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BRIEFS Continued from Page 42

state law allows second-parent adoptions, an arrangement by which a birth parent keeps a child while also agreeing to have the child adopted by a second adult. The decision recognized as many as 20,000 adoptions over the past 20 years by gay couples. The effect of it was somewhat lessened by a state law that went into effect last year, permitting adoptions by registered homosexual partners. Nonetheless, the ruling will have significance for same-sex couples who have split up or who did not register as domestic couples. It also will allow adoptions by unmar-

ried couples and by family relatives, including a teenage mother and her parent, or an adult mother and other adult family members. - *The Washington Times*

***"WITH THE \$85 MILLION SETTLEMENT** for the victims of sexual abuse in the Catholic Archdiocese of Boston, a singularly revolting chapter in the Church's 2,000-year history is drawing to a close," wrote UPI Religion Editor Uwe Siemon-Netto. And with that, the man the Roman Catholic Church hoped would get it done, evidently did. Sean Patrick O'Malley, a "champion of humility," was the man earlier named to take over the epicenter of the Roman Catholic Church's scandal over clergy sexual abuse. As the new Archbishop of Boston, O'Malley succeeded Cardinal Bernard Law, who resigned in December 2002 amid public outrage. "Waves of molestation cases exposed a Roman Catholic hierarchy that had sought to shield abusive priests rather than kick them out of parishes," said *The Washington Post*. About 500 lawsuits had been filed, and upon taking the helm in Boston, O'Malley renewed a pledge to settle them. An appealing Franciscan brother known as a healer, O'Malley once lived in a crime- and vermin-infested apartment house in Washington's Adams Morgan section, where he turned one part of his apartment into a chapel, and slept on the floor in another part. "Padre Sean," as Hispanic residents called him, helped organize the tenants to fight eviction, form a cooperative and renovate the building. The Vatican bet, apparently wisely, that he could "rally disgruntled parishioners and dispirited priests in Boston, just as he once brought together dejected immigrants in Adams Morgan."

***THE HIPPOCRATIC OATH** taken by doctors does not allow them to perform abortions, declares a resolution approved by the American Association of Physicians and Surgeons at its 60th annual meeting in Point Clear, Alabama. The September meeting adopted a platform that "clearly opposes" the procedure and recognizes that the "teachings of the major religions of the world have [also] opposed abortion of a developing human child until very recent times. Even if religion is removed from the issue of abortion of a human child, without life as the ultimate ethic, no objective ethical standard remains," the resolution said. - *World Net Daily* ■

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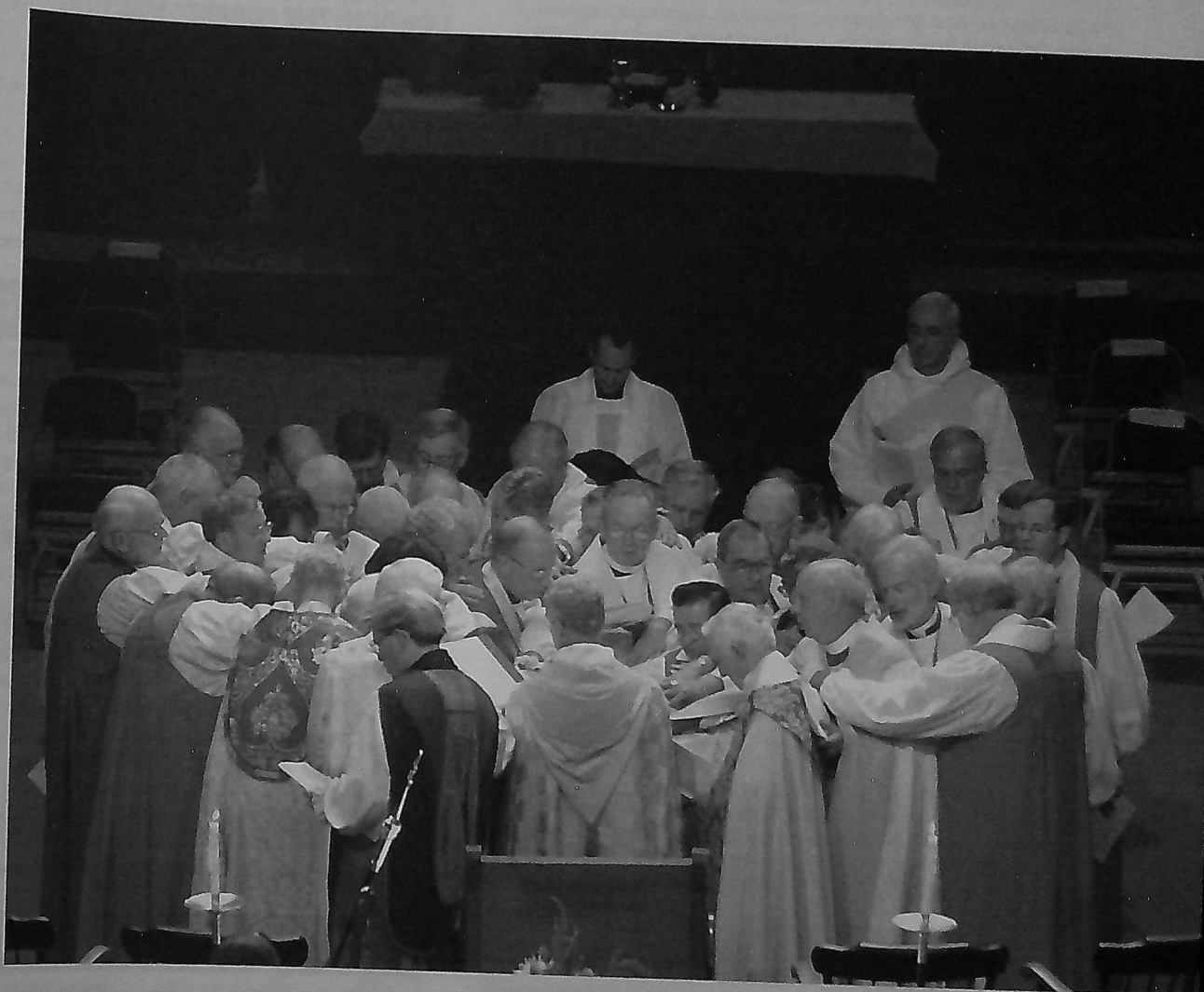
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What Now?

**Pages 9, 14, 20*

Christian Challenge

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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
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Volume XLII, No. 5
OCTOBER-NOVEMBER, 2003

IN THIS ISSUE

FEATURE/SPECIAL REPORT

- DALLAS: A REMARKABLE RALLY FOR THE FAITH, AND THE FUTURE**
By William Murchison 9
- LONDON: THE "CRISIS" MEETING OF ANGLICAN PRIMATES: PORTENT—OR IMPOTENT?**
By The Editor 14
- NEW HAMPSHIRE: THE CONSECRATION THAT SHOOK THE ANGLICAN WORLD**
By David W. Virtue 20

NEWS AND REVIEWS

FOCUS

- This issue's highlights:
- Pope Warns Williams Of "New And Serious Difficulties"
 - FIF Eyes Growth, New Province
 - Canada: Ingham, Crawley Provide Pointed Lessons On The Liberal Way
 - Suit Aims To Block Conservatives From Taking Church Property
 - Two Parishes Lose Property Appeals
 - Most Americans Oppose ECUSA's Decision On Gay Unions
 - ACC Archbishop Stays On, Urges Continuing Church Unity
 - ACA Parish Named Cathedral
 - Study: Most Gay Unions Brief
 - Pedophilia Taboo Debated
 - Partial Birth Abortion Ban Signed
 - Bush Vows To Defend Marriage 24

COLUMNS AND DEPARTMENTS

- BACKTALK**
Letters From Our Readers 3
- NEWS OF THE WEIRD** 7
- SIGNPOSTS** 8
- CHURCH DIRECTORY** 43

ON OUR COVER: Bishops lean in to lay hands on gay cleric Gene Robinson during his November 2 consecration rite. Episcopal News Service photo

Backtalk

A LETTER TO BISHOP GRISWOLD

We have never met. I am rector of the 2,250-member St. Andrew's Episcopal Church in the Diocese of Fort Worth. We are one of the few parishes still using the 1928 Prayer Book.

I am a convert to the Episcopal Church. I was raised in the Baptist tradition and became an Episcopalian in college. I was hooked on my first time through the doors of an Episcopal church. I am 39, a graduate of Trinity Episcopal School for Ministry, married and with two beautiful children. My parish has a dynamic spiritual life and is growing.

I am writing to share with you the pain I feel at seeing the church I love implode. All I've heard from the revisionists since I joined this church is how much pain they feel. Well, there is pain for traditionalists as well. All we want is to be left alone to worship and believe as our fathers and mothers have before us.

But the passage of Canon 3.8.I, the hateful rhetoric coming from your side, and the shock and awe tactics of Jane Dixon and Charles Bennison against traditionalists make it clear our place at the table is gone. You don't know the pain of having to protect my flock and my family from the toxic morals and theology of my own church. As a priest in Tanzania once said to me: The Muslims in his country have better morals than the leaders of the [U.S.] Episcopal Church...How sad to see such a marvelous tradition fade out with a whimper.

I'm afraid the election of Gene Robinson is the final straw for many of us. It is one thing for a single diocese to forsake the Christian faith; it is entirely another thing for the church to embrace and celebrate that departure. And please don't go on about individual dioceses being able to choose their own bishops. Jack Iker is not replaceable and you know it. A man of his persuasion would never get consent. So what you mean is that New Hampshire should be able to have the bishop of its choice, but Fort Worth should not be able to have the bishop of its choice.

The news seems to indicate a global realignment in the Communion. The old business of conducting our affairs by geographical domains is giving way to doing business according to ideological and theological affinities.

It looks very much like you will go down in history as...the P.B. who fiddled whilst the Episcopal Church splintered, broke up, and went the way of the Edsel.

*The Rev. Quintin G. Morrow
Rector, St. Andrew's Church
Fort Worth, Texas*

ECUSA: NEVER AGAIN THE SAME

...My feelings of discouragement [about the 2003 Episcopal General Convention] began even before we gathered in Minneapolis, when I received a call from the Rev. Canon Patrick Mauney. Canon Mauney asked me to step down as master of ceremonies at the World Mission reception hosted by the Anglican and Global Relations Cluster.

This is something I have done for the last several conventions, so I asked why. Canon Mauney told me that in [joining some other bishops in] signing [a] letter...to the primates of the Anglican Communion, seeking their counsel and direction on the matter of the blessing of same-gender unions, I had made it clear that my allegiance was "elsewhere" and that it might be awkward or embarrassing for me to serve as Master of Ceremonies. I acceded to the request, even though for years I had helped develop this celebration.

There were many issues of great importance to the overall church that were under consideration at this convention. I was, therefore, somewhat angered by the fact that for three straight days the editors of the *General Convention Daily* forced me to view on the front page a story and picture of Gene Robinson, as if this were the only issue of significance. I felt this was unacceptable and insensitive.

Shortly thereafter, I found myself at a convention Eucharist receiving communion from a person wearing a pin that stated "I am Gene." I was asked to step down as Master of Ceremonies because of my particular position on this issue, yet the person who was at the heart of this controversial and painful time was asked to provide communion to delegates, certainly a more important responsibility than serving as Master of Ceremonies. In doing so, he displayed his "campaign button." To me this was an insensitive act by the organizers, and frankly by the person who agreed to function in this manner...

Resolution C005 (substitute [on same-sex blessings]), as amended by [Virginia] Bishop Peter Lee, was far better than the [original resolution, which called for a churchwide rite to bless gay unions]. It was thought of by many as trying to deal pastorally with the situation before us.

[But it] was made clear the following morning that the interpretation that was being promulgated went far beyond this. There were many who interpreted this as...giving tacit consent to a "local option" of blessing same-gender unions...

I kept thinking of Isaiah's call and the reference to listening yet not hearing as I realized that our small Episcopal Church USA had disregarded: The call of the Archbishop of Canterbury;...the statement from Lambeth (1998); the clear voice of the primates; the pleas of our very own Province IX and beyond, whose stand was made painfully clear.



As one missionary said, "I watched as the bishops of the developing world pleaded with the leaders of the church that they also belong to, and yet they were ignored"...

My stated position is clear...both in my words and actions. However, in the midst of all this I have tried to hold up the non-negotiable call to love.

I do not want to leave the church...but the church has left me. I recently told a wonderful priest friend of mine "Things will never be the same." Indeed, they will never be the same again.

*The Rt. Rev. William J. Skilton
Bishop Suffragan, Diocese of South Carolina*

ECUSA TARNISHES OTHER ANGLICANS

As we are the only [Continuing] Anglican family anywhere [around] our area (which is mostly Baptist and Methodist), I have had to answer many questions and explain many times the differences between my province, the Anglican Province of Christ the King, and the Episcopal Church. The typical reaction is, "Well, isn't ECUSA Anglican?" I feel a profound sense of sorrow that my former church has sunk to this level, though I saw it coming.

*Dr. W. Ralph Gardiner
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CANTERBURY: OF WHAT SIGNIFICANCE?

[A conservative priest recently said that] "a huge question looms...: Of what significance is it to be linked with Canterbury anymore?"

This has been a primary question of mine during this crisis...

Given the current state of affairs and the likelihood that ECUSA will not be "kicked out" of the Communion, where/when do we draw the line and say that communion with Canterbury is no longer a strong enough reason to stay?

I'm a very bottom-line guy. To me, this whole cauldron of issues comes down to two things: (1) money and (2) communion with Canterbury. Parishes and dioceses need to decide where they stand on these two issues and when they are prepared to walk away from both for the sake of staying true to the gospel.

*Robert Turner
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Oak Hill, Virginia*

Correction

On Page 29 of the last issue, we noted a *Virtuosity* report that a homosexual member of the Cathedral Church of the Advent in Birmingham, Alabama, had appeared there in a state of great agitation, upset that the Dean, Paul Zahl, had hung a black flag outside the cathedral in response to the General Convention's support for Gene Robinson. We are now informed that the cathedral member did not bring a gun with him as first reported, former Archbishop George Carey and his wife did not witness the incident, nor were police involved, though both police and the Careys were made aware of the threat. Upon advice, Dean Zahl left the deanery for a night. But the disturbed man was counseled at length by Canon Warren of the cathedral's pastoral staff.

"THE ONLY SOLUTION"

...I am an old warrior and have been dealing with corporations (I ran one larger than ECUSA) for many years. Let me assure you, ECUSA must be pulled up by the roots and cast out because it is infecting, not only Episcopalians, but also Christians around the world. God forgive us for being so unthinking and unguarded, but let us repent and put on the whole armor of God and take the Sword of the Spirit, which is the Word of God, and do battle valiantly.

...Germany was finally defeated when the rest of the [world] rose against it. It had to be totally broken before it could once again become a nation. That must happen to ECUSA. Who knows, ECUSA some time far into the future may once again become a province that is pure, but it will not be within the lifetime of any living person today, or perhaps never. We cannot continue to squander souls but must crush this institution which is now fully committed to sending souls to the Pit of Hell.

...Here is the solution and the only solution: pray that the primates will excommunicate ECUSA so that it becomes a non-entity in the Communion, totally lacking in power, in vote, and ignored by the rest of the Communion. If there is any "Communion contact" we are still in league with the devil, for he owns ECUSA today. You cannot bargain with the devil...

Then the disciples came to him and asked, "Do you know that the Pharisees were offended when they heard this?"

He replied, "Every plant that my heavenly Father has not planted will be pulled up by the roots. Leave them; they are blind guides. If a blind man leads a blind man, both will fall into a pit." - Matthew 15:12-14

*Lee Buck
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The writer is a longtime Anglican evangelist.

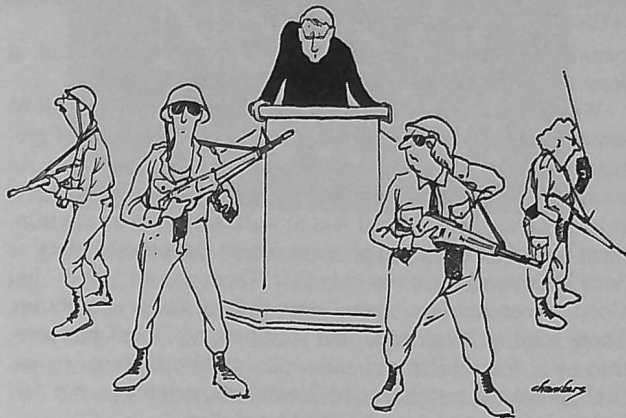
CONVENTION DID US A FAVOR

After several weeks of reading the pontifications of liberal bishops regarding the outcome of General Convention, as well as the various expressions of pain from the conservative side, I admit that I am generally delighted at the decisions made by this body.

I must hasten to add that I think that...the two most publicized...decisions...are completely against any reasonable understanding of Scripture, a total break with the moral traditions of the historic Church, and completely in-your-face to the vast majority of...the Anglican Communion. Then why am I happy?

I left the Episcopal Church, but not the Anglican Communion, a little less than three years ago, largely because I could not abide the constant life of discontinuity which was part and parcel of ECUSA. It has been quite clear for a number of years that the events of this General Convention were only a matter of time. In fact, the liberals acted in complete harmony with their worldview, and they were honest in that way, though I have not been impressed in the past with their vaunted tolerance toward those who disagree with them.

Nevertheless, I think that in this matter, they did those of us who hold to the authority of Scripture a great favor. We no longer need to hope that the differences can be resolved and that the prodigals will return to the Faith. They have told us, in no uncertain terms, that they are going to do precisely what they want to do. They can cover it all with mushy, profound-sounding but empty language about diversity and progressive thinking, but the bottom line is that it's just about excusing sin.



You may have guessed I intend to talk about the gay bishop in the parish today.

Of course, we are all sinners, and, in truth, homosexuality is no worse than our own bags of sin. But most of us are not trying to convince the church and the world that our sin is not a sin. They are surely doing that.

Now, the liberal revisionists have made the decision to do what they want, no matter what the consequences, and we should send them thank-you notes for making it so plain...

I certainly do not like the idea of letting the revisionists have "the church," but then they are not getting "the Church." They have control of an institution, ECUSA, which has been in a decline which will continue at an even faster pace, now that all those who really wish to convert others to a lively faith have been shown the door (whether or not they choose to walk through it). Those who do choose to remain will not be effective, for the environment will grow ever more poisonous to the gospel...

The only real option is to rejoice at the gift of clarity which has been given. There is much to be done for the Kingdom, and the current situation in [ECUSA] can only tie orthodox believers up with anger and frustration. There are no perfect places, but there are surely places in which the Anglican tradition and the gospel can entwine to reach our nation and our world, both of which are rife with spiritual confusion and suffering from a terrible shortage of truth.

Even as I say it is time to leave the revisionists behind, I know that there are lots of difficult issues regarding property and authority. Even more importantly, the people in the pews scarcely understand the nature of the battle that is going on. Hence, my happiness is subdued by understanding the pain that so many are feeling about the losses which have come or are yet to come from this convention.

However, it does no good to deceive ourselves that staying tied to the current leadership of ECUSA is a reasonable thing to do...

At this 2003 convention, a line was crossed with utter willfulness... Perhaps there have been some missed opportunities to stand firm in the past, but now the stakes are very high, and the choice has been made very clear: either be a party to the arrogant disregard for scripture, or choose to find a way that will retain the Anglican connection and leave the revisionist institution behind...

Though this is surely a battle for the soul of the Anglican Communion in the U.S., it is also a far larger battle for the soul of the Christian West. May the Lord be with us all, as we seek the guidance of the Holy Spirit over the next days and weeks.

Al Charbonneau
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CONTRETEMPS

Your recent features revisiting the highlights of church history during *THE CHRISTIAN CHALLENGE*'s life have provided an excellent context with which to observe the renewed *contretemps* in ECUSA over the ecclesiastical establishment of homosexuality.

Although it is easy to be sympathetic to the concerns of those who are opposed to the ordination of the avowed homosexual, I fear that the arguments used by such individuals and organizations have latterly evidenced reliance upon the language and philosophy of Donatism. Surely it is unedifying for controversialists who purport to be orthodox to deploy arguments based upon a discredited heresy, particularly when yesterday's voices made extremely lucid arguments without such a reliance.

F.A. Buckallew
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Edmond, Oklahoma

CONVENTION ISSUE

...Kudos for superb, well-balanced, fair reporting on the Robinson consent process—by far the best I've seen anywhere.

W. Steven Woodward, Esq.
King of Prussia, Pennsylvania



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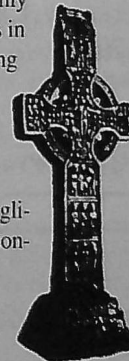
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said that "my own sense is that one of our Anglican gifts is to contain different theological perspectives within a context of common prayer." He asked the primates to think about "what potential gift is buried beneath the surface of this present situation."

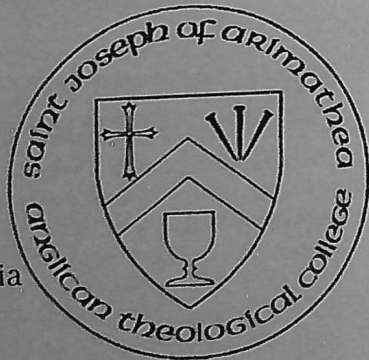
Hmmm, let's see. It seems to us that ECUSA's convention figuratively shot a scud missile into the middle of Canterbury Cathedral. But cheer up, fellas, Frank says there's a "gift" buried somewhere there in the ruins!

ITTY-BITTY THEOLOGY? Probably. But in a church which has theologically-challenged bishops with names like Swing and Spong, he'll fit right in. We refer to the person confirmed by the Episcopal Church's recent General Convention as the new Bishop of Oregon, whose name is Jouncy Itty. (Really.) ■

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natural illumination. I think 9/11 was a presentiment of that, at least for us here in the shadow of Ground Zero.

We learned in our hour of trial that we Americans can still be strong, and united, and compassionate, even to the point of giving, as at Gettysburg, the last full measure of our devotion. As soon as one writes a line like that one groans at the cliché, but it is true! Living here last fall was to walk around in an environment free of all irony and pretense. There was no such thing as "evil" here then; there was only Evil. There was no "good," but Good. No ersatz "patriotism," only the real thing, straight up. There were no "real men," but real men, no "love" but love, true love, for soldier and statesman, public servants (cops, firefighters, the mayor), good Samaritans, neighbors, our fellow Americans and even the good Lord above.

On the other hand, it's not right to dwell too much on that, because spiritual self-flattery is poison. If we found we had strengths we didn't realize, it is less evident that the faults we have were recognized and repented of. The hole in the sky strikes me as a reproach, and a warning. Even though I watched thousands of people die in an instant, I still do things I ought not to do, and leave undone things I ought to have done. Whether I like it or not, the certainty of mortality greets me at my doorstep in the morning, a reminder to pray for the dead, for whom a spectacular and gruesome death came out of the clear blue sky, and to give thanks for the living. The hole is a sign of the solemn responsibility that comes with having been spared for at least one more day—another day to try to get it right, to be good, to make something of the presence of grace, fortitude, courage and kindness that were so real last fall one could taste them.

We were wide awake in those dread days, and we're falling asleep again. Before long, the mutilated New York skyline will look normal. But for now, while we still can remember, the hole in the sky is a mirror for those with eyes to see.

*O look, look in the mirror,
O look in your distress;
Life remains a blessing
Although you cannot bless.*

*O stand, stand at the window
As the tears scald and start;
You shall love your crooked neighbour
With your crooked heart.*

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News of The Weird

SANTA SAVIOR: The usual assaults on the facts and meaning of the Christmas story seem to have started early this year, and they're not all coming from commercial sources.

In October, London's *Daily Telegraph* reported that a poster depicting a Nativity scene in which the infant Jesus is dressed in a "shockingly red" Father Christmas (Santa)-style suit and hat will be used to encourage churchgoing this Christmas (?). The poster was to be displayed in more than 1,000 sites across the country in December, and is part of a 250,000-pound campaign by the Churches Advertising Network.

Supposedly, this campaign, which also includes radio advertisements, is an attempt to promote the Christian festival as more than an opportunity to spend money. But the slogan beneath the Santa-like newborn Jesus reads: "Go on, ask Him for something this Christmas."

Depending on your point of view, this is either better or worse than a previous campaign by an independent ecumenical group that suggested the Virgin Mary was having a "bad hair day" when she found she was pregnant.

CONVENTION OUTTAKES: When the Gene Robinson Express looked like it had been derailed, a day after the gay bishop-elect's August 3 victory in the Episcopal House of Deputies in Minneapolis, one female reporter asked morning press briefing officers whether deputies were now wandering around saying, "Who took our candy?"

Another reporter asked if the briefing officers thought the allegations of inappropriate touching and links to pornography that briefly emerged against Robinson—already a divorced, actively homosexual cleric—would seriously harm his reputation.

A BLOOPER? Then there was the interesting gaffe served up over the summer by popular CNN *Headline News* anchor Rudi Bakhtiar. In reading a report off the TelePrompter about New Hampshire's new gay Episcopal leader, she accidentally uttered the word for a female dog, instead of "bishop." The blooper was corrected by Bakhtiar immediately, reported the *Atlanta Journal-Constitution*, but nonetheless got good play on the Internet.

WHICH REMINDS US of a joke that started appearing on the Internet right after the Episcopal General Convention confirmed Robinson: Why can't Episcopalians play chess? They don't know the difference between a bishop and a queen.

A HYMN FOR HIM AND HIM: Then, the *Weekly Standard* reported, with the best straight face it could muster, that ECUSA had "released its first hymn celebrating the election of Bishop V. Gene Robinson." Sung to the tune of the Simon and Garfunkel hit *Mrs. Robinson*, the hymn was to be introduced in late August "in thousands of parishes across the nation," the *Standard* maintained.

Titled simply *Bishop Robinson* (with apologies to Paul Simon), the hymn proffers these lyrics:

CHORUS:

*And here's to you, Bishop Robinson,
Jesus doesn't just love the hetero, (Wo, wo, wo)
God bless you please, Bishop Robinson,*

*Heaven holds a place for those who stray,
(I'm okay, you're okay).*

VERSE:

*We'd like to share a little bit about you from our files
Like how you left your girls and wife.
Looked around and found that you'd prefer to be with guys,
Ever since you've had a boyfriend in your life.*

(REPEAT CHORUS)

*The Bible's in a hiding place where no one ever goes,
Put it in the pantry with your cupcakes,
It's a little secret book that no one ever reads,
Most of all, you've got to hide it from the kids.*

*Coo, coo, ca-choo, Bishop Robinson,
Jesus doesn't care which way you go, (Wo, wo, wo)
Do what you please, Bishop Robinson,
You're the master of your ship today,
(Black and white, turn to gray).*

What's next for th' Episcopalians?

