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as Don Carpenter, then 38. Police also said Dirkhising had been blindfolded and tied to a mattress in the residence, and possibly had been drugged during the ordeal. In the last rape, Dirkhising was left bound and gagged while his attackers ate a sandwich. He died of suffocation. Carpenter, whom police say orchestrated the attack, pleaded guilty and is serving a life sentence. Last fall, the state's highest court upheld a lower court ruling which said Dirkhising's earlier-disputed statements made to police by Carpenter in September 1999 should not be thrown out. Brown would have received life in prison or the death penalty,

instead of 25 years, for his role in the killing. - *World News Daily/Times-Record (Fort Smith, AR)*

***THE NUMBER OF NEW HIV INFECTIONS SOARED AMONG GAYS** between 1999 and 2002, the federal Centers for Disease Control and Prevention reported recently. The number of new cases of HIV, which causes AIDS, climbed 17 percent for homosexual men in the three-year period, compared with 7.3 percent for all men, the study revealed. While black men reportedly account for more than half of new HIV diagnoses in the U.S., in all racial categories the greatest number of men being diagnosed with HIV were homosexual or bisexual, said Dr. Robert Janssen, director of the CDC's AIDS division. Janssen said that one reason growing numbers of homosexual men appear to be ignoring "safe sex" warnings and putting themselves at risk for HIV and sexually transmitted diseases is the erroneous belief that AIDS is "curable." The other is that HIV/AIDS is viewed as a chronic, not terminal, disorder, which can be managed with a variety of drug cocktails. However, he said, not everyone will respond to HIV/AIDS treatments, and prevention is the best course. Exacerbating the problem, he said, is the failure of many people to know their HIV status. "We estimate that some 250,000 of the 900,000 Americans believed to be positive for HIV do not know they are infected." - *The Washington Times*

***CARL F.H. HENRY, 90**, a theologian and author who helped shape modern Christian Evangelicalism through his influential writings as founding editor of *Christianity Today*, has died at age 90 in Watertown, Iowa. Key among his books was *The Uneasy Conscience of Modern Fundamentalism* (1947) and *God, Revelation and Authority*, a six-volume work he started in the late 1970s. - *The Washington Post*

***THE THREAT OF A NATIONWIDE BOYCOTT** by tens of thousands of Americans succeeded in getting Abercrombie and Fitch to stop selling *The Christmas Field Guide*, the edition of the store's pornographic quarterly magazine put out ahead of the 2003 Christmas shopping season. It is evidently the start of a permanent ban on selling the journal in Abercrombie's 651 stores. It is "evidence that when enough people get mad—and take action—even the most libertine companies will sometimes back down," wrote Anne Morse in *National Review*. ■

Christian Challenge

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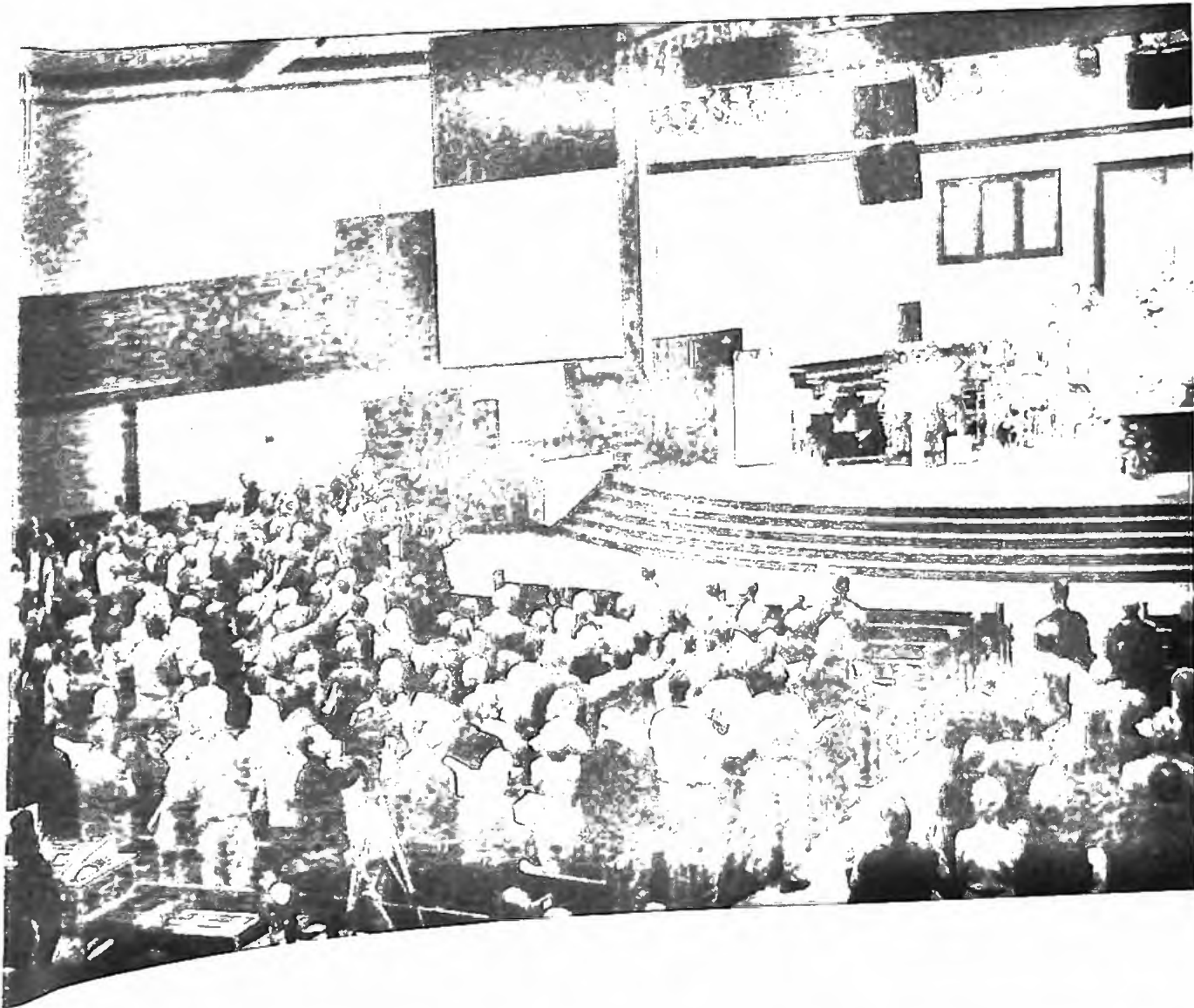
DECEMBER 2003 – FEBRUARY 2004

THE Christian Challenge[®]



THE ONLY WORLDWIDE VOICE OF TRADITIONAL ANGLICANISM – FOUNDED 1962

Volume XLII, No. 6/December 2003-February 2004 \$4.50



Anglican Realignment: *How's It Going?*

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Christian Challenge

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ON OUR COVER: The throng of ECUSA faithful at January's "Plano-East" meeting at the Hylton Memorial Chapel in Woodbridge, Virginia. *Photo by Bruce Mason.*

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to defend the Christian Faith as embodied in traditional Anglicanism, as defined in Holy Scripture, and enshrined in the Historic Book of Common Prayer
to work for the unity of the Church under Christ, based on sound doctrine and discipline, as exemplified by the Chicago-Lambeth Quadrilateral of 1886-88
to resist false teaching within the Church
to restore the Church to her primary mission of proclaiming the Gospel

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Auburn Faber Traycik

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DIRECTORS OF THE FOUNDATION FOR CHRISTIAN THEOLOGY

by Bruce; the Rev. Michael Heidt; the Rev. Charles Nalls; the Rev. Stephen Patrica; Wallace Spaulding; the Rev. Warren Tanghe; Auburn Faber Traycik; Jeanne Woolley.

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Backtalk

PRIMATES' MEETING

Regarding the October meeting of Anglican primates in London, covered in the last issue of TCC:

They said:

- (a) We all feel much better now.
- (b) The bible study was really cool.
- (c) We have an official position on this gay stuff and it *isn't* what you guys [in the U.S.] did.
- (d) We had better study some more.
- (e) You can't just launch off and do this stuff and leave the rest of us swallowing your sand.
- (f) Naughty, naughty, bishops who cross diocesan lines: no matter what, ecclesiastical boundaries trump sacraments, commandments and moral theology every time.
- (g) Some of youse guys need to allow yer orthodox to have visiting bishops who believe in the resurrection and don't believe in sodomy, like we said at Lambeth 1998 in that resolution you've been ignoring ever since.
- (h) In time-honored fashion, we want a committee to study this. It needs to report on what Canterbury can do about this stuff next time somebody decides to consecrate an aardvark or a potted plant to the episcopate. It has a year to tell us what fudge/dodge/evasion it comes up with.
- (i) Hey, about this gay bishop, this is a club-breaker. Yer gonna lose yer cocktail-cart privileges in some places if you do it.
- (j) And a lot of us aren't gonna think he's really a bishop.
- (k) And if you consecrate him, *then we really, really, twoooley will be at a crisis point*. Then, when you do that, yup, you thought it was bad when gay marriages were tolerated and ECUSA wouldn't say Jesus is Lord, but just you wait!

*The Rev. Joseph Wilson
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IS GAY PRACTICE HEALTHY?

I noted Fr. Earle Fox's attempt at Gene Robinson's November 2 consecration to point out the physically harmful and life-shortening effects of homosexual practice. There is much clinical data to support this, but one key body of evidence seems to have been overlooked. Throughout the some 30 years that I have been donating blood, that process has always involved questions about sexual behavior.

As with people who have had certain diseases (e.g. hepatitis), those who engage in homosexual activity are not welcome to donate blood. Given the typical shortage of blood, I hardly think that the Red Cross and other agencies would reject donors without sound medical reason!

I found it amusing a few years ago, as the pro-homosexual lobby became more active, that the blood banks introduced a novel concept. It allowed for dishonesty in the interview, but provided a way to mitigate the danger. The donor is given a

sheet with a couple of barcode stickers—one indicates it is okay to use the blood, and the other says *don't* use it. The donor puts the appropriate barcode on the blood bag, throws the rest of the sheet away, and only the barcode reader will know whether to use the blood. Some people must be happier for this.

*Paul J. Kolisch
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PaulKol@aol.com*

OPEN LETTER AND STATEMENT OF FAITH

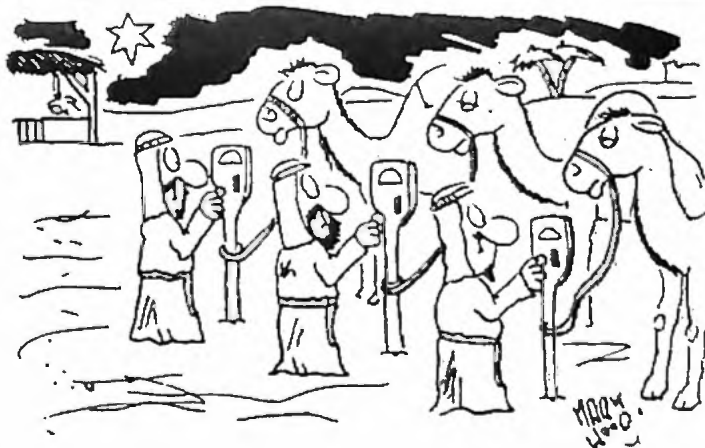
Christ Church, Owosso (Michigan), by the Grace of God has become a purpose- and principle- driven parish (*Mt. 28:16-20; Mk. 12:28-34*) which implements Natural Church Development (*Mk 4:26-28; 1 Cor. 3:5-9; Eph. 4:11-16*) by developing leaders who work with cells of basic Christian Community within the parish family.

Through Grace, the last ten years have seen Christ Church grow from an average attendance of 60 to an average of 225 per Sunday. More than 25 cells have been birthed within the parish, the annual budget has more than doubled, and two building projects have been completed. The Holy Spirit has indeed favored us and inspired us and, because of this, the parish has indeed borne fruit for the Kingdom.

Over time, however, it has become increasingly apparent that the journey of faith experienced so richly by the people of this parish stands in stark contrast to the overall situation within the Diocese of Eastern Michigan and the Episcopal Church (ECUSA) as well. In particular, since the General Convention in Minneapolis in August, this contrast has reached such magnitude and such a degree of obviousness that it is no longer possible to deny the impact on our spiritual development, or its inevitable end within the church. Therefore, I have found it necessary to make the following statement of apology, of repentance and of amendment of life to you, my brothers and sisters in Christ.

- For some time, it has been apparent that the institutional life of [ECUSA] has embraced elements of several classic heresies of the historic Christian faith. These include elements of pantheism, panentheism, process theology and monism. I have recognized these over time but have been in denial as to their implication for our spiritual development. I have been wrong to deny these heretical tendencies, and I repent of that error.

- I have looked the other way as [ECUSA] tolerated abortion, [including] "late term" abortion. I have been wrong to tolerate this, and I repent of that error.



“ENABLERS”

...CHRISTIAN CHALLENGE reports the unhappiness of conservative members of ECUSA over that denomination's decisions to endorse [the blessing of same-sex couples], and to consecrate a practicing homosexual as a bishop.

However, over the last 30 years, we outside ECUSA have become very used to the periodic wailing and gnashing of teeth of ECUSA conservatives, and the follow-on periods when nothing of substance happens.

As a former Episcopalian, it is clear to me that the membership of ECUSA divides itself into three groups: (1) the secularists who are in control, (2) the fellow-travelers who assist them, and (3) the enablers who never take effective counter-measures.

The secularists are a relatively small group who, since the 1960s, have taken advantage of the peculiar structure of their church (wherein bishops control the licensing of all clergy, and also control practically all physical property), and have used this structure... to their own advantage and to seize control of the church. These secularists are not Christians. They want control primarily for their own ego satisfaction. And they delight in the wickedness of insulting and assaulting the Christians within their church...

The fellow-travelers are people like Frank Griswold who do not want to lead the parade for self-gratification, but who are quick to voice arguments to support the secularists' latest declared beliefs.

The enablers are the Christians left in ECUSA; they believe that they are practicing Christians, but they share the [unwillingness] to fight for their Christian beliefs. And while their strength wanes every year, they still are the majority of all members and the majority of all financial donors. They just are unwilling to organize their strengths and defend the principles of their Anglican faith.

There was a time when English Anglicans were willing to die to defend their faith... [However, except for] missionaries, no American Anglicans have ever demonstrated [that same] willingness...

Therefore, most western Anglicans wonder why the current African and Asian Anglican bishops take the secularists much more seriously than ECUSA does. Perhaps it is because they take their Christianity (and the Holy Scriptures) more seriously. In many parts of Africa and Asia... to identify yourself as a Christian makes you vulnerable to beatings, imprisonment and death. And in these conditions, people do not take lightly the decision to identify themselves as Christians. People in these conditions also identify their faith more clearly with the Christians of the first century, who were willing to die [rather than renounce] their faith...

However, members of ECUSA are not being asked to die for their faith, and in most instances their clergy are not even asking them to fight. As the Continuing Church of God has shown, fighting may be as simple as walking away from a church building, and starting over with only a pocketful of prayer books. Also as the Continuing Church of God has shown, it can be as complicated as the church's structure, and the rest of the church's life.

In either choice, the church is being asked to fight. It is the basic Anglican catholic tradition, and it is the tradition of the secularists and fellow-travelers in ECUSA.



I'd like to thank the congregation for their concern while my wife's been out of town with her sick mother.

fond of their church building, we should not be of a mindset that is fearful of losing a building. This is not going to be easy, I have known people to become more attached to places than they are to people.

I think it may be time to really think outside the box, and to begin asking ourselves, which battles really have to be waged? Liberals love to run off to court when they cannot win by other means, or simply to bully their way to a political victory. But is the real estate really a battle we have to fight? I am not convinced.

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ARE WE TRAVELING LIGHT (ENOUGH)?

We all know the Church moves slowly. From rector search processes, to "discernment" for ordination, to starting missions... Yes, the Church moves slowly.

And there is nothing wrong with prudence and looking before you leap. Does anyone reading this not accept the importance of critical analysis?

Yet I am afraid we are moving too slowly these days. Words like "process" and "design" have begun to curdle my blood as they now signify interminable, impervious delays in the Church's moving forward to respond to the opportunities before us.

You can see this in relation to [the Anglican Mission in America]. Whatever you think about the AMiA, they are planting churches. They are forming new congregations. They are not waiting. To be sure, there is some hemorrhage involved for old established parishes. But in fact, the AMiA's main growth is among the unchurched.

Those people are not waiting. They are doing what [ECUSA] needs to be doing: moving on the edge of the culture to locate outposts for mission. I admire this...

I fear our fetish with "process" has become passé...

The Very Rev. Dr. Theol. Paul F.M. Zahl
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Note To Readers

We intended this issue to include reports for you on all key events in January, mainly the January 19-20 launch of the new *Directory of Anglican Communion Dioceses and Parishes*, we extended the date range on what had been planned as a December 2003/January 2004 issue. We knew that the time need to prepare all the coverage, for layout, proofing and printing, would mean that the issue would not come out until February.

That said, though, please accept our regrets for the fact that—though we will continue trying to put matters right—it has not so far been possible to get the *CHALLENGE* back “in sync,” so that each edition comes out at the start of the period designated, instead of at the end! The delay stems mainly from several absences of the editor due to the illness and death of her nephew in 2002. It has been further exacerbated by the extraordinary level of activity in the church since last summer’s General Convention, and its knock-on effect on the already-massive volume of electronic information, which (due to lack of resources) the editor (*TCC*’s only full time employee) must keep abreast of and manage without assistance.

If there are readers out there who are willing and able to provide help in this area (for little or no pay!), please let us know (202/547-5409; e-mail: atraycik@aol.com). The assistance could be provided from home or office (wherever your computer is). It would require access to the Internet and a fax machine, familiarity with handling electronic information, and enough time—probably a couple of hours each weekday or a few half days each week—to help *TCC*’s editor manage and organize electronic information. Any expenses of providing the assistance would of course be covered.



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News of The Weird

IS A SHOCKING MOVIE. Iceland's Roman Catholic priests are banning beer-drinking and displays of lingerie at funerals. *The Times* of London reports that the structures come under guidelines drawn up by the National Centre for Liturgy, which also forbid the display of catholic shirts and photographs of saints. A place of personal mementoes should instead be reserved nearby for the guidelines, to ensure that the "Christian symbols" of a coffin, "representing the spiritual calling to the afterlife," are not displaced. Understated. Still, isn't the beer and lingerie thing a tradition?

THE BEER CHURCH All of which might mean that the reputation of the Beer Church has come just in time.

"Be kind and gentle, love one another" and drink beer. Those are the founding principles of the Beer Church.

The idea started six years ago when Kendall Jones and some college friends from Western Washington University got together every Friday to drink, reports *The Associated Press*. They joked that it was almost like going to church.

Since then, the Beer Church has gotten a website and 40,000 members in 26 countries.

There's more to the church than elbow bending. In November, the Beer Church hosted its fifth annual Turkey Bowl in the Seattle area. The event raised \$2,300 for a group that provides prom gowns for low-income high school girls.

If you're a beer lover, you, too, can of course become an ordained minister in the Beer Church. All it takes is \$15 and a pledge to "promote the goodness of Beer."

IS NOTHING SACRED? We are indebted to writer Julie Segert and Cambridge professor Nigel Twisbury-Fostle for calling attention to one of the most serious but previously overlooked effects of the consecration of gay Episcopal cleric, Gene Robinson.

Ms. Segert reported that the Cambridge don had "deplored" the November 2 consecration of Robinson as Bishop of New Hampshire, calling [it] "a severe blow to readers, purveyors, and above all composers of the limerick."

Segert wrote that:

Nigel Twisbury-Fostle, fellow of St. Onan's College, argued... that "abuses of the clergy, and particularly the delinquent clergy, have provided the limerick for over a century with a capital thematic tradition, but the fun hinges precisely on the clash between outward propriety and private turpitude. Now that episcopal bugery has become 'official,' it rather spoils the joke."

Headmasters, colonels, and even high court judges may be pressed into service to fill part of the "vacuum" left by senior ecclesiastics, suggested Twisbury-Fostle. But he professed doubts as to whether the verse form could long survive bereft of its principal and best-loved character, and insisted it was the "clear duty" of Lambeth Palace to repudiate the Robinson ordination and restore the discipline of the Thirty-Nine Articles.

He is not without allies. Wing Commander G.P.F. "Kitty" Spork, corresponding secretary of the Buckinghamshire Inter-



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Bishop's Bines

Woke up this morning, this is a bishop it is true.
Yeah, I woke up this morning, this is a bishop it is true.

I thank the 'Piscopatum.
He's wearin' aza' heas and a' heas.

I set to dis ol' bishop, just get on' outta' here.
Lawd, I set to dis ol' bishop, just get on' outta' here

You preach like a voodoo doctor,
And you seem a little queer...

That nasty lookin' bishop, gave me the evil eye.
Oh, that nasty lookin' bishop, gave me the evil eye.

Then he tol' me that the Good Book,
Lets you marry other guys.

(Slide guitar riff)

So I run off dat ol' bishop, with my long-hair
reled 44;

Yeah, I run off dat bad bishop, with my long-hair
reled 44.

I said you and all that's like you,
Don't you come 'round my house no more.

THE ACLU LOVED IT, TOO: We assume that Mr. Robinson

also was the spark behind one Virginia Episcopal parish's

door Christmas decor. A reader wrote us in December you

are in the Fairlington area of Arlington and Alexandria

night you must see the decorations at St. Clement's Episco-

Church." No, it wasn't a manger scene or a cross, the

parish had "strung together many, many Christmas

a huge rainbow flag that [covered] the entire

WHAT DO MARTIN LUTHER KING, JR. AND

SPRINGER have in common? Bishop Gene Robinson

pared to both of them—in the same sense, over the

Yes, it all came down when, in a 2001

consecration, the "gay divorcee" spoke

to a conference of gay Christians

and Gay Christian movement, in Novem-

"As soon as his face appeared, he

Hampshire...the audience erupted

utes, the BBC reported.

In words with "more than a trillion

network said, Robinson told his

tians could be "led out of slavery," although...
 ing in a wilderness for many years.
 "But this God offers us a Promised Land, just as he did for
 the Israelites," Robinson proclaimed.
 The audience of some 250 "loved it," the BBC said.
 "We have let the word traditionalist be hijacked by those who
 would take us to a place which has never been Anglican tradi-
 tion," said Robinson, who insisted: "We are traditionalists."
 Switching comparisons, the BBC then opined that Robinson
 was "reminiscent of Jerry Springer" giving a "measured...final
 thought" at the end of his show. "In fact, the gay row in the An-
 glican Church is not unlike an episode of the show, with two
 warring sides battling it out in the most unedifying of spectacles."
 Maybe, but we think most Anglicans know who threw the
 first punch.

CHANE'S CHRISTMAS CHEER: Liberal Episcopal Bishop
 John Chane of Washington, D.C. favored all of America recently
 with the notion that Christmas is the intersection of three
 miracles in human history. A reader who saw Chane interviewed
 by Charlie Gibson on ABC's *Good Morning America* on Christ-
 mas Day wrote that the bishop described these miracles as "the
 gift of the Law from God to Moses, the gift of Jesus born as a
 baby, and—I kid you not—the gift of the Koran to Mohammed,
 by the same angel Gabriel who made the Annunciation to Mary."

