trees; the Holiness of Animals; Our Lady of Guadalupe; The Sacredness of Our Bodies, and more. The themes are of universal attraction just as dancing is and worship is. Dancing of course takes us into our lower chakras [sic] where we literally connect with the earth, and so this kind of worship truly serves an ecological era."

While not (yet) "mainstream," certainly, all of the foregoing is nonetheless included in what liberal leaders often tout as ECUSA's "diversity."

The foregoing is based on a chapter in Mr. Penn's book-length analysis of the URI and the New Age movement, to be published later this year by the Catholic Family and Human Rights Institute, a research organization that monitors international organizations' activities from a pro-life, Catholic perspective. Sources used in this story are available upon request.

## ECUSA's Bishop Swing Denounces Drugs, And Dogma Report/Analysis By Lee Penn

After grappling early this year with reports of illegal drug use at one of his parishes—a story first uncovered by *THE CHRISTIAN CHALLENGE*—liberal California Episcopal Bishop William Swing has issued an important policy statement forbidding any such practices, while also implying that “dogma” is as destructive as drug use.

As *TCC* originally reported, the San Francisco parish of St. John the Evangelist, and ultimately the whole Episcopal Diocese of California, were rocked in the winter of 2003 as reports surfaced of illegal drug use during all-night “rave” dances held at St. John's since 1996 by a parish group called the Divine Rhythm Society (DRS). It emerged that there was a non-fatal drug overdose at one of the events last year.

Until recently, St. John's had a cutting-edge liberal rector, the Rev. Kevin Pearson, and its own “Bishop in Residence,” Otis Charles—the avowedly gay retired Episcopal Bishop of Utah—both of whom were claimed by some witnesses to support the DRS and its alleged notions about using drugs as “entheogens,” *i.e.*, as ways of enhancing or achieving religious experience.

In the fall of 2002, parishioners' discontent with the activities of the DRS and with Fr. Pearson's leadership led to a vestry member's brief detailing evidence in the matter, and an appeal for Bishop Swing to intervene.

Swing's response, seemingly accelerated by coverage of this story by *TCC* and then by the *San Francisco Chronicle*, was to obtain the resignation of Fr. Pearson from his post; to secure the resignation of the entire vestry so that the congregation could elect an entirely new one in February 2003; and to direct that the DRS would have no further “rave” gatherings at any ECUSA facilities anywhere in his diocese.

Now, St. John's is seeking an interim rector; Bishop Charles is no longer active in the parish altar party; most adherents of the DRS have left St. John's; and parish liturgies once again follow the norms of the 1979 Prayer Book and the 1982 Hymnal.

Moreover, Bishop Swing has followed up his decisive action at St. John's with a stern anti-drug message for the whole diocese, published in the spring 2003 issue of the diocesan magazine, *Pacific Church News*. The liberal bishop's message was generally remarkable for its clarity and firmness of purpose.

In “Drugs and the Diocese of California,” Bishop Swing said, “The time has come for us to be as specific as possible about drug use. Some teaching is heard among the theologically trained and ordained in our diocese that certain drugs taken in appropriate quantities can be beneficial to spiritual growth. In former days Timothy Leary would tout the use of LSD. Today people are touting ‘Ecstasy’ or ‘entheogens’ as the threshold that opens

human beings to supernatural realms. The Hopi Indians and their use of peyote are cited as beneficial models.

“What are not mentioned in these endorsements are the ravages of countless lives that trusted in drugs as a path to paradise. There are probably some very sincere pilgrims of the Spirit who have gone on a quest for the Transcendent, and certain drugs may have seemed to advance them. Their individual quests, as vivid as they may have been, will not be given an official platform in the Diocese of California. We have seen too many drug disasters, too many drug-imprisoned souls,” Swing wrote.

“Rumor has it that the Diocese of California is liberal about matters. Not always so. On the use of drugs in our buildings, at our functions, this is absolutely forbidden. No wink, wink. Drug use in our churches will be absolutely forbidden.

“There is a higher path to God, *i.e.*, the path of Jesus Christ. The cross is not a needle. The bread and wine are ordinary, not a hallucinogen. Ecstasy is a path, not a pill. Our drug policy will reflect this,” the bishop wrote.

However, Swing, founder of the controversial United Religions Initiative, was not quite able to leave well enough alone. In the same column, he equated “dogma” to the use of mind-bending drugs.

He said: “When human beings are alert, we yearn for an experience of the Divine, with the Divine. That is not the problem. That is to be encouraged. The question then is how to have a transcendent experience without having your brain fried...by drugs or dogma?” (*The ellipsis was in Swing's original document.*)

The bishop's comment leaves one wondering: which articles of the Creed and which dogmatic definitions of the Ecumenical Councils of the Church cause the brain to fry?

Swing went on, moreover, to laud “creation spiritualist” and radical liturgist Matthew Fox, whom Swing received as a priest after Fox was ousted from the Roman Catholic Church.

“It is possible to get high on healthy religion,” Swing wrote. “My hero and pioneer in all of this is the Rev. Matthew Fox. He took the old ‘Rave Mass’ and converted it to a ‘Techno Mass.’ No drugs. Period. Yet there is an openness to new forms of liturgy and common life that allow young people to tap into the brilliance of being with God.”

Swing's intervention on behalf of the ordinary parishioners of St. John the Evangelist has borne good fruit. However, Swing's continued support for Fox's liturgical and doctrinal radicalism, and his promotion of the URI, which some believe is aimed at producing a one-world religion, leave Swing and his diocese planted firmly in the liberal camp.

Sources included *Pacific Church News*, *The San Francisco Chronicle*, *The Washington Post*



Bishop William Swing

## The P.B.'s Excellent, If Sometimes Odd, African Adventure

It was, by all accounts, rich, interesting, and, well, enlightening, for all concerned.

The U.S. Episcopal Church's Presiding Bishop, Frank Griswold, and *Episcopal News Service* both wrote thoughtfully and movingly, at times, about Griswold's recent trip to Uganda, undertaken at the invitation of Archbishop Livingstone Mpalanyi-Nkoyoyo.

But there's no hiding the fact that one of the odder moments in recent church history took place during the visit, when the liberal, pro-gay presiding bishop preached on the Feast of the Martyrs of Uganda on June 3. That is a national holiday in the country, marked by a pilgrimage of hundreds of thousands of Anglicans and Roman Catholics to Namugongo, where 25 young boys “were liter-



Bishop Griswold

ally roasted to death on June 3, 1886 for refusing to renounce their faith in Christ." That's how Griswold put it in a letter following his visit.

ENS was a bit more forthcoming about what led to the martyrdom, saying that the "22 Christian pages in the court of King Mwanga of Buganda were...roasted alive in 1886 for their refusal to renounce their faith...swear allegiance to him, and submit to his sexual advances."

In other words, the boys, newly converted Christians, laid down their lives rather than submit to homosexual relations with the king.

"According to witnesses, the youth went to their deaths singing and praising the Lord," wrote ENS. "The occasion marked a major turnaround for the church, changing the perception of Christianity as a white man's religion to one that was truly African. Today Uganda has the largest percentage of professed Christians of any nation in Africa."