*It doesn't really matter what we do, (Woo, woo, woo)
What's that you say, Bishop Robinson?
Let's ordain some Muslim priests today,
(Hey, hey, hey—it's okay).*



ROBINSON FEVER also may have helped inspire a Connecticut Episcopal parish's new twist on the bingo games that have been cash cows for some Roman Catholic parishes.

Instead of senior citizens, it was homosexuals and their supporters—urged on by a drag queen—who were hunched over bingo cards at St. Paul's on the Green, Norwalk, on September 5. The rector, the Rev. Nicholas Lang, said the event, "Gay Bingo: A Family Affair," was a fundraiser for the Norwalk-based Mid-Fairfield AIDS Project. The prizes included tickets to the theater and a dinner gift certificate.

But the bingo might have been upstaged by one Sybil Bruncheon, the evening's "hostess," who arrived wearing a red dress with white polka dots bedecked with a sash that read "Rhumba Queen 1933."

"This is the most attractive crowd I've ever hosted bingo for," said Bruncheon, a female impersonator from New York City. "Connecticut has a great gene pool, doesn't it?..."

"Don't look on the card of the person next to you who you want to go for coffee with after the show. It's not going to help you. Get their number and call them later," Bruncheon was quoted as saying in the *Stamford Advocate*.

The "gay bingo" was, of course, such a hit that the fundraisers are to be repeated monthly at St. Paul's, on select Fridays through May 7.

FRANKLY, MY QUEER: Meanwhile, *Episcopal News Service* reported that Presiding Bishop Frank Griswold wrote the 37 other Anglican primates, apparently trying to deter punitive action against ECUSA after its convention brazenly defied Anglican Communion policy on homosexuality by approving not just an openly gay bishop, but optional same-sex blessings.

Griswold noted that some bishops are "promoting the establishment of an alternative structure to the Episcopal Church." But he

Continued on Page 6

Signposts

The Hole In The Skyline

We have recently passed the second anniversary of the September 11 terrorist attacks. The occasion spurred the re-circulation of this moving reflection, which we had never seen before. It was written on the first anniversary of the attacks by Rod Dreher, a journalist and Roman Catholic. Dreher's piece appears here by permission of the author and National Review.

I LIVE NEAR THE BROOKLYN WATERFRONT, directly across from lower Manhattan. Every morning when I open the door to go to work, there is a hole in the sky where the World Trade Center used to be, a *memento mori*, a reminder of death. Not just the death of the 2,800, but of death itself, and the impermanence of all things human. That hole is the first thing I see in the morning when I leave my house, and the last thing I see at night before I come inside for my supper. Heartbreaking as it is, I have come to be bitterly grateful for that sight.

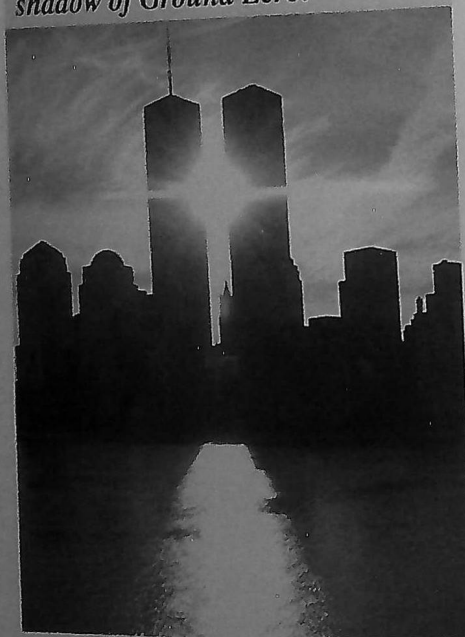
It is, I think, good to be reminded of the tragic sense of life; good, because it reflects the truth, and having that front and center, day and night, helps one guard against blithe optimism, our American temptation. Forewarned is forearmed.

Before September 11, I used to marvel at the Twin Towers and the lower Manhattan skyline. The morning sun glinted off the towers, twin diamonds in a crowning achievement of mankind: New York City, the breathtaking palace atop that shining city on the hill that is America. At night, the lights of the towers glittered against the scrim of night, a constellation of our own making. You cannot see the stars at night from New York City, but you didn't have to if you had the Twin Towers.

The last time I saw the towers as they were was one year ago tonight, I had a drink with a friend in the neighborhood, and said goodbye to him at my doorstep, watching him walk away with the towers over his shoulder. I next saw them on fire, and within two hours, saw nothing.

They were there and now they are not: that simple brute fact I still have trouble accepting. Video of the plane crashes and the two collapses doesn't bother me; rather, what I can't take are pre-9/11 images of the World Trade Center. Not long ago, my little niece showed me video of her visit to New York three years ago. At one point, there is a shot with the Twin Towers in the distance. As soon as I saw them there, my chest tightened, tears leapt to my eyes, and I had to leave the room. That video clip was a snap-

There is a prophetic legend that says the day will come when all men will have the true state of their souls revealed to them in a moment of supernatural illumination. I think 9/11 was a presentiment of that, at least for us here in the shadow of Ground Zero.



shot from a time and place when we could take things for granted, from a day when the mighty towers were mere background scenery. Of course, we never could, not really; but it was easy in our peace and prosperity, to forget that.

In the past few days, I have been cataloguing memories from last autumn, which time has sifted, and which seem to me significant. I shall never forget the joyous face of an Arab Muslim shopkeeper that morning, talking excitedly on the phone when I stopped to buy water as the Trade Center was burning across the river. Nor shall I forget the sound of my voice telling a *New York Post* colleague I was trying to coax to follow me off the Brooklyn Bridge and into lower Manhattan, "Oh, come on, they're not going to fall." I believed it. Thirty seconds later, the south tower fell.

Though I didn't see it with my own eyes, others did: Monsignor Ignace Sadek, an elderly Catholic priest in Brooklyn, rushed down to the waterfront to pray for the dead and dying as the towers burned. When the first tower came down, the vast and choking cloud of ash lumbered across the harbor to the shores of Brooklyn. No one knew what poisons were in that cloud, but that old priest stood there with his hands raised in prayer, and with terrified strangers falling at his feet begging for absolution for their sins. I think about what Msgr. Sadek did a lot these days, doing what he could for people, with no regard for his own safety.

IT WAS MOVING BEYOND WORDS to live in this city during that time, and to bear witness to the suffering and strength of the Fire Department of New York and their families. It was also amazing to see how neighbors rushed to do what we could for them. When they returned from Ground Zero a damaged truck to our local firehouse, which lost eight men, a volunteer crew from the local Jehovah's Witness congregation showed up unasked and scrubbed it clean. I remember seeing on the subway a group of Southern Baptist volunteers who came up from Kentucky to help out, and having a hell of a time keeping my composure when confronted with the sheer goodness of people. Things like that happened over and over and over.

But nothing was so moving as the example of the surviving firemen. When a fire truck would go by, or firemen would pass, people would stop what they were doing and cheer, or salute, or just stand at attention while great men passed. I stood on Fifth Avenue one afternoon as a firefighter's coffin was carried out of St. Patrick's Cathedral, loaded onto a bier, and accompanied by pipers playing *Going Home*. And I thought: Remember this. Remember it always.

We have all moved on. Of course the families whose loved ones were murdered that day will never move on, but the days of living at that gut-churning intensity are over, and have been for a while. That's normal, and it's a relief. But it's also normal, perhaps, to miss what was good about that time. There is a prophetic legend that says the day will come when all men will have the true state of their souls revealed to them in a moment of super-

Continued on Page 6



Photos by
Amy Conn-Gutierrez,
courtesy of
Christ Church,
Plano, Texas

By William
Murchison

Dallas: A Remarkable Rally For The Faith, And The Future

IT MAY BE THE SHEER IMPROBABILITY of the thing that registers most vividly. Episcopal “conservatives” declining just to wring hands or belly-ache? Backing up righteous words with unapologetic deeds? Not asking national leaders (in suitably anguished tones) but, rather, telling them?

All of that. Just for starters.

Accordingly, the American Anglican Council’s October conference-*cum*-pep rally in Dallas drew not just heavy news coverage (146 press credentials issued) but also extraordinary attendance (859 priests and deacons, over 20 Episcopal bishops, 104 seminarians, 1,437 laymen and laywomen) at a gathering swiftly if meticulously put together.

Even the Vatican took due notice. There came on the last day of the conference, October 9, a message from Joseph Cardinal Ratzinger, offering on behalf of Pope John Paul II himself “heartfelt prayers for all those taking part” and assurances that Rome had sensed “the significance of your meeting.”

“This tremendous historical moment”—in the words of the Rev. Canon David Roseberry, the priest who convened the conference, almost as he departed the Episcopal General Convention—is likely to leave no corner of Anglicanism untouched, unbrushed.

Out of Dallas comes impetus toward that for which orthodox Anglicans have long professed to yearn—Anglican realignment.

Who would have imagined that an energetically gay priest in a sliver of a New England state could inadvertently launch such an enterprise? News in August that General Convention had confirmed the Rev. Canon V. Gene Robinson as bishop of New Hampshire was still reverberating as Roseberry announced an emergency get-together to consider the matter.

In approving as successor to the apostles a man who had left his wife and daughters to pursue his inner gayness, the convention had clearly done a new thing. It was a thing long expected and feared, but new, not just theologically but also in terms of what it meant for those who take seriously the traditional, and by-no-means-exhausted, Christian moral norms.

Roseberry, who as a deputy from the Diocese of Dallas, had voted against Robinson’s consecration, said the meeting would

take place in the now-gargantuan parish he founded 18 years ago—Christ Church, in the teeming Dallas suburb of Plano.

It seemed the moment and opportunity for which thousands had waited. Roseberry, at the outset, had thought his 800-seat church (“the most-attended” Episcopal church in the United States, it calls itself) could accommodate such a meeting. He soon realized otherwise. Requests for seats quickly exceeded supply.

The host committee secured new quarters in a major Dallas hotel and also the sponsorship of the AAC, which bestowed on the event its name—“A Place to Stand: Declaring, Preparing.”

“We Are The Real Episcopal Church”

Praise and prayer and planning filled the registrants’ time during the three-day session: conspicuously, an opening-night Eucharist was attended by 4,000, which was 1,300 more than the number of registered attenders. It took 800-plus priests, processing two and four abreast, fully 15 minutes to enter the hall.

As the procession advanced, one worshipper reflected that “Seeing the Cross coming through the throng made me think of Jesus’ Passion. Like in an Easter movie: moving slowly through the crowd. Then came the clergy, and they just kept coming! Wonderful. Powerful. Strong. United. Resolute.”

Two days later, as the conference ended, the Rev. Canon David C. Anderson, President of the American Anglican Council (AAC), would assure his throng of listeners: “You are standing right now on the fulcrum of history. Press forward—press hard.”

And again: “This is your hour. This is your destiny. This is your church. We are the legitimate Episcopal Church of our fathers and mothers.”

This was heady stuff. Headier still: the conference’s “Call to Action,” with its appeal to overseas Anglican primates for chastisement of the Episcopal Church’s errors and malpractice.

Come over to America and help us, the document, in effect, pleads. “Discipline those bishops in the Episcopal Church who, by their actions, have departed from biblical faith and order; Guide the realignment of Anglicanism in North America; Encourage orthodox bishops as they extend episcopal oversight, pastoral care, and apostolic mission across current diocesan boundaries; Support isolated and beleaguered congregations and individuals in their life and witness as faithful Anglican Christians.”

Pittsburgh’s robustly gentle—or gently robust—Bishop, Robert Duncan, pointedly noted the messiness of the enterprise at hand. Not much could be done about that. Or needed to be. Amid the “vast anxieties” of the moment God was keeping watch,

“no matter how many more hills I negotiate before this roller-coaster is braked down a let off..”.

“Please do not attempt,” he exhorted, “to jump off the moving roller-coaster from its highest summit. Please trust that God is over all of this, and that the reform of His Church is just as assured as His coming again in glory.”

And what might be the roller-coaster’s route? Duncan theorized in some detail. He yearned, first, for primatial “rebuke” of those who had sped Gene Robinson on his way to consecration as a bishop. He hoped the primates would call the Robinson faction to repentance.

And if not? Well, “the global South would largely separate itself from the Old West. The Archbishop of Canterbury would become little more than the titular head of a moribund and declining British, American, and Australian sect.”

He suggested that in such an event “whole dioceses”—his own, along with those of Albany, Central Florida, Fort Worth, South Carolina, and Springfield—would be discovered standing for the faith.

“These dioceses will deepen their level of cooperation and interdependence,” he said. Others will come forth to join them.

Meanwhile, “Congregations in ‘hostile’ or ‘confused’ dioceses will also be emboldened. They will start to see their allegiance as chiefly within this Network of Confessing Dioceses and Parishes.”

Anglican primates, whom Duncan sees as unlikely to approve a second or parallel province, will regard this network “as the Episcopal Church with which they have communion and common cause, the remnant of an Episcopal Church under judgment.”

The network “will extend across national borders from the beginning...Our brothers and sisters from the Caribbean and Central America...will be at the center of who we are, and how we must think of ourselves. And what a magnificent change this will be! At the other end of our network will be the orthodox of Canada, including all the native people of the Arctic.”

What about prospective legal battles over endowments and property? “In most places there will not be the resolve or the energy” for such, Duncan contended. “We will see *Magnificat* truths before our eyes: Like the fall of the Soviet Union, the Lord will cast ECUSA’s mighty from their thrones, and He will lift up the lowly. I think we will see those things in the near term, in months rather than years.”

Straddling The Gap

Not the least or lightest divide in Anglicanism features Catholics on one side, Evangelicals on the other—with, not too surprisingly, some considerable straddling of the gap. A recurrent theme at the conference was the commonality of Catholic and Evangelical interests and concerns amid buffetings by the Episcopal Church’s revisionist majority.

Speakers made clear their view that Duncan’s Network is more than commodious enough for the opponents as well as the proponents of ordaining women to the priesthood. Whether most of the former—particularly those in extramural Anglicanism he later said should be welcomed—would join a body that permitted both practices is questionable. But a determined outreach is there, and Duncan at least raised its chances in indicating that the “reception” (discernment) process on women’s ordination still officially underway within Anglicanism has always been unfairly manipulated in the Episcopal Church (ECUSA).



DALLAS BISHOP James Stanton (left) and Fort Worth Bishop Jack Iker concelebrate the Eucharist during the Dallas meeting.

“[W]e have never really entered into an honest process of reception,” said he. “In what is ahead we must allow this process to be lived out among us. Force and repression of conscience are part of the sad story that brings us to this day of intervention.

“We need to make godly provision for one another. We need to develop understandings of how our two integrities can proceed alongside each other, until our Good Lord eventually makes this matter plain to our children and grandchildren.” (In speaking of “integrities”—the word used in the Church of England to denote separate pro- and anti-women’s ordination camps—Duncan may have sought to signal understanding of how much pain the controversy has caused the Mother Church.)

He went on: “There will be awkwardnesses as we shape our common life—just as there have been in this conference—but we will get better at it, and we can find a way to honor one another and to protect one another, if we will it. Nigeria does not ordain women. Uganda [does]. I suspect our wider Communion can help us. Happily this is not a ‘Western’ issue, but rather a Communion-wide discernment in which we are all called to listen carefully.”

Duncan, on another occasion, spoke of how Catholic fellowship had helped repair the bleak mood into which he fell following the degradation of the Robinson vote (“It was clear that...was all we were there for.”). Forward in Faith-North America sponsored an orthodox Eucharist near the General Convention site. He went, joining nearly 400 Evangelicals and Anglo-Catholics worshipping together at the service. He discovered “that there was a freedom ahead that was unlike any other we had known.”

AAC President Anderson, in remarks that closed the Dallas conference, shared his vision of a church with “the love and grace and confidence to include Forward in Faith-North America and their historic stand on the priesthood and also women in ordained ministry and those who would ordain them.

“I see perhaps,” he continued, “two lines of episcopacy guaranteeing that no view would be marginalized, that both views—both practices—would be safeguarded during this time of testing and reception.”

Conference organizers were careful to give their vision outward and visible substance. A concelebrant at the first night Eucharist was the Anglo-Catholic Bishop of Fort Worth, Jack Leo Iker, whose firmness in behalf of the all-male priesthood long ago rendered him *persona non grata* among bishops of Spongian inclination. The second concelebrant: Dallas’ Evan-

gical Bishop (and AAC co-founder), James Monte Stanton, a longtime supporter of women's ordination. The preacher: the Rev. Mary Hays, known at the 1997 Philadelphia General Convention for opposing the passage of a canon telling all Episcopal dioceses that the reception period was over and the time for fully integrating women into all ministries was here.

As mentioned, the right hand of fellowship also went out to other members of that which Anderson called "our separated Anglican Family." The Anglican Mission in America, whose priests and bishops report to the archbishops of Rwanda and Singapore, along with "the various independent Anglican entities" formed over the past four decades, "must be brought back into the fold, he said. We must have a homecoming and welcoming back to the global family table." (AMIA had no officials at the Dallas conference but sent greetings. Likewise the National Association of Evangelicals and the Association for Church Renewal. "It means we are not alone, said Roseberry. "God has chosen this church to be the [one] that stands in the gap.")

The various Continuing Churches (some of which had observers present) formed by Episcopal refugees in the last three

Dallas Soundbites

"We have moved from 'Sinners in the Hands of an Angry God' to Clients in the Palm of a Satisfied Therapist." - The Rev. Canon Kendall Harmon

"We cannot move with you; we cannot drift anymore." - The Rev. David Roseberry, to the Episcopal Church

"Those in the majority at General Convention cannot have it both ways: they cannot reject biblical authority in the debate on sexuality and then appeal to it to compel financial underwriting of unbiblical doctrines." - The Rev. John A. M. Guernsey

"Episcopalians find it easier to indulge multi-cultural and multi-faith prayer led by a Buddhist than to talk to...the Southern Baptists." - Diane Knippers, President, Institute on Religion and Democracy

"Beloved, I have not been given the authority to revise the word of God." - The Rt. Rev. Keith Ackerman, Bishop of Quincy

Convention Fallout Proves Heavy

By The Rev. Samuel L. Edwards

Contrary to liberal expectations, the Episcopal General Convention's August endorsement of an actively gay bishop-elect and local option on blessing same-sex unions—combined with the House of Bishops' less-noticed refusal to endorse a resolution (B001) affirming scriptural authority—seemed to be the ecclesiastical equivalent of a nuclear detonation.

The weeks following the convention, and preceding the major meeting of faithful Episcopalians in Dallas October 7-9, were dominated by the fallout from the explosion. Some have sought shelter, others decontamination; still others encourage regarding it as the dawn of a new day, while others deny the blast happened in the first place.

While General Conventions usually provide something to fascinate the press and the public, the sheer volume of reaction, reportage, and commentary occasioned by this year's triennial gathering outstrips any in recent memory.

The reasons were not hard to discern: Apart from the focus on the social acceptance of homosexuality exemplified by the Supreme Court's *Lawrence v. Texas* decision, the prospect of the very public disintegration of a major and historically influential denomination does not arise every day. Here follows a mere sampling of reaction from around the nation and the world, culled from a wide variety of media and Internet sources:

International Reaction

Response from overseas was quick and stern, one of the few exceptions being Southern African Archbishop W. J. Ndungane, an ally of First World revisionists.

International response, in fact, was such that it is hard to take account of it all. It was not until after Anglican primates met in London October 15-16 that one of the provincial leaders revealed that over half of his colleagues had already declared broken or impaired communion with the U.S. Episcopal Church (ECUSA) over its endorsement of a gay bishop-elect—something not generally known theretofore, nor made known in the primates' October 16 statement. Instead, the latter made Gene

Robinson's November 2 consecration the fuse that, once lit, would blow up Anglican relationships around the globe.

Before the October meeting, primates who made it known that their provinces were prepared to break communion with the New Hampshire diocese and its supporters if the gay cleric's consecration went ahead included the leaders of Nigeria (the Canterbury Communion's largest province), Uganda (whose protomartyrs were put to death for refusing royal sodomization), Central Africa (one of whose priests is embattled Rosemont rector David Moyer), and Kenya.

Condemning American actions, the Church in the Province of South East Asia reaffirmed its earlier-stated position that its communion relationships are contingent upon adherence to the principles enshrined in sexuality statements adopted by Anglicans at Kuala Lumpur in 1997 and Anglican bishops at the 1998 Lambeth Conference. The Church of South India bluntly declared that ECUSA was "blaspheming God."

Of course, the most significant of all the overseas reactions came from the Archbishop of Canterbury, who quickly called an emergency primates' meeting to convene at Lambeth Palace in mid-October. (See a report of that elsewhere in this issue.)

Within ECUSA: Traditionalist Outrage Vs. Revisionist Denial

Within days of the General Convention vote, special conventions had been summoned in several dioceses headed by conservative bishops. This time, the traditionalists were going beyond their characteristic reaction of stunned sadness into one of outrage.

The American Anglican Council (AAC), together with the recently formed Communion Parishes organization, almost immediately made arrangements for a conference to be held at the 3,000-member Christ Church in Plano, Texas to "declare and prepare" for future action in the post-Minneapolis world. The conference was so heavily booked, it quickly had to be moved to a large hotel in Dallas.

Meanwhile, reaction at the grassroots level at times was taking on an atypical fierceness. With the rector's assent, one member of St. Andrew's Church in Nashville, Tennessee

Continued on next page

decades, "must be approached," Duncan declared. "The Reformed Episcopal Church must be...restored to fellowship with us and with the Anglican Communion. The [AMiA] will need to be drawn alongside, wounds healed, wrongs forgiven, and brothers and sisters reunited. None of this should happen carelessly or with undue haste; but it can happen, and it needs to be a part of our commitment."

Anderson pressed the case further for recovery of the creeds, the Articles of Religion, the Catechism, the Chicago-Lambeth Quadrilateral, and "the full ordinal—its promises and charges."

Nor, for Bob Duncan, is the matter merely one of getting the theology right, then letting it go at that. Mission, as Duncan sees it, is the reason for getting the theology right. The new Network of faithful believers must be "mission-minded, mission-centered, and mission-driven. Nothing less will do."

"If our first concern in this movement is not for sharing the gospel of Jesus Christ, then let's quit now. This [mission] alone will make it worthwhile. This alone will justify all the struggle that is ahead. This alone should be the purpose of a realigned and orthodox North American Anglicanism, resembling the missionary Anglicanism of the Global South."

FALLOUT continued from previous page

painted over the word "Episcopal" on the parish signboard. A priest in Georgia conducted a mock funeral service for ECUSA the Sunday after Robinson's convention confirmation. A rector in the Fort Worth diocese cast the denominational flag to the floor of his church and stamped on it.

In a development that made front page news in the national capital area, Fr. Steven Randall, the rector of St. Timothy's Church in Catonsville, Maryland, delivered a fiery denunciation of the General Convention from the pulpit and announced he would resign his orders to found a new Anglican congregation outside ECUSA. After meeting briefly with Bishop Robert Iloff—who advised him to seek psychiatric treatment for his "delusions of grandeur,"—Randall and at least a hundred of his parishioners left to share worship space with a local congregation of the Reformed Episcopal Church.

THROUGHOUT THE COUNTRY, bishops and convention deputies faced searching questions from ordinary laypeople.

For instance, at a series of post-convention meetings around his diocese, Bishop Peter Lee of Virginia was hit with discomfiting inquiries about why he voted for Robinson's consecration, when the cleric's lifestyle defies Lee's own policy, or why he abstained on the bishops' resolution affirming what he requires every ordinand in his diocese to affirm.

Thousands of laypeople and clergy signified their dissent via mail, electronic messages and petitions.

Vestries in Ohio, Virginia, Florida and elsewhere, voted to escrow or withhold funds, or redirect them to orthodox ministries, to prevent any support being sent to the national church. Among over 11,000 persons from nearly every Episcopal diocese who had completed an AAC online survey by early October, 60 percent said they had taken or were considering taking such financial action, and 41 percent said their parishes had or might as well.

Other laity, finally offended beyond endurance by the long march through heresy toward apostasy, simply left ECUSA for other ecclesiastical venues, ranging from Bible churches, to non-Canterbury Anglican churches, to the Anglican Mission in America, to the Orthodox and Roman Catholic Churches. Some



As all this went forth, were the hearts of Anglican revisionists light? About as light as a Maundy Thursday pancake supper crowd.

clergy resigned diocesan offices in jurisdictions whose stance they could not support; and others quit ECUSA altogether as well.

But most Episcopal clergy and laity stayed in place to await further developments, mainly from October's emergency session of Anglican primates in London.

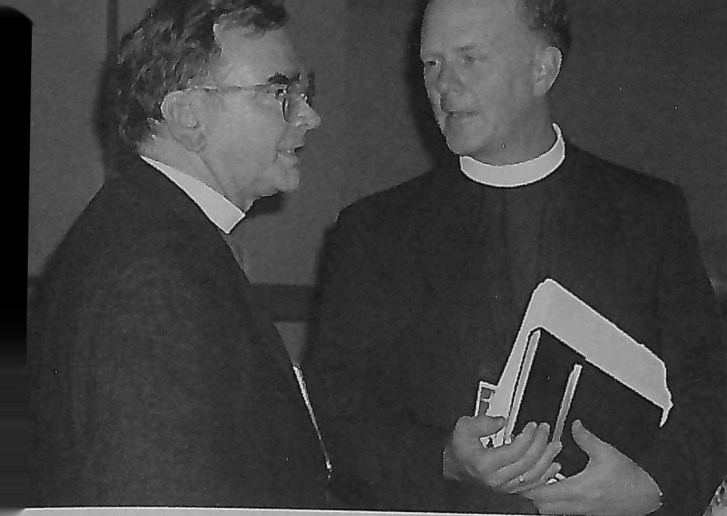
TO THAT END, and within a very short space of time, the conventions of Central Florida, Pittsburgh, Fort Worth, South Carolina, Albany, Dallas, and Florida had all enacted legislation designed to distance themselves and their assets from the stand and the control of the national church, and appealed for assistance from the Communion's primates in securing the orthodox position from the depredations of the now-thoroughly-radicalized ECUSA leadership.

Action in some of the dioceses also included cuts in financial support. While indicating that individual parishes were free to give funds to the national church, the Diocese of Dallas, for example, voted in October not to send anything to ECUSA in 2004—a loss to the national church of \$512,161. The money will be used instead for mission work.

It was too soon to state definitely how many of these dioceses, if any, were positioning themselves for withdrawal from ECUSA. While several bishops (notably in Florida and Central Florida) denied any intention of leaving ECUSA, most of the U.S. conservative resistance seeks to remain part of the Communion, but separate from ECUSA.