ACCORDINGLY, THERE'S THIS JUST IN: Bishops in
 the Episcopal Church have approved the election of the first
 openly Muslim bishop in the church's history, reports
 the *Washington Post*. The Islamic cleric, who rejects the de-
 scription of Jesus Christ, received an overwhelming majority of the
 vote. A spokesman for ECUSA said the move demonstrates that
 the church is open to all people, regardless of their beliefs, or
 whether they accept the teachings of the Bible. The report said
 that the Muslim bishop's approval came as ECUSA prelates
 were preparing to vote on the election of the church's first openly
 lesbian bishop. ■



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Signposts

Not Recognizing Him

"While they were there, the time came for the baby to be born, and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no room for them in the inn." - Luke 2:6-7

GEORGE WASHINGTON CARVER was born in 1864 near Diamond, Missouri. His parents had been slaves. George worked his way through high school and graduated from Iowa State College of Agriculture and Mechanic Arts in 1894. He is best remembered for his exhaustive study on the peanut that yielded several hundred industrial uses for peanuts and helped induce southern farmers to raise other crops in addition to cotton.

In the early 1940s, Carver was invited to Washington D.C. for a congressional hearing to honor the man.

Everyone was eager to meet the modest scientist. Influential dignitaries accompanied by newspaper reporters arrived at the railroad station looking for a star. No one noticed the old, gentle soul with the ragged suit who was dragging his own suitcase. When Carver asked a redcap porter for assistance, the fellow looked him over quickly and replied, "I'm sorry, Pops, but I've been sent down here to meet a very important man—a big scientist." Before Carver could answer, the redcap took off looking for a man that looked very important.

Carver made his own way to a colored boarding house and appeared the next day before a stunned congressional committee that thought he hadn't come.

WHEN CHRIST CAME into the world, He did it with little fanfare. Similarly, when He comes into a heart, there is usually little notice of it except by those who seek Him and recognize Him.

Are you still seeking Christ in all that you do? Today in prayer, praise Christ for leaving His Heavenly home and becoming a man.

"To see His star is good, but to see His face is better." - Dwight L. Moody

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Peter Kennedy

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THE MAIN POINT OF CONTENTION: Gene Robinson receives a miter from his partner, Mark Andrew, at his November 2 consecration in New Hampshire; ECUSA Presiding Bishop Frank Griswold is at upper left. Episcopal News Service photo



The Realignment: A Summary Update

By The Editor

REPORTS OF FALLOUT at home and abroad from the U.S. Episcopal Church's embrace of an openly gay bishop and optional same-sex blessings just keep coming.

"The implications are staggering. Hardly a day goes by without international mention of more consequences," said Archbishop Gregory Venables of the Southern Cone of America—one of the latest Anglican provinces to declare broken or some form of impaired communion with the Episcopal Church's liberal leadership.

Provinces in that category now number 11 (out of 38), and represent nearly half of all Anglicans worldwide. In addition to the Southern Cone (South America), they are Nigeria, Uganda, Kenya, Tanzania, Rwanda, South East Asia, Central Africa, Congo, West Indies, and Papua New Guinea. Some ten other provinces also are said to be in impaired communion with the Episcopal Church (ECUSA), but have not individually spoken. However, further declarations of broken fellowship are likely, particularly after a study commission set up by Anglican primates (provincial leaders) reports in October.

Another gauge of international opposition to ECUSA was seen at deadline, in a statement from 14 primates in support of a new network of conservative Episcopalians (on which more later).

VENABLES' JANUARY 8 LETTER to Episcopal Presiding Bishop Frank Griswold, which included a statement from the Southern Cone's House of Bishops, is representative of the growing freeze-out of ECUSA in the wider Anglican Communion.

Venables wrote Griswold that the American Church's decision to consecrate Vicky Gene Robinson, "a person sexually active outside marriage," as the next Bishop of New Hampshire, "and to declare by resolution that same-sex blessings are 'in bounds,' has left us no choice but to recognize the situation which you have created."

In their statement, Southern Cone bishops said that ECUSA's actions ignored "the clear witness of God's Word...the moral teaching, practice and common understanding of the Anglican Communion" reaffirmed by the 1998 Lambeth Conference of Anglican bishops, and the "heartfelt pleas of the entire Communion. When the economically powerful church in America acts, it attracts worldwide attention, and despite repeated warnings, ECUSA's leaders have shown selfish indifference to the difficulties and confusion their actions have now brought this and other provinces."

Anglican Realignment How's It Going?

SPECIAL SECTION

Though Venables said these actions had created "a pre-impairment of communion" with ECUSA in his province clearly far more than that. The Southern Cone bishops said "in faithfulness to the Word of God," they cannot recognize Robinson's consecration or "share fellowship, ministry, priest or gifts with those who have affirmed or participated in the consecration of Gene Robinson, nor with those who permit blessings of same-sex unions...nor with any clergy who are sexually active outside marriage." ECUSA's repentance is the only way to change this, the bishops said.

As with other provinces that have shunned ECUSA, they have refused to declare continuing fellowship with and support for Episcopalians who have stood for the historic faith against ECUSA's unbiblical actions. They also voiced concern about reports that Episcopalians are suffering "pressure and persecution" through punitive applications of canonical and secular legal proceedings. (See a separate report on liberal backlash in this section.)

NOTEWORTHY, TOO, WAS THE PEN-LASHING by Central African Archbishop Bernard Malango recently directed at Bishop Griswold. Malango ripped the P.B. for agreeing to the October's stern statement by Anglican primates—warning of serious harm to the Communion if Robinson's consecration went ahead—and then acting as Robinson's chief consecrator.

This was "dishonest, false, and a great betrayal," Malango said. "How can there be any hope for a shared future if our communications and commitments mean nothing?" he asked.

"Calling sin righteousness does not make it so," Malango added. "It is leading people away from Christ. I can think of no greater betrayal for a bishop or an archbishop."

He called on Griswold to resign or repent, reassuring him that "the Bible is clear that there is welcome for the repentant."

Until there is repentance, though, "you have broken our fellowship," Malango wrote the P.B. "To sit with you and meet with you would be a lie. We are not one. We do not share the same faith or Gospel."

But Griswold denied that he acted in bad faith. He noted that the primates' statement was made "as a body" (i.e., it reflected the majority opinion), and claimed he was compelled to act because his role as P.B. is to "uphold the decisions made formally and officially" by ECUSA. He said he had no authority to cancel the episcopal ordination in New Hampshire, and because he had "taken order" for the same, could not absent himself from it.

Stateside: Outbound, Internal Movements

In America, a major wave of "church-switching" has continued as part of the response to Robinson's consecration. This includes both a reshuffling of worshippers between conservative and liberal parishes within ECUSA, and innumerable reports of individuals and families, and some clergy and congregations, leaving ECUSA in despair or disgust.

While other Christian bodies are among the choices for ex-Episcopalians, a majority of the latter seem to be opting for what Anglican Mission in America (AMiA) Bishop Charles Murphy calls the "outside" strategy, meaning that they have aligned with one of several Anglican bodies separate from ECUSA's "coercive" structure. Most of the latter, e.g. Continuing Churches such as the Anglican Province of Christ the King, the Anglican Catholic Church, and the Anglican Church in America, are extramural to the "official" Communion: AMiA, though also not recognized by ECUSA or the Archbishop of Canterbury, is, however, linked to the Communion through its oversight by the Anglican archbishops of Rwanda and South East Asia.

One of the more notable ECUSA-to-AMiA movements recently—since it involved a conservative parish leaving a conservative Episcopal diocese—was that by South Carolina's 1,000-member All Saints', Waccamaw (Pawleys Island). The parish, which had remained in ECUSA despite becoming headquarters for the AMiA some time ago, finally voted January 8 to align with the foreign-sponsored mission. (See more details in "Focus").

BUT IN AN UNEXPECTED TURN, the province of the Southern Cone joined AMiA's foreign sponsors in establishing an outpost on U.S. soil.

It all came down after clergy and laity who left the Episcopal Diocese of Atlanta formed two new congregations—New Anglican Church and Holy Cross—and sought oversight for them from Archbishop Venables. The congregations, one of which includes a number of Hispanics, were put under the oversight of Bishop Frank Lyons of Bolivia, a bilingual American.

The transition—which seems to have taken place relatively amicably all around—was seen less as an intervention than as a rescue of those who felt they could not remain in ECUSA, said one Atlanta Episcopal priest who lost members to one of the new parishes.



"They would have been lost to the Anglican Church otherwise," confirmed Archbishop Venables, who reminded that Anglican primates had all agreed on the

EPISCOPAL PRESIDING BISHOP Frank Griswold: not receiving many love letters from fellow primates these days.

provision of "adequate...episcopal oversight" for theologically-alienated parishes. "We cannot just stand idly by while congregations are being lost to the Anglican Communion."

Bishop Lyons bluntly said: "We are sorry to lose the Episcopal Church [from] the...Communion, but they have freely decided to go their own way, regardless of the consequences..." In an early February visit to Holy Cross, Bishop Lyons told a congregation of over 230 meeting at a middle school just outside Atlanta that ECUSA no longer represents Anglicanism in the U.S.

It appears that the Nigerian Church may be next in line. The *News Agency of Nigeria* reported that that Anglican province plans to establish a branch in the U.S. to provide what may be as many as 250,000 Nigerians there a "place to worship without interference or interaction with the gay bishop."

The Bishop of Lagos West, Peter Adebisi, said: "We have told our people to leave the U.S. church and give us time to set up our own"—to be called "Church of Nigeria in the U.S."

A LARGER NUMBER of faithful Episcopalians appear to be responding to ECUSA's pro-gay action with some type of "inside" strategy, the centerpiece of which is the new Network of Anglican Communion Dioceses and Provinces in the Episcopal Church (NACDP, discussed in two stories in this section). It is not "in, but not of" ECUSA, but appears to be toward an early battle with the subject of adequate oversight for constituents that episcopal dioceses.

Indeed, the network is being formed from some of the dissenting ECUSA provinces, including the expected work and public support of the 11 provinces that have made individual declarations of independence from ECUSA: Africa, India, Pakistan, and the Philippines.

Another national group, the former "One Mission" in support of the NACDP. By virtue of the endorsement of

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Network Launched As "Legitimate" Expression Of Communion + Page 17

Liberals Return Fire + Page 19

ECUSA Actions Burn Ecumenical Bridges + Page 19

AMiA Sees Communion Support Growing + Page 21

Federation Formed + Page 22

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13.6 million Anglicans across the Communion. The statement was presented at Lambeth Palace at the end of December.

The NACDP "is but one more piece of the national and international chess set of the Anglican Communion that is positioning itself to realize a future for Anglicanism—or watch it dissolve into a federation or perhaps two communions," wrote church journalist David Virtue.

Wallets Snap Shut

Meanwhile, as alienated Episcopalians continue to cut back support and/or redirect it to orthodox ministries, the financial losses to ECUSA, liberal dioceses and parishes in the wake of Robinson's consecration are rapidly piling up all across the country.

Some of the diocesan budget "shortfalls" are astonishing—e.g. \$950,000 in Washington, D.C., and \$900,000 in Virginia. (It was in the latter diocese, incidentally, wherein Bishop Peter Lee recently compounded the unrest over his support for Bishop Robinson by urging his flock to "choose heresy" if they must make a choice between that and schism. Lee's diocesan convention took steps to avoid an open split, but may have just postponed one.) One couple who pledged \$5 million to the Virginia diocese for new churches, payable over five years, said they probably will not follow through with earlier tentative plans to pledge another \$5 million after the first is paid—a staggering loss.

Concern is growing that—especially if the Network does not prove to be an adequate alternative for conservative parishes—the decline in membership and support will put some ECUSA parishes in danger of being demoted to missions or dissolving altogether.

Even some liberal parishes—where one might think there would be no real impact from ECUSA's revisionist stand on homosexuality—are feeling the pinch. Not least is the ultra-liberal Cathedral

of St. John the Divine in New York City, reportedly down \$3 million in pledges for 2004. One liberal Maryland parish also was to be \$3 million under its pledge goal for the year.

A member of one Midwest Episcopal parish said that, since September, attendance and giving had declined by at least 20 percent. The parish was some \$8,500 in arrears to the diocese because of inability to pay, and pledges for 2004 were half what they were for 2003. The some \$75,000 pledged is "not enough to keep a full-time priest, a part-time secretary, organist-choirmaster, and sexton." He said some parishioners heeded the rector's call to wait until the end of 2003, but "nothing...happened," so they left.

The layperson said: "I wish Gene Robinson could come and look this congregation in the face on Sunday morning to see what he hath wrought. Even for those members who supported his consecration, it still affects them because of what is happening to their parish."

TOPPING IT ALL OFF is the fact that ECUSA's endorsement of homosexual practice has not only caused a major disruption within Anglicanism, but outside it, with Rome and several major Orthodox bodies moving to suspend dialogue with the Episcopal and/or Anglican Church. (See more details elsewhere in this section).

Commission: Can This Communion Be Saved?

At this writing, attention was starting to shift partly to the study commission led by Irish Primate Robin Eames, which was to start in February to sort through the implications of the breakdown in communion across the global church caused by the pro-gay actions of ECUSA, and Canada's Diocese of New Westminster, where the bishop and synod approved same-sex blessings. The panel, commissioned by Anglican primates at their "crisis" meeting in London last fall, is to report by October.

Expectations about what this commission can or will do are varied, and run high among some Anglican faithful, though others dismiss the study as a mere delaying tactic designed to erode conservative opposition and allow liberals time to regroup. Liberal officials also insist that the Archbishop of Canterbury and primates lack authority to do much, though the commission is due to examine legal issues, including the possibility of a more extensive role for the Archbishop.

The key question from the conservative viewpoint is whether the commission will step away from years of inertia, resistance, and fudges, and start moving the Communion toward an effective means of maintaining genuine unity among historically autonomous Anglican provinces.

Pivotal to this is whether the conservative majority of Anglican primates will long allow an unrepentant ECUSA to remain in the Communion, with the same status as their own provinces. More to the point: are the primates willing to accept dual doctrines on sexuality as they did on women's ordination?

That is "hard...to answer," Archbishop Eames told *TCC* on a recent U.S. visit, pointing to conflicting realities surrounding the issue.

While in the wider Communion there is strong condemnation of ECUSA's rebellion on the gay issue, Anglicanism has historically shied away from a Rome-like central administration, he noted. Yet there is also a strong desire and "anxiety" among Anglican primates to find a solution, and to remain a communion, which demands a higher standard of unity, rather than become a looser or partitioned body. Consequently, he said that primates across the board are strongly supporting the

"Apostasy" Bytes

The Episcopal General Convention's unAnglican decisions on homosexuality and their aftermath have, of course, turned what had already been a mountain of information and exchange on the Internet into a volcano.

One noteworthy example of this phenomenon was the start-up following the convention of a website with the subtle name of *Apostasy* (<http://groups.yahoo.com/group/apostasy>).

We ran into one of the four owners of the site, Matthew Atkinson, at "Plano-East." Atkinson reported that, since it was launched in August in response to the convention, the site has had over 13,000 messages posted from those opposed to ECUSA's pro-homosexual decisions. (There were more, he added, but they were too over the top to be passed along to the readership.)

While the majority of those tapping into *Apostasy* are Episcopalian, Atkinson said members of other Anglican bodies, such as the Reformed Episcopal Church and the Anglican Mission in America, also join in. Participants, he added, also include a lot of clergy, the Rev. Kendall Harmon, canon theologian for the Diocese of South Carolina, is a frequent contributor, for example.

While it is a site where conservative Episcopalians can let off steam, there is not much of that, Atkinson said. Most discussion on *Apostasy* involves "strategy" and how we move forward as a denomination, "a subject on which there is a range of views," he said. ■



AN OVERHEAD VIEW of Episcopal bishops as they encircle and pray for gay cleric Gene Robinson at the moment of his consecration. Episcopal News Service photo

commission's effort, and responding to a churchwide invitation to make submissions to the panel.

But Eames himself—clearly recognizing just how much is riding on the commission's work—seemed to telegraph a view that the Communion's quandary must be confronted with honesty and at least the start of substantive solutions.

He thought the way forward would involve some "realistic," "practical" recommendations, and "a degree of agreement to at least try new ways of doing things." This would involve in part a discernment as to "how far it is feasible to take the Communion into some sort of scenario...whereby we would agree to certain ground rules."

Eames also predicted that the panel would address the issue of "discipline," as well as the nature of communion, building on several works already completed on that subject.

A MORE DEFINITIVE VIEW was voiced recently, though, by another primate on the commission.

West Indies Archbishop Drexel Gomez said that the Communion had been plunged into "crisis" by the rebellion in North America, and that it is not possible in this case to tolerate alongside the church's traditional teaching a doctrine so plainly against the revealed will of God.

"For us, it is quite clear there will be no possibility of business as usual...We of the global South cannot and will not accommodate the violations of ECUSA" and New Westminster, Gomez told a meeting of the Anglican Communion Institute (a new merger of the Anglican Institute and SEAD—Scholarly Engagement with Anglican Doctrine). The January 8-9 gathering in Charleston, South Carolina, focused on "The Future of the Anglicanism."

Gomez said that the primates made a commitment at their October meeting to give the commission study process a chance, something that "has tried the patience of some of the primates, more than others. [Nigeria's] Peter Akinola among them." But

they realize that the "danger of acting unilaterally or prematurely is that the Communion would shatter."

But what he said is now urged by "many voices" within the global church, is the introduction of some "mechanism," some disciplinary structure, to prevent provinces from straying beyond the definable boundaries of diversity.

Archbishop Gomez acknowledged that, historically, problems with Anglican identity and authority have been repeatedly exposed at times of conflict (despite which they have been allowed to persist). He confirmed that the development of adequate disciplinary structures has been blocked before now by Anglicanism's highly touted "comprehensiveness and diversity," coupled with a "fear of radical centralization of authority."

"Only the present crisis has led many to conclude that this is a deficiency," he said.

"Indeed, the contempt towards the other members of the Anglican family displayed by ECUSA clearly demonstrates an inherent weakness" in the "Anglican system," which offers no means

of "holding each other accountable," or resolving conflicts in a way that builds up the Body of Christ, he said.

Likewise, the "idealistic portrayal of Anglican diversity and comprehensiveness does not address the situation created by contradictory...teaching and practice within...one body." Nor, he added, does it reliably recognize that there are "patterns of behavior" or teachings, including the acceptance of gay practice, "which place us outside of the boundaries of the Christ-like life" and the "catholic tradition" to which Anglicanism has historically claimed allegiance. He noted the severe ecumenical consequences of stepping outside that tradition.

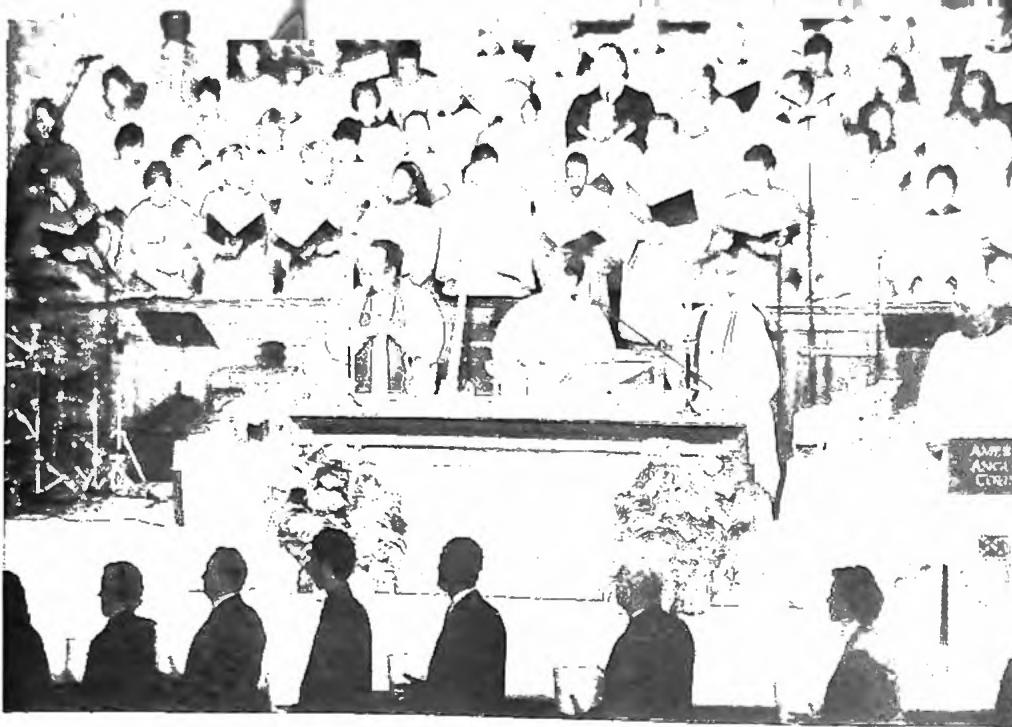
Gomez earlier commissioned two works, *Claiming Our Anglican Identity and True Union in the Body*, which he said make the theological case refuting what ECUSA has done. The two documents have been designated as foundational to the commission's work.

"Does that mean they will be accepted as definitive?" I don't know," Gomez answered, "but I find it interesting that the conversation within the Communion has moved from sex to discipline."

When the Eames Commission releases its work, he said, the Communion will be at its most united when the Archbishop of Canterbury and other primates make a hard choice that the Communion is either united or split apart. The federal structure of the Communion will be maintained only through accountability and mutual trust.

"Despite the foreseeable future, we will survive as a communion. I've tested a federation. I will not test a confederation."

By the Rev. Dr. Gene Robinson, author of "The Asses of the Church," and a member of the Episcopal Church.



PITTSBURGH BISHOP Robert Duncan (at center of altar) celebrates the Eucharist on the first day of "Plano-East," which drew more than 3,000 faithful Episcopalians to Woodbridge, Virginia in January. Photo: Bruce Mason

"Plano-East" Signals A Network Gaining Place In Communion "Senior Bishops" Also Ready To Cross Diocesan Lines, Meeting Is Told

Report/Analysis By The Editor

If the over 3,000-strong "Plano-East" meeting January 9-10 just south of Washington, D.C., was an example, the network of faithful Episcopalians emerging within the Episcopal Church (ECUSA), but outside its official structure, was even then becoming—as one speaker put it—"a force to be reckoned with."

It was still ten days before its official launch, but the new Network of Anglican Communion Dioceses and Parishes (NACDP) was already starting to be treated as the legitimate U.S. branch of the Anglican Communion by several Anglican provinces and even other Christian bodies, said Pittsburgh Bishop Robert Duncan and other principals at Plano-East in Woodbridge, Virginia.

Sponsored by the D.C. and Virginia chapters of the American Anglican Council (AAC), Plano-East was called as a follow-up to October's Dallas (Plano) meeting—where some 2,700 conservative Episcopalians gathered to stand for the faith and seek a way forward following the watershed Episcopal General Convention. But registration for the Virginia meeting well exceeded that of the Texas confab.

"We are here to worship Jesus Christ, the Way, the Truth and the Life," and to "gather and unite around His leadership," the Rev. John Guernsey, rector of All Saints' Church, Woodbridge, told the enthusiastic assembly at the city's huge Hylton Memorial Chapel.

"We are here for solid biblical teaching, for fellowship and mutual encouragement," to "offer hope" to the next generation, and to gain insights into Anglican realignment and the emerging NACDP, he said. The meeting also drew attention to some worthy orthodox ministries, several of them making a difference overseas.

"We are here to pray for our broken church," Guernsey went on. "We are not here because of what we are against, but of what we are for: the transforming love of Christ," he said. He welcomed any persons present who may disagree with the AAC.

Guernsey reported that the Plano-East throng included bishops, clergy, laity, seminarians, persons of all ages, "from 45 dioceses in 25 states including, praise God, New Hampshire."