In his sermon at the four-hour Anglican service, Griswold noted that the Ugandan martyrs were on his province's calendar of saints. He talked of the heroic witness of the church to the power of the Holy Spirit, "giving grace and endurance even to this day in difficult conditions."

One "on the ground" account came from the Rev. Dr. Stephen Noll, the American-born vice chancellor of Uganda Christian University in Mukono. He wrote that Griswold "was warmly welcomed (as are all visitors here) and given due respect by the Archbishop as a fellow primate. He led a bishops' retreat and visited many of the institutions of the church, including Uganda Christian University. The Mother's Union sponsored an evening fete in the garden of the Archbishop's Palace..."

Griswold, he said, greeted the Martyrs' Day assembly by saying "Praise the Lord," the common greeting of Ugandan Christians who identify with the "Revival strand" in Uganda, "stemming from the pietistic Revival movement of the 1930s onward." (Christianity in Uganda also includes the "Establishment strand, reflecting a long history in which the English favored the Anglicans and Catholics were marginalized," Noll said.)

This Martyr's Day observance, as Griswold noted, was organized by the Dioceses of Northern Uganda and Kitgum. "Both these areas have been terribly torn by a guerrilla war that the government seems unable to stop," Noll wrote. "One of our university students was killed on his way home to Kitgum on Christmas Eve. The P.B. recognized the family of the late Janani Luvum, a Revivalist from the North who became Archbishop, opposed Idi Amin and was killed for it in 1977."

"It certainly seems anomalous, that a bishop who had signed the [pro-homosexual, 1994] *Koinonia Statement* and is said to have ordained practicing homosexuals would preach on this occasion," Noll commented. "After all, according to a recent history of the period: 'The immediate cause of the killings was the Kabaka's anger at the disobedience of his Christian pages, in particular their refusal to indulge in homosexual practices.' [Griswold] noted with approval that the martyrs had resisted the King's advances," and this comment no doubt reflects his belief that there is a fundamental difference between coercive and consensual liaisons.

"As to the way in which the Ugandan Church dealt with the anomaly," Noll said, "there was in fact a second sermon, deliv-

ered by the Rev. Dr. Edward Muhima, Team Leader of African Evangelistic Enterprise, the Revival organization founded by Bishop Festo Kivengere. The bulletin reading had been changed to *Daniel 3* about the young men in the fiery furnace, and Muhima's sermon was fiery. At one point, he turned to the Prime Minister, who was seated on the dais, and warned about God's judgement on the rampant corruption in the country, including the growing tolerance of promiscuity and homosexuality.

"Then he called on the congregation to turn to the Lord and repent. From the opposite hillside, where several thousand people were seated, came forth a stream of 200 to stand before the dais and give their lives to Christ. The Archbishop led them in the salvation prayer."

This, according to online church journalist David Virtue, left Griswold embarrassed and squirming.

Griswold's visit to Uganda, and one last year to Nigeria, were widely seen by conservatives as an attempt by the P.B. to mitigate through personal contact and the flash of the dollar sign the gathering storm of wrath in the wider Communion, and especially in Africa, over ECUSA's acceptance of homosexual practice.

In particular, the leader of Communion's most populous province, Nigerian Archbishop Peter Akinola, has been heavily courted by liberals since he took office a few years ago. And for a time, the liberals appeared to be gaining ground with him.

What is eminently clear now, though, is that any effort to get Akinola and other African leaders to take a softer stance toward ECUSA's brazen liberalism on the gay issue has been spectacularly futile.

## Injunction Against Former Accokeek Rector Lifted

By Auburn Faber Traycik

An injunction barring the orthodox former rector of Maryland's Christ Church, Accokeek, the Rev. Samuel L. Edwards, from conducting services on or close to the Episcopal parish was dissolved July 11 by the judge who first imposed it.

Acting on a motion filed by counsel for the rector and vestry of Christ Church, Judge Peter J. Messitte of the U.S. District Court for the District of Maryland lifted the injunction which resulted from a lawsuit filed by former Acting Washington Episcopal Bishop Jane Dixon, who sought to oust Edwards as the parish's rector.

Messitte's October 2001 decision backing Edwards' removal was affirmed by the Fourth Circuit Court of Appeals in May 2002.

Messitte's agreement now to remove the order barring Edwards from holding himself out as an Episcopal Church (ECUSA) clergyman or conducting services on or near Christ Church's property is based on changed circumstances in the case and the lack of opposition to the motion to dissolve the injunction.

In June 2002, Edwards left ECUSA for the Anglican Province of Christ the King (APCK), a Continuing Anglican body (while Christ Church opted to remain in the Episcopal diocese, having secured some assurances from new liberal Washington Bishop John Chane; the parish is now led by conservative cleric, Fr. Stephen Arpee).

In addition, Dixon, the plaintiff, is no longer ecclesiastic authority in the Episcopal Diocese of Washington, a necessary condition for the injunction.

"While Mrs. Dixon would not agree to the motion, she did not oppose it, essentially, we feel, because she no longer had standing to do so, based on the Fourth Circuit's Decision," said Canon





The Rev. Samuel L. Edwards

Law Institute (CLI) Director, the Rev. Charles Nalls, who had been handling the civil case as private counsel for the defendants.

"I'm glad that it's over finally," Fr. Edwards said. "It was silly that [the injunction] stayed in place as long as it did." There had been no reason not to lift it when he left the Episcopal priesthood a year earlier, he said. "And there were aspects of [the injunction] that were ridiculous," such as the judge's demand that Edwards not come within 300 feet of the church property.

That removal of the order puts a final point on a chapter that conservatives saw as starkly exposing the escalating persecution of ECUSA's faithful.

"We are satisfied that this particular matter has been put to rest," Nalls said. He went on to thank co-counsel Rufus Peckham, assisting counsel Mark Jakubik of CLI (on briefs), as well as John Hollister, advisory counsel, and Kenneth R. Matticks, who represented Episcopal Bishops Jack Iker of Fort Worth and Robert Duncan of Pittsburgh in a friend-of-the-court brief supporting Fr. Edwards and the vestry.

### Far-Reaching Impact

Yet Nalls said the main impact of *Dixon v. Edwards* remains far-reaching. Though it means little for parish property, it means a great deal for "the prerogatives of episcopal authority."

In *Dixon v. Edwards*, both District and Circuit judges backed the bishop's claim that she, as top authority for ECUSA in her diocese, was empowered to "interpret" church canons. In this case, Dixon judged them to mean that she could intervene against Edwards' call as Christ Church's rector at any time, even after the 30-day time limit cited by the canons. Over two dozen ECUSA bishops had supported her contention about a diocesan bishop's authority in a friend-of-the-court brief.

"This decision 'sets up, civilly, far more power in an Episcopal bishop than is contemplated in ECUSA canons,'" said Nalls. "We heard from the court that the bishop becomes the absolute final authority on interpreting canon."

He also noted that the decision did nothing for Christ Church's vestry, which "didn't get the priest that it called."

