

## Subscribe to *THE CHALLENGE!*

**It's easy!** For a year (6-8 issues of 32-44 pages each) of news and views from the Anglican spectrum worldwide, start by providing your name and address here:

Name \_\_\_\_\_

Address \_\_\_\_\_

If you'd like to pay by VISA or MASTERCARD, please provide the following information:

Card Used:  Visa  MC:

Sign here \_\_\_\_\_

Acct # \_\_\_\_\_ Exp. Date \_\_\_\_\_

OR make your cheque or money order payable to THE CHRISTIAN CHALLENGE in the amount of \$24 for U.S. readers, or \$35 for first class mail delivery (recommended); \$27 (U.S. or equivalent) for Canadian readers, and \$32 (U.S. or equivalent) for readers elsewhere. (Cheques are accepted in U.S., British, Australian or Canadian currency).

Send this coupon and payment or payment information to:

**THE CHRISTIAN CHALLENGE**

1215 Independence Ave. SE

Washington, DC 20003-1445

202/547-5409, fax 202/543-8704

e-mail: CHRISTIAN.CHALLENGE@ecunet.org

### BRIEFS Continued from Page 42

chy imposed a rewritten charter last year without approval from delegates at a national Clergy-Laity Congress, as required. The suit says the action violated the old charter from 1978. Thirty-five plaintiffs from 17 states joined the suit, which names both the Greek Orthodox Archdiocese and its leader, Archbishop Demetrios, as defendants. However, their complaint is ultimately with Istanbul-based Ecumenical Patriarch Bartholomew and his hierarchy, which has direct jurisdiction over the U.S. archdiocese. The plaintiffs want the U.S. Greek church to be more self-governing. A statement from the archdiocese's New York headquarters maintained that the lawsuit was "without merit." -

*The Associated Press*

**\*IN A CLOSELY WATCHED CASE**, the U.S. Supreme Court has ruled 7 to 2 that American states are not obliged to provide scholarships for students studying religion. The case centered on Joshua Davey, who was denied a publicly-funded scholarship based on academic merit in Washington state because he chose to study theology. Writing for the majority, Chief Justice William Rehnquist, one of the court's most politically conservative members, rejected Davey's claim that the denial violated his First Amendment rights. "The state has merely chosen not to fund a distinct category of instruction," he wrote. Writing in dissent, Justice Antonin Scalia said the different treatment Washington showed to religious studies was not constitutional on its face. "When the state makes a public benefit generally available, that benefit becomes part of the baseline against which burdens on religion are measured," he wrote. "And when the state withholds that benefit from some individuals solely on the basis of religion, it violates the free exercise clause no less than if it imposed a special tax." - *Ecumenical News International/Jeju World Review*

**IT WAS JUST FOUR YEARS AGO** that the U.S. Supreme Court ruled that the Boy Scouts have the right to ban openly homosexual Scout leaders. Since then, public gay activists across the country have sought to punish the Scouts for that stand in as many ways as could be found. That has led to further legal battles, and this time the U.S. Supreme Court did not support the youth organization. The Scouts had asked the justices to hear the case from Connecticut, where officials dropped the group from a list of charities that receive donations through a state employee payroll deduction plan. That's unconstitutional discrimination, the Boy Scouts argued. In refusing to hear the Scouts' appeal of the case, the high court let stand the decision of the 2nd U.S. Circuit Court of Appeals that it was okay to discriminate against the Scouts on the basis of its policy of not hiring gays, in light of Connecticut's equal protection law. The Scouts took about \$10,000 annually from the employee charity campaign. Lawyers for the public interest law firm, the Thomas More Law Center, said the decision opens the door "for other governmental action that seeks to advance a political agenda by forcing those who oppose it to relinquish their constitutionally protected views, beliefs and practices in exchange for a government benefit that was otherwise available." - *Fox News/The Washington Times* ■

# THE Christian Challenge

A PUBLICATION OF  
THE FOUNDATION FOR CHRISTIAN THEOLOGY

1215 Independence Ave. S.E., Washington, D.C. 20003

Change Service Requested



MARCH - APRIL 2004

NON PROFIT  
ORGANIZATION  
U.S. POSTAGE PAID  
PERMIT NO. 1434  
AUSTIN, TEXAS



# Christian Challenge

JOURNAL OF TRADITIONAL ANGLICANISM - FOUNDED 1962

Volume XLIII, No. 1/March-April 2004 \$4.50



Anglican Realignment Update

## **Question Of Oversight**

*\*Page 12*

# Christian Challenge

This magazine is supported by THE FOUNDATION FOR CHRISTIAN THEOLOGY, and is published 6-8 times each year. Opinions expressed in this publication are not necessarily those of the officers or directors of THE FOUNDATION FOR CHRISTIAN THEOLOGY, or of the supporters of this magazine. THE CHRISTIAN CHALLENGE was first published in January, 1962, by Dorothy A. Faber, founding editor.

## THE MISSION OF THE FOUNDATION FOR CHRISTIAN THEOLOGY

- To defend the Christian Faith as embodied in traditional Anglicanism, 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

Copyright © 2004

## SUBSCRIPTION POLICY

A base annual payment of \$24 for U.S. readers, (\$35 for delivery by first class mail) \$27 for Canadian readers (U.S. or equivalent Can. \$), and \$32 or equivalent elsewhere is requested to start or renew a subscription to *THE CHRISTIAN CHALLENGE*. Checks and money orders in U.S., British, Canadian, and Australian currency, as well as Visa and Mastercard, are accepted. Donations above the subscription fee are greatly needed and appreciated, and are tax-deductible for U.S. readers under the provisions of section 501(c)(3) of the Internal Revenue Act of the United States.

## EDITOR

Auburn Faber Traycik

## MAILING ADDRESS

Subscriptions and Contributions, Editorial Office and News: 1215 Independence Ave. SE, Washington, D.C. 20003; Telephone 202/547-5409; FAX# 202/543-8704; e-mail: [CHRISTIAN.CHALLENGE@ecunet.org](mailto:CHRISTIAN.CHALLENGE@ecunet.org); website: <http://www.orthodoxAnglican.org/TCC/index.html>

## DIRECTORS OF THE FOUNDATION FOR CHRISTIAN THEOLOGY

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

## GENERAL REPRINT POLICY

Where an outside copyright is indicated, permission to republish or reprint must be procured from the copyright holder. In all other cases, permission is hereby granted to reprint articles or portions of articles on the following conditions:

- In cases in which entire articles or substantial portions of them are used, credit should be prominently displayed and should read as follows: Reprinted by permission from *THE CHRISTIAN CHALLENGE*, 1215 Independence Ave. S.E., Washington, D.C. 20003.
- In cases of quotations or other brief extractions, attribution should be given to *THE CHRISTIAN CHALLENGE* within the context of or adjacent to the section wherein the quotation or extraction appears. Overseas publications are asked to cite the source as: *THE CHRISTIAN CHALLENGE (USA)* or *THE CHRISTIAN CHALLENGE (Washington, D.C.)*.

A copy of any complete or substantially complete articles reprinted from the *CHALLENGE* should be sent to the Washington, D.C. office.

Volume XLIII, No. 1  
MARCH-APRIL 2004

**IN THIS ISSUE**

## FEATURE/SPECIAL REPORT

Anglican Realignment Update:  
A QUESTION OF OVERSIGHT ..... 12

## NEWS AND REVIEWS

### FOCUS

This issue's highlights:

- Jeffrey John, Again
- Williams Welcomes FIF, AMiA Leaders
- Two Primates Meet With Non-Communion Bishpos
- ECUSA Fallout Sparks Uptick In Continuing Church Numbers
- You Can't Take It With You, Even Some Conservative Bishops Say
- New ECUSA Group Seeks To Forfeid Realignment
- ECUSA Sex Wars: More Moves, Counter-Moves, and Fallout
- Financial Pinch? ECUSA's Not Feeling It, Treasurer Says
- "Price" For Women Priests Proves High In England
- First C Of E Women Priests Mark Ten Years; Fuss Over Orthodox Provisions Continues
- Anglican-RC Talks In "Good Shape"?
- Williams: To Understand Believers, Understand Unbelievers
- Carey Scores Moderate Muslims For Weak Stand On Terrorism
- Gay "Marriage" Battle Goes National
- Will America Remain "Under God"?
- UM Lesbian Pastor Acquitted ..... 24

## COLUMNS AND DEPARTMENTS

### BACKTALK

Letters From Our Readers ..... 3

NEWS OF THE WEIRD ..... 7

### SIGNPOSTS

The Passion Of The Christ:  
Were You There? ..... 8

CHURCH DIRECTORY ..... 43

# Backtalk

## ECUSA: TO STAY OR GO? “Stay And Fight”

For those whose calling is to “stay and fight,” let me underscore what several have been saying...: “Stay and fight” doesn’t just mean stay; it also means fight. Sure, fight nicely. Fight Christianly. But fight.

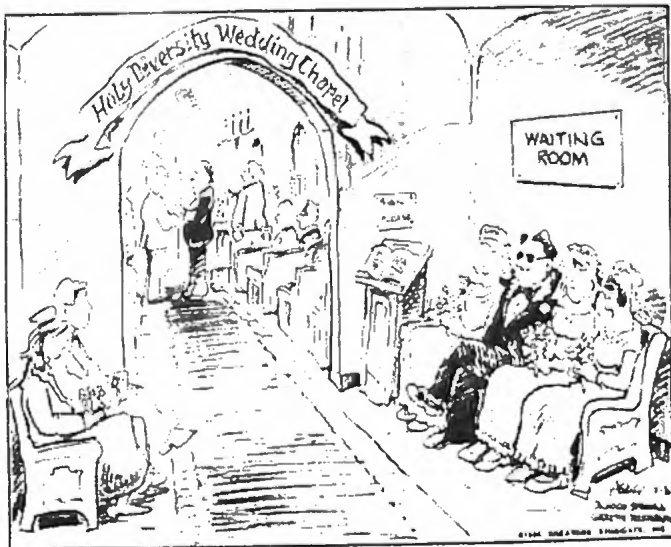
For years I was part of this group and that group gathering to “fight for the Episcopal Church.” So often people wound up standing in dress uniform on the battleground [and] never firing a shot.

People said things like, “I’m nearing retirement.” Okay. All the better opportunity for you to fight. Or, “I’m a peacemaker.” With evil? With soul-destroying false teaching? Or, “I can’t risk our property.” But you’ll risk people’s souls.

Some of those folks at least had the integrity to say they were non-combatants and get out of the way. Others sincerely pondered the right way to fight. That’s okay, too. But the ones who proclaimed they were staying and fighting and *didn’t* fight were, to me, part of the reason why the mess got to where it is. It’s also part of the reason why, in my estimation, the fight is happening way too late.

In addition, there were (and still are) those who are two-faced. If you’ve seen the brilliant series *Band of Brothers* about Easy Company of the 506th of the 101st Airborne in World War II, you’ll get this analogy. One of the company senior officers, instead of leading his men into battle, was always running back to regiment. He touted himself as an officer but he was never there when it counted. In fact, in the one battle he fought in, his indecision cost men lives.

I have in mind here a prominent figure in ECUSA, hailed for many years as an orthodox leader, who always shows up, signs on, then publicly disavows what he just signed. I have more respect for the Bishop of Pennsylvania...at least you know what you’re getting. This other leader...why do you people even invite him or let him sign this or that document, strategy paper, or whatever, and then announce that he did?



So my counsel from the outside to those who perceive their call to be “stay and fight” is: stay *and* fight.

(The Rev.) Mark Pearson  
Charismatic Episcopal Church  
trinityicr@aol.com

## One Family’s Experience

When my wife and I led our family from ECUSA to the [Reformed Episcopal Church (REC)], I wondered how my children (8/10/12) would adjust to the traditional 1928 BCP liturgy. The language is older, we do more kneeling than we used to do—even through an entire hymn: they sit through all of the service and listen to the sermon. There were lots of changes.

When we pray before bed, I use the Family Prayers from the back of the ‘28 book—they’ve all memorized the Collect for Aid Against Perils: “lighten our darkness, we beseech thee Dear Lord...” They’ve now said it so often they want to memorize another prayer.

Earlier this month I found out that each one of them wants their own Prayer Book: even my youngest. They say (without prompting) that they like the older liturgy; mind you, none of the three wanted to change churches back in November.

This father’s heart is glad beyond measure that the collects of Thomas Cranmer are being written into the hearts and minds of my children. It’s strong, faithful orthodox Christianity. Next to my KJV Bible, it’s my favorite book....

Robert Turner  
Oak Hill, Virginia  
robert@rtturner.us

## On Waging Spiritual Warfare In And Out Of ECUSA

Please, please, please do not take any of the following as a criticism (let alone a condemnation) of the conscientious decisions and choices that [Episcopal clergy] have had to make in the present religious war. There were fathers before there were priests, and the family was established by God before the Fall. Taking care of one’s family is a positive, courageous action.

But first of all, we need to remember that this is a war. The revisionist opposition will not cease until it has eradicated the last vestiges of Biblical Christianity in general, and of the Anglican Way in particular, from the face of the earth. The opposition will grant no quarter, so that efforts at compromise with the opposition or half-way measures in resisting it and in removing the innocent from its power will smack more of Munich and Vichy, than of the glorious self-sacrifice of Normandy.

Second...we must remind ourselves daily, preferably on our knees, that this is a war of religion. We cannot fight it, let alone win it, by political or other earthly means of secular warfare. We are not fighting for an institution, or for territory, but for the truth, the freedom of the truth, and the blessing of the truth upon those whom God welcomes to Himself through the inspired Holy Scriptures and the Gospel of His crucified and resurrected Son.

To win this spiritual war we must use the spiritual weapons of Jesus Christ, and they are terrible weapons, indeed! Preaching, teaching, and ministering are among these weapons of Christ, but so are deprivation, dishonor, blood, death, and a trust in the Father that He will raise whatever is His own. These weap-

ons do not preclude an effort to make provision for the physical needs of the Church, her pastors, and her people. Even our Lord and the Apostles had a common purse, but we need to remember that the Father can intend it for our good and for the salvation of the world if it turns out that we have made a Judas the custodian of our common purse.

When I was a child, one of the first tracts that I was ever given depicted a priest lying dead in front of the altar where he had been celebrating the Holy Communion. He was in China, and Communist soldiers had burst into the church and machine gunned him where he stood. I was dumb enough to say "That's for me," but I was also blessed enough to see through my childish idiocy that the ministry really was a vocation worthy of a man, and that the Man that Christ's ministers represent is the summary of all manliness and the model of what every man should aspire to be.

I'm just a man like any other man, but this was my vocation and so I tried to follow it. I was, too, just like any other young Episcopal priest, happy with thoughts of a pretty church, a decent living, the ability to provide for my wife and kids, and the prospect of a respectable old age.

But God's will was otherwise. In 1984, my parish and I came under attack for our religious reservations about the ordination of women and the doctrinal changes in the 1979 [Prayer Book]. As long ago as that, I was told by my bishop that my public writing about these reservations was "subversive." The parish and I could shut up and get with the program, or we would be punished.

My vestry and I talked it over. We had a landmark church. We had 1,200 members... We had a hundred-year-old music program that gladdened the heart on Sunday mornings. We had a lot. But one of the vestrymen, a business executive, asked exactly the right question, and it boiled down to this: what were we going to do when Jesus came back? Write him a check?

I won't go into the details of the following lawsuit, etc. Some of you have been through your own, and I've since been involved in dozens of them as a consultant. They are all more alike than different—same enemies, same choices. My wife and I had a toddler and a babe in arms. The house was gone, sold to stay in the war. The health insurance was gone. The pension was "frozen," which meant that at 65 I would be entitled to a little less than \$300 a month for the ten years that I had served in ECUSA, and my wife to less than \$150 as a surviving spouse. In the creepier parts of the controversy, we had had to take turns sitting up at night and standing watch, just in case the telephone death threats that we had received against ourselves and our children were more than casual harassment.

All of this felt awful, of course, but once we were out on our own, the real revelation hit. We hadn't died. We still could work and serve the Lord. We've done that since, sometimes with financial support, sometimes not. In God's grace, we've helped start a congregation and a seminary, and we've helped some other parishes get...on their feet. Our children have been raised in the traditional Anglican Way. We now have a pretty church again. The people we serve are faithful. We live reasonably well with the money from my parochial support and my part-time teaching. We have health insurance, although Blue Cross takes us for an interesting financial ride every month. And we're still in the battle.

My first point is this: the security of the clergy and of their livelihood within an organization that has proved itself capable of seizing or litigating for the temporalities of any parish it chooses to destroy is an illusion. There is no "safe place" in ECUSA; there is no method of getting along



with ECUSA but surrender. If the new order has not gotten around to you, it will.

Second, every spiritual good, opportunity, happiness, and pleasure available to those who serve in the Christian ministry is available outside of ECUSA, and in many ways, more abundantly. Yes, there may be some loss of prestige, but freedom is better, as I know from experience. A courageous wife and children are a great help in exploiting this freedom, but it is part of a father's duty, before we consider his call to the ministry, to help make his family courageous in Christ.

Third, there is nothing important to lose. The priest who stands up to the new regime and its opposition to Jesus Christ, in the very worst case, can lose nothing of value. Even if he is willing to live a life as cowed as a Russian peasant under Stalin, he is still likely to be gone after in the new ECUSA, as long as he is guilty of the slightest hint of Biblical Christianity. There are only careers in ECUSA for revisionists. If booted, the priest can still seek to serve elsewhere. And who knows, the Lord may decide to give him and his parish a temporal victory against the opposition—not by their clever strategy, but because they showed some old-fashioned guts.

Fourth, our Leader and Head rules us from a cross, as well as at his Father's right hand. That cross means that we are never powerless to do what is right before the Lord God, as long as we are willing to join Jesus in paying what it costs.

Fifth, forget about the property. The property is good to have and convenient, and it is painful to lose it, until the light goes on and we remember that the property always belonged to God anyway.

Someone mentioned, too, the potential power of the laity. And they do have great power, which most of them never choose to use, partially from a lack of sacrificial leadership, but also from a lack of taking up the cross themselves. Any ten middle class households can start a faithful congregation, not only because God would have spared Sodom for ten just householders, but also because of the power of the tithe. Those ten households have the power on the very first day that they agree to tithe to support a minister in their community on an economic basis similar to their own. Their first year's budget is done on the very first day, so that every person God adds to their company is their store for the future.

If they can't find a faithful clergyman to care for them, they can pay to educate a young man willing to pay them back with his love and service. They can also start a missions and building fund. The traditional BCP provides as many ways for these lay pioneers to worship God today, as it did the pioneers of earlier centuries.

And don't worry about bishops. There are honorable bishops available right now [who] would be glad to provide their ministrations to an operating congregation. A congregation that seeks its prosperity in the service of the Lord will find good men to serve it. But the laity have to stop paying for heresy and stop supporting their spiritual enemies.

Someone might complain that none of this adds up to unity, but this complaint would be wrong. The only religious unity that matters is the unity of the faithful. Every other kind of religious unity is a sin. And the faithful have to have congregations, missions, clergy, and practical works of their own on the ground, and not in their dreams, if unity is ever going to be visible.

I'm sorry to have gone on so long, but I faced some of the same demons that so many [ECUSA clergy] are facing today 20 years ago. God has been good, and I'm still here, my family is together, and the work continues. I urge you, clergy or laity, to consider how little anything else really matters.

*(The Rev. Dr.) Louis Tarsitano  
tarsitano@bellsouth.net)*

*The writer is the rector of St. Andrew's, Savannah, Georgia,  
and a priest of the Anglican Church in America.*

## THE NIXED NASHOTAH DEGREE "Distressed"

*Regarding TCC's story in the last issue, "Nashotah Nixes Honor For Well Known Orthodox Priest":*

...When Fr. [Samuel] Edwards was nominated for a honorary degree at Nashotah House (November 2001), he was in the midst of litigation, both civil and ecclesiastical. A condition was added to his nomination that conferral of the degree would depend on the resolution of pending litigation.

The [Nashotah] Board revisited the matter in November 2002, and it seemed from the discussion that there was a great deal of disagreement and confusion about the outcome of both the civil and ecclesiastical trials in which Fr. Edwards had been engaged. The Board was clearly unable to move forward with a decision to confer the degree. A motion was made to table the matter and the Board voted to do so. I know that the Trustee who moved to table the matter did not do so to slight Fr. Edwards, but so that the Trustees could move on when they were unable to decide the matter at that time.

I am personally greatly distressed at seeing people attack an orthodox seminary such as Nashotah House over a matter that concerns one individual. An honorary degree is something that is given as a gift, not something to which one has a right. Whether the Trustees will revisit this matter again, I cannot say. Though I must say, at this point, I would personally be opposed to yielding to the perception that we were giving a degree as the result of intimidation or coercion...

I have had the greatest respect for Fr. Edwards in the past, and I wish him nothing but the best in his current ministry. I only hope that Fr. Edwards and his supporters would wish the same for us.

*Robert S. Munday  
Dean, Nashotah House Seminary  
Nashotah, Wisconsin*

## New Procedure Needed

...May I suggest to Dean Munday that Nashotah House, in the future, follow a procedure for the awarding of degrees which is not ambiguous, and which gives considerable thought to the impact of their actions.

First, no degree should be awarded to which conditions are attached, especially conditions which may impugn the reputation of the recipient, and conditions which set the date of the award at an unknown future time.

Second, when an award of a degree is granted, a date should be set when the award will be presented.

Third, if for some unforeseeable reason, the award cannot be given as announced, a full explanation should be [given] to the party involved and also to the press.

It is necessary for the actions of the seminary board in this regard to be released to the press because the following of Nashotah House is not only a part of ECUSA but of the entire Anglican Communion and other Anglican Churches.

The awarding of the degree to Fr. Edwards was so poorly handled that it was the cause of considerable distress among many in the Church. We hope that the seminary is taking immediate action to bring some order to their degree-awarding procedure.

*Fr. George A. Burns  
Jacksonville, Florida  
FrBurnsSr@aol.com*

## PRAYER BOOK REVISION

*Regarding TCC's overview of honorary degrees given by Nashotah House since 1979:*

The entry at the end of recipients of Honorary Doctorates is a fellow named Leo Malania—so-called "Coordinator for Prayer Book Revision from 1964 through 1979." His inclusion is very interesting. In fact his whole background is interesting inasmuch as he was *anything but* a man steeped in Anglicanism.

He was "received" ...from the Russian Orthodox Church (he said), in my parish on Long Island in 1962. He was Russian and with the United Nations, located at that time across the street from my parish, Church of St. Philip & St. James, in Lake Success, L.I. I was present at his ordination at the Cathedral of the Incarnation in Garden City in 1964! My parish had a reception for him following his ordination. He was in the Mercer School Seminary in Garden City (a night school for delayed vocations) for two years—1962 to 1964. *He sure learned a lot in that two years to hold the position of coordinator for Prayer Book revision!*

He [got] a job at a small, black church in Cambria Heights in Queens, NYC, called St David's in 1965...However, he spent little time in his parish; most of his time was at "815" (Episcopal Church headquarters) or speaking on PBS television in favor of the new Prayer Book. Many in my parish [disliked] the man—we were a traditional parish that held on to the 1928 BCP until I moved up here in 1989.

Leo was a plant; I don't know who was behind him, but it was not with good intentions. He died of a heart attack in the mid-eighties...

[T]he above is not earthshaking—but it *does* show how our church was stolen from us by skullduggery.

*Marilyn Ruzicka  
Clifton Park, New York  
marilynr@capital.net*

## GAY UNIONS

In viewing the scandalous scene in San Francisco City Hall, is there anyone in the [church] who still believes it is about same-sex unions and not marriage? Bishops, we await your resignations.

Brad Hutt  
hutt2@verizon.net

## WOMEN'S ORDINATION Scripture Speaks "Bifocally"?

TCC's...coverage of "Plano East" [was] insightful, and the interviews with key participants add a great deal to the news reports.

As much as I respect Kendall Harmon, however, I am baffled when he says...[that] scripture speaks "bifocally" [about women's ordination]...

Along the same line, Philip Turner implies that there is a theological basis underlying the ordination of women, but does not say what it is...

Nearly 20 years ago, Alison Barfoot wrote a monograph discussing the scriptural basis for women's ordination, and her rigorous scholarship was admirable. In the end, however, she had to admit that her systematic delineation rested on the translation of one verb—and that the translation she used was controversial. A friend sent me a typescript of the monograph, but I do not think it was ever published—which is sad, because her writing and scholarship would have warranted its publication in any number of journals of Christianity.