IT SEEMED A GOOD GAUGE of the nascent Network's gathering strength, in the wake of ECUSA's consecration of Gene Robinson, a non-celibate homosexual, as Bishop Coadjutor of New Hampshire, and approval of optional same-sex blessings. While those decisions capped some 25 years of liberal revision in ECUSA, they were for many the most biblically clear-cut. Seen by most Anglicans worldwide as defining not only the plain teaching of

scripture but settled doctrine and widespread appeals, ECUSA's actions have quickened a process of realignment in which many American conservatives are striving to remain linked to the Communion's faithful majority—and vice versa. At this writing, 11 (of 38) provinces had declared broken or impaired communion with ECUSA's liberal leadership, while maintaining support for biblically orthodox Episcopalians.

The new NACDP is even said to have the encouragement of the Archbishop of Canterbury, Dr. Rowan Williams. But, while it seems highly unlikely that he would presently support the designation of it as a "replacement" for ECUSA—an unprecedented step—he may ultimately face a hard choice on that score.

The most remarkable recent illustration of the change taking place came in a stinging letter to ECUSA Presiding Bishop Francis Griswold, in which the Ugandan Anglican Church—which earlier cut ties with ECUSA—turned back the U.S. Church's plan to send a delegation to the installation of Uganda's new presiding bishop. It also saw ECUSA's offer of aid as an attempt to buy Uganda's silence and cooperation for its unbiblical policies.

"The Gospel of Jesus Christ is not for sale, even among the poorest of us who have no money," the letter declared. "Eternal life, obedience to Jesus Christ, and conforming to His Word are more important," said the Ugandans—who invited Network representatives to attend their archbishop's installation instead.

"That is radical stuff," the Rev. Martyn Minns, rector of Virginia's Truro Church, Fairfax, told Plano-East participants. Minns said the Ugandan event would be attended by Bishop Duncan, NACDP's Moderator, and Dallas Bishop James Stanton, and others. (The leaders left for Uganda after the formal inauguration of the Network January 20 at Christ Church, Plano, where participants included representatives of a dozen dioceses.)

THE NEW NETWORK also got a boost from a "group of senior bishops" which Minns told Plano-East attendees is now prepared to exercise episcopal ministry to "marginalized" or embattled parishes across diocesan lines—with or without the permission of the local ECUSA bishop. In an understatement, he observed that providing unauthorized episcopal ministry, while pastoral in intent, "may cause some controversies" in ECUSA.

Though there was speculation that the line-crossers may include foreign bishops—canonically untouchable by ECUSA—Minns did not name names, and neither would other AAC spokesmen TCC queried.

Notably, "adequate...episcopal oversight" for conservative parishes in hostile circumstances—a provision that is critical to the new Network's viability—has the backing of Anglican primates (provincial leaders), who indicated at their October meeting in London that they will monitor the provision of such oversight via the Archbishop of Canterbury's role as consultant in the matter.

Still, it appears virtually certain that there will be a need for bishops willing to cross lines without permission. Already, ECUSA and AAC officials are stalemated over a draft bishops' plan that provides no override of the local bishop if he/she fails to permit "adequate" episcopal ministry ("adequate" being judged by the recipients).

Episcopal bishops are to discuss a plan for "supplemental" episcopal care at a March meeting, but ECUSA Presiding Bishop Frank Griswold has indicated he is unwilling to yield on the matter of an override, or to cede "oversight" to someone other than the diocesan bishop. Griswold also claims that Archbishop Williams insisted that the issue must be worked out within ECUSA, inferring that conservatives cannot expect help from Canterbury.

Meanwhile, the need for a "theologically orthodox" bishop grows urgent among conservative ECUSA parishes, many of them "experiencing continuous and often intense harassment from their diocesan bishops," said the AAC, which has provided an application process for parishes seeking alternate episcopal care.

Navigating Uncharted Waters

Though, clearly, it will not be all smooth sailing into uncharted Anglican waters, Minns described the Network as a means of upholding historic faith and maintaining a bridge to the worldwide Communion.

What it will do is "give hope and a place to belong for Anglican Christians in North America who are committed to a biblical worldview and a biblical way of life," Minns said.

Around the Communion and ecumenically, he said, the Network "gives us a way to connect with those sisters and brothers



THE FIRST MODERATOR of the new Network of Anglican Communion Dioceses and Parishes, Pittsburgh Bishop Robert Duncan, chats with reporters at Plano-East in early January. (DVIDL Network)

around the world...who will no longer recognize the current leadership of [ECUSA]."

"Could it be a replacement for ECUSA? Only God knows, but we'll be ready."

PERHAPS UNSURPRISINGLY, IT IS THIS—the question of just where the Network is headed—that has drawn the most focus and fire from liberals, and even some conservatives. The NACDP is accused by one side of seeking to be separate from ECUSA and by the other of not seeking to—though both assert that the Network's theological stand is compromised by a refusal to risk losing church property.

On one hand—despite the favor NACDP is already gaining internationally—some co-religionists have scored what they see as a retreat by conservative leaders from an earlier focus on a separate province for U.S. faithful and the expulsion of ECUSA from the Communion, and a shift instead toward a "church within a church," a model that has been tried and failed. (Based on its experience, the traditionalist Forward in Faith, North America, has been urging some Communion-recognized means of separate existence for orthodox U.S. Anglicans since at least 1997, and had promoted similar concepts since 1976.)

Likewise, prior pursuits and pledges of alternate episcopal oversight in ECUSA have yielded little, and some do not see how it could be more than an interim solution.

And, though some Network leaders have scored an approach too focused on clinging to church property, "friendly fire" has been sparked as well over some contradictory signals. These included a move by Bishop Duncan, to recall a Pittsburgh diocesan resolution putting parish property into the hands of congregations, in a bid to halt a lawsuit over the motion by a liberal parish and priest. The plaintiffs said the resolution violates ECUSA's 1979 "Dennis Canon," which declares that all parish property is held in trust for the diocese and wider church.

In sum, some conservatives have wondered whether the "stay in" network meant that a desire to retain church property and remain in "the club" would again trump theology, genuine communion, and a viable orthodox solution for U.S. believers.

JUST DAYS before the Network's January 19-20 launch, though, the pendulum swung the other way. A flurry of reports pointed to a leaked confidential memo stating that the Network's "ultimate goal" is to become a "replacement" for ECUSA aligned with the Communion's faithful majority.

"We seek to retain ownership of our property as we move into this realignment," said the memo penned by the Rev. Geoffrey Chapman, pastor of 2,000-member St. Stephen's, Sewickley, Pennsylvania. A member of an AAC sub-committee on adequate episcopal oversight, Chapman said the document well exceeded that topic.

Chapman's memo, which was leaked to the liberal-leaning Network website, stated that the Network would "find ways of..."

After an outreach to foreign primates as well as with ECUSA on property and bishops. If that fails, a widespread...

...the document well exceeded that topic. ...new Network ... and Re ...

extra-legal means." The protesters called on Episcopalians to resist and repudiate the memo's strategy, the AAC and NACDP.

Not that any of the complaining liberals appear to take a more "pious" view toward church property, given their clear "winner-take-all" attitude toward it.

And as Episcopalian and *Christianity Today* Associate Editor Doug LeBlanc noted, liberal bishops "have engaged in their own civil disobedience for the past few decades" by ordaining and blessing partnered homosexuals, "but they claim the mantle of social justice, so no one seems to mind."

Calling the Network schismatic "gets things exactly backwards," added Dallas' Bishop Stanton, because the schism came with ECUSA's approval of Robinson. Fr. Minns agreed, saying the Network cannot divide ECUSA, because "that division has already occurred."

But—aside from the fact that Chapman's strategy rested on some unusually high expectations—conservative leaders said the memo was never presented or adopted at the Network's organizational meeting, or by the AAC.

They reiterated that the NACDP is intended to be "in, but not of" ECUSA, and to work within ECUSA's constitution—something they said ECUSA's liberal leaders are no longer doing.

"It is ECUSA that has departed from its own constitution and canons and has broken fellowship with the vast majority of the Anglican Communion," said an AAC statement.

Stanton added that the NACDP is committed to "work for the provision of episcopal oversight as envisioned by and in cooperation with the primates. Nothing more, nothing less."

AT THE SAME TIME, however, AAC/Network principals said that there was "nothing new" in Chapman's memo, which noted the hope of some conservatives—reported in several stories before the memo came to light—that the Network will eventually stand in lieu of ECUSA in the Communion. Some think it could happen—or already is happening—almost by default, as more of the Communion ostracizes ECUSA.

However, even if conservatives desire a "replacement" juris-

dition, it is not up to them, but rather Anglican primates, to decide that matter, said AAC President Canon David Anderson.

Likewise, another leading figure, the Rev. Canon Kendall Harmon of South Carolina, indicated that, while conservatives may hope that relationships in the Communion will be clarified along theological lines, it is not up to U.S. faithful to "adjudicate" that.

Harmon and his allies see the realignment as requiring a patient process in which their main task is to identify and gather their constituency within ECUSA and fully establish the Network, so as to distinguish the faithful for foreign bishops seeking to maintain fellowship, and to "be ready" (as Minns put it) for other possibilities.

"We're acutely conscious that this has never happened before," Harmon said. "We're trying to create structures where we can encourage and protect each other," and the rest is "up to the international Communion."

Changing Anglican Landscape

Not that they are not encouraged by the international situation as they see it developing. Though many U.S. faithful would have welcomed stronger, swifter action before now, the conservative majority of primates—which only began to awaken to the state of ECUSA about eight years ago—have already significantly changed the Anglican landscape in that time. What was first solidly manifest at the 1998 Lambeth Conference, is now evident in unprecedented declarations of broken or impaired communion (by over a quarter of Anglican provinces so far).

Some provinces have apparently responded to Archbishop Williams' appeal for forbearance, and are waiting for next September's results from a new commission. That panel, led by Irish Archbishop Robin Eames, is to consider the relational and structural implications of ECUSA's unilateral actions within the Communion.

And as the first Eames Commission promoted a "doctrine of reception" (testing process) on women's ordination at the expense of a hallmark of communion—the interchangeability of ministries—some wonder whether Eames II cannot also be expected to find ways of managing two sexuality doctrines in one Communion.

As Harmon sees it, the tale will be told by "how the Eames Commission performs, how it interfaces with the global South, the response of global South leaders, and where [Archbishop] Williams places himself" in regard to that. But he thinks the odds favor the conservatives.

Unlike the women's issue, about which he contended that scripture speaks "bifocally," Harmon told *TCC* that "it won't work...to glorify the doctrine of reception" on the gay issue. "You can't 'receive' something" without "scriptural grounds," and which he said has been rejected by all four advisory "instruments" of Anglican unity—the Archbishop of Canterbury, the Lambeth Conference, the Primates' Meetings and the Anglican Consultative Council.

Global South leaders, in particular, will not tolerate dual theologies on the issue, he believes—something which also might



THE EXHIBITION HALL at the Plano-East meeting proved to be a big draw for participants.
Photo: Bruce Mason

suggest that they will not long allow an unrepentant ECUSA to retain full membership status in a Communion of which they are also a part.

As well, Harmon sees an edge in the fact that Eames II and Archbishop Williams will have to take the existence of the Network—and its already-growing recognition within the Communion—into consideration in formulating their positions.

He also believes that liberal arguments about ECUSA's pro-homosexual innovations—"that it's no big deal, that it can be handled like women's ordination, that it's not a Communion-dividing issue"—are fast losing ground. It is a process he thinks has been quickened by ECUSA's presiding bishop. Griswold supported the October statement of Anglican primates sternly warning against the consecration of Robinson, and then proceeded to act as the gay bishop's chief consecrator. While U.S. conservative activists expected this result, some global South leaders were shocked by it, Harmon said.

The bottom line, he told *TCC*, is that, international support for the U.S. faithful is steadily increasing.

WHAT ABOUT the charge of compromise? Doubtless, there will be untidiness along the way. But if anything sounded uncompromising in an ultimate sense it was what Diane Knippers—president of the Institute on Religion and Democracy and a member of ECUSA's Standing Commission on Ecumenical Relations—had to say at Plano-East.

"The big lie is that one must choose between truth and unity," she said. Rather, she declared: "Genuine truth defines our unity. Genuine unity protects the truth."

ECUSA Network Launched As "Legitimate Expression Of Anglican Communion"

Report/Analysis By William Murchison

For a group lately depicted as vying to "replace" the U.S. Episcopal Church (ECUSA), the Network of Anglican Communion Dioceses and Parishes (NACDP) might seem to be taking its sweet and deliberate time.

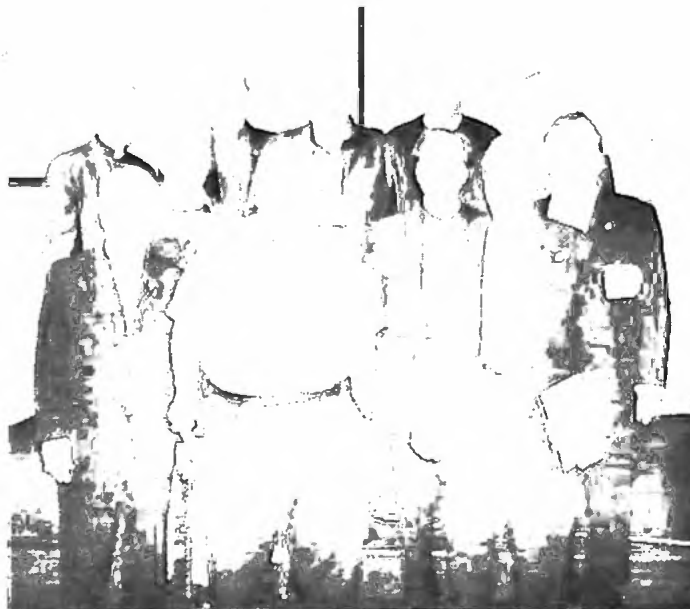
On January 20, at Christ Episcopal Church, Plano, Texas, the Network—both a refuge and a mission base for orthodox Episcopalians, and with close ties to overseas Anglican primates—went formally into business.

The 100-plus Episcopalians present for the closed-door deliberations signed off on a new charter that affirms old loyalties to ECUSA's canons and constitution—but not specifically to the Episcopal Church, viewed as a structure.

Whether, and to what extent, NACDP members work within Episcopal structures, the general expectation is that the Network will serve as a linkage point for orthodox Anglicans here and abroad as Anglican realignment goes forward.

The charter ties together 12 Episcopal dioceses, along with the Anglo-Catholic organization, Forward in Faith-North America, (FIF-NA), and orthodox parishes in at least 40 dioceses. The parishes are grouped geographically in five convocations. FIF has its own non-geographical convocation, notwithstanding that the bishops of three Network dioceses—Fort Worth, Quincy (IL), and San Joaquin (CA)—are also FIF-NA leaders.

According to the charter, the Network's purpose is to "constitute a true and legitimate expression of the worldwide Anglican Communion"—more nearly true, the charter implies, than the Episcopal expression to which NACDP members, perhaps incongruously, still belong.



BISHOPS ALIGNED with the new Network include (*front row, from left*) Jack Iker (Fort Worth), John-David Schofield (San Joaquin), William Wantland (Eau Claire, WI-retired); (*middle row, from left*) Stephen Jecko (Florida-retired), Keith Ackerman (Quincy, IL), Robert Duncan (Pittsburgh); (*top row, from left*) Daniel Herzog (Albany), Peter Beckwith (Springfield, IL), John Howe (Central Florida), James Stanton (Dallas); at top right is Bishop Ray Sutton of the Reformed Episcopal Church, who served at the Network launch as a "resource participant." *Photo: Bruce Mason*

Indeed, the Network sees itself, rather than ECUSA's liberal leadership, as operating "within the constitution of the Episcopal Church," which states that ECUSA is part of the "one, holy, catholic and apostolic church" and the Communion.

The Network is essentially a coalition of constituencies describing themselves as orthodox—and seeking to detach themselves from identification with the theological revisionism of Presiding Bishop Frank Griswold and the General Convention. Last year the convention notoriously approved, and Griswold participated in, the consecration of non-celibate homosexual Gene Robinson as Bishop Coadjutor of New Hampshire.

"Moderator" of the Network is Pittsburgh Bishop Robert Duncan, an Evangelical and first vice president of the American Anglican Council. AAC leaders, prominent in the NACDP, carefully note the distinct identities of the two groups. The charter provides additionally for two executive bodies, a council and a steering committee.

Article III of the charter commits the Network to "the propagation of the unchanging Gospel of Jesus Christ and the fulfillment of the Great Commission to make disciples of all nations." Article VI invites "other like-minded dioceses, parishes, and congregations to apply for Network affiliation." Initially said to represent some 235,000 faithful, the Network hopes to add some of the 31 other dioceses whose bishops voted against Robinson.

Article V assures any isolated groupings the ministry of an orthodox bishop—by means kept vague at this early stage.

However, Network leaders, who say they formed their organization at the recommendation of Archbishop of Canterbury Rowan Williams, expected increasing cooperation with orthodox Anglican primates scandalized by the Robinson consecration. This, and the recently-announced fact that a group of "senior bishops" is prepared to offer episcopal oversight across diocesan lines—even without permission from the local ECUSA bishop—appear to form the initial frontlines of the struggle between the Network and ECUSA's liberal leaders. The two parties are already at odds over terms for what the NACDP views

as a key objective: the "adequate" episcopal oversight that Anglican primates said should be provided for faithful church members at theological odds with their bishops.

BUT THE NEWBORN NETWORK is already being favored by foreign Anglican leaders, particularly in the largely conservative global South, where Anglicanism is burgeoning. Hardly had the Plano meeting ended before Duncan and Dallas Bishop James M. Stanton flew to Uganda for the installation of new Archbishop Henry Orombi. Earlier, in a withering rebuke to ECUSA and Robinson, the Ugandan Church reminded Griswold that it was out of communion with him and his liberal U.S. colleagues, and that the delegation he had been planning to send to the installation was not welcome.

Moreover, by deadline, 14 primates had offered the NACDP their "support and the full weight of [their] ministries and offices," calling the Network a "hopeful sign of a faithful Anglican future in North America."

The Network at this early stage resembles in some particulars the "church-within-the-church" model of the old Episcopal Synod of America (now FIF-NA). One key difference: Anglo-Catholic deference to ecclesial authority encouraged former Presiding Bishop Edmond Browning and several General Conventions to stonewall ESA's repeated requests for a non-geographical orthodox province. A second difference: The resultant failure of the church-within-the-church approach proved the national church office's disregard for the mounting distress of orthodox brothers and sisters. Against that history, Network leaders seem determined to act in their own interest rather than politely seek relief from "815" (ECUSA headquarters).

The 12 dioceses represented in Plano, encompassing about one-tenth of ECUSA's present membership, were: Albany, Dallas, Fort Worth, Quincy, Central Florida, Florida, Pittsburgh, Rio Grande, San Joaquin, Springfield, South Carolina, and Western Kansas. Southwest Florida Bishop John B. Lipscomb signed the original document of intent to form the Network. However, Lipscomb, finding local support for the idea thinner than he had imagined, did not attend the Plano meeting.

Individual dioceses will vote at some point this year to commit themselves formally to Network membership—as happened in Fort Worth the day after the Plano meeting. The vote of the diocesan executive council was prompt and unanimous. Central Florida's convention also swiftly signed on, with a two-to-one vote in favor.

Women's Ordination "Won't Divide Us"

Plano attendees, after some conversation, disposed unanimously of a potentially divisive issue—women's ordination. The charter's Article VIII states simply that "affiliates of the Network hold differing positions regarding the ordination of women and pledge that we shall recognize and honor the positions and practices on this issue of others in the Network."

Pittsburgh's canon to the ordinary, the Rev. Mary Hays, was especially helpful, participants said, in smoothing over divisions on the matter. "We have agreed," Hays said at a closing press conference, "that this is an issue that divides us—I mean that we disagree about, but that will not divide us."

It is a position that would not satisfy many Continuing Anglicans, and might even give pause to the Anglican Mission in America—which, after study, determined not to ordain women to the priesthood or episcopate. But for FIF members, who have long endeavored to uphold historic holy order in a church that



NACDP MODERATOR, Bishop Robert Duncan, Canon Mary Hays (right) and Joan Malley of the Diocese of Pittsburgh diocese sign the Network charter. Photo: Bruce Mason

had abandoned it (and has done its best to annihilate *them*), the Network would seem to hold the prospect for significant improvement and progress toward the goal of unhindered orthodox life within the Anglican Communion.

An FIF delegate to the meeting, the Rev. Dr. John H. Heidt of Dallas, said of the outcome, "We're happy with it." On women's ordination, as on every other issue, delegates achieved peace, not to mention unity and concord. Reported Heidt: "Every diocese in every convocation voted on every article of the charter. We revised it 'till we got it. We're quite happy."

In a statement, FIF-NA President, Fr. David Moyer, seemed to think another "church within a church" approach is workable, with conditions. Only if the Network "interprets itself as a church sharing a common mind with the majority of worldwide Anglicans can their focus and identity be grounded in the theological integrity required," he said.

Overall, Moyer termed the Network a "good first step towards the primates' call for adequate episcopal oversight. Let us remember that oversight implies jurisdiction."

But he added his belief that there would be "no fundamental change until diocesan bishops are willing to cross diocesan boundaries, and orthodox priests are willing to refuse the sacramental ministry of revisionist bishops. I would hope that in conscience leaders will increasingly be unable to accede to the misuse of canon law, false teaching, and the tyranny of revisionist bishops."

He seemed to support a reticence to risk church property as a matter of good stewardship. "But when we stand before the great judgment seat of Christ, I don't believe that how diocesan boundaries were honored will be a criteria for our Lord's favorable judgment," he said.

In that connection, FIF-NA has been actively pursuing support for the consecration of one or more traditionalist nominees for bishop—arguing that the situation for Episcopalians theologically opposed to women's ordination is even more dire now than for conservatives who support that innovation.

That matter appeared likely to be among several other agenda items for a February meeting in London between Archbishop Williams, and Moyer and other FIF officials from the U.S., U.K. and Australia.

BURNED BRIDGES: ECUSA Action Causes Ecumenical Collapse

By The Rev. Samuel L. Edwards

Liberal leaders of the Episcopal Church (ECUSA) may have hoped that the consecration of a divorced, practicing homosexual, V. Gene Robinson, as Bishop Coadjutor of New Hampshire would elicit little more than grumbles of disapproval from their key partners in ecumenical dialogue.

But events since then have dashed those hopes—along with the better part of the dialogue—not just for ECUSA but for the official Anglican Communion as a whole.

Roman Catholic Church

Anglican-Roman Catholic dialogue had already been strained by women's ordination within Anglicanism, but had continued. It was in early October, though—after the ratification of Robinson's election but before his consecration—that Archbishop of Canterbury Rowan Williams was sternly warned by Roman Catholic authorities, including the Pope, that ECUSA's watershed actions on the homosexual issue would have a chilling effect on inter-church relations.

Liberals Return Fire

Church liberals may have seemed stunned by it, but are nonetheless fighting back in various ways against the widespread and escalating backlash to the confirmation and elevation of Gene Robinson as the next Bishop of New Hampshire. Here follows a sampling of recent developments in this regard:

***ON THE HEELS OF GENE ROBINSON'S NOVEMBER 2 CONSECRATION**, outgoing New Hampshire Episcopal Bishop Douglas Theuner removed a priest opposed to his openly gay successor (who succeeds Theuner on March 7). The bishop dismissed the Rev. Don Wilson as interim pastor of Church of the Redeemer in Rochester—where most of some 60 congregants also oppose Robinson—because Wilson would not declare loyalty to the new bishop, or meet with him (Theuner) in Concord. Wilson said he had already met once with the bishop in Concord and offered to meet with him in Rochester, a suggestion the bishop deemed “insubordinate.” Wilson also said he would not keep Robinson from visiting Redeemer, but recommended sending someone else. After sacking Wilson, Theuner sent a woman priest, Canon Marthe Dyer, to take services at Redeemer. Two-thirds of the congregation walked out on her first Sunday to protest Wilson's firing, after two members read a prepared statement.