The vestry maintained that it carefully followed canonical procedures in calling Edwards, who was then illegally refused

by Dixon. Fifty-three days after the canonical 30-day review period, Dixon decided that Edwards, the former executive director of Forward in Faith, North America, and a priest in good standing in the Episcopal Diocese of Fort Worth, was not "duly qualified" to serve in the D.C. diocese. Among the disqualifying points was that he had said some harshly critical things about the heavily liberalized national church, and could accept her as a bishop only administratively, not sacramentally—a view held by a few other clergy already serving in Washington.

Edwards, who now leads a Maryland APCK mission, St. Mary the Virgin, announced his departure from ECUSA on June 27, 2002. At the time, he said in part that: "I now believe that, beyond a reasonable doubt, [ECUSA] is neither desirous of reform from within nor capable of reform from without. Indeed, the evidence indicates that, while some people of good will remain within it, the institution taken as a whole is unremittingly hostile to any calls to halt and reverse its decline from authentic Christianity."

In the conservative view, Edwards' contentions were unambiguously confirmed by ECUSA's General Convention in Minneapolis. Ironically, though, the convention's rebellion may have ignited the kind of realignment that will largely limit the impact of *Dixon v. Edwards* to the liberal majority remaining in ECUSA.

## Canon Law Institute Names Associate Director

An expert civil litigator and active Episcopalian has been named the associate director of the Washington-based Canon Law Institute (CLI), an organization which provides legal advice and information to faithful congregations and clergy in the Episcopal Church and other canonically-based denominations.

CLI's Board of Directors appointed Mark E. Jakubik, Esquire, of Pennsylvania, to the number two spot, to serve with CLI Executive Director, the Rev. Charles H. Nalls.

A 1992 graduate of Villanova University School of Law, Jakubik has been an attorney member of CLI for the past several years, and has been active in religious legal matters, particularly litigation, both as private counsel and as a lay leader in his Episcopal parish, the well known Good Shepherd, Rosemont.

He will concentrate on issues relating to the litigation of ecclesiastical issues in federal and state courts, as well as on matters of canon law.

Nalls said that Jakubik's agreement to become associate director provides critical help at a time when CLI is receiving a "high volume of requests on civil matters, especially church property litigation," a key area in which Jakubik will be involved.

Following graduation from Villanova where he served as an editor of *The Villanova Law Review*, Jakubik entered practice in Pennsylvania with Drinker, Biddle and Reath to work on complex litigation, particularly insurance and commercial cases. Over the last 11 years, he has litigated a variety of matters in federal and state courts, particularly complex commercial, antitrust, RICO, insurance, banking and other business actions. Currently, he is principal of Jakubik Law Offices, L.L.C., a law practice concentrating on commercial litigation matters, as well as appellate work, issues consulting, and the law of religious organizations.

Jakubik has served as a vestryman at Good Shepherd, Rosemont. He is a member of the Federalist Society, the American Bar Association, the bar associations of Pennsylvania and Chester County, and is the author of several law journal articles on banking law and internet domain name registration litigation.

He, his wife and daughter make their home in Exton, Pennsylvania.

## NC AMiA Parish Decides To Get On With Mission

After a failed bid to reverse a court finding that its property belongs to the Episcopal Diocese of East Carolina, a parish which earlier seceded from the diocese "unanimously voted to cease pursuing [the] matter, and to get on with our purpose, which is mission."

So said Tonia Glasgow, a spokesperson for the some 300-member St. Andrew's, Morehead City, North Carolina, which is now to be called All Saints' Episcopal Church. Glasgow is involved in the church's long-range planning.

It "became clear that justice would not be found in the courts of men, but only in the court of the Lord," said the Rev. John Grayson, longtime assistant cleric at St. Andrew's, which earlier left the Episcopal Church and diocese for the conservative Anglican Mission in America (AMiA), overseen by the Anglican primates of Rwanda and South East Asia.

The parish's rector, the Rev. C. King Cole, retired May 1, and Grayson has been serving as interim.

But a new rector for St. Andrew's has been named. The Rev. H.G. Miller, 37, the executive pastor of Phoenix's large Valley Cathedral for the last eight years, was to take up the reins in September as the congregation settles into space in a busy part of Morehead City.

"We are very optimistic, our vestry has a wonderful sense of peace, and we are very excited about what the Lord is doing and going to do," said Glasgow. "There is no animosity with the other group. That's wasted negative energy. We have already started two new mission parishes, one in Hope Mills, and the other in New Bern," both in North Carolina.

\*SINCE VOLUNTARILY UNDERTAKING a missionary assignment in the U.S. just a few months ago (without regard to

## Seminary Partnership Formed

The conservative, foreign-sponsored Anglican Mission in America (AMiA) has announced a partnership with Denver Seminary in Englewood, Colorado.

The two organizations have established the Anglican Parish Ministry Program, a cooperative venture dedicated to the academic and professional training of Anglican candidates for ministry within the AMiA.

"I have been working with students and graduates of Denver Seminary since 1990," said AMiA Bishop Alexander M. (Sandy) Greene. "They have few equals in terms of academic excellence and spiritual formation. I am even more delighted now that we have an Anglican Studies emphasis to go along with an already outstanding program."

\*WELL KNOWN TELEVANGELIST, The Rev. Dr. Pat Robertson, spoke at the June 7 ordinations of two AMiA clergy in Georgia, providing an encouraging message from 2 *Thessalonians 1:11-12*. AMiA Bishop Thad Barnum ordained George Hoyle Ivey III as priest and Paul Edward Hogan as deacon at Church of the Messiah, Canton. The candidates were among the first to graduate from the Pathfinders training program. The Pathfinders Institute was established by Church of the Messiah in 2001, to train and equip lay ministers for vibrant leadership within their communities, and also to begin the training and discernment process for those being called to church planting and ordained ministry.

Sources: Denver Seminary release, AMiA ■

local Episcopal bishops). Archbishop Benjamin Nwankiti, former leader of the Church of Nigeria's second province, has already launched a new African congregation in Atlanta—soon to be received into the AMiA—and helped an African study/prayer ministry in the South Bronx move toward a formal Anglican identity. Nwankiti is based All Saints' Anglican Church in Houston, another African congregation affiliated with the AMiA.

Sources: *Virtuosity*, AMiA

## The Spreading Shadow Of Lawrence

Report/Analysis By  
The Rev. Samuel L. Edwards

THE U.S. SUPREME COURT'S JUNE 26 DECISION in *Lawrence v. Texas* is clearly deserving of the landmark status that has been accorded to it by the press and public.

The question is whether the landmark is a sign that this society is emerging onto broad, sunlit uplands of tolerance and inclusion, or instead signifies an increase in the angle of the slope leading downward to the dissolution of Western society.

Two-thirds of the high court joined in striking down a Texas law designating homosexual sodomy as a crime. Five of the six justices in the majority also joined in reversing a 17-year-old ruling of the court in *Bowers v. Georgia*, which affirmed that regulating sexual behavior between consenting adults was a legitimate state interest.

The decision's scale and sweep appears to have stunned all parties to the culture war which it represents.

### Liberal Rejoicing

Social liberals, hoping for a win, nevertheless did not expect the bulk of the referees' squad to don their team's jerseys. The rejoicing from the pan-sexualist alliance (including some very strange bedfellows calling themselves "Christian polygamists") took on a somewhat breathless quality.