THE INTENSITY and perhaps even more the duration of the response seems to have caught ECUSA's national leadership by surprise. In an effort to stem radical action as well as to gather intelligence, no doubt, Presiding Bishop Frank Griswold summoned a bipartisan group of ten bishops to meet in his New York City offices. This appears to have accomplished very little of substance.

Griswold himself was drawn into one of the more fascinating post-convention flaps, that in the Diocese of Florida. There, the P.B.'s plans to help consecrate the diocese's new bishop in a borrowed Catholic cathedral—the day before installing Robinson in New Hampshire—evoked such well-articulated antagonism from the local Catholic bishop, local clergy, and Bishop Stephen Jecko that the P.B. finally gave way, and sent another bishop in his place. Even so, the rite was moved from the Catholic cathedral to the Episcopal one.



National church headquarters in New York City sought to send four observers to the conference. These were repulsed.

Meanwhile, small groups within most of the main dissenting dioceses struggled to declare their loyalty to the national institution and/or their desire to "just get along." But the current of events seemed to be running strongly in the direction of further polarization.

Not surprisingly, the potential for severely reduced diocesan revenues was what seemed to cause the most worry at the national level. The effect of the last major financial boycott (following the special General Convention of 1967 and its highly politicized budgetary grants) was nervously recalled. While some warned of possible further reductions of national church staff and programs, it was more often claimed that a financial boycott would hurt the needy more than the ECUSA bureaucracy. (If true, that is *prima facie* evidence of the national leadership's flawed set of priorities.) Meanwhile, ECUSA's bean counters indicated that the national church had enough resources to withstand a financial siege of two or three years, but were unclear as to how long after that the institution could continue operating in its customary style.

In at least one diocese, the bishop attempted to steer something like a middle course. Donald Wimberly of Texas told his clergy he had voted against Robinson's consecration and would bar same-sex blessings in his diocese, but would also move to punish any clergyman trying to lead his congregation out of ECUSA. A number of the more liberal clergy of his diocese soon afterward issued a statement pledging him their continued support.

Meanwhile, a short distance to the north, registrations for the AAC's "A Place to Stand: Declaring, Preparing" meeting poured in. Attendance was to exceed all expectations.

While all this was going on, faithful Anglicans in bodies outside the "official" Communion were noting increased attendance and interest among disillusioned Episcopalians, leading in some cases to serious inquiries about the formation of new congregations.

In the Virginia town of Ashland, for instance, St. Athanasius Mission was taking shape with vigorous lay leadership and the sponsorship of the Anglican Province of Christ the King's new Archdiocese of Washington. The message of this group to Virginia Episcopalians could easily be addressed to all who are disturbed by the self-inflicted dechristianization of their churches: "You don't have to do this any more." ■

Conference organizers were taking no chances with free-lance revisionists such as gay-rights honcho and ECUSA Executive Council member Louie Crew, who at one point announced he was coming. What if such as these barged in, in full General Convention fettle, and committed disruption?

The organizers required that, to participate or observe, all save media had to sign AAC's "A Place to Stand" statement, which in part repudiates the Robinson election and calls on the church to repent. Though submission by ECUSA representatives to a statement blasting the national church seems slightly unlikely, Anderson marveled: "Is there not in all of the Executive Council [anyone] who could in good faith sign such a statement of Episcopal faith?"

The Rev. Susan Russell of the gay groups, Integrity and Claiming the Blessing, holed up at the conference hotel, but ventured out regularly to spin events to her satisfaction.

Declared Russell, indignantly, on the conference's last day: "The foundations and individuals who fund the AAC, and who subsidized this conference, have no interest in the health or integrity of churches. Their track record makes clear that their aim is to discredit or destroy those who oppose them in America's political and cultural debates."

Russell's Parthian shot went virtually unnoticed in the exuberance of the parting day, which saw more than 2,000 sign. John Hancock-like, the AAC "Call to Action." The conference musicians strummed, and participants sang, "O God Our Help in Ages Past." Past and Future seemed to merge in deed and hope as the signing of "A Call to Action" went on, and on, and on. ■

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*"It is not a waffle, sell-out, or liberal victory."
Conservative U.S. Anglicans "just got clobbered."
The primates took "huge and historic" steps forward.
"Thou art a wimp forever in the order of
Malfeasadek."**

*(A sampling of conservative reactions to the Anglican
primates' October 16 statement in London)*

FACED WITH A MAJOR CRISIS over homosexuality in the church, the world's Anglican primates made clear in London October 16 that the "fabric" of the Anglican Communion would "tear...at its deepest level" if gay cleric Vicky Gene Robinson was made Bishop of New Hampshire on November 2.

The provincial leaders emerged from a closed-door meeting at Lambeth Palace to say that the episcopal ministry of Robinson—a divorcee who lives with his male partner—would "not be recognized by most of the Anglican world, and many provinces would likely consider themselves to be out of communion" with the U.S. Episcopal Church (ECUSA).

That "may lead to further division on this and [other] issues as provinces have to decide in consequence whether they can remain in communion with provinces that choose not to break communion with [ECUSA]," said the 37 primates (the 38th, the conservative Filipino primate, was absent because of a prior commitment).

The prelates said that: "Similar considerations apply to the situation in [Canada's] Diocese of New Westminster," where the first officially-approved same-sex blessings took place in June.

In their unanimously-approved statement, the leaders resoundingly reaffirmed scriptural authority and the sexuality resolution adopted by the 1998 Lambeth Conference of Anglican bishops, which welcomed gays in the church but said that homosexual behavior is "incompatible with Scripture."

They therefore declared that the actions of ECUSA and New Westminster "do not express the mind of our Communion as a whole," and threaten Anglican unity, mission and witness, and ecumenical and interfaith relations. Particular concerns have been cited about the fact that pro-gay actions in Western Anglicanism cause serious problems and dangers for brethren in Muslim contexts, and membership losses in heretofore burgeoning African provinces.

The leaders called on "the provinces concerned to make adequate provision for episcopal oversight of dissenting minorities...in consultation with the Archbishop of Canterbury on behalf of the primates."

They also called for a one-year study commission to urgently consider how the "dangers" facing the Communion should be addressed, legally as well as theologically. Among the panel's charges is to answer a Lambeth '98 call to determine when the Archbishop of Canterbury can exercise an "extraordinary" ministry in the affairs of other provinces.

In supporting the statement, the Archbishop himself, who is personally sympathetic to gays, kept his pledge to uphold church policy on homosexuality, which he said should be altered only with widespread agreement. In a radio interview, Dr. Rowan Williams said he opposed the consecration of Robinson. And he indicated to reporters at a press conference after the primates' confab that the actively gay cleric could not legally function as a bishop in the Church of England.

Williams said such understandings that the primates had reached after their two days of worship, prayer, Bible study and discussion had been "hard-won." Indeed, there was every sign that the leaders—especially those from the global South, who



London

The "Crisis" Meeting Of Anglican Primates: Portent—Or Impotent?

Report/Analysis By The Editor

have voiced strong views on the gay issue—had proffered what one termed "brutal honesty" during their private meeting.

On the surface, it appeared to have been a rough ride for Episcopal Presiding Bishop Frank Griswold, who was put under tremendous pressure over Robinson's consecration, which he endorsed along with the rest of ECUSA's General Convention in August. In fact, this being a "consensus" effort, he himself helped apply the pressure by approving a statement with which he seriously disagreed. Not surprisingly, he seemed a little cranky at the meeting's closing press conference at Church House, Westminster.

He danced a bit around reporters' questions about whether he still planned to help consecrate Robinson on November 2, but finally said he was "scheduled" to be there. But he flippily added that "anything could happen" before then: "The Second Coming can occur, which would certainly cancel an ordination."

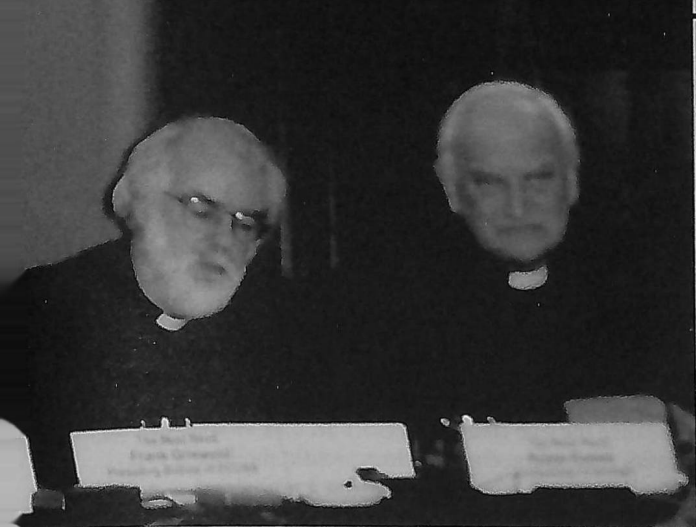
Asked if he might urge Robinson to withdraw, he snidely replied, "I might do many things."

BUT EXACTLY HOW WIDESPREAD and rapid would be the break in communion across the 77 million-member global church, and how much will actually be done to help U.S. conservatives, was largely left to be revealed after the November 2 rite—though there was no lack of prognosticators on that subject.

In the face of what many conservative leaders and U.S. faithful thought was a "pastoral emergency" that demanded swift strictures—since ECUSA and New Westminster had, in their respective ways, already officially sanctioned homosexual practice—the primates produced a statement instead hinged mainly on the their

ON THE HOT SEAT: ECUSA Presiding Bishop Frank Griswold (second from left) faces reporters at a press conference following the primates' Lambeth Palace meeting; with him are (from left) West Indies Archbishop Drexel Gomez, Archbishop of Canterbury Rowan Williams, and Irish Archbishop Robin Eames.

CHALLENGE photo



forthcoming Robinson consecration; a document that was tough-talking and pregnant with portents of an unprecedented orthodox corrective, but which did not declare any immediate demotion of ECUSA's status within the Communion. It made no clear pledge to provide alternate episcopal care for the faithful if the liberal provinces again ignored or shortchanged the call for the same. And it reinforced the system (provincial autonomy) and mechanisms (a study commission) that created the current Anglican quagmire.

The result, in the end, was quintessentially Anglican, in that the primates' document could be—and was—variously interpreted.

Carefully worded and sprinkled with contradictions, it sparked everything from plaudits to pans from conservatives, but general favor among liberals, who were glad it did not try to expel ECUSA or create a widely-urged separate province for the North American faithful.

Why, if most primates are conservative and reportedly were prepared to press for a harder line, did it not happen?

Three key factors appear to have impacted the course of the meeting. One was that—according to Archbishop Gregory Venables of the Southern Cone (South America) and other sources—canon lawyers and Williams discouraged talk of more stringent action against ECUSA by stressing—and perhaps exaggerating—the legal limitations on the primates and the Archbishop of Canterbury.

A second, and hardly coincidental, factor was that—according to at least two reports—the meeting was structured so as to block conservative primates from speaking as a strong, unified majority, a ploy that worked up until the meeting's final hours.

A third factor was the primates' decision, in response to a query from Williams, to strive to remain a Communion rather than devolve into a federation. This obliged the leaders to come up with a weaker document all could support.

YET THERE WERE SIGNS to sustain the view that the Lambeth Palace statement will *not* be just one more "Anglican waffle with fudge sauce" (as one critic put it). Instead, it may be recalled as a somber final warning that did not prevent significant realignment in the Communion along theological lines, and in fact provided a "framework" for dealing with it, as some U.S. conservative leaders maintained.

This seemed to be the view of Archbishop Williams. He had earlier forecast a "messy" few years ahead, with "new alignments" and a "weakening of territorial jurisdiction" within Anglicanism. And though an open break was averted at the October meeting, Williams said afterward that the Communion still faced "a huge crisis" over homosexuality. He predicted that, right after Robinson's consecration just a few weeks later, some provinces would declare that ECUSA had broken or impaired fellowship with them.

In fact, Archbishop Venables revealed after the London meeting that many more primates than were generally known—over half—had *already* declared broken or impaired communion with ECUSA or the New Hampshire diocese over Robinson's election and confirmation.

"The breaking has already happened," Venables said. "The number of primates (who believed a break was necessary) grew to more than 20. What (Nigerian Archbishop) Peter Akinola said was so strong that people overlooked the others."

Venables accepted that, in this respect, the primates' statement was misleading, because it suggested that a break would only come when Robinson was consecrated November 2. But he indicated that some primates did hold that view, while others thought the break would come when the called-for study commission reports back in a year.

Even liberal Canadian Primate Michael Peers thought the Lambeth meeting may have merely postponed the divisions. "We are still in communion, but there are dark, dark clouds on the horizon," he said.

U.S. conservative leaders agreed.

"What the primates said is that there are limits, and those who exceed them would be leaving the circle of fellowship," said Dr. Bill Atwood, General Secretary of Ekklesia, an international, U.S.-based Anglican network of primates and bishops. "They have said that it doesn't matter if they have no juridical authority, the whole thing goes up in smoke" if Robinson became a bishop.

On November 3, various provinces would begin indicating "that they are prepared to break communion with ECUSA," predicted American Anglican Council (AAC) President David Anderson.

Faithful U.S. leaders also believed that the wording of the primates' statement signaled they can part company with ECUSA's liberal leadership and remain *within* official Anglicanism.

"We're beginning to form a network so that we can operate together," said Pittsburgh Bishop Robert Duncan. "There are parishes in every state in the union that would want to be allied with...a bishop that they believe is teaching the faith."

Duncan and three other ECUSA colleagues came away from an October 17 meeting with Williams convinced that the "Network of Confessing Dioceses and Parishes" has the Archbishop's encouragement.

One part of the network, the traditionalist Forward in Faith, North America (FIF-NA), said that, with recent events having made plain the "irreconcilable situation" that has developed in ECUSA over several decades, "an orthodox province in North America must now be established."

Conservative leaders found encouragement in the stipulation that Williams will now monitor the provision of "adequate" episcopal oversight; a similar call in 2001 was not implemented by

POLICE STAND GUARD as journalists begin to gather outside Lambeth Palace on October 15, the first day of the primates' confab.

CHALLENGE photo

ECUSA. They also asserted that the study commission will help sort out the legal and practical consequences of broken or

impaired communion. Williams himself suggested that this could include matters of separation, new alignments, and new constitutions, potentially based on the establishment of some minimal common law among provinces.

This is "a new phase. They're actually now dealing with realignment issues," said AAC Communications Director Bruce Mason.

Some conservative observers were more convinced that the commission and repeat call for alternative oversight were typical attempts to delay, mitigate and/or legally hem in the level of response the wider Communion should make to what they see as ECUSA's flagrant disregard for Anglican unity.

But one thing clear as the London meeting ended was that those provinces tempted to part company with ECUSA in the short term would not lack provocation. Within hours of the primates' statement, the Diocese of New Hampshire indicated that the controversial November 2 consecration would go ahead.

Robinson—who has voiced regret about a possible Communion split but has rebuffed any responsibility for it—also said he thought God wanted him to go forward. Besides, he added, "My standing down isn't going to make it all go away...Do you really think other qualified gays and lesbians wouldn't be elected?"

And word that nearly 50 ECUSA bishops would join thousands at the event made plain that it would be an "in-your-face" act of the first order.

A Roiled Run-Up

The primates gathered amid a stunning domestic and international backlash to the Episcopal General Convention's support in August for the gay bishop-elect and local option on same-sex blessings. In the U.S., the centerpiece of that response was a remarkable October 7-9 gathering of over 2,700 faithful Episcopal bishops, clergy and laity in Texas.

Convened at a Dallas hotel by the AAC, and hosted by the huge Christ Church, Plano, that assembly firmly backed scriptural authority, the "Lord's Great Commandment and His Great Commission," and historic Christian sexuality doctrine. It called for ECUSA to reverse the convention decisions supporting homosexual behavior; declared that participants and supporters would redirect funds to biblically orthodox efforts (which some dioceses and larger numbers of parishes and individuals have already done); and appealed for the primates' intervention in ECUSA.

In particular, it appealed for the "discipline" of ECUSA bishops who have acted against "biblical faith and order"; some

conservatives hoped that the primates would do this by suspending or de-recognizing ECUSA as a Communion province.

The assembly also asked the primates to support isolated ECUSA faithful and orthodox bishops who provide episcopal care and apostolic mission "across current diocesan boundaries"; and to guide the "realignment of Anglicanism in North America." The latter theme, which has gained international currency, has been manifest in conservative calls for a separate province of the Communion in North America, or a recognition of ECUSA's faithful remnant as comprising the only official Anglican province in America. (See more on the *General Convention's aftermath* and on the *Dallas meeting elsewhere* in this issue.)

Such objectives were predicated on a Lambeth '98 call for the primates to do more to help maintain unity among historically autonomous provinces. It gave them the nod to intervene in grave provincial situations that could not be resolved internally.

The primates have been considering proposals for exercising this "enhanced responsibility" for the last five years. In one sense this is not surprising, since most foreign Anglican leaders only began to realize the true state of ECUSA around 1996, about 20 years into its revisionist era. However, while the leaders have pondered whether and how they should help rebalance authority within the Communion, rebellion over homosexuality has progressed to the current crisis point in North America. Even the C of E had a bitter clash over a gay would-be bishop last spring, before strong pressure abroad and at home—especially from English Evangelicals—moved Archbishop Williams to persuade the nominee to stand down.

Conservative primates' stern reactions to Western eruptions over homosexuality indicated that they were finally ready to get tough with the rebels, possibly to the point of expelling ECUSA and recognizing a faithful jurisdiction in its place, and that is what U.S. conservatives were counting on.

LIBERAL AND GAY LEADERS who thought opposition to the triumph of the gay agenda in ECUSA would quickly dissipate, as it had over such issues as women's ordination, appeared surprised by the extent of reaction. And signs of their worry grew as the primates' London meeting approached.

Griswold nervously wrote the primates in attempts to smoothe things over, but inexplicably stirred the pot again with other comments supporting Robinson and homosexuality generally.

Evidence also surfaced that liberal Communion General Secretary John Peterson and his Anglican Consultative Council (ACC) staff—who assist at the primates' gatherings—had plotted to "nullify" the aims of conservative primates in London, just as some claimed they had at previous Primates' Meetings. But this time the allegation was backed up by written evidence: a proposed agenda and strategy memo that an ACC secretary accidentally handed to a conservative member of the Inter-Anglican Doctrinal and Theological Commission.

The incident spurred some weak denials from the Communion office in London. But Peterson was said to be (unusually) absent for most of the Lambeth meeting (though some orthodox observers saw no evidence of these changes in the statement the prelates produced).

A smattering of British bishops and clergy proffered pro-gay statements. England's Lesbian and Gay Christian Movement (LGCM) reportedly tried to get British officials to bar Archbishop Akinola, the outspoken leader of over 17 million Nigerian Anglicans, from entering the country for the Primates' Meeting, saying that he might incite hatred towards homosexuals. And later, reporters were told that Akinola's life had been threatened.

Meanwhile—though most African leaders are prepared to put the faith before needed Western subsidies—some of them said that ECUSA-related funding agencies had threatened financial retaliation, an allegation Episcopal officials denied.

Gay U.S. ECUSA leaders visiting London during the week of the primates' confab appeared anxious, saying they hoped the prelates would find a way to keep the worldwide fellowship together.

But one of the leaders—Louis Crew, founder of the Episcopal gay group, Integrity and an Executive Council member—said that the primates would hurt themselves and the Communion if they tried to exceed the “limits of their authority.” He implied that doing so would risk the loss of ECUSA's 29.3 percent contribution to the ACC budget.

ON THE ECUMENICAL FRONT, Archbishop Williams seems to have gotten an earful when he made his first visit to the Pope in Rome in early October. There, Pope John Paul II and other high Vatican officials, while calling for continued ecumenical dialogue, warned Williams that “new and serious difficulties” related to “matters of faith and morals” had arisen for Anglican-Catholic relations.

Rome's message was reinforced when Cardinal Ratzinger sent a letter of support on the Pope's behalf to the throng of Episcopal faithful in Dallas—a remarkable bypass of normal protocol and particularly of Bishop Griswold, who also serves as Anglican chairman of the Anglican-Roman Catholic International Commission.



NIGERIAN ARCHBISHOP Peter Akinola is greeted by Archbishop of Canterbury Rowan Williams at Lambeth Palace. Photo: J. Rosenthal/Anglican World

Another jolt came as Muslim scholars from Al-Azhar University in Cairo, one of the Islamic world's most authoritative centers, abruptly cancelled their participation in official talks with Anglicans in New York over ECUSA's confirmation of Gene Robinson. Williams later helped re-establish relations between the parties, telling the Muslims that Anglicans would not change their sexuality doctrine, even though it was changed by at least one province he still regards as part of the Communion.

But the Archbishop signalled after returning from Rome that he would be siding with the conservative primates—though it appeared he wished to defer immediate action against ECUSA.

A Liberal Win?

Though the delay might be relatively short, Williams clearly won that deferred action in London. And while conservative leaders pointed to what *was* in the primates' response to the current crisis, many U.S. co-religionists noticed what *wasn't*. Opinions quickly diverged, with some Episcopalians saying they would now leave for other churches.

The primates responded to the Communion's “impending jeopardy” in “tepid language one expects from mid-level bureaucrats committed to protecting their turf,” wrote *Christian-*

ity Today Associate Editor Doug LeBlanc, an Episcopalian. “[It] appears members of the [AAC] and other orthodox Anglicans just got clobbered.”

“I must observe: Lambeth, [and ensuing Primates' Meetings at] Oporto, Kanuga, [Canterbury], Brazil, now London—all without action,” said one electronic commentator. “Another year...to conclude a study asked for more than five years ago?...A year of homosexual marriage and a male bishop named Vicky with sexual proclivities to match?...Why not now?”

“What about de-recognition and excommunication, followed by recognition of another entity as the American province?” wrote Canon Law Institute Director, the Rev. Charles Nalls. “Not only was this possible, but it would have caused enormous difficulties for revisionists seeking to hold the property.”

“Nothing has changed. Same old whining and threatening. Everything will [soon] be forgotten,” said one observer.

“We now must wait [until after November 2] to see whether they really will act...but alas, I do believe that...they have failed to seize the critical moment,” said another.

The Church of England Newspaper wondered what basis there was for thinking that ECUSA would abide by the study commission's recommendations. “ECUSA and New Westminster have acted and not listened. While using canon law to crack down on...conservatives in their own backyards, they claim total freedom from global Anglican agreements and responsibilities...”

David Mills, the Episcopalian-turned-Roman Catholic editor of *Touchstone* magazine, wrote that he did not think the primates would “say anything, but I'm surprised at how openly they didn't say anything...I have many beloved friends who expected the primates to discipline [ECUSA] and even excommunicate it, from which they saw their own deliverance coming. They must be feeling very bad now, though from past experience I have the horrible feeling that some of their leaders are busy spinning this statement as a victory.”

The Rev. Geoffrey Kirk, Secretary of Forward in Faith, United Kingdom (FIF-UK), agreed with that assessment. “But more needs to be said. Those who cannot recognize defeat...are incapacitated in the formulation of further strategy,” Kirk wrote. “If there is no counter-attack on November 3, not only the battle but the war is lost.”

Some wondered why the primates focused on Robinson's November 2 consecration, and not the endorsement of gay practice already registered by ECUSA's convention, which affirmed the American Church's *de facto* policies over many years.

“What if [Robinson] does step aside? What difference will that make?” one observer asked.

“The reason ECUSA should have been censured is for teaching that gay behavior is all right,” said the Most Rev. John Hepworth of Australia, leader of nearly 200,000 Continuing Anglicans in the Traditional Anglican Communion. But the primates now imply that teaching in a given province is “irrelevant.”

Asked why he thought the primates had made Robinson's consecration the linchpin, Hepworth said: “Every line in the sand must be in the future. Otherwise, [the primates would] have crossed it and [would] have to act.”

LIBERAL NEW WESTMINSTER BISHOP Michael Ingham certainly saw the primates' statement as a win, noting that the leaders refused to de-fellowship his diocese, and reaffirmed provincial autonomy and respect for jurisdictional lines.

He also asserted that the call for special episcopal care for “dissenting minorities” should mean that homosexuals will now receive such ministry. This, as his superior launched disciplinary action against Yukon Bishop Terry Buckle, whose offer of

alternative oversight was accepted by faithful New Westminster parishes, but rejected by Ingham. Buckle has since withdrawn his offer, after Canadian bishops used the primates' call for oversight to start a whole new process of choosing an alternate bishop. (See more on this in "Focus.")

The primates' statement also was well received at Episcopal Church headquarters in New York City—according to a priest who happened to be with an "815" official at the time. After conferring with colleagues in New York, the official said that they had "a strong sense that there is not going to be a split and that the conservatives will back down," in the priest's words. He added: "They felt that if they look like they had their hands slapped that will be enough for people. It's a con job."

Integrity's Dr. Crew told TCC he was "pleased that [the primates] spoke within the bounds of their own authority," and are "committed to staying in communion with each other."

"I can live with this," said the Rev. Michael Hopkins, Integrity's immediate past president. "I don't think it gives the conservatives what they asked for."

A Conservative Win?

But conservative U.S.-based organizational leaders on the ground during the London confab contended that, while stronger, swifter action against ECUSA would have been welcomed, the Lambeth statement did not signal any lessening of the faithful primates' determination.

Ekklesia's Canon Atwood said that, "having been in conversation with primates before, during and after their meeting," he agreed with one major London newspaper's conclusion that the primates' statement was "a massive victory for the conservative position."

FIF-NA President, Fr. David Moyer, also said that, having been "close to the primates" during the London meeting and "learning much" of Dr. Williams' comments, he believed that the majority of primates are "committed to intervening in the American and Canadian situation."

"The commitments of the primates at this meeting are Biblical, Christian, and good. It is not a waffle, sell-out, or liberal victory," Atwood said. "Not surprisingly, these mature leaders of millions used diplomatic language, but the message is clear if read."

Atwood, and the AAC's Canon Anderson together with Fr. David Roseberry, rector of Christ Church, Plano, issued statements hailing the clarity with which the primates reaffirmed the Communion's commitment to scripture and historic sexuality teaching, and put the onus for a split on ECUSA's revisionists.

Anderson and Atwood also noted that "adequate" episcopal oversight for the faithful in liberal provinces is now to be provided in consultation with Williams and the primates.

"That means it is not up to [Bishop] Griswold or [Archbishop] Peers to decide what is adequate," Atwood said. He further asserted that the appeal for "adequate episcopal oversight" actually means "with jurisdiction," and that "the primates adopted a new structural direction for the Communion...moving beyond geographical jurisdiction" in a way that will "help mission."