***MEANWHILE, NEW HAMPSHIRE'S DURHAM EVANGELICAL CHURCH**, which allowed its non-denominational facility to host a prayer service on November 2 for those opposed to Robinson's consecration, was barred by town officials from serving as the site for the town's primary elections because of its “intolerance and homophobia.” According to the *Manchester Union-Leader*, Durham's regular polling place, Oyster River High School, was unusable because of construction. The town held last year's annual meeting and voting at the Evangelical church, but this year “quite a few people spoke against” doing that again.

***IN NOVEMBER, OKLAHOMA BISHOP ROBERT MOODY** suspended the license of a deacon in his diocese, the Rev. Sam Gordin, because—the cleric and his supporters

The effect, in fact, was unprecedented. Though ECUSA Presiding Bishop Frank Griswold resigned late last year as co-chairman of the longstanding Anglican-Roman Catholic International Commission (ARCIC), the Vatican has indefinitely postponed official talks between the two communions. According to *Church Times*, only subcommittees of a three-year-old body, the International Anglican-Roman Catholic Commission for Unity and Mission (IARCCUM), will continue working.

Matters do not seem to have been significantly helped, either, by the fact that Griswold's appointed replacement as Anglican co-chairman of ARCIC is Australian Primate and IARCCUM member Peter Carnley, who is known to hold theological and moral positions not much different from those held by Griswold. (One of Carnley's claims to fame is that he ordained women as priests before his national church approved the practice.) Interestingly, Carnley announced in early January that he will step down in May next year, two years before the compulsory retirement age for clergy in his diocese.

For the time being, the Roman Church seems to have reached the limit of its patience with a Communion which has no clear method of enforcing doctrinal uniformity on even the most basic practical matters. In the words of Roman Catholic Bishop Crispian Hollis of Portsmouth, England, “We have not been

say—Gordin preached a sermon opposing the Episcopal General Convention's pro-gay decisions. Moody based his move on the fact that Gordin failed to meet with him in October, attend the annual diocesan convention, or appear “when I met with the Rev. Don Lawrence to discuss the situation at the Church of the Good Shepherd,” the parish in Sapulpa where Gordin serves. Fr. Lawrence said Gordin is an unpaid deacon who earns his living as “a landman for a petroleum company,” and was required by his employment to be in court the day he was to visit the bishop. “I explained to the bishop where he was,” he said. Further, “previous absences from diocesan convention by Sam and other deacons have not resulted in this kind of severe discipline,” Lawrence said. In contrast, Moody earlier retained a deacon who, after his ordination, announced that he was a transsexual, and has now changed from a man to a woman's name and clothing, says church journalist David Virtue. That was after Moody denied a license to the traditionalist former Bishop of Eau Claire (WI), William Wantland, who several years ago moved back to his native Oklahoma.

***THE EPISCOPAL BISHOP OF PUERTO RICO**, which is part of the U.S. Episcopal Church (ECUSA), last fall inhibited three of his priests because they criticized his support of ECUSA's position on same-sex marriages and Gene Robinson. Particularly at issue (in the bishop's view) was a book refuting the arguments presented by revisionists for Robinson's consecration, penned by one of the now-inhibited priests, Dr. Dennis Paris, a university academic; and the fact that he and the two other clerics, Dr. Manuel A. Rivera, and Fr. Pedro Balleste, participated in a panel discussion on it. The panel appeared shortly before the diocesan convention was to take up a resolution repudiating the General Convention's confirmation of Robinson. Though the bishop, David A. Alvarez, had received the book several weeks earlier, he said nothing about it until right before its public presentation, at which time it was too late to respond to his demand that it be withdrawn. Alvarez inhibited the three priests the day before the diocesan convention, claiming they had broken their vows of obedience to him.

involved in a dialogue just with the Church of England. We have been talking with the worldwide Anglican Communion. In such conversations we need to know, on the level of the Church, who we are talking to...Present circumstances make that very difficult and this is why—and perhaps it is for the best—the current series of talks has been postponed.”

These sentiments were echoed by Forward in Faith chairman John Broadhurst, the Anglican Bishop of Fulham in London, who was quoted as saying, “For the Catholic Church it must be like being engaged to a woman who keeps on running off with different blokes. You begin to wonder whether they are serious at all.”

At the same time, Rome is clearly not giving up entirely, since—remarkably—it has begun communicating directly with and encouraging orthodox elements within Anglicanism. There was, for example, that letter of greeting to the throng of Episcopal faithful in Dallas last October. West Indies Archbishop Drexel Gomez, who lambasted Griswold for consecrating Robinson, also received a message from the Vatican supporting his action, he said.

In fact, there have been signs before this that Rome may have concluded that it would have to deal with Anglicanism in its orthodox parts rather than as a whole. Dialogue has been ongoing for eight years, for example, between Rome and the Traditional

Anglican Communion, the largest global Continuing Anglican fellowship, now led by Archbishop John Hepworth of Australia.

Orthodox

The repercussions for ECUSA's relations with the Orthodox and other Eastern Christians have likewise proved to be severe.

A meeting in Lebanon of leaders of the Coptic, Syrian, Ethiopian, and Armenian Churches postponed indefinitely a scheduled meeting of the Anglican-Oriental Orthodox International Commission only days before it was to meet in England. The leaders positively stated that the dialogue “would be better served by waiting... for the Anglican Communion to have time to take proper account of, and reflect upon, the consecration which has taken place.”

The message from the Russian Orthodox Church was much more blunt. The ecumenical department of the Moscow Patriarchate published an official statement condemning ECUSA's actions as enabling sin and abetting the destruction of society's moral foundations by promoting “the notion that homosexuality is not a deviation, neither a perversion, but just a kind of ‘love’, which even the Church blesses.”

“The ‘consecration’ of a gay priest has made any communications with him and with those who consecrated him impossible,” the statement said.

ECUSA. They recently came out swinging against a leaked confidential memo from an American Anglican Council (AAC) member that envisioned the new Network of Anglican Communion Dioceses and Parishes (NACDP) as a replacement for ECUSA. The liberal groups, which each report membership ranging from 80 to 300 persons, operate under names like *Via Media*, Remaining Episcopal and Progressive Episcopalians of Pittsburgh, but many of them hope a national network of likeminded Episcopalians will emerge.

***JOINING COMPLAINTS ABOUT THE AAC MEMBER'S MEMO**—even though it did not represent official AAC policy—West Tennessee Episcopal Bishop Don Johnson called on his flock to disassociate from the AAC. Johnson—described as “a moderate conservative who voted against the consecration of Bishop Robinson”—accused the AAC of “subversive sabotage.” The AAC—which said it had not left ECUSA and continues to work for change therein—accused Johnson of attempting to curtail basic freedoms and abusing his episcopal office.

***AND JUST IN CASE YOUR PARISH** has any thought of trying to depart ECUSA with its property, the presiding bishop's chancellor, David Booth Beers, warns that ECUSA has a formidable array of legal options and the means and will to implement them. One orthodox leader reported Beers as asserting that “in any conflicts or attempts to pursue oversight beyond existing structures, all properties and resources will be awarded to any remnant, no matter how small, who agree with the actions of the General Convention.” While an ECUSA canon says that all parish property is held in trust for the diocese and wider church, some canon lawyers say that Beers' legal theories have not been tested when it comes to whole dioceses detaching from ECUSA. And some think courts might judge property cases differently if ECUSA loses its standing in the Anglican Communion—something that would place the national church in violation of its constitution. ■

Sources included The Associated Press, The Living Church, Episcopal News Service, The Washington Post, *Virtuosity*, Church Times, *Union-Leader* (Manchester), *Morning Call* (Allentown, PA), *Herald-Leader*

NORTH CAROLINA BISHOP Michael Curry reportedly demanded that his clergy conform to the General Convention's will.



The convention resolution was taken off the agenda.

***NORTH CAROLINA EPISCOPAL BISHOP MICHAEL CURRY** recently held a closed-door meeting with some 30 of his clergy and “told them to conform to his will and that of General Convention or else,” reported *Virtuosity*. He told them there would be no alternative episcopal oversight, nor would church properties be released. Further, he told priests not to give their vestries or people any information about what is going on in the wider Communion. Reportedly present at the meeting were Suffragan Bishop James Gary Gloster and Canon Marie Moorfield Fleischer, one of the “Philadelphia 11.” Curry's orders were issued not long after over a dozen clergy issued an open letter that masterfully refuted the bishop's rationale for supporting the homosexual prelate and same-sex blessings.

***IN THE EPISCOPAL DIOCESE OF LEXINGTON**, Kentucky, Bishop Stacy Sauls downgraded St. John's, Versailles, to a mission and removed its lay leaders, after the parish selected a new minister without getting the bishop's prior approval. St. John's had been highly critical of Bishop Sauls' support for Gene Robinson and chose a cleric who would not promise to remain in ECUSA. Sauls intervened with diocesan executive council support when he thought that St. John's was within days of leaving ECUSA with its nearly \$1.9 million in assets, though the senior warden denied any plans to do that. But now, St. John's leaders and most parishioners are meeting elsewhere as St. Andrew's Anglican Church, and have called a priest from Pennsylvania.

***PRO-GAY ADVOCATES AND INSTITUTIONALISTS** have been organizing in predominantly conservative dioceses like Fort Worth, Pittsburgh, and Albany to watchdog conservatives and fight to keep their dioceses from separating from

This means not simply non-participation in theological dialogue, but in any way whatever: "We have no right to allow even a particle of agreement with their position, which we consider to be profoundly anti-Christian and blasphemous."

The Russian Church expressed a desire to continue contacts with ECUSA members "who clearly declared their loyalty to the moral teaching of the Holy Gospel and the Ancient Undivided Church," but firmly closed the door on ECUSA as an institution.

THE GRAVE ECUMENICAL DAMAGE caused by ECUSA's actions prompted Diane Knippers, an Episcopalian and the president of the Institute on Religion and Democracy, to observe at Plano-East in January how "preposterous" it is for liberals to label ECUSA conservatives as "schismatic or separatist. We 'dissenters' are the ones committed to Christian unity," she said.

Sources included *Church Times*, *The Daily Telegraph*, *The Church of England Newspaper*, *Times-Dispatch* (Richmond, VA)

AMiA Sees Communion Support Growing At Winter Conference

By Lynn Carol Bowling

It is a unique and, it seems, irrepressible aspect of realignment within the Anglican Communion.

So it was that some 900 persons from 34 states and 14 countries turned out January 14-19 in Destin, Florida, for the largest and longest of the four Winter Conferences so far held by the Anglican Mission in America (AMiA).

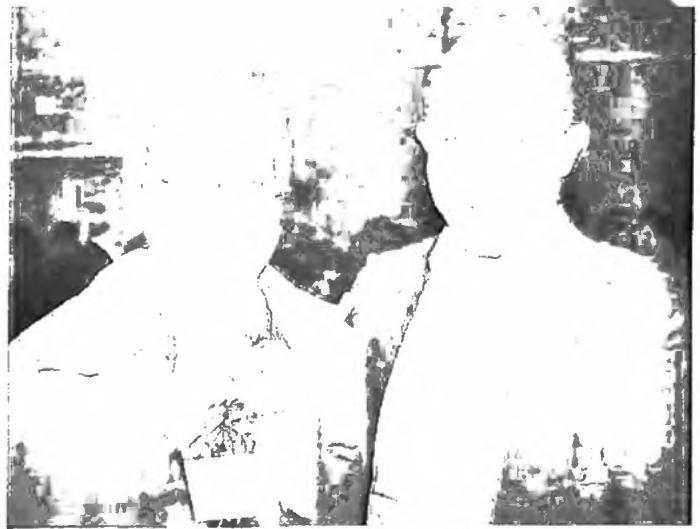
Numbers swelled to nearly 1,000 for public services during the event, held at the Hilton Sandestin Beach Golf Resort & Spa, and hosted by Immanuel Anglican Church, led by the Rev. Canon Michael Hesse.

AMiA is linked with the Communion through its oversight by the Anglican primates (leaders) of Rwanda and South East Asia, Archbishops Emmanuel Kolini and Datuk Yong Ping Chung, respectively. But it exists in obvious contrast to the U.S. Episcopal Church (ECUSA), so is not officially recognized by ECUSA or, for that matter, the Archbishop of Canterbury.

Even so—and though AMiA's launch in 2000 was highly controversial—the once-minimal support for it across the Communion has clearly grown substantially, especially since ECUSA's approval and consecration of a practicing homosexual bishop, Gene Robinson. Conference participants included representatives from nine Anglican provinces, almost all of them among those which have declared broken or impaired communion with ECUSA over Robinson's November 2 consecration in New Hampshire.

Besides Archbishops Kolini and Yong, foreign personages present in Destin included two other Rwandan prelates, John Rucyahana (Shyira), and Geoffrey Rwubusisi (Cyanguu); Bishop Francis Ntiruka, representing Tanzanian Primate Donald Leo Mtetemela; Congolese Primate Dr. F.B. Dirokpa; Central African Primate Bernard A. Malango (who serves on the new Eames Commission); and a retired Nigerian Bishop, Dr. R.N.C. Nwosu, who, along with his wife, Esther, has been visiting and worshipping in another AMiA congregation, All Saints Church in Houston. Also present was the Rev. Canon Michael Green, special advisor on evangelism to former Archbishop of Canterbury George Carey, who was there with the knowledge of the current Archbishop, Rowan Williams.

As well, attendees included embattled Canadian conservative clergy who—along with several provinces in the Communion—have rejected the same-sex blessings approved by New



CENTRAL AFRICAN Archbishop Bernard Malango (left) and Rwandan Archbishop Emmanuel Kolini at the AMiA's Winter Conference in January. Photo: Fr. Richard Kim

Westminster's liberal bishop and synod. Seeking AMiA's continuing support, the clergy—all part of the eleven-church coalition, the Anglican Communion in New Westminster—have been under constant pressure and threat from Bishop Michael Ingham.

SINCE ITS INCEPTION, AMiA has been planting and receiving congregations, leading people to faith, and setting its sights on the 130 million unchurched around the U.S. Its strategy of mission and growth has produced a body reporting some 15,000 members, with some 60 parishes plus missions, and new parishes and start-up congregations being added every few weeks.

According to AMiA Communications Director, the Rev. Jay Greener, the U.S. mission is moving forward with clear distinctives. Its "genetic linkage" to global South Anglican leaders reflects a relationship that AMiA believes God is using to help "usher in a new day for an authentic Anglican witness of the gospel." AMiA is also among bodies established in separation from ECUSA. (Many of the others, such as Continuing Anglican bodies formed after ECUSA approved women priests and a new prayer book in 1976, have historically had no formal links to Anglican Communion provinces; however, this appears to be changing as part of the awakening about ECUSA which began in the wider Communion about seven years ago.)

No "Shadow Church"

The need to get out from under ECUSA's "coercive" structure for the sake of mission was a key reason behind the AMiA's formation in 2000, the mission's chairman, Bishop Chuck Murphy, said in opening remarks to the conference.

"We cannot build mission and reach out to the 130 million unchurched by being some kind of protected orthodox ghetto within a corrupt system," Murphy said. "I, personally, don't want to be part of a shadow church that remains inevitably hamstrung and compromised. Jesus said that a house divided against itself cannot stand, and a bad tree cannot produce good fruit. For too long now Anglicans in the U.S. have ignored these words and dismissed our Lord's warning. We must respond with obedience and not accommodation."

His words clearly referred to current attempts of other conservative U.S. Anglicans who, in AMiA's view, refuse to admit their loss to ECUSA's liberal revisionists, and are attempting to become a "church within a church" instead, in the form of the new Network of Anglican Communion Dioceses and Parishes (NACDP) within ECUSA.



AMONG PRELATES attending AMiA's January meeting were (back row, from left) Bishops Alexander Greene and John Rodgers (AMiA), and Bishop FitzSimons Allison (ECUSA/South Carolina-retired); (middle row, from left) Bishops John Rucyahana (Shyira, Rwanda), T.J. Johnston and Charles Murphy (AMiA), and Alex Dickson (ECUSA/West Tennessee-retired); (front row, from left) Bishops Thad Barnum (AMiA), R.N.C. Nwosu (retired, from Nigeria), Archbishops Yong Ping Chung (SE Asia), Bernard Malango (Central Africa) and Emmanuel Kolini (Rwanda). Photo: Jeani Taylor

Murphy, Kolini and Rucyahana all voiced their belief that faithful Episcopalians are often restrained from acting courageously for the Truth—Jesus Christ being Truth Himself—by one or more of “the four P’s”: power, position, properties and pension.

“Christians must challenge apostasy, heresy, and sinful actions. We either stand for the four P’s or we stand for Him. Vote for Him.” Kolini pleaded in a sermon.

A number of former ECUSA congregations and clergy walked away from their property to come to the AMiA—not that they do not think that ECUSA canons are unjust on this matter, and would not take the property with them in the rare instances that they can.

Just days before the conference, South Carolina’s All Saints’, Waccamaw (Pawleys Island), which for the last few years had remained an ECUSA parish despite becoming AMiA’s headquarters, voted to leave for the AMiA—so far with its property. But the congregation is prepared for the fact that an appeal pursued by the conservative ECUSA bishop and diocese may go against them.

THE WINTER CONFERENCE itself was a contrast to the disputing, tensions and political maneuvering that typify Episcopal General Conventions. The spirit of unity and the joy of the Lord fueled the vibrant worship and upbeat tempo of speakers and songs alike.

In his opening address, Archbishop Yong said the conference’s theme, “Rediscovering the Ancient/Future Faith: Setting My People Free,” was timely. “When the whole of Christianity is being challenged, undermined and attacked, the people of God need to rediscover once again the essence of our faith, the truth about God—Father, Son and Holy Spirit—and the reality about ourselves and the world we live in,” he said.

In a plenary panel of prelates, Rucyahana was asked his thoughts on the talk of realignment within the church.

“Realignment with whom?” he asked. “My faith is not up for realignment. There is one God.”

Archbishop Kolini said of realignment, “We can’t stop others from doing what they choose to do. We are called to move with God.” But he warned, “God will move on without you,” indicating that He won’t wait for realignment.

Speaking passionately, Kolini said: “We are here because we all love the Lord. Jesus is the only way to the Father. We believe the Bible is the word of God.” And bringing conviction to the hearts of many listeners, he added, “What has been done to me I will never do to anyone else.”

Congo’s Archbishop Dirokpa first asked for prayers for his gravely ill wife, expressing his sincere appreciation of the Americans’ prayers on their behalf.

He went on to reiterate the resolve of many African Anglican leaders to refuse liberal western subsidies rather than compromise their stand for the gospel. “We cannot exchange our faith and our Jesus for money,” he said.

And in the midst of his country’s own severe difficulties he offered encouragement to the gathered group. “Even if you are small in number (by comparison to others trying to remain a church within a church), you can change the face of America,” he maintained.

Central Africa’s Archbishop Malango asked for prayers during February 9-13, when he was to meet with other members of the commission set up by Anglican primates to examine legal and relational issues stemming from ECUSA’s defiance of Communion policy on homosexuality and its fractious consequences. The panel is led by Irish Archbishop

Robin Eames.

“My stand is the same. Nobody is going to convince me to leave my Jesus,” Malango declared. He said he would convey to the commission his eyewitness impressions of the AMiA.

“Be assured. I will not let you down,” said Malango, adding, “If I don’t see Jesus on your face there’s no reason to be here.”

Even Canon Green, guest speaker at several well-attended sessions at Destin, later told this writer that he had commended both the AMiA and NACDP to Archbishop Williams.

New Federation Formed

In another recent manifestation of Anglican realignment, conservative Anglicans from groups and bodies within and outside of the Episcopal Church (ECUSA) came together as a federation at the second U.S. Anglican Congress December 3 at St. Luke’s Cathedral in Orlando.

Divisions over women’s ordination were put aside at the three-day, closed-door meeting, attended by two presiding bishops, 20 bishops and 37 lay and clergy representatives from the Reformed Episcopal Church (REC), the Anglican Province of America (APA), Forward in Faith, North America (FIF-NA), the Anglican Mission in America (AMiA), the International Communion of Charismatic Episcopal Churches (ICCEC), the Communion of Evangelical Episcopal Churches (CEEC), and other jurisdictions, and representatives of ECUSA dioceses and organizations.

The new Federation of Anglican Churches in America (FACA) “is a spiritual organization and fellowship of Anglican jurisdictions and/or dioceses in the [U.S.] and Canada that hold to the primacy of Holy Scripture, the Ecumenical Creeds and Councils...the 39 Articles of Religion, and...the Chicago-Lambeth Quadrilateral,” said Bishop Royal Grote of the REC’s Diocese of Mid-America. Each member jurisdiction has adopted either the 1662 or 1928 **Book of Common Prayer** as the official standard for worship.

The FACA agreement pledges signers to mutual recognition of ministries and to honor differing “historic...perspectives” on ordination, though it mentions with gratitude the recent AMiA study which concluded against women priests, but for women deacons.

Signers also agree (*inter alia*) to be willing to work through “the complexities of overlapping jurisdictions, even to surrender or merge jurisdictions where appropriate,” and to “surrender

der prerogatives, position, or even offices where strategically warranted to serve Gospel purposes."

As well, the document says that "[s]olidarity with faithful Anglicans of the global South holds spiritual importance to our common witness and could prove to be more significant than direct communion with Canterbury."

The federation will have its own executive body and General Assembly, but the autonomy of the individual jurisdictions and their local parishes is not restricted by membership in FACA. Any jurisdiction or diocese could apply for federation membership if it supports and practices the principles outlined.

Said Bishop Grote: "We want to further mutual understanding of [FACA] member jurisdictions with a view to eventual union when deemed practical; propagate the truths of the gospel as articulated and practiced in the historic Anglican way; take appropriate public and private steps in common causes in order to speak with one voice and act in concert for the welfare and witness of member jurisdictions and parishes. We also want to pursue a forensic and charitable relationship with the worldwide Anglican Communion and plant mission parishes in metropolitan areas where there is no orthodox Anglican presence."

THE REV. DAVID MOYER, the president of FIF-NA, which opposes the ordination of women as priests or bishops, said the federation is a significant step forward in light of the current stresses and strains within the Anglican Communion. "I am thrilled to see orthodox Anglicans uniting on essentials," he said.

THE REV. TODD WETZEL, Executive Director of Anglicans United, which sponsored the meeting at which the multi-jurisdictional Anglican federation of was launched.



However, FACA's decision not to firmly align its position on ordination with that of the Universal Church is apparently the main reason that the APA, which is planning to merge with the REC, appears to be the only salient Continuing Church body involved in the federation effort at this time (though one of the three leading Continuing bodies, the Anglican Church in America, is in communion with FIF-NA; the other two, the Anglican Province of Christ the King and the Anglican Catholic Church, are in dialogue with each other. The REC, ICCEC, and CEEC, while also external to the "official" Communion, do not fall into the category of Continuing Church bodies). Also presently uninvolved or overlooked in the federation effort—even though it would have a unique role to play—is the Fellowship of Concerned Churchmen, the some 30-year-old orthodox organization that unofficially unites several of the groups mentioned herein.

The Rev. Todd Wetzel, executive director of Anglicans United (AU)—event sponsor and successor organization to Episcopalians United—noted that the congress was not a gathering of those merely unhappy with the 74th General Convention in Minneapolis, but a movement of believers seeking the renewal and reformation of Anglicanism in the U.S.

The AU was formed pursuant to a decision made earlier in the year. REC Presiding Bishop Leonard Riches is its chairman, and APA's Presiding Bishop, Walter Grundorf, serves on the AU board. Reportedly, board members also include other bishops from the REC and APA, representatives from FIF-NA and Ekklesia (a ministry that helps network conservative Anglican primates and bishops), and four ECUSA laypersons.