In a release from the tendentiously-titled, pro-homosexual Human Rights Campaign, Executive Director Elizabeth Birch gushed, "This ruling opens the door for new advances toward full equality and should be viewed as a challenge to legislators to help pass important legal protections for [gay, lesbian, bisexual and transgender] Americans like employment non-discrimination laws and comprehensive hate crimes legislation."

Evan Wolfson of Freedom to Marry, a pro-gay advocacy group in New York, was quoted in *The New York Times* as saying that, "America has hit a tipping point in which fair-minded people now support equality and inclusion for gay people and most Americans are ready to accept marriage."

"We are in a *Brown v. Board of Education* moment," Wolfson continued. "The Supreme Court has said in the strongest possible terms that love and intimacy and family have deep constitutional protection for all Americans and that gay people have an equal right to participate. This gives us a tremendous tool for moving forward to end the discrimination."

However, he said it is important to remember what came after *Brown*: "major legal challenges and acts of courage but also fierce resistance."

### A Libertarian View

The *Lawrence* ruling also found approval among secular Libertarians. (This is not as strange as it may seem to people who habitually, albeit erroneously, take Libertarians to represent one

of the several varieties of Conservatism, because of the similar positions they take on some issues.)

Cato Institute scholar Randy Barnett saw the decision as representative of a positive change (from the Libertarian perspective) in the high court's method of constitutional interpretation.

In a commentary published on *National Review's* website, Barnett writes that the *Lawrence* decision "is revolutionary because Justice Kennedy (and at least four justices who signed on to his opinion without separate concurrences) have finally broken free of the post-New Deal constitutional tension between a 'presumption of constitutionality' on the one hand and 'fundamental rights' on the other. Contrary to what has been reported repeatedly in the press, the court in *Lawrence* did not protect a 'right of privacy.' Rather, it protected 'liberty' and without showing that the particular liberty in question is somehow 'fundamental.'"

**BARNETT CLAIMS** that the decision marks a sea-change away from the Supreme Court's previous practice of placing the burden of proof on the individual claiming that his liberties are unconstitutionally impaired by state limitations on personal behavior, and toward a new (or, as Barnett would claim, renewed) practice of placing the burden on the state to prove the necessity of such regulations. Justice Kennedy, he says, "puts all his energy into demonstrating that same-sex sexual freedom is a legitimate aspect of liberty—unlike, for example, actions that violate the rights of others, which are not liberty but license."

Barnett's positive assessment of the decision is not difficult to understand, given his classic Libertarian definition of liberty: "Liberty is—and has always been—the properly defined exercise of freedom that does not violate the rights of others. Your right to liberty is not violated by restrictions on your freedom to rape and murder, because you have no such right in the first place."

He maintains that fears (such as those voiced by Justice Antonin Scalia in his scathing dissent read from the bench) that this principle will be extended to other forms of non-traditional sexuality are not grounded in reality. It is a position which—given the way cultural and social revisionism has worked up to this point—seems, if not disingenuous, startlingly naive.

### Conservative Anguish

The reaction of religious and cultural conservatives to the *Lawrence* decision ranged from muted shock to fierce outrage.

The outcome "is a disaster for the pro-family side of America's culture war," wrote Campaign for Working Families Chairman (and former Republican presidential aspirant) Gary Bauer.

After pointing out that two-thirds of the justices in the *Lawrence* majority were appointed by Republican presidents and that the current Republican administration had not even bothered to file a brief in the case, Bauer asked his readers to "review the country that our federal courts have been constructing for us. It is a place where unborn children can be destroyed on a whim, a nation that acquires parental permission for a tattoo, but not an abortion. It is a country where a copy of the Ten Commandments on the courthouse lawn is a threat to our liberty and the words 'under God' in our Pledge of Allegiance is a violation of the separation of church and state. And soon it may be a place that allows men to marry men, effectively destroying 2000 years of Judeo-Christian tradition on the meaning of marriage."

Remarking that "Supreme Court decisions increasingly read like transcripts from the Oprah Winfrey show," *The American Spectator's* George Neumayr went on to assert that, "We are losing real liberties while the Supreme Court invents bogus ones. We deprive a community of the liberty of preserving traditional



### Festival Of Faith

**TRADITIONALIST FORMER QUINCY (IL) BISHOP Edward MacBurney (center)** served as celebrant for the **June 14 Festival of Faith** at the Washington-area parish of St. Luke's, Bladensburg, Maryland. Since the rector, Fr. Michael Heidt (right) helped launch the annual event in 2001, Festivals of Faith have been held at Episcopal cathedrals and parishes across the country, usually drawing sizeable congregations. Also pictured is the Rev. Eric Dawson of Ascension and St. Agnes, Washington, DC.

laws is a monstrous distortion of the framers' work and an act of judicial despotism which should outrage the public."

**SENATE MAJORITY** Leader Bill Frist (R-TN) and Sen. Rick Santorum (R-PA) reacted by calling for passage of a constitutional amendment defining marriage as a union between one man and one woman, thereby preserving the special protections and privileges accorded by Western culture to heterosexual monogamous marriage during the last two millennia.

A month after the *Lawrence* decision, and as Canada moved toward legalizing gay marriage, President Bush finally said that he would not "compromise" on the issue and that "marriage is between a man and a woman, and I think we ought to codify that one way or another." Administration lawyers were "looking at the best way to do that," he said.

In what could be called a reflection on the law of unintended consequences, *World Net Daily's* Vox Day grimly warned that, "by using the Supreme Court to achieve their aims instead of the state legislatures," the homosexual movement will ultimately "reap a devastating whirlwind that will, in the long term, destroy it. Cultural embrace of homosexuality is a late-stage pre-imperial phenomenon. Once the republic collapses, which will surely happen within the next 200 years if the Roman example is any guide [...] a harsh anti-libertine reaction will take place, one without the traditional moral constraints that were dismantled over the last 100 years...The infamous closet of old will look like a paradise in comparison."

### Confrontation

At its most profound level, the *Lawrence* decision is the latest and most noticeable episode in an ongoing, headlong confrontation between two ultimately irreconcilable views of reality.

On the one side is the view that reality is what man makes of it, or by his own exploration and experience discerns it to be; on the other is the view that reality is what God has shown it to be.

Those who take the first view—which is at least as old as pre-Platonic philosophy—see the world as self-explanatory, and base their explanations on ultimately impersonal principles (idealism) or ultimately impersonal processes (materialism). Those who take the second view believe that the world only makes

sense in relation to One outside it Who made it, to Whom it is ordered, and to Whom its rational creatures are responsible for their actions.

The confrontation between these two "realities" usually shows itself in clashes over the doctrines of man, human freedom, politics, law, the state, and society.

Where it concerns man, the clash is between those who see human beings as the creators of their own meaning, and those who believe that personal identity is discovered and enhanced in the quest to subdue our selfish natural inclinations and conform our behavior to that which the Creator requires.

**THIS STRUGGLE** is well and truly out in the open in *Lawrence*, as a comparison of the notions of human freedom manifested in Justice Kennedy's majority opinion and in Justice Scalia's dissent will make clear.