The lack of a scriptural basis for women's ordination will continue to haunt the...[American Anglican Council] and the Network—for a very good reason. One cannot preach and teach the Gospel, if one sounds an uncertain trumpet. The same can be written about those who oppose women's ordination on unscriptural grounds, such as "women cannot model Christ at the altar because their external genitalia and internal reproductive system is not like his." For starters, I find nothing in the Greek witness to indicate Jesus of Nazareth ever "presided at an altar."

I do find that Jesus affirmed the Order of Creation; and that St. Paul stated what the Order meant for congregations, as well as families. Woman was created as the "helpmeet" of man; and man was given the responsibility of guiding her in obedience to the commandments of our Creator. Adam flunked his responsibility, and all humans have suffered from his dereliction of duty. Man is head of his family; and emulates Jesus' headship in the congregation. Women emulate Jesus' submission to His Head—and ought to have had their submission recognized and honored, through the centuries...

Odessa S. Elliott  
Millbrook, New York  
OdessaElliott@aol.com

## An "Ugly Harvest"

Now is the time for a woefully divided church community to acknowledge that the seeds which were sown in the adoption of the uncatholic practice of ordaining women to the priesthood have taken root and brought forth an ugly harvest of infidelity and apostasy. Whenever a people decides to actively re-define and ignore apostolic teachings in one area, the stage is set for this to occur in other areas of life as well.

St. Paul's teachings concerning the role of women/men in the church and indeed in the human family clearly claim their roots in the very Fatherhood of God the Father in the Holy Trinity. He clearly forbids the allowing of women to exercise ecclesiastical authority or teaching/pastoral leadership over men, based on...biblical principles of headship and order.

To play theology with these precepts and explain them away in some sophistry about culture and so forth, and [contravene] 2,000 years of catholic practice and tradition, is no small thing, and I firmly believe it has led to the shameful events and tendencies we are witnessing. What a marvelous opportunity for the "conservative" members of the American Anglican community to admit the error of [their] ways and rescind this grave transgression of the Apostolic Order!

Why will these people not use the same method of interpretation they employ in rightly seeing the unscriptural and anti-Christian nature of homosexual ordination, and come back to the Catholic Faith?

Truth is still truth, and if that is so, the wrongfully-ordained priestesses and bishopesses these misled men have countenanced do not possess valid Holy Orders, and do not administer valid or canonical sacraments. As I said, this is no small departure, and it places the Anglican Communion forever outside even the possibility of reconciliation with other branches of the [Universal] Church. It is time to repent, and pull back from this precipice, before some new step-child perhaps even worse than sodomite bishops springs forth from the same seedbed.

Phil Kight  
Austin, Texas  
oblprk@sbcglobal.net

## "BAD TASTE"

I have always thought of *THE CHRISTIAN CHALLENGE* as a serious religious periodical. However, your "devotion" to the gay bishop issue was in bad taste. Remarks such as "bishop and queen" and "Frankly my Queer" reflect the "campiness" of a gay periodical. I didn't expect to encounter such writing in the *CHALLENGE*...

Monroe S. Causley  
causley@aol.com

TCC certainly continues to be a "serious religious periodical." It's so serious, in fact, that the "News of the Weird" section—which is what your letter references—was added at the urging of TCC's board of directors, to provide some lighthearted relief to the magazine's largely weighty (and frequently depressing) content; we daresay that, in recent months, the need for a chuckle or two has become acute. The column seems to have become quite popular among our regular subscribers (and I'm sorry to see that you are not currently among them!). By the way, the phrase "bishop and [a] queen" was from a joke that we noted in the column had been widely circulated; it did not originate with us. - Ed.

## UNDER WHOSE LAWS?

For the last 56 years, I have lived on the north side of the 49th parallel, long enough to be culturally indoctrinated by our

Continued on page 11

# News of The Weird

**TO GET RIGHT WITH GOD**, you need to get naked.

So says David Blood, executive director of a venture that hopes to create a Christian-themed nudist community—a modern-day Garden of Eden—about 30 miles outside of Tampa, Florida.

“The Bible very clearly states that when Adam and Eve were right with God, they were naked,” Blood was quoted as saying by the *Tampa Herald-Tribune*. “When people are in right with God, they do not have to fear nudity.”

Blood is trying to help Bill Martin, whose dream of creating the new Eden has not been deterred by the piles of trash, dirty lakes, and pedophiles living nearby the some 240 acres of Florida land he purchased for the community. Much of the property, for which Martin paid more than \$1.6 million, overlaps the site of an old nudist colony that had fallen into disrepair.

The renovated park—to be called Natura—would feature an open church, a giant water park for the kids, and classes in family building and strengthening marriage. Martin, a Quaker, hoped to have enough of the trash removed and facilities fixed up for a naturist marriage retreat and nude baptism ceremony in April. Eventually, the community is to include 500 homes, a hotel, an RV lot and a water-slide park.

Whether playing volleyball—sure to be an interesting sight—or attending religious programs on such topics as childbirth, “visitors will let it all hang out,” said a *Newsweek* report on Natura. However, though the effects of nude volleyball would seem to be similar, nude dancing will be forbidden in the community, as will alcohol.

**THIS IS BEAUTIFICATION?** The goal of the Campus Beautification Committee at Washburn University was to make the school “one of the most beautiful campuses in Kansas.” The result? The display of a sculpture, titled “Holier than Thou,” depicting a Roman Catholic bishop with a grotesque facial expression and a miter that resembles a phallus.

The public interest law firm, the Thomas More Law Center, filed a lawsuit after the university refused to act on complaints by numerous Catholics, including a faculty member and a student, and the Catholic Archbishop of Kansas City. The lawsuit contended that Washburn’s display of the sculpture conveyed a state-sponsored message of hostility toward the Catholic faith in violation of the establishment clause.

But the case was dismissed by a federal judge in Kansas. He held that Washburn had a secular purpose for displaying the sculpture because (get this) it “functions to aesthetically enhance Washburn’s campus,” and “broaden the educational experiences [and] increase the intellectual capacities of Washburn’s students.” The judge concluded that the sculpture’s presence on the campus would not cause “a reasonable observer” to conclude that Washburn “endorsed hostility toward the Catholic religion.”

The Law Center is appealing the decision.

**THEREFORE CHOOSE...HERESY?** It was a rare moment of comic, if tragic, desperation. In a bid to hold on to his flock—parts of which were appalled when he joined in endorsing the

consecration of gay bishop Gene Robinson—Virginia Episcopal Bishop Peter Lee recently insisted, “If you must make a choice between heresy and schism, always choose heresy.”

“For as a heretic, you are only guilty of a wrong opinion,” Lee said, quoting Presbyterian scholar James McCord. “As a schismatic, you have torn and divided the body of Christ. Choose heresy every time.” *The Washington Times* quoted Lee as telling the annual diocesan council meeting in January.

After delegates applauded him, he added, “I hope we will avoid both heresy and schism.” In the view of conservatives, of course, Lee and other bishops who approved Robinson avoided neither. But never mind, those remaining in the Virginia diocese apparently can conclude from Lee’s remarks that they should feel better knowing that they, at least, have limited their choices to heresy.

**THE THREE NOT-THAT-WISE PERSONS:** The Church of England has decided that the Three Wise Men who brought gifts of gold, frankincense and myrrh to the infant Jesus may not have been particularly wise and could have been women.

A committee revising new collects for the church’s latest prayer book, **Common Worship**, said the term “magi” was a transliteration of the name of officials at the Persian court and the possibility that they were female could not be dismissed, reported *The Daily Telegraph*.

Meeting in London, the C of E’s General Synod approved the new prayers October 1, but some members privately complained that the church was becoming obsessed with politically correct language. Gee, ya think?

**AIRHEAD BISHOPS:** The moment we saw it, we knew immediately that it was *the* answer for beleaguered faithful Episcopalians.

It shows how to cut right through the red tape of getting alternative episcopal oversight, with a new easily accessible kind of bishop who can easily cross lines without being vulnerable to whatever punitive actions liberal ECUSA bishops attempt to mete out.

Okay, so this proffered solution reflects a liberal-edged, mocking, and downright dismissive attitude towards conservative Episcopalians. But hey, a good idea is a good idea.

It is found in the following ad which we gratefully received from a friend in England:

*New product for Episcopalians...*

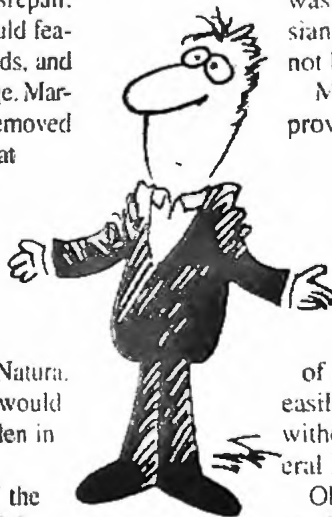
Are you having trouble getting the sort of Episcopal supervision you want? Does your parish want the freedom of congregational rule without the stigma of *coming out* as Congregationalists or (e-yew) Pres-bee-tarians? And have you just had it with people who disagree with you?

Our company has heard your prayers and solved your problems. Now you can buy your very own inflatable bishop, especially installed with download options to *your* specifications!! This bishop is guaranteed to say *nothing* that will surprise or offend!!

Now you can retain the *heritage* and *dignity* you’ve always wanted in Episcopal visitation without worrying about heresy! That’s right, and no more troubling sermons about aggravating topics like social justice or personal devotions!!

This inflatable bishop comes with a sophisticated speaker system (activated by a remote control device that fits in your hands!), and is programmed to pronounce absolution, benediction, and words of confirmation and ordination *only* upon those of whom *you* approve! In addition, your bishop will denounce

*Continued on page 10*





---

# The Passion of the Christ: Were You There?

Commentary Review By The Editor

---

"WERE YOU THERE when they crucified my Lord?, the old hymn asks.

Far more than any other film on the same subject, Mel Gibson's *The Passion of the Christ*, enables its watchers to answer "Yes."

While one may quibble about some details of Gibson's interpretation of the Bible's crucifixion story, the overall work comes off as remarkably authentic: It makes one feel as if he or she was an eyewitness to the tremendous suffering Jesus bore for our sins, and the supreme humility, love and goodness He yet emanated through it all.

It makes the final, brief scene of the resurrected Christ, unspotted except for the holes made by the nails of the cross, the more astonishing, his victory the more jaw-dropping.

When the movie ends and the credits begin

to roll, one can do little but sit there in stunned silence. For this writer, it engendered something like that sense of awed appreciation and communion one sometimes has right after Mass, for that is what this nearly was: it was certainly the most vivid re-enactment and memorial of Christ's sacrifice ever been produced on film.

This phenomenal work has taken Hollywood by storm, and seems bound to be the biggest shot in the arm for evangelism and deepening Christian faith since the Alpha course.

Though the movie's depiction of Christ's suffering reflects Gibson's ardent pre-Vatican II Roman Catholicism, the film has been embraced in a big way as well by Evangelicals. Already, many churches across the country are endeavoring the "catch the spiritual wave" of *The Passion* (as one pastor put it), booking special speakers or other programs, and sometimes transforming movie theaters into temporary churches.

In Costa Mesa, California, a nondenominational church canceled services on opening weekend, and booked its congregation into ten movie theaters instead.

One Plano, Texas man, Arch Bonnema, and his wife purchased 6,000 tickets to the film's premiere—at a reported cost of some \$42,000—and gave them to their church and other members of their Dallas-area community.

"I have been a Christian all of my life, and I have heard people talk about Jesus dying for our sins and sacrificing His life,"

Bonnema told *Baptist Press*. "But when you hear it repetitively, it loses impact. When you see this film, it really hits home the sacrifice that Jesus made for us.

"I walked out of there with a whole recommitment to be more Christlike, and I thought this is something we need to wake up the church—something the church needs to see."

And it is all making a difference. "Evangelical pastors say visitors are flocking to their churches, new members [were] being added and they are planning on an even larger number of visitors at Easter than usual," reported *The Washington Times*. Meanwhile, members of mainline denominations—who tend to see the movie as less for outreach than for believing members, the *Times* said—were committing to spiritual disciplines during Lent or returning to their churches after a lapse.

Some even think *The Passion* will impact the Muslim world and threats to America from the Middle East. Actor Michael Moriarty was quoted as saying that "Gibson...has struck more forcefully at the heart of al-Qaida's spiritual armory than the American ground troops who drove Saddam Hussein into a rathole. Could there be a non-violent response to our enemy's ultimate goal? There is now. The fallout from this metaphysical bomb will be endless."

*The Passion* had, on Ash Wednesday, the biggest opening day for a movie released outside the summer (May-August) and winter holiday months (November-December).

Though the movie has inspired both raves and rage, with some charging anti-Semitism and excessive violence, early detractors of the film backed away from their critical remarks after the movie grossed \$26.6 million the day of its debut. That put the film in the number three spot for films that opened on a Wednesday, after *The Lord of the Rings: The Return of the King* (\$34.5 million) and *Star Wars: Episode I—The Phantom Menace* (\$28.5 million), according to the movie tracking service Box Office Mojo.

In its first 12 days, *The Passion* racked up ticket sales of \$213 million—heading toward a predicted North American total of some \$350 million—and it still had not been released in some 25 other countries. Such a stratospheric outlook could only vex mainstream critics of the film.

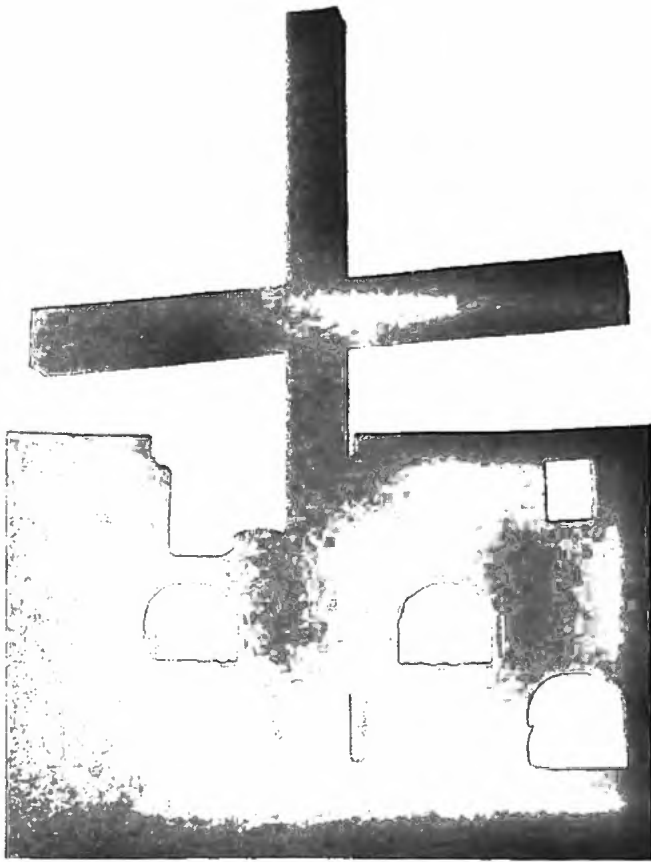
Mark Joseph, an entertainment executive in Los Angeles and author of the upcoming book *The Passion of Mel Gibson: The Story Behind the Most Controversial Film in Hollywood History*, said the film industry is in shock.

"This town is rocking," he said, "wondering what it all means. This is the film everyone deemed unreleasable."

While claims that the movie blames Jews for Christ's death continue, the majority of critics and audience members appear to have concluded that the film is scripturally based; that no one in it—least of all the Romans—comes off looking really good (except Jesus and a small band of others, primarily his mother); and that Gibson and his film reflect the predominant Christian view that Jesus' death was brought about by fallen, sinful humans generally. That is certainly the official view of Gibson's Church, whose head, Pope John Paul II, was confirmed to have dismissed the idea that *The Passion* is anti-Semitic.

Assertions that the movie would hurt Gibson's career now seem to have little traction. Likewise, some think the movie will reduce the amount of morally bankrupt fare emanating from Hollywood, though that remains to be seen.

Out of a huge collection of commentaries on *The Passion*—one that is expanding daily—we selected a couple of other pieces on it we thought might be of interest to readers, and they follow here.



### Gibson's Drastic Subtleties By Uwe Siemon-Netto

Mel Gibson's film, *The Passion of the Christ*...is not the kind of movie you watch while chomping popcorn and crunching Coke-soaked ice from cardboard cups.

Not that some people didn't try this during the preview I attended in Washington. They entered the theater gaily, ready to be entertained—or perhaps outraged by hints of anti-Semitism. But with the opening scene, when Christ prayed in Gethsemane, "My Father, if it is possible, may this cup be taken from me" (*Matthew 26:39*), a numbing silence befell the cinema, and it lasted until well after the show was over.

It was evident that most felt they had witnessed an extraordinary event, which will, as Orthodox Rabbi Daniel Lapin prophesied, "propel vast numbers of unreligious Americans to embrace Christianity. The movie will one day be seen as a harbinger of America's third great religious awakening."

Will *The Passion's* shattering violence have the effect of shock therapy on a nation [wherein even many] Christians no longer believe in the basic tenets of their faith? Will it shake this highly religious nation whose abortion rate per 1,000 women aged 15-44 is three times as high as Germany's and almost 10 times as high as India's?

Will it bring sense to a land that celebrates what the Bible declares an abomination in God's eyes to the point of consecrating an openly homosexual cleric as bishop?

Will it, a European colleague asked after the preview, revive traditional faith in the Old World?

It is amazing how such high expectations are gradually replacing the ludicrous media hype about the movie's alleged anti-Semitism, a charge that led Mel Gibson to edit the rabble's scream, "Let his blood be on us and our children," (*Matthew 27:25*) out of the English subtitles, although if you understand Aramaic you can still hear the people yell it.

Yes, this film is about blood—so much blood in fact that some say don't bring the kids, advice with which I disagree. If you really believe that God became man, was tortured and subjected to the most excruciating death—the very word, *excruciating*—linked to the cross—for the salvation of all of us, then don't feed children a saccharine version of this cosmic event. They can handle the naked truth.

Perhaps the West's faith has slipped so woefully over the last century precisely because pastors and parents became too squeamish to tell the young what it meant to worship a suffering God.

Yes, this is a blood story, but one with many motifs and threads interwoven. Who would have thought of a Hollywood star as a fine theologian capable of reaching back to the complex medieval hermeneutics, or interpretations of sacred texts?

From 500-1500 A.D., theologians believed that the Holy Spirit had given each Biblical passage four different meanings—the literal sense, the moral, the allegorical and the anagogical (conveying celestial connotations from early narratives).

Now look at the sentence so many find "controversial": "Let his blood be on us." It is first and foremost about the human condition—not just the Jewish. The church father St. Chrysostom (c. 347-407 A.D.) interprets this cry as a sign of "unutterable madness."

"Passion and evil desire work on us like this," said Chrysostom. "I am not a Jew. But then he went on, 'This lover of humanity (Christ) did not hold their own sentence against them...Rather he received those of them who repented.'" That was the moral sense of the text, a sense that comes across twice in Gibson's movie when the scourged and then crucified Christ prays, "Father forgive them."

But there is more—the anagogical meaning. Joseph DiNoia, a U.S. Roman Catholic theologian, interprets, "Let his blood be on us" as a prayer that Matthew, guided by the Holy Spirit, built into this account. It is of course the quintessential Christian message that Christ's blood is the only agent that will wash away original sin and restore fallen humanity.

If you watch *The Passion of the Christ* very carefully, you will find that this is exactly what Gibson tries to tell you when Mary and Mary Magdalene collect Christ's blood from the wound of his torture with linens given to them by Pilate's wife, Claipe (an apocryphal story); when Veronica gathers the blood that fell on his face in a cloth (also apocryphal); when the camera flits back and forth between the institution of the Lord's Supper and the blood streaming from the Crucified One; and finally, when blood and water literally shower from the wound in the side of the deceased Jesus, upon Mary and Magdalene, the apostle John and a Roman legionnaire.

There is absolutely nothing anti-Semitic in this drastic and compellingly beautiful portrayal of the Christian story. When it accuses, it accuses not Jews, but all of humanity. When it shows the promise of salvation, it definitely does not reserve grace for the gentiles, excluding the Jews.

Some complained about the rabble's Semitic features. "Have they never seen mobs before? I have, plenty of them. Some were blonde and blue-eyed, some black, some Oriental, some Arab. They have all had one thing in common: they were violent, and in a sense they invariably shouted: Crucify!"

Actually, the most repulsive characters in *The Passion* are the sadistic Roman soldiers enjoying every minute of their bloody work. On the other hand, some of the most sympathetic personalities, such as Mary (Maia Morgenstern) and Veronica, have the most beautiful "Jewish" faces—reverse discrimination!

No, this is not what this movie is all about. As film critic Michael Medved, himself a Jew, reminded his co-religionists,

it is not about "the Jews," but rather about one particular Jew worshipped by Gibson and two billion others as the Messiah and the deity incarnate."

And *The Passion* is all about the remedy to humanity's fallen state, which in our desperate era you must be blind and deaf not to notice. Gibson describes this state in the harsh manner befitting our time.

A quarter-millennium earlier, Johann Sebastian Bach said the same thing more gently but equally urgently in one of the most haunting chorales of his *St. John Passion*: "I caused Thy grief and sighing / By evils multiplying / as countless as the sands. / I caused the woes unnumbered / with which Thy soul is cumbered. / Thy sorrows raised by wicked hands."

*Live Simon-Netto is Religious Affairs Editor for United Press International, and his commentary is used by permission.*

## The Gospel According To Mel

By William Murchison

I suppose some ground has to be cleared. On the face of it, the first matter that needs settling, concerning Mel Gibson's *The Passion of the Christ*—I attended a media preview this week—is the anti-Semitism issue. None, is exactly how much anti-Semitism the film contains. Not a whiff, not a trace, not a pant or a gasp. In saying so, I plead my credentials as a lifelong philo-Semite. If any Gentile cherishes and admires the Jews more than I do, let him advance and be recognized.

Truth to tell, the Romans come off in this movie far worse than the Jews. In the rulers of the temple, one might look for a certain jealousy. This jumped-up carpenter's son—who does he think he is anyway, with his miracles and mass fish fries?

But the Romans. Ah, the Romans, with their sadism, their scourging and floggings; their random cruelties and lack of pity; ultimately, their denial of justice—Roman justice if no other kind—to one known to the procurator as innocent. And then the pious washing of hands—a basin and towel as remedy for betrayal.

If the Romans are indeed the bearers of civilization and justice, their default in the case of *Temple vs. Jesus of Nazareth* degrades them spiritually and morally, directing them straightway to Nero. To hear them offend in the tongue of Virgil and Cicero—the tongue the Roman Church employed for centuries—is in some sense the greatest of obscenities.

And then it strikes one. It strikes me, I should say. I will speak theologically from here on; no other way of speaking seems quite to meet the case.

The proconsulate, the temple, the ceremonial dress, the plumes and shields and helmets and spears, the saluting, the issuing of orders from horseback—what is any of it? Nothing, that is what. "Vanity and vexation of spirit," as *Ecclesiastes* (a nice Jewish book) would have it, "sound and fury," in words Shakespeare would contribute centuries later. To the forms, there is no shape; to the complexities, no center.

The only power in the world is the bloody, half-insensate form on the cross—beaten to a pulp by the civil power, if you call it "civil." Nor is his kind of power unique to the world. His kingdom, so he tells his accusers, is not of this world. To lay a hand on him is, in the oddest sense, not to lay a hand at all. It is vanity and vexation of spirit.

The miracle of *The Passion*—and I submit that Mel Gibson may have brought off such an occasion—is its picture of triumph. Not of defeat and exhaustion, not of blood flowing over paving stones and a mother rent by pain almost equal to her son's. The triumph is what counts here.

We know it is all in the story; in the Scriptures, that is. Haven't

we read the tale often enough? What we haven't done until now is...live it.

The audience for *The Passion of the Christ* lives it in detail. That is the glory of the visual. It is what Veronese, Donatello, Leonardo, Michelangelo and hundreds like them have known: visual representation as clothing for truths only partly susceptible to words.

*The Passion* may prove for moderns—uniquely forgetful of what it once meant to kneel, weeping, at the foot of the cross—a kind of fifth Gospel. The Gospel According to Mel, but not circumscribed by the *auteur's* human idiosyncrasies; taken from his hands, perhaps, as with Michelangelo's *Pieta* and fulfilled in ways to be wondered at for years to come.

I cannot know whether John Paul II, upon viewing *The Passion of the Christ*, actually used the words attributed to him—"It is as it was." I know this—I sense this—I am beyond measure confident of this: "It is as it was."