Both Atwood and Anderson also believe the commission to report back in a year will help resolve "legal issues of entanglement and disengagement," as Atwood put it. Anderson said it would work on "aligning canon law in the various provinces" and oversee "responsible realignment."

As earlier noted, the commission is to consider (*inter alia*) a development in the Archbishop of Canterbury's role to help maintain Anglican unity. Reports indicated that acceptance of this "extraordinary ministry," which the Archbishop would ex-



ercise in other provinces only in exceptional circumstances, would be part of a broader body of statutes that provinces would be asked to adopt in order to establish some basic and unifying "common law" among Anglican provinces—an idea first presented at the 2001 Primates' Meeting.

This seemed to be what Williams meant in saying that the crisis over homosexuality had left the Communion "with a huge challenge about coordinating its discipline and its legal systems across the world, which we have never had to do before."

"These things are huge and historic," Atwood said. "The mechanisms are being put in place to insure a future for those who maintain Anglican faith and practice."

"Okay, it is not finished yet, but steps had to be designed that took account of the advice of the canon lawyers who said the primates could not do 'anything' about discipline."

But what the leaders "wound up saying is, basically, 'Yes we can'" Atwood said. "When ECUSA consecrates Gene Robinson, separation will follow formally...We have primate-supervised alternative oversight while the mess is being worked out. A commission is working on legal issues of restructuring...That is what the commission is really about."

And he reminded that: "It took 30-plus years to get into this mess. It will take a while to get out of it, but the way has been established...There is a new day for the Anglican Communion. Some are seeing it emerge now."

His and Anderson's view also found echoes among some conservative observers.

The Future Vs. The Past

Either assessment of the London statement is, of course, probably correct, in that it reflects the view and intention of one faction among the primates; it just depends on whose aim is largely met in the coming months.

In simple terms, one is weighted toward saving theological unity, and the other toward saving institutional unity, though the two aims are often commingled to some degree. But those trying mainly for the former are likely to face tough resistance from the well-entrenched defenses of the latter.

Notably, while Archbishop Williams was said to find ECUSA's disregard for the Communion's stand on homosexuality "detestable," *The Washington Post* reports his friends as saying that he will "continue to try to work through [the conflict] by buying time and keeping the two sides from leaving the church." Realignment, maybe, but not one that cuts rebel liberals loose?



ANGLICAN PRIMATES at Lambeth Palace in October.

Photo: J. Rosenthal/*Anglican World*

At deadline, FIF-UK analysts who had examined a draft ECUSA bishops' proposal to provide the faithful with "supplemental episcopal pastoral care" found it seriously deficient, but superficially convincing enough to string some unhappy Episcopalians along and cloak Bishop Griswold's "nakedness" on the subject.

The study commission may indeed help legally provide for a realignment, and even propose unifying adjustments in the Anglican system; presumably, provinces which did not accept them would be relegated to some lesser status. Then again, the Communion's authority dispute is well over a century old, and has been tackled in recent years by the primates and at least two different panels, so far with no change.

Nor will it be reassuring to conservatives that the cue for the new commission seems to have come from the Archbishop of Cape Town, W.N. Ndungane—the only liberal African primate. Ndungane said help with handling differences over sexuality was needed from something like the Eames Commission, the panel which provided guidelines for managing opposing views on women's ordination. Though that panel commended episcopal visitors as one way to do that, only two provinces formalized such an arrangement. Moreover, the commission facilitated the notion that the Communion could hold together even though the advent of women's ordination in some places meant that completely interchangeable ministries—a historic hallmark of communion—would no longer be possible. The fact that the new commission is also to be led by Irish Primate Robin Eames could hardly fail to spur concern that it would not so much respond to one of the Lambeth unity resolutions as help broker the acceptance of one Communion with different sexuality doctrines as well.

AND WILLIAMS AND HIS COLLEAGUES themselves may have telegraphed the improbability of improvements in the Anglican system by effectively accepting in London that the main characteristic of their leadership is impotence.

While Lambeth '98 hoped that some augmentation of the primates' and Archbishop's roles would help correct a divisive over-emphasis on provincial autonomy, the London meeting seems to have reaffirmed and further muddled the *status quo* on Anglican authority. To be sure, Communion leaders cannot compel a province to do anything. However, the general wisdom to date has been that individual provinces already have the ability to declare with whom they are or are not in communion, but that the Archbishop of Canterbury has the final say on what churches are in communion with him, and therefore part of official Anglicanism (though same say the Archbishop of York would have to concur).

"The only discipline we have is the withdrawal of fellowship," noted Sydney Archbishop Peter Jensen, who is among

Evangelical leaders who have urged the stripping of ECUSA's Communion status.

In London, it appears that a majority of the primates could have declared their de-recognition of ECUSA, even if this was not deemed a judgement of the whole Primates' Meeting, or remained to be ratified by individual provinces; and/or they could have pressed Williams to make such a declaration.

But according to Archbishop Venables and other sources, the primates were told by canon lawyers and Williams that there is "no legal way" for them to make such a joint declaration, and "no mechanism" even for the Archbishop to do so. The result was "an awful lot of vagueness about what Rowan can and can't do," Venables said.

Instead, the primates reaffirmed the "juridical autonomy of each province" and the demand that bishops "respect the autonomy and territorial integrity" of other Anglican jurisdictions (read: even ones led by heterodox bishops).

And while the commission may seek to change this situation, the primates' statement implied that any province that breaks communion with ECUSA before it reports back next September 31 would be acting "precipitately."

It remained to be seen whether the result of all this would still be a swift and significant, if more orderly realignment, or one that has been blunted, or taken the form of a slow-motion punch, something more likely to effect a nod-off than a knock-out.

That was essentially how *UPI* religion editor Uwe Siemon-Netto saw it playing out. While the commission "goes about its business" and Robinson "receives his crozier and miter," he wrote, "the Anglican Communion will not break up with a bang; more likely it will just crumble piecemeal."

YET, ANGLICAN "BUSINESS AS USUAL" has a new foe, and that is the extraordinarily seismic reaction among Anglicans in North America and around the Communion to the watershed pro-gay actions of ECUSA and New Westminster. Whatever happens from here, it seems clear that the Communion cannot play its cards in the same old way, and that conservative global South primates—particularly those from Africa—remain the wild cards in the deck. A wholly different Anglican endgame could still lie ahead.

For one thing, some primates plainly were not convinced about the legal advice they got in London, with some doubting whether Saints Paul or Peter would have accepted the same limitation on their apostolic roles.

Kenyan Primate Benjamin Nzimbi was one who asserted that the primates "can interfere in other provinces. We have the right to do so because of the souls of people...at stake. We can correct a brother. [Griswold] says we are judging, but we are not...we are concerned about the souls of people. We want to live by the word of God as it was brought to us by Anglican missionaries." The latter were not wrong then, and are not wrong today. "We love Canterbury," he said, "but we love Jesus more." ■

Sources included *The Sunday Times*, *The Daily Telegraph*, *The Times*, *Virtuosity*, *Christianity Today*, *The Living Church*, *Episcopal News Service*, *The Fort Worth Star-Telegram*, *The Washington Times*, *The Associated Press*, *World magazine*, *The Church of England Newspaper*, *Church Times*, *Midwest Conservative Journal*, *The New York Times*, *The Vancouver Sun*, *BBC*, *CNN*

"Though applied by one commentator to the London primates' meeting, the statement was first uttered by Roman Catholic writer, Mark Shea, about bishops in his church!"

IT WAS A SHOT heard around the 77 million-member Anglican Communion, one that has left the global fellowship shuddering, and in some places, shattered.

On November 2, the Rev. Canon Vicky Gene Robinson became the first admitted non-celibate homosexual to be consecrated a bishop in the Anglican Communion.

At the hands of Episcopal Presiding Bishop Frank Griswold and 42 of his fellow U.S. bishops, Robinson, 56—the divorced father of two grown daughters who lives with his male partner, Mark Andrew—became the Bishop Coadjutor of New Hampshire.

The event was witnessed by a congregation of some 3,500 gathered at the University of New Hampshire's Whittemore Center, an ice hockey rink.

The consecration defied two Lambeth Conference resolutions, and the admonitions of two Archbishops of Canterbury and the

New Hampshire

The Consecration That Shook The Anglican World

By David W. Virtue

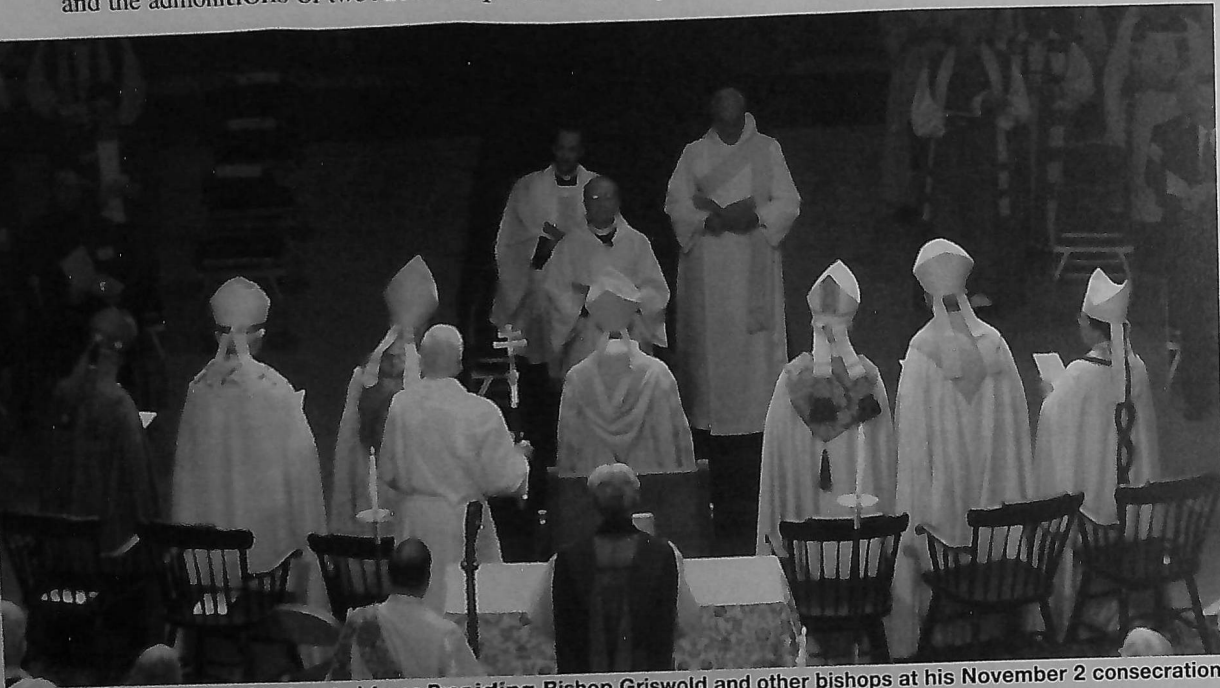
Among other attending bishops of note were two from Canada, including—of course—New Westminster Bishop Michael Ingham.

And—on the ecumenical side—while ECUSA is in full communion with the Evangelical Lutheran Church in America (ELCA), *no* ELCA bishops were present, and ELCA Presiding Bishop Mark Hanson did not respond to requests to explain why. Instead, it was asserted that ELCA was represented by retired Bishop Krister Stendahl of the strongly liberal Swedish Lutheran Church.

Also present was a bishop of a group unrecognized by Orthodox bodies linked to the ancient sees, Paul Peter Jesep from the Ukrainian Autocephalous Orthodox Church-Sobornopravna of Europe and the Americas. His attendance will result in his being defrocked, church leaders said. Along with the Roman Catholic Church, the various Orthodox bodies regard homosexual behavior as inconsistent with Scripture and historic doctrine. (Indeed, the Russian Orthodox Church has now ended communion with ECUSA, saying that the elevation of a homosexual bishop made any communications with Robinson or those who elected him impossible.)

There were three formal objections to the consecration. The first came from the Rev. Dr. Earle Fox of Virginia, an Episcopal priest canonically resident in the Pittsburgh Diocese who heads Emmaus Ministries, a Christian apologetics ministry that opposes homosexual behavior.

He began by trying to set forth the medically harmful realities of homosexual practice, with graphic depictions of sex between men. Minutes into his speech he was cut off by Bishop Griswold with a curt, "please spare us the details and come to the substance."



GENE ROBINSON (center) faces Presiding Bishop Griswold and other bishops at his November 2 consecration.
Episcopal News Service photo

majority of primates (provincial leaders). Just two weeks earlier, in fact, *all* the primates attending an emergency meeting in London had warned that the gay cleric's consecration would cause such a breakdown in fellowship as to imperil the global church, with majority support remaining only for the faithful remnant of ECUSA now seeking a new dispensation in the Communion.

Security at the hockey center was very tight, with heavily armed police and additional security personnel in attendance.

Protesters were restricted to specific areas outside the center. Two groups, one a student-led body from the university, cheered the consecration, and stood opposite gay-baiter Fred Phelps with his "God Hates Fags" banners. They provided the only light relief for the whole occasion.

Interestingly, the six co-consecrators of Robinson included only one diocesan bishop, Chilton Knudsen (a woman) of Maine. Likewise, only about 20 percent of other Episcopal bishops at the November 2 rite were serving diocesans; the rest were retired or suffragan bishops. This, despite the fact that 62 ECUSA diocesan bishops voted for the gay cleric's consecration at the 2003 General Convention.

Meredith Harwood, a member of St. Mark's Episcopal Church, Ashland, New Hampshire, then rose to say that "to press forward with this consecration will be to turn our backs on Almighty God. This is the defiant and divisive act of a deaf church. The clear teaching of Holy Scripture in both testaments without exception is that sexual activity outside of marriage is wrong for the people of God...The vast majority of Anglicans worldwide have told us not to take this step which many of them see as a scandal, yet we are deaf to their cries."

Jesus offers love and welcome for all, but He also calls each person to transformation and salvation, Harwood said. "We must not proceed with this terrible and unbiblical mistake which will not only rupture the Anglican Communion, it will break God's heart."

Then, Suffragan Bishop David Bena of Albany read a prepared statement endorsed by 36 American and Canadian bishops—most of them actively serving and 16 of them diocesan. It said that the consecration "poses a dramatic contradiction to the historic faith and discipline of the Church...We join with the majority of the bishops in the Communion and will not recognize it."

After that, Bishop Griswold thanked "our brothers and sisters in Christ for bringing their concerns before us" but claimed to quote another primate in saying that "The Holy Spirit can do different things in different places." The consecration went ahead without further interruption.

In a fiery but sometimes light-hearted sermon, the outgoing Bishop of New Hampshire, Douglas Theuner, compared the discord in ECUSA over the morality of homosexual conduct to past conflicts over slavery, divorce and remarriage. He said these arguments were "about control, about power, about who is in and who is out, about who is right and who is wrong." He asserted that Robinson's homosexuality placed him among those often outcast and marginalized. Contradicting Communion leaders, he told Robinson himself that his episcopate "will be more a symbol of unity than it ever has been."

Before the exchange of the Peace, Robinson addressed the congregation, thanking those present for their support, while recognizing the turmoil his consecration would cause. He said: "There are...faithful, wonderful Christian people, for whom this is a moment of great pain and confusion and anger. Our God will be served if we are hospitable and loving and caring toward them in every way we possibly can muster."

Later, Robinson said he wanted to keep the doors of the church open to those who thought about leaving or who might return. A few weeks after that, however, he said that the gulf over his homosexuality was too wide, and that the two opposing groups in ECUSA should go their separate ways.

AS THOUSANDS of Episcopalians celebrated Robinson's consecration, for orthodox Episcopalians it was a day of wrenching grief.

Some 350 of them held their own service at the Durham Evangelical Church in a defiant show of unity. Preachers included Bishop Bena, who told the congregation to "hang tough" for "biblical truth."

The Rev. William Murdoch, rector of All Saints Episcopal Church in West Newbury, Massachusetts, asked those in attendance to pray "for this church that stands at a historical crossroads and for our own brokenheartedness."

A Massachusetts Episcopalian and programmer, Richard Smith, 54, of Boxford, scored the rise in "designer religion," a pick-and-choose approach to the Bible, which clearly speaks against homosexual behavior, he said.

Robinson's consecration had turned Episcopalians against each other, said Bob Davidson, a 53-year-old programmer from Holden, Massachusetts, who reported that he had been asked to leave his parish over his opposition to the gay bishop.

There were similar scenes and sentiments among orthodox Episcopalians in one diocese and one parish after another.

The traditionalist Forward in Faith, North America (FIF-NA) said that it "cannot in any way recognize the authority" of the bishops who consented to or participated in Robinson's consecration—including Bishop Griswold. Those bishops, it said "have removed themselves from the fellowship and faith of the Anglican Communion."

Even before the consecration, FIF-NA, the American Anglican Council (AAC) and other conservative Episcopalians began working toward realignment, and hoped-for eventual recognition as a separate jurisdiction within the Communion.

AAC's President, Canon David Anderson, did not mince words in saying that November 2 marked "a grievous day in the history of our Church. Heresy has been held up as Holy. Blasphemy has been redefined as blessing. The hope of the transforming love of Jesus Christ has been denied. Holy Scripture has been abandoned and sin celebrated over sanctification. The arrogance of the leaders of the Diocese of New Hampshire and the Episcopal Church is nothing less than stunning.

"The family is now split, and the whole cloth of the Anglican Communion is torn," he said. "Realignment has begun."

The Wider Church Responds

Worldwide reaction to the consecration was swift, with a few primates ending fellowship with ECUSA's liberal leaders alto-



BISHOP GRISWOLD and other bishops gather around Robinson as they prepare to lay hands on him. *ENS photo by James Solheim*

gether, and the rest of a majority of them declaring curbed communion with that leadership.

While initial response was not as forceful as many had hoped, more stringent action—especially by African leaders—appears likely to be taken within the next several months.

And the primate of the Southern Cone (South America), Gregory Venables, reminded that, effectively, “communion is already broken”; ECUSA has “declared independence...Now we must just prepare for the backlash,” he said.

Nigerian Archbishop Peter Akinola said his province had “broken relationship with the church of the gay bishop” and—unless ECUSA repents—would have no further contact with Griswold or other American bishops who supported Robinson’s consecration. Nor, he added, would it take any more money from ECUSA or any U.S.-based Episcopal charity.

He said that this broken fellowship had to be worked out “in practical terms” (something that other provinces appear to be trying to do *before* they make a formal declaration). But Akinola made clear “that we can no longer claim to be in the same Communion...We have come to the end of the road.”

Kenyan Archbishop Benjamin Nzimbi also stated that his province “cannot be in the same Communion with Robinson, his diocese and the bishops who were involved in the consecration...Our understanding of the Bible is different from them. We are two different churches.” Nzimbi also said that his province would not accept any support, including missionaries, from ECUSA.

The Anglican Church in Tanzania declared that it does not recognize actively gay bishops and is “not in communion” with prelates who consecrate or ordain active homosexuals, or permit the blessing of same-sex unions. It declared “solidarity” and continued communion with ECUSA members who oppose such actions. And it asked ECUSA to furnish for those members special “pastoral care,” which the Tanzanian province “is willing to offer...if requested,” in accordance with the primates’ guidelines.

And the Ugandan Anglican Church, which earlier broke with the New Hampshire diocese, had by deadline “cut its fellowship and communion” with ECUSA as a whole.

IN A MORE SWEEPING STATEMENT issued on behalf of some 20 primates representing over 50 million Anglicans, Archbishop Akinola spoke of his and his colleagues’ “profound sadness and pain,” and said they were “appalled” that ECUSA authorities “ignored the heartfelt plea of the Communion not to proceed” with the consecration.

That “clearly demonstrates that [they] consider that their cultural-based agenda is of far greater importance than obedience to the Word of God, the integrity of the one mission of God in which we all share, the spiritual welfare and unity of the worldwide Anglican Communion, our ecumenical fellowship and inter-faith relationships,” the statement said.

It declared that “the overwhelming majority of the primates of the Global South cannot and will not recognize the office or ministry of Canon Gene Robinson as a bishop.

“A state of impaired communion now exists both within a significant part of ECUSA, and between ECUSA and most of the provinces within the Communion,” it said.

This appears to mean, minimally, no sacramental sharing. But some pointed out that “impaired communion” has existed among and within provinces over women’s ordination for years, and suggested therefore that this “impairment” will have no tangible consequences.

But the statement issued by Akinola seemed to say that, while the global South leaders “cannot now uniformly define the further implications of this impairment created by ECUSA,” indi-



GENE ROBINSON shares a light moment with another hugely controversial “first”—Anglicanism’s first woman prelate, former Massachusetts Suffragan Bishop **Barbara Harris**, who served as one of his co-consecrators. *ENS photo by Bruce Parker*

vidual provinces would be doing so based on their own governing principles.

Meantime, the southern primates—building on a call made by all the primates in October—urged the Archbishop of Canterbury “to bring forward urgently a mechanism to guarantee ‘adequate provision of episcopal oversight’ for parishes and clergy within ECUSA dioceses and Canada’s Diocese of New Westminster “with whom we remain in fellowship.” Some reports took this to mean a new structure within the Communion.

Their statement went on “affirm the ministry of the bishops, clergy and laity in ECUSA who have, as a matter of principle, and in fidelity to the historic teaching of the Church, opposed the actions taken at [ECUSA’s] General Convention and objected to the consecration.”

Among other international responses were those from liberal Australian Primate Peter Carnley and conservative Sydney Archbishop Peter Jensen, who—unusually—said the same thing: that Robinson would not be welcomed as a minister in Australia.

But while Carnley rejected fears that the gay bishop’s consecration could tear apart the Anglican community, Jensen, an outspoken Evangelical, said it was catastrophic for the church.

“For the first time, a branch of our Anglican Church has knowingly appointed a person to this senior position who lives in breach of the Bible,” he said. “It impacts on all of us because when a branch of the church does this, its teachings become compromised.”

Bishop Dr. Lim Cheng Ean, leader of the Anglican Church in West Malaysia, said that South East Asian Anglican bishops may cut ties with ECUSA, though the province has actually already declared that it will not be in communion with any province that does not uphold the orthodox principles on sexuality affirmed in the 1997 Kuala Lumpur and 1998 Lambeth Conference statements.

IRISH ARCHBISHOP ROBIN EAMES, who is to head the one-year study commission the primates asked to work through the consequences of Robinson’s consecration, said: “I don’t think you can prevent a realignment. I sincerely hope we can prevent...a split.”

That statement may help illuminate the reaction of the Archbishop of Canterbury, which seemed to steer more of a middle course than he had taken with other primates two weeks earlier.

After noting two key results of that meeting—the study commission and provisions to be made for those alienated by “decisions which appear to go against Catholic order or biblical teach-

ing”—Williams seemed to criticize Robinson’s consecration, but also provinces pulling away from ECUSA over it.

“The divisions that are arising are a matter of deep regret; they will be all too visible in the fact that it will not be possible for Gene Robinson’s ministry as a bishop to be accepted in every province in the Communion,” he said.

While saying the widespread effects of that ministry must be “confronted with honesty,” he also said that those who consecrated Robinson “have acted in good faith on their understanding of what the constitution of the American Church permits.”

American Rumbblings

For his part, Bishop Griswold asserted, apparently on the basis of the primates’ recent meeting, that the leaders believe that unity of doctrine is secondary to the desire for unity. He said they want “the highest level of communion [to] be maintained.”

Griswold also contended that the primates recognized that truth is not universal, but specific to time, place and culture.

“As Anglicans we are learning to live with the mystery of union at a much deeper level...understanding one another’s contexts, one’s struggle to articulate the gospel in different places,” he said.

Two ECUSA bishops, John W. Howe of Central Florida and William Wantland (retired of Eau Claire, Wisconsin), wrote letters to Bishop Griswold, saying that his leadership of ECUSA was so disgraceful he should resign.

CONSERVATIVE U.S. LEADERS, meanwhile, say they are moving forward with the new “Network of Confessing Dioceses and Parishes,” which they believe has the support of likeminded primates, and even of Archbishop Williams.

Several entire dioceses are now positioned to or are likely to move toward a Communion, but non-ECUSA affiliation, along with the rest of the Network. Dioceses in this category include Pittsburgh, Albany, South Carolina, Florida, Central Florida, Fort Worth, Dallas, Rio Grande, Quincy, Springfield, Northern Indiana, Tennessee, North Dakota, and San Diego.

Several of the same dioceses have already acted to cut off or reduce giving to the national church. Dallas Bishop James Stanton, for instance, said his diocese has reduced funding to the national headquarters “from \$512,000 to zero....I am at peace, but greatly saddened.”

A larger number of parishes and individuals also have snapped wallets shut on ECUSA’s liberal leadership. That is what four leading Virginia parishes did, for example, after Bishop Peter Lee endorsed Robinson—whom he would not allow to minister in his own diocese.

“Our church will not follow the lead of bishops who have made the decision to legitimate the practice of homosexuality,” said the Rev. Dr. John Yates of the Falls Church, where George Washington was once a vestryman. “We have started putting aside \$200,000 we have been giving the diocese.”

Liberal ECUSA hierarchs have in turn reasserted the national church’s own effective form of material pressure—ECUSA’s canonical claim to the property of all parishes which might seek to disaffiliate. So far, the courts have mostly ruled in their favor, though some think that ECUSA’s ability to prevail in future church property cases may be weakened, legally by its declining status in the Communion, and financially by the potentially large number of parishes that may seek to dissociate from it.

The AAC is working on establishing a “Conference of North American Anglican Bishops,” as part of the core of the new Network. And at deadline, it had established an application procedure (on its website at www.americananglican.org) for par-

ishes seeking orthodox episcopal oversight. But a just-released draft Episcopal bishops’ proposal suggested that conservatives may have an uphill battle for “adequate” provisions on that score.

Just how will the North American conservative network move from this point to a Communion-recognized separate existence? How will the international diminution of communion relationships with ECUSA actually affect the situation on the ground in the U.S., or change the way the Communion does business?

No one can say for sure at this point. But it did appear at deadline that the second part of the wider Communion’s one-two punch is coming, and well before a year from now.

At the request of the primates, the Archbishop of Canterbury formed a study commission, to report back in September 2004 on the legal and theological implications arising from recent innovations in some Western provinces regarding human sexuality. U.S. conservative leaders believe the panel will help sort through and even facilitate Anglican realignment. Some conservative observers believe the commission is designed merely to stave off a split.

But a closely-held document written before the primates’ October meeting by bishops linked with the Council of Anglican Provinces in Africa (CAPA) reveals that, unless ECUSA makes some dramatic orthodox turn before then, most primates plan to excommunicate Griswold and other bishops who consecrated Robinson by Easter 2004. They would then set about the reorganization of the Communion, fully inclusive of the North American faithful, but without any reference to the continent’s rebel liberal bishops. The document suggests that the leaders are even prepared to break communion with Archbishop Williams, if he himself does not part company with ECUSA’s revisionists.