The former argues that liberty in its most profound sense is "the right to define one's own concept of meaning, of the universe, and of the mystery of human life."

The latter, after ruthlessly skewering this dictum as the court's "famed sweet-mystery-of-life passage," adds that "if the passage calls into question the government's power to regulate actions based on one's self-defined 'concept of existence, etc.,' it is the passage that ate the rule of law."

Kennedy advances a secularist perspective which sees man in essentially individualistic terms (and even in opposition to society), while Scalia speaks out of the classical Judeo-Christian perspective which sees man as personal because he is made to be part of a society of ordered liberty.

The clash might be defined as one between an ethic of preference and one of reference: In Kennedy's view, the basic meaning of freedom is the ability to do what one prefers (provided that nobody else gets hurt), while Scalia points toward an understanding of freedom as the capacity to choose to cooperate with the design of the Creator in the achievement of genuine humanity. If this option is not exercised, then the state ends up "eating the rule of law," and with it any possibility of humane civilization.

The real effect of something like the *Lawrence* decision is that in the end, everybody, including those who now celebrate it, gets hurt. Once the rule of law has been "eaten," then, absent divine intervention, moral and social anarchy followed by tyranny is inevitable.

### Looking Ahead

It may be that some inchoate sense that this is the prospect facing Western society, should the basic world-view behind *Lawrence* win the culture war, is fueling what may prove to be an 11th-hour reconsideration, not by the Supreme Court, but by those to whom the justices, whether they like it or not, ultimately are accountable.

At deadline, the results of a Gallup poll commissioned by *USA Today* and *CNN* (neither a notable hotbed of cultural conservatism) were released, showing that "Americans have become significantly less accepting of homosexuality since a Supreme Court decision...hailed as clearing the way for new gay civil rights." The poll found that in only two months, support for legal recognition of same-sex relationships dropped from 60 to 48 percent.

Of course, such a steep decline is not likely to continue into the single digits, but it may signal that the latest exercise in social engineering by the nation's highest court has awakened many formerly apathetic citizens.

However, this will be of little consequence in the end unless

those so stirred—especially professing Christians—attempt to meet the challenge articulated by Prison Fellowship founder Chuck Colson. He urges Christians to examine their own contemporary cultural assumption that "sex's overriding purpose" is pleasure, which "suits our culture's obsession with personal autonomy" and, having found this assumption not only wanting but dangerous, "change the terms of the debate" by affirming that the dual purpose of sex is "procreation and promoting spousal unity."

If that can be accomplished, then what seems now a spreading shadow will begin to retreat before the Light and be dispersed by the wind of the Holy Ghost.

*The Rev. Samuel L. Edwards is the former executive director of Forward in Faith, North America, and now serves as a priest within the Anglican Province of Christ the King. He and his family live in Fort Washington, Maryland.*

## Canada Will Permit Gay Marriage, Chrétien Says

Canadian Prime Minister Jean Chrétien has confirmed that his nation will change its law to allow homosexual marriage, joining Belgium, Denmark and The Netherlands as the only countries where same-sex couples can legally wed.

The new law, defining marriage as the "lawful union of two persons," was drafted by the Canadian government and submitted July 17 to the Supreme Court of Canada for review, before Parliament considers it. Chrétien's Liberal Party has a commanding majority in the legislature, though the issue has caused division in the Liberal caucus.

The actions meant that the government decided against appealing recent provincial court rulings that declared unconstitutional the nation's definition of marriage as the union of a man and woman.

Within a month after such a ruling in Ontario, hundreds of homosexual couples were said to have taken "marriage" vows there.

Opinion polls indicate that a slight majority of Canadians favor legalizing same-sex marriages, though some commentators charge that survey questions were carefully skewed toward producing a liberal outcome.

The actual feeling among most Canadians about the decision to allow gay marriage is far different, asserted Peter Vere of *Envoys* magazine.

Calling this "Canada's Moral September 11th is not melodramatic on my part," Vere wrote, "I cannot begin to explain

## Aussie Church Okays Actively Gay Ordinands

Australia's (Protestant) Uniting Church may be facing a split after its national assembly voted overwhelmingly in favor of allowing the ordination of those in committed same-sex relationships.

The church has informally accepted actively gay clergy for some time, but there has been a long-running battle over the issue which the assembly apparently sought to end at its mid-July meeting in Melbourne.

Mary Hawkes, a spokeswoman for conservative members of the Uniting Church, said the body was now "horribly close" to a full-blown split.

She said the decision would put many congregations in a difficult situation and warned that up to 3,000 people in one state were considering leaving the church.

*Source: Sydney Morning Herald* ■

## ANGLICAN WORLD BRIEFS:

**\*THE ANGLICAN CHURCH OF AUSTRALIA**, which approved female priests in 1992, is now considering women bishops. A working group, led by Bishop Jeffrey Driver of Gippsland, has produced a report requested by General Synod, *Episcopal Ministry and Women*, which is to be debated at its next meeting. Under current recommendations, traditionalists faced with a woman bishop would be allowed a male alternate bishop.

- *The Church of England Newspaper*

**\*IN ITS CONTINUING EFFORTS TO HELP RECONCILE** millions of Rwandans affected by the 1994 genocide in their nation, the Episcopal Church of Rwanda's leader, Archbishop Emmanuel Kolini, recently established a body that will bring together all religious groups in Rwanda to discuss unity. The Interfaith Commission for Re-integration of Rwanda is headed by the Archbishop and deputized by Rwanda's Islamic leader, Shehe Mufti Habimana Saleh. It will seek ways and means of ending ethnic animosity while promoting dialogue and free expression of all people. Rwanda recently debated and agreed on a new constitution that is expected to guide the country to peace and democracy. Presidential elections were to be held on August 25 while parliamentary polls are slated for September 29. These will be the first elections since the genocide that killed more than half a million people. - *Anglican Communion News Service*

**\*THE QUEEN** should be stripped of her title as Supreme Governor of the Church of England so that the royal family better reflects the religious and ethnic diversity of the United Kingdom, according to a major report. The year-long commission on the Future of the Monarchy, which received the full cooperation of Buckingham Palace, argues in the recent report that, while the C of E should not be disestablished, the Queen should become a head of state not committed to any particular religion. - *The Observer*

**\*THE CHURCH OF ENGLAND** has followed Britain's Methodists by approving a covenant to create closer links between the two churches. The covenant agreed during the C of E General Synod commits Anglicans and Methodists to work to overcome the remaining obstacles to the unity of the two bodies. - *Ecumenical News International*

**\*SCOTTISH EPISCOPALIANS** have voted to continue considering a proposal to create a Scottish superchurch, despite the (Presbyterian) Church of Scotland's decision to opt out of the plan. Under the scheme, the Scottish Episcopal Church would merge with Scottish branches of the Methodist and United Reformed Churches. - *The Scotsman*

## ANGLICAN USA BRIEFS:

**\*A GREAT LADY PROMOTED TO GLORY:** Ethel T. (Esso) Richardson, a devoted traditional Anglican who helped start *THE CHRISTIAN CHALLENGE* magazine in 1962, died on Easter Day in Colorado. Also a great patriot and exemplary wife and mother, Mrs. Richardson was the widow of the Rev. Carl H. Richardson, a solidly orthodox Episcopal priest, who at his death in 1974 was



TANZANIA'S BISHOP OF RUVUMA, Maternus Kapinga, chats with Giugi Johnson during a break at the June meeting of *Forward in Faith*, North America, at Good Shepherd, Rosemont, Pennsylvania.

the effect this is having on our national psyche. Unlike America, which is still fighting the culture war, Canada has now crossed...back into pagan lands."