*William Murchison is a traditional Episcopalian. His column was circulated by the Creators Syndicate and is used by permission. ■*

## Go First Class With TCC!

For those U.S. readers who have not noticed, our subscription renewal forms are offering a new, quicker way to receive issues of *THE CHRISTIAN CHALLENGE*. Yes, it costs a little bit more, but we think you will find it is worth it—if you like the idea of getting each issue a few days after it is mailed instead of *four weeks* later. That—believe it or not—is now the average delivery time for third class, non-profit mail—the way most U.S. issues have been sent in the past—despite the fact that costs of such mail have steadily risen! While we do not think we can change the postal system in this regard, we have changed what we can, and that is to offer U.S. subscribers the option of receiving *TCC* first class for \$11 more (\$35 a year, instead of \$24). Look for that option on your next renewal notice! If you don't want to wait to upgrade, please send additional \$11 now to *TCC*, 1215 Independence Ave SE, Washington, DC 20003. (Any excess for the remainder of your subscription term will be credited as a donation).

## WE'VE GOT THE WHOLE WORLD COVERED!

Stay informed about important issues be sure to get your copy!

**THE Messenger**



is the official newspaper of the  
**Traditional Anglican Communion**

Subscription for 4 Issues: AU\$12 for Australian Residents  
US\$20 for outside of Australia includes postage and handling

The Messenger, 11 Standish Street, North Rockhampton, Q. Australia, 4701  
Email: messenger@inet.net.au

LETTERS Continued from Page 6

benign (?) neighbors to the south, but just far enough away so that I can take a rather jaundiced view of "Big Brother."

For years, the most popular phrase I have heard on talk shows, political broadcasts and even school debates, emanating from the USA, has been "the separation of church and state" (as if this was something to be proud of).

So if you have this wonderful separation, that no other country seems to feel they need, why do I keep reading these stories about Episcopal dioceses taking parishes to secular court or of dioceses using secular laws and grounds to remove priests from their parishes? It would seem to me that someone, or something, has created a serious breach of your constitution.

Then again, maybe the separation only runs one way or has never existed at all, or is it one of those wonderfully ephemeral terms like Frank Griswold's "force fields of relationships"?

I'm not kidding, guys, I really would like to know why the state is being invited into the temple and under whose laws is the American government working.

Irene Gladstone  
Claresholm, Alberta, Canada



WEIRD Continued from Page 7

only those sins and infirmities *you* select from our exhaustive list (special selections at extra charge) while providing you and your friends guilt-free reassurance of your own righteousness!!

Operates on available power sources with no need for diocesan staff, favorite charities, pet causes, or other bothersome, hard-to-store, hard-to-ignore attachments. And, remember, this bishop is under *your* control!! Wow!!

Made of lifelike rubberite, the port-a-bishop has special velcro hands which attach to the heads of confirmands and ordinands. Bishop deflates for safe, easy storage, and warranted leak-proof for five years.

Flame-resistant material insures your bishop is impervious to taper flames, candle wax, incense coals, or serious spiritual issues. He—male models only, of course—assures your congregation of many, many years of reliable, inexpensive Episcopal presence without the messy complications or recurring costs associated with actual involvement in that other Episcopal thing...

There are two models, to better accessorize your faith:

[a] **Model 1928-AC.** *The Anglo-Catholic* comes complete with five beautiful removable cope-and-mitre sets. Incense packets allow *The Anglo-Catholic* to function as a cathedral-size air-freshener when not engaged in primary use. \$300.

[b] **Model 1928-lowprot.** *The Evangelical* holds lifelike leatherette Bible in right hand while left hand is raised in permanent warning. Specify business suit or tweed jacket...\$150.

Please specify dialect of your episcopal visitor:

Current selections include Oxbridge, Texan, Old South, Boston Brahmin, Artistic Lilt (try a blend with "Hint of Working-Class Growl" for the trendy new "common touch"), Tea-Time Twang (Welsh and Irish variations in season), Yale Grad, or Third World Traditionalist (for the global dissident in all of us)...■

## Festivals of Faith!

*Proclaiming One, Holy, Catholic & Apostolic Church*

In association with the Anglo-Catholic societies of North America and England, the Festivals of Faith are uniting loyal Anglicans in Catholic worship, teaching and fellowship.

*Register now and witness to the truth of the Gospel, the historic creeds and the Faith of the Church Universal!*

**2004 Festivals are scheduled for:**

**Mount Calvary, Baltimore**

**May 15 Tel: 410 728-6140**

**Holy Communion, Charleston**

**May 29 Tel: 843 722-2024**

**St. John's, Detroit**

**June 10 Tel: 313 962-7358**

*Further events to be announced  
Registration free, donations accepted.*

Please contact churches listed above to register for events. For further information concerning the Festivals, or to schedule an event, please contact:

**Fr. Michael Heidt, Rector of St. Enke's,  
Bladensburg and Festival Coordinator.**

**email: michael\_heidt@hotmail.com Tel: 301 927-6166**

## St. Joseph of Arimathea Anglican Theological College

A traditional Anglican seminary preparing men for the priestly ministry. The College's education is three-fold: spiritual, academic, and pastoral. We are located in Berkeley, California; one block from the University of California, Berkeley. For further information please contact the Director of Admissions

fax:

(510) 841-4163

by email:

apckhq@aol.com

or write us:

P.O. Box 40020

Berkeley, California

94704



Please visit our website.

<http://www.anglicanpck.org/seminary/>

**IF THERE WAS ONE THING** that quickly became plain when an international commission began in February to consider ways to hold the Anglican Communion together amid a crisis over homosexuality and authority, it was that things would *not* remain *status quo* in the global church until the panel reports back this fall.

Instead, the commission must try to cope with a communion undergoing what some call a realignment and others call an unraveling.

Just for starters, 20 Anglican provinces—a majority—have now declared broken or impaired communion with the U.S. Episcopal Church (ECUSA) over its consecration of actively gay cleric Gene Robinson and approval of same-sex blessings.

Nonetheless, Western revisionists have continued to push the envelope in various ways, even as conservative global South primates (provincial leaders) lately meeting in Nairobi turned up the pressure even further.

**AND THERE EMERGED A NEW FRONT LINE** in the Anglican sex wars, that being the question of alternative episcopal oversight (AEO).

That is an issue that, when pressed in the current orthodox-revisionist melee, quickly exposes a tug-of-war over whether Christian truth, or “turf,” should come first. The question is closely related to the larger matter weighing on the Communion, that being whether it will ever allow “provincial autonomy” to be at all constrained by the need to ensure some basic theological unity.

AEO—the idea of providing alternate bishops to Anglicans alienated from diocesans who have taken pro-gay and other revisionist stands—has been a recurrent theme among the 38 Anglican primates for the last few years, but never more so than at their “crisis” meeting in London last October. The meeting occurred shortly before Robinson, a divorced father of two who lives with his long-time male partner, was to be consecrated as New Hampshire’s bishop—a brazen violation of the official Anglican view that homosexual practice is “incompatible with scripture.”

In a statement sternly warning against such a move—which ECUSA’s presiding bishop backed but promptly betrayed by serving as Robinson’s chief consecrator—the primates called for the provision of “adequate...episcopal oversight” for parishes at theological odds with their bishops. Some reports and sources indicated the understanding that “adequate” was to be judged by the recipients.

“Adequate” in the view of most conservative North American Anglicans was the reasonably assured ability to obtain alternate episcopal oversight that would be largely or entirely independent of the liberal local bishop. Conservatives maintain that this is basically what the primates had in mind, maintaining that the historical understanding of “oversight” implies “jurisdiction” (authority).

The primates’ call threw down the gauntlet for the Houses of Bishops in the U.S. as well as Canada, where the June 2002 decision by New Westminster (Vancouver) Anglican Bishop Michael Ingham and his synod to approve same-sex blessings had sparked international protest and a protracted feud between Ingham and 11 of his parishes. The parishes—estranged from the bishop because of his departure from apostolic faith and practice—organized as the Anglican Communion in New Westminster (ACiNW).

However, U.S. and Canadian conservatives clearly doubted that a sufficient response to the primates’ call would be forthcoming, since bishops in both provinces had previously made feckless approaches to oversight provisions.

In New Westminster, the ACiNW had unsuccessfully appealed for something more than the temporary episcopal visitor Ingham appointed to serve under his control, and an orthodox bishop (Terrence Buckle) who offered the kind of oversight ACiNW was seeking was threatened with discipline. In ECUSA, a draft plan heading into the late March House of Bishops (HOB) meeting was for “supplemental episcopal pastoral care,” which allowed the diocesan bishop to veto any oversight provisions for a parish.

**THIS WAS THE BACKDROP** behind two recent events apparently intended to give the American and Canadian Houses of Bishops an added incentive to provide “adequate” oversight—before either House could put forward their own plans for it.

Taking a cue from the liberals—who have long pursued their goals by acting first and seeking “permission” later—conservative primates and/or prelates acted to furnish episcopal ministry to the faithful in Canada’s New Westminster and ECUSA’s Diocese of Ohio, in each case without the local bishop’s permission, a breach of Anglican protocol. Neither move was announced beforehand.

---

## Anglican Realignment Update:

# A Question Of Oversight

*Truth And Territory Duke It Out On The  
Frontlines Of The Anglican Sex Wars*

---

Special Report/Analysis By The Editor

---

### Canada: A Foreign Intervention

In New Westminster, five overseas primates offered “temporary adequate episcopal oversight” to conservatives.

Citing an “emergency” involving not only subverted doctrine but oppression of the faithful, Archbishops Bernard Malango (Central Africa), Fidele Dirokpa (Congo), Emmanuel Kolini (Rwanda), and Datuk Yong Ping Chung (South East Asia) extended the offer on February 14. They were joined ten days later by Archbishop Benjamin Nzimbi of Kenya.

Four of the 11 ACiNW parishes, plus a ministry institute in Calgary, Alberta, and nine clergy (six from NewWest) initially accepted the offer. At last report, the matter was pending in most of the other ACiNW parishes.

Notably, while Archbishop Yong—who with Kolini oversees the Anglican Mission in America (AMiA)—heads the sponsoring group of primates, AMiA Bishop T. J. Johnston was asked to provide oversight in NewWest on their behalf; Johnston made his first visit in that capacity in early March. With perhaps one exception, the Canadian parishes and clergy accepting the oversight have not themselves joined the U.S. mission. But the fact that Johnston was tapped to serve them by two primates be-



sides Kolini and Yong would seem to signal growing acceptance of the AMiA, which has been largely unrecognized by Anglican leaders because it, too, started with actions that circumvented normal church protocol. In a reversal of his predecessor's position, even Archbishop of Canterbury Rowan Williams recently received AMiA leaders at Lambeth Palace. (See "Focus" for more.)

In an ACiNW release, the meaning of the term "temporary" (in "temporary adequate episcopal oversight") was clarified: "Until Michael Ingham and the diocese repent and return to the orthodox faith of the Anglican Communion or are disciplined by the [Anglican Church of Canada (ACC)] or a better, full jurisdiction, alternative episcopal oversight is presented."

A NewWest conservative spokesman, the Rev. Paul Carter, hailed the primates' "gracious and long-needed offer, as we have been without a bishop for almost 20 months." Intervention was necessary as "people of deep religious conscience are so tired and disillusioned with the system that many are leaving Anglicanism altogether."

Accelerating the disaffection has been what conservatives say is Bishop Ingham's tendency to take draconian measures against those who dissent from his agenda. In one such incident not long ago, Ingham acted under diocesan Canon 15 to fire two of the elected trustees of St. Martin's Church in North Vancouver,

BISHOP WILLIAM WANTLAND, the traditionalist retired Episcopal Bishop of Eau Claire (WI), confirms one of some 150 Episcopalians in a March 14 rite that took place in Ohio without authorization from the local ECUSA bishop, Clark Grew. Although Grew backed the Gene Robinson's consecration, several ECUSA parishes in Ohio sought the ministry of outside orthodox bishops, six of whom took part in the March service.

—The Rev. and Dr. Greg K. Campbell

an ACiNW parish, and replace them with his own appointees. The trustees named by him then dismissed the parish youth pastor, changed the locks on the church, terminated the parish newsletter and Internet site, and prevented certain parishioners from occupying key volunteer positions. Parish government under Canon 15 continues at the discretion of the bishop. Conservative members of the parish have now filed a petition in the provincial Supreme Court asking for judicial review of the bishop's actions.

INGHAM RESPONDED to news of the intervention in his diocese by accepting the resignations of the four Vancouver clergy now under the foreign primates' authority, which diocesan Chancellor George Cadman asserted the diocese's title to the property of the priests' parishes.

Acting ACC Primate David Crawley viewed the intervention with what was publicly described as "regret," but seen more like "extreme agitation." He called the primate's actions "appalling" and the parishes that accepted their leadership "outlaws."

Crawley—who is not only Bishop Ingham's superior as Archbishop of the Province of British Columbia but also a proponent in theological revisionism—invoked the "long tradition of non-interference in the internal affairs of other Anglican provinces by outside bishops and primates. A spokesman added that Crawley saw the foreign primates' action as particularly "inappropriate and unwelcome" because it emptied the report of the Canadian Task Force on Adequate Alternative Episcopal Oversight for Dissenting Minorities.

More cautious conservative critics worried that Archbishop Malango's participation in the tender of assistance to ACiNW parishes would lessen his influence as the commission that Anglican primates last fall asked to be set up to tackle structural and relational problems spawned by the unilateral actions of ECUSA and NewWest. That panel, led by Irish Primate Robin Eames and now being called the Lambeth Commission, was to submit its report by October, though the primates are not due to consider and possibly discuss it jointly until early 2005.

Moreover—as earlier noted—it looks like the panel could be or is being overtaken by events within the Communion. The foreign aid to the Vancouver faithful was but one of the recent ones, when it comes to the wayward Western church. The patience of the conservative majority of primates—most from the burgeoning global South—appears well-nigh exhausted.

MEANWHILE, IN LIGHT OF the intervention by NewWest, the ACC's AEO task force, commissioned by Canadian bishops last October and chaired by Edmonton's Victoria Matthews, issued its report early, on March 3, recommending approval of AEO, offering three, time-limited models for providing it for ACC bishops to consider. Each model deals with a different circumstance, including one in which the ACC General Synod passes a resolution allowing dioceses to decide whether or not to bless same-sex unions, a motion not to one adopted by ECUSA last year.

A conservative critique charged that the AEO report legitimizes "local option for false teaching and practice" and effectively backs Bishop Ingham's "unilateral action" on homosexual blessings.

It also expects conservatives "to stay in communion, albeit in a form of parallel jurisdiction," with a bishop who endorses what scripture regards as sinful, said the critique issued by the four parishes now under new oversight, who organized themselves as the Anglican Communion in Canada (ACIC).

The AEO report "falsely assumes that this is an issue over which Christians can agree to disagree and that the unity of the church is more important than truth...Replacement jurisdiction is the only way forward," the critique declared.

**BUT WITH THE AEO REPORT IN**, the Council of the General Synod evidently thought it was now okay to press its agenda. As envisioned in the AEO report, it voted to ask the Synod to decide in May if dioceses may opt to offer gay blessing rites.

Some reports said it was a bid to determine if dioceses like New Westminster may make up their own rules on sexual unions. Others said that the Council's action moved the whole Communion closer to a crack-up.

The Council's decision ignored the recommendations of a consulting group that polled Canadian Anglicans on the homosexual issue, many of whom wanted to see it postponed until the Synod's 2007 meeting. The Council also disregarded concerns that a May vote on same-sex blessings would pre-empt the report of the Lambeth Commission, which had rather hopelessly urged

**SOUTH EAST ASIAN ARCH-BISHOP** Datuk Yong Ping Chung was designated chairman of the group of primates who offered oversight to conservative Vancouver Anglicans, but the primates asked AMiA Bishop T.J. Johnston to provide the oversight on their behalf.

*Photo: Richard Kim*



warring parties to avoid exacerbating tensions, "precipitate action, or legal proceedings" while it deliberated. It was yet another move that threatened to erode the Commission's relevance.

**BUT THE REAL STUNNER** came when—despite the primates' call, the foreign intervention, or the AEO task force's efforts—the Canadian House of Bishops declined in April to endorse *any* of the task force's recommendations.

The House fretted (among other things) over whether an alternative bishop would have "jurisdiction," and discussion was curtailed when Bishop Ingham, who spoke at length against the AEO report, said he would leave the meeting two days early—interestingly, to attend an event with the Dalai Lama.

Though Bishop Matthews warned that not adopting any of the AEO models would leave the church without a "safety net" if the Synod okays gay unions in May, the bishops are not due to resume discussion of the AEO report until October. Archbishop Crawley suggested that a "conscience clause" might suffice in the interim—an idea that, among conservatives, was bound to evoke astonishment or ribald laughter.

Small wonder, then, that the ACIC has recently stressed that the overseas primates' offer of orthodox oversight "with full jurisdiction" is open to all faithful Canadian Anglicans, as a means of remaining in fellowship with the larger Communion.

## In The U.S.: Boundaries Crossed In Ohio

In the U.S., the first of what could be other significant "line-crossings" came on March 14, as five retired ECUSA bishops and one Brazilian Anglican prelate confirmed 110 individuals at a special multi-congregational service in Ohio, attended by some 800 persons.

It was the first such anomalous visit involving as many ECUSA bishops.

The confirmands came from five parishes of the Episcopal Diocese of Ohio and one extramural church plant. The parishes sought the ministry of outside bishops because members could no longer submit to Ohio Bishop J. Clark Grew II, who voted in favor of consecrating Gene Robinson at the 2003 General Convention. Nor would things improve, the parishes said, under the leadership of Ohio Bishop-elect Mark Hollingsworth Jr., who also supports Robinson. They considered the orthodox bishops' ministry "an essential and imperative response to a pastoral emergency in northern Ohio."

Arrangements for the service were aided by the American Anglican Council (AAC), but did not involve the Network of Anglican Communion Dioceses and Parishes (NACDP), the conservative organization lately formed in ECUSA with support from 12 ECUSA bishops, the Archbishop of Canterbury and at least 14 other primates; the Network, which now has six ECUSA dioceses and the traditionalist Forward in Faith, North America (FIF-NA) as affiliates, has designated "adequate episcopal oversight" for constituents as a key objective.

Remarkably, AAC President Canon David Anderson maintained as well that Archbishop of Canterbury Rowan Williams knew beforehand of the general intention to undertake confirmations such as those in Ohio, and suggested using retired bishops.

Joining in the Ohio service, held at Presentation of Our Lord Orthodox Church in Fairlawn, were retired ECUSA Bishops William Wantland (Eau Claire, WI), who celebrated the confirmation Eucharist; C. FitzSimons Allison (South Carolina), who preached; Ben Benitez (Texas); William Cox (Assistant-Oklahoma); and Alex Dickson (West Tennessee). Also attending was the Bishop of Northern Brazil, Robinson Cavalcanti, a conservative from a predominantly liberal province. (Allison and Dickson took part in earlier anomalous rites to consecrate bishops for the AMiA.)

Confirmands and worshippers came from the Church of the Holy Spirit, Akron; St. Anne's in the Field, Madison; St. Stephen's, East Liverpool; St. Barnabas, Bay Village; St. Luke's, Akron; and Hudson Anglican Fellowship, Hudson. Clergy from the congregations reportedly were present but not vested.

**IN REMARKS TO THE GATHERING**, Bishop Benitez emphasized that "the heart of the matter is not sexuality or sexual orientation, but rather the authority of Holy Scripture in the life of the Church."

The service was not an act of schism, he said, but an act in response to schism. "The schism we have in the church today was not caused by us or by those who believe as we do," but rather by Episcopal leaders who voted to approve local option for same-sex blessings and Robinson's consecration, and who later consecrated Robinson. The actions had caused a majority of Anglican provinces to end or curb fellowship with ECUSA, he said.

Benitez said that he and the other bishops were present "in direct response" to the primates' call for "adequate...episcopal oversight" for dissenting minorities. "To date, no such oversight has been offered by ECUSA," he said.



**BRAZILIAN BISHOP** Robinson Cavalcanti was one of six orthodox bishops at the March 14 confirmation rite in Ohio that evoked condemnation from the Episcopal House of Bishops. Photo courtesy of the American Anglican Council

"Our active bishops are currently seeking means for providing adequate episcopal oversight, and if an acceptable plan is approved, these kinds of measures may no longer be necessary," Benitez added.

By deadline, the five Ohio congregations had asked Bishop Hollingsworth to stay out of their churches, saying—while refusing to name names—that they had now obtained ongoing orthodox episcopal oversight.

## Robinson Says He's "Mainstream" Report/Analysis

The Anglican Communion's most controversial figure, Gene Robinson, 56, took his place as the ninth Episcopal bishop of New Hampshire on March 7, becoming the first openly homosexual bishop in the history of Christendom.

Starting his investiture with the traditional trio of raps on the door of St. Paul's in Concord, Robinson intoned (from Psalm 116): "Open for me the gates of righteousness; I will enter them and give thanks to the Lord." It was a tough sell for many Anglicans.

"We're going to take some big risks here. The rest of the world is watching us. This is going to be a great journey," the bishop told congregants.

**ROBINSON'S SUCCESSION** of Bishop Douglas Theuner was marked by an appearance on CBS' *Sixty Minutes*, during which the new bishop was asked about being called the most dangerous man in the Communion. He opined that that was likely true only because he was "pretty mainstream."

"As an openly gay man, I'm not way out there. I'm not something odd and unusual," asserted Robinson, the divorced father of two who lives with his longtime partner, Mark Andrew. "I've got a mainstream family. I believe in the church. I believe in God, and I'm only dangerous because I'm not weird."

He considers his family mainstream "because we care deeply about each other."

When Robinson attended the March Episcopal House of Bishops' meeting—his first—he reportedly brought his partner along to mingle with other bishops' spouses.

**THE SIX BISHOPS' ACTION** received support from leading orthodox/conservative figures and groups, including Pittsburgh Bishop Robert Duncan, Moderator of the NACDP (not known simply as the Anglican Communion Network); the ACFIF-NA, Anglicans United, Reformed Episcopalians, and the Continuing Anglicans.

It is regrettable that the Ohio diocese "has allowed the development of an atmosphere so hostile and intimidating to traditional Episcopalians that people from these six parishes felt they had to take this step," said the Rev. Canon Kendall Harmon of the Diocese of South Carolina, a leading Network figure. Bishop Cavalcanti's role in the Ohio rite "serves to underscore that the worldwide Communion understands the seriousness of this situation, even though most Episcopal leaders do not."

Bishops who backed pro-gay measures at General Convention "didn't respect [Anglican] faith and teaching, [so] why should other bishops respect [their] geographical territory?" an online commentator asked.

Bishop Wantland, who is also a lawyer and associated with the Canon Law Institute in Washington, said that while "repentals" may well come from revisionist bishops, or possibly from liberal ECUSA groups, "I don't know of a one of us who took such action."

In response to a reporter's question, Wantland warned ECUSA parishes trying to avoid church "politics" that it is the faith—not just sexual morality, that is under attack.

"Those who try to ignore what is going on and just do the Lord's work" are *not* doing themselves or their people any favors," he said. "They are encouraging the forces of revisionism by pretending the problem does not exist."

He sees no contradiction between being a bishop and being a practicing homosexual.

"Let's be clear. We've always had gay bishops. All I'm doing is being honest about it," said Robinson.

He did not mention that, in the past, homosexually-oriented clergy were expected to try to live according to church teaching, and were not permitted to teach otherwise or openly live a gay partnership, as Robinson does.

Such clerics also probably sought to avoid startling their flock by stopping in a gay bar, as Robinson did with his daughter and a friend during a visit to New York, while CBS cameras were rolling. The scene showed Robinson a few feet from shirtless bartenders wearing leather vests.

"I'm not embarrassed about being a gay man...in a place with other gay folk," Robinson said.

Still, the gay bishop says he continues to receive death threats. While he can't do much about that, he says he is doing all he can to win over those who are undecided about him, and believes things "will calm down when people see that nothing has changed."

He says that he, like many others, repents for his sins of the past, but being in a long-term same-sex relationship is not one of them, even though "some" people in the church think that behavior is sinful. "I've come to the place in my life where I feel I need not repent for that," he remarked.

"I think God is doing a new thing," not only in the church "but all over," he said. Indeed, his elevation to the episcopate appears uncannily timely, in light of the explosion of the marriage issue on the American scene.



## No "Crisis"

The "problem" from the viewpoint of Bishop Grew and Bishop-elect Hollingsworth, however, is with those who supported or carried out the Ohio confirmations.