"Because of the meeting just concluded, we have access to good Anglican parishes that we did not know about in the past" which "fall under Anglican jurisdiction outside of [ECUSA]," wrote Fr. Wetzel's wife, Cherie. She said AU was now in a better position to help those "trapped in a difficult ECUSA parish situation or...ready to start a new parish." AU's office can be reached at 800/553-3645.

Sources included reports by Wallace Spaulding and David Virtue, and *The Living Church*, *Central Florida Episcopalian*

CANADA: Ingham's Xmas Cheer Commentary Report

There is little doubt that New Westminster (Vancouver) Bishop Michael Ingham has done the most of any of his colleagues in the Anglican Church of Canada (ACC) to promote Anglican realignment, but not just by convincing his diocesan synod to support same-sex blessings.

No, he has a singular style that has helped galvanize the realignment as well.

Like when he chose—just a week before Christmas—to cause the shutdown of a church that refused to support gay unions.

On December 18, Ingham barred the Rev. James Wagner, vicar of Holy Cross, Abbotsford, from any function for which a license is required, forcing the three-year-old mission congregation of 50 to close.

New Westminster Archdeacon Ronald Harrison was quoted as saying that Holy Cross brought the closure upon itself by seeking episcopal oversight from another bishop—though Anglican primates (provincial leaders) have called for the provision of "adequate" episcopal oversight for just such "dissenting minorities"—those who support the Communion's accepted doctrine when their diocesan bishop does not.

Harrison noted that NewWest's diocesan council in October voted to "disestablish" Holy Cross and terminate its funding for having requested the alternate oversight.

But the mission soldiered on as part of the Anglican Communion in New Westminster (ACiNW)—the conservative group of parishes representing nearly a quarter of NewWest's communicants: except for Holy Cross, the ACiNW parishes are financially self-sustaining, and have diverted more than \$500,000 in support from the diocese.

Holy Cross' failure to yield when its funding was withdrawn was seen by the diocese as a declaration of independence. Hence Ingham's move to de-license Wagner, and refusal to offer Holy Cross another priest, without which the mission could not continue.

While expressing surprise that Ingham's move came "so close to Christmas," Wagner and Holy Cross members went ahead with their Christmas service at the priest's home. Wagner indicated a desire to keep ministering to his people, but his and his flock's future appeared uncertain.

Hardball

Last year, Ingham initiated disciplinary proceedings against seven "disobedient" ACiNW clergy. And, he replaced the elected wardens at one ACiNW parish, St. Martin's in North Vancouver, which

has not found a permanent priest since its former rector left over the gay debate in 2002. In mid-January, St. Martin's new lay leaders—allegedly acting without support from the parish as a whole—restored relations with Ingham and payments to the diocese, contending that that was the best way of getting a new priest. ACiNW said it would continue to recognize St. Martin's as a full member until its congregation "democratically" chose otherwise.

Those are just a few more examples of the hardball that Ingham has played with parishes that have been estranged from him and the diocesan synod since the latter approved same-sex blessings in June 2002; the first such rite took place a year later. And clearly, the front lines of the battle have now moved to the primates' repeat, but more urgent, call for "adequate" episcopal oversight.

The ACiNW parishes thought they had such care in the person of Yukon Bishop Terrence Buckle, who had offered to provide oversight. But Ingham rejected Buckle, offering instead retired Bishop William Hockin, under a more limited arrangement unacceptable to ACiNW.

In the wake of the Anglican primates' call last October, the ACC House of Bishops decided to appoint a task force to determine conditions and procedures for alternate oversight in the ACC, and called for a mediator to work out a "mutually acceptable" interim oversight arrangement in NewWest. Ingham indicated he would cooperate with the new Task Force on Dissenting Minorities, and

both he and his superior, Archbishop David Crawley, agreed to stay disciplinary actions they had initiated against Buckle and ACiNW clergy.

In light of this broader collective response to the primates' call, Buckle withdrew his offer of oversight in order to let the new process go forward, moving the whole issue back to square one for the ACiNW.

But it was after that that Ingham compelled Holy Cross' closure.

And Ingham complained when conservatives wrote a

letter to the bishops saying that they would negotiate with the task force only if all measures taken against them—including those against St. Martin's and Holy Cross—had been dropped and reversed. They also asked that the conservative Bishop of Caledonia, William Anderson, be designated to provide "true episcopal oversight on an interim basis." An ACiNW spokesman, Lesley Bentley, pointed out that the coalition's churches had been "operating...without a bishop for 18 months."

Ingham then said that the conservatives' "intransigence" may force the negotiations to focus on "structural separation rather than reconciliation." He said his diocese therefore had a "fiduciary and stewardship responsibility to preserve" its "territorial integrity," and the "assets of its parishes."

To Bentley, this sounded like a threat that conservatives thought had "gone away"—that "if we are not going to obey they are going to come in and take our property."

But she agreed that the ACiNW could not be reconciled with Ingham as long as he fails to reconcile with the worldwide Anglican Communion, much of which considers itself completely or partially out of communion with him.



Bishop Ingham

The task force is due to report to the April 2004 meeting of the ACC House of Bishops, but prospects for an amicable settlement obviously appear questionable.

The main hope might rest in the fact that the panel is being chaired by the fair-minded, level-headed Victoria Matthews of Edmonton, one of two women bishops who—unlike her American sisters—helped strengthen traditionalist provisions in one or two key resolutions at the 1998 Lambeth Conference.

*AMID THE GLOBAL ROW over homosexuality that threatens to break up the Anglican Communion, a Canadian Anglican priest decided to "come out." The revelation to the parish of Good Shepherd in Mount Pearl, Newfoundland, came from the Rev. Robin Barrett, 44—a priest for 21 years and still married to a woman, with whom he has three children, though he has now left his marriage to decide whether to live publicly as a gay man. Despite all this, he asked his flock to continue to accept him as their pastor. Reactions were "mixed," said *Anglican Journal*, and some members left the parish.

Sources also included *The Church of England Newspaper*, *National Post*, *Newsmax*, *Christianity Today*, *Vancouver Sun*

ENGLAND: Separate Province A Live Option

Report/Analysis By
The Rev. Samuel L. Edwards

The traditionalist Forward in Faith, United Kingdom, has developed a strong case for in recent years, and now it—a third or "free" province for those who uphold historic holy order—looks like a distinct possibility if the Church of England decides (as expected) to approve women bishops.

Along with several other Anglican provinces, the C of E currently ordains women to the diaconate and priesthood. But when it began contemplating the consecration of women to the episcopate, traditionalists—most notably FIF—made clear that that change would render inadequate the current provisions for women priest opponents, which include a system of "flying" bishops (provincial episcopal visitors). With the advent of women bishops, they said, those theologically opposed to female ordination would be unable to remain even in impaired communion with the state Church as currently constituted.

In response to such concerns, then-Archbishop of Canterbury George Carey appointed Rochester Bishop Michael Nazir-Ali to lead a working party to study the theological and ecclesiastical implications of such a change and to make recommendations on how to deal with it so as to maintain the C of E's institutional unity.

In early January, following three years of study, the Rochester Commission issued its draft report. It does not recommend one solution, but instead gives a menu of possibilities ranging from making no provision for those who uphold the Church's traditional order, to the creation of a third province within the C of E which would overlay the existing provinces of Canterbury and York, while having its own seminaries, parishes, dioceses, bishops and archbishop.

NATURALLY, the separate province option is drawing mixed reviews from across the theological and ideological spectrum of the English Church.

That revisionists should oppose it is not surprising: They worked long and hard to capture the institution and are loathe to see a significant part of it slipping from their grasp, particularly as there would be financial consequences to such an outcome.

THE RT. REV. MICHAEL NAZIR-ALI, Bishop of Rochester and head of a Church of England commission on women in the episcopate. The panel has put forth the third province proposal among other options for trying to maintain the C of E's institutional unity if it admits women bishops.

Photo: Peggy Bruce



Most revisionists would echo the judgment of Lesbian and Gay Christian Movement Communications Director Martin Reynolds, who deemed the separate province "a schism in all but name.... Would it have the right to change its structures or its legal framework? We believe it would lead to a real and lasting division."

What is more surprising, on the surface at least, is the disfavor of the Church Society, one of the oldest and best known of the C of E Evangelical associations. The group opposes women in the episcopate, but also opposes the third province option as too radical.

In the words of the Society's general secretary, David Phillips, it "looks like a halfway house to leaving altogether... We do not want to be marginalized in this separate organization." It is likely that the anxiety here stems from the fact that a very large percentage of the potential membership of this province would be drawn from the Catholic wing of the English Church, with whom the Church Society shares little apart from its convictions on moral issues.

The proposal is not likely to garner much support from the bench of bishops. However, Archbishop of Canterbury Rowan Williams has indicated he could live with a third province arrangement, and the bishops would likely choose it over the prospect of an actual mass exodus from the institution which would include many of the C of E's most articulate and effective clerics. (When it first ordained women priests in 1994, the C of E lost over 400 clergy, mostly to Rome. A recent survey suggested that up to a quarter of current C of E clergy remain implacably opposed to women becoming bishops.)

There appears to be little enthusiasm for a re-tooling of the current system of flying bishops, since it is already disliked by the revisionist wing and, as noted, has already been declared by FIF to be unworkable as soon as women become bishops.

It is likely, then, that if the separate province option is adopted, it will be done reluctantly and grudgingly, to prevent an outward and visible fissure within the institution.

Sources included *Anglican Communion News Service*, *The Guardian*, *The Daily Telegraph* (London)

LATE NEWS: Williams Expresses Sympathy For Conservative Network

The Archbishop of Canterbury told the Church of England's General Synod in early February that he had been following discussions about the new network of conservative U.S. Episcopalians "sympathetically." *The Times* of London reported at deadline.

Dr. Rowan Williams was already said to have privately encouraged the formation of the Network of Anglican Communion Dioceses and Parishes (NACDP).

Williams candidly noted that the Communion faces "unprecedentedly difficult challenges," referring to the breakdown in fellowship in the wake of the consecration of a non-celibate homosexual as an Episcopal bishop.

He urged prayer for those involved in the current controversy and discussions about it, notably the new study commission which was then meeting in Windsor. He said the commission faces "an exceptionally difficult and delicate task," and warned against speculations about its eventual recommendations on the "the maintenance and breakage of communion."

But he himself said he was looking for "some sort of shared future and common witness, so far as is possible." In the *Times'* words, the aim is "to find way of offering 'episcopal oversight'... by bishops to conservative parishes in a form that is acceptable to the ruling liberal majority."

Just a few days earlier, though, deepening division over the U.S. Episcopal Church's (ECUSA's) pro-homosexual actions was evident in a statement from 14 primates. Pledging the new NACDP their full support, the provincial leaders ripped the "rebellious and erroneous actions of ECUSA" as contrary to the Communion's teaching and "5,000 years of Judeo-Christian teaching and practice." By its actions, they said, "ECUSA has separated itself from the remainder of the Anglican Communion and the wider Christian family." ■

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FOCUS

2003: WHAT A YEAR From Press To Porn, Robinson Gets Top Billing

The man who stands at the center of a historic first in Anglicanism may not be winning as many friends as he would like, but he certainly is influencing people in a myriad of ways.

And for that the Episcopal Church's actively homosexual Bishop Coadjutor of New Hampshire, Vicky Gene Robinson, has received an interesting range of recognitions. He was, for example, dubbed "Religion Newsmaker of the Year" by the Religion Newswriters Association, and at the same time, "Person of the Year for 2003" by a soft-core pornographic website.

Robinson's approval and consecration, and the ensuing threats of schism in the Episcopal Church (ECUSA) and wider Anglican Communion, were collectively cited by over 80 percent of the Association's survey respondents as the top religion news story of 2003. It was a ranking shared with criticism of the Anglican bishop of New Westminster (Vancouver), who approved same-sex unions.

The Robinson story beat out the contention that the pending war in Iraq created in church communities, a topic that gained the number two spot in the survey completed by about a third of the Association's 240 members.

Among eight other top religion stories chosen by the Religion Newswriters were (in descending order of ranking):

- *The rise of marriage as a key area of controversy in the wake of decisions on sodomy and gay marriage by the U.S. Supreme Court and Massachusetts' Supreme Judicial Court;

- *The removal of the Ten Commandments monument from Alabama's State Judicial Building and of the man who got it installed there, Roy Moore, as the state's chief justice;

- *The Roman Catholic Church's implementation of plans to combat priestly sex abuse, which drew mixed reviews;

- *The 25th anniversary of the election of Pope John Paul II amid growing concerns about his health and debate over his eventual successor.

MEANWHILE, ROBINSON was deemed "Person of the Year" by the homo-sexy website *PlanetOut*, which hailed the new bishop for "his unprecedented achievement and its impact on the gay, lesbian, bisexual and transgendered (GLBT) community."

Reportedly, Robinson accepted the honor from the site, which features open homosexual solicitation, with no limit on age. This, even though his consecration was earlier nearly derailed by a report that a group for gay youth he helped start had a website with links to hardcore pornography. (Robinson disclaimed knowledge of this, saying he had not been connected to the group for several years.) Moreover, the Episcopal Church's support for homosexual practice is supposedly limited to permanent, committed same-sex unions.

PlanetOut describes itself as the leading GLBT online community. It provides news and information, chat rooms and personals. Among its offerings are "Sex Tips for Gay Guys," and Susie Bright's "Best American Erotica," with a guidebook that



Speaking To The "Margins"

GENE ROBINSON (pictured here at his November 2 consecration in New Hampshire) began his ministry on the first full Sunday after becoming a bishop, interestingly, at All Saints', Peterborough, New Hampshire—where he had married his former wife, Isabella, years earlier. ("Then he was a divinity student determined to wrestle with his homosexuality in the context of a marriage," noted the gay publication, *The Advocate*.) Robinson told the All Saints' congregation there that he wanted to bring the message of God's love to people on the "margins." He said the church should speak out on issues of social justice, including the lack of access to health care of many Americans. *Episcopal News Service photo*

leaves no stone unturned. Someone named "Fairy Butch" talks about everything from sex toys and bisexuality to something called "lesbian bed death." A "Hot Jocks" section features half-clad men announcing their availability with various interesting pseudonyms. The site says it has over 497,000 profiles to help its patrons find their "soul mate or a sexy date."

One section reads: "Welcome to the first stop in buying other men's sweaty, stinky, dirty, used and abused jockstraps, briefs, boxers and more. If you are looking for female underwear, check out our sister site *VilePanties.com*..."

In a story written for *PlanetOut*, Eric Johnston quoted Robinson as saying that the experience of being consecrated a bishop was "quite humbling." He said he knew his installation as a bishop would be controversial, but was amazed and touched by the impact of the story beyond the GLBT community.

The Advocate, the nation's leading homosexual newsmagazine, also named Robinson "Person of the Year," giving him a front cover picture in full bishop's regalia.

Year Of Rome, Islam And Anglicanism

In the view of *United Press International* Religion Editor, Uwe Siemon-Netto, Robinson and Anglicanism also captured the spotlight in 2003, but were somewhat upstaged by Rome and Islam.

"For better or for worse, 2003 [was] a year of Catholicism and of Islam—and to some extent of world Anglicanism, which is now breaking up as a result of the consecration of an openly homosexual cleric as bishop of New Hampshire," Siemon-Netto wrote.

Though in badly fading health, Pope John Paul II dominated the news last year, he said. As the pontiff passed his 25th anniversary on St. Peter's throne in 2003, he could still attract huge crowds, especially of young people, and his brilliance had not faded, as seen last year in one of his most powerful encyclicals, *Ecclesia de Eucharistia* (Church of the Eucharist).

Rome's ecumenical partners were disappointed that the document still offered no altar fellowship to their churches. But it certainly clarified the Vatican's view that intercommunion is not a shoehorn to church unity, but its completion, Siemon-Netto said.

Despite John Paul's wide recognition as the world's most relevant spiritual leader, though, Catholicism continued to be dogged by shadows in 2003, some of which senior Vatican officials link to the fact that John Paul is an ambiguous disciplinarian.

"Galloping syncretism—or the mixing of religions—in segments of the Roman Church reminds many observers of apocalyptic visions of a 'world religion,' to wit, proposals to turn [Portugal's] Marian shrine of Fatima...into an interfaith meeting place," Siemon-Netto wrote.

Though its origins predate the present pope, the crisis over the sexual abuse of adolescents by hundreds of priests, especially in North America, also "came to a head in 2003—with

shameful consequences for world Catholicism," wrote the *UPI* reporter. "For instance, this correspondent learned in Rome that American bishops are regularly turning down their African brethren's request for financial help, saying the scandals had bankrupted their dioceses."

MEANWHILE, WORLD ISLAM dashed Christian hopes for a fruitful dialogue in 2003, the only exceptions being reform-minded Muslim scholars in North America and Europe, Siemon-Netto wrote.

"This led the Rev. Hans Voeking, a leading expert on Islam, to conclude that its mainstream variety was on the verge of implosion, leaving the minority of Islamist radicals as this religion's only audible spokesmen," he reported.

"Voeking and others interviewed by *UPI* in 2003 found that Muslim scholars from the Middle East, Africa and Asia showed little theological interest in Christianity. Moreover, the fear of being murdered by radicals prevented them from joining other religious leaders in stopping Islamist outrages, such as the execution by stoning of alleged 'adulteresses' in Northern Nigeria. Using Protestant imagery, Voeking, a Catholic, said, 'There are no "Here-I-stand" types in Islam.'

"Christians have little cause to rejoice in this, he added, even though more and more Muslims are converting, especially women. The passivity of moderate Muslim scholars makes the religious environment in the globalized world all the more volatile."

FINALLY, IN 2003 THE 75 MILLION-MEMBER ANGLICAN COMMUNION moved into "the vanguard of a schism threatening traditional Protestantism," Siemon-Netto wrote.

"On the one hand, there are faithful, Bible-centered Christians, who are centered primarily in Africa, Asia and Latin America, where their churches are burgeoning. They are successfully evangelizing in Europe and America. →

Prominent SC Parish Exits ECUSA For AMiA Move Caps Tensions With Conservative Diocese, Bishop

Following a discernment process in the wake of last year's Episcopal General Convention, South Carolina's 1,000-member All Saints', Waccamaw (Pawleys Island) has voted to leave the Episcopal Church (ECUSA).

The parish is aligning with the Anglican Mission in America (AMiA), for which All Saints' has been home base since 2000, even though it remained in ECUSA until now.

On January 8, an overwhelming majority of over 500 voting members present adopted two resolutions altering parish documents to affiliate with another Anglican province—Rwanda, whose primate, Emmanuel Kolini oversees AMiA along with South East Asian Archbishop Yong Ping Chung.

AMiA, which has some 60 congregations, is not recognized by ECUSA, but can also be seen as aligned with the over 25 percent of Anglican provinces that have ended or limited fellowship with ECUSA following its consecration of an openly homosexual prelate.

While that action was a key motivation for the parish's vote, a separation had been coming for a long time.

"We been feeling for years like the liberal side of [ECUSA] has hijacked the church we know and love," said Russ Campbell, a vestry member.

Likewise, Bishop Chuck Murphy, AMiA's Chairman and All Saints' rector emeritus, told members before the vote that years



Bishop Chuck Murphy

of resistance to ECUSA's advancing liberalism had failed; that ECUSA had effectively abandoned catholic and apostolic faith and order, and alienated two-thirds of the world's Anglicans.

Murphy believes there are two strategies for addressing this international crisis. The first is to remain "inside" ECUSA

and become part of a shadow church within a church—an "orthodox ghetto"—which, in a "house divided against itself," he believes is a "failed strategy." The second is to move "outside"—to get out from under ECUSA's "coercive structures and canons," seek canonical residence in an off-shore province and appeal to foreign primates for backing—AMiA's strategy. He believes that is the "real solution...inside the Anglican Communion but outside ECUSA."

Conservative v. Conservative

All Saints' vote, which affirmed the unanimous decision of its vestry in October, is the more noteworthy, however, because it is a conservative parish departing a conservative-led diocese. In fact, the vote capped several years of tensions between the congregation and Bishop Edward Salmon and his diocese.

The disturbing dispute between theological kindred—which has included the diocese's effort to claim an interest in All Saints' property and Bishop Salmon's recent attempt to take control of the parish—has startled many observers.

See *PARISH*, next page

2003 Continued from previous page

"On the other hand, there are the rich, shrinking churches of the global North, many of whose dioceses and parishes are rapidly developing into a bizarre post-Christian sect with a new theology. It is no longer upholding Scripture but pursues instead the new theology of 'Me.'

"The pivotal moment here was the consecration of V. Gene Robinson, an active homosexual, as Episcopal Bishop of New Hampshire. As a result, much of the southern hemisphere's Anglican provinces either have or are about to cut ties with the Episcopalians, as have the Russian Orthodox Church and other denominations.

"Meanwhile, a schism is taking shape among America's 2.2 million Episcopalians; 400,000 have already joined a growing confessional movement opposed to their church's liberal theology," he wrote.

"ECUSA's Presiding Bishop, Frank Griswold, who participated in Robinson's consecration, resigned as co-chairman of the Anglican-Roman Catholic International Commission, after the Vatican had made it clear that it would not meet with him anymore."

This is only the beginning, Siemon-Netto observed: Already Sydney Archbishop Peter Jensen in Australia has contemplated shifting his allegiance from the liberal Archbishop of Canterbury to an alternative Anglican spiritual leader—someone like feisty Archbishop Peter Akinola, whose province, Nigeria, has 18 million members, almost nine times as many as ECUSA. ■

Sources also included Integrity Virginia, Religion News Service, Virtuosity, The Associated Press

PARISH Continued from previous page

Some fear it may reflect an inevitable conflict between "outside" and "inside" conservative strategists: though Salmon reportedly had planned to take his diocese out of ECUSA as well if the national church legitimized gay behavior, he is now part of the conservative Network of Anglican Communion Dioceses and Parishes within ECUSA. He has urged members to stay put while awaiting intervention from the world's Anglican primates.

Even so, some wonder, why—at a time when provinces representing much of Anglicanism have turned away from the rebellious ECUSA—would a conservative bishop wish to do anything to reinforce ECUSA's imperious 1979 "Dennis Canon," which declared all parish property held in trust for the diocese and national church?

The Rev. Kendall Harmon, canon theologian of the Diocese of South Carolina, told TCC that the dispute was largely one of authority and relationships.

It was in a surprise 2000 rite in Singapore that Murphy, then All Saints' rector, was consecrated for the U.S. mission, along with Dr. John Rodgers, by foreign primates and bishops; the action was undertaken in response to what (even before recent developments) was considered a crisis of faith and leadership in ECUSA. Salmon said he thought the move was divisive to orthodox unity, but could not change the fact it had taken place.

But, though Murphy agreed to become All Saints' rector emeritus, the parish became AMiA's headquarters, and Murphy has continued to remain in general charge of All Saints' and live in the rectory, Salmon noted. A second clergyman on staff, Thad Barnum, has since been consecrated an AMiA bishop as well. (Licensed in the diocese and ostensibly serving as interim rector has been the Rev. Tim Surratt, who is now departing ECUSA with the rest of the congregation.)

So, there were AMiA clergy functioning in an ECUSA parish, and it "was not clearly delineated who belongs to whom and who is under whose authority," Harmon said.

"Since Bishop Murphy was no longer under the canons, I had no control over the exercise of his ministry" at a parish (then) still in the diocese, as Salmon put it.

Harmon also asserted that communication was lacking. All the parish and Murphy had to do was "contact the Standing Committee in this situation...and much of this could have been avoided," he said. Instead, in Salmon's view, there persisted an aberrant, "lawless" situation that—as with lawlessness by ECUSA's revisionists—had to be addressed.