"We're...deconstructing...an institution that [has] underpinned society for millennia," said John McKay, who represents a Toronto district.

Chrétien assured that the new legislation will allow religions the right to decide what marriages should be sanctified.

But some Canadian church leaders worry that unwilling clergy will be forced to perform weddings for homosexual couples.

"We are deeply concerned that the effect of the redefinition will be to begin a process of marginalization for many churches and their clergy who currently participate in the civil registration of marriage," said Bruce Clemenger, an official of the Evangelical Fellowship of Canada.

In Canada, the Roman Catholic Church, Evangelical denominations, Eastern Orthodox churches, Muslim groups, Sikh temples, and most of the Anglican Church and Judaism oppose homosexual marriage, reports *Religion News Service*.

However, same-sex rites have been approved by the United Church of Canada (which has since suffered a serious decline in membership), liberal branches of Judaism, the Unitarian Church of Canada and the Anglican Diocese of New Westminster (Vancouver), where the first same-sex blessing ceremony was held in June. The international furor touched off by the action has since been exacerbated by the American Church's pro-gay decisions, and a major realignment now looms in the Anglican Communion.

Vancouver School of Theology Professor Richard Leggett contended that the government's decision to change the definition of marriage to include gays and lesbians "will show that Anglicans in Vancouver who support same-sex blessings are not off the wall" and will put pressure on reluctant Christians to follow suit.

**\*THE BRITISH GOVERNMENT** plans to create a register of same-sex partnerships that would give homosexual couples most of the same legal rights as married ones, such as the right to inherit property tax-free. While welcomed by most homosexual groups, the plans were criticized by some, including vocal gay campaigner Peter Tatchell, for excluding a similar register of heterosexual couples who do not wish to wed.

Sources also included *The Associated Press*, *Ecumenical News International*, *CHRISnews.com*

## "Roe's" Bid To Overturn Famous Decision Fails

"Jane Roe's" recent bid to reopen the 1973 Supreme Court case that helped make abortion legal in the U.S. was turned back in June by a federal district judge who said her effort came too late.

The woman who was at the center of the case, whose real name is Norma McCorvey, filed an affidavit in support of a motion in U.S. District Court in Dallas, seeking to have her case reopened and for the '73 *Roe v. Wade* decision legalizing abortion-on-demand to be overturned in light of new facts.

She said the landmark case "was built upon false assumptions" and had "caused great harm to the women and children of our nation." McCorvey, 55, now a pro-life Christian, noted that when she filed her original lawsuit 30 years ago, she was not even sure of what the term "abortion" meant.

But a federal district court dismissed her petition, ruling that it was not filed within a "reasonable time."

McCorvey's attorney, Allan Parker thinks the judge misunderstands the case. "This is not a case of newly discovered evidence, which must be brought in a short amount of time," he said. "It's a case of changed factual conditions and law."

Among evidence of "changed factual conditions" presented were affidavits from 1,000 women testifying to the serious emotional/mental problems their abortions had caused. Cited as well was the vastly improved clarity of ultrasound imagery, which no longer reveals just a fuzzy mass but what is plainly a baby. Also, the burden on a mother with an unwanted child—which was one reason for the *Roe* decision—has been alleviated by laws in 40 states allowing the latter to assume responsibility for such unwanted children.

A new national poll indicates that views on abortion among women are shifting toward the pro-life side. Fifty-one percent of women surveyed by the Center for the Advancement of Women said the government should prohibit abortion or limit it to extreme cases, such as rape, incest, or life-threatening complications.

Sources: *Breakpoint*/Charles Colson, *The Washington Times*, *thesmokinggun.com* ■

## Retirement Announced

THE DEAN AND PRESIDENT OF TRINITY EPISCOPAL SCHOOL FOR MINISTRY, Peter Moore (pictured), 68, has announced that he will retire in the summer of 2004, after eight years in the post. Among other things, he will pursue a personal ministry of writing, speaking, and some teaching. Under Dean Moore's leadership, Trinity School, an Evangelical Anglican seminary in Ambridge, Pennsylvania, has enjoyed steady growth, the construction of state-of-the-art buildings and facilities, a stable faculty, and successful capital campaigns



to finance scholarships and other ministries. A search committee has been formed to seek a new dean.

serving in Elkhart, Indiana. Born in Newport, Rhode Island, Mrs. Richardson was a registered nurse, graduating from Newport School of Nursing in 1940, and practicing in Rhode Island, Arizona, New York and Indiana. After her husband's death, she moved to Idaho Springs, Colorado, where she published the monthly *Crusader* for St. John's Anglican Catholic Church. She is survived by a son, Carl H. Richardson Jr. of Dallas, a daughter, Mrs. Richard N. (Carlie) Davis of Idaho Springs, three grandchildren and one great-grandchild. A Requiem Mass for Mrs. Richardson was held at St. Mary's, Denver, on April 29. Memorials are suggested to *THE CHRISTIAN CHALLENGE*, 1215 Independence Avenue SE, Washington, D.C. 20003.

**\*BACK TO THE FUTURE:** Two dioceses that originally formed one jurisdiction in the Anglican Catholic Church (ACC), a Continuing Church body, are near to re-merging. On May 6, delegates to the ACC Diocese of the Pacific and Southwest synod approved the union with the ACC Diocese of the Holy Trinity and Great Plains. The latter diocese earlier approved the merger. The name chosen for the combined jurisdiction—Diocese of the Holy Trinity—restores the oldest diocesan name in the ACC. Founded in 1977, Holy Trinity originally encompassed the territory of both Pacific and Southwest and Holy Trinity and Great Plains. A special synod was slated for September to finalize officers, committees and canons, so the united diocese can be seated at the Provincial Synod the following month. - *The Trinitarian*

**\*FOLLOWING IN HER FAMOUS FATHER'S FOOTSTEPS,** the Rev. Mpho Tutu, 39, was ordained to the transitional diaconate June 7 at Christ Church Cathedral in Springfield, Massachusetts. Former Southern African Archbishop Desmond Tutu, winner of the 1984 Nobel Peace Prize, preached at his daughter's ordination. For the next two years, Ms. Tutu will serve at Christ Church in Alexandria, Virginia. - *Episcopal News Service*

**\*THE REV. CANON JOSEPH HARP BRITTON** is the new dean of Berkeley Divinity School at Yale and associate dean of Yale Divinity School. Britton, formerly the canon missionary of the Convocation of American Churches in Europe, comes to Berkeley from the European Institute of Christian Studies in Paris, where he is the founding director. Among his many other credits is an A.B. from Harvard University, an M.Div. with honors from General Theological Seminary, and a Th.D. in moral and systematic theology from the *Institut Catholique de Paris* in 2002. Britton succeeded Dr. William Franklin, who resigned last year amid criticism from university officials about the handling of funds and accounting at Berkeley. Various reforms were recommended as a result of an investigation by Connecticut's attorney general. - *Episcopal News Service*

## OF GENERAL INTEREST:

**\*WHAT SEEMED TO BE AN UNPRECEDENTED DISCOVERY**—an inscription on an ossuary (bone burial box) reading "James, son of Joseph, brother of Jesus"—has now been deemed a recent addition and therefore a fake by Israeli experts. Meanwhile, Israeli investiga-

## -LATE NEWS-

### Williams Sees Probable "New Alignments"

The Archbishop of Canterbury has himself now indicated his belief that the Anglican Communion's traditional structure will be significantly altered by the sharp clash over homosexuality.