"An action of this sort, designed to break down the community of faith, has no place in our polity. No one group can define for the whole Church what constitutes an 'emergency,'" contended Hollingsworth, the former archdeacon of the pro-gay Diocese of Massachusetts.

Bishop Grew averred that "there is no crisis in the Diocese of Ohio, except the one created by a group that hopes to hold on to attention that is slipping away as time passes, a group that may use the threat of further extra-canonical action as a way to manipulate the House of Bishops in its deliberations on the matter of alternative oversight."

The Ohio diocese's membership 20 years ago stood at 40,000, but is now less than 24,000, noted Anglicans United.

Even ECUSA's gay bishop, seen by many as *ultra vires* himself, chimed in, saying it was "pretty clear" that the prelates who confirmed in Ohio had violated their vows.

Then there was former Iowa Bishop Walter Righter—the bishop charged unsuccessfully in 1996 for having violated ECUSA doctrine and his ordination vows by ordaining an active homosexual as a deacon. Righter asserted that the five retired ECUSA bishops breached church regulations and suggested that they should "go with God." It was later learned that Righter has been functioning sacramentally without permission in the conservative Diocese of Pittsburgh.

**FLANKED BY HIS COUNCIL OF ADVICE**, which voiced strong disapproval of the Ohio rite, Episcopal Presiding Bishop Frank Griswold charged that the participating bishops had "ar-

rogated to themselves the right to perform episcopal and sacramental acts without the permission of the diocesan bishop."

"The claim that their action was pastoral and in accordance with a mandate" from the Archbishop of Canterbury and other Anglican primates is contradicted by the primates' October statement, Griswold contended. While that statement called on ECUSA and the ACC "to make adequate provision for episcopal oversight of dissenting minorities within their own area of pastoral care," in consultation with Communion leaders, Griswold said it also reaffirmed "the teaching of successive Lambeth Conferences that bishops must respect the autonomy and territorial integrity of dioceses and provinces other than their own."

The P.B. concluded from this that the oversight provision is "to be resolved by the province. That is precisely what this church is seeking to do," he asserted, with a plan that ECUSA bishops would consider in late March.

He further noted a letter Archbishop Williams sent prior to that House of Bishops' (HOB) meeting at Camp Allen near Navasota, Texas, most of which was read to the HOB. In it, Williams urged the American bishops to "offer generous and constructive ways forward within the constitutional and canonical structures of ECUSA that will guarantee episcopal care for all and avoid further fragmentation, and the consequent distraction from our main task of proclaiming Christ."

Griswold said this meant that any "pastoral response" must operate within ECUSA's current system. He then noted the constitutional requirement for a bishop to confine the exercise of his/her episcopal ministry to the diocese in which he/she was elected, unless permitted to do so in another jurisdiction by its ecclesiastical authority. He did not reflect on Williams' use of the word "guarantee."

It was a sign of things to come in the HOB.

*ROBINSON continued*

"I think God is meaning for gay and lesbian folk to have a full, whole, and complete life—both as citizens of this country and as members of the church," he explained.

Robinson said shortly before his investiture that he would like to marry his partner, and that gay marriage is a matter of civil rights.

He thinks the message of his consecration is: "That there is no one beyond God's love, that all of us are children of God" and welcome in the church.

Tell that to the Rev. Don Wilson, who was fired by Theuner as interim minister of Redeemer, Rochester, a week after Robinson's consecration, for refusing to accept Robinson's authority as bishop.

Asked whether he should not accept the authority of a legally consecrated bishop, despite his views, Wilson said that the first part of his oath as a priest was to uphold the authority of scripture, and to "protect the people from strange and erro-



Bishop Robinson

neous doctrines. Then way down the list it says, 'Be subject to the bishops, their godly judgments and godly admonitions.' And I didn't find any in him."

Robinson seemed to take a dim view of this kind of conscientious objection—notwithstanding the fact that he, his backers and consecrators are the real "objectors" in relation to the wider Communion.

"He can't not recognize the authority of the bishop," Robinson said.

Indeed, this iconoclast of historic sexual morality viewed as transgressors the bishops who confirmed over 100 persons in Ohio without the local bishop's okay.

**ROBINSON HAS**, however, defused tensions at Redeemer by assigning them a new conservative priest. He also agreed to compile a list of bishops he would allow to provide alternate episcopal care, though he remained adamant that the parish accept his episcopal authority.

Reportedly, Episcopalians in at least five New Hampshire parishes have said they will reject Robinson's episcopal ministry in their churches. In one case, a group of about 40 Episcopalians have come out of established parishes to worship in Durham as the new Anglican Church of the Resurrection (formerly Seacoast Mission Fellowship); the parish will look to the NACDP rather than Robinson for episcopal care.

Overall, the gay cleric's November elevation to the episcopate has had "a devastating effect" on the global Anglican family, said Irish Archbishop Robin Eames, who chairs the Lambeth Commission considering ways to hold the Communion together in the wake of the doctrinal clash exemplified by Robinson's consecration.

## "Inadequate Oversight"

Indeed, while Bishop Griswold hailed the "generous" alternate care plan the HOB produced at Camp Allen, calling it reflective of its "ministry of reconciliation," U.S. conservative leaders were dismayed by it.

In a document titled "Caring for All the Churches," 160 bishops crafted a complex scheme for "delegated episcopal pastoral oversight" (DEPO), outlining how parishes and clergy unable to accept the General Convention's pro-gay decisions might get the ministry of an outside prelate.

The problem is not insignificant: a tenth of ECUSA's 2.3 million members, and "hundreds" of parishes, are said to oppose any leadership by the 62 diocesan bishops who voted for the consecration of Gene Robinson. Something under 100 parishes have already applied for AEO through a process set up by the AAC.

The prelates—meeting behind tightly-guarded closed doors March 19-24—took longer than expected to hammer out the plan, and it still did not have unanimous approval. (Among NACDP-aligned ECUSA bishops, four did not attend the meeting; some left before debate on the oversight plan began, or before the vote on it: South Carolina bishop Edward Salmon voted "no" and departed immediately afterward. Remaining for the entire meeting were only two NACDP bishops, James Adams (Western Kansas) and John Howe (Central Florida), both of whom reportedly voted for DEPO.)

DEPO builds on an ineffectual March 2002 HOB "covenant" that says the church's constitution and canons are "sufficient" for dealing with questions of "supplemental episcopal pastoral care," which "temporary" provision was placed under the diocesan bishop's direction.

DEPO demands that parishes wanting substitute episcopal ministry go through a conferral process aimed at "reconciliation" and "unity" before such ministry becomes possible. Moreover, it still does not guarantee that a parish will eventually receive AEO if the local bishop does not agree, or that it will not have to keep receiving visits from him/her, even if it gets an alternate bishop. (At least one bishop, Charles Bennison of Pennsylvania, has already said he will not permit outside bishops.)

As expected, the HOB also decided that "oversight" cannot confer "jurisdiction" under existing ECUSA regulations, meaning that there is no thought of allowing faithful parishes the largely solitary oversight of an orthodox alternate bishop, such as exists with "flying bishops" in the Church of England.

## A Coincidence?

The installation of Vicky Gene Robinson as New Hampshire's diocesan bishop on March 7 could not help but spur an uptick in online chatter.

That was especially so when someone noticed the daily office epistle assigned for that day, *1 Cor. 5: 1-8*. The reading begins: "*It is actually reported that there is sexual immorality among you, and of a kind that is not found even among pagans....*"

The reading actually refers to a man living with his father's wife, but (considering what day it was) its opening line is like a splash of cold water. The reading goes on to give some sobering advice on what should be done with the sexual transgressor, which, of course, is what scripture also deems those engaging in homosexual behavior to be.

A coincidence? A lot of online observers seemed to think not.

## Racial, Gay Struggles Similar?

And for someone who views himself as "pretty mainstream," Robinson seems to be an ongoing source of controversy, beyond just the fact of his consecration.

He recently angered faithful blacks by comparing his struggles for acceptance to those of Absalom Jones, the first black priest ordained in ECUSA, at a service honoring Jones in Chicago.

The Rev. James Johnson of Philadelphia, a black priest who serves within the Anglican Church in America, a Continuing Church body, disputed Robinson's "sermon" on *Isaiah 61:1-3ff*.

"This passage is one of the great 'Jubilee' passages of scripture," Johnson said. "Far from being a rallying cry for homosexual rights, [it] calls for the homosexual to repent of his homosexuality."

Johnson also scored Robinson for comparing skin pigmentation—a part of God's created order—to homosexuality, without considering the latter as an effect of the Fall of man.

Dr. Michael Howell, an Episcopalian of black Caribbean heritage who currently teaches marine biology, called Robinson's remarks "a very dangerous combination of ignorance and deceit."

Meanwhile, Robinson in March attended a fundraiser for Fenway Community Health Center, one of the biggest events on Boston's gay male social calendar, to accept Cong. Gerry Studds' Visibility Award. (This actually represented a step up from his earlier decision to accept the 2003 "Person of the Year" award from the soft-core pornographic website, *PlanetOut*.)

Other honors are coming his way, or might. One, an honorary degree from the ultra-liberal Episcopal Divinity School, is no surprise. But some are said to be pushing for Robinson to

get an honorary degree from ECUSA's University of the South at Sewanee, Tennessee—though that more moderate school has had its own sex controversies. (These primarily include earlier flaps over an annual erotic film festival on campus. But Sewanee, which includes a school of theology, was in the news again following the March 2 issue of *Sewanee Purple*, a student newspaper. Reportedly, the issue was devoted almost entirely to demonstrating how to have safe sex outside of marriage, complete with graphic photos.)

Robinson's only step back from headlines lately appears to be his decision to turn down international speaking requests, including a planned debate on gay bishops at the Oxford Union, in order to reduce tensions while the Lambeth Commission deliberates.

**BUT ROBINSON** is optimistic that these tensions will ultimately diminish, pointing to some realities likely to be uncomfortable for conservatives—particularly those hanging on in ECUSA in the hopes of a solution within the Communion.

"When you think back to nine months ago, when I was elected, there was a group of people saying they were going to leave, the church was going to split... Then they were going to leave if I was consented to. And then they were going to leave if I was consecrated. And now, their latest pronouncement is they're going to stay," Robinson said.

So, while "not trying to understate the difficulty some people are still having," he said that "even the people who were saying that this will cause an irrevocable split in the church have pulled way back from that brink... I think that's very significant." ■

Sources: CBS News, *Christian Observer*, *The Associated Press*, *The Boston Globe*, *The Living Church*, *Gay.com UK*, *Virtuosity*, *Reuters*, *The Associated Press*, *Record Monitor Democrat*

ECUSA PRESIDING BISHOP Frank Griswold believes the Episcopal Bishops' DEPO plan is "generous" and accords with the Archbishop of Canterbury's guidance, but conservatives demur.



(In England, separate legislation was passed, allowing parishes opposed to women's ordination to obtain the ministry of an orthodox bishop through a process triggered when the parish council adopts certain resolutions. According to spokesmen for Forward in Faith, United Kingdom (FIF-UK), the process generally involves no face-to-face contact with the local bishop, who is not canonically required to visit parishes, as in America. The "flying bishops" currently do not have jurisdiction, though traditionalists, including the Archbishop of York, have said that the C of E's approval of women bishops—already extant in ECUSA—would necessitate new provisions allowing alternate episcopal oversight with jurisdiction, a change reflected by FIF's proposal for a separate province.)

These are the basic steps set forth in the DEPO plan: A rector and leaders of a faithful parish seeking the ministry of a compatible bishop must first meet with their own bishop to seek "reconciliation." If none is achieved, then the rector and two-thirds of the parish's vestry can, with the congregation's backing, seek another meeting with the diocesan bishop, and then the bishop "may" suggest a replacement. If he does not or the congregation rejects his suggestion, parish leaders can meet with the bishop who heads the province in which the diocese is situated. The provincial bishop can call in several other bishops for advice and recommendations. The local bishop can still resist; but even if he agrees to alternate episcopal ministry acceptable to the parish, it will be time-limited and subject to regular review.

### No Consultation

DEPO was set up without even consulting with the leaders of struggling conservative parishes, and "doesn't come close to recognizing the crisis we face," charged South Carolina's Canon Harmon.

"Parishes that are being oppressed by bishops have to go to the person oppressing them" to seek another bishop, he said, and DEPO does not set forth the conditions or criteria for an alternate to be furnished.

Nor, he and other conservatives noted, does it deal with liberal bishops who refuse to ordain conservatives or allow a faithful parish the priest it chooses.

DEPO "presumes the good will of liberal bishops to provide outside conservative pastoral care. There are a number of bishops that do not have that kind of good will," said the Rev. Greg Brewer, rector of Church of the Good Samaritan in Paoli, Pennsylvania.

"This document will only work where it's not needed," said the Rev. Martyn Minns, rector of Truro Episcopal Church in Fairfax, the second largest congregation in the Diocese of Virginia. "It's very bureaucratic, and I'm very disappointed. I think they ducked the whole issue. It's not an issue of reconciliation" but of "truth," he said.

Traditionalist Quincy Bishop Keith Ackerman, who was not at Camp Allen, summed up DEPO as "Inadequate Undersight."

THE PLAN WAS REPUDIATED by all of ECUSA's leading orthodox/conservative groups, and received with cautious optimism by only a few personages among them. Critics said that DEPO does not rise to the level of oversight urged by the primates' October 15 statement, and fails to take seriously enough the appeals of the wider Anglican Communion, or the condemnation of the larger Christian Church.

"Undeniably and woefully inadequate," was how the AAC saw the bishops' plan.

DEPO, it said, amounts to "non-binding mediation" instead of the "structural and jurisdictional relief" for dissenting minorities intended by the primates.

"There is no moral authority, much less real accountability, brought to bear on a recalcitrant diocesan bishop who refuses to enter into that process or honor its result," it added.

The AAC was joined by other conservative sources in asserting that the P.B. and his colleagues have a myopic view of the church's crisis. Bishop Griswold reportedly told the HOB that Bishop Robinson—present for his first HOB meeting—"has borne all the pain over the last several months," as the AAC put it. He even "obliquely chastised conservatives for their unwillingness to conform to mind of the wider American Church," one report said. And believe it or not, the powers-that-be attempted to put Robinson in the same small group at Camp Allen as Bishop Duncan, prompting Duncan to withdraw.

"This meeting was couched in terms of 'reconciliation,' but it is impossible to achieve reconciliation without repentance," the AAC said.

"We will not be party to perpetuating the fantasy that 'all is well' or even 'shall be well.' We cannot ignore the anguish of orthodox Episcopalians. We cannot embrace unity at the cost of faithfulness."

Apparently hinting that there may be further episcopal line-crossing, the AAC pledged to support "senior bishops who courageously and compassionately seek to minister to those in need of adequate episcopal oversight."

The group's President, the Rev. Canon David Anderson, later said that the AAC would continue its efforts to help ECUSA congregations apply for AEO, even though it will be under DEPO. But he ripped the plan as a sop aimed mainly at removing international pressure from Griswold and his colleagues.

DEPO "is seriously flawed," and again points to the need for the Communion's "intervention" in ECUSA, said the Rev. Todd H. Wetzel, executive director of Anglicans United. "The Archbishop of Canterbury made it clear that the aggrieved party has the right to determine what constitutes adequate oversight, not the adjudicating bishop."

The results of the Lambeth Commission, he concluded, would tell faithful Episcopalians "if there is any hope for this sinking ship."

"We will not accept this," FIF-NA President, the Rev. David Moyer, said of DEPO.

What most Episcopal bishops mean by "reconciliation" is for the orthodox to be "reconciled" to ECUSA's agenda, Moyer asserted.

And the plight of traditional Episcopalians is especially dire, he noted. "We all know that fully orthodox bishops cannot be reproduced in ECUSA and that fully orthodox churches are no longer free to maintain fully orthodox clergy...upon the death or retirement of their priest," Moyer said.

"We are committed to adequate episcopal oversight as defined by the Archbishop of Canterbury. We will continue to work with the [NACDP] to achieve this goal."

**SOUNDING A SLIGHTLY DIFFERENT NOTE** on DEPO was NACDP's Moderator, Bishop Robert Duncan of Pittsburgh. He said that the plan will require "tremendous generosity and charity" from liberal bishops, and "an extraordinary new level of trust" by clergy and laity if it is to work. But he added: "We will do what we can to enable the plan's success in the wider church." One report indicated that Duncan saw it as a stopgap, until the Lambeth Commission reports back. Some also speculated that he thought the plan would have to at least be tried before Anglican leaders would take seriously the need for further intervention.

Another NACDP-aligned bishop, Central Florida's John Howe, termed the plan "workable. Suffragan Bishop David Bena of Albany, whose diocesan, Daniel Herzog, is aligned with the Network, said both sides got "half a loaf"—neither side got everything it wanted—and that the plan is worth a try.

But other NACDP figures joined in rejecting DEPO.

The Rev. Canon David Roseberry, rector of Christ Church, Plano, Texas and a leading member of the AAC and NACDP, termed the oversight plan "a broken ladder: it only looks useful, but it can't take you anywhere..."

Roseberry said that, under DEPO, "it could take two to three years to get a bishop to come for confirmations! It is an imposition, literally, of an elaborate and tortuous process intentionally designed to wear "dissident" churches down."

Orthodox parishes should instead find oversight wherever they can, within or outside their dioceses, he contended. He urged faithful congregations to link and work together through the Network.

But the good news, he said, is that this HOB "folly" may convince foreign Anglican primates that "ECUSA needs major repair or replacement."

On March 26, the deans of the NACDP's six convocations acknowledged the efforts of Network bishops to get something better, but called DEPO a "cumbersome bureaucratic process controlled by the very overseers from whom relief is sought," and a plan lacking in "genuine concern for parishioners."

The majority of ECUSA bishops have made clear in DEPO, they said "that the rejection of biblical authority and the endorsement of sexual intimacy outside of marriage are now the settled teaching of our church; all that remains is to regulate the speed with which this new teaching is imposed on orthodox Episcopalians."



NACDP MODERATOR, Bishop Robert Duncan of Pittsburgh, was one of the few conservative leaders who did not reject DEPO outright, but indicated that he thought it would take a lot from both sides to make it work. CHALLENGE photo

The deans said the Network is "committed to living under the authority of Holy Scripture and in true unity with the vast majority" of Anglicans worldwide, among which they would seek leadership in the future.

Even the moderate *Living Church* magazine found DEPO "disappointing, predictable, and inadequate." It "ignores" the recommendations of the Archbishop of Canterbury and the primates, and the "plight of those who are unable to accept the New Hampshire consecration," *TLC* said.

## Ohio Confirmations Condemned

On the penultimate day of their Texas meeting, ECUSA bishops unanimously declared that they "repudiate and deplore" the March 14 action by five retired U.S. bishops and a Brazilian diocesan to confirm 110 Ohio Episcopalians without the knowledge of Ohio Bishop Clark Grew.

In a statement, they accused the five ECUSA prelates of using a sacrament as an instrument of "division and defiance," and said their actions were "discourteous, disruptive and a willful violation of our constitution and canons."

Nonetheless, the statement noted that no discipline of the offenders would be pursued. Instead, the HOB "invited" the five prelates, none of whom was present at Camp Allen, "to meet with the Presiding Bishop's Council of Advice to discuss their actions." But it warned that, in future, "any bishop performing episcopal acts without the permission of the diocesan bishop will be subject to discipline under our canons."

Bishop Howe defended his vote for the statement, saying it was "kind" and took no disciplinary action.

But James Kushiner of *Touchstone* magazine was one of many who noted "the irony of bishops complaining about not following rules, when they have themselves subverted 2,000 years of Christian teaching on various and sundry topics," not least in consecrating a non-celibate homosexual.

Christopher Johnson of the *Midwest Conservative Journal* commented that: "I'm old enough to recall that when women were ordained extra-canonically, the ECUSA bishops involved were considered heroes by church liberals. The late Paul Moore entered the leftist pantheon for ordaining a lesbian" in the late 1970s. But evidently Ohio's "defiant" situation is Completely Different," he wrote.

"Let us remember that the canons were made for the church, not the church for the canons," Dr. Harmon said.

Meanwhile, the Brazilian House of Bishops rejected a call by their primate, Archbishop Orlando Santos de Oliveira, to discipline Bishop Robinson Cavalcanti for his part in the confirmations. Earlier, de Oliveira, in an effusively deferential letter to Bishop Griswold (the some 103,000-member Brazilian Church was a missionary plant of ECUSA), said that Cavalcanti had broken church law and promised the matter would be brought before Brazil's bishops.

But the Bishops' Chamber of the *Igreja Episcopal Anglicana do Brasil* ruled on March 23 that Cavalcanti had not violated their church's regulations by performing episcopal acts outside of his diocese without the local ordinary's permission.

**FOR THEIR PART**, the "Ohio five" bishops issued a statement that viewed the HOB's "censure" of their action as part of a "long retreat from its sworn responsibilities concerning the Christian faith, from the time of Bishop James Pike to Bishop John Spong's '12 Theses', to its present failure to support faithful Episcopalians in unfaithful dioceses."

*Continued on next page, right column*

## Blurred Lines: Sometimes They Look Better That Way

In the current contest between theology and territory, most liberal Anglican bishops seem to have their priorities worked out.

The thinking might go something like: "I am free to fiddle with Christian truth but, hey, what makes you think you're free to offer orthodox ministry on my turf without my permission, which I would never give anyway? Don't you dare. Theology is one thing, but boundaries are quite another."

So it is heartening, indeed, when one finds exceptions to the norm, and two have lately emerged. Both are ECUSA bishops who consented to Gene Robinson's consecration, but have now permitted parishes to receive orthodox ministry.

Bishop Mark MacDonald of Alaska made a one-year agreement to let All Saints', Anchorage, receive the oversight of Terrence Buckle, an Anglican bishop from Canada (who made an earlier effort to provide oversight to Vancouver parishes). The rector of All Saints', The Rev. James Basinger, and his flock will otherwise continue to participate in the life of the diocese. The portion of the parish's diocesan assessment that would normally go to the national church will instead be used to fund ministerial outreach projects in Alaska.

"When the temperature outside is 50 degrees below zero, you don't have many enemies," Bishop MacDonald said. "I'm not really sure how to describe this arrangement. It doesn't really fit any of the existing categories, but it's a win-win situation for all of us."

**AND, AFTER LEARNING** that the Rev. Robert Todd Giffin would offer pastoral care to Episcopalians in her diocese with the backing of conservative Bishop Peter Beckwith of Springfield (IL), Indianapolis Bishop Catherine Waynick granted Giffin a one-year license to function in her diocese.

"I think they are in a hard place," Bishop Waynick said, referring to the group of former members of three parishes in her diocese, and of one in the Diocese of Kentucky. The group, Faithful Anglicans in the Heartland (FAITH), was averaging 60 worshippers each Saturday in rented space in Evansville, but has recently moved into a newly purchased church building.

They "are completely unwilling to affirm the New Hampshire consecration," but "clearly want to remain within the Anglican tradition," Waynick said. "I'm an Anglican bishop, so I have done what I can to make it possible for them."

Giffin serves two small congregations in the Springfield diocese as well, but lives with his wife in Indiana, his native state.

**AND IN A DIFFERENT SORT OF TRANS-NATIONAL ARRANGEMENT**, Canadian Bishop William Anderson of Caledonia licensed a former Episcopal priest, the Rev. Skip Reeves, and Reeves recently established the Church of St. Peter, Apostle and Confessor, which meets at the Laramie (Wyoming) County Community College. The congregation of some 140 is listed as a parish of the Anglican Diocese of Caledonia in northern British Columbia.

But the Episcopal Bishop of Wyoming, Bruce Caldwell, is not as, well, enlightened as Waynick or MacDonald. He filed a complaint against Anderson, demanding that he withdraw the license of Reeves for operating an ACC parish in his territory. At this writing, however, no disciplinary action had been initiated in Canada. For his part, Reeves said that, if his license is revoked, a Ugandan bishop "will pick me up and make me part of his diocese." ■

*Sources:* included a report by Doug LeBlanc, *The Living Church*, *Anglican Journal*, *Wyoming Tribune-Eagle*, *Billings Gazette*, *Courier & Press* (Evansville), *Omaha Daily Mail*

## CONFIRMATIONS continued

"The House of Bishops is willing to censure and threaten five bishops crossing diocesan lines to support faithful Episcopalians," they said. "At the same time they are unwilling to censure or even dissociate themselves from denials of the faith among themselves."

Moreover, ECUSA bishops who backed the General Convention's pro-gay decisions had repudiated "4,000 years of biblical teaching regarding sexuality," asserted the five bishops.