BUT IT APPEARS that much of what Salmon has done in regard to All Saints', and much of what he wrote in a January 16 letter to the parish, related to the congregation's 50-acre, multi-million-dollar property.

In his letter, Salmon presented a rather complex defense of why in 2000 he felt it necessary to file a public notice saying that All Saints' was subject to diocesan church property laws. He said he had been told the parish was considering leaving the diocese, which All Saints' said was untrue.

Saying instead that the parish was denied a loan because of the public notice, All Saints' sued the diocese to remove that cloud on the title to its property. The court ruled that the church's deed, which—like All Saints' itself—is older than ECUSA, invalidates claims on the property by the diocese and denomination. But the diocese appealed and is awaiting another ruling.

More Push and Pull On The Gay Issue

Here are some recent news briefs relating to the homosexual conflict from around the Anglican Communion and U.S.:

***THE HOME DIOCESE OF IRISH PRIMATE ROBIN EAMES**, head of the commission charged with sorting out legal and relational challenges arising from the Episcopal Church's pro-gay decisions, has rejected homosexual practice as incompatible with scripture. In a November resolution, the Armagh diocesan synod said it supported the 1998 Lambeth Conference resolution on the matter.

***THE ANGLICAN CHURCH HAS MADE TOO MUCH "FUSS" OVER SEXUALITY**, and risks losing sight of "pressing and vital priorities" in a world stalked by the "darkness of war and terrorism," the Archbishop of York, Dr. David Hope, said in his annual Christmas sermon at York Minister. While the consecration of an actively gay bishop in the U.S. has already led some ten Anglican provinces to limit or end fellowship with the Episcopal Church (ECUSA), Hope called on the church to live "together with and in difference" with one another.

***THE ENGLISH BISHOP'S POST THAT ALMOST WENT TO A GAY CLERIC** who advocates church acceptance of committed homosexual partnerships will now be filled by a family man, Canon Stephen Cottrell of Peterborough Cathedral. Dr. Jeffrey John, the cleric earlier appointed as Bishop of Reading within the Oxford Diocese, ultimately declined the appointment amid strong opposition at home and abroad. Since 2001, Cottrell has been canon pastor and vice dean at Peterborough Cathedral, responsible for the pastoral care and faith development of the congregation and the Cathedral's links with the local community. Identified as a priest of the Angli-

It is a degree, however, that has never been, and apparently never will be, conferred on this well known Nashotah alumnus: TCC has learned that the traditionalist seminary's 28-member board of trustees tabled a decision on formally bestowing the degree at its November 2002 meeting.

The action came five months after civil litigation ended with an appeals court decision backing Dixon's aim of ousting Edwards, and four months after Edwards left the U.S. Episcopal Church (ECUSA) for the Anglican Province of Christ the King (APCK), a leading Continuing Church body.

Refuting claims by the cleric's supporters, Nashotah's Dean, the Very Rev. Dr. Robert Munday, who also serves on the board, said the move to sideline the degree had nothing to do with the fact that Edwards transferred to the Continuing Church. He said that the matter was tabled because of confusion among trustees over the status of legal proceedings involving Edwards.

A second trustee who asked not to be named also said his/her support for the motion to table was based, not on Edwards' switch to the Continuum, but on other factors relevant to the cleric's suitability, among them the fact that he had been involved in litigation, even though it was initiated by Dixon.

However, the Rev. Andrew Mead—the trustee who said he made the motion to table only to avoid the outright rescission of Edwards' degree—conceded that some trustees do object to the Continuum, but asserted that that was not the deciding factor in the board's action. Mead, rector of the prominent Episcopal parish of St. Thomas, Fifth Avenue, in New York City, said the larger issue for the board as a whole was trying to avoid sending a message that Nashotah was not interested in being a seminary for ECUSA. While that radically revisionist body would seem to have less and less use for its one remaining Anglo-Catholic seminary, most of Nashotah's students still come from ECUSA, though it has had some Continuing Church students as well.

A Degree Awarded

It was in a letter dated October 29, 2001, that the Rev. Ralph T. Walker, secretary to Nashotah's board of trustees, informed Fr. Edwards that "[t]he degree is being granted to recognize your years of faithful and dedicated service to the Church in parish ministry, upholding those ideals of catholic priesthood to which the seminary is dedicated, and as the director of the Episcopal Synod of America/Forward in Faith, defending the Catholic and Apostolic faith."

The letter indicated a desire that pending civil action be concluded before the degree was formally awarded. "As we want this degree to truly honor you for your years of faithful and dedicated service in these capacities, we do not want it to be an issue in the present difficulties and litigation," Walker wrote.

The board, therefore, determined to bestow the degree upon Fr. Edwards in 2002, "at either the Spring Commencement or the Autumn Convocation at Nashotah House immediately following the complete settlement of the present litigation in which you are involved, regardless of the outcome of that litigation," Walker wrote. "In honoring you in this fashion, Nashotah House brings honor upon herself for the faithful commitment and trust you have shown."

On November 14, 2001, Fr. Edwards wrote to Walker and accepted the degree. In the letter, Edwards expressed deep gratitude for "this unsought...sign of honor," accepting it not only on his (Edwards') "behalf and for the honor of the House, but on behalf of all those faithful souls whom it is and has been my

privilege to serve in this portion of Christ's one holy catholic and apostolic Church."

A Degree Gone Missing

Word of the degree awarded to Edwards seems to have sparked some controversy, however. On February 20, 2002, Dean Munday wrote to Nashotah alumni to address the question of the trustees' action. Despite the fact that the October 2001 letter gave notice that the degree had been awarded, Munday now stated that, "Fr. Edwards was never slated to receive a degree."

Munday then noted that, "A condition was placed on the nomination which said that no honorary degree would be awarded as long as there was litigation in place." He added that, "the Executive Committee of Nashotah House's Board of Trustees has acted to clarify the matter and agreed that no degree would be awarded without further action of the Board to do so."

By July 2002, all substantive civil proceedings in the matter of *Dixon v. Edwards* had ended, with the decision of Christ Church, Accokeek, not to appeal the adverse ruling by the 4th Circuit Court of Appeals to the Supreme Court. The last of ecclesiastical proceedings stemming from the dispute also were halted

when Fr. Edwards resigned his ECUSA ministry in June 2002 and was admitted as a priest in good standing in the APCK. Known for its focus on theological education and training for clergy, the APCK seemed a good fit for the erudite cleric, though it involved significant financial courage, given that church-planting in the Continuum can sometimes be a slowgoing process.

Edwards wrote Munday twice, once in mid-July, and—since he received no reply—again on September 4, to advise that all legal proceedings related to his role in



Fr. Samuel Edwards

the Accokeek case had ended, "so the terms the Trustees laid down for my actually receiving the DD are now met." He said that, in order to plan ahead to meet the needs of his new APCK mission congregation, it would be helpful to know when the degree would be conferred.

On September 5, Dean Munday, following an apology for his earlier silence, indicated that he had passed Fr. Edwards' July letter along to Nashotah Board Chairman, South Carolina Bishop Edward Salmon, "and put it on the agenda for action by our Board's Executive Committee at their next meeting, which is in November (2002)."

He further stated that, "The Board's condition on the award means that the Executive Committee, which is the committee that oversees (*sic*) honorary degree conferrals, will make the determination that all litigation has ceased and report that to the Board."

Finally, Dean Munday wrote that, "although I certainly recognize that litigation has ceased, I cannot make the determination unilaterally to confer the degree. Unlike earned degrees, where I have some authority, honorary degrees are the exclusive province of our Board."

Four months passed with no word to Edwards from the seminary, even though, at their November 2002 meeting, the trustees shelved the degree they had previously awarded!

On March 14, 2003, Fr. Edwards again wrote to the Dean, asking him, or requesting him to ask the Board Chairman, Bishop Salmon, about the status of "the DD that I was offered and accepted back in 2001."

When again he got no reply, Fr. Edwards e-mailed Bishop Salmon on May 16, 2003, recounting his previous efforts to inquire about the degree, and providing the particulars he had already given to Munday. Edwards asked whether Bishop Salmon could raise the matter with the trustees and advise of the outcome. Neither Bishop Salmon, nor anyone from the board, replied to the cleric.

In frustration, Fr. Edwards sought the assistance of an old friend and colleague, Fr. David Kennedy, a one-time Nashotah board member. Apparently, Fr. Kennedy was unable to obtain any information until August 2003, when he informed Fr. Edwards in a supportive message that, "I have spoken with a few folks about your DD from Nashotah. Some don't think you should get it because you 'left' the Episcopal Church. I told them that they (the Trustees) have given degrees to others who were not Episcopalians."

BY MTD-2003, the whereabouts of Edwards' honorary degree attracted the attention of Fr. Richard Kim, the operator of an internationally-read, Anglican electronic newsgroup. On July 20,

Who Gets Honorary Degrees?

According to Nashotah House records, the seminary gave honorary degrees—of divinity, canon law, humane letters, laws, and music—to nearly 100 persons between 1979 and 2001.

The list of honorees is filled with names of traditionalist and conservative personages that informed Anglican faithful would expect or should remember, luminaries of past and present.

To name but a few: David Hope (Archbishop of York) and Graham Leonard (former Bishop of London, now a priest in the Roman Catholic Church); ECUSA Bishops Jack Iker (Fort Worth), Keith Ackerman (Quincy), Edward MacBurney (Quincy, ret., who had had the same degree revoked by his own seminary, Berkeley at Yale, because of his opposition to women's ordination), John-David Schofield (San Joaquin), Terence Kelshaw (Rio Grande), James Stanton (Dallas), Robert Terwilliger (Dallas, dec'd.), John Howe (Central Florida) and David Herzog (Albany); Terrence Buckle (Anglican Bishop of the Yukon), and Maurice Sinclair (former Anglican primate of the Southern Cone); His Holiness Pope Shenouda III; Dean John H. Rodgers, Jr. (now a Bishop in the Anglican Mission in America); Fr. Avery Dulles, SJ (now a Cardinal); Fr. Arthur (Bert) Ward of St. Jude's Ranch fame; Reverend Mother Catherine Grace of the All Saints Sisters; renowned church journalist Dorothy Mills Parker; and marvelous Christian authors Dr. Luke Timothy Johnson and Jan Karon.

Yet, none of the degree recipients appears to be from the Continuing Church (or other extramural Anglican bodies). And Nashotah has also granted honorary degrees to a few surprising figures—not least Episcopal Presiding Bishop Frank Griswold, in 2000.

Among other surprises on the list are liberal former New York Bishop Richard Grein (in 1982), Navajoland Bishop Steven Plummer (1991), and the Rev. Leo Malania (Coordinator for Prayer Book revision from 1964 through 1979).

Last but not least among the honorees is someone often hard to categorize: Archbishop Rowan Williams (in 2000, when he was primate of Wales). ■

2003, amid escalating controversy among Anglicans worldwide over ECUSA's openly gay bishop-elect, Fr. Kim wrote to Dean Munday inquiring about the missing degree. He also received no reply, and on July 28, Fr. Kim made a follow-up inquiry.

"I never heard a thing from Dean Munday, though I wrote directly to him," Kim told *TCC*.

Despite Bishop Salmon's earlier refusal to address the matter, Fr. Edwards again wrote him on August 5, 2003, to recount the full chronology of the relevant legal and ecclesiastical proceed-



Dean Munday

ings. Edwards further noted that, due to changed circumstances, an injunction originally imposed by U.S. District Judge Peter Messitte—barring him from preaching or holding services within a certain distance of Christ Church, or holding himself out to be an ECUSA priest—had been lifted by the judge on July 11, 2003. "This action brought all proceedings in the civil court case to an end," Edwards wrote.

In light of these facts, Edwards requested "that the Executive Committee of the Board of Trustees of Nashotah House, not later than the conclusion of its next meeting, recognize that the sole condition for the conferral of this degree has been met, direct that it be conferred, and notify me, or cause me to be notified, of the date on which and the place in which it will be conferred. Failing that, I wish to have a written explanation from the Executive Committee detailing its reasons for not proceeding in this matter, especially since questions which I cannot answer are beginning to be raised about the apparent delay in the conferral of this honor."

Neither Bishop Salmon, nor any official from Nashotah, ever responded to this letter. When *TCC* contacted Bishop Salmon for this story, his assistant referred us to Dean Munday.

TCC Seeks An Answer

In an initial query from the *CHALLENGE* last fall, the magazine asked, simply, whether Nashotah would award the degree to Fr. Edwards or not.

Dean Munday responded the following day, again noting that the matter was within the purview of the board, board chairman and secretary, the dean and faculty. However, in researching the matter, he found in the minutes of the Board of Trustees' meeting on November 14, 2002, the following:

"It was noted that the litigation in which Fr. Edwards was involved was now finished and since its completion he had left the Episcopal Church. Fr. Mead moved that the granting of the honorary degree for Fr. Edwards be tabled. The motion passed with two votes being cast in the negative."

Thus, Munday wrote, "it appears that we will not be granting a degree to Fr. Edwards."

When *TCC* contacted Dr. Munday for further comment in early December, he said that there were conflicting understandings among trustees at that November 2002 meeting about whether or not the legal battles involving Edwards had indeed been resolved. The discussion of the matter "bogged down," he said, and that is when Mead's motion to table was made.

Asked whether Edwards' transfer to the Continuum influenced this outcome, he told *TCC*: "I don't think the subject of where Sam had gone ever came up. I don't think that was a factor."

Trustees realize, he said, that many Continuists "have a relationship with Nashotah," and that the seminary tries to "maintain good relationships" with Continuing Church bodies, and indeed has had some of their postulants as students.

As Mead recalls the same trustees' meeting, though, there was not much discussion about the matter of formally awarding Edwards the honorary doctorate. But, he said it was evident that, however much theological common ground trustees share with Edwards, his unanticipated switch to the Continuum had put them in a "tough position."

Mead said he respects Edwards, and is among those "in fairly general agreement" with him on key issues of the day, e.g. women's ordination and homosexuality.

"I think Sam Edwards enjoys the esteem" of many, he said. "Clearly, he's a man of integrity, courage and honesty, and has paid the price of his fidelity. I think anybody who's fair-minded, whether they agree with him theologically or his course of action, has to see that."

On the matter of the degree, Mead said: "Certainly, there are some people on the board who object *per se* to the Continuing Church, but I don't think it's a majority. There's more of a positive feel [among trustees] about Continuing Church students and their contributions to the House."

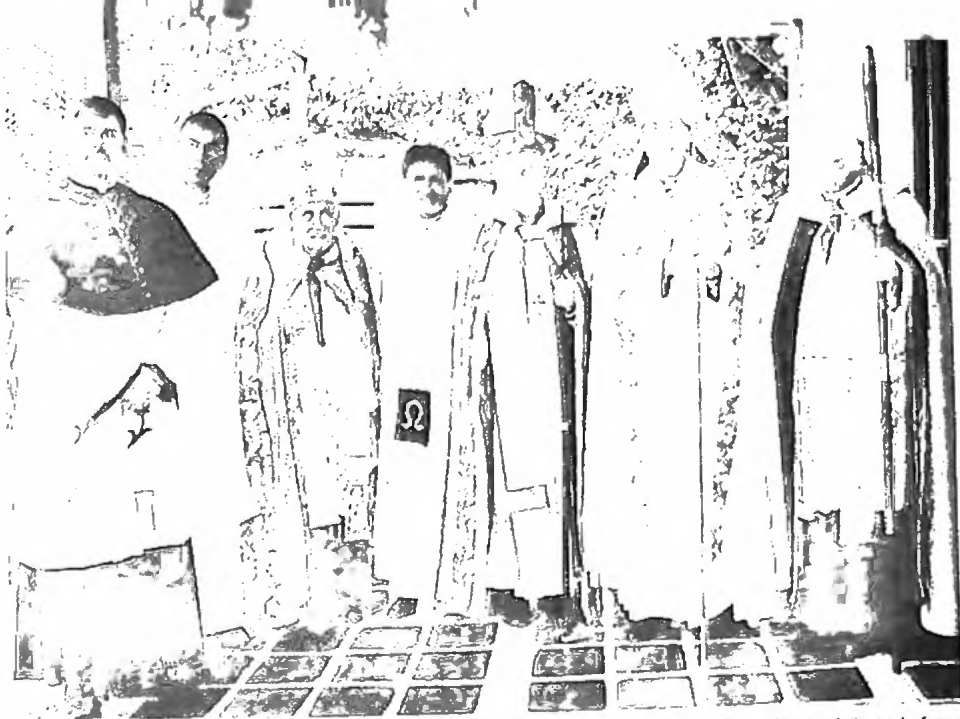
He contended that the larger issue for trustees was that, in "trying to maintain an institution within ECUSA and to get bishops within [that body] to send you seminarians, one of the problems you have is convincing some bishops that you are still interested in being a seminary of the Episcopal Church." While the seminary wants and needs to serve tradition-minded persons from other bodies, "we have to define ourselves as a seminary in ECUSA and make that credible," he stated.

Consequently, "you could see that votes [for Edwards' degree] weren't there because [trustees] did not want to make a statement that this is the course we would sympathize with," he said.

Rather than see Edwards' degree be rescinded altogether, though, Mead said he moved to table the matter so there was a possibility it could be brought up again, something he is open to, he added. The cleric said he well recalled, and wanted to avoid for Nashotah, the bitter episode that ensued when Berkeley Divinity School at Yale gave an honorary doctorate to traditionalist alumnus Edward MacBurney when he became Bishop of Quincy, and then withdrew it.

But neither Mead nor Munday cited or knew of any plans to revisit the matter of Edwards' degree. And it does not appear that Nashotah has ever granted an honorary degree to anyone from the Continuum.

This, even though both men agreed that recent developments (which would not have been hard to predict in 2002) had now crystalized ECUSA's situation in such a way as to make the sidelining of Edwards' degree seem more starkly discordant. Amid calls for orthodox U.S. Anglicans in and out of the Anglican Communion to band together, even Nashotah House, Munday concurred, now hoped along with other faithful Episcopalians for a new dispensation within the Communion, distinct from ECUSA.



BISHOP ROGER DAWSON (fifth from left) following his consecration. Also pictured, from left, are Canon Sanford Sears, Reverendo Ivan Rene Riascos, Bishop James O. Mote, Reverendo Oswaldo Guevara, Bishop Mark Haverland and Bishop Rommie Starks. Photo courtesy of *The Trinitarian*

New ACC Bishop Will Oversee Latin American Work

The Very Rev. Roger Dawson—who earlier managed to take a cathedral with him out of the U.S. Episcopal Church (ECUSA)—became a bishop November 30 in the Anglican Catholic Church (ACC), a leading Continuing Church body.

Dawson was consecrated assistant bishop in the Patrimony of ACC's Metropolitan, Archbishop Brother John-Charles FODC, at St. Mary's Cathedral, Caracas, Venezuela, where Dawson has been dean since 1997. St. Mary's was originally part of Province IX of ECUSA.

ACC's Bishop of the South, Mark Haverland, acted as chief consecrator of Dawson, on a warrant from ACC's Archbishop. Co-consecrators were Bishops Rommie Starks (Midwest) and James Mote (Holy Trinity-retired).

A native of England, Dawson will be responsible for Latin American affairs, including the Missionary Diocese of Nueva Granada, which has been without a bishop since the October 2003 deposition of Victor Manuel Cruz-Blanco for abandonment of communion.

Dawson, who earlier in his life published technical journals, was educated at the City of London University, from which he holds a master's degree, and Sarum Theological College. He was ordained to the diaconate by England's Bishop of Croydon in 1966. Later the same year he was ordained to the priesthood in Canterbury Cathedral by the 100th Archbishop of Canterbury, Michael Rausey.

He served curacies and rectorships at several parishes in England, as well a stint as publications secretary for the British Council of Churches. He came to Venezuela in 1997 as dean of St. Mary's Cathedral, which grew from a chapel built by the British consul in Caracas in 1834.

In 1999, amid what cathedral leaders said were threats to St. Mary's assets from the local Episcopal bishop, the vestry council voted to withdraw from ECUSA and become an independent Anglican church. St. Mary's decided to join the ACC in 2003.

Dawson is married, with three children and five grandchildren.

Source: *The Trinitarian*

Former Continuing Church Bishop Lands European Post

It is yet another chapter in a fascinating church career.

Anthony F.M. Clavier—a Continuing Church bishop-turned-Episcopal Church priest—has been plucked from a parish in America's frozen north to serve as director of the Institute of Christian Studies in Paris, which is linked with the Convocation of American (Anglican) Churches in Europe.

The post brings him nearly full circle, close to where his unusual ecclesiastical journey began decades ago: England.

Former ACC Canonist, Andrew Stahl, Dies At 72

The Rev. Canon Frederick Andrew Stahl, who for two decades was a major and controversial figure in the Anglican Catholic Church (ACC), died December 30 at his home near East Stroudsburg, Pennsylvania. He was 72.

Canon Stahl was one of the authors of *The Affirmation of St. Louis*, the 1977 manifesto of the Continuing Church movement, and was the principal architect of the ACC's constitution and canons.

"Learned, able and astute, often abrupt and overbearing, he was a commanding presence at [ACC] provincial synods and other church gatherings from the founding years of 1976-78 until he left the ACC in 1997," said the ACC's newspaper, *The Trinitarian*.

A Long Island native and graduate of Duke University, Stahl also attended Philadelphia Divinity School and St. Stephen's House, Oxford. He was ordained to both the diaconate and priesthood in 1984 by then-ACC Metropolitan Louis Falk.

Dr. Don R. Gerlach, a veteran of the ACC and its archivist, candidly said that, while Stahl annoyed the faithful with "his meticulous activity" to protect the church with "canonical safeguards—too complicated for the tastes of many—he made a positive contribution to the establishment of the [ACC]. I remember him from the days when he was a layman in the Diocese of the Midwest, and knew he had to struggle to keep our bishops from mistakes and missteps."

While regretting Stahl's 1997 departure with a small group of other ACC members following a leadership struggle in the church, Gerlach said

"I remember him with thanksgiving for his efforts to preserve the best of our Anglican Tradition in the church's constitution and canons."

Funeral services were January 10 in Quakertown, Pennsylvania. Burial was in the family crypt in Queens, New York.

ANDREW STAHL, in the early days of the Anglican Catholic Church.



From the time he was a young man, the Yorkshire-born Clavier traveled chiefly in non-establishment (and sometimes colorful) Anglican circles.

Profoundly well-read but undegreed—though he studied at Nashotah House in years past and recently—the savvy, charismatic Clavier was chosen as primus of the American Episcopal Church (AEC) in the late 1960s. In 1991, he became eastern archbishop within the Anglican Church in America (ACA), formed by a merger of the AEC with part of the Anglican Catholic Church.

Though often seen as a controversial figure, especially by those in other parts of the Anglican Continuum, Clavier's ministry and work with ACA Primate Louis Falk from 1991 were marked mainly by building and growth domestically, but—more notably—internationally. The Traditional Anglican Communion (TAC), to which both lent their efforts, is today the largest global Continuing Church fellowship, in full communion with the traditionalist Forward in Faith organizations in the U.K., Australia and the U.S.

But Clavier's role in that came to an end in 1995, when he resigned from the ACA under a cloud, denying any misconduct but saying (*inter alia*) that he did not believe he would receive a fair hearing in the church. It was the start of a crushing period, during which he went through a divorce.

Though for a while he resurfaced within a tiny Continuing body, in 1999 he was received into the Episcopal Church (ECUSA) by Arkansas Bishop Larry Maze, a move that stunned many within the Continuum.

At the time, he denied that his theological viewpoints had changed, but said there had been further evolution in his view of the "nature of the Church."

He served at Trinity, Pine Bluff, southeast of Little Rock, for a while, but recently has been rector of Trinity, Watertown, South Dakota, and editor of a publication called *Leaven*.