In an article in the traditionalist *New Directions* magazine, Dr. Rowan Williams forecasts a "messy" future of "new alignments and...patterns," and a "weakening of territorial jurisdiction" among Anglicans. Interestingly, he wrote the article before the Episcopal General Convention made its landmark decisions endorsing homosexual practice.

Williams concedes that unity is "unintelligible and unworthwhile" when it ceases to be "a theological category." But he suggests that there should be more discernment about what matters define "the theological character of unity," and are "bound up with the supernatural character of the Body." There may be matters of serious dis-

tors are trying to find out if Tel Aviv antiquities dealer Oded Golan led a ring of specialists who collaborated in the alleged forgery of the "James Ossuary." If real, the inscription would have been the earliest known archaeological reference to Jesus. Golan had insured the stone container, which Israeli experts said is itself an authentic artifact from the first century, for \$1 million. Police seized the box from an unused bathroom atop his Tel Aviv apartment in July, at which time Golan was arrested and held for several days. Based on evidence found in the raid, investigators say they suspect Golan, 52, may have been counterfeiting and selling antiquities for a number of years, probably with the help of other academics and scientists from abroad. - *The Washington Post*

**\*IN A STUNNING APPEAL** for forgiveness, Zimbabwe's Christian churches apologized July 17 for not doing enough to stop political violence, hunger and economic collapse in their nation. While Western governments and human rights groups blame Zimbabwe's plight chiefly on its president, Robert Mugabe, the country's Council of Churches, which represents all Christian bodies in Zimbabwe, admitted it had watched passively as poverty worsened, leaving children begging on the streets; as health and education services collapsed, and political divisions widened. - *The Associated Press*

**\*PUBLIC SCHOOLS IN STAUNCHLY SECULAR FRANCE** are planning to bring God back into the classroom, apparently after officials realized that a big gap in understanding was created by neglecting instruction on the influence of religion on humanity and history. In June, France's Education Ministry launched the European Institute for the Study of Religions to educate teachers on the subject, so they can in turn teach more on the history and development of religions. - *The Clarion-Herald (New Orleans)*

**\*THE RIGHT TO EUTHANASIA** must exist in all hospitals, negotiators forming Belgium's new government said in June. In a bid to counter opposition by some Roman Catholic hospitals that have allegedly refused to permit assisted suicide on their premises, the negotiators declared that every hospital must have a team of doctors prepared to apply euthanasia, under a strict policy designed to protect patients and their relatives. Euthanasia was made legal, under certain conditions, in Belgium last year. - *expatica.com*

agreement "that still don't fracture the possibility of recognizing the language someone else is speaking," he said.

He seems therefore to hope that there will be enough commonality remaining to try to keep everyone in the same church framework, though he anticipates "working at structures of Anglicanism" in ways "that don't either commit us to a meaningless structural uniformity or leave us in mutual isolation."

However, any implication that the Episcopal Church (ECUSA) might not be isolated from the rest of the Communion's is likely to be strongly resisted by a significant number of primates who think ECUSA is "already out" of the Communion and are ready to demand that—unless ECUSA desists from consecrating an openly gay bishop—that conclusion be formalized, a decision that (under normal circumstances) can only be taken by Dr. Williams.

At presstime, there seemed good reason to believe that the primates' mid-October "crisis" meeting in London would at least result in some form of suspension for ECUSA, and withering criticism for Presiding Bishop Frank Griswold, who some sources believe is "finished." ■

**\*STILL IRRITATED** by a U.S. Supreme Court decision a few years ago that upheld the Boy Scouts' right to bar homosexual Scoutmasters, some gay activists and their supporters have continued seeking ways to punish the Scouts organization. In one of the latest manifestations of this campaign, California judges who belong to the Boy Scouts were directed by new "ethics" rules drafted by the state supreme court to disqualify themselves from cases—mainly those involving a homosexual discrimination issue—in which they appear to be biased because of the Scouts' anti-gay policy. State judges were already barred from being members of organizations that discriminate against homosexuals, but the 1995 ethical standards included an exception for "nonprofit youth organizations." Even so, the new rules represent a "compromise": Homosexual rights and lawyers groups had urged the high court to impose a rule forbidding judges from even belonging to the Scouts, but many judges who are Scout leaders protested that they had a constitutional right to belong to the organization. - *The Washington Times*

**\*IN A WELL-WATCHED DEMONSTRATION** of how well Presbyterian Church (USA) policy on the matter is holding up, Stephen Van Kuiken was formally stripped of his ability to serve as a Presbyterian minister in June for performing same-sex marriages. The action against the now-former pastor of the Mount Auburn Presbyterian Church in Fort Mitchell, Ohio, came in a 199-45 vote of the Presbytery of Cincinnati. - *Cincinnati Enquirer*

**\*DEFENDERS OF A TEN COMMANDMENTS MONUMENT** on display inside the Alabama Supreme Court building lost their final legal appeal August 20. Chief Justice Roy Moore of the Alabama Supreme Court, who had had the monument installed, still said he would not remove it, and his supporters were camped out at the court building to prevent state officials from doing so. But the monument has now been removed from the court building's rotunda in Montgomery.

**\*BY CONTRAST**, a federal appeals court ruled in June that a Ten Commandments plaque that has hung for 83 years on the facade of the historic Chester County, Pennsylvania, courthouse does not constitute an official endorsement of religion, and may remain there for the sake

*Continued on Back Cover*

# CHURCH DIRECTORY

## ARKANSAS

### Pine Bluff

#### Trinity Episcopal Church (ECUSA)

713 W. 3rd Ave.; Sun HC 8a (Rite I and II) and 9a (Rite II) celebrating Rite I and II, SS 9:30a; Tues 10a HC and Healing rite; Holy Days as announced; The Rev. Dr. Walter Van Zandt Windsor, 870/534-3832

## CALIFORNIA

### Alpine (San Diego East)

#### Church of Christ The King (FIF-NA/ECUSA)

1250 Midway Dr., Rite I services: Sun HC 8 & 10a, Wed HC noon, Fri HC 9:30a; Thurs HC 9:30p (1928 BCP), The Rev. Keith J. Acker, Rector, The Rev. Frank Pannitti, Associate; 619/445-8419, fax 619/445-7409; [www.ChristTheKingAlpine.org](http://www.ChristTheKingAlpine.org)