They reaffirmed their solidarity with the 20 Anglican provinces in diminished or broken communion with ECUSA which "continue to grow as they proclaim the Gospel to a broken world."

Griswold subsequently said that the HOB had avoided the term "censure," because it has a quasi-legal meaning that is contrary to the measured response they made in the spirit of "reconciliation."

Yet the HOB may want to dust off its disciplinary canons in preparation for more "Ohio's." One AAC insider contended that there are at least seven other "clusters of conservative churches" around ECUSA that intend to realign themselves with likeminded bishops in the near term.

Still, one orthodox bishop reportedly suggested a simpler, and legal, solution for conservative parishes whose desire for a faithful bishop is frustrated: "If a priest presents confirmands to me at one of my churches and asks me to confirm them, I will do so; there is no canonical violation."

Of course, observed church journalist David Virtue, this approach focuses more on "strategy" than "truth."

## Anglican Global Warming

After all the wrangling over alternative episcopal oversight, though, that skirmish seemed by deadline to be rapidly giving way to a fight over Anglicanism's bedrock issues.

What's more, conservative global South prelates, especially those in Africa, had turned up the heat on the liberals, Archbishop Williams and the Lambeth Commission, though it was equally clear that liberals were not desisting.

On top of late word that Canadian bishops had put off implementing AEO, despite an imminent vote on gay blessings, conservative primates were reeling over news that English gay cleric Jeffrey John—who was compelled to decline a bid to make him a bishop last year—has now been promoted again, this time to the post of Dean of St. Albans. Archbishop Williams reportedly supports the appointment. (*See more in Focus*)

**IT WAS A KEY DOCUMENT**, first seen at last October's primates' meeting, and released as the Lambeth Commission held its first meeting in Windsor in February, that concisely, almost comically, framed the main Anglican defect. The paper, a legal advisor's report, stated that there is currently no canonical solution to the threatened unraveling of the Communion.

What's funny about this is that it is hardly a news flash. This—the lack of any basic legal or theological binders between the various provinces—has spurred periodic expression of concern and calls for change practically from the first day in the latter 19th century when it dawned that Anglicanism had gone international. The infelicitous results of not setting and maintaining some limits earlier now coldly confront the Commission and Communion leaders, most notably the 104th Archbishop of Canterbury.

Indications are that Dr. Williams (flanked almost certainly by some, but by no means all, Commission members) wants to try to contain Anglican agitation as best as possible while working to secure an adequate place for embattled conservatives, but is squeamish about any move that may totally exclude from



**ME AND MY SHADOW?** Archbishop of Canterbury Rowan Williams greets Nigerian Archbishop Peter Akinola, almost certainly the second most prominent primate in the Anglican Communion, at Lambeth Palace last October. *Photo: J. Rosenthal/Anglican World*

the Communion liberals who flagrantly defy Anglican policy. Williams recently expressed his hope for a "shared future" for Anglicans "insofar as is possible."

One indication of this is that both sides in ECUSA claim they are acting in accordance with the Archbishop's guidance. Williams, for example, was said to have backed the development of the NACDP, which he said he had watched "sympathetically," yet the Archbishop has evidently consulted regularly enough with Griswold that the P.B. does not think the Network had the level of approval its principals claim. Both sides also allege that Williams supports their ideas of AEO.

One or two reports have contended that the Lambeth Commission may be preparing to call for discipline, but in mild form. One model would strip Griswold of voice and vote, though the liberal-led ECUSA would still remain a part of the Communion.

But those interested in half-measures (or less) plainly risk being overrun by global South primates—leaders of most Anglicans worldwide—who are taking an increasingly no-nonsense attitude toward the Communion's crisis.

By deadline, African and other developing world bishops meeting in Nairobi had called for ECUSA to be given a deadline to repent or face discipline, and had made a bold joint decision to take no more funds from pro-gay Western sources.

**LEADING THE CHARGE** is Nigerian Bishop Peter Akinola, whose traditionalist province (it does not ordain women) of 17.5 million Anglicans is the Communion's largest. But as head of the Council of Anglican Provinces in Africa (CAPA), which represents over half of the world's some 76 million Anglicans, Akinola's leadership extends throughout the continent.

And some say he is fast becoming a shadow-*Cantuar*. However, the Rev. Canon Bill Atwood of the Ekklesia organization, who regularly communicates with Anglican primates around the world, agreed with the assertion that "Peter Akinola is not interested in being 'the man', but he refuses to be Canterbury's boy."

In March, Akinola boycotted the meeting of the Joint Standing Committee of the primates and Anglican Consultative Council because Bishop Griswold and one other ECUSA cleric would attend.

It was a good thing, too, because Griswold's presence at the March 1-4 meeting caused a big enough flap as it was—mainly because he was allowed to celebrate the Eucharist at Canterbury Cathedral, without prior announcement to meeting participants but with media present.

The official explanation was that it was the 19th anniversary

of Griswold's consecration. But conservatives such as the British-based group, Anglican Mainstream, charged that the ECUSA leader's unexpected presidency at the Eucharist was an attempt by the Anglican Communion Office (ACO) in London to pretend that the consecration of Gene Robinson last November 2 "does not really matter," and to politically rehabilitate Griswold. The ACO, which helps arrange and provide support for international Anglican meetings, is led by Canon John Peterson, a liberal American who has been accused by some of using his position to work against the Communion's conservative majority.

However, Anglican Mainstream joined other well placed sources in asserting that Griswold could not have acted as celebrant in this circumstance without the knowledge of Archbishop Williams.

Williams "was there. It was his cathedral. It was an Anglican Communion meeting. It was a huge mistake...but even it may have been eclipsed by the Jeffrey John appointment," Canon Atwood said.

Among others expressing their displeasure was Central African Archbishop Bernard Malango. While he earlier said he would not "sit down" with Griswold, Malango, a standing committee member, attended the meeting because it was felt that at least one strong conservative leader needed to be there. *TCC* was told. However, he refused to share Eucharistic fellowship with the P.B. Afterward, he told a reporter that: "A split is inevitable."

Akinola has since pulled off what could be a significant setback for ECUSA's liberal leaders. At a meeting in Pretoria that also addressed concerns such as poverty and disease, Akinola and Southern Africa's Njongonkulu Ndungane—the only African primate who has taken a soft line on ECUSA's pro-gay policies—rocked the Anglican world by announcing a unified stand on sexuality. Also, the decision for Africa to jointly host the 2008 Lambeth Conference of the world's Anglican bishops in Cape Town means that liberal ECUSA bishops will not be able to promote their agenda there, even if they find a way to attend, one conservative leader noted.

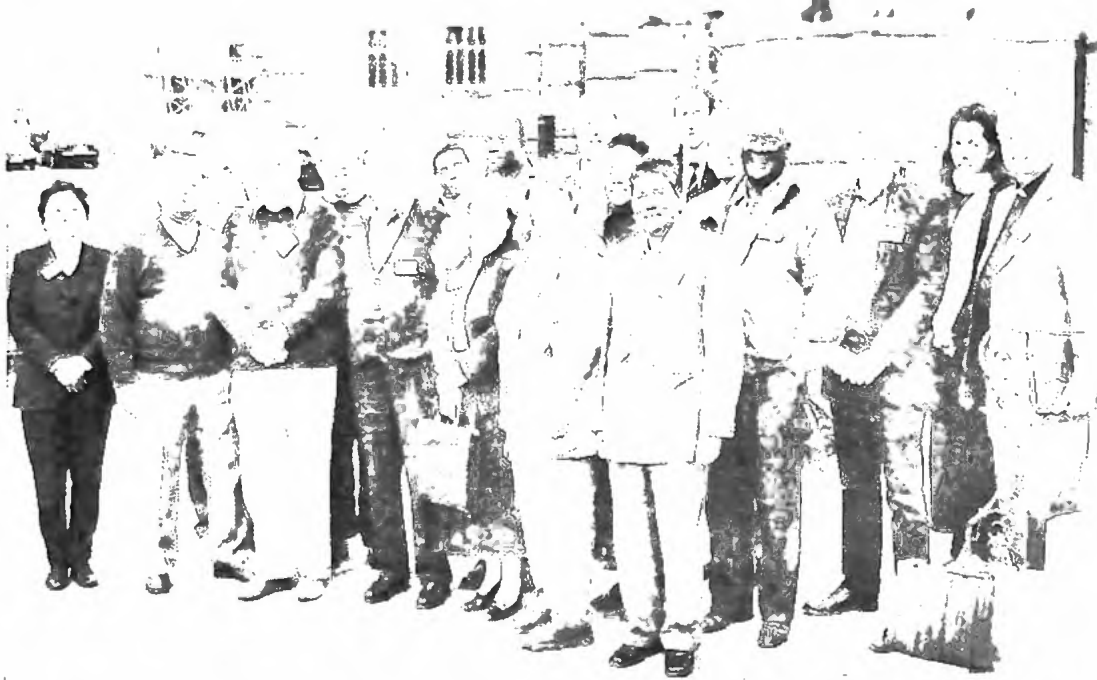
Even so, Akinola has warned that he will not attend Lambeth, the decennial meeting of the world's Anglican bishops, if the U.S. hierarchy participates.

Finally (as earlier noted), at their mission conference in Nairobi April 14-16, Akinola and 11 African primates aligned with CAPA, joined by the Bishop of Egypt and primates from Asia and Latin America, called for ECUSA to repent of its breach of Anglican sexuality policy within a three-month period, or be disciplined.

Initial reports placed the deadline before the Lambeth Commission reports back, but the AAC quoted CAPA as urging the Commission to impose this demand. However, the CAPA primates said that if there is no sign of ECUSA's repentance, "the consequences will determine the next line of action."

"Last year, we said [that if ECUSA] should consecrate [Robinson], it will mean that [it] has pulled out of communion," Akinola said before the meeting. Now, liberal factions that had captured the leadership and bureaucratic machinery in ECUSA and other Western jurisdictions must "either repent and come back to the fold, or give up on the Anglican family."

Southern Cone Archbishop Gregory Venables warned the Commission that it is now "clear that the irreconcilable contradictions in...Anglicanism can no longer be disguised by the mask of inclusive language and jolly photo-calls."



**THE LAMBETH COMMISSION**, facing what Archbishop Williams says are "unprecedentedly difficult challenges" following breaches of Anglican sexuality policy by ECUSA and Canada's Diocese of New Westminster. The Commission, led by Irish Archbishop Robert Eames (front, third from left), is seen here outside St. George's House, Windsor, where it held its first meeting in February. Photo: J. Rosenthal/Anglican Communion News Service

**ARCHBISHOPS AT THE NAIROBI CONFERENCE**

also said they will refuse cooperation with any missionary who supports ordaining active gays, and crucial funding from pro-homosexual sources within ECUSA.

"If we rejected them, then it's fair before God to say 'no' to their money. But then we must be ready to get our own funds," one official said.

While some Statewide sources said that it behooves U.S. conservatives to do more to help make up for lost funds, Akinola stressed self-reliance.

"If we suffer for a while to gain our independence and our freedom and to build ourselves up, I think it will be a good thing for the church in Africa," said Akinola. "And we will not, on the altar of money, mortgage our conscience, mortgage our faith, mortgage our salvation."

But terrible is the price of integrity. Reportedly, about 70 percent of CAPA's funds came from donations by Western churches, mostly in the U.S. Between 2000 and 2003, ECUSA alone spent \$33.6 million overseas, over \$8 million a year, according to *Religion News Service*.

Some revisionist ECUSA spokesmen are therefore insisting that CAPA does not realize the impact of its decision, and that poorer provinces, especially, cannot possibly uphold it. But the Africans seem resolute, and are far more adept at being poor than Americans.

**THE NAIROBI DECISIONS** tighten the screws on the Commission, which must choose between the hackneyed and (for Anglicans) the novel: it can either try to avert a split, or help manage Anglican realignment. The Commission next meets in June at North Carolina's Kanuga Conference Center.

CAPA reportedly expressed support for the Commission and Archbishop Williams. But they are exerting the pressure they think is needed to encourage the Commission to *do* what is needed, Canon Atwood said.

If it does not, however, "all bets are off," he said. If ECUSA does not repent, there is no longer any reason for its members to be called Anglicans, he told *TCC*. "And if the Communion doesn't exercise discipline, what reason does [it] have to continue?"

As for the Archbishop of Canterbury, Dr. Williams is "first among equals," and may not want to approve discipline, but Atwood believes he "may be forced into it by circumstances."

The simple fact, one commentator noted, is that without the global South's over 55 million faithful, there is "no more Anglican Communion."

Reports suggest that the developing world bishops are devoted to working things out *within* the Communion. But they expect "an Anglican future that is Christian and faithful," Atwood said. For most of them, that means that "ECUSA either repents or get replaced with a biblically orthodox [jurisdiction]"—something that would, however, be unprecedented within establishment Anglicanism.

These leaders "will never tolerate pan-sexual behavior, and there are hundreds of Nigerian Anglicans ready to be deployed to the U.S. to convert Episcopalians to Jesus Christ," Atwood told a recent Anglican Communion Institute meeting in Colorado.

The AAC's Canon Anderson also believes that some are "under-estimating the resolve that is building in Africa. [Bishops there] are not going to sit idly by and let Western provinces call the shots any longer. They will no longer be swayed by old loyalties and new money. Those days are gone.

"There is no doubt in my mind," he said, "that the global South will one day wipe their hands of ECUSA altogether."

With ECUSA's "virus" now infecting Canada and starting to spread to England, some primates could judge that that day should come sooner rather than later, especially as altered sexual morality is hardly the limit for liberal revisionism.

Indeed, Bishop Ingham a few months ago declared that the next battle will focus on the "exclusivity of Christianity" and the need to recognize Jesus as a way, but not the only way. ■

The Rev. Samuel L. Edwards contributed to the foregoing report. Sources also included a report by Robert Stowe England; releases from AAC, ACINW, St. Martin's, North Vancouver, Diocese of Saskatchewan; *Anglican Journal*, *The Daily Telegraph*, *Church Times*, *The Church of England Newspaper*, *The Associated Press*, *The Plain Dealer* (Cleveland); *Forward Now!*, *Religion News Service*, *Episcopal News Service*, *The Living Church*, *Virtuosity*, *The Washington Times*, *Post & Courier* (Charleston), *Beliefnet.com*, *Christian Observer*, *Agape Press*, *Christian Observer*, *Simon Sarmiento's Journal*, *Midwest Conservative Journal*, *Classical Anglican Net News*, *Canadian Press*



—LATE NEWS—

**Some Communion Bishops,  
Dioceses, Look To Continuum  
TAC Leader, Archbishop Williams  
In Correspondence**

The head of the largest global Continuing Church fellowship, the Traditional Anglican Communion (TAC), has confirmed that he is in "cordial" correspondence with the Archbishop of Canterbury about Anglican Communion members—including some bishops and dioceses—who seek to link with the TAC.

"I am in conversations, some of which are well advanced, for dioceses of the Anglican Communion to transfer to the TAC," Archbishop John Hepworth of Australia told *TCC*.

While not identifying them at this stage, he said that bishops from four provinces and seven dioceses in the "official" Communion are seeking to affiliate with the extramural orthodox Anglican fellowship.

The 14-year-old TAC, which already encompassed some 200,000 members in 21 countries and seven different languages, is now growing by thousands each month, Hepworth said.

Interestingly, many of those coming to the TAC from the "Canterbury Communion" are motivated by recent provincial actions to ordain women or by worship issues, rather than the current homosexuality dispute, he noted. As well, some of the newcomers may see more hope for stability in the TAC, whose founders and leaders took care to provide the top-level authority lacking in the "official" Communion.

In the past, the kind of approach the TAC primate has made to the Communion's spiritual leader would almost certainly have been ignored, or provoked hostility. But Archbishop Rowan Williams has responded with "warmth and generosity."

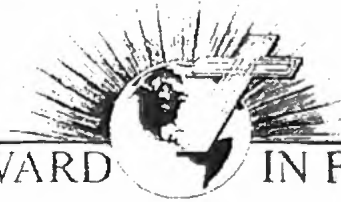
Hepworth said that Williams "has taken a clear pastoral responsibility for what he terms 'Anglican minorities.' His views fly in the face of the attitude of many bishops in the Anglican Communion. His office, which is recognized in *The Affirmation of St Louis*"—the 1977 manifesto of the Continuing Church movement—is "necessary" if the Communion is not to disintegrate "into ever more brutal anarchy," said the TAC Archbishop. "I am personally grateful for his courtesy and preparedness to deal with us in this way. No previous Archbishop has felt it necessary."

Hepworth said that matters covered in the correspondence include the possible development of procedures for transferring communion jurisdictions to the TAC—a matter that Williams has referred to the Lambeth Commission—and property issues. In his latest reply to Hepworth, Williams reportedly expressed his wish for "appropriate protocols" for handling property matters.

As *TCC* understands it, the correspondence raises the possibility that the TAC could provide one means of handling theological differences in the Anglican Communion, while Archbishop Williams could, through simple undertakings, do a lot to end the marginalization and persecution of traditionalists, and repair the breach between the internal and external Anglican "families."

While full communion could not exist between the two bodies where there are differences over women's ordination or other departures from catholic faith and belief, Hepworth acknowledges that a substantial portion of the Communion remains faithful, and suggests that Williams consider separating the issues of recognition and communion. This might allow him to recognize a body of believers as authentically Anglican, without making a judgement on the matter of communion. ■

**Want to Become a Member?**



**FORWARD IN FAITH**

**NORTH AMERICA**

We are the pioneer Orthodox Anglican Organization in North America. Our Bishops, Clergy and Laity are committed to upholding our mission:

To uphold the historic Faith Practice and Order of the Church, Biblical, Apostolic and Catholic, and to resist all efforts to deviate from it.

To this end, Forward in Faith, North America, seeks to minister pastorally and sacramentally to all who are faithful to the Anglican Way, both within the Episcopal Church and outside it, while working internationally and cooperatively for the creation of an orthodox Province of the Anglican Communion in North America.

**Want more information?**

Please contact us at

Phone: 817.735.1675 or 800.225.3661

E-mail: [FiF.NorthAmerica@forwardinfaith.com](mailto:FiF.NorthAmerica@forwardinfaith.com)

Web: [www.forwardinfaith.com](http://www.forwardinfaith.com)

**NEW!**

**HISTORIC 1977  
ST. LOUIS CONGRESS TAPES  
NOW AVAILABLE**

For the first time, the Fellowship of Concerned Churchmen is offering tape recordings of the major addresses presented at the *1977 Congress of St. Louis*. Included are landmark addresses by such visionaries as Perry Laukhuff, Dotty Faber, Louis Traycik, Bishops Hayden and Chambers, Bishop-elect More, and Frs. Clendenen, Rutler, Simcox and Parker ... plus comments on the adoption of the *Affirmation of St. Louis*.

The 4-hour tapes were recently discovered among the papers of the late Russell B. Joseph, and are of good audio quality.

Price: US\$14 per set (incl. in USA/Canada). Overseas orders, add \$10 for shipping/postage.

Supplies are extremely limited and will not be replenished, so place your order today. Make checks payable to "Fellowship of Concerned Churchmen" and mail to: FCC, Attn. Jane Nones, 4800 Dupont Avenue South, Minneapolis, MN 55409-2326 USA.

For more information, call (612) 824-3933.





# Focus

## Jeffrey John, Again New Row Begins With Second Promotion For English Gay Cleric

A new clamor was brewing at deadline, as homosexual cleric Dr. Jeffrey John was named the Dean of St. Albans in the Church of England.

It was just last year that John's appointment as Bishop of Reading caused such a furor at home and abroad that he was forced to decline the post.

Canon John, who has been serving at Southwark Cathedral, is in a long-term same-sex relationship he says has been platonic for some time, and he has pledged not to contravene the C of E's sexuality policy. However, he used his appointment as Dean to issue another call for the church to sanction faithful homosexual unions.

As the post of dean ranks lower than bishop, the backlash to John's promotion was expected to be less than last year. Still, at this writing it had already provoked considerable anger among English Evangelicals, who charged that John is breaking his pledge, that he is contravening the biblical witness and church teaching, by calling for the church to bless gay relationships.

They also accused Prime Minister Tony Blair, who recommended John to the Queen, and Archbishop of Canterbury Rowan Williams, who is said to support the appointment, of deliberately flouting the call by the Lambeth (Eames) Commission and Williams himself for Anglicans to avoid exacerbating tensions over the gay issue while the panel deliberates.



The British-based group, Anglican Mainstream, said it is clear that John's appointment is "being used to promote a change in the Church of England's position on marriage and sexuality."

Evangelical parishes in the St. Albans diocese and around the country—which typically are the largest and give the most money—were threatening to withhold funds in protest, and some of the St. Albans parishes were talking of barring their bishop, Christopher Herbert, from taking confirmation services. Herbert welcomed the appointment of the Welsh-born John as a gifted teacher and man of prayer.

The Archbishop's support for John's promotion is the more curious in light of Williams' recent admission that church leaders were "taken aback" by the force of opposition to the attempt to make John a bishop last year. Quelling the uproar over the move had come at a "very high" personal cost to many people, he said.

John, 51, will succeed the Very Rev. Christopher Lewis, who is now Dean of Christ Church, Oxford.

Sources included *The Times*, *The Sunday Telegraph*, *Press Association*

## Williams Meets With FIF, AMiA Leaders

His personal views on the homosexual issue differ from his official ones, and just what the remarkably erudite primate is really saying can sometimes be hard to pin down.

But one of the clearer messages Archbishop of Canterbury Rowan Williams has conveyed amid the Anglican Communion's crisis is that he wants to secure a place in the Anglican fold for orthodox believers, including where they are minorities, and is unusually open-minded about ways that that might be done.

Of course, this does not seem to mean that he is ready to displace liberals who have destructively violated Anglican policy, though that issue is rapidly emerging as pivotal to the Communion's future.

It was against this backdrop that Dr. Williams recently met with representatives of the traditionalist Forward in Faith organizations around the world, and even of the Anglican Mission in America—that largely unrecognized but tenacious orthodox

## Seeking Peace In The Holy Land

ARCHBISHOP OF CANTERBURY Rowan Williams (center) walks through the streets of Jerusalem during his visit to the Middle East January 25-30. Pictured at far right is Bishop Riah Abu El-Assal, the Anglican Bishop in Jerusalem, who invited Williams to come, in the hope that he might help reinvigorate the region's peace process. Williams visited churches and church and community projects in Jordan, Israel, and the Palestinian Territories; made courtesy calls on the Patriarchs; and visited Christian holy sites. He met with Jordan's King Abdullah II; the president of Israel, Moshe Katsav; and the Palestinian leader, Yasser Arafat. The Archbishop and King Abdullah shared concerns about the dwindling Christian Arab community in the Holy Land, and agreed on the need to revive the peace roadmap that envisions the creation of a Palestinian state by 2005. They also said international pressure must be brought to bear to end construction on the 660-kilometer-long barrier, cutting deeply into the West Bank, that Israel says is needed to keep out suicide bombers and other terrorists. Williams said the security fence is "a symbol...of one community decisively turning its back on another..." But he also scored Palestinian suicide bombings as "deeper signs" of the refusal of a shared future. Whatever encouragement Williams may have given to peace during his visit was evidently undone, though, by Israel's assassination of the paraplegic founder of Hamas, Ahmed Yassin. (Religion News, Source: Ecumenical News International/Church Times, Photo: J. Hochstadt/Anglican World)



**ARCHBISHOP OF CANTERBURY Rowan Williams (center) with Forward in Faith representatives from around the world at Lambeth Palace in February.**

*Photo courtesy of FIF*

effort overseen by the Anglican archbishops of Rwanda and South East Asia. In meeting with AMiA leaders, Dr. Williams reversed the policy of his predecessor, Dr. George Carey.

By agreement, participants were, of course, very limited in what they could say about the two meetings.

But FIF-International reported a "frank exchange of views" at what was its first ever meeting with Archbishop Williams at Lambeth Palace in February. Topics of discussion included not just the fallout from Bishop Gene Robinson's consecration or the emergence of a new conservative network in the U.S. (which Williams encouraged), but the seriously fractious prospect of women bishops in Australia and in provinces of the U.K., and "all the difficulties that inevitably arise in the face of provincial autonomy in matters of doctrine throughout the Communion."

The Rev. Canon Warren Tanghe, secretary of FIF-North America, said the aim of the meeting was not to try to reach agreement, but "to exchange information," and in his view, "it couldn't have gone better."

FIF's International Chairman, the Bishop of Fulham, John Broadhurst, termed the discussions "very cordial and most useful."