If so, Dr. Williams will have to choose between leading an international communion, or a declining and schismatic Western-based sect. ■

Sources included *Christianity Today*, *The Washington Times*, *Episcopal News Service*

To see more stories by David Virtue, visit his biblically orthodox Episcopal/Anglican Online News Service at virtuosityonline.org.

LATE NEWS: Sydney Leader May Switch Allegiance To Nigeria

At deadline, Sydney Archbishop Peter Jensen, a leading Anglican Evangelical, had said that he might transfer his allegiance from the Archbishop of Canterbury to the Primate of Nigeria over the issue of gay clergy.

“We must recognize the possibility that the Anglican Communion will actually divide,” Dr. Jensen said in an interview. “It is conceivable, I have to say, that two world Anglicanisms may develop, perhaps with two mutually exclusive centers...It may be that we will find more of our fellowship with the global South churches than we do with the old Western churches,” Jensen said.

Dr. Jensen said Archbishop of Canterbury Rowan Williams’ authority had been jeopardized by his failure to take a harder line on the consecration of actively gay cleric Gene Robinson as Episcopal Bishop of New Hampshire. “He is against it because he doesn’t like the disunity that’s being caused. I’m hoping he would speak against it because it’s wrong in itself,” he said.

The Nigerian Church, which has the largest number of churchgoing Anglicans of any Communion province (over 17 million), has cut ties with liberal Episcopal Church leaders over Robinson’s consecration, and with Canada’s Diocese of New Westminster, which has approved same-sex unions. Nigerian Archbishop Peter Akinola recently warned his flock to be prepared for a potential split.

Source: *Virtuosity*

Focus

Pope Warns Williams Of "New And Serious Difficulties"

By Lee Penn

Pope John Paul II and other high Vatican officials have sternly warned Archbishop of Canterbury Rowan Williams that the innovations embraced by the 2003 Episcopal General Convention and by Canada's Diocese of New Westminster present "new and serious difficulties" for Anglican-Catholic relations.

The warning came as Williams met the Pope and Curial officials in Rome, just days before he joined fellow Anglican primates in saying that the same innovations—particularly the November 2 consecration of an active homosexual, Gene Robinson—threatened to fracture the Anglican Communion as well.

Though the Pope called for continued Anglican-Roman Catholic dialogue, the admonition the Vatican delivered to the Archbishop was consistent.

The Catholic hierarchy rolled out the red carpet for Williams when he arrived for his first visit to Rome as Archbishop on Thursday, October 2. Williams was met at the airport by Cardinal Walter Kasper, who presides over the Pontifical Council for Promoting Christian Unity, and by Bishop Brian Farrell, the Council's secretary. The Archbishop was accompanied during his visit by Cardinal Cormac Murphy-O'Connor, the Archbishop of Westminster. Williams and his wife, Jane, stayed at the Venerable English College, the Catholic seminary for students from the United Kingdom.

On Friday, October 3, Williams held talks with Cardinal Kasper and his staff, and with Archbishop Michael Fitzgerald, the president of the Pontifical Council for Inter-religious Dialogue.

Of the conflict arising from the ordination of practicing homosexuals within Anglicanism, Kasper said afterward that the Roman Church has a clear position on the matter, one that is part of "a tradition, a common heritage" which the two Churches share. "We hope [Anglicans] will not abandon this common tradition. I expressed my desire...that a solution will be found that is accepted by the Anglican Communion and that will not have repercussions on relations with our Church."

Kasper also later told a press conference that the acceptance of practicing homosexuals as Anglican pastors would mean "a break in the proclamation of Christian ethics."

On Saturday, October 4, Williams was received by the Pope for private and public audiences.

In his English-language address publicly read to Williams, the Pope, speaking with great difficulty, warned: "As we give thanks for the progress that has already been made, we must also recognize that new and serious difficulties have arisen on the path to unity. These difficulties are not all of a merely disciplinary nature; some extend to essential matters of faith and morals. In the light of this, we must reaffirm our obligation to listen attentively and honestly to the voice of Christ as it comes to us through the Gospel and the Church's Apostolic Tradition. Faced with the increasing secularism of today's world, the Church must ensure that the deposit of faith is proclaimed in its



THE ARCHBISHOP OF CANTERBURY, Dr. Williams, and his wife, Jane, meet with Pope John Paul II in the Vatican on October 4.

Photo: James Rosenthal/Anglican World

integrity and preserved from erroneous and misguided interpretations."

Still, the Pope called for continued ecumenical dialogue between Rome and Canterbury, "building on the work already achieved by the Anglican-Roman Catholic International Commission (ARCIC) and on the initiatives of the recently established [International Anglican-Roman Catholic] Commission for Unity and Mission." IARCCUM grew out of a landmark meeting of bishops from both Churches in Toronto in 2000.

"The world needs the witness of our unity, rooted in our common love for and obedience to Christ and his Gospel," the pontiff said. "It is fidelity to Christ which compels us to continue to search for full visible unity and to find appropriate ways of engaging, whenever possible, in common witness and mission. I take heart that you have wished to pay a visit to me so early in your ministry as Archbishop of Canterbury. We share a desire to deepen our communion. I pray for a renewed outpouring of the Holy Spirit upon you and your loved ones, upon those who have traveled here with you, and upon all the members of the Anglican Communion."

WILLIAMS EXPRESSED his own desire for unity by kissing the Pope's hand during the Saturday audience, while wearing the pectoral cross that John Paul II had sent him at the time of his enthronement, and the episcopal ring that Paul VI had given Williams' predecessor, Archbishop Michael Ramsey, in 1966.

Shortly before his February 2003 enthronement, Williams had said that he had been inspired by much of what the Pope had written "on the nature of the human person in the light of Chris-

tian theology." He also lauded the pontiff for highlighting the common ground shared by Catholics and Anglicans and for "his extraordinary depth of understanding of those theological fundamentals." However, the Pope's theology regarding the nature of the human person and other Christian teachings is directly linked to the Catholic moral teachings on which Rome and liberal Anglicans disagree.

After his meeting with the Pope, Williams said he would relay to Anglican primates the Vatican's "deep concern" about the homosexual issue.

"We are conscious of the ecumenical implications of what has been done," he said. "We shall need to consider those very carefully. We have, I think, in these days, listened hard to what has been said to us."

In response to a 1995 invitation from the Pope to dialogue about a Petrine and Papal primacy, the Archbishop said that he "will be glad to participate in the reflection on the possible sharing of a primacy of love and service."

But Williams said that the "most important impression" he had from his meeting with the Pope "is of that extraordinary and indomitable spirit and will, which lives within him."

Episcopal Bishop C. Christopher Epting, head of the Episcopal Church's Office of Ecumenical and Interfaith Relations, downplayed the severity of Rome's message. He said that the Pope was "merely pointing out some new difficulties" among others the parties had discussed over the years, and that neither side intended to stop the talks.

Rebukes

The Pope's warning about the "new and serious difficulties," though, was accompanied by other Catholic hierarchs' rebukes of the Episcopal Church's liberal leadership.

FIF-UK Eyes Growth, New Province

Report/Analysis By The Editor

While American faithful clamor for a new dispensation amid a "pastoral emergency" over homosexuality in the Episcopal Church (ECUSA), a feisty orthodox group "across the pond" has for several years been calmly and carefully laying plans for its own separate province, plans that appear likely to receive serious official consideration.

Forward in Faith, United Kingdom (FIF-UK), the Church of England's leading traditionalist organization, has, moreover, seen its already-significant membership grow markedly of late.

While the total increase remains to be calculated, FIF-UK, which recorded some 7,000 members and 20,000 other supporters in 2002, has grown more in the last six months than in any similar previous period, FIF-UK Secretary, Fr. Geoffrey Kirk, told some 500 persons at the group's tenth national assembly in London October 17-18.

The expansion has followed the installation of Dr. Rowan Williams as Archbishop of Canterbury early this year and indications that the C of E's

AMID A LARGE CONGREGATION at London's Christ the King, Gordon Square, October 18, the Rt. Rev. John Broadhurst (center, near top), England's Bishop of Fulham and chairman of FIF-UK, walks in the procession at the start of the Holy Eucharist held during FIF-UK's tenth annual assembly. CHALLENGE photo

In Florida, the Catholic Bishop of the Diocese of St. Augustine rescinded a previous agreement to allow use of the Catholic cathedral for a service in which the Rev. Samuel John Howard would be consecrated to succeed conservative Florida Episcopal Bishop Stephen Jecko. The reason: Episcopal Presiding Bishop Frank Griswold was to lead the consecration ceremony the day before installing Robinson in New Hampshire, and the Catholics did not want their cathedral to be a platform for a public opponent of Church teaching on sexuality.

After an acrimonious public exchange of letters—including some memorable ones from Jecko, deterring the P.B.'s participation and postponing the rite when he still insisted on coming—Griswold finally agreed to stay away from the Florida service, appointing Louisiana Bishop Charles Jenkins, the President of Province IV within ECUSA, to come in his stead. The ceremony was returned to the original date, but nonetheless not to the original venue, taking place instead at the Episcopal cathedral in Jacksonville.

In another remarkable incident, Cardinal Ratzinger sent a letter on the Pope's behalf directly to the some 2,700 faithful Episcopalians who met in Dallas October 7-9 to seek a way forward after the General Convention. Ratzinger wrote, "The significance of your meeting is sensed far beyond [Dallas], and even in this City from which St. Augustine of Canterbury was sent to confirm and strengthen the preaching of Christ's Gospel in England. The lives of these saints show us how in the Church of Christ there is a unity in truth and a communion of grace which transcend the borders of any nation."

This letter not only defied normal protocol by bypassing Griswold, but constituted the first time that Rome has publicly addressed a conservative Anglican organization. It also recognized the existence of the Church in England prior to the mission of St. Augustine of Canterbury.

General Synod could start drafting legislation for women bishops in the last half of next year.

That situation is, of course, quite different from that of ECUSA, wherein liberal revisionists years ago secured women bishops and moved on to try for homosexual ones. Though Anglo-Catholics in FIF's North American sister body (FIF-NA) also have been urging a separate province solution since at least 1997—citing the predictable triumph of the gay agenda in ECUSA as well—it took that triumph itself to bring Evangelical Episcopalians fully on board and give critical mass to the push for a new Anglican

Continued on next page lower left



PI Religion Editor Uwe Siemon-Netto reported that, while Williams' discussions with Williams "were conducted in a courteous, fraternal manner," a Vatican insider had told him that the substance was very clear: Rowan was told, in effect, that he did not act against the impending consecration of an openly homosexual cleric as an Episcopal bishop in the United States. "It'll be all over between the Catholics and the Anglicans." A ranking prelate in Rome also made clear that the Vatican was not feeling conciliatory about Anglicanism's "American problem." "What's happening here is in many ways worse than the great schisms 1,000 and 500 years ago," he said. But it remains to be seen whether the October 16 statement and subsequent actions by Williams and his colleagues will be viewed by Roman officials as an adequate response.

Continued C of E, ECUSA Links: Just Who's Got The Authority?

With other Anglican provinces now lining up to ostracize the U.S. Episcopal Church (ECUSA) for its defiant consecration of an actively gay bishop, will the "Mother" Church of England also reconsider its continued links with ECUSA?

Archbishop of Canterbury Rowan Williams appeared to make a C of E debate of the matter more likely by asserting at the end of the Primates' Meeting in London that any break in communion with ECUSA could only be decided by the C of E corporately, and not by him as Archbishop.

Though he is widely regarded as having authority on the international level to determine which bodies are part of the Anglican Communion, Dr. Williams seems eager not to exercise that role in such a high stakes situation without the backing of the C of E's leadership.

FIF-UK continued from previous page

Communion province in North America. From that perspective, FIF-UK's ability to pursue a similar goal before a crisis becomes full-blown is enviable indeed.

And its progress to date can hardly fail to impress. The Rev. Preb. Sam Philpott reminded the assembly that FIF-UK earlier gained support from former Archbishop of Canterbury George Carey for creating a panel of its own to parallel an official ten-member working party on women bishops, led by the Bishop of Rochester, Michael Nazir-Ali.

FIF's "Shadow Working Party" on female bishops, whose nine members include Orthodox and Roman Catholic personalities, aims to prepare a report that will follow the same timetable as that of the Rochester Commission—an initial draft early next year and final publication next summer.

As the Rev. Jonathan Baker made plain in presenting a deeply thoughtful outline of the "shadow" panel's report, the document will focus mainly, not on a new paradigm for traditionalists, but on the theological case against women bishops. FIF leaders thought that this—presenting a clear, historic understanding of Holy Order—was the most important response for the organization to make to an official report widely expected to favor female prelates (though there are some hints that it may simply present the cases for and against the innovation).

A smaller portion of the "shadow" report will set forth the need for a new, orthodox province in the event of women bishops, a development which FIF contends would render current "flying bishop" provisions for traditionalists inadequate. A subgroup of lawyers is working to shape possible legislation for the jurisdiction.

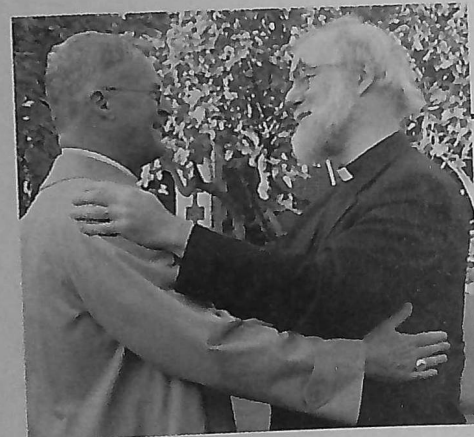
But when we inquired further about this, we seemed to get mired in another of those fruitless searches for Anglican authority.

Dr. Williams' comment notwithstanding, Arun Kataria, a spokesman for the Church of England, said that the C of E's relationship with ECUSA exists through the primates and the Archbishop of Canterbury.

While the General Synod determines its own agenda and may speak on this issue, there is "no such debate scheduled at this point," and the Synod is not in direct communication with ECUSA, he said. So "it's not really a question for us in that sense," Kataria told TCC.

He pointed to the special commission set up by the Archbishop and primates to examine the impact of Gene Robinson's consecration on Anglican provincial relationships as the most likely determinant of future English and American Church relations. This suggests at least a year's delay in that determination, since

the commission is not due to report back until then.



ARCHBISHOP OF CANTERBURY
Rowan Williams (right) greets Episcopal Presiding Bishop Frank Griswold at the start of October's Anglican primates' meeting; can the welcome last? Photo: James Rosenthal/Anglican World

The report will cap a good deal of work that FIF has already done to elucidate the plan for the new province, which, though more theologically-than geographically-based, is envisioned as holding the same status as any other Anglican province.

Remarkably, new Archbishop of Canterbury Rowan Williams—a women's ordination supporter—earlier backed consideration of this proposal, as part of the wider realignment starting within Anglicanism. Canon John Rees, a liberal who serves as Provincial Registrar of Canterbury, has "agreed that it [is] perfectly possible to legislate a free province into being, if the church had the will to do it," Fr. Philpott said.

FIF knows that there is no assurance in today's Communion of something so unusual—especially when some C of E liberals are pushing to repeal even current traditionalist provisions. Yet the atmosphere of calm confidence at the assembly was unmistakable.

"This was a parade where everyone knew where we are going," one participant said. The question was not so much whether there will be a new province, but when, he added.

Perhaps this is partly because even church officials realize the likelihood of the province proposal's popularity. Notably, some 350 C of E parishes have opted for "flying bishops," and a further 900 have adopted resolutions excluding women priests.

ATTITUDES SEEMED MORE MIXED at the assembly toward the outcome of the primates' emergency meeting in London, which that week had warned of the communion-breaking nature of major pro-gay decisions in ECUSA and Canada's Diocese of New Westminster.

One veteran observer, the Rev. Francis Gardom, who serves at the south London parish of St. Stephen's, Lewisham, quipped that he was "agreeably surprised by what [the primates] said, because

However, Matthew Davies, managing editor for Anglican Communion News Service, thought that the General Synod would wield considerable influence if it chose to opine on the matter of the two provinces' relationship, and that Dr. Williams would be certain to take its position into account.

But he also saw one purpose of the primates' commission as being to help clarify what authority exists at various levels of the Communion and to suggest where it should be increased—or even where it has been exceeded. Notably, Davies doubted that a province within the Communion has the authority to declare broken or impaired fellowship with another province, even though a number of such declarations have already been made in regard to ECUSA.

Contacted by *TCC*, one orthodox priest who serves in the General Synod said: "I rather think that there won't be a debate on links with ECUSA. We simply won't be permitted by the Synod's business managers to have one. Our next meeting is not until February 2004, and even if we all signed a request for a Private Member's Motion, it would be unlikely to reach the top of the agenda before February 2005." (And by that time, he joked, "ECUSA will be ordaining the gay partners along with the gay candidates.")

But *The Church of England Newspaper* quoted one leading Synod member as saying it was inconceivable that the Synod would ignore developments in the U.S. The C of E "will inevitably have to decide whether it stands with America or not," he said.

The newspaper maintained that the C of E could make a change in its relationship with ECUSA, but that this would require a change in the English Church's constitution.

A recent poll by the newspaper found that 52 percent of respondents did not think the C of E should sever ties with ECUSA, however.

when bishops get together one can usually expect the worst."

One "positive," Gardom said, was the leaders' firm indication that "New Hampshire and New Westminster were wrong" and that their support of homosexual behavior cannot be reconciled with established Anglican belief. He also noted the primates' call for alternative episcopal oversight for faithful Anglicans in hostile situations.

But Fr. Kirk, Fr. Gardom's colleague at St. Stephen's, said there were "no surprises" from the primates, whom he said did the usual: "state the obvious and play for time."

"Two sad truths emerge from this fiasco," Kirk told the assembly. "The first is that American traditionalists staked far too much on a battle they could not win, and on allies—the conservative primates—who cannot deliver. The second is that Anglicanism is structurally incapable of addressing the major issues of biblical and ecclesial authority which dog its every step and action. The gut instinct [of Communion leaders] is to be all things to all men. They still have to learn the elementary lesson that to agree with everyone is in reality to have agreed with no one at all. The fatal fluency of the Archbishop of Canterbury cannot be relied upon to substitute for clear thinking and sound doctrine."

But the assembly stepped up to the plate for FIF-NA President and persecuted cleric, Fr. David Moyer—who was also present at the assembly—and took a swipe at Episcopal Presiding Bishop Frank Griswold in the process.

A resolution adopted by the assembly saluted the support that the Bishop of Pittsburgh, Archbishop of Central Africa, and even

"Some Issues In Human Sexuality"

But the outcome of the communion issue may be impacted by reactions in the C of E to a new sexuality report, and recent remarks by the liberal prelate who oversaw its production, Oxford Bishop Richard Harries.

The new working party report, *Some Issues in Human Sexuality: A Contribution to the Debate*, was published at deadline as a follow-up to a 1991 paper on the topic.

Initial reports about the over-200-page document suggested that it does not recommend any change in C of E teaching on homosexuality, but attempts to explore aspects of homosexual and transsexual relationships, and calls for more tolerance, and a full debate.

But one veteran reporter who had seen its conclusions said they would "face a storm of protest from the church's Evangelical wing," which proved to be a powerful influence in Dr. Williams' early July decision to ask a gay cleric, Dr. Jeffrey John, to withdraw as Bishop-designate of Reading.

That action ended a sharp clash among church leaders at home and abroad over the appointment of John, an advocate of church sanction for homosexual couples who is himself in a longtime gay relationship, though he says it is now platonic.

But for the man most responsible for John's appointment—Bishop Harries—it clearly was *not* over.

Though C of E bishops were recently said to have held a private "healing" session to bury their differences over the Canon John matter, Harries stirred the controversy again in late October by rebuking Dr. Williams for backtracking over John's appointment, which he said the Archbishop had twice endorsed before it became public. Harries also disclosed that he nearly resigned over the dispute.



Hepworth

Drs. Williams and Carey had given (in their respective ways) to Fr. Moyer, who remains the rector of Good Shepherd, Rosemont, despite his 2002 "deposition" by liberal Pennsylvania Episcopal Bishop Charles Bennisson. It also applauded the recently-revealed attempts Griswold had made to deter Bennisson from defrocking Moyer, but deplored the fact that the P.B., who had said he would publicly condemn the deposition, "singularly failed" to do so "in any discernible way."

Fr. Moyer, incidentally, also reported a rise in FIF-NA numbers in the wake of ECUSA's gay bishop controversy.

The assembly heard updates from representatives of other sister groups as well, including FIF-Australia (where the Anglican Church is also preparing to vote on women bishops), FIF-Wales, orthodox Scandinavian Lutherans, and the Traditional Anglican Communion.

TAC's Primate, Archbishop John Hepworth of Australia, whose diverse global flock of nearly 200,000 Continuing Anglicans is in communion with FIF, noted recent correspondence with Archbishop Williams, and also promising ongoing talks with the Holy See.

Appropos to this was the keynote speech delivered by FIF-UK Chairman, Bishop John Broadhurst. The bishop reviewed FIF's formation ten years earlier and progress since then, while reminding that FIF is engaged in an endeavor that goes beyond itself or Anglicanism.

"There's a world battle on for the Gospel" taking place across many parts of Christianity, he said. "We have to make common cause with people who are buffeted by that same battle," and are just as determined "that we will triumph and that the Gospel will not be lost." ■

In earlier remarks—just ahead of the Anglican primates' emergency meeting in London—Harries also compared those who oppose the ordination of homosexuals to supporters of slavery.

The bishop asserted that the Church would be forced to admit that it "got it wrong" over the appointment of gay clergy, in the same way that it had been wrong for a part of its history over slavery, the persecution of Jews, women's suffrage and women's ordination.

Speaking to mark the publication of his new book, **After the Evil, Christianity and Judaism in the Shadow of the Holocaust**, Harries said that homosexuals are "there" and "didn't ask to be born that way." So "what is the best pastoral provision that the Church can make for [them]?"

Dr. Philip Giddings, a founder of the Evangelical group Anglican Mainstream, said he thought Harries' comparison of gay ordination opponents to supporters of slavery "is mistaken, both theologically and historically."

***WHILE IRISH ARCHBISHOP** Robin Eames will lead the commission trying to cope with fall-out from the Anglican homosexuality dispute, he and other Church of Ireland bishops have not surprisingly encouraged their own General Synod to steer clear of the gay issue for a while. The church's hierarchy issued a pastoral letter called *Human Sexuality* in response to the decision of the U.S. Episcopal Church to consecrate the first openly homosexual bishop in the Anglican Communion. Interestingly, though, in urging delay to allow biblical reflection, listening, and prayer about homosexuality, the Irish prelates claimed that there is "still no unanimity on the question itself across the Churches," despite the global consensus on it that clearly exists among Anglicans and Christians generally.

***IN A NOW-RARE OCCURRENCE**, a traditionalist has been named as the C of E's next Bishop of Blackburn. The Ven. Nicholas Reade is an opponent of women's ordination, though he will follow the policy of his predecessor, Bishop Alan Chesters, in allowing women to be ordained as deacons. Reade is currently the Archdeacon of Lewes and Hastings within the Diocese of Chichester. Dovetailing with Reade's appointment, though, was news that the see of Sodor and Man, formerly held by a traditionalist, had gone to a supporter of female ordination, the Very Rev. Graeme Knowles, currently dean of Carlisle Cathedral. ■

Sources: *The Sunday Times*, *The Times*, *The Church of England Newspaper*, *The Sunday Telegraph*, *The Daily Telegraph*, *Belfast Telegraph*

Canada: Ingham, Crawley, Provide Pointed Lessons On The Liberal Way

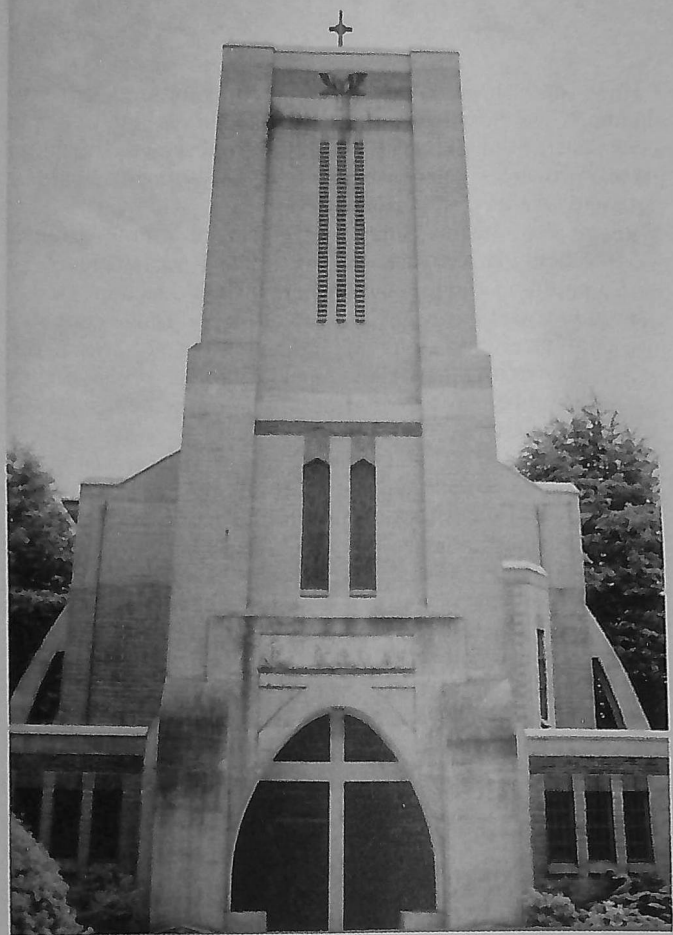
Commentary Report

The Anglican Church of Canada's Bishop of New Westminster, Michael Ingham, and metropolitan of British Columbia, Archbishop David Crawley, have lately proffered some unforgettable demonstrations of liberal tolerance and respect for Anglican unity.

Ingham, you will recall, is the prelate who spearheaded diocesan synod approval for same-sex blessings, the first of which took place in June—a few days after Anglican primates (provincial leaders) specifically admonished against them.

Parishes representing a quarter of Ingham's churchgoing flock in the Vancouver area have rebelled against this change in historic Christian doctrine—not that Ingham has not tried, in his own inimitable way, to help them see the wisdom of the new religion.

In the latest of these bids, he sent agents in September to change the locks and fire the leaders of one of ten parishes that now reject his authority, St. Martin's. In October, a priest serving another of those congregations, Holy Cross, Abbotsford,



St. John's Shaughnessy, one of the ACiNW parishes, and the largest Anglican congregation in Canada. Photo: Chris Hawley

had his pay cut off, and the mission was recommended for "termination." Also in October, Ingham's chancellor filed charges against seven "disobedient" and "disrespectful" clergy serving in other objecting parishes.