Now, however, Clavier (obviously a French name) says he is returning to France "after a 325-year vacation!"

In announcing the cleric's appointment as director for the Institute of Christian Studies, the Rt. Rev. Pierre Whalon, the bishop in charge of the American Churches in Europe (serving under ECUSA Presiding Bishop Frank Griswold), said that Clavier was the unanimous recommendation of a committee that interviewed two finalists for the position in Paris on December 3.

The new director and his wife, Pat, "an accomplished potter and skilled artisan", were to move to Paris in mid-February, Whalon said. Clavier will succeed the Very Rev. Dr. Joe Britton, now Dean of Berkeley Divinity School at Yale University.

"We will look to him to provide a variety of educational opportunities for vestries, lay leaders, new members, and Sunday school teachers," the bishop said. Clavier "will also oversee the education of our people preparing for ordination to the diaconate or the priesthood, currently numbering eleven. This involves creating a customized educational plan for each, using the resources available here, with the goal that our ordinands will be better prepared for ministry than their Stateside counterparts."

Whalon wrote that the British-born Clavier "has lived and ministered in the [U.S.] for over 36 years," and "is well known as a teacher and student of Anglicanism. His post-graduate studies at Nashotah House were in 17th Century Anglican Studies."

He added that Clavier, as a Continuing Church bishop, was for over 25 years "involved in mission-building and innovative clergy training methods."

During that time, he also worked to effect reconciliation with ECUSA, Whalon said. Since then, he said the cleric has strived

REC Bishop Resigns After Change In View On Sexuality

A Reformed Episcopal Church bishop who has been pursuing a doctorate at General Theological Seminary in New York has resigned his ministry in the REC after deciding that he no longer agrees with its position on sexuality.

In a November 30 letter, Gregory K. Hotchkiss, who had been serving as Suffragan Bishop of the REC's Diocese of the Northeast and Mid-Atlantic, officially vacated his episcopal office and renounced his ministerial orders in the REC, a "separated" Anglican body formed in 1873 by a bishop and other former members of the U.S. Episcopal Church (ECUSA).

In his letter, Hotchkiss—who holds degrees from Philadelphia's Reformed Episcopal Seminary and Princeton Theological Seminary—cited changes in his "moral and theological understanding" which have resulted in a "growing distance" between himself and the REC.

He made particular reference to official statements issued by REC bishops in response to ECUSA's approval of a practicing homosexual as bishop and of local option on blessing gay unions. He affirmed his disagreement with the REC's orthodox position on the matter of homosexual behavior, and stated that he can "no longer continue in good conscience as an ordained clergyman in this denomination."

The REC bishops' statement expressed disapproval of ECUSA's actions, but was clear in its support of those within that body who are seeking to maintain biblical standards for ordination and morality.

for reconciliation among "different wings of the Church" as a member of the New Commandment Task Force.

Clavier "frequently contributes articles to the major Episcopalian magazines and conducts seminars for clergy and laity on Anglicanism and Anglican polity," the bishop continued.

As a member of the board of the National Network of Episcopal Clergy Associations, the Institute's new director "is involved in advocacy for the parochial clergy in such areas as stipends, pensions, insurance, clergy wellness, mutual ministry reviews and all aspects of the relationship between parish priests and vestries, and parish priests and diocesan bishops."

"I believe he brings a wealth of experience and gifts to this position, including a great sense of humor, vital for ministry in Europe," Whalon concluded.

Asked about the Institute, and what he sees as his main task as its new director, Clavier told *TCC*: "My predecessor founded the Institute, and it is still very much a work in progress rather than a finished product.

"I will serve on the bishop's staff. It's a multi-faceted position," he went on. "I'll supervise ordinands doing non-traditional seminary...training, organize seminars for clergy and laity [on] Anglican theology and spirituality, bring in lecturers and speakers, and visit the parishes and other congregations..."

"Congregational membership is made up of folk from all over the Anglican Communion and other churches, and in some areas of local nationals. There are a growing number of starter congregations entirely made up of 'local' folk rather than expatriates. As there's quite a turnover in membership and people come with ideas and traditions from their provinces, there's a constant need to work with clergy, vestries and congregations on Anglican polity and more."

In a letter to his flock, REC Presiding Bishop, Leonard W. Riches, accepted Hotchkiss' renunciation of his REC ordination and consecration with "great heaviness of heart and deep personal distress." He asked REC members to pray for Hotchkiss and his family.

"May God enable us to see beyond the distress and disappointment of these events to the good purpose for which He has called us to Himself in Christ Jesus, and which He is working out among us from day to day," Riches wrote. "And may we dedicate ourselves anew to the unchanging truth of His eternal Word, to the imperative of uncompromising Gospel witness, and to the privilege of working together to build this portion of His Kingdom..."

***CENSORED**: REC parishes in Houston were stymied last year when they tried to get the REC bishops' straightforward, orthodox statement on homosexuality, issued after the Episcopal General Convention, published in an ad within a Saturday religion section of *The Houston Chronicle*. Initially, they were told that their 8" x 10" ad would cost \$2,000. After the statement's text was submitted, though, they were told that the ad violated the paper's editorial policies and could not be run. The only way it could be published was as a full page "political advocacy ad" in the main section (not the religion section) for a price of \$10,000. There was no other local major newspaper to turn to get the statement printed: REC sources said that the *Chronicle* bought out its competition (*The Houston Post*) in 1994 and then closed it down. ■

Indicating he is humbled and thrilled to receive the appointment, Clavier said he is busy reviving his "schoolboy French."

In addition to France, the Convocation has congregations and ministries in Belgium, Germany, Italy, and Switzerland, according to the *Episcopal Annual*. ■

Williams Urges Interfaith Tolerance

Archbishop of Canterbury Rowan Williams definitely found a few things to talk about during the 2003 Christmas season besides the crisis over sexuality that is fragmenting his global communion.

Dr. Williams joined the growing chorus of voices calling for greater interfaith tolerance, and warned that the imprisonment of terror suspects at Guantanamo Bay and London's Belmarsh prison could be alienating moderate Muslims.

He also defended the right of Muslim girls to wear the *hijab* (headscarves), after a decision in France to ban such religious wear and other religious insignia (including that of a Christian nature) in public.

In his Christmas Day sermon, Dr. Williams urged Christians, Jews and Muslims to stand together and support one another as society's secular mistrust of religion continues to grow.

He reassured critics of religious symbolism that Christianity is not a threat in a multi-cultural society (even though some local government officials continue behaving as if it were). One report noted that a Labour-led council in London distributed a magazine during Advent with symbols of every religion on its cover except Christianity, and a Buckinghamshire church was banned from announcing its Christmas services on a community notice board.

THE ARCHBISHOP OF CANTERBURY, Rowan Williams

Speaking at Canterbury Cathedral, Williams said: "When the life of faith is visible in the public world, it is not something threatening the integrity of the supposedly neutral and obvious moral principles of the secular state; it is a glimpse into the depths of all morality, all principle and commitment; into the depths where the holiness and faithfulness and love of God secretly nourish the essence of human life, that life which is made for the destiny of becoming children of God."

The Archbishop, who was enthroned at Canterbury Cathedral a year ago, has been vocal in his opposition to war in Iraq. He has also been preoccupied with relations between the two faiths over the past year. ■

Sources included *The Church of England Newspaper*, *Church Times*



Harare Bishop Charged

The Anglican Bishop of Harare, Zimbabwe, Nolbert Kunonga, an outspoken supporter of widely denounced Zimbabwean President Robert Mugabe, has been presented to the Province of Central Africa's Ecclesiastical Court on 38 charges which include the solicitation of murder for hire.

Other charges against Kunonga, filed by eight clergy and several dozen laity, include apostasy, false teaching, theft, perjury, administrative malfeasance, and the intimidation or unjust suspension or dismissal of priests and laypersons. Count 9 alleges that the bishop did "Incite or attempt to incite persons, but in vain, to have certain people, whom he named, killed and to destabilize members of the opposition party so that they would leave a certain congregation or congregations."

The Diocese of Harare's Chancellor, Robert Stumbles, said the charges had been presented to the bishops and dean of the province and are being investigated.

Elected in 2001, the same year that Mugabe was fraudulently re-elected (in the view of much of the international community), Bishop Kunonga was lately rewarded for his vocal political support when the president gave him a commercial farm confiscated from a white farmer; the farm seizures are part of a presidential policy that has sabotaged food production and created a hunger crisis in the country. To make way for his staff and family, Kunonga drove 50 black tenant farmers from the property. As of last fall, no crops were being planted or grown on Kunonga's new farm, which is just ten miles from his cathedral in Harare.

Because of his close association with Mugabe, Kunonga has been banned from travel within the European Union and the U.S. The Commonwealth recently voted to extend its suspension of Zimbabwe, whereupon Mugabe withdrew his country from the organization altogether.

Mugabe was once symbolic of the success of efforts to redress political inequality in southern Africa. But Mugabe's drive to remain in power by any means possible has created (by all accounts) a nightmare of corruption, destruction, and human rights abuses.

Late last year, leaders of all the main denominations in Johannesburg called on the South African government—which

has yet to take a strong stand against Mugabe—to at last condemn the ongoing violation of human rights in Zimbabwe. They also urged Christians to protest as they did over apartheid. The statement, the strongest yet from churches in the region, blasted the "brutality being visited by Zimbabwean authorities on their own citizens."

Reportedly, the appeal was angrily rebuffed by South African President Thabo Mbeki, with a spokesman saying that the churches must provide facts to support the issues they are raising.

Sources: *The Washington Post*, *The Living Church*, *The Sunday Times (London)*, *Church Times*, *Church of England Newspaper*.

Roman Catholics, Orthodox—And Putin?

By Uwe Siemon-Netto

Russian President Vladimir Putin's visit to Rome in November opened one of the most ironic prospects thus far in the past 1,000 years of church history—the possibility that this former KGB lieutenant colonel will help ease the tensions between Catholicism and Orthodoxy.

On his way to the ailing Pope, he said: "I shall take all the necessary steps to promote unity among different Christian confessions."

More ironical still, Putin, son of a communist father and a Christian mother who had him secretly baptized when he was a baby, seemingly sided with the proponents of a reference to Christianity in the new constitution for the European Union, of which Russia is not a member. "Christianity is at the foundation of the European culture and identity," he said. At France's insistence, Christianity is not mentioned in the draft of the EU constitution, which is now being considered by all 25 present and future member states.

Breakthrough On The Filioque?

In another ironic twist, Putin's visit to the Vatican came at the heels of another important sign of thaw between the two branches of Christendom.

In the U.S., the 65th meeting of the North American Orthodox-Catholic Consultation concluded a four-year study that may lead to a breakthrough in the thorniest theological issue dividing East and West—the question of the *Filioque*—the Latin vocable for *and the Son*.

The point of argument is this: Does the Holy Spirit proceed "from the Father and the Son," as Catholics and most Protestants say in the Nicene Creed...? Or does the Spirit, the third person in the Trinity, proceed from the Father alone, as the Orthodox insist?

Of course there are other disagreements between the Western and the Eastern Church, but these are ecclesiological, such as the question of the primacy of the Pope in Rome. However, where the *Filioque* is concerned, the Orthodox appeal to a more ancient addition.

When in 381 A.D. the First Council of Constantinople finalized the Nicene Creed as a standard expression of the Christian faith, the relevant passage in its third article concerning the Holy Spirit read, "Who proceeds from the Father." In parts of Western Europe, the words, "and the Son" were added in the 6th century. But it was not until the 11th century that Rome accepted this version officially.

In a stunning communiqué, released in October in Washington, the North American Orthodox-Catholic Consultation recommended that the Catholic Church should not use the *Filioque*

"in making translations of that text for catechetical and liturgical use." The Consultation argued that, after all, the Vatican had affirmed the "normative and irrevocable dogmatic value of the Creed of 381."

Furthermore, the Consultation urged Catholics and the Orthodox to refrain from labeling each other as heretics; and said that theologians from both sides should forthwith distinguish more clearly between the theological problems concerning the origin of the Holy Spirit, and disagreements over church governance.

ENTER EX-COMMUNIST VLADIMIR PUTIN into this apparent scenario of East-West ecclesial *détente*. When he paid his respects to John Paul II at the pontiff's apartments, there on a table between two chairs reserved for the two leaders sat an 800-year old painting depicting Our Lady of Kazan, perhaps Russia's most revered icon.

Its history added further spice to the encounter because, at the time of the Russian Revolution, the icon hung in a church in St. Petersburg, later Leningrad, which the communists transformed into a museum of atheism. They sold this work of art to an English nobleman; it was then passed on to assorted owners in Canada and the U.S. until faithful Catholics acquired it and brought it to the Marian shrine of Fatima in Portugal.

From there, John Paul II took it to the Vatican, intent on restoring it to the Russian Church, more specifically, to Kazan. In fact, he wanted to drop it off at this capital of Tartarstan, where children had found it in the 16th century. But his declining health—and Alexei's stubborn refusal to reconcile with the Pope—stood in the way of this journey.

But now here was the Lady of Kazan framed by the head of the Catholic Church and Putin, the Orthodox Christian, once a godless intelligence officer of the Soviet Union. John Paul embraced the icon, saying in perfect Russian, "I pray for Russia every day." Putin followed his example and kissed the image, too. Then he said that should the Russian Church's patriarch

approve of an invitation to the Pope, he, Putin, would be delighted to confirm it.

***THE MOSCOW PATRIARCHATE** of the Russian Orthodox Church and bishops of a breakaway, New York-based Orthodox church have announced they are on a path towards restoring unity—an act that could help put to rest the divisive influence of the Russian Revolution and Civil War. After decades of estrangement and mutual accusations, representatives of the Moscow Patriarchate and the Russian Orthodox Church Outside of Russia met in Moscow in November, only a month after Russian President Vladimir Putin met leaders of the breakaway church in New York.

Sources: *United Press International, Corriere della Sera (Italy), Ecumenical News International*

Catholic Bishops Reject Homosexual Marriage

America's Catholic bishops overwhelmingly voted in November to endorse a proposed booklet outlining why same-sex unions should not be made the legal equivalent of marriage.

The annual meeting of the U.S. Conference of Catholic Bishops (USCCB) in Washington, D.C. backed the document in a 234-3 vote, with three abstentions.

The basic thrust of the work will be to "enable [Catholics] to defend marriage" in a lucid fashion, said bishops who haggled for almost an hour on various amendments to a resolution approving the booklet's creation.

Spending several pages on the nature of marriage, the booklet explains that only the "natural complementarity of male and female" makes marriage possible. "Because homosexuals cannot enter into a true conjugal union with each other, it is wrong to equate their relationship to marriage," it says.

Asked how the bishops could speak out on sexual morality while at the same time facing the biggest sexual abuse scandal

Continued on next page, right column

Noted Anglo-Catholic Priest, Fr. Frederic Meisel, Dies At 88

The Rev. Frederic H. Meisel, rector of the Washington, D.C. Anglo-Catholic parish, Ascension and St. Agnes, from 1961-85, died January 26 in Alexandria, Virginia, after a long illness. He was 88.

When Fr. Meisel came to Ascension and St. Agnes in 1961, he not only saved the parish from what appeared to be certain closure, but during his rectorship raised it up as a "House of Prayer admired throughout the nation for its magnificent liturgical music, catholic common prayer, and sound Gospel preaching." So said a resolution submitted by those who knew the cleric well, and adopted by the Diocese of Washington's convention in 1998 to mark the golden anniversary of Meisel's ordination to the priesthood (in 1997).

Meisel's renovative work on the church's properties, especially its interior, caused the late Bishop John Walker of Washington to deem Ascension's sanctuary the most beautiful in the diocese.

Fr. Meisel also "pioneered the inclusion of people of all races and of all economic, educational, and social backgrounds in the life of the parish, and established significant programs of outreach" to Ascension's downtown neighborhood, the diocesan resolution said. "He persevered with grace, dignity and courage" through the "disappointments and difficulties" as well as "joyful...rewards of inner-city ministry."



The Rev. Frederic H. Meisel

An unforgettable character, Meisel was yet a man of deep prayer, piety and dedication. He often arose in the pre-dawn hours to start a long series of intercessory prayers.

He was praised in the resolution as exhibiting "devoted service, sanctity of life, and steadfast charity." Throughout his ministry, it said, Fr. Meisel put his flock first, "by putting aside worldly cares... praying continually and with the assistance of the Holy Ghost, giving himself

wholly to his Office."

His "pastoral love and devout prayer life have benefitted countless children of God in need of comfort, guidance, and encouragement and have been the foundation of his ministry."

A New York native, Meisel was for some time treble soloist at St. Thomas Choir School, under the tutelage of Dr. T. Tertius Noble and Dr. Paul Callaway. He attended Columbia University and General Theological Seminary, and in his early ministry, served parishes in New York City.

A requiem Mass was held at Ascension and St. Agnes. ■

ANGLICAN WORLD BRIEFS:

***THE ATTENDANCE LOSSES** just don't stop for the Church of England. The C of E lost 100,000 worshippers between 2000 and 2002, a decline of eight percent, which is greater than some statisticians expected. In 2002, the average number of people attending a church at least once a week was 1,166,000, down from 1,274,000 two years earlier, the C of E's provisional figures show. The only happy news appeared to be an increase of one percent in the number of young people going to church between 2001 and 2002, growth in a minority of dioceses (such as London) and in a few churches, most of them Evangelical. - *Church Times*

***THE THIRD WOMAN BISHOP** in the Anglican Church of Canada has been elected. The Rev. Susan Moxley, a well known priest and social justice advocate, is to be consecrated March 25 as Suffragan Bishop of Nova Scotia and Prince Edward Island. - *The Living Church*

***THE REV. DR. JOHN R.W. STOTT**, longtime rector of All Souls Langham Place in London and noted Evangelical author, speaker, and missions statesman, suffered a mild stroke in late December. The prognosis for a "reasonable" recovery for the respected cleric, who is 82, was considered good.

***ORTHODOX ANGLICANS** were pleased last year with the appointment as Bishop of Durham of Dr. Tom Wright, a scholar who had recently written a book supporting the bodily resurrection of Christ. But he startled some last fall with a new book, *For All the Saints?*, which says the traditional view of heaven has little relation to what is written in the New Testament. The book also questions orthodox ideas of the immortal soul, and opines that there is no hell. "Unfortunately, many Christians have read the New Testament through the lens of Western medieval thought," Bishop Wright said. "We all assume that when Jesus said something about entering into the kingdom of heaven that he was talking about life after death. That isn't what He meant at all." Wright believes there are two stages to death, a "blissful resting period" and then resurrection, but only as part of a new creation. "The present world is going to be renewed and the things that are wrong in the present one will be abolished," he said. According to Wright, heaven is not an other-worldly state but something that is around us all the time. He admits the ideas expressed in his new book are at odds with official church thinking, but said they are not new, though he hopes they stimulate debate within the church. - *The Newcastle Chronicle and Journal/Express Newspapers*

***THE CHURCH OF ENGLAND AND THE METHODIST CHURCH** took a step last fall toward mending a 200-year-old rift. The Queen, the Supreme Governor of the C of E, was present as the two churches signed a national covenant under which they will move towards sharing services, clergy and resources. The churches split in the late 1790s in a dispute about the role of bishops. Archbishop of Canterbury Rowan Williams downplayed any threat to the covenant from his Communion's current crisis, opining that any splits in the Anglican Church over homosexuality eventually would be healed. - *BBC*



THE LORD'S SONG IN A STRANGE LAND

AMERICAN SOLDIERS pray in Iraq.

MARRIAGE Continued from previous page

in the USCCB's 214-year history. Conference President Wilton Gregory said, in part: "St. Paul told us we have to proclaim the message in season and out of season." While the church has admitted its faults, it also "must run by the passion and the prophetic office given her by Christ. And that means teaching clearly, honestly, forthrightly the truth of the Gospel even when it's not welcome."

The document, called *Between Man and Woman: Questions and Answers About Marriage and Same-Sex Unions*, can be viewed at www.usccb.org.

Source: *The Washington Times*

Some Gay Activists Want Church To Accept Multiple Partners As "Holy"

By Mark Tooley

When arguing for church acceptance of homosexuality, most advocates talk about monogamy. But others are bolder.

"I am a strong ally of those in healthy, polyamorous relationships," declared Debra Kolodny. She argued that having multiple sexual partners can be "holy."

Kolodny was leading a workshop at the WOW (Witness Our Welcome) 2003 convention, an ecumenical gathering for "sexually-and gender-inclusive Christians."

Hundreds of homosexual, bisexual and heterosexual people gathered under the "queer" banner in Philadelphia August 14-17 to urge religious acceptance of non-traditional sexual behaviors.

According to WOW's schedule brochure, the event was sponsored by the homosexual caucus groups in most mainline Protestant denominations, including two special interest groups in the Presbyterian Church (USA)...and McCormick Theological

Seminary. Other supporting groups listed in the program included Dignity USA (for Roman Catholics), People for the American Way, the Human Rights Campaign, Episcopal Divinity School, Chicago Theological Seminary (United Church of Christ) and Wesley Theological Seminary (United Methodist).

Kolodny, an author and former...coordinator for the National Bisexual Network, was leading a workshop called "Blessed Bi Spirit: Bisexual People of Faith." Although focusing mostly on bisexuality, Kolodny, who is Jewish, explained that she could not conclude the session without discussing polyamory.

"There can be fidelity in threesomes," Kolodny said. "It can be just as sanctified as anything else if all parties are agreed." But she was careful to stress that polyamory is unacceptable "if there is deceit."

Kolodny said polyamory does not usually involve simultaneous group sex. But there are exceptions, she admitted, as she recalled a friend of hers who shares a bed with his wife and male partner. When asked by a workshop participant how polyamory was different from "recreational sex," Kolodny responded that consensual recreational sex could be a part of polyamory. But polyamory usually involves some level of commitment and intimacy.

Noting that she herself had never been polyamorous, Kolodny explained that as a busy attorney she simply did not have time to conduct the complicated "negotiations" necessary for "holy" polyamory. But she expressed admiration for persons with the time to organize.

Sexuality Not Predetermined

Most of Kolodny's talk was about bisexuality, not polyamory. "I disagree with the queer movement [when it claims] that sexual orientation is predetermined," Kolodny said, asserting that the existence of bisexuality "challenges all that."

"I know a lot of women who chose to become lesbian," Kolodny said. "Love between two people is always beautiful," she added, and should be regarded as part of free choice.

"I'm not sure we can make the case for genetic predetermination," Kolodny stressed, saying sexual preference depends on opportunity, support and spiritual experiences.

Kolodny lamented that the "queer" movement insists on the "party line" of genetic predetermination as part of a "political strategy."

"The queer movement relies on, 'We can't help it. We're born this way,'" Kolodny said. "It feels so safe. If you don't say it you're thrown to the lions and you're evil."

She contrasted the insistence on genetic predetermination with the teachings of Judaism and Christianity, which say: "God gives us choices."

"Free will is essential to our humanity and essential to our being created in the image of God," Kolodny said. She charged that denying free choice in sex preference was "perpetuating the hetero-patriarchy," helping the "radical right," ignoring bisexuality, and making it easier for "hate" to continue.

Rather than creating "absolute poles" of sexual preference, Kolodny said the world includes a wide spectrum of choices. She recalled the hostility of her "dyke" friends when she abandoned her strict lesbianism for bisexuality. Many homosexuals suspect bisexuals of trying to gain the "privileges" of the hetero-patriarchy by seeking sexual partners of the opposite gender.