Stephen Parkinson, director of FIF-UK, said it had been "an absolutely first-class" meeting. "We enjoyed ourselves immensely and I think the Archbishop enjoyed himself too."

FIF-UK is, among other things, backing the creation of an orthodox third or "free" province if the Church of England approves women bishops, something Williams has said should be considered.

The Rev. David Moyer, president of FIF-NA, said, "The Archbishop was able to assure us that, in his mind at least, we are valued members of the Communion."

"Such assurance will be particularly welcome to those who feel so marginalized around the Communion in countries like mine," added Fr. David Chislett of FIF-Australia. He noted that no provision such as the "flying bishops" allowed for traditionalist Anglicans in England and Wales "has ever been offered to us, and it is heartening to know that [the Archbishop] is doing what he can to improve our situation."

ON MARCH 3, Dr. Williams "warmly greeted" and "welcomed" AMiA leaders at Lambeth Palace, reported an AMiA release.

Following a few minutes of informal conversation over coffee, Williams invited the two AMiA bishops present, Chuck Murphy and T.J. Johnston, to provide information on AMiA's work and ministry—focused on evangelizing America's "130

million unchurched" citizens and church planting—with an advisory council set up to gather information on developments in the Communion.

While that meeting was occurring, the Archbishop consulted privately with the AMiA's two sponsoring primates, Archbishops Emmanuel Kolini and Datuk Yong Ping Chung.

At the conclusion of the conversations, Williams again connected briefly with the AMiA bishops as they departed Lambeth Palace.

Bishop Murphy, AMiA's Chairman, felt the time was very helpful, constructive and increased understanding. Archbishops Yong and Kolini said their meeting with Williams was "warm and covered a wide range of topics." The four leaders all expressed gratitude for the opportunity to meet with Archbishop Williams.

*Sources included Church Times*

## Two Primates Meet With Non-Communion Bishops

The leaders of two "separated" orthodox Anglican bodies met with two of the most outspoken conservative primates of the Anglican Communion in the Bahamas March 27-April 2.

Archbishop Drexel Gomez of the West Indies and Archbishop Gregory Venables of the Southern Cone invited the presiding bishops of the Reformed Episcopal Church (REC) and Anglican Province of America (APA), two jurisdictions that are on a path to merger, to the meeting in Nassau. Discussions reportedly focused on "the way forward for faithful, orthodox Anglicanism on the American shore."

The REC and APA presiding bishops were joined by four other prelates from their jurisdictions, and the visiting bishops preached in five churches in the Bahamas on March 28. Archbishop Gomez carefully guards this privilege, so the invitation to occupy those pulpits is significant.

Participants in the meeting were, from the REC, Presiding Bishop Leonard Riches; Bishops Royal Grote Jr. (Mid-America) and James West Sr. (Southeast); and Suffragan Bishop Ray R. Sutton (Mid-America); from the APA, Presiding Bishop Walter Grundorf, and Bishop Richard Boyce (West).

Also present were Bishops Robert Duncan (Pittsburgh) and James Stanton (Dallas), representing the Network of Anglican Communion Dioceses and Parishes within the U.S. Episcopal Church (ECUSA).

In conjunction with the meeting, the international organization, Ekklesia, presented a conference for the various ECUSA missionary agencies so that the REC and APA might explore ways to work with them. The missionary agencies have come together as Global Mission Partners and aligned with the Network.

### "Serious Impediment"

While there are some five salient U.S.-based orthodox Anglican churches outside ECUSA and the Communion, the REC and APA evidently were singled out to attend the Nassau meeting because they have been the most active of the "separated" Anglican groups in seeking to cooperate with ECUSA conservatives. The two churches played instrumental roles in the December 2003 formation of the Federation of Anglican Churches in America, comprised of faithful groups and bodies within and outside of ECUSA.

The REC and APA also have had dialogue with ECUSA. After the 2003 Episcopal General Convention, APA and REC bishops indicated that prospects for continued talks were greatly



ARCHBISHOP GREGORY VENABLES of the Southern Cone (left), West Indies Archbishop Drexel Gomez (center), and the Rev. Canon Bill Atwood of the international organization, Ekklesia, confer in Nassau, at a meeting attended also by bishops of two "separated" Anglican bodies. Photo: Peggy Bruce

dimmed by ECUSA's landmark pro-gay actions. However, they agreed to attend the final round of ecumenical discussions with ECUSA in January, where REC and APA bishops sought to "bear witness to the veracity of Holy Scripture, and acknowledge a serious impediment to further dialogue" unless ECUSA realigns itself with historic Christianity.

At that January 13 meeting in Orlando, convened by South Carolina Episcopal Bishop Edward Salmon, discussions reportedly focused on ways in which the REC and APA might participate in the Anglican Communion as part of a "communion of communions." A key element of the talks centered around ECUSA recognition of the orders of the two extramural bodies. Some years ago, a committee chaired by the late Rt. Rev. Frank Wilson, then Bishop of Eau Claire, Wisconsin, concluded that the REC's ministerial orders are valid.

Frank discussion was also conducted regarding the REC and APA response to the consecration of avowed homosexual Gene Robinson, expressed in a joint statement of disapproval last year. Sources included Peggy Bruce, *Presbyterian Week*

## ECUSA Fallout Sparks Uptick In Continuing Church Numbers

Bishops and clergy within the three leading U.S. Continuing Anglican bodies say that they are seeing increased numbers of visitors and new members following the appointment of a practicing homosexual as a bishop in the U.S. Episcopal Church (ECUSA).

In a few reported cases, concern about these traditional Anglican bodies outside of ECUSA and Episcopalians seeking refuge in them even seems to have prompted interference from liberal clergy or bishops in the Episcopal Church as well as one other mainline denomination.

Spot checks around the three churches suggest that experience varies, and may depend largely on local circumstances. For example, Continuing parishes situated amid conservative ECUSA dioceses tend to see fewer disaffected Episcopalians, while those in liberal-led ones (especially in the East, it seems) tend to see more.

An area's prevailing churchmanship also may be a factor in whether or not a given Continuing parish is a drawing card for ECUSA refugees. As well, the recent formation of the conservative network of biblically orthodox parishes and dioceses

within ECUSA, and the attachment of many Episcopalians to their church property, appears to have slowed, but hardly stopped, the flow of departees.

So some Continuing parishes have seen little or no change, and some a modest increase in new individuals or families. Others, however, have been surprised by the influx.

"I don't think we were prepared for the number of people we got," said the Rev. Nicholas Athanaelos, rector of SS. Andrew and Margaret of Scotland, an Alexandria, Virginia parish affiliated with the Anglican Catholic Church (ACC). The parish, which already had some 165 persons on its rolls, has welcomed a further 60 new members since last summer's Episcopal General Convention approved same-sex blessings and the consecration of divorced, actively gay cleric Gene Robinson as Bishop of New Hampshire.

"We were inundated almost overnight," said Fr. Athanaelos.

The parish, which now stands at around 225 members, has had to add a third service on Sundays, said Parish Secretary Julia Taylor.

"At the moment we're a bright spot and I hope it can continue," said the Rev. Daniel McAughley, whose ACC parish, St. Luke's in Augusta, Georgia, has seen its membership virtually double since ECUSA's convention.

At the ACC's Christ Church Pro-Cathedral in the New Orleans suburb of Metairie, about ten "units" have visited and four have stayed and become active, said the Very Rev. Donald Rice, dean. "I expect that some more of the visitors will come back when their patience lapses," Rice said.

Archbishop Robert Morse of the Anglican Province of Christ the King (APCK) said that many of his clergy "have reported increased numbers and interest from former Episcopal families" as well.

"This Easter Day across the country, even our mission churches were full," said the Rev. Charles Nalls, APCK's Washington-based Chancellor.

The parish Nalls oversees, Christ the King in Georgetown, has had "probably a dozen new worshippers from ECUSA in the last month."

Response to ECUSA's gay controversy has also brought small to significant windfalls to the Anglican Church in America (ACA), a part of the global Traditional Anglican Communion. The TAC itself is reporting dramatic growth around the world, though—interestingly—it appears to be motivated more by women's ordination and worship issues than a liberal western stand on homosexuality.

"Things are definitely hopping" in ACA's Diocese of the Northeast in particular, according to the jurisdiction's bishop, George Langberg.

"Several of our parishes, especially in Maine and New Hampshire, have experienced 25 to 50 percent growth in the last year. We have grown from 20 parishes and missions to 24, with at least one more likely to get off the ground before the first anniversary of the General Convention 2003 actions," Langberg told *TCC*.

## Liberal Obstruction

Langberg also noted a couple of situations in Maine and one in New Hampshire "where local ECUSA clergy have apparently pressured other churches in the neighborhood to [refuse us] that

facilities for worship space. I have no way of knowing whether any of this is part of a diocesan (or wider) strategy, but my hunch is that they are...individual actions by the clergy involved."

The Continuum has experienced such liberal interference-running intermittently over the past 25 years; however, the incidents in regard to Continuers in Langberg's diocese appear (so far) to be atypical in the aftermath of the 2003 General Convention.

In Maine, persons who came out of an Episcopal parish in Millinocket and sought to worship as an ACA congregation were blocked from finding worship space in other churches, ACA sources claim. In Ellsworth, the pastor of a United Methodist (UM) church asked the ACA's St. Thomas parish to leave the facility in which it had worshipped for ten years by April 16.

In a letter to St. Thomas, led by the Rev. Granville Henthorne, the pastor of the Methodist parish, the Rev. Brenda Leclerc, wrote that growth in her flock was behind the request. But she added that the "timing" of it related to "certain events and activities of your church which, in my discretion as pastor, is [sic] inconsistent with social principles and ecumenical objectives of the United Methodist Church."

She indicated that these included the fact that she and her flock did not agree with the position St. Thomas parishioners took in an NBC News piece about the Robinson controversy, or with the fact that it showed St. Thomas parishioners at the Methodist church. She stated that her church is "in support" of ECUSA amid its current divisions, and "in connection and communion" with, among others, the local Episcopal parish, St. Dunstan's.

The UM Church officially opposes actively homosexual ministers, but a UM jury just exonerated a practicing lesbian pastor.

Langberg said that he and diocesan officials are continuing to try to assist the Anglicans in Millinocket. But word of the incident in Ellsworth has gotten around, producing "something of a swell of support for our cause," he said. "We have made other arrangements for worship space, and the whole flap has resulted in the donation of some property and some serious financial commitments, which together should allow the parish to move ahead with building plans much sooner than would have been possible without the 'eviction notice.' God, as always, finds a way to bring good out of apparent adversity."

Langberg recounted a similar occurrence in New Hampshire, Robinson's home base. "An Episcopal priest, whose church was scheduled to host an ecumenical Good Friday service, told the

local clergy association that he would not participate if our priest did so. The group rallied behind our man and moved the service to [a] Roman Catholic church."

Interestingly, Langberg said he had recently found, especially in ecumenical gatherings, a "new comfort level and mutual respect between us and Roman Catholics, Missouri Synod Lutherans, and even conservative Baptists, and an increased sense of distance between those groups and the liberal mainstream churches. Liturgical, and even theological, differences take a back seat to respect for scriptural truth."

Sources included a press release from the Anglican Cathedral of St. Paul, Portland, Maine, and *The Trinitarian*

## AMiA Continues To Welcome ECUSA Refugees

Leaving the Episcopal Church (ECUSA) means staying in the Anglican Communion.

That's what a Virginia priest told his "choose heresy over schism" bishop, Peter Lee, upon departing ECUSA for the Anglican Mission in America (AMiA), the orthodox effort linked to the Anglican Communion through its oversight by the Anglican primates of Rwanda and South East Asia.

The priest, the Rev. Dr. Joseph P. Murphy, was part of the latest group of Episcopal refugees welcomed by the AMiA as a result of ECUSA's gay bishop controversy.

In informing Bishop Lee that he would now come under the oversight of the Rwandan province, Dr. Murphy, until recently the rector of St. Mary's-Fleeton Episcopal Church in Reedville, Virginia, wrote: "It is my understanding that by this action I remain a presbyter in the Anglican Communion, whereas by my remaining in [the Episcopal] Diocese of Virginia...I would not."

Murphy, an Evangelical and Calvin specialist, now resides in the Chicago area where he is engaged in research.

AMONG OTHER RECENT ADDITIONS TO THE AMiA are St. Louis-area ex-Episcopalians who insist that you *should* be able to take it with you.

A strong majority of the 290-member Good Shepherd parish recently backed a move to the AMiA, but is prepared to challenge the notorious "Dennis Canon" in a fight for its church property.

Typically, Missouri ECUSA Bishop George Wayne Smith has inhibited Good Shepherd's rector, the Rev. Paul Walter (who had already been accepted as a priest in Rwanda), and the diocese has filed suit to keep the parish property. This, despite the fact that the diocese has a projected budget deficit of \$168,000.

The two parties agreed to a temporary restraining order that leaves things as they are until a trial in July.

Walter said that the consecration of a non-celibate homosexual bishop was the final straw in a church that had lost its way morally. But he said the principal issue was not sex, but scriptural authority.

Another AMiA newcomer, Sarasota, Florida, priest Jim Murphy, resigned in March from ECUSA and the Church of the Nativity—one of the fastest growing parishes in the Diocese of Southwest Florida. He told Bishop John Lipscomb that ECUSA had "denied Jesus the Christ."

Murphy was accepted as a priest by Rwandan Archbishop Emmanuel Kolini and planned to start a new AMiA congregation in the area.

Sources said that orthodox clergy and laity in the Episcopal diocese are divided over what they view as the effort of the reputedly conservative Lipscomb to walk "the middle



THE ACC's Church of St. Andrew and St. Margaret of Scotland in Alexandria, Virginia, as seen after a special service a few years ago. CHALLENGE file photo

of the road," as one priest put it. Lipscomb came under fire from Murphy in February for not rescinding an invitation to host Presiding Bishop Frank Griswold—Gene Robinson's chief consecrator—at next fall's diocesan convention.

And, Emmaus Anglican Church of Catonsville, Maryland, recently joined the AMiA following a very public departure from ECUSA.

Comprised of former members of St. Timothy's Church in Catonsville and other former Episcopalians from throughout the region, Emmaus Anglican is led by the Rev. Steven Randall, the first priest to resign in direct response to ECUSA's General Convention late last summer.

Fr. Randall told his congregation at the time that ECUSA had been hijacked, much as terrorists had hijacked airliners on 9/11.

Many of those joining the new congregation have left behind a beautiful church campus, complete with a classic stone church. "Episcopalians and others from over 30 miles away are coming together to be a part of this new beginning," stated Randall.

Emmaus Anglican Church worships at Bishop Cummins Memorial Church in Catonsville.

Sources included St. Louis Post-Dispatch, *Witness*, *Presbyterian Week*

## You Can't Take It With You, Even Some Conservative Bishops Insist

When it comes to church property, is there really any difference between a liberal and conservative Episcopal Church (ECUSA) diocese?

### Prominent Cleric Accepts Call To New Parish Commentary Report

Well known Episcopal-turned-Continuing Church priest, the Rev. Samuel Edwards, has been called to a new ministry in Alabama.

Fr. Edwards, who had been rector of St. Mary the Virgin, an Anglican Province of Christ the King (APCK) mission in southern Maryland, now leads the APCK's over 100-member Church of the Holy Comforter, whose attractive church building is situated in Montevallo, Alabama, about 40 miles outside of Birmingham.

Arrangements are being made for St. Mary's mission to continue, said one of its congregants, Dr. Ralph Gardiner.

But when Edwards and his family left for their new home in late March, it was not just a sad parting for their many Washington-area friends and supporters, including for Virginia Anglicans in a second APCK mission Edwards helped raise up in Ashland, and in an Anglican Catholic Church parish in Alexandria where he led Bible study. It also brought to a final close one of the most incredible chapters in recent church history.

When Edwards—the former executive director of the traditionalist Forward in Faith, North America—answered the call of a Maryland Episcopal parish, Christ Church, Accokeek, to come from Texas to serve as its rector, he envisioned a quiet parish life in a country setting where he could also do some writing. Instead, former Acting Washington Bishop Jane Dixon—irked (*inter alia*) by Edwards' criticisms of the Episcopal Church (ECUSA) and his willingness to recognize only her administrative, not her sacramental, authority—began a long campaign to oust the cleric from the Accokeek rectorship and his family from the rectory by means of a federal law suit.

The plaintiffs said the call of Edwards was scrupulously canonical, and pointed out that Dixon did not act against it until

Some faithful Episcopalians have good reason to wonder right about now. True, at least two conservative dioceses have given, or attempted to give, parishes the right to their property.

But in actual recent test cases in two others, diocesan officials have pressed the infamous 1979 "Dennis Canon" claiming parish property for the diocese and national church.

The latest case has popped up in the Diocese of Central Florida. The diocese has affiliated with the conservative Network of Anglican Communion Dioceses and Parishes (NACDP). Nonetheless, it has acted to prevent a theologically likeminded but departing congregation from taking its building with it.

The Church of the New Covenant in Winter Springs voted on January 18 to leave the denomination over the consecration of practicing gay cleric Gene Robinson as New Hampshire's bishop. The diocese has filed suit to keep the parish from transferring the title of its property away from ECUSA.

"It's clearly established that a parish cannot take property with them," said Joe Thoma, a spokesman for the diocese, led by Bishop John Howe. "That's in the canons."

Conservatives will be somewhat reassured that there was an initial attempt by Bishop Howe and diocesan attorney Council Wooten Jr. to work with parish leaders to reach a settlement.

In fact, seeking financial settlements allowing congregations to keep their building is something that ECUSA leaders can do without conceding the institutional church's claim to the property, though Episcopal bishops rarely choose this course.

While the settlement attempt clearly failed, neither Thoma, nor Scott Culp, secretary to Covenant's vestry, ruled out an even-

The Rev. Samuel L. Edwards



long after the canonically-designated 30 days she had to review the call. But Dixon's internationally-watched vendetta—which exposed the extremes of persecution that revisionist ECUSA bishops were now willing to visit on faithful clergy—was ultimately successful.

Fr. Edwards left ECUSA in June 2002, after a circuit court upheld the federal district court's ruling, which

backed Dixon's claim that, as bishop, she could "interpret" the canons, and ordered Edwards' removal.

In a memorable statement marking his transfer to the APCK Edwards said in part that: "I now believe that, beyond a reasonable doubt, [ECUSA] is neither desirous of reform from within nor capable of reform without. Indeed, the evidence indicates that, while some people of good will remain within it, the institution taken as a whole is unremittingly hostile to any calls to halt and reverse its decline from authentic Christianity. It already has been engaged for some time in the subversion and reduction of the remaining pockets of resistance to the agent of its leadership."

He said he felt his duty to God and His flock was to depart from a body that now stood revealed as "an enemy of Evangelical Faith, Catholic Truth, Apostolic Order, and Godly Life."

Despite some earlier indications to the contrary, most of the Accokeek parishioners stayed in ECUSA, after reaching a settlement with new liberal Washington Bishop John Chane.

IN MARCH, the impending departure of Fr. Edwards and his family from the Washington area evoked numerous tributes and heartfelt, even tearful, farewells.

## Archbishop Enthroned

IT WAS NO ACCIDENT that the only U.S. representatives on hand for the January 25 enthronement of the Most Rev. Henry Luke Orombi (pictured) as Anglican primate of Uganda were from the new conservative Network of Anglican Communion Dioceses and Parishes (NACDP) within the Episcopal Church (ECUSA). The enthronement ceremony became international news when the Ugandan province said it could not include an official delegation from ECUSA, with which the African province had broken relations in the wake of Gene Robinson's consecration. Instead the Ugandans said they would welcome only ECUSA representatives who "remain committed to biblical faith and with whom our relationship steadfastly continues." The enthronement, held at St. Paul's Namirembe Cathedral in Kampala, was attended by over 2,000 persons, including two Network bishops, Robert Duncan (Pittsburgh) and James Stanton (Dallas). (*The Living Church*)



tual out-of-court resolution between the congregation and the diocese.

But it does not seem likely to result New Covenant rejoining the diocese.

"Our vestry does not feel at this point that we can remain underneath the authority of an organization that we feel has departed from the historical Christian faith and order," Culp said.

The family's "tumultuous, courageous, and sad journey into our area" has come to an end, said Washington journalist and Episcopalian, Robert England, who covered the 15-month Accokeek controversy from start to finish. "We will deeply miss them."

Fr. Edwards "did not waver from his duty" in the face of Dixon's assault on the right of parishes to call any cleric in good standing in ECUSA, England said. Edwards and Christ Church expended an "enormous amount of energy" defending the priest's call to Accokeek, he added. "It was an almost unbearable burden."

But by "taking a courageous stand, by being willing to sacrifice all, even his priesthood," England said, "[Fr. Edwards] showed his devotion to Biblical authority and Christ's teachings and commandments." Edwards had fought, and lost, but with "nobility and dignity and God's favor." His struggle also "exposed the dark underbelly of the political, secular zealots who control [ECUSA]."

The Rev. Charles Nalls, who served as counsel for Edwards during the dispute with Dixon, said that Edwards and his family had over the last few years lived lives of "struggle, sacrifice and sometime loss."

Yet they have been "ever-faithful in prayer, always caring for others first rather than themselves, and unfailing in their work for Christian orthodoxy," Nalls said.

At a farewell lunch for the Edwardses at the Parish of Christ the King in Georgetown, a recent refugee from ECUSA, John Dixon, thanked Edwards on behalf of St. Athanasius, Ashland, for "giving us...a living example of obedience, grace and fidelity to Our Lord...I say with a true heart, and for all of us, that our brief time together has helped to restore my (our) confidence in the priesthood."

"He has fought the good fight, he has stayed the course," Dr. Gardiner said of Fr. Edwards. "No more could be asked; no more could be given." ■

Culp said the diocese purchased the property on Tuskawilla Road in the late 1970s for \$37,500, and deeded it to the new congregation. Since then, he said, members have spent \$2 million for construction. There is no debt on the property, he noted.

The parish is the second in Central Florida to leave in the wake of the Episcopal General Convention's pro-gay actions, but the first to try to take its property. In January, over 280 members of St. John's Episcopal Church in Melbourne voted to abandon their old property and establish a new congregation of the Anglican Mission in America (AMiA), Prince of Peace, in Satellite Beach. Led by St. John's former rector, the Rev. John Miller, the new parish, meeting in a non-denominational church, drew some 350 congregants at its first service February 8.

Some 60 congregants voted to remain at St. John's. By all accounts, Bishop Howe—who spoke to parishioners before their vote, making the case for remaining in ECUSA—handled the situation with grace, even though the majority of parishioners voted the other way.

New Covenant has not yet decided which church to join.

MEANWHILE, IN SOUTH CAROLINA, another conservative v. conservative property fight rages on.

All Saints', Waccamaw (Pawleys Island) scored an initial win in a property tug-of-war with Episcopal Bishop Edward Salmon and the Diocese of South Carolina, but has now suffered a setback.

The South Carolina Court of Appeals recently vacated and reversed a lower court summary judgement in favor of the parish, after determining that there were sufficient facts in dispute to warrant a trial. The decision will allow the diocese to contest ownership of the multi-million dollar church complex.

Though it has served as headquarters of the Anglican Mission in America since 2000, the parish only recently decided to leave ECUSA for the AMiA, whose patrons are the Anglican archbishops of Rwanda and South East Asia. About 450 All Saints' members voted for the move.

Still, the property dispute began earlier, after All Saints' rector, Charles Murphy, and Dr. John Rodgers were consecrated for the U.S. mission in surprise rites in Singapore four years ago. Responding to signs then that All Saints' may be about to try to leave ECUSA with its property, South Carolina Bishop Edward Salmon filed a notice with the local register of deeds, stating that All Saints' was subject to church property laws.

The parish said it was only trying to apply for a loan. But as the loan was denied because of the filing, All Saints' sued the diocese to remove the cloud on the title to its property.

The court ruled that the church's 1745 deed, which predated ECUSA, did not vest ownership in the diocese, but rather held the property "in trust for the inhabitants on Waccamaw Neck" as a place of "divine worship of the Church of England."

The court said the deed "created an active, valid and binding charitable trust and [that] legal title to the subject property is held by the common law heirs of George Pawley...and the equitable title is held by the inhabitants of the Waccamaw Neck as the trust beneficiaries."

But the diocese appealed, and won the right to vie for the property at trial. The Court of Appeals ruled that the circuit court should have allowed the introduction of certain other evidence to determine ownership, and affirmed eight legal objections to the summary judgement filed by the diocese.

If the diocese recovers the property, it would be used by the minority at All Saints' who remained with ECUSA; that group has been meeting at a school gymnasium.