The latter two actions were undertaken, moreover, after Anglican primates meeting in London slammed NewWest's approval of gay blessings as communion-breaking, and called on provinces (as they similarly had in 2001) to furnish "adequate" alternate episcopal care for "dissenting minorities."

Indeed, the biblically-faithful Vancouver parishes—collectively known as the Anglican Communion in New Westminster (ACiNW)—themselves tried to help that process along by earlier accepting Yukon Bishop Terry Buckle's offer of full alternate oversight. Buckle was then "commissioned" for the role by the primates of India and Central Africa at a special September 7 service attended by some 1,600 faithful Vancouver-area Anglicans, among them four other bishops from Canada. The foreign prelates were not the first to come and stand in solidarity with their Vancouver brethren.

But Ingham had rejected Buckle, instead offering episcopal care in the person of retired Bishop William Hockin, under a limited arrangement controlled by Ingham that the ACiNW had already rejected in May 2002. The ACC's House of Bishops also backed Hockin, even though he was selected without consultation with the ACiNW parishes.

And of course, the solution to the conflict in the liberal view could not be allowing the conservative congregations to have an alternate bishop acceptable to them.

So, just days before Anglican primates gathered for their "crisis" meeting in London, Archbishop Crawley said he had moved to discipline Buckle for asserting "episcopal authority" over the New Westminster parishes which requested his oversight. Though it was not clear that Buckle had yet made actual episcopal visitations to any of the dissenting parishes, Crawley said the prelate was violating church law, and inhibited him.

The action was implicitly backed by four Canadian Church metropolitans, who issued a statement scoring the "intervention" of outside Anglican leaders and of "one Canadian bishop in the life of another diocese," but not the violation of ACC policy by Ingham and his diocese. The metropolitans admitted that the Canadian Church "has not affirmed same-sex blessings," but asserted that "there is little evidence that [its members] see this is a church-dividing issue," a claim resoundingly contradicted by Anglican primates—among them liberal Canadian Primate Michael Peers—in their unanimously-adopted London statement. Even before then, about half of the primates' had already declared impaired or broken communion with New Westminster over the June same-sex blessing rite.

WHEN CANADIAN BISHOPS met to try to hash things out in early November, it was with an eye toward the primates' admonition to provide "adequate provision for episcopal oversight of dissenting minorities." The result, though, was to move the oversight matter back to square one, giving the liberals at least a temporary win.

The bishops urged Buckle to "refrain from exercising episcopal ministry" in New Westminster—which he agreed to do. While they also requested that Crawley and Ingham cease their respective disciplinary actions—which they agreed to do—the prelates asked for a mediator to help "negotiate an interim role for the person exercising episcopal oversight [that is] mutually acceptable" to Ingham and the dissenting parishes (though the two parties had been unable to agree up to then). The role is "interim" because the prelates asked Archbishop Peers to create a House of Bishops task force "to draw up terms and conditions" for the "adequate" oversight—something which could produce positive or negative results for the ACiNW parishes.

And again, the bishops chose not to deal directly with, or even rebuke, the source of the difficulty—the violation of Canadian Church and Anglican Communion policy on homosexuality.

But—for now—the disciplinary heat is off the conservative bishop and clergy.

This was no help, however, to the people of St. Martin's, North Vancouver, who had tried to foil Ingham's bid to take over their parish. They had blocked the change of locks, and held a September 28 meeting that recalled previous wardens, reaffirmed acceptance of Buckle's oversight, and launched a search for a permanent priest.

Ingham had used St. Martin's lack of a rector—its former priest, Timothy Cooke, earlier resigned in protest over same-sex blessings—as the basis for his action against the parish under a rarely-invoked canon allowing bishop-imposed restructuring.

But ACiNW spokesman Chris Hawley said that the diocese "eventually did change the locks" on the building and that the "Ingham-installed parish leadership refused to recognize" the September meeting's results. A number of resisting conservative parishioners have now been "banned from certain ministries...So it seems fairly obvious that Ingham has actually succeeded in legally overpowering the parishioners by installing his own leaders."

And most conservative observers expect that Ingham, while going along with his fellow bishops for now, will not long be able to restrain himself from other imperious actions. Notably,

he saw the primates' London statement, not as a condemnation, but as a sort of vindication, since it reaffirmed provincial autonomy and respect for jurisdictional boundaries. He also welcomed the request for alternate episcopal oversight for "dissenting minorities"—as a call to extend such care to homosexual Anglicans in other places in the Communion.

Sources included *The Vancouver Sun*, *The Church of England Newspaper*, *Virtuosity*

Suit Aims to Block Conservatives From Taking Church Property

By The Rev. Charles H. Nalls
Canon Law Institute, Washington, DC

A well-known liberal Episcopal priest and a layman in the conservative Diocese of Pittsburgh filed a lawsuit October 23, seeking to prevent congregations from taking church property if they part company with the U.S. Episcopal Church (ECUSA) over the appointment of an openly gay bishop.

The lawsuit filed by the Rev. Harold Lewis, his Senior Warden, Philip Richard Roberts, and Calvary Episcopal Church names Episcopal Bishop Robert Duncan Jr. and the Pittsburgh diocese.

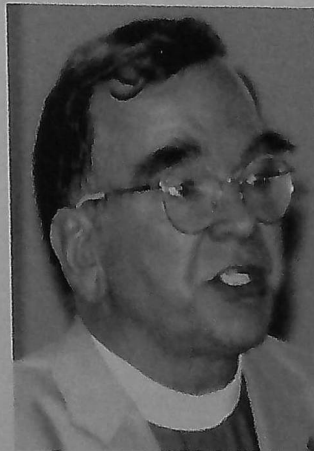
Claiming to represent the interests of the diocese and its constituent parishes, the plaintiffs say a resolution passed by Pittsburgh's recent diocesan convention contravenes ECUSA's infamous "Dennis Canon," which declares that all parish property is held in trust for the diocese and wider national church.

Adopted in 1979, the canon was meant to stem the uptick of Episcopal congregations then seeking to secede with their property over ECUSA's abolition of historic holy order and the traditional Prayer Book.

Filed in Allegheny County Court in Pittsburgh, the civil action does not seek damages but is part of a legal procedure known as *ad litem*, which lets members of an unincorporated association—in this case, the diocese—assert that its members must comply with its constitution and bylaws. The complaint states that the "action is brought under the laws of the Commonwealth of Pennsylvania, to preserve and protect the unity and integrity of the property" of ECUSA and the Pittsburgh diocese.

The "Dennis Canon"—Title I, Canon 7, Section 4 of ECUSA's canons—declares that: "All real and personal property held by or for the benefit of any Parish, Mission or Congregation is held in trust for this Church and the Diocese thereof in which such Parish, Mission or Congregation is located. The existence of this trust, however, shall in no way limit the power and authority of the Parish, Mission or Congregation otherwise existing over such property so long as the particular Parish, Mission or Congregation remains a part of, and subject to, this Church and its Constitution and Canons."

As noted, this church rule has been used in a number of earlier suits by several dioceses to strip individual faithful parishes of their property ownership. Indeed, two separate state appeals courts recently upheld decisions depriving two seceded orthodox congregations of



PITTSBURGH BISHOP
Robert Duncan

their property: St. Paul's, Brockton, Massachusetts, and St. James the Less, Philadelphia. Both disputes started long before the crisis in ECUSA reached the current breaking point.

The plaintiffs in the Pennsylvania suit contend that the Dennis Canon was challenged when Pittsburgh's September 27 diocesan convention positioned itself in six resolutions to disengage from ECUSA following the November 2 consecration of the Rev. V. Gene Robinson, a practicing homosexual, as Bishop of New Hampshire. The actions were part of a widespread backlash to Robinson's appointment in which a few other Episcopal dioceses also laid the groundwork for separation.

The last of the six resolutions adopted seeks to vest property ownership and title in the various parishes in the Pittsburgh diocese. In so doing, the plaintiffs contend that Duncan, his Assistant Bishop, Henry Scriven, the diocesan trustees and standing committee "wrongfully, and without authority, sought to divide and separate the interests of plaintiff diocese and parishes and missions therein from the interests and authority of The Episcopal Church, of which Calvary and its congregation and the individual plaintiffs are part."

Ironically, under the sixth resolution, Lewis' own parish would have clear title to its property, which it could retain even if the diocese itself left ECUSA.

Nonetheless, on September 25 Lewis apparently wrote to Bishop Duncan asking him to disavow that the purpose of the resolution was to allow congregations to leave ECUSA and keep churches and other property that they currently use or hold. Duncan refused to do so, thus provoking the suit.

Though a clear majority of diocesan convention delegates favored the resolution at issue, Lewis, claiming to represent the

"real" interests of the diocese, charges Duncan and his fellow defendants with a breach of fiduciary duty, and a threat to improperly transfer property contrary to such interests.

At this writing, the defendants had not yet formally answered the suit.

Lewis, long identified with liberal causes in the church, told the *Associated Press* that the lawsuit "has nothing to do with Gene Robinson; this is not about homosexuality... This is about the Episcopal Church. The court, I think, will uphold our position because the people of [ECUSA] in this diocese are entitled to the use and the enjoyment of the property."

Bishop Duncan said he was disappointed but not surprised by the lawsuit. "I think the action on their part is definitely premature, since what we've done is try to protect all the churches' property," he said.

He agreed that the sixth resolution was "radical, but this is a radical time in our life. There are two realities here, and really, two churches. We've got to give freedom to people."

One of the resolutions adopted with Duncan's backing even gives parishes the right to withhold funds from the diocese itself, if they disagree with its orthodox direction.

Duncan was one of 19 Episcopal bishops who declared a "pastoral emergency" in ECUSA after its General Convention endorsed Robinson's consecration. In the wake of two major gatherings in Dallas and London signalling that the gay dispute would likely spark global Anglican realignment, Duncan and likeminded colleagues are moving to form a network transcending diocesan boundaries that will seek to remain in the 77 million-member Anglican Communion, but outside of ECUSA.

Two Orthodox U.S. Parishes Lose Property Appeals Report/Analysis

Two orthodox parishes which earlier seceded from the U.S. Episcopal Church (ECUSA)—St. Paul's, Brockton, Massachusetts, and the Church of St. James the Less, Philadelphia—have both lost appellate court bids to retain or recover control of their church buildings.

St. Paul's, Brockton

The congregation of St. Paul's, which earlier left the Episcopal Diocese of Massachusetts, mainly because of its pro-homosexual stance, has been worshipping in rented space since its building was seized under court order several years ago by the diocese and its bishop, Tom Shaw.

The congregation evidently expected the loss of its appeal, as it broke ground for a new facility several months ago. The parish is now aligned with the Anglican Mission in America.

In its decision, the Massachusetts Appeals Court "affirmed what the lower court did, though it modified the lower court's decisions somewhat in minor ways," said the Rev. Charles Nalls, director of the Washington-based Canon Law Institute.

"Essentially, the court found that this was a dispute over who controls the parish—not one over who controls its property—and therefore the bishop's decision stands. We are analyzing this decision and expect to have further comment," Nalls said.

St. James

At this writing, St. James was considering whether to mount a further appeal to keep its historic property from being seized by

ST. JAMES THE LESS, Philadelphia

the Episcopal Diocese of Pennsylvania.

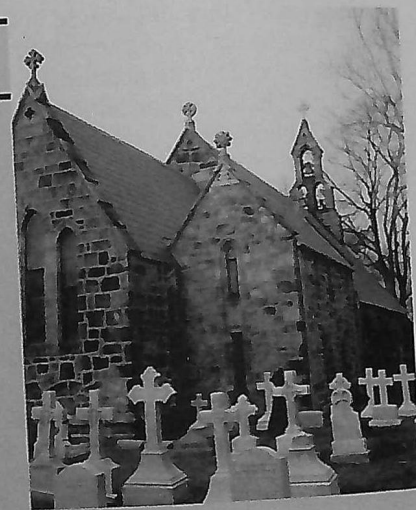
It was unclear whether, if it does so, it could obtain—as it did before appealing to the Commonwealth Court—another stay from the court enabling congregants to remain in their building while the action is pending.

St. James left its theologically hostile Episcopal diocese and the Episcopal Church (ECUSA) by a nearly unanimous vote in April of 1999. The diocese filed suit in 2001 to force the congregation from its property.

In March, Judge Joseph O'Keefe of the Court of Common Pleas' Orphan Court division found for the diocese, invoking a 1935 state statute that he believed entitled Pennsylvania Bishop Charles Bennisson and his standing committee to have control of St. James' property. The parish appealed.

On October 7, a majority of the Commonwealth Court affirmed the lower court's decision in favor of the diocese, although on different grounds. The congregation—which has already had to close its acclaimed inner city school due to the litigation—itsself was effectively given another eviction notice.

However, the President Judge of the Commonwealth Court, James Collins, wrote a strongly-worded dissenting opinion, in



Observers view Lewis' suit as part of an ongoing strategy by ECUSA and the Presiding Bishop's Chancellor, David Booth Beers, to hold parishes in the denomination by threats to the property. The fact that the suit involves national church interests and is against the duly-elected diocesan authorities is a new dimension to ECUSA property suits and will be subject to close scrutiny and analysis.

NOTABLY, BEERS was recently reported by *The Living Church* as saying that individuals may leave ECUSA, but if there is a remnant within a diocese who wish to remain, they will retain title to church property for the diocese. He added that the Episcopal Church Center has already been contacted by remnants from the Dioceses of Pittsburgh and South Carolina.

The legal conclusion Beers draws about parishes being bound to a diocese is correct, but his theory that a diocese has a similar fiduciary duty to the national church is unproven, according to the Rt. Rev. William C. Wantland, the retired Bishop of Eau Claire, Wisconsin, and a canon law expert associated with the Canon Law Institute. Bishops hold great power over clergy through their ability to license, Wantland told *TLC*, but the ties which bind a diocese to the national church are much weaker.

Bishop Wantland said congregations seeking to leave a diocese with their property have almost always lost in court, but there is no legal precedent to apply national church canons regarding property to an entire diocese. A number of dioceses have also reached amicable separations with departing congregations in the past without being challenged by the national church, he said.

One school of thought also suggests that the legal picture regarding parish property in the American Church could be altered if a majority of Anglican provinces de-recognize ECUSA.

Some observers even think the primates' statement in London has provided potential legal grounds for any "realigning" parish seeking to retain its property, an issue which is known to greatly concern some conservative primates.

As one legal mind saw it, "ECUSA bishops will not be assisted in their claim that local churches must obey the hierarchy, if a higher level of the hierarchy has condemned such actions." ■

Diocese Distances Itself From Ugandan Leader's Visit

Despite a recent visit by Episcopal Presiding Bishop Frank Griswold to Anglicans in Uganda, the Diocese of North Carolina disassociated itself with a recent speaking visit by Ugandan Archbishop-Elect Henry Orombi.

North Carolina Bishop Michael Curry also may have interfered with an Episcopal parish's invitation to Orombi, reports *Virtuosity*.

Orombi was to speak at the 2,500-member Christ Episcopal Church when he came to Charlotte October 18. Instead, he was rescheduled to preach at a series of ecumenical gatherings called "Mission Charlotte" at a local Evangelical church October 19-22.

Bishop Curry said the venue was changed because it was thought that Orombi would attract a larger and more ecumenical audience than Christ Church could accommodate. But, though the event was still sponsored by an *ad hoc* Anglican group, the diocese disassociated itself from it.

As a result of the confusion and uncertainty about Bishop Orombi's welcome at Christ Church, the archbishop also accepted a speaking invitation from the Rev. Dr. Jon Shuler, presi-

which he upheld the right of the parish to disaffiliate from ECUSA and retain its property.

The Rev. Dr. David Ousley, rector of St. James, said, "Obviously we are disappointed with the ruling, and we appreciate Judge Collins' dissent. We will be...prayerfully considering our options in the days ahead as we discern the faithful course for this church."

Path Of Destruction

Both the St. Paul's and St. James disputes began well before the crisis in ECUSA came to the point of triggering a likely realignment within Anglicanism, one that may help produce legal conditions more favorable to congregations wishing to keep their property after disengaging from ECUSA. However, a lawsuit aimed at preventing that from happening has recently been filed by a liberal cleric in the conservative-led Diocese of Pittsburgh (*see separate story*).

For the moment, though, the appeals court decisions are important wins for liberal Episcopal leaders. For Bishop Bennison in particular, it is a major piece of a much larger, widely-publicized campaign to tame or obliterate traditionalists in his diocese. A purveyor of heterodox views on scripture, sexuality and women's ordination, Bennison is, in fact, a central case in point for faithful Episcopalians currently arguing their need for a new ecclesiastical arrangement.

He has managed to create nasty confrontations with three other orthodox parishes, with varying degrees of success for his goals to date.

In the most publicized of these cases, he has still not managed to oust well known orthodox cleric, Fr. David Moyer, despite purporting to "depose" him in September 2002, a move that was widely condemned internationally. Moyer's ministry was restored by the Province of Central Africa, and he contin-

ues as rector of Good Shepherd, Rosemont, in defiance of Bennison. The bishop also has yet to get control of Good Shepherd's property, though he may have been waiting for the outcome of the St. James case to try.

And the path of destruction forming as a result of his liberal leadership includes more than just traditionalist parishes. The Pennsylvania diocese recently announced that it had closed two historic parishes because of declining church attendance. One, Calvary/St. Paul's in the Southwark Deanery had just three members, and St. Alban's in Olney was down to one member.

"St. Paul's was once a thriving Evangelical congregation with over 3,000 members, but the erosion of biblical orthodoxy by a succession of liberal priests and...liberal bishops destroyed this once vibrant parish," wrote church journalist David Virtue.

The Rev. Paul Heal, diocesan canon for congregations, also revealed that approximately 25 percent of the diocese's 160 parishes (about 40) are struggling to keep their doors open.

"Most of these have less than 40 members," he told *The Pennsylvania Episcopalian*.

Toxic bishops and crumbling dioceses can still go on for a long time, though, if they have a lot of money in the bank. So it is worth noting that, according to *The Living Church*, the Pennsylvania diocese has just come into a bequest from a deceased woman's estate said to total nearly \$12 million (though it is reportedly designated for Christian education).

The only possible upside to this development, one veteran orthodox observer quipped, is that Pennsylvania's standing committee now has enough to follow the lead of the Episcopal Diocese of New Jersey in the case of Joe Morris Doss, and that is to pay Bennison to go away permanently—something that doubtless would do wonders for Christian education. ■

dent of the North American Missionary Society. The archbishop also agreed to preach and celebrate October 19 at King of Kings Anglican Church, a new church plant under the oversight of the Anglican Mission in America, in another part of Charlotte.

IF THE LIBERAL-LED EPISCOPAL DIOCESE was indeed worried about Bishop Orombi, though, it would not be surprising, considering that this "fiery orator and impassioned evangelist" is thought likely to make a bold stand for the faith internationally and at home as the primate of Uganda and the Bishop of Kampala.

Until recently the Bishop of Nebbi, the 54-year-old father of four and graduate of Nottingham University was elected by Uganda's eight million Anglican Christians on July 4. He will be enthroned as archbishop on January 25, 2004, succeeding the Most Rev. Livingstone Mpalanyi-Nkoyoyo.

The Church of England Newspaper recalled that Orombi came out swinging against the racially insensitive remarks made by Bishop Jack Spong of Newark during the 1998 Lambeth Conference.

"Bishop Spong doesn't understand the African scene, doesn't understand the price the African Church has paid for her faith and has failed to appreciate the contribution the African Church has made to the Anglican Communion," Orombi said at the time.

At Lambeth '98—where the world's Anglican bishops overwhelmingly reaffirmed historic sexuality doctrine—Bishop Orombi cogently argued for a catholic understanding of the nature of the Church. He said then that "bishops in America are one part of the Anglican Communion. Whatever they do should be found acceptable within the wider church. If U.S. bishops are ordaining homosexuals is it for the U.S. or the wider church? We are not local priests, we are global priests."

ECUSA's Gay Decision Opposed By 60 Percent Of Public

A strong majority of the public disapproves of the Episcopal Church's decision to recognize same-sex unions, and a larger share of churchgoing Americans would object if their own faith adopted a similar practice, a *Washington Post* poll found.

Injured

THE RT. REV. ANDREW FAIRFIELD (pictured), the conservative former Bishop of North Dakota, was critically injured October 14 when he struck the side of his head on a canoe he was trying to secure to the roof of his car. Doctors determined that it caused bleeding on the brain, and Fairfield underwent emergency surgery to relieve internal pressure and repair a ruptured blood vessel. By October 17, the bishop had regained consciousness and was breathing without the aid of a ventilator. Though his condition was said to be guarded, his prospects for recovery appeared good. Fairfield, 60, had just retired after 14 years as North Dakota's leader, a move he announced 18 months ago. He is remembered in part as the lone dissenting voice on the church court that dismissed charges against former Newark Assistant Bishop Walter Riegler for ordaining an active homosexual. Though it has been a losing battle in ECUSA, Fairfield has continued efforts to defend biblical morality, including at the recent General Convention in Minneapolis. He and his wife had announced that, after his retirement, they would live in spiritual semi-conclusion for at least a year at their Minnesota cabin—which was evidently the reason that Fairfield was loading the canoe. (*The Sheaf/The Living Church*)



The 2003 Episcopal General Convention's move to allow local option on blessing same-sex relationships was opposed by 60 percent of all Americans, while 33 percent favored the decision, and 7 percent were unsure.

What's more, the poll found that nearly half of all Americans who regularly attend worship services said they would leave their current church if their minister blessed gay couples—even if their denomination officially approved those ceremonies.

The survey results add weight to conservative reports that the General Convention's pro-gay decisions are sparking greater backlash and losses than the church has seen heretofore in response to other liberal revisionism.

The poll also demonstrates that any religious sanction of same-sex relationships still evokes strong public disapproval, even while the legal standing of gay couples in society is gaining ground. It underscores the sharp distinction most Americans make between relationships blessed by the church and those recognized by the law.

"Americans are saying, 'We're willing to move pretty far on this issue, we're much more tolerant than we used to be, but don't mix it up with religion and God,'" said Boston College political scientist Alan Wolfe, director of the Boisi Center for Religion and American Public Life.

Opposition to blessing gay unions is strongest among Americans who go to church every week, the *Post's* poll found. Three out of four frequent churchgoers opposed the Episcopal convention's decision, and a similar proportion said they would object if their own faith took a similar step. But even among those who acknowledged that they rarely or never attended church, nearly six in ten objected to blessing same-sex couples.

Julio Rincon, 28, an infrequent churchgoer in Albany, New York, said he would not mind if a gay couple registered a civil union "down at City Hall." But, he said, "I do have a problem if it were to take place in a church."

But while more are willing to tolerate gay unions in the secular realm, the poll also found that that acceptance level has fallen. Fewer than four in 10—37 percent—of all Americans say they would support a law allowing gay men and lesbians to form civil unions that would provide some of the rights and legal protections of marriage.

That is a precipitous, 12-point drop in support for gay civil unions that the Gallup Organization found when it posed the question in identical terms in May—before the U.S. Supreme Court struck down a Texas law against sodomy. In dissenting from the majority's decision in that case, Justice Antonin Scalia argued that the court was on a slippery slope toward legalizing gay marriage.

Other surveys have found, however, that some opponents of same-sex unions would tolerate extending *marriage* rights to homosexual couples. A recent survey by the Human Rights Campaign found that 33 percent supported granting civil marriage licenses to gay and lesbian partners "as long as churches do not have to recognize or perform these marriages." An additional 17 percent would accept extending those rights to gay couples but "do not support it." Nearly half, 47 percent, said they were opposed.

For the *Post* survey, a total of 1,003 randomly selected Americans were interviewed between August 7 and 11, including 420 who said they attended services at least once a week. The margin of sampling error is plus or minus 3 percentage points for the overall sample and 5 percentage points for the results among frequent churchgoers.

Convention: Even Inmates Disturbed

Loss of members and funds, probable “realignment” within the Anglican Communion and American Church, and ecumenical troubles—these are among the leading ramifications of the Episcopal General Convention decisions endorsing an actively homosexual bishop and optional same-sex blessings.

But others are certainly starting to come to light.

In a recent letter to Colorado Episcopal Bishop Jerry Winterrowd, a conservative priest, the Rev. Ephraim Radner, wrote: “I was surprised to discover just today, while visiting in the County Jail, that inmates had been reading the paper, and that serious questions had been raised about the kind of teaching our parish would be bringing to prisoners seeking to grow in the Christian faith.

“As one of my members who visits federal prisons explained to me the other day, the matter of resisting (psychologically, physically, and religiously) gay sex while incarcerated is not a peripheral matter; and when the churches cannot offer a clear teaching on this that directs one valiantly towards the will of God, in the confidence of His clear direction and promised aid, it is not only credibility that is lost, but also hope.” Radner said.

One online observer responded by writing: “What would you think if you were destined to live in a cell surrounded by vicious sodomites for the next ten years, [and] an ECUSA emissary came to visit with cookies and *Forward Day By Day* pamphlets?...

“Unfortunately, ECUSA’s teaching on sexual perversion *vis-a-vis* homosexuality is quite clear... gay sex is not only not sinful, but...actually sacramental! By receiving V. Gene Robinson as a successor to the Apostles, ECUSA has not only declared that gay sex is okay, but that it is even holier than marriage and has the power to atone for the sin of divorce!... God help us, and those whose lives our church scars in this world and destroys in the next with its Satanic lies.”

What The Continuers Think

In the wake of the Episcopal General Convention, someone recirculated this striking contrast to it: a pastoral letter on sexuality from the House of Bishops of the Anglican Church in America, a leading Continuing Church body. Though issued ten years ago, it is remarkably timely.

In our society, people are constantly subject to contradictory advice on how they ought to use God’s gift of sex. Christians who attempt to behave sexually in a way conformable to their created nature as morally responsible human beings must overcome the confusion of this world. Often conflicting advice, now urging one thing and then another, has been the cause of much suffering through disease, unexpected pregnancy, abortion, sexual disorientation, and ruined relationships.

Sadly, confusion and tentativeness have entered into the Church herself, making the pastoral ministry of reconciliation more difficult than need be. Any failure to think or teach according to God’s will recorded in the Scriptures, both realistically and charitably, is especially troublesome when the world around us is awash in empty and meaningless sex, and while people are yearning for true, godly relationships that will lift them up to union with God and one another.