### Carlsbad

#### St. Michael's-by-the-sea (Episcopal Church)

2725 Carlsbad Blvd., Sun 7:15a MP, 7:45a, 9:00a HC, 5:15p EP; Mon 8:30a MP, 5:15p EP; Tues 8:30a MP, 8:45a HC, 5:15p EP; Wed 8:45a MP, 7a HC, 5:15p EP; Thurs 8:30a MP, 4:45 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 Mosquin SSC, rector; 760/729-8901, fax 760/729-0737

### Los Angeles (Loz, Feliz area)

#### St. Mary of the Angels Anglican Church

(Anglican Church in America)  
4516 Finley Ave.; Sun Low Mass 8a, Mattins 8:30a, Solemn High Mass 10a, Low Mass 11:45a; Evensong 4p; Mon Mattins 11:45a, Low Mass noon; Mattins 10a Tues-Sat (with Low Mass on Sat), Vespers 7p Tues, Wed, Fri; Sat, 8:30a Low Mass on Wed, Fri; The Rev. Gregory Wilcox, 213/660-2700, 660-2708

### Orange County

#### Church of St. Mary Magdalene (Anglican Catholic Church)

2055 Glassell St., Orange; Sun 7:30a HC, 9:30a MP, 9 a.m. Sung Mass; Wed 9:30a Mass & Healing Service, Thurs 7p Mass; Prayer Book Holy Days as announced; The Rev. Irene Wilcox, Rector; the Rev. C. R. Hancock, assisting; 714/532-2420

### San Diego

#### Holy Trinity Episcopal Parish (ECUSA/FIF-NA)

2012 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. Krulik Jr., Asst.; 619/222-0365, fax 619/222-3867; e-mail: [frtrinity@global.net](mailto:frtrinity@global.net); <http://www.homepage.mac.com/cassius/>

## COLORADO

### Colorado Springs

#### St. Athanasius Anglican Church (Anglican Church in America)

2425 S. Chestnut St.; Sun HC 9a; Fr, Arthur Williams, priest-in-charge; 719/473-7950

### Denver

#### St. Mary's Church (Anglican Catholic Church)

2291 S. Clayton; Sun Solemn High Mass 9:30a, Low Masses 7:30a, 12 noon, 6p; Mon-Fri: Mass 7:30a, 6p; Sat Mass 9:30a; 303/758-7211, fax 303/5166

## 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 195); 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](http://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. Yoris 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 8a-8p; The Rev. Canon Warren Tanghe, rector; 404/472-4169, fax 404/872-4162

## 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: [lyork@maine.rr.com](mailto:lyork@maine.rr.com); [www.acway.com/stpauls/](http://www.acway.com/stpauls/)

## MARYLAND

### 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 Hentz; church phone/fax: 301/927-6466

### Crowsville/Annapolis

#### St. Paul's Chapel (Anglican Independent Communion)

Generals Highway (Rte. 178) at Crowsville Rd.; Sun 8a HC, 9:15a MP (4th Sun HC) & SS, 11a HC; Bible Study Tue 10:30a & Thu 7:30p; all services 1928 BCP; Rt. Rev. Robert Samuel Loistelle, Sr., Rector; Rev. Eric Holte, Rector's Assoc.; Chapel 410/923-0293, Rector 410/266-6373

## MINNESOTA

### St. Louis Park (Minneapolis)

#### Anglican Church of St. Dunston (Anglican Church in America)

4241 Brooks de Ave; Sun HC 8:30a; HC + SS 10a (Nursery Care 10a); Call for Summer schedule; All services 1928 BCP; The Very Rev. William Siderman; 612/920-9122

## NEW HAMPSHIRE

### Amherst

#### St. Luke Anglican Church (Anglican Church in America)

3 Limbo Lane, next to junction of Routes 101 and 122, access from Police Complex; Sun 11a; The Rev. Dean Steward; 603/673-1445

## OKLAHOMA

### Tulsa

#### St. Augustine of Canterbury Anglican Church (Anglican Church in America)

Stanley's Chapel at Stanley's Funeral Home, 3539 E. 31st St.; Sun MP 9:30a, 1st & 3rd Sun only HC 10a; Wed Bible Study 7:30p; 2349 S. Evanston Ave., Tulsa, The Rev. Glen Lightfoot, Interim Priest-in-Charge; 918/743-4556; e-mail: [Glen.Lightfoot@okdhs.org](mailto:Glen.Lightfoot@okdhs.org); Richard L. Hargrave III, Sr. Warden, 918/743-8951, Fax 918/743-4871, e-mail: [richardhargrave@earthlink.net](mailto:richardhargrave@earthlink.net); Web Page at: <http://home.webzone.net/~ejstoug/staug.html>

## 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 Crisley; 215/729-5767

### 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, Pamphico Hwy at Cascade, Sun 9a, HC 2nd & 4th, MP 1st, EP 3rd, the Rev. Franklin Martin, priest-in-charge; 810/506-7616, 815/699-8615

## Greenville

#### Holy Trinity Anglican Church (Anglican Church in America)

717 Broombe St.; Sun HC 11a; 1st Wed Evensong 7p; The Rev. Jack W. Cole, Rector, The Rev. Lawrence Holcombe, Curate; 942/252-3542

## VIRGINIA

### Arlington

#### Church of St. Matthias (Anglican Province of Christ the King)

3490 Wilson Blvd. (Wilson Blvd. Christian Church); Sun HC 9a; The Rev. Stephen Peters; 703/493-8506; 703/243-9373

### Leesburg/Dulles

#### Our Saviour, Outlands (Episcopal Church)

Rt. 28 15 at Goose Creek, eight miles south of Leesburg; Sun HC 8a, HC of MP with SS & Nursery, 9:30a, EP 3rd Sun 6p; the Rev. Elijah White; 540/338-4257

### Marshall

#### Church of St. John the Baptist (Independent/FIF-NA)

Corner of Rt. 17 and Rt. 55 at the traffic light, Sun HC 9a and 10:30a; Wed HC 7:30a, MP 11a; 1928 BCP; The Rev. Larry C. Morrison, 540/364-1847, e-mail: [stjohnbaptist@comcast.com](mailto:stjohnbaptist@comcast.com)

## Mathews

#### St. James Anglican Church (Anglican Catholic Church)

Meets at Trinity Church, Rt 14 at 626; Sun 10a Bible Study, 11a MP and Sermon (HC 1st Sun), child care prov. ded; 1928 BCP, The Rev. William T. Kump; 904/725-4861

## WASHINGTON

### Auburn

#### King of Glory Church (Christian Episcopal Church)

Zone 1, Urban Church Chapel, Auburn Way S, 2nd 17th Ave. S.E., Sun 12:30p; The Rev. T.C. Cramer, 206/447-0705; [evchc0115.com/Internet.net](http://evchc0115.com/Internet.net)

## BRITISH COLUMBIA

### Vancouver

#### St. Peter & St. Paul (Anglican Catholic Church of Canada)

1629 Ketchikan St.; Sun Mattins 8:45a, HC 9:30a, Evensong 4p 1st Sun, ALSO Matigan, B.C. Missionary and Pastoral Ministry Parish Information, 604/253-0447, the Rev. Michael Sherr, 604/951-3733



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