All Saints' may ask the appeals court to review the decision, and if unsuccessful may petition the Supreme Court of South Carolina for review. If, however, the case is returned to the circuit court for adjudication as to who owns the parish property, it is expected to take several more years to resolve.

### The Property Problem

Given the depth of backlash to ECUSA's endorsement of homosexuality, and its general "theological deterioration," as one conservative leader put it, it is strong testimony to many Episcopalians' attachment to church buildings—or, some charge, their skewed priorities—that a just small number of whole or nearly whole congregations have so far quit ECUSA and their property since the 2003 General Convention.

The NACDP has emphatically remained within ECUSA, maintaining that only it, not the church's dominant liberal faction, is upholding ECUSA's constitution and canons. Some conservatives believe that this approach, and patience, may pay off—that courts might decide church property cases differently, or that Anglican Communion leaders could effectively press for settlements—if those leaders eventually recognize the Network as the true U.S. Episcopal Church. But that theory remains to be tested, and some faithful Episcopalians are unwilling to wait, when souls are at stake.

Currently, most congregations have, at best, a one in three chance of winning a court case over church property, with legal fees totaling around \$500,000, said the Rev. Charles Nalls, executive director of the Canon Law Institute in Washington, D.C., which advises conservative parishes.

Nalls, who has been involved in nearly a dozen ECUSA church property cases, said he has received hundreds of inquir-

ies about whether congregations could leave the national church with their buildings.

If the Dennis Canon was not in place, though, most conservative observers believe that ECUSA would suffer huge losses of property and people in short order.

Said Nalls: "I know a lot of people in Virginia alone who would walk instantly but for the building."

Sources: *The Associated Press, Orlando Sentinel, The Living Church, Virtuosity, Post & Courier (Charleston)*

## Why Can't We All Just Get Along?

### New Coalition Contends For Tolerance, Unity, In ECUSA

Representatives of 12 groups trying to promote tolerance and unity in the Episcopal Church (ECUSA) and forfend attempts at Anglican "realignment" emerged from a first-ever meeting March 25-27 as an alliance called *Via Media USA*.

Those at the March "retreat" in Atlanta—some 40, by one count—represented laypeople and clergy from the grassroots organizations who say they hold diverse opinions about controversial issues in the church, but desire to remain in communion both with ECUSA and the worldwide Anglican Communion.

"There is room for everyone in [ECUSA]," said the Rev. Michael Russell, rector of All Souls' Episcopal Church in San Diego, California, and a member of Episcopal Way of San Diego. "We believe that the Christian way is to love, work and worship together—to resolve disputes within the church without tearing it apart."

## ECUSA Sex Wars: More Moves, Counter-Moves, And Fallout

*The impact of the Episcopal Church's consecration of open homosexual Gene Robinson and approval of same-sex blessings continues to have many ripple effects in dioceses, parishes and pews—too many to report them all. But here follows a summary look at current trends, followed by brief reports on selected happenings from the last news period.*

A NUMBER OF DIOCESAN CONVENTIONS in the Episcopal Church (ECUSA) have bypassed or defeated partisan motions on sexuality issues in favor of resolutions or actions designed to defer a confrontation, and maintain the facade of institutional unity.

Examples of dioceses that have recently followed that course are Michigan, Mississippi, Southern Virginia, Texas, and West Tennessee. Referring the matter to special study/dialogue panels seems a popular means of papering over the dispute.

Not that restraining conflict cannot produce conflict of its own: At the Diocese of Texas' convention, Bishop Don Wimberly—who opposed Robinson and same-sex blessings—nonetheless successfully called for four resolutions critical of the 2003 General Convention's pro-gay actions to be tabled, in favor of a non-voting debate over biblical authority and sexual morality.

The action upset some of the more than 1,100 delegates, and one parochial delegation walked out in protest.

"You have chosen to mute the voice of the Diocese of Texas on the matter," said John McGarvey of Houston's Church of the Holy Spirit. Most delegates spoke against the General Convention decisions.

TEXAS BISHOP Don Wimberly successfully sought to quash action on sexuality resolutions at his diocesan convention.



Nor did the defer/delay approach always mean that there were no funding cuts. In West Tennessee, for example, convention delegates approved a 2004 budget cutting contributions to the national church by almost \$60,000 over last year, when the diocese gave more than \$158,000, though the action was blamed on economic factors and not theological differences.

SOME DIOCESAN CONVENTIONS PASSED RESOLUTIONS rejecting ECUSA's endorsement of homosexual practice, but without moving or threatening to leave the denomination.

The Diocese of the Central Gulf Coast, for example, approved a policy opposing both the ordination and blessing of practicing homosexuals.

The convention of the conservative Diocese of Florida backed the orthodox view on sexuality, and noted "impaired fellowship" with every diocese that supported Gene Robinson's consecration. But because it made no move to leave ECUSA it appears unlikely to forfend financial or membership losses, especially as 12 church delegations withdrew their some \$400,000 in pledges to the diocese while they reconsider them; the diocese was already facing a budget reduction of \$700,000. The convention rejected a plan for the diocese itself to direct funds away from ECUSA, and the diocese has not joined the new Anglican Communion Network.

But despite the coalition's name, *Via Media*, which means "middle way," and its claim that members hold a range of views, *Via Media* has been widely assessed as being an effort by liberals, moderates and institutionalists to block a theologically-based realignment in the church. Its various local groups have sprung up only in conservative dioceses, most of them those that have joined or are considering membership in the new conservative Network of Anglican Communion Dioceses and Parishes.

The NACDP, also called simply the Anglican Communion Network, is seeking to provide alternate episcopal oversight within ECUSA for conservative congregations in moderate-to-liberal dioceses. *Via Media* leaders believe the Network's ultimate goal is to replace ECUSA within the Communion, an outcome they seek to resist.

The *Via Media* groups include Albany *Via Media* and Concerned Episcopalians of the St. Lawrence Deanery (both in the Diocese of Albany); Episcopal Voices of Central Florida; The Gathering (Dallas); Fort Worth *Via Media*; Progressive Episcopalians of Pittsburgh; *Via Media* Rio Grande; E-Way (San Diego); Remain Episcopal (San Joaquin); Episcopal Forum of South Carolina; Southwest Florida *Via Media* Episcopalians; and Springfield (IL) *Via Media*.

Leaders of the groups said they did not discuss the controversy over the consecration of an avowedly homosexual bishop in New Hampshire or the issue of same-sex blessings during their meeting, and preferred not to reveal their individual stances.

"We have acknowledged different perspectives," Fr. Russell said. "We haven't criticized or judged any of those perspectives, and that's the kind of mindset we try to promote here and in our local communities."

*Continued on Page 32*

In West Texas, two resolutions were adopted in February opposing Robinson's election and supporting the sanctity of marriage as a lifelong covenant between a man and woman.

However, diocesan officials evidently did not try to stop Presiding Bishop Frank Griswold, Robinson's chief consecrator, from joining in the consecration of the Rev. Gary Richard Lillibridge as bishop coadjutor. As a result, new Ugandan Archbishop Henry Orombi, who was to have preached at the consecration, withdrew, since his province is out of communion with ECUSA's liberal leaders. The retired Bishop of West Texas, John MacNaughton, preached in Orombi's place.

Alabama Episcopalians voted in late February to reject the 2003 General Convention's "unilateral actions...on issues of human sexuality," and adopted a restricted budget that reduces funding sent to the national church. "It expresses disagreement, but not division," said Alabama Bishop Henry Parsley.

**PRO-GAY RESULTS** were noted in reports of some diocesan conventions.

The Diocese of Massachusetts, for example, approved a resolution supporting the state Supreme Judicial Court's ruling last November in favor of homosexual marriage.

The North Carolina diocesan convention in February rejected resolutions asking Bishop Michael Curry to rescind his vote ratifying Gene Robinson's election, despite earlier reports that the diocese is suffering a large loss of funding over the issue.

Curry earlier directed his clergy to conform to his will and that of General Convention, and declared that he would not allow alternative episcopal oversight, or release church properties to departing congregations. The convention reinforced



## Liberal Prelate Bows Out Early

THE LIBERAL EPISCOPAL BISHOP OF EL CAMINO REAL, California, the Richard Shimpfky (pictured)—a one-time nominee for Episcopal presiding bishop—took early retirement at the end of March, following a "divisive struggle with the diocese's leadership." "There's been a conflict in the diocese for a long time, and the bishop's response has been unsatisfactory and harmful to a lot of people," said Dr. Gordon Gritter, a member of the diocese's standing committee. Several priests within the

diocese have clashed with him on issues ranging from his management style to his promotion of ethnic congregations, which they say he did hold to the same standards as other groups. Shimpfky, 63, who came to the diocese in 1990 from the Diocese of Newark, strongly supported women's ordination and the gay agenda, though a poll showed his diocese evenly divided on Gene Robinson's election. Also under Shimpfky's leadership, the cathedral dean's post was filled with a homosexual cleric who admitted he was not celibate but not in a committed same-sex relationship, the latter being the supposed prerequisite for acceptance of gay practice in ECUSA. During Shimpfky's tenure, the diocese lost over half its members, a decline that has hurt diocesan income. A separation package was worked out for Shimpfky. The standing committee will oversee the diocese until a new bishop is elected. (San Jose Mercury-News, Church Times)

the message by rejecting resolutions allowing churches to opt for alternative oversight.

IN A RECENT ASSESSMENT, *The Living Church* concluded that, as a result of their conventions, the some 100 ECUSA dioceses seem to fall into one of at least three groups.

"There are 12 or 13 dioceses which would be regarded as hard-liners," the kind of dioceses likely to support the new Anglican Communion Network. "Another 18-20 dioceses are led by bishops who would regard themselves as centrists," the magazine said. "Some of them probably are closer to the right or the left, but basically, they don't want to rock the boat. Most of the rest of the dioceses are supportive of New Hampshire and the decisions of General Convention. Many would like to maintain unity, but not at the cost of slowing the progressive agenda."

## Sex War Briefs

\***THE NEW EPISCOPAL BISHOP OF OREGON** said that his diocese continues "to uphold and honor the sanctity of marriage," and recognizes this as "a union between one man and one woman." The stand is reflected in the diocesan canons and in "our liturgy of Holy Matrimony," said Bishop Johnney Ity. What's more, he pointed out, ECUSA as a whole presently "does not formally recognize any other form of marriage" or "any liturgy that is contrary to the teaching or canons of the Episcopal Church."

\***ASKED TO FORBID HIS CLERGY FROM BLESSING SAME-SEX UNIONS**, Central New York Episcopal Bishop Gladstone Adams instead told a "Confessing Anglicans" group in his diocese that he would not change the diocese's 20-year "implied policy"—that being that "no priest or parish is required"



Via Media continued

"We believe that our position represents the vast majority of the church, even if it is not perceived that way in our particular dioceses," said Dr. Joan Gundersen of Progressive Episcopalians of Pittsburgh.

At the group's closing Eucharist, Atlanta Bishop Neil Alexander quoted missionary Bishop Charles Henry Brent, saying, "Unity is not a luxury, but a necessity. We must work for the unity of the church, not at all costs, but at all risks."

Two observers from ECUSA's Executive Council attended the meeting, and Presiding Bishop Frank Griswold sent a letter of greeting to the group, asserting that the "diverse center is the overwhelming reality of our church" and a voice that is "urgently needed."

All of the groups planned to consult with their constituents in coming weeks about how to move forward as an organization.

Sources: *Episcopal News Service, Virtusity*

## Financial Pinch? ECUSA's Not Feeling It, Treasurer Says

Reports of financial setbacks in Episcopal dioceses and parishes stemming from the gay bishop uproar are now numerous, with shortfalls in dioceses often running into the hundreds of thousands of dollars, and close to \$1 million in a few cases.

But the Episcopal Church's treasurer, Kurt Barnes, recently maintained that, as far as the national church was concerned, the dire fiscal consequences that conservatives predicted would follow Gene Robinson's consecration have failed to materialize.

"The impact is what I would describe as insignificant," he said.

Barnes told the Executive Council of the Episcopal Church (ECUSA) in February that total income from diocesan appor-

tionment was expected to be down by 6.8 percent—about \$3 million of the \$48 million in expected 2004 revenue—a decline he characterized as "almost not material."

Barnes' conclusion was based on submissions or verbal commitments that had been received (as of January 27) from a large majority (84) of ECUSA dioceses.

Nearly half of those, Barnes said, had pledged at or above the asking rate: 21 percent of the diocesan budget. The other dioceses had agreed to give between three and 20 percent.

And while conservative organizations such as the American Anglican Council had urged its co-religionists to redirect funds from the national church and liberal dioceses to orthodox ministries, Barnes said that only two dioceses, Dallas and Pittsburgh, had reported that they would give no support at all to the national church.

However, it appeared likely that a few more dioceses may give little or no support, but just had not notified church headquarters of that fact. And some dioceses, though largely opposed to ECUSA's pro-gay stand, appear to have adopted policies allowing parishes and/or individuals the freedom to choose whether or not to support the national church with their donations. For example, a parish may opt out of the decision of Central Florida, one of the dioceses aligned with the conservative Network of Anglican Communion Dioceses and Parishes, to redirect to the Network all funds normally forwarded to ECUSA headquarters.

Still, one could wonder how to square ECUSA's reportedly mild drop in income with the fact that Gene Robinson's consecration was opposed by the heads of well over a third of Episcopal dioceses, and had sparked a furor outstripping any in recent memory.



ATLANTA BISHOP J. Neil Alexander is the second ECUSA prelate to urge Episcopalians to "choose heresy."

to offer" same-sex blessing rites. In a January 22 letter, Adams said that requests for such rites can be handled on a case-by-case basis by individual clergy. He asked simply to be informed about the ceremonies beforehand.

that they not "look like a wedding," and that they expect that the blessed relationships will be "monogamous."

\*A SECOND ECUSA BISHOP, also eager to deter parts of his flock from departing over ECUSA's pro-gay stand, has echoed Virginia Bishop Peter Lee in announcing that schism is worse than heresy. The Bishop of Atlanta, J. Neil Alexander, wrote in his diocesan publication, *DioLog*, that, "if you have to choose between heresy and schism, choose heresy. For heresy is, in the end, just an opinion and opinions come and go. Schism tears the fabric of the Body of Christ and is irreparable..." Breaking fellowship, he said, is "never a faithful option."

\*A EUCHARIST ON THE THEME OF "THE QUEER CHRIST: Transforming Anger, Making Justice-Love," was held February 19 in St. John's Memorial Chapel at Episcopal Divinity School in Massachusetts. Planned by the seminary's gay, lesbian, bisexual, and transgendered (GLBT) students, alumni/ae, faculty, staff, and friends, the service began with a "parade of anger" which marched between a row of wooden crosses on which hung photographs of GLBT people who have been victims of hate crimes. The service concluded with a blessing "for the transformation of anger into a potent energy for

making justice, compassion, and reconciliation." Participants included homosexual clergy and laypeople and their allies from Episcopal, Roman Catholic, and various Protestant traditions.

\*A SIMILAR RESOLUTION FAILED LAST YEAR, but this year conservative concerns (and their apparent impact on diocesan coffers) got some attention. So it was that the convention of the liberal Diocese of Washington resoundingly agreed to a resolution allowing those who dissent from controversial actions of the 2003 General Convention to register their concerns with a diocesan task force, with the stipulation that they may be made public. Three members of the conservative American Anglican Council, Washington chapter, serve on the task force. Proposed by conservative delegate David Bickel of All Saints', Chevy Chase (MD), the motion was supported even by gay leader, the Rev. Michael Hopkins, vicar of St. George's, Glendale (MD). But some observers were underwhelmed by it. Christopher S. Johnson of the *Midwest Conservative Journal* commented: "In other words, we (the liberals) get to apostatize, you (the conservatives) get to think we're apostates for the time being, and we get to pretend to listen to your objections."

AND IN FACT, THE LIBERAL AGENDA continues its steady progress in Washington. In March, Bishop John Chane announced that he had appointed a task force on the blessing of same-sex partners, and couples for whom marriage "is not an appropriate or desirable step." Blessing ceremonies have been occurring in the diocese for years; this effort would merely seek to bring some uniform rite to the practice. It was hoped that the panel would have a rite prepared for use in the diocese by June. ■

Sources include: Episcopal Divinity School, American Anglican Council, Washington; *The Living Church*, *The Houston Chronicle*, *gomemphis.com*, *Florida Times-Venue*, *Birmingham News*, *San Antonio Express-News*, *Virtusity*, *The Associated Press*, *Charlotte News Observer*, *DioLog*

Is the "insignificant" impact a bit of "spin" and numbers play by ECUSA officials? If not, does it mean the full force of the income decline has not yet been felt at ECUSA headquarters, and/or that some dioceses or parishes are drawing from reserve funds to meet their support commitments? Or does it mean that the conservative financial protest is, after all, not potent enough to have the desired effect? If so, it would not be the first time: A withholding campaign during Presiding Bishop Edmond Browning's tenure caused cutbacks and staff reductions that may have slowed the advance of the liberal revisionist machine a little, but did not stop it.

"I think what you're getting from the national church is...spin," said the Rev. Don Armstrong, rector of Grace Church, Colorado Springs, Colorado. He believes that the majority of diocesan bishops who voted for gay unions and Gene Robinson want to create the impression that there has been no financial impact, and will go to great lengths to do so.

For example, angry conservative parishioners in Colorado have withheld some \$350,000 from their diocese, he said, but the bishop is eating that loss locally and giving the same amount as last year to the national church. But Armstrong thinks the bishops cannot do that for long.

"As we move into 2004 and their monthly income decreases, they're going to be faced with the reality that they don't have the money in the bank to write the checks."

Bruce Mason, the American Anglican Council's now-former media officer—he is studying theology in England—also said that some dioceses have tapped endowments to make up for parishioners' cutbacks, which will ultimately be felt at the national level.

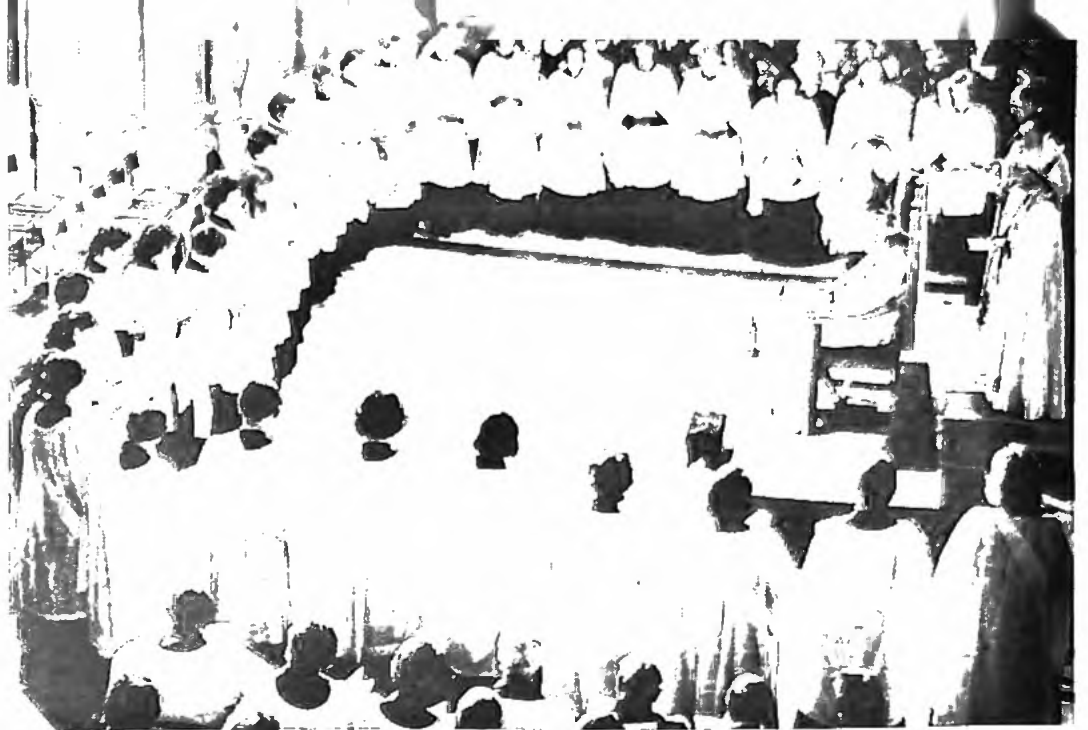
"The protest is real," said Bishop J. Michael Garrison of the Diocese of Western New York, who said parishes had withdrawn an estimated \$100,000 in pledges.

Jim Naughton, a spokesman for the liberal Diocese of Washington, D.C., on the other hand, dismissed ideas that ECUSA is "going down." He said it is "hard to disentangle an intelligent analysis of where we stand now from the...ecclesiastical version of trash talking that's coming from the other side."

He noted that a couple of conservative churches in D.C. had decided to withhold their money from the diocese. But others who are happy about recognizing gay unions and a gay bishop are making up the shortfall.

"So this idea that people are voting with their pocketbooks, that goes both ways," he said. ■

*Sources included National Public Radio, Episcopal News Service, Episcopal Life, The Living Church, Savannah Morning News, The Associated Press, Virtuosity, The Washington Times*



THIRTY-TWO female deacons surround Bishop Barry Rogerson in Bristol Cathedral, where they became the Church of England's first women priests on March 12, 1994.

## First C Of E Women Priests Mark Ten Years But Fuss Over Orthodox Provisions Continues

As the first women ordained priests in the Church of England were celebrating their tenth anniversary, some of their supporters renewed pressure for the repeal of provisions that enabled many traditionalists to remain in the church.

As the C of E is now starting to consider women bishops, liberal resistance also has been building against new accommodations for those theologically opposed, including a possible third or "free" province. That option is among several presented for consideration in a report being finalized by the Rochester Commission on women in the episcopate.

**THE C OF E'S FIRST FEMALE PRIESTS** celebrated the tenth anniversary of their ordinations in March in Bristol Cathedral, the site of the landmark rites.

Of the 32 who were ordained on March 12, 1994, one has died and 14 have now retired.

Today, women priests make up a fifth of all C of E clergy, though comparatively few are yet in senior appointments.

The latest figures show 1,262 full-time stipendiary women priests in dioceses, 715 non-stipendiary ministers, 208 ordained local ministers, and 212 chaplains. There are 72 women priests working in the Church Army. There are two deans, and five archdeacons.

Reports seemed to indicate that the first female priests recounted a mostly positive experience since their ordinations.

**THE BRISTOL CELEBRATIONS** came amid debate about women bishops and fresh calls for rescinding the Act of Synod, which allowed provincial episcopal visitors ("flying bishops") to oversee parishes that could not in conscience accept women priests.

This concept—alternate episcopal oversight in the case of strong theological differences as a means of maintaining institutional unity—has gained increasing support among Anglican leaders around the world in recent years.

The Group for Rescinding the Act of Synod (GRAS) says the Act undermines women's ministry, and described it in a re-

## "Price" For Women Priests Proves High In England

When, in 1992, the Church of England decided to ordain women to the priesthood, it decided—in true British form—to do the fair thing.

It was agreed (as part of the price to get the women priests' legislation through Parliament) that those clergy who resigned for reasons of conscience would be financially compensated.

The period during which a priest could resign and collect compensation ended on February 21. A report to the February session of the General Synod indicated that the cost was expected to be 26 million pounds (almost \$43 million), an amount 13 percent in excess of the original projection of 23 million pounds (nearly \$38 million).

The official report stated that a net total of 430 priests resigned over the issue and claimed compensation. Records maintained by Forward in Faith (FIF), the C of E's largest traditionalist group, indicated that in fact at least 600 priests resigned, though not all of them claimed compensation, since it was unavailable for retired or non-stipendiary priests.

"This shows that the Church has lost hugely both financially and in terms of talent over women priests," said FIF-UK Director Stephen Parkinson. More are set to leave the C of E if women bishops are approved and adequate provision is not made for opponents.

News of the cost overrun on compensation raised concerns that the C of E's financial crisis is deepening. After the catastrophic loss of 800 million pounds in property deals in 1988, the Church Commissioners have been struggling to balance their books, and, despite flagging church attendance, are shifting the financial burden for clergy stipends and pensions to the parishes, with a view to transferring bishops' costs as well.

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

ent campaign advertisement as "legitimizing discrimination against women that would be unlawful and subject to criminal prosecution in other institutions and workplaces." Launching a "campaign" against an orthodox third province as well. GRAS said that creating such an entity would make "sexism" the church's official policy.

The leading traditionalist organization in the U.K., Forward in Faith (FIF), which opposes women's ordination (along with most Christians in the world), has reiterated that the Act is the only device that currently enables the C of E to hold together.