And so, some Christians have reacted to the wave of moral confusion and exploitation by repeating God’s warning and judgment against sin, without also affirming God’s promises of forgiveness, which are to be given practical application by positive pastoral counsel and the fellowship of the Church. Other



GENE ROBINSON (center) in the House of Deputies at the landmark 2003 General Convention in Minneapolis, which endorsed the gay canon’s consecration as the next Bishop of New Hampshire.

Christians, and even whole churches, have tried to “solve” the problem of sexual identity by the opposite extreme of abandoning entirely the concepts of judgment and sin, and by denying that human sexual activity, like every other attribute of the image of God in man, is affected by the Fall, and thus in need of pastoral correction, scriptural teaching, and restraint.

One of the greatest challenges we face as a Church is our response to homosexuality, and how we as ministers and fellow believers will give support and encouragement to our brothers and sisters struggling with this serious moral affliction. And unless we are able as the people of God to meet their spiritual needs, we run the risk of abandoning many Christians to a life that is anything but “gay” in a time of promiscuity, loneliness, and AIDS.

And we need to remind ourselves that God has created each of us male and female; that we are each obliged to uphold the moral law revealed in the Scriptures; and that we are each, clerical or lay, married or single, to pursue purity in our con-

In Keeping With Good Anglican Liturgical Order”

No doubt about it, Washington D.C. Bishop John Chane is not the least bit bothered that his determined liberalism runs counter to the wider Anglican Communion to which he supposedly belongs.

Chane, who was one of the some 55 Episcopal prelates who joined in consecrating New Hampshire’s gay bishop November 2, now says he plans to develop rites for same-sex unions to be used in his 40,000-member diocese. This, based on the fact that the 2003 Episcopal General Convention okayed local option on same-sex blessings, while giving no liturgical (or other) guidelines for them.

In a letter to Bradley Hutt, president of the Washington branch of the conservative American Anglican Council, Chane pertly wrote that: “In keeping with good Anglican liturgical order, it is my intention at some point to form a task force to study those liturgical rites that have clearly been in use for some time within the Diocese of Washington, to see if there is a form that could be uniformly used by parishes, should they request it.” ■

Source: *The Washington Times*

duct: abstinence in the integrity of singleness; chaste fidelity in the covenant of marriage between a man and a woman.

Pastors and counselors in our Church are being called to minister to men and women struggling with a homosexual orientation or lifestyle. The question of origin, whether homosexuality is congenital or learned, is beside the point. The need is the same: a clear and unambiguous commitment to God's Word in setting forth how all men and women can be whole in the image of God.

THEREFORE, WE AFFIRM:

That while the capacity for sexual expression and sexual activity are gifts from God, the teaching of the Holy Scriptures and the unchanging moral law of the Church enjoin all to abstinence in the single state and permits the legitimate exercise of this gift only within a lifelong, monogamous, heterosexual marriage fit to receive the blessing of Christ's Church;

That it is a grave theological error to assert that homosexuality is a state blessed by nature, a gift of God, a valid "alternative" lifestyle for Christians; or that God does not condemn homosexual practice; or that attempted "homosexual marriage," which is in fact a perversion of the Divine intention, is possible;

That all overt homosexual practice, being contrary to the image of Christ, who was obedient to his Father in all things, is completely incompatible with the Sacrament of Holy Orders and by itself disqualifies anyone from ordination or from holding any position of clerical authority and pastoral care in this Church and is [under ACA canon law] legitimate and urgent grounds for presentment and trial, and in the case of guilt being established by due process, sufficient grounds for suspension and deposition from the Sacred Ministry.

The Most Rev. Louis Falk leads the ACA, a part of the Traditional Anglican Communion, led by Archbishop John Hepworth of Australia

ACC Archbishop Stays On, Urges Continuing Church Unity

By John Omwake

Instead of stepping down as earlier announced, the Most Rev. Brother John-Charles FODC will remain Metropolitan of the Original Province of the Anglican Catholic Church (ACC).

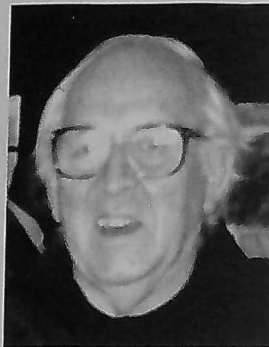
Speaking to the ACC's XV Provincial Synod October 22-24 in the New Orleans suburb of Metairie, Archbishop John-Charles said that he would still return to his native Australia, but was willing to continue as metropolitan, if the Synod wished. He cited two reasons behind his change of mind:

- A desire to help advance ongoing talks with the Anglican Province of Christ the King, aimed at forging closer ties between the two Continuing Anglican bodies, and

- A desire to relieve the New Orleans meeting from becoming the fourth Provincial Synod in a row to have to elect a new ACC metropolitan. (Since 1997, three previous leaders have died.)

The Council of Bishops quickly re-elected Archbishop John-Charles, with the Senate of the Clergy and the Assembly of the Laity giving their consent, with only one abstention in the clergy.

The bishops also appointed Archbishop John-Charles to the see of Australia, succeeding Bishop James Bromley, who earlier resigned because of deteriorating health. The Archbishop resigned the see of New Orleans, which he had held since 2001, and has returned to Australia. He is residing in Newcastle, New South Wales.



ACC Archbishop-Brother John-Charles FODC

Unite Or Perish

In his charge to the Synod, the ACC leader, a former Anglican Communion bishop, made a direct call for unity among Continuing Anglicans, terming it necessary for the survival of the movement.

Calling the existence of many Continuing jurisdictions a "scandal," he warned: "If we cannot come together in unity we will wither and die separately—and will deserve to die."

If meaningful unity is not achieved, he said, "there is little hope for Continuing Anglicanism."

Statistics presented to the Synod by the provincial secretary, Deborah Stanton, buttress the Archbishop's message of "unite or perish." Total ACC Original Province membership (baptized and confirmed) as of December 31, 2002, stood at 3,736. (The ACC has a second province in India.) Since several jurisdictions failed to report, this figure is incomplete and the actual total is higher. Still, this represents a significant decline since December 1990, when more than 8,000 members were reported. Since then, two groups have split from the ACC, in 1991 and 1997.

However, the Archbishop reported signs of growth over the last year, with new parishes established or received. The Diocese of New Orleans, for example, recently added three new congregations and reopened a fourth, adding a total of over 200 new members. But if the ACC is to stem or reverse its decade-long decline in membership, more evangelism is needed.

"This is your gospel, this is your good news, and you must be prepared to spread it abroad," the Archbishop said.

The ACC's financial condition is dire, he also told Synod.

"We're broke," he said. "We've borrowed to the hilt and there is little left to borrow."

If everyone tithed to their parishes, if parishes tithed to their dioceses, and if dioceses tithed to the province, "we would have no financial problems at all," the Archbishop said.

He also requested an assistant bishop in the Patrimony of the Metropolitan, with responsibility for Latin American affairs. He indicated his choice for the post would be the Ven. Roger Dawson, dean of St. Mary's Cathedral, Caracas, Venezuela, and new archdeacon of the Missionary Diocese of Nueva Granada. That see is vacant following the October 21 deposition of Bishop Victor Manuel Cruz-Blanco for abandonment of communion.

Holyrood "Out Of Business"

At its meeting October 20, the Board of Governors of the ACC's Holyrood Seminary voted itself out of business.

The seminary graduated its last class in 1994, and the former Holyrood property outside Liberty, New York, was sold in 2000. A subsequent move linking Holyrood with another Christian seminary in Richmond, Virginia, did not prove fruitful.

The Synod responded by repealing the statute establishing and governing Holyrood. In its place it enacted:

- A resolution requesting ACC trustees to name a panel consisting of one bishop, one clergyman and one layperson to oversee the Holyrood Library, still located in Richmond;

- A canonical amendment to establish a Department of Theological Education charged with studying, reporting and recom-

mending means and methods to provide funds for theological education within the province and the award of scholarships and other incentives to promote such education. The department will consist of two bishops, two clergymen and two laypersons.

The formal closing of Holyrood does not mean the ACC is out of the theological training business, church leaders were quick to stress. "If anything we're back in the business, with both feet," said Frank L. Wiswall Jr., speaker of the Assembly of the Laity.

WITH LITTLE DISCUSSION, the Synod adopted a \$174,460 provincial budget for fiscal 2004-2005 which projects a deficit of \$64,460. Income is projected at \$70,000 from diocesan tithes and \$40,000 from stock fund distributions. No concrete proposals were adopted towards closing the five-figure shortfall.

Discussion of proposed changes to the province's constitution and canons occupied a considerable portion of Synod's time. Among the main changes approved was one effecting the merger of three western dioceses into one, the Diocese of the Holy Trinity. The recombined diocese encompasses all of the U.S. west of the Mississippi, including Alaska and Hawaii, but excluding Arkansas, Louisiana, Oklahoma and Texas, which are part of the Diocese of New Orleans.

Delegates also amended the ACC constitution to allow jurisdictions or congregations received from any other Eastern or Western Church to continue using any historic form of service customary to it. Three-quarters of diocesan synods and standing committees must approve the change before a final vote is taken on it at the XVI Provincial Synod in 2005.

The change was made with some interesting possible new additions to the ACC in mind. The Rt. Rev. Mark Haverland, Bishop of the South and chairman of the provincial Department of Ecumenical Affairs, visited Ukraine in September at the invitation of a bishop affiliated with the Kievan Patriarchate of the Ukrainian Orthodox Church. It appears, he said, that the bishop and some of his clergy and parishes may wish to affiliate with the ACC. The proposed amendment would permit them to continue using their traditional Liturgy of St. Chrysostom.

A proposal to include the 1662 **Book of Common Prayer** among the ACC's authorized liturgies failed in all three houses. The lengthy discussion centered on the book's so-called "Black Rubric," commonly viewed as endorsing a receptionist view of the Eucharist.

A New Bishop

Synod delegates also welcomed a new bishop in the ACC's second province, the Church of India, Pakistan, Burma and Ceylon.

The Ven. John Augustine was consecrated as Bishop of Lucknow by Archbishop Brother John-Charles on the Feast of the Martyrs of New Guinea, October 22. Co-consecrators were Bishop Haverland, and ACC's Bishop of the Midwest, Rommie Starks.

Bishop Augustine, who was ordained in 1991, is headmaster of St. Mary's School, Lucknow, and, until his consecration, served as archdeacon of the Diocese of Lucknow. He also serves several congregations in the Indian state of Uttar Pradesh, of which Lucknow is the capital. The Indian province had been without a resident bishop since the death in February 2001 of the Bishop of Bombay, Anselm Ranganadhan. Bishop Starks continues as Acting Metropolitan of the ACC's second province.

Delivering the Synod banquet address was Dr. Don Gerlach, provincial historiographer and archivist, professor emeritus of history at the University of Akron, and one of three persons to receive Jack Lane Awards for distinguished service during the meeting.

Gerlach spoke about "John Keble (1792-1866): Signs of His Times and Ours." Displaying humor as well as erudition, Gerlach illustrated how the life and work of Keble, who sparked the Oxford Movement with his famous Assize Sermon of 1833, has a message for Continuing Anglicans as they struggle to maintain the faith he revived. "We may console ourselves," he concluded, "that we are neither the first to have been called to be faithful nor shall we be the last."

Historic...And Now A Cathedral

Old St. Paul's Church in Portland, Maine, a parish established in 1763, was formally chosen in September as the cathedral of the Anglican Church in America's Diocese of the Northeast.

"St. Paul's historic prominence in Maine's Anglican community made it a natural choice to serve as the cathedral for the seven states that comprise the diocese," said Bishop George Langberg of Tuxedo, New York, who leads the Continuing Church diocese.

St. Paul's rector, the Rev. Lester York, assumed the new duties of dean of the cathedral on October 1. The church will be formally consecrated as the first cathedral in the diocese in late January, York said.

St. Paul's is celebrating its 240th anniversary this year and is the oldest continuous parish in Portland, said York.

The parish was established in 1763 on Richmond Island, a settlement off what is now Cape Elizabeth. The British burned St. Paul's first building at India and Fore streets during the Revolutionary War. The second building was lost during the great fire of 1866.

St. Paul's current church building was completed three years later and is now in the midst of renovations.

In the face of liberal revisionism in the U.S. Episcopal Church (ECUSA), the parish stood for the historic faith. In 1977, the Rev. Harold McElwain, who served as rector of St. Paul's for several decades, flew the Episcopal Church flag upside-down outside the church to protest the first ordination of a woman in the Maine Episcopal diocese.

In 1979, when ECUSA adopted a new prayer book many thought to be sub-standard doctrinally and aesthetically, St. Paul's refused to do likewise, and retained the more traditional 1928 **Book of Common Prayer**.

And when ECUSA ordained its first woman bishop in 1989, Fr. McElwain not only flew the Episcopal Church flag upside-down outside, but a Jolly Roger as well. Parishioners also ran an advertisement in the *Portland Press-Herald* announcing their unilateral departure from the denomination. The parish ultimately joined the Anglican Church of America, a part of the Traditional Anglican Communion, the largest global Continuing Church fellowship.

The church finalized the break in 2000 when it settled a legal battle with the Episcopal diocese and gained ownership of the church building and property.



THE NEW ACA CATHEDRAL of St. Paul, Portland, Maine

New Interest In ACA

Bishop Langberg said interest in the ACA has increased amid the recent controversy over the openly gay Episcopal bishop in New Hampshire, a phenomenon reported by other leading Continuing Anglican bodies as well.

"Our churches in Maine and New Hampshire have seen substantial increases since the vote—on the order of 50 percent," the bishop said. "Some of these may still be people who are in the Episcopal Church who are exploring their options."

At least one new ACA congregation spurred by Episcopal refugees also appears to be forming in Concord, New Hampshire, and the ACA diocese has been approached by disaffected Episcopal clergy in the region as well.

The elevation to cathedral status will give St. Paul's a more central role in church affairs, although its worshippers will see few outward changes.

While he will continue to reside in Tuxedo, Langberg said he expects to occupy his seat in the cathedral frequently during the year. Today's communications technology will close the geographical gap the rest of the time, York indicated.

Langberg's diocese has 17 parishes and missions, including five in Maine.

Source: *Portland Press-Herald*

Bishop William Swing's Most Excellent Adventure Or, Great Moments In

Ecumenical Understanding, ECUSA-Style

Commentary Report By Lee Penn

Liberal California Episcopal Bishop William Swing hatched a plan in late 2002 to make a ten-day ecumenical pilgrimage to Canterbury, Rome, and Istanbul, accompanied by (among others) San Francisco Roman Catholic Archbishop William LeVada, and Metropolitan Anthony, the city's Greek Orthodox Metropolitan.

Swing described this pilgrimage, which took place in April 2003, as having several lofty-sounding ecumenical goals. Yet it

ECUSA, REC Bishops Join In Ordination

Some history was made August 17, when bishops of the Episcopal and Reformed Episcopal Churches joined in ordaining an REC priest.

The Rt. Rev. C. FitzSimons Allison, the retired Episcopal bishop of South Carolina and a noted Evangelical, joined the REC's Bishop of the Southeast, James C. West, in ordaining Deacon Charles Andrew Collins, Jr., as a presbyter (priest) in the REC, a "separated" Anglican body formed in the late 19th century.

The two bishops also concelebrated the Eucharist as part of the ordination service, which took place in New Israel Reformed Episcopal Church, Charleston.

The sermon was preached by the Rev. Dr. R. J. Gore of the Associate Reformed Presbyterian Church, Dean of South Carolina's Erskine Theological Seminary.

Collins grew up in Myrtle Beach, South Carolina, and has known Bishop Allison, who lives in Georgetown, for several years. In 2001, Collins earned a Master of Divinity degree from Erskine Seminary, and became a postulant for Holy Orders in the REC's Southeast Diocese in 2000. He is an REC

appears that he and some within his entourage did not let ecumenical sensitivity stand in the way of their efforts to promote women's ordination during visits to the top officials of two major Churches which definitively reject the innovation.

In a rather eye-glazing explanation, Swing said he and the two other San Francisco church leaders set out on their journey "to...witness to the close bond of friendship that has developed... between the Roman Catholic, Orthodox, and Anglican bishops in San Francisco; to build on a growing sense of unity" that had allowed some shared approaches to social issues and ministries, and some joint worship services; "to demonstrate an earnest desire to become more knowledgeable and appreciative of each other's traditions; ...to show plainly that some religious communities are reaching out to each other; and to make our prayers at each one's spiritual home as we yearn for the day when we will share together Holy Communion and all the blessings that accompany the Holy Spirit in the Body of Christ." The trip, in short, was to be a laudable witness for Christian ecumenism.

Despite the war in Iraq, the trip occurred as planned last April, complete with audiences with the Pope and with the Patriarch of Constantinople for the U.S. prelates and their retinue. The Holy Father gave a warm and welcoming message to the pilgrims, who in turn gave him two \$50,000 checks for use in ministry to the poor. Swing wrote that the trip included a "grand reception" on the evening after the Papal audience, attended by "Cardinals and all sorts of other impressive people, [all] wanting to greet us. (Obviously LeVada has a good name in this town.)"

Swing also met with British supporters of the United Religions Initiative (URI), the syncretistic interfaith movement that he founded in San Francisco in 1995, and which now has 200 chapters and 15,000 members worldwide.

IN A CHATTY DIARY of the pilgrimage Swing posted for a while on his diocesan website, his meeting with the Pope and the Patriarch got equal time with his head cold, his excursions through Europe's hotels and restaurants, and his references to "young gypsy pickpockets," Oscar Wilde's arrest in a British hotel room for a "homosexual liaison," and a Turkish tour guide who called himself "Attila the honey."

hospice chaplain with Odyssey Health Care of Charleston.

This service marks the first time in 130 years, since the forced separation of black Episcopalians from the Diocese of South Carolina into the Reformed Episcopal diocese, that bishops from both dioceses have joined together in an ordination.

In March 2003, Bishop West was invited to the Episcopal Diocese of South Carolina's annual convention, where bishops from both dioceses celebrated the Eucharist together for the first time.

Both the South Carolina diocese and the REC have rejected the Episcopal General Convention's radical departure from historic church teaching on sexual morality.

The Rev. Canon Ron Moock of Bishop West's staff said that, by its convention's actions, the Episcopal Church had "embraced heresy and caused schism, excommunicating itself from the one, holy, catholic and apostolic church founded upon Christ and His apostles.

"Nevertheless," Canon Moock went on to say, "because the Episcopal Diocese of South Carolina repudiated those apostasies, by voting against them at convention, we in the Diocese of the Southeast feel that we can draw closer to them, as orthodox Anglicans working together to build Christ's Church..." ■

**CALIFORNIA Episcopal Bishop
William Swing**

And Swing's diary made clear that, throughout their journey, the bishop and other Episcopalians with him made repeated attempts to promote women priests:

- Archbishop Levada led a Catholic Mass at the tomb of St. Francis in Assisi, where the lesson was read by Beth Hansen, "[maybe] the first woman priest ever to participate in a mass at the Basilica," Swing wrote.

- When the pilgrims met Patriarch Bartholomew, Swing said that "we covered a wide range of subjects. When we hit on women's ordination, he had a deacon bring books on that subject to the three women in our group—Mary, Beth, and Lou. I mentioned that I have ordained more women than any other bishop in the history of the Church and would be glad to talk about my experience. He said, 'I don't want to know your experience.' That was that."

While saying that "respectful education" about other churches is needed, Swing also offered these profound contributions to mutual respect among Christians:

- "Cardinal Kasper said wistfully, 'Women's ordination is a hard issue for us.' My reptile brain wanted to say, 'Our women are a problem for you. And you should know that your men are a problem for us.' Restraint prevailed."

(But not for long: if Cardinal Kasper had gone onto the Internet, he could have read this statement from Swing's "reptile brain" on the California diocesan website.)

- "The statement that the Pope made on women's ordination was just one degree less than a Papal Bull. Were it a Papal Bull and thus infallible it would have closed the question of women's ordination for 300 years into the future. At the last second, that Pope insisted on a slight bit of restraint. Therefore, it is a minor issue."

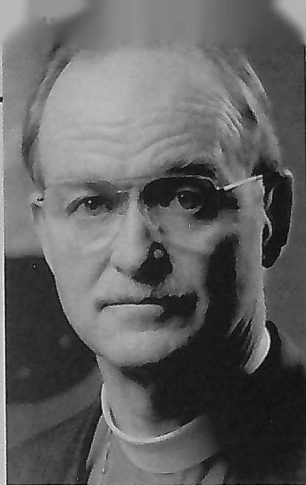
- "Beth Hansen was brave to wear her clerical collar in an audience with the Pope and an audience with the Ecumenical Patriarch. The Pope didn't react. The Patriarch seemed slightly perturbed."

(Another great moment in Episcopalian diplomacy and tact!)

- "Rome and Orthodoxy are very, very, very male. Also they both have high doctrines and devotion about the Blessed Virgin Mary. I find it difficult to utter the word 'Theotokos' in referring to Mary. Although I honor the devotion that Levada and Anthony have for Mary, I think that calling Mary the Mother of God moves close to idolatry. Jesus said, 'Who is my mother...? Those who do the will of my Father in heaven are my mother, brothers....' And if she is the Mother of God, what relationship does she have with the one whom Jesus calls Abba, Father? Popular Islamic thinking is that Christians are polytheists: God, Jesus, His Mother. I can see where their impression comes from."

(Swing is evidently more at ease with Islamic views than with the Christian dogma about one woman—Mary as the Mother of God—proclaimed at the Council of Ephesus in 431 and again at the Council of Constantinople in 551.)

- Swing said it is "obvious" that the Vatican and the Patriarchate "are structured so that the 'house' wins. I serve in the church where the main concerns are social ministries and getting a new rector or vitalizing the youth group...In dealing with



the Vatican and Orthodoxy, it is clear that time is on a different scale. They deal with centuries, mostly past centuries."

- "There is no way that the Church in England could have broken away from Rome without the power of the King," Swing wrote. "The Roman Catholic Church is power bequeathed by Roman Emperors, inherited in lands and treasures, and endlessly propagating itself. It is a big Church with big Muscle. Going through St. Peter's Basilica and the Vatican Museum gives that message. Anglicanism could only start with the big Muscle of a King."

(So, earthly kings are responsible for the establishment and maintenance of both Anglicanism and Roman Catholicism?)

SWING SAID THAT the "most scintillating meeting" he had at the reception on the evening after the Papal audience was with Francis Cardinal Arinze. "In the past we haven't always seen eye-to-eye on interfaith matters. Now he has moved on from Inter-religious to Divine Worship so our paths no longer cross," the bishop wrote.

He was referring to the fact that Cardinal Arinze, when he was the head of the Pontifical Council for Inter-Religious Dialogue, clearly rejected the URL. He told Swing in 1996 that the United Religions Initiative "would give the appearance of syncretism and...would water down our need to evangelize. It would force authentic religions to be on equal footing with spurious religions." Sources available upon request

Study: Most Gay Unions Brief

While U.S. gay groups press for the legalization of same-sex marriage, a recent study found that homosexual partnerships last an average of 1.5 years.

The study of young Dutch homosexual men by Dr. Maria Xiridou of the Amsterdam Municipal Health Service, published in May in the journal *AIDS*, mirrors findings of past research.

Among heterosexuals, by contrast, 67 percent of first marriages in the U.S. last at least ten years, and researchers report that more than three-quarters of married people say they have been faithful to their vows.

Same-sex "marriage" has gained new attention since the June Supreme Court decision striking down state laws against homosexual behavior. Though homosexual marriage has not been legalized in any U.S. state, Vermont recognizes same-sex civil unions, and Massachusetts' highest court was to rule at any time on whether to recognize homosexual "marriages."

Yet there seems to be disagreement among gays themselves about whether same-sex marriages should carry the same expectation of fidelity as heterosexual ones. (Likewise, not all gay activists in the Episcopal Church agree that church-sanctioned homosexual unions should be monogamous, even though proposals for blessing gay partners use terms like "committed" and "faithful.")

The Dutch study, which focused on transmission of HIV, found that men in homosexual relationships have an average of eight partners a year outside those relationships.

Earlier studies also indicated that homosexual men are not monogamous, even when they are involved in long-term relationships.

In *The Male Couple*, published in 1984, authors David P. McWhirter and Andrew M. Mattison report that in a study of 156 males in homosexual relationships lasting anywhere from one to 37 years, all couples with relationships more than five years had incorporated some provision for outside sexual activity.

"Fidelity is not defined in terms of sexual behavior but rather by their emotional commitment to each other," the authors said.

ANGLICAN WORLD BRIEFS:

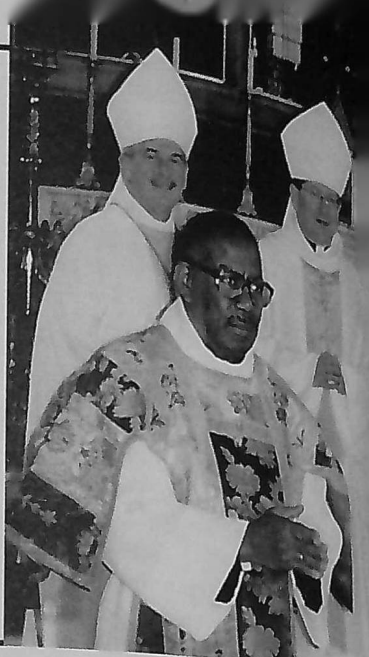
***THERE WAS "EXTREMELY FRUITFUL** and constructive dialogue" in early September when the Most Rev. K.J. Samuel, Moderator (Archbishop) of the Church of South India, visited with Bishop Chuck Murphy, chairman of the Anglican Mission in America (AMiA), the conservative U.S. effort overseen by two foreign Anglican bishops. "The Archbishop is very interested in exploring concrete ways that he can work...in an active partnership" with the AMiA, the U.S. mission reported. Like AMiA, the Church of South India has some churches in the U.S. overlapping the territory of the Episcopal Church, and thus constitutes a "parallel" jurisdiction.