FOCUSING ON ANOTHER SEXUAL MINORITY was the Rev. Erin Swenson—formerly Eric Swenson is a Presbyterian Church (USA) minister and family counselor whose sex-

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***IN A REMARKABLE STORY**, a Church of England curate recently was granted the chance to contest in court the late abortion of a baby who had a cleft palate, a condition that is surgically treatable. The Rev. Joanna Jepson, who herself underwent major surgery as a teenager to correct a congenital jaw defect, expressed her hopes that it would lead to "the safeguarding of human rights for unborn children." She said she and her brother, who has Down's Syndrome, had been able to lead positive and fulfilling lives, and that babies should not lose their lives for "trivial reasons." Saying the case raised "serious issues of law" and of "public importance," the High Court said that Jepson should be able to contest the refusal of West Mercia police to act against the abortion, which took place when the mother was more than 24 weeks pregnant, the legal limit of abortions unless there is a risk of serious disability. Jepson argued that the doctors had committed an "unlawful killing" and that police should have acted against those who ignored the fetus' rights. Jepson, a curate at St. Michael's in Chester, said: "I hope we shall succeed at trial, and recognize once again the value and dignity of our common humanity, disabled, or able-bodied, no matter what we look like." - *The Church of England Newspaper*

ANGLICAN USA BRIEFS:

***A BISHOP WHO HELPED ORDAIN THE "PHILADELPHIA 11"** women priests, two years before the Episcopal Church approved such ordinations, has died at age 87 in Saratoga Springs, New York. The Rt. Rev. Robert L. DeWitt became a national figure in the 1960s as the Bishop of Pennsylvania. Though soft-spoken, he was active in demonstrations for racial equality and against the Vietnam War. He had retired when he and two other bishops broke with the Church's 2,000-year practice by ordaining the "11," an offense for which the Episcopal House of Bishops doled out a largely symbolic punishment of censure. - *The Washington Post*

OF GENERAL INTEREST

***ONE OF THE DISASTROUS CONSEQUENCES** of China's longtime one-child-per-couple policy is that the nation has 70 million bachelors unable to find wives. Due to the one-child policy, and the fact that the Chinese prefer male babies, many female fetuses were aborted, so men now outnumber women. "More of the fruits of communism, and of Western population controllers who support these policies," wrote one observer. "What will be the social effects on that country of having lots of young men who can never hope to marry?" - *Reuters*

***WESTERN CHURCHES ARE BETRAYING CHRISTIAN MINORITIES** in Muslim countries by trying to appease Islam, according to an international expert on the religion. Patrick Sookhdeo, said Christian leaders rushed to call Islam a religion of peace, but did not speak out against the persecution of Christians, such as the death of three million in Sudan. According to an Australian report, the London-based Sookhdeo founded the Centre for the Study of Islam and Christianity and the Barnabas

PARTNERS continued from previous page

change operation made Swenson the first post-operative transsexual minister in a major U.S. denomination.

Swenson was married with children. But she said that, after suffering for years from a desire to be a woman, she finally divorced and had the operation. "I don't recommend that any one become transgender," Swenson said. "It's a very painful process."

"Some people accuse me of not being a woman," Swenson complained, citing "ultra-feminists." Swenson prefers being called simply "Erin and a child of God" to any label. "High heels are very uncomfortable," Swenson playfully admitted.

"Transgender people won't come to your church unless they truly know they are safe there," Swenson warned. Even ostensibly "gay" friendly congregations are sometimes not prepared for the transgendered. "Get your church to be 'trans' friendly," Swenson urged, including providing bathrooms not marked male or female.

Swenson described the United Church of Christ (UCC) as "miles ahead of anybody" in making itself open to transgendered people...

"**WE HAVE ALL LEARNED** to challenge Romans," said the Rev. Mari Castellanos, referring to St. Paul's letter that, among other Scriptures, is critical of homosexual behavior. Castellanos, who leads the UCC Justice and Witness Ministries, told WOW participants that: "We must do likewise with all texts that go against our brothers and sisters that are being claimed as the unerring Word of God"...

Rev. Yvette Flunder, a UCC pastor from San Francisco, celebrated a string of political victories for pro-homosexuality advocates, including the election of an Episcopal Church homosexual bishop, the arrival of legalized same-sex unions in Canada and the U.S. Supreme Court's ruling against anti-sodomy laws...

"These wouldn't have been miracles under Bill Clinton!"

BRIEFS Continued from previous page

Fund, which provide aid to persecuted Christian minorities. Sookhdeo said it is important that religions talk to each other and promote peace, but where Christian minorities are "suffering in a horrendous way, we have called on Christians and Muslims to speak out." He said that secularism had neutralized the Christian faith in the West and pluralism had marginalized it, so there is a spiritual and moral vacuum that Islam is filling. Muslims see the West as at war with them, and do not believe Western claims that it is secular and not pursuing religious wars, he added.

***IT WAS ALREADY DIFFICULT AND DANGEROUS** to be a Christian in areas controlled by the Palestinian Authority (PA), and many Christians have already fled. But the Christmas just past took on even bleaker overtones in the region, since it was the first Nativity season since the PA adopted an official constitution based on Koranic "Sharia" law. This Christmas, an Islamic army occupied Bethlehem, the birthplace of Jesus, and no church could operate there without Islamic approval. - *Front Page*

***CHRISTMAS EVE MIDNIGHT MASS** was cancelled in the Iraqi capital this past December. At St. Joseph's Roman Catholic Cathedral, the traditional Christmas Eve celebration was moved to 5 p.m. because Iraq's nighttime streets are still so dangerous. The move encapsulates the experience of many Christians in Iraq, who complain that the new freedoms they enjoy post-Saddam are vitiated by lawlessness. - *The Times (London)*

***HAILING THE CAPTURE OF SADDAM HUSSEIN** by U.S. military forces, the National Council of Churches

Flunder exclaimed, citing the irony of pro-homosexuality strides under a conservative government.

The Rev. Troy Perry, founder of the predominantly homosexual Metropolitan Community Churches, asked all the heterosexuals at WOW 2003 to stand and receive applause. "Thank you!!...I know what people do to you," he told them, saying they pay a price for solidarity with homosexuals.

Perry said he "just got married" to his male partner of 18 years, who has had AIDS for several years. He likened the plight of homosexuals who cannot legally marry to slaves who also had no legal right to marriage.

"I will not give up until every one of us can marry," Perry insisted, comparing heaven to attending the WOW 2003 conference.

A brief skit produced for the WOW 2003 audience featured a female Jesus wrapped in the rainbow flag, the emblem of the homosexual movement.

This story originally appeared in longer form in the November 2003 issue of *The Layman* and is reprinted by permission of the Presbyterian Lay Committee. The writer, Mr. Tooley, is with Washington's Institute on Religion and Democracy

Young People Swell Crowd At Washington March For Life

By The Rev. Charles H. Nalls

There was a decidedly young face to the tens of thousands of pro-life demonstrators filling the streets of downtown Washington, D.C. January 22.

From a throng estimated at between 100,000-200,000 marchers, a deafening roar went up as a speaker asked all under the age of 25 to make themselves known.

Americans and others from around the world, including a visible and vocal delegation from France, attentively listened

(USA) also called on the U.S. government to "facilitate the prosecution" of the deposed Iraqi leader "in a manner consistent with the highest accepted international standards of justice...We remind the U.S. government that the world will be watching to see how we treat our adversaries after they are in our custody," the Council said in a statement. In South Africa, Nobel Peace Laureate and former Anglican Archbishop of Cape Town, Desmond Tutu, said, "I think someone like [Saddam Hussein]...should be brought before the international criminal court." - *Ecumenical News International*

***PLANS BY THE (LUTHERAN) CHURCH OF SWEDEN** to introduce a ritual for same-sex couples have stirred protests from leaders of other denominations, including the Roman Catholic Church, two Orthodox Churches and the Pentecostal movement. "This action will inevitably affect ecumenical talks and relations in a negative direction," nine church leaders wrote late last year in a letter to the board of the Swedish Church. In October, the assembly of the Church of Sweden—which already officially accepts same-sex relations—commissioned the church board to draw up a liturgy for gay and lesbian couples; the assembly may vote on the matter this year. The plans came as Sweden's parliament is considering the introduction of a "sex-neutral" marriage law, to include both homosexual and heterosexual partnerships. If the law is passed, homosexual couples who undergo the church ceremony would be married in the eyes of the law. - *Ecumenical News International*

***ARTIFICIAL SPERM** has been created in a laboratory and was used to fertilize eggs, scientists in the U.S.

to speeches from Christian and Jewish leaders, secular and religious, demanding an end to abortion, assisted suicide, and abortion-based research.

The weather, which had been threatening bitter cold and snow, lifted to warm those who had gathered to march, pray and sing on this 31st anniversary of the *Roe v. Wade* decision.

Various legislative victories, a commitment to the pro-life cause by the current administration, and court challenges to *Roe* by the original plaintiffs, encouraged the crowd.

Again this year, both leaders of the March and the marchers themselves repeatedly remarked on some important continuing trends—fewer abortions, more opposition to abortion, greater numbers of young people and women marching for life. Indeed, the overwhelming number of demonstrators appeared to be female.

With the White House as a backdrop, the speeches lasted for several hours—a clear favorite being President Bush, who spoke to the crowd by telephone from New Mexico. While acknowledging the progress at building a culture of life in America over the last three years, he noted that “there is still more to do.” The President was emphatic that “all life is sacred and worthy of protection.” He left no doubt that the administration would fight to uphold the ban on partial-birth abortion signed into law on November 5, and that it is determined to halt human cloning.

A perennial favorite was an orthodox rabbi who offered a fiery sermon against those in politics who do not favor life. The rabbi remarked that orthodox Judaism respected life from the point of conception, and declared excommunicate those who do not do so. The orthodox contingent then stirred the crowd with the blowing of the shofar to call for justice for the pre-born.

Sharing the dais were many notable religious and civic leaders, including a number of Roman Catholic and Eastern Orthodox prelates. Politicians also were in abundance, unabashedly

have revealed. Researchers at Massachusetts General Hospital in Boston grew mouse sperm from stem cells, in the first example of sperm being made in a laboratory. The breakthrough could pave the way for new infertility treatments and also shed light on birth defects, the online edition of the journal *Nature* reported.

***HYBRID HUMAN “SHE-MALES,”** were created—by mixing male and female cells in the same embryo—last year by scientists in the U.S. The move outraged fertility experts and anti-abortionists. Dr. Norbert Gleicher of the Foundation for Reproductive Medicine in Chicago and a colleague injected male cells into female embryos in research they believe could lead to better treatments or cures for single gene disorders. But their work provoked revulsion when they presented it to the annual meeting of the European Society of Human Reproduction and Embryology (ESHRE) in Madrid, Spain. “There are very good reasons why this type of research is generally rejected by the international research community,” said Dr. Francoise Shenfield of ESHRE. “I cannot conceive of any situation in which this particular technique would be acceptable, and if it cannot be applied there is not much use in experimenting with it,” she added. “This is gross manipulation of human life,” said Nuala Scarisbrick of the British anti-abortion group, Life. - *Reuters*

***THE BUSH ADMINISTRATION** and a public interest law firm representing 200,000 Americans—68 of them members of Congress—have asked the U.S. Supreme Court to overturn an appellate ruling that found the Pledge of Allegiance unconstitutional because of the phrase “un-

articulating the pro-life position. They were joined by a variety of other supporters, including representatives of the Family Research Council and Concerned Women of America.

At 2 p.m., nearly an hour late, the marchers stepped off onto Constitution Avenue in the shadow of the Washington Monument and almost immediately came to a halt. The crowd had grown so large it took nearly half hour to get it moving along the route.

Marchers had gathered under a variety of banners, and this reporter noticed a greater number of non-Roman Catholic groups, such as large contingents of “Southern Baptists for Life” and “Methodists for Life”, as well as greater numbers under Eastern Orthodox banners and those of independent Evangelical churches. These joined literally thousands of Roman Catholic groups and parishes. Representatives of the National Organization of Episcopalians for Life (NOEL) were there, as were Continuing Anglicans, this commentator again marching with members of the Anglican Province of Christ the King.

Along the route, the throng from virtually every denomination and state of the union sang hymns, prayed, recited the rosary and chanted various litanies. *Salve Regina* was intoned along with *He’s Got the Whole World in His Hand*. Tired toddlers were carried in the arms of parents who walked alongside hearty octogenarians. All were united in the common purpose of calling for a return to the sanctity of life.

Again this year, a strong police presence was evident everywhere, although, unlike other demonstrations in this city, marchers stopped to thank the officers and hand them informational literature, and priests offered blessings to law enforcement personnel. From the windows of office buildings, workers waved in support.

At the end of the route, pro-life demonstrators stopped before the nation’s highest court. Some dropped to their knees and prayed.

der God.” Justice Department lawyers argued in a brief filed December 19 that the recitation of the pledge in public schools “is a patriotic exercise, not a religious testimonial.” The American Center for Law and Justice, in a separate friend-of-the-court brief also filed December 19, said Congress added “one nation, under God” to the pledge in 1954 to reaffirm that the nation’s Founding Fathers believed that “freedoms come from God” and to distinguish America from nations who recognize no higher authority than the state. - *The Washington Times*

***SOME CHRISTIANS ARE STILL REELING** over the outcome of the Ten Commandments monument case in Alabama. But some legal experts think that dispute will be eclipsed by a case now before the U.S. Supreme Court that appears destined to impact not only the issue of church and state, but public education throughout the nation, including the matter of school vouchers. In *Locke v. Davey*, the high court is to decide whether a student’s First Amendment right to free exercise of religion was violated when a college scholarship he was awarded in Washington State was withdrawn because he chose to major in theology. The student, Joshua Davey, sued Washington Governor Gary Locke, challenging Washington’s state constitutional provisions and statutes which bar any money from being used for “religious” purposes. The Supreme Court will have to decide whether to affirm or reverse the ruling of the Ninth Circuit Court of Appeals. Though widely regarded as liberal, that court agreed 2 to 1 that the state regulations barring Davey from receiving scholarship money vio-

priests offered blessings and cast salt or holy water on the stairs of the Supreme Court, and some could do nothing but weep.

There was a resolve in the crowd as it dispersed to engage in their communities in the hope that there will be no 32nd anniversary for the *Roe v. Wade* decision.

It was a resolve best expressed on the shirt of a teen-aged marcher that said simply: "You will not silence me. You will not mock my God. You will stop killing my generation."

Political Leaders Seek To Defend Marriage After Mass. Court Orders Gay Marriage

Several of Massachusetts' most powerful politicians have pledged to explore every legal avenue to block the state supreme court's recent demand for homosexual marriage.

In a 4-3 ruling February 3, the court said that legislating only for same-sex civil unions, which would provide homosexual couples with marriage-like rights and benefits, would not pass muster in the light of its November 2003 decision that barring gays from marrying was unconstitutional.

In clarifying that earlier ruling at the request of Massachusetts Senate President Robert Travaglini, the court put the state on a course to begin allowing the nation's first same-sex marriages in May.

Among those celebrating the February 3 ruling was Massachusetts Episcopal Bishop Thomas Shaw.

At deadline, state legislators were to attend a previously scheduled constitutional convention and debate whether to put a constitutional amendment prohibiting gay marriage on the state ballot in 2006—the earliest possible legal date.

Supporting this action, Massachusetts Governor Mitt Romney, a Republican who also expressed interest in legalizing civil

lated his constitutional rights. A ruling from the Supreme Court is expected this summer. - *Mark Brnovich, Goldwater Institute Center for Constitutional Government*

***A PRESBYTERIAN CHURCH (USA) CLERIC'S** credentials may be lifted because of his connection to a call for PCUSA members to "prayerfully consider" redirecting funds away from liberal denominational causes. The move was seen as a means of deterring calls within PCUSA for cultural accommodation—same-sex unions, open communion and partial birth abortions. At issue is the Rev. Parker T. Williamson, chief executive officer of the Presbyterian Lay Committee, whose board urged the financial redirection to biblically-faithful causes. Williamson is also editor-in-chief of the Committee's publications—notably *The Layman*. At deadline, Williamson was waiting to learn whether the full presbytery where his ministry is based, Western North Carolina, would lift his ministerial credentials, but was vowing to fight the move. A PCUSA panel earlier said that, while financial withholding by church members was a breach of trust and love, giving to the denomination is voluntary. Williamson said it is "strange...that a minister can be held culpable for advising what the highest courts of this denomination have said sessions may do. Presbyterians who care more about institutional preservation than constitutional integrity have won a short-term skirmish in a battle that is wider than they can imagine." - *Kairos News*

unions, said the state's citizens "should not be excluded from a decision as fundamental to our society as the definition of marriage. This issue is too important to leave to a one-vote majority of the high court."

That leaves the possibility that gay couples might see their marriages declared void in two years. On the other hand, while most Americans oppose gay marriage, polls taken in Massachusetts before the court's latest ruling found a slim majority favoring it.

There is already a federal law on the books, the 1996 Defense of Marriage Act, that defines marriage in traditional terms, and thereby protects states from having to recognize gay marriages performed in another state. But the belief is growing that gay marriage will not be forfended without an amendment to the federal constitution.

Calling the Massachusetts court's ruling "deeply troubling," President George W. Bush said: "Marriage is a sacred institution between a man and a woman. If activist judges insist on redefining marriage by court order, the only alternative will be the constitutional process. We must do what is legally necessary to defend the sanctity of marriage."

Majority Leader Bill Frist (R-Tenn) said it appears "increasingly likely" that Congress will need to pass a constitutional amendment to avoid forcing states to recognize same-sex marriages. "We must protect, preserve and strengthen the institution of marriage against activist judges," Frist told the Senate.

The issue is already working its way into the presidential campaign, though Democratic front runner, John Kerry, may feel the most heat on it. Sen. Kerry, while expressing openness to civil unions, has said he opposes homosexual "marriage." However, he was one of only 14 senators to vote against the Defense of Marriage Act. And of course, the decision ordering gay marriage came from Kerry's home state. ■

Sources: *The Washington Post, The Washington Times*

***THE TOP COURT** in the United Methodist Church has ruled that church law must be applied toward a lesbian minister in Washington state. The UM Judicial Council last fall directed oversight authorities in the Western Jurisdiction and the Pacific Northwest Conference—which earlier blocked a bishop's attempt to file charges against the cleric—to enforce church law against practicing homosexual clergy. Not to do so would be "egregious error" when church law declares homosexual practice to be "incompatible with Christian teaching," the court ruled. The Council was addressing the situation of the Rev. Karen Dammann, a pastor in Washington who openly acknowledged to her bishop two years ago that she is sexually involved with another woman. - *Institute on Religion and Democracy*

***THE ARKANSAS SUPREME COURT** has upheld the 25-year sentence of a man convicted of the homosexual rape and murder of a 13-year-old boy. The case has been closely followed by conservatives upset not only by this brutal killing, but that it did not get anything like the media attention given to the 1998 murder of Wyoming gay student Matthew Shepard, an Episcopalian. The murdered Arkansas boy, Jesse Dirkhising, was found by police on the floor of a Prairie Grove, Arkansas, residence September 26, 1999, his hands bound with duct tape and his mouth gagged. Police later determined that Dirkhising had been repeatedly raped over a period of hours, including with foreign objects, by Joshua McCabe Brown, then 22, and

Continued on Back Cover

CHURCH DIRECTORY

ARKANSAS

Pine Bluff

Trinity Episcopal Church

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

CALIFORNIA

Alpine (San Diego East)

Church Of Christ The King

(FIF-NA/ECUSA)
1499 Midway Dr.; Rite I services: Sun HC 8 & 10a; Wed HC noon; Fri HC 9:30a; Thurs HC 8:30p 1928 BCP; The Rev. Keith J. Acker, Rector; The Rev. Frank Pannitti, Associate; 619/445-3419, fax 619/445-7409; ukccos.net, www.ChristTheKingAlpine.org

Carlsbad

St. Michael's-by-the-sea

(Episcopal Church)
2725 Carlsbad Blvd.; Sun 7:15a MP, 7:45a, 9:15a, 10:30a HC, 5:15p EP; Mon 8:30a MP, 5:15p EP; Tues 8:30a MP, 8:45a HC, 5:15p EP; Wed 8:45a MP, 7a HC, 5:15p EP; Thurs 8:30a MP, 8:45 HC, 5:15p EP; Fri 8:30a MP, 5:15p EP; Sat 8:30a MP, 5:15p EP, 5:30p HC; The Rev. Dr. Neal Moquin, SSC, rector; 760/729-8901, fax 760/729-0737

Los Angeles (Loz Feliz area)

St. Mary of the Angels

Anglican Church
(Anglican Church in America)
4510 Finley Ave.; Sun Low Mass 8a, Mattins 9:30a, Solemn High Mass 10a, Low Mass 12:30p, Evensong 4p; Mon Mattins 11:45a, Low Mass noon; Mattins 10a Tues-Sat (with Low Mass on Sat); Vespers 7p Tues, Wed, Fri, Sat 19:00 Low Mass on Wed, Fri; The Rev. Gregory Wilcox, 323/660-2700, 660-2708

Orange County

Church of St. Mary Magdalene

(Anglican Catholic Church)
215 S. Glassell St., Orange; Sun 7:30a HC, 9:30a MP, 9 a.m. Sung Mass; Wed 9:30a Mass & Healing Service; Thurs 7p Mass; Prayer Book & Holy Days as announced; The Rev. James Wilcox, Rector; the Rev. C. R. Harstock, assisting; 714/532-2420

San Diego

Holy Trinity Episcopal Parish

(ECUSA/FIF-NA)
2983 Sunset Cliffs Blvd.; Sun Said Mass 8a, Sung Mass 10:30a; Wed Mass 9:30a; Thurs Mass 5:30p; Fri Mass 7a; All Masses 1979 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: htrcc@shcglobal.net; website homepage.mac.com/cassius/

COLORADO

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 303/758-3766

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 7:30a; The Rev. Craig E. O'Brian, 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 8:30a, 11a, 6:30p, Christian Ed. 9:45a, Evensong/Benediction and parish supper 2nd Sun at 6:30p Oct-Jun; Daily Masses: Mon 6:30p (contemplative); Tues 12:10p, Wed 7a; Thurs 6:30p (healing); Fri 7a; Sat 10a, Holy Hour 1st Fri 7p; Confessions Sat 4p; The Rev. Canon Warren Tanghe, rector; 404/873-4169, 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/sipaul/

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 Loisele, 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. Dunstan

(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 St-terman; 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 Piretti, Ret., Priest-in-Charge; Cell phone, 918/225-9211; The Rev. Glen Lightfoot, Assistant Priest; 918/745-4536; 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/~sejstaug/staug.html

PENNSYLVANIA

Philadelphia

Church of St. James the Less

(Independent/FIF-NA)
1227 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)
12221st and Morris to Avenues; Sun 7:30a MP, 8a Low Mass, 10a High Mass, Nursery 9:15a, Sunday School 10:30a, Adult Forum noon; Weekday Holy Eucharist, Mon-Fri 12:05p, Wed 7a, 8:45a; Daily Offices: Morning Prayer, Mon-Fri 9a, Sat 8:50a; Evening Prayer, Mon-Fri 5p; Residual and Choral Evensong Sun 4p as announced; The Rev. Dr. David L. Moyer, SSC, rector; 610/525-7070; fax 525-7574

SOUTH CAROLINA

Florence

Anglican Church of Our Saviour

(Anglican Catholic Church)
Presbyterian Church, Pamphlet Hill at Cascade; Sun 9a, HC 2nd & 4th, MP 1st, EP 6th; The Rev. Franklin Martin, priest-in-charge; 803/566-7616, fax 662-6615

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; 664/232-2892

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 Parrott; 703/493-8506; 703/433-9377

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 10p; the Rev. Elijah White; 540/338-4357

Mathews

St. James Anglican Church

(Anglican Province of America)
Meets at Trinity Church, Rt 14 at 628, Sun 10a Bible Study, 11a MP and Sermon (HC 1st Sun), child care provided; 1928 BCP; The Rev. William T. Kamp; 804/725-4661

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