But FIF has made clear that the advent of women bishops would render the Act inadequate for that purpose, and would instead necessitate a "new and independent province for those opposed." The assertion that more would be needed in the event of female bishops got some critical backing recently from the Archbishop of York.

Archbishop David Hope, also a traditionalist, solemnly warned that abolishing the Act of Synod would be both a tragedy and a betrayal that would trigger a new crisis for the church.

Hope pointed out that those working for repeal of the Act are those who were at the time ten years ago giving very clear assurances about its continuance and survival.

Now that the debate has moved on, the Archbishop said that it was clear that any arrangements related to the consecration of women as bishops must be at least "alternative" rather than merely "extended," and that these same arrangements must focus on "oversight" rather than "care, ranging from a further

development along the broad lines of the Act of Synod to an altogether more distanced Third Province."

Hope was preaching to a congregation of some 1,200 at a celebration at St. Bartholomew's, Leeds, to mark the tenth anniversary of the Act, and of the consecration of the first "flying bishop," John Gaisford.

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

## Communion Official To Come To D.C.

By Auburn Faber Traycik

The London-based Secretary General of the Anglican Communion, the Rev. Canon John L. Peterson, is to come to Washington, D.C. when he leaves his post after nine years at the end of 2004.

Peterson, an influential liberal and an American, has been offered a position focusing on global mission to be based at Washington National Cathedral. Matthew Davies, *Episcopal News Service* staff writer, told *TCC*.

Interestingly, Peterson's predecessor as Secretary General, Canon Samuel Van Culin, an American who has been living in Canterbury, also will be coming to the National Cathedral in a capacity not yet designated, Davies added.

The cathedral is the centerpiece of one of the nation's most liberal Episcopal dioceses.

Speaking to *TCC* following the Archbishop of Canterbury's speech on faith and unbelief at Georgetown University on March 29, Davies said he believes the appointments represent Washington Bishop John Chane's way of trying to give the cathedral "more international prominence."

As Secretary General, Van Culin was generally seen as liberal-leaning but even-handed and fair. While earning many credits, rather more controversial has been the tenure of Peterson, who has been accused by some conservatives of using his position to work against orthodox agreements and majorities in the Communion.

On the eve of the 1998 Lambeth Conference of Anglican bishops, for example, Peterson was publicly criticized by some global South prelates for suspending the Communion's Office of Evangelism, two years before the Decade of Evangelism had concluded. There were also complaints that there had been a "racist sacking" of the department's head, Dr. Cyril Okorochoa, a Nigerian theologian and evangelist. Okorochoa (now a bishop in Nigeria) had helped coordinate the "Encounter" meetings that brought global South bishops together to consult before Lambeth—gatherings that apparently contributed to the stunning liberal defeat on key resolutions at Lambeth.

After Lambeth overwhelmingly reaffirmed historic church teaching on sexual morality and deemed homosexual practice "incompatible with scripture," Peterson said that future Lambeth Conferences should be augmented by a congress that would include clergy and laity, so that the Lambeth bishops could "never again dictate such lofty resolutions." (This idea seems to have caught on, incidentally, though it appears that Com-



Canon John Peterson

munion leaders have downgraded the meeting to an Anglican "gathering" instead of a congress.)

Since Lambeth, conservatives have often alleged that Peterson has attempted to manipulate the annual Primates' Meetings, for which he and his staff make arrangements and provide support.

Such concerns have raised questions in recent years about the fact that the last two Communion secretaries general have been American liberals. Davies confirmed that the U.S. Episcopal Church makes a significant contribution to the secretary general's salary.

However, he said it is the Joint Standing Committee of the Anglican primates and the Anglican Consultative Council that chooses the secretary general, and predicted that Peterson's replacement would come from outside America. There have already been calls from some quarters for his successor to come from the global South, where Anglicanism is strongest and growing.

## Anglican-RC Talks In "Good Shape"?

By Auburn Faber Traycik

Archbishop of Canterbury Rowan Williams told a large audience at America's oldest Roman Catholic university March 29 that official Anglican-Catholic dialogue "continues in good shape and health."

His surprising assessment, which did not note the imminent lapse in the talks, came in response to a question following his weighty address on faith and unbelief at Washington's Georgetown University.

Williams told listeners who packed the university's Gaston Hall that Anglicans are still digesting *The Gift of Authority*, one of the documents produced by the longstanding Anglican-Roman Catholic International Commission (ARCIC), and that another agreed statement (on Mary) was entering the consideration process between the two Churches.

He did not mention that, at the end the current phase of ARCIC dialogue, which evidently concludes with the paper on Mary, there is to be a review and planning for the next phase of the talks—which has been widely reported to mean a suspension of them. Though the resignation of Episcopal Presiding Bishop Frank Griswold as co-chairman of ARCIC late last year was an apparent attempt to head it off, the Vatican's postponement of the dialogue followed the consecration of Anglicanism's first openly homosexual bishop, Gene Robinson, in the U.S. Episcopal Church (ECUSA), and reflected what the Vatican sees as the Anglican Communion's unwillingness or inability to bring any doctrinal order to its situation.

The Rev. Joseph Wilson, a Roman Catholic priest in New York who writes on Roman Catholic and Anglican affairs, confirmed this understanding of the status of ARCIC dialogue.

Within the Vatican, Wilson added, there is "a lot of jockeying going on...in these waning days of John Paul II," and "I don't think we can talk about a wholly monolithic position. But everyone recognizes that the Anglicans are in trouble and that they had thrown up increasingly serious obstacles."

The closest Archbishop Williams got to acknowledging this "trouble" in Georgetown was in his comments about the "moving experience" of being received by the Pope in Rome last fall (before Robinson's consecration). While leaders of both Churches had reinforced the commitment to the dialogue, Williams evoked some mirth in the university audience when he noted that he and Cardinal Walter Kasper had agreed that they were eager to explore (*inter alia*) the differing emphases on the "local" and "universal" church. The Anglican Church, he wryly said, is rather

heavily concentrated on "localism" (provincial autonomy), and the Roman Catholic Church on "centralism." It would help, he said, if the two Churches can discuss these emphases "candidly."

He did not note that Catholic authorities had sternly warned him in Rome that the Episcopal General Convention's watershed actions on the homosexual issue, which included the approval of same-sex blessings, would have a chilling effect on inter-church relations.

Williams told his listeners that he still hoped for reconciliation between the Anglican and Roman Churches. But he said that he had found in a number of contexts the spiritual reality of an already-existing unity between Anglicans and Catholics.

"It would be a very grim picture" if that spiritual unity had to be put "on hold" till we had agreements signed," he said.

## Williams: To Understand Believers, Understand Unbelievers

By Robert Stowe England

Archbishop of Canterbury Rowan Williams told a packed auditorium at Washington's Georgetown University March 29 that one can better understand believers in other faiths and even atheists by understanding what they disbelieve about one's own faith.

In turn, they can be helped by an understanding of your disbelief, he said.

The Archbishop gave the lecture on atheism, unbelief and the "world of faiths" as part of a "Building Bridges" interfaith seminar of Muslim and Christian scholars March 29-31. It was the third such conference, following on the heels of similar gath-

## Anglicanism's "Big Hole"

Pointing to the "hole" that exists where Anglicanism's authority should be, a highly regarded intellectual in the Church of England, Canon Edward Norman, chancellor of York Minster, has said he will become a Roman Catholic.

Norman's decision was the most high profile since the former Bishop of London, Graham Leonard, went to Rome after the C of E's 1992 nod to women priests.

Commenting on the Anglican Church's problem, just as the new Eames Commission (now called the Lambeth Commission) began pondering the same, Norman said that: "There's a big hole at the center of Anglicanism—its authority." He believes that Anglicanism amounts to more of a "religious society" than a church.

The statement no doubt left the Archbishop of Canterbury cringing, but it carried particular weight because of Norman's academic pedigree. He was Dean of Peterhouse, Cambridge, for 17 years and is a former Reith lecturer.

In his new book, *Anglican Difficulties: A New Syllabus of Errors*, Norman is scathing in his assessment of the Anglican Church's level of argument and debate.

"Every disagreement, in seemingly every board or committee, proceeds by avoidance of principled debate. Ordinary moral cowardice is represented as wise judgement; equivocation in the construction of compromise formulae is second nature to leaders."

Highly critical of the lack of leadership, he predicts that "Anglicanism is going to tip into the sea."

Norman plans to be received in to the Roman Church after he retires as chancellor at York Minster.

Sources: *The Church of England Newspaper, The Daily Telegraph*



ARCHBISHOP OF CANTERBURY Rowan Williams listens intently to one of the many persons who greeted him at a reception following his speech at Georgetown University. TCC Photo

erings in London in 2002 and in Qatar in 2003. Williams' predecessor, Lord Carey, hosted the 2002 meeting, and Williams attended the one in Qatar.

Williams, who delivered his lecture in an authoritative, polished style, argued that interfaith discussions can be helpful if they find "the appropriate language in which differences can be talked about rather than used as an excuse for violent separation." His learned discourse illustrated why so many consider him a towering intellect.

The Archbishop used the occasion to criticize a proposal in the United Kingdom to require that religious instruction in schools include the "non-belief systems" of atheism and humanism. While he agreed that religious instruction and faith can benefit by looking at criticisms of the faith, he rejected the notion that atheism is a fully developed system of its own outside the context of the faith systems it rejects.

**WILLIAMS BEGAN** by recalling the story of Polycarp, Bishop of Smyrna, who was arrested, charged with being a Christian, and brought before a magistrate in 156 A.D., when he was in his 80s.

The magistrate told Polycarp he could save his life by renouncing his faith and acknowledging the divine spirit of the emperor by saying "Away with the atheists."

In this instance, "atheists" was used to refer to Christians and others who did not take part in the civic cult of the Roman Empire, and did not perform public religious duties and take part in the Roman festivals, Williams explained.

Polycarp, though, looking around at the noisy mob in the amphitheater gathered to witness the fights of gladiators and public executions, said, "Away with the atheists." The magistrate grasped what Polycarp meant and condemned him to be burned alive.

Various atheistic approaches in Western societies are "not intelligible apart from a specific context of thought and image, representation and misrepresentation of specific religious doctrines," Williams stated.

The Archbishop then described several varieties of modern atheism to illustrate his point that they are simply responses to a belief system, and not a system in and of themselves. He named, among others, the "protest atheism" of Bertrand Russell, who found Christianity conceptually inadequate, and the "supreme intellectual detachment" of atheists who see the intellect "as a mechanism for processing checkable information only, with everything else reduced to emotive noise."

Williams also noted atheists like Marx and Nietzsche, who claimed that religious talk is ideological and "an instrument of social control whose surface conceptual structure is designed to obscure its real function and to divert thought, emotion and energy from real to unreal objects."

The Archbishop scored the U.K. proposal to teach atheism and humanism as belief systems, saying that it is based on "the pervasive assumption of modernity that the intellectual default position is non-religious."

He warned that such instruction could "end up treating atheism as the only position not subject to critical scrutiny and the construction of a proper intellectual genealogy: not a welcome position for a rationalist to be in."

Even so, Williams argued, religious faith can be strengthened by intellectual skepticism and criticism.

**THE ARCHBISHOP, HOWEVER**, questioned the tendency in current religious instruction to teach about "finished systems for which questions have been answered rather than (to borrow Alastair MacIntyre's phrase) 'continuities of conflict,' in which the moral, spiritual and intellectual tensions constantly press believers towards a fuller, more comprehensive statement of their commitments."

To build his case for a more critical assessment of faith, Williams cited the Zen dictum, "If you meet the Buddha, kill him." Such a command is made to illustrate the point that "any shape given to enlightened awareness (the Buddha) will take its shape from the unenlightened awareness."

The Archbishop transferred the analogy to the Abrahamic faiths of Judaism, Christianity and Islam. He cited the work of Simone Weil, who he said concluded that "when the human ego says 'God', it cannot be referring to any reality to which the name might be truthfully applied. Because the 'I' that says 'God' is always self-directed and so wedded to untruth, God cannot properly be spoken of."

Continuing the analogy from Weil, Williams added, "Any God my selfish mind can conceive is bound to be a false, non-existent God. The true God is known only in ways that cannot be reduced to theory or third-person language.

### *Differences Can Clarify Views*

Williams then began a tutorial in how certain statements from each of the Abrahamic faiths that are disbelieved by one or both of the other two can illuminate each of the faiths.

He noted, for example, that Jews disbelieve the proposition that "God is free to disregard or rewrite the solemn promise made to a specific people at a point in history."

Christians disbelieve the proposition that "God needs to be persuaded by our virtue to love us or to act on our behalf."

Muslims disbelieve the proposition that "god is the compound of several distinct divine agents," as in the Trinity, he said.

The Archbishop noted that it is important to understand that the belief system of one of the Abrahamic faiths is not a rejection of an opposite point in each of the other two faiths. "[O]ne of the darkest and most tragic parts of our history in relation to other faiths...is the construction of the other as the opposite," Williams said.

He argued that the differences between groups in dialogue can help those participating in the dialogue to clarify their fundamental points of view. For example, he noted that Christians view the church as a separate body from the political community, while Muslims see the religious and political world intertwined. "But this does not at all mean that [Muslims believe that] 'religious' authorities must dominate the state, or that the free exercise of different faiths is unthinkable," Williams asserted.

He contended that "the issue of voluntary abandonment of Islam is a subject that needs to be looked at with nuance." To Muslims, this is a political offense, he said, but maintained that it is not clear that Muslim jurisprudence requires an extreme political penalty, such as death. Christians see this Muslim view as a denial of human liberty.

Discussions between Christians and Muslims on the issue of the voluntary abandonment of Islam, he suggested, could lead to "a deeper recognition of the logic of free submission, and the unavoidably paradoxical nature of a political community governed by law which also assumes that loyalty and obedience to this community cannot be secured by external sanctions that seek to constrain the will by threat."

**INTERFAITH DIALOGUE**, the Archbishop said, does not have to be condemned "to the sterile and abstract task so often envisaged for it, of identifying a common core of beliefs." This approach is built on the misunderstanding that the points of agreement are the important points of the three faiths, he remarked.

"The exercise I have been describing is not about finding a common core at all; it is about finding the appropriate language in which difference can be talked about rather than used as an excuse for violent separation."

"[I]n the interfaith conversation," he said, "we can continue to make the claims we make out of conviction of the truth, but seek to break through the assumption that everything can be reduced to whether people say yes or no to a set of simple propositions. Only in the wake of such a move can true dialogue proceed."

## Moderate Muslims Weak On Terrorism, Carey Says

Just as Archbishop of Canterbury Rowan Williams was about to meet with Christian and Muslim scholars, his predecessor, Lord Carey, assailed Islamic culture, and moderate Muslims for failing to clearly condemn the "evil" of suicide bombers.

At the same time, Dr. George Carey said the West should tackle the Palestinian problem, and that Christians should speak out more against persecution in Muslim countries.

Archbishop Williams was understandably mum on Carey's comments as he came to Washington, D.C. March 29 for the third "Building Bridges" conference of Christians and Muslims.

But the former *Cantuar* had upset sensitive relations between the faiths in a speech in Rome four days earlier.

Uttering the most forthright remarks on the subject yet made by a senior church leader, Dr. Carey—who had hosted and supported Christian-Muslim talks during his primacy—acknowledged that most Muslims are peaceful people who should not be demonized, but said that terrorist acts such as the September 11 attacks on America and the Madrid bombings raised difficult questions.

Carey said that moderate Muslims must "resist strongly" the taking over of Islam by radical activists and "express strongly, on behalf of the many millions of their co-religionists, their abhorrence of violence done in the name of Allah."

He said: "We look to them to condemn suicide bombers and terrorists who use Islam as a weapon to destabilize and destroy innocent lives. Sadly, apart from a few courageous examples, very few Muslim leaders condemn clearly and unconditionally the evil of suicide bombers who kill innocent people."

"We need to hear outright condemnation of theologies that state that suicide bombers are martyrs and enter a martyr's reward."

At the same time, Carey also urged the West to tackle the Palestinian problem and other inequalities in the Muslim world.

"It will do us little good if the West simply believes that the answer is to put an end to Osama bin Laden. Rather, we must put an end to conditions, distortions and misinformation that create him and his many emulators," he asserted.

He also said that Christians, who share many values with Muslims, such as respect for the family, must speak out against the persecution they often encounter in Muslim countries.

"During my time as archbishop, this was my constant refrain: that the welcome we have given to Muslims in the West, with the accompanying freedom to worship freely and build their mosques, should be reciprocated in Muslim lands," he said.

**DR. CAREY NOTED** the "glaring absence" of democracy in Muslim countries, which instead tend toward inflexible "authoritarian regimes," some of which rose to power through violence and are "retained in power by massive investment in security forces."

Carey said he was not convinced by arguments that Islam and democracy were incompatible, citing the example of Turkey.

He urged Europeans and Americans to resist claims that Islamic states were morally, spiritually and culturally superior.

"Although we owe much to Islam handing on to the West many of the treasures of Greek thought, the beginnings of calculus, Aristotelian thought during the period known in the West

as the dark ages, it is sad to relate that no great invention has come for many hundred years from Muslim countries," he said.

"This is a puzzle, because Muslim peoples are not bereft of brilliant minds. They have much to contribute to the human family and we look forward to the close cooperation that might make this possible."

"Yes, the West has still much to be proud of and we should say so strongly. We should also encourage Muslims living in the West to be

proud of it and say so to their brothers and sisters living elsewhere," he said.

Carey subsequently contended that his speech was more balanced than portrayed, and focused on two "great faiths, Christianity and Islam, working together against extremists on both sides."

And some observers praised Carey's comments as refreshingly honest.

But British Muslims—a significant constituency—reacted angrily to Lord Carey's remarks, calling his view of Islam historically inaccurate, and denying that moderates had failed to condemn suicide bombers.

Iqbal Sacranie, the secretary-general of the Muslim Council of Britain, said that "mainstream Muslim organizations have consistently condemned terrorist acts, but their statements are often ignored by the media."

However, the Council called for the community to play its part in the fight against terrorism, following anti-terrorism raids in late March, in which eight men were arrested. The suspects



Dr. Carey

were all British citizens and all but one of Pakistani background.

The Council is trying to limit "rogue" Islamic preachers, blaming them for brainwashing young men and promoting holy war against the West.

But Sheikh Omar Bakri Muhammad—whose group, Al-Muhajiroun, campaigns for an Islamic state in Britain—insisted that Muslims cannot cooperate with local authorities against other members of the faith, for that would be an "act of apostasy" in Islam.

Carey received encouragement from the leader of an organization which supports Christian missionaries working in Islamic countries. Dr. Patrick Sookhdeo, director of the Barnabas Fund, said that Carey's lecture had taken "great courage," and was bound to evoke "a lot of flak."

"He has spent years establishing dialogue with Islam. Now he recognizes that the core of Islam must be radically changed if there is going to be any change in their attitude towards suicide bombing and so on," Sookhdeo said.

Source: *The Daily Telegraph*

## Gay "Marriage" Battle Goes National

Report And Commentary  
By The Rev. Samuel L. Edwards

A state supreme court decision in Massachusetts, followed by a stunning spate of lawlessness in San Francisco and several other cities, has revved up what promises to be the fierce, deciding battle on the question of same-sex "marriage" in America.

When the Supreme Judicial Court (SJC) of Massachusetts last November ordered the Commonwealth's legislature to pass a law legalizing marriage for couples of the same sex, it capped off a year of advances for the homosexual lobbies.

The decision was by the closest possible margin (4 to 3), but as most sportsmen (and lawyers) will say, a win's a win. The only way the decision could be overturned was by the passage of an amendment to the state's constitution specifically defining marriage as being between one man and one woman.

Following the SJC's decision, the Massachusetts legislature opted to attempt just that. A constitutional convention was called to decide what kind of an amendment would do the job.

Prior to that, however, the legislature asked the SJC for an advisory opinion on whether legislation allowing civil unions would satisfy its ruling.

The request could be seen as analogous to the farmer asking the fox for advice on henhouse security, and the SJC's answer—issued on February 5, only a few days before the constitutional convention—was an unsurprising "no."

The day after the ruling, President George Bush reiterated his belief that: "If activist judges insist on re-defining marriage by court order, the only alternative will be the constitutional process."

After several tries, the Massachusetts legislature gave initial approval to a state constitutional amendment banning same-sex marriage, but establishing civil unions for gay couples. Voters could not weigh in on the amendment, however, until 2006, two years after same-sex marriages will have begun in Massachusetts. Governor Mitt Romney (R) said he would seek an SJC stay on its ruling until then, in a bid to forfend the May 17 start of legal homosexual marriages in the state.

The fight over gay marriage has appeared to effect a conservative shift in attitude among Massachusetts citizens, according to a mid-February poll by *The Boston Globe*. The poll found

that opposition to same-sex marriage increased ten points in the three months after the November SJC ruling, putting opponents in the majority at 53 percent (5 percent margin of error). A clear majority of Catholics and a strong plurality of Protestants were opposed. In political terms, Republicans were strongly opposed and Democrats, far from being in favor, were evenly divided. A majority (60 percent) were still willing to have civil unions, but this represented a marked decline from November's 67 percent in support.

In addition, by February, only 37 percent of poll respondents agreed with the SJC's ruling, a decline of 13 percentage points from poll results after the court's decision last November.

In this, Massachusetts reflects a trend that was seen in national polling shortly after the U.S. Supreme Court's controversial 2003 decision in *Lawrence v. Texas*: It seems that support for the homosexual agenda is greater so long as it is only theoretical. Once it becomes a live possibility, the public thinks again and support for it declines.

## RC Abuser-Priests Found To Be Largely Homosexual

A new report states that just under 4,400 of the some 110,000 men serving as Roman Catholic priests between 1950 and 2003 were accused of sexual abuse of minors, and that the vast majority of victims were male adolescents.

The study was conducted by New York's John Jay College of Criminal Justice and released on February 27 by the U. S. Conference of Catholic Bishops. The report supports previous preliminary conclusions by church authorities that the offending clerics' focus on teenage boys pointed to a problem of homosexuality in the Catholic priesthood—a finding protested by gay activists and their supporters.

The study indicated that the vast majority (81 percent) of abuse victims were male and that an overwhelming number (78.2 percent) were between the ages of 11 and 17. (Of the rest, 5.8 percent were under the age of 7, and 16 percent were between 8 and 10.) Over a quarter of the offenses were committed by 149 priests, each of whom had ten or more victims.

Among its recommendations, the report called for "additional scrutiny and perhaps additional or specialized formation to help [homosexual seminarians] with the challenge of priestly celibacy."

Homosexual advocacy groups were again incensed by the findings. The executive director of the Catholic gay group, Dignity, called the report's conclusions "discrimination in the name of God." Matthew Gallagher went on to accuse the bishops of "not using modern thinking when they say a gay man is more prone to having sex than a straight man."

Representatives of Survivors Network of those Abused by Priests (SNAP) were also critical of the report, though for different reasons. SNAP President Barbara Blaine said the document was "not a study, not a thorough accounting, or God forbid, not an investigation. It's a self-survey. Period. No independent corroboration, no spot-checking, no third-party involvement."

The total cost to the U. S. Church in legal fees, settlements, and treatment for priests during the 52 years studied was not less than \$572 million, though the actual figure may approach \$750 million.

Source: *The Washington Times*



**THE REV. ROB SCHENCK** (at the microphone), president of the Washington-based Faith and Action organization, is flanked by allies as he speaks to a large crowd that took part in a prayer vigil and rally in front of the U.S. Supreme Court March 24, the day the court heard arguments in a case challenging the words "one Nation, under God" in the Pledge of Allegiance. Schenck, who has observed the justices for ten years and was an eyewitness to the March 24 arguments, is guardedly optimistic that the Pledge will survive the "assault" against it by "atheist minister" Michael Newdow. *Photo: Dana Rote, P & R Schenck Associates in Evangelism*

## Will America Remain "Under God"?

A decision on whether or not America will remain a nation "under God," as stated in the Pledge of Allegiance, is now in the hands of the U.S. Supreme Court.

The justices, hearing arguments in Washington March 24 on perhaps the highest-profile case of their 2003-04 term, aimed a barrage of questions at Michael Newdow, a California atheist who says that daily recitations of the Pledge of Allegiance at his daughter's school interferes with his right to teach her his beliefs.

The nine-year-old girl's Christian mother, Sandra Banning, who has custody of the child, wants her to recite the Pledge,

and the girl herself reportedly does so enthusiastically. If did she did not, she could opt out of it, as some of the justices noted. But Newdow, a doctor who holds a law