***A LATE OCTOBER CONFERENCE FOR HOMOSEXUAL CHRISTIANS** was barred from holding a service in England's Manchester Cathedral. In September, the cathedral chapter reversed its earlier decision to allow the service organized by the Lesbian and Gay Christian Movement (LGCM), "in the light of sensitivities and timing in relation to the current debates in the Church of England and the Anglican Communion." The LGCM immediately accused the authorities of breach of contract. The service was to be part of LGCM's "Halfway to Lambeth" conference, for which speakers included the two main representatives of the liberal gay agenda within Anglicanism, then-New Hampshire Bishop-elect Gene Robinson (who spoke via satellite hook-up), and New Westminster Bishop Michael Ingham. The service evidently went ahead at another venue. - *The Independent/Church Times*

***THE NEW ARCHBISHOP OF THE PROVINCE OF WEST AFRICA** is the Rt. Rev. Justice Ofei Akrofi. Elected in September, Bishop Akrofi succeeds the Most Rev. Robert G. A. Okine. Bishop Akrofi was born in 1942 and studied in Ghana, and at Central Connecticut States University and Yale, where he graduated with a Masters Degree in Divinity in 1976. He taught at the University of Ghana and Cape Coast University before serving as Dean of Holy Trinity Cathedral and then as Bishop of Accra from 1996. His wife, Maria, is a medic, and the couple has two children. - *Anglican Communion News Service*

***UGANDA'S ANGLICAN BISHOP OF KITGUM** says a conspiracy of silence surrounds terrorism in his country. Trying to break that silence, Bishop Benjamin Ojwang came to September's National Evangelical Anglican Conference in Blackpool, England. The visit was part of a one-month trip to the U.K. whose purpose was to raise support and awareness both in the Blair government and the Church of England. Ojwang said Archbishop of Canterbury Rowan Williams pledged to raise the issue with Blair. The war in northern Uganda covers two large districts of Kitgum and Bader, where the base of the Lord's Resistance Army can be found. "We desperately need reconciliation after more than 17 years of bloody war, and the international community is not aware of the situation and the evil acts being done to our people. Thousands have died," the bishop said. Over 500,000 have been forced to live in camps and over 800,000 have been forced into towns for protection, though those are not secure, either. "Over one million have been abducted and many of the young people have been taken to be trained as

FIF-UK CHAIRMAN JOHN BROADHURST (center), England's Bishop of Fulham, with other participants in the October 18 Eucharist held during Forward in Faith's 10th national assembly in London. At lower right is the Rev. Julian Sampson; at lower left, is the Rev. Roland O'Garno; behind him, from left, is Fort Worth Bishop Jack Iker; the Bishop of Richborough, Keith Newton; the Bishop of Beverley, Martyn Jarrett (behind crozier); the Bishop of Whitby, Robert Ladds; and the retired Bishop of Ebbsfleet, John Richards. Just a few weeks later, Richards, greatly beloved by FIF-UK members, passed away. *CHALLENGE photo*



GAY UNIONS Continued

"Ninety-five percent of the couples have an arrangement whereby the partners may have sexual activity with others."

Such findings show how recognition of same-sex unions would "erode the ideal" of traditional marriage, said Pete LaBarbara, senior policy analyst at Concerned Women for America's Culture and Family Institute.

"They're redefining what it means to be monogamous," LaBarbara said. The Amsterdam study is "proof positive that these relationships...will never be as stable as a normal heterosexual relationship, regardless of what institutions or laws are changed," he said.

BUT PRO-GAY GROUPS say recent data indicate that homosexual relationships look increasingly like heterosexual marriage as they become more accepted in society.

About 40 percent of homosexual couples had been together in a household for at least five years, compared to roughly 60 percent of married heterosexual couples who had been together at least that long, according to an analysis of Census Bureau data produced for the Human Rights Campaign (HRC) Foundation.

The HRC analysis found that relationships were shortest for unmarried, cohabiting heterosexual partners, only 18 percent of whom had been together in the household for at least five years.

"Anecdotally, there's quite a bit of evidence that as gays and lesbians are becoming more accepted, you're finding greater levels of stability," said Gary Gates, a researcher for the Urban Institute who compiled the data for HRC, which supports same-sex "marriage."

Gates said 25 percent of male homosexual couples had children in the household and 38 percent of lesbian couples had children in the household, compared with 48 percent of heterosexual married couples. And 66 percent of the male homosexual couples and 68 percent of lesbian couples owned their home, compared with 81 percent of heterosexual married couples. He said these are signs of increasing stability.

David Smith, spokesman for HRC, dismissed the Amsterdam study, saying he personally has been in a monogamous relationship for ten years and, "most gay people I know have been in relationships many, many years and they're absolutely monogamous."

A study of gay civil unions as compared with married heterosexual couples, conducted by two University of Vermont psychology professors, found (among other things) that the overwhelming majority of women—both lesbians and married



heterosexuals—felt it was not acceptable to have sex outside their primary relationship.

However, 79 percent of married men felt sex outside marriage was not okay, compared to 34 percent of homosexual men in committed relationships and 50 percent of homosexual men in civil unions.

A number of states have already acted to bar recognition of gay marriage, and an effort is underway to gain constitutional protection for traditional marriage.

***REPORTS INDICATE THAT CANADIAN HOMOSEXUALS** are responding rather ambivalently to new marriage rights. The highest Ontario court extended such rights to same-sex couples in June, and nationwide legislation on the issue is pending. But Canadian gay couples have not rushed to marry in great numbers in the weeks since June 10, when they became eligible. Though 6,685 same-sex Toronto couples registered as permanent partners in the 2001 census, just 590 of couples receiving licenses in Toronto's city hall in the two months following the Ontario court decision were homosexual partners.

Sources: *The Washington Times*, *The New York Times*

Pedophilia Taboo Debated

At a spring symposium sponsored by the American Psychiatric Association (APA), participants discussed the removal of pedophilia from an upcoming edition of the psychiatric manual of mental disorders.

While an APA spokesman said that there are no "plans or processes" set up to change the view toward pedophilia among the APA's some 35,000 physician members, some see the symposium as another sign of a movement toward decriminalizing sexual contact between adults and children.

Indeed, psychiatrists attending an annual APA convention May 19 in San Francisco proposed removing several long-recognized categories of mental illness—including pedophilia, exhibitionism, fetishism, transvestism, voyeurism and sadomasochism—from the **Diagnostic and Statistical Manual of Mental Disorders (DSM)**. Most of the mental illnesses cited are known as "paraphilias."

In arguing for removal in a paper, psychiatrist Charles Moser of San Francisco's Institute for the Advanced Study of Human Sexuality and co-author Peggy Kleinplatz of the University of

child soldiers," he added. "We need peace talks to promote peace through dialogue, but we must avoid the military option," said Bishop Ojwang. - *Virtuosity*

***THE NEW LEADER OF LIBERIA'S** transitional government is an Anglican. Named to the post after a 72-hour selection process August 21 was Charles Gyude Bryant, 54. Described as a "mild-mannered businessman," he studied economics at Cuttington College and is chairman of the board of trustees of the Episcopal Church in Liberia. Backed by both the rebels and the government, Bryant aims to lead Liberia into peace after 14-years of violent conflict. His administration will help steer the nation until elections take place in October 2005. - *Anglican Communion News Service*

ANGLICAN USA BRIEFS:

***THE EPISCOPAL DIOCESE OF NORTHERN CALIFORNIA** has been sued by two men who say the diocese covered up their alleged molestation by a priest. James Sharpe of Yuba City and Robert Gibbons of Duluth, Minnesota, claim in the lawsuit that they were molested by the late Rev. Donald J. West when they were teen-aged altar boys at St. John's Church in Marysville. West died in 1996, a few months after the diocese removed him from the priesthood. Sharpe alleges that his parents brought the abuse to the attention of then-Bishop John Thompson in 1978, but that he did nothing. Diocesan officials maintain that the present bishop, Jerry A. Lamb, enacted a zero-tolerance policy toward sexual abuse in 1995. "This would not happen today," said Lamb's assistant, Barry Beiser. - *The Associated Press*

***RICHARD WAYNE DIRKSEN**, a composer of liturgical music who was canon emeritus of Washington National Cathedral and its former organist and choir-master, died in July at the age of 82. Dirksen wrote nearly 300 works for choir, instruments and theater, and his liturgical works were widely performed. He was the organist on recordings of the National Symphony Orchestra, the Kennedy Center premiere of Leonard Bernstein's *Mass* and other performances. He produced liturgical records at the cathedral and elsewhere. Among his compositions were *Chanticleer*, *Welcome All Wonders*, *Vineyard Haven*, *A Child My Choice* and other music often sung at Christmas and Easter. His annotated catalogue of music was published by Oxford University Press. -

The Washington Post

***ON OCTOBER 25, ARCHBISHOP GILBERT C. MCDOWELL** of Palm Harbor, Florida, the leader of a small Continuing Anglican group, was found dead of natural causes in his room at a guest house in Rome, where he was said to have attended festivities linked with the Silver Jubilee of Pope John Paul II. The 66-year-old prelate was known to have suffered from heart problems, diabetes, and Parkinson's, and had been hospitalized several times during the past two years. McDowell became a Methodist minister in the 1960s. Much of his later ministry was spent independently in the field of religious broadcasting. McDowell became an Anglican in 1998, when he was ordained deacon and priest in the Traditional Episcopal Church under Presid-

Continued at top of next page

Ottawa contended at the convention that people whose sexual interests are atypical, culturally forbidden or religiously proscribed should not necessarily be labeled mentally ill.

Different societies stigmatize different sexual behaviors, and since the existing research could not distinguish people with paraphilias from so-called "normophiles," there is no reason to diagnose paraphilias as either a distinct group or psychologically unhealthy, Moser and Kleinplatz contended.

"The situation of the paraphilias at present parallels that of homosexuality in the early 1970s. Without the support or political astuteness of those who fought for the removal of homosexuality (as a disorder), the paraphilias continue to be listed in the DSM," Moser and Kleinplatz wrote.

A. Dean Byrd, vice president of the National Association for Research and Therapy of Homosexuality (NARTH) and a clinical professor of medicine at the University of Utah, condemned the debate.

"What we know is that the paraphilias really impair interpersonal sexual behavior," Byrd said. Taking them out of the DSM without research would have negative consequences, he added. And once that happens, "there's no reason to continue studying them."

"Normalizing" pedophilia would have enormous implications, especially since civil laws closely follow the scientific community on social-moral matters, said NARTH publications director Linda Ames Nicolosi.

"If pedophilia is deemed normal by psychiatrists, then how can it remain illegal?" Nicolosi asked. "It will be a tough fight to prove in the courts that it should still be against the law."

In previous articles, psychiatrists have argued that there is little or no proof that sex with adults is necessarily harmful to minors. They have even claimed that many sexually molested children

ing Bishop Richard Melli. He became a bishop in that jurisdiction in 2000 and became its Presiding Bishop upon the resignation of Melli. He merged the TEC with other small groups in 2002 to form the United Anglican Church, of which he became Archbishop.

OF GENERAL INTEREST:

***POPE JOHN PAUL II** beatified Mother Teresa before a crowd of 300,000 October 19, calling her an icon of charity and setting her on the fast track to sainthood. The long ceremony in St. Peter's Square was a multi-colored, multi-lingual service that reflected Mother Teresa's global appeal. - *The Washington Times/Reuters*

***THE AILING POPE** added 31 new cardinals in September, bringing to 135 the number in the College of Cardinals that will elect his successor. In total, the College of Cardinals, which for almost 1,000 years has chosen the Bishop of Rome, will be composed of more than 190 cardinals. But only 135 of them will be eligible to elect the new pope at the next conclave. - *Ecumenical News International*

***IN ANOTHER SIGN OF THE INCREASING PROMINENCE OF AFRICA** within world Christianity, the main governing body of the World Council of Churches recently elected the WCC's first African general secretary. In January, the Rev. Sam Kobia of the Methodist Church in Kenya will succeed Dr. Konrad Raiser, of the Evangelical Church in Germany, who served for 11 years. The closed-door

later look back on their experience as positive, Nicolosi said.

"And other psychiatrists have written, again in scientific journals, that if children can be forced to go to church, why should 'consent' be the defining moral issue when it comes to sex?"

In a recent release, the APA made clear that pedophilia "continues to be classified as a mental disorder."

"An adult who engages in sexual activity with a child is performing a criminal and immoral act and this is never considered normal or socially acceptable behavior," said the release.

Source: *CNSNews.com*

Partial Birth Abortion Ban Signed By Bush

After two previous vetoes by former President Bill Clinton, a bill banning the gruesome procedure widely known as partial birth abortion was passed overwhelmingly by a bipartisan majority of Congress in October, and was signed into law by President Bush on November 5.

But legal challenges were assured, and indeed, within in hour of the bill's signing, a federal judge in Nebraska issued a regionally-limited temporary restraining order against the new law. The judge questioned the law's constitutionality and expressed concern that the ban contains no exception for the mother's health.

Pro-abortion groups believe the law will not survive because the U.S. Supreme Court has already struck down a Nebraska ban on partial birth abortion as vague and a threat to women's health. The new federal legislation includes an exception only to save the *life* of the mother.

But White House spokesman Scott McClellan said, "Congress worked to address those issues. We believe it is constitutional." This was echoed by a spokesman for the American Center for

election was completed by WCC's Central Committee. Its 134 voting members considered two candidates presented by a search committee: Kobia and Canon Trond Bakkevig of the (Lutheran) Church of Norway. - *Ecumenical News International*

***A MAJOR REPORT** intended to resolve differences over issues such as worship, theology and decision-making procedures among Orthodox and Protestant members of the World Council of Churches was producing "good results," though details remained to be worked out, a key Orthodox church leader said. Metropolitan Gennadios of Sasmima of the Ecumenical Patriarchate of Constantinople said most Orthodox leaders with whom he had spoken were "pretty satisfied in principle" with the implementation of the Report of the Special Commission on Orthodox Participation in the WCC. The commission was set up to address the serious concerns of the Orthodox and help ensure their continued participation in the historically-liberal-leaning ecumenical body. - *Ecumenical News International*

***CHURCH GROUPS** have expressed disappointment over an Indian Supreme Court decision that effectively permits governmental authorities to prevent people from changing faiths. The court on September 1 ruled that there was "no fundamental right to convert" someone from one religion to another, and that the government could impose restrictions on conversions. But Christians in India did get some justice recently with the conviction of 13 people for the murder of Australian Baptist missionary Graham Stuart Staines and his two sons four years ago in the eastern Indian state of Orissa. - *Ecumenical News International*

Law and Justice, which will help preserve the ban in court.

And Bush vowed to vigorously defend the first federal law to ban an abortion procedure since the 1973 *Roe v. Wade* decision. The president said it was "very important legislation that will end an abhorrent practice and continue to build a culture of life in America."

A CNN-Gallup poll found that seven in ten Americans support the ban on partial birth abortion, a barbaric means of murdering the child which Congress found is widely regarded within the medical profession as not only unnecessary, but harmful to the mother as well, and a violation of medical ethics.

Upon the Senate's passage of the bill October 21, Kansas Republican, Sen. Sam Brownback, said "This will go down in history as a turning-point day, where we start to recognize that the child in the womb is a child."

Source: *The Washington Times*

—Late News—

AMiA Decides Ordination Question

The leaders of the Anglican Mission in America (AMiA), the conservative U.S. effort overseen by two foreign Anglican primates, have announced that AMiA will ordain "qualified and called women as deacons, but not as priests or bishops."

The decision came after "extensive...study and reflection" spearheaded by a special commission chaired by AMiA's Bishop John Rodgers, the former president of Trinity Episcopal School for Ministry; and consultation with Rwandan Archbishop Emmanuel Kolini (who ordains women) and South East Asian Archbishop Yong Ping Chung (who does not).

Women clergy or aspirants who affiliate with AMiA from this point on will be asked to serve as deacons, and "women dea-

***THE RUSSIAN ORTHODOX CHURCH** has demolished a Moscow chapel where a priest conducted a "marriage" ceremony for two men. The Chapel of the Vladimir Icon of the Mother of God was torn down, apparently after local churchmen decided it had been defiled (though one report said it was due to be razed soon anyway). The "marriage" of two men scandalized the Orthodox Church and created outrage among ordinary Russians. The priest, the Rev. Vladimir Enert, was defrocked after the men said they paid him a \$450 bribe to ignore the ban against same-sex "marriages." - *The Daily Telegraph/The Washington Times*

***CONSERVATIVES WITHIN AUSTRALIA'S UNITING CHURCH**, have organized a new group aimed at restoring the Protestant body's "biblical principles," after the Uniting Church officially backed the ordination of persons in committed same-sex relationships. The Reforming Alliance, launched after a three-day summit in Sydney of Evangelicals and leaders of Aboriginal and migrant and ethnic churches, claims to represent up to 80 percent of members. "Action starts now," said Mary Hawkes, chairwoman of the Reforming Alliance. The new group means a schism in Australia's third-largest church is avoided for now, though one option discussed was for churches to leave *en masse* and form a new network. - *The Age*

***A CARTOON BOOKLET** showing primary school children how to pleasure themselves sexually was published in September by a charity funded by the government of British Prime Minister Tony Blair. The controversial guide includes a cartoon of a girl apparently masturbating in the bath, and says it is "totally normal" to be attracted to

cons will only be appointed to ministry where they are openly received," said an AMiA release.

It appeared that the new policy would both help and hurt AMiA's chances of closer ties with other biblically-orthodox Anglican "camps." The policy aligns with that held by many Anglo-Catholic bishops in the Episcopal Church (ECUSA), but not as much with that of ECUSA Evangelicals, many of whom firmly support women priests, and far less so with Continuing Anglicans. The latter maintain the historic catholic position on the matter, which holds that, since priests and deacons carry out functions delegated from the apostolic role, all three roles are part of one Holy Order and must all be filled by males.

Bush Vows To Defend Marriage After Massachusetts Court Ruling

In the wake of the November 18 Massachusetts high court ruling that the state cannot ban same-sex civil marriages, President Bush said he would "work with congressional leaders and others to do what is legally necessary to defend the sanctity of marriage," which he termed "a sacred institution between a man and a woman."

In its 4-3 decision for gay marriage, the Massachusetts' Supreme Judicial Court gave the state legislature 180 days to change state law.

Barring a state constitutional amendment to reverse the ruling, Massachusetts would become the first state to recognize homosexual civil marriage. Vermont recognizes same-sex civil unions, but not same-sex marriages. Similar court cases are developing in other states, but the Massachusetts case is the first to reach such a dramatic decision. ■

Source: *United Press International, The Washington Times*

people of the same sex. There are also diagrams showing where the clitoris is in the Family Planning Association leaflet, entitled *4You*. Teachers, family values campaigners and educators said the guide was inappropriate, even "pornographic," and "disturbing" for its target age group of children aged 9 to 11. However, its author, Liz Swinden, a former teacher and a writer on sex education, said children "need to know about their bodies and how they will develop." - *The Daily Telegraph*

***BILL MCCARTNEY, FOUNDER OF THE PROMISE KEEPERS** Christian men's movement, resigned as president of the 13-year-old international ministry on October 1. He wanted to care for his wife, who is battling a severe respiratory illness, and spend more time with his family. - *Promise Keepers*

***GIFTS THAT BEAR A RELIGIOUS MESSAGE** may not be given by kindergartners and first-graders to their classmates, a federal appeals court ruled in September. The 3rd U.S. Circuit Court of Appeals ruled in favor of a New Jersey elementary school in forbidding a boy from giving out pencils with the message "Jesus loves the little children" with a heart symbol substitute for the word love. The Virginia-based Rutherford Institute, who is representing the boy, Daniel Walz, says constitutionally-protected speech is at stake in the case, which is being appealed to a full bench of 12 judges of the 3rd Circuit, and to the U.S. Supreme Court if necessary. - *The Washington Times*

***THE U.S. CONGRESS HAS THE CONSTITUTIONAL POWER** to do something the Eagle Forum organization

says is urgently needed, and that is to bar federal courts from deciding whether an acknowledgement of God violates the First Amendment. The recent confrontation over the Ten Commandments monument in Montgomery, Alabama "is not just about an inscribed rock and a defiant judge. It is the tip of the iceberg in the ongoing battle to obliterate every acknowledgment of God except behind the closed doors of churches," Eagle Forum President Phyllis Schlafly warned recently. "Anti-religious groups have instigated scores of lawsuits all over the country demanding that judges banish hundreds of Ten Commandments pictures and monuments from public buildings and parks...cancel out 'under God' from the Pledge of Allegiance...and ban our national motto 'In God We Trust' and its inclusion in our National Anthem." Schlafly says the American people should now demand that members of Congress "slap down the Imperial Judiciary." She asserts that Article III of the U.S. Constitution makes clear that Congress defines the powers of all federal courts except the Supreme Court, and can also take away the Supreme Court's power to hear and decide certain types of cases. She thus believes that Congress has the power to pass a law withdrawing jurisdiction from all federal courts over whether an acknowledgment of God violates the First Amendment.

***THE U.S. SUPREME COURT** on June 27 dismissed an appeal from pro-life protesters facing a multi-million-dollar judgement for targeting abortion clinic doctors with Old West-style "wanted" posters. Abortion providers had sued, claiming that they feared for their lives after being listed on the round of posters and having their personal information put on the Internet. Three doctors who had

been featured on the posters were killed. The American Coalition of Life Activists and others were accused under a racketeering law and the 1994 Freedom of Access to Clinic Entrances Act, which makes it illegal to incite violence and threaten abortion doctors. - *The Washington Post*

***THE GENERAL SYNOD OF THE UNITED CHURCH OF CHRIST** in the U.S., which already has a liberal policy on homosexuality, gave its support to transgendered persons in July, calling for an end to violence and affirming their role in church and society. - *United Church of Christ*

***CALIFORNIA'S NEW "ALL BUT MARRIAGE" LAW** for same-sex couples is just as comprehensive as Vermont's civil union law, but more significant, argues one columnist, because of the sheer number of homosexual partners in California. Whereas Vermont has 776 "unionized couples," there are "22,000 California couples who've already signed on to an earlier, spottier version of its registry, with more to come once the legal upgrade takes effect," wrote E.J. Graff in *The Boston Globe*. "On January 1, 2005, when Betty and Wilma sign on California's dotted line, they'll have almost all the rights, benefits, and obligations that the state imposes on spouses. No justice of the peace will pronounce them wife and wife, but they'll get just about everything else California can offer. From shared debts to burial rights, from child custody to community property, registered same-sex partners will be next of kin, so long as they don't leave California."

***IN A RELATED STORY**, the California Supreme Court recently upheld the validity of thousands of past adoptions by homosexual couples, ruling that an adoption procedure often used by them is legal. The justices said that


Continued on Back Cover




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Holy Trinity Episcopal Parish

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

COLORADO

Colorado Springs

St. Athanasius Anglican Church

(Anglican Church in America)
2425 N. Chestnut St.; Sun HC 9a; Fr. Arthur
Saxton-Williams, priest-in-charge; 719/473-
7950

Denver

St. Mary's Church

(Anglican Catholic Church)
2290 S. Clayton; Sun Solemn High Mass 9:30a,
Low Masses 7:30a, 12 noon, 6p; Mon-Fri: Mass
7a, 9:30a, 6p; Sat Mass 9:30a; 303/758-7211,
fax 758-3166

FLORIDA

Jacksonville/Orange Park Church of St. Michael & All Angels

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

Lantana/West Palm Beach area

The Church of the Guardian Angels

(ECUSA/FIF-NA)
1325 Cardinal Lane (north of Hypoluxo Road
between US1 and 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

Pompano Beach/Lighthouse Point

St. John the Theologian

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

GEORGIA

Atlanta

The Church of Our Saviour

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

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

Anglican Cathedral of St. Paul

(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 Very Rev. Lester
E. York, Dean; The Rt. Rev. George D.
Langberg, Bishop Ordinary; 207/828-2012, fax
207/541-3736; e-mail: fryork@maine.rr.com;
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
Heidt; church phone/fax: 301/927-6466

Crownsville/Annapolis

St. Paul's Chapel

(Anglican Independent Communion)
Generals Highway (Rte 178) at Crownsville
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 Loiselle, Sr., Rector; Rev. Eric Holle,
Rector's Assoc; Chapel 410/923-0293, Rector
410/266-6373

MICHIGAN

Detroit

St. John's

(ECUSA/American Anglican Council/
1928 BCP)
50 E. Fisher Freeway (next to Comerica Park);
Sun 7:30a MP, 8a HC, 9:05a Christian Education
(all ages), 10a HC (2nd and 4th MP & HC),
Weekdays: HC Tues & Wed 12:15p, Thurs
11:15a; EP Mon-Fri 5p; Fr. Steven J. Kelly, SSC,
Rector, Fr. Michael Bedford, SSC, Assisting;
313/962-7358, www.stjohnsdetroit.org

MINNESOTA

St. Louis Park (Minneapolis)

Anglican Church of St. Dunston

(Anglican Church in America)
4241 Brookside Ave; Sun HC 8a; HC + MP
10a (SS 9a, Nursery Care 10a); Call for
Summer schedule; All services 1928 BCP; The
Very Rev. William Sisterman; 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, across from Police Complex; Sun 10a;
The Rev. Dean Steward; 603/673-1445

OKLAHOMA

Tulsa

St. Augustine of

Canterbury Anglican Church

(An Independent Anglican Church)
Freeman Harris Chapel, 3333 East 41st Street;
Sun MP 9:30a, HC 10a; All Services 1928 BCP;
Other activities and Holy Days as announced;
The Rt. Rev. Lee Poteet, Ret., Priest-in-Charge;
Cell phone, 918/225-9211; The Rev. Glen
Lightfoot, Assistant Priest; 918/743-4536;
Wilbur R. Maxeiner, Sr. Warden; 918/743-4781;
Church phone and fax, 918/743-4871; e-mail
maxeiner@webzone.net; Web Page at: http://
home.webzone.net/~sej/staug/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 Ousley;
215/229-5767

Rosemont

The Church of the Good Shepherd

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

SOUTH CAROLINA

Florence

Anglican Church of Our Saviour

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

Greenville

Holy Trinity Anglican Church

(Anglican Church in America)
717 Buncombe St.; Sun HC 11a, 1st Wed
Evensong 7p; The Rev. Jack W. Cole, Rector,
The Rev. Lawrence Holcombe, Curate,
864/232-2882

VIRGINIA

Arlington

Church of St. Matthias

(Anglican Province of Christ the King)
3850 Wilson Blvd. (Wilson Blvd. Christian
Church); Sun HC 9a; The Rev. Stephen
Petrica; 301/493-8506; 703/243-9373

Leesburg/Dulles

Our Saviour, Outlands

(Episcopal Church)
Route 15 at Goose Creek, eight miles south of
Leesburg; Sun HC 8a, HC or MP with SS &
Nursery 9:30a, EP 3rd Sun 6p; the Rev. Elijah
White; 540/338-4357

Marshall

Church of St. John the Baptist

(Independent/FIF-NA)
Corner of Rt. 17 and Rt. 55 at the traffic light;
Sun HC 8a and 10:30a; Wed HC 7:30a, MP 11a;
1928 BCP; The Rev. Larry C. Morrison, 540/364-
3307; e-mail: stjohnbaptist@erols.com

Mathews

St. James Anglican Church

(Anglican Province of America)
Meets at Trinity Church, Rt 14 at 626; Sun 10a
Bible Study, 11a MP and Sermon (HC 1st
Sun), child care provided; 1928 BCP; The Rev.
William T. Kump; 804/725-4861

WASHINGTON

Auburn

King of Glory Church

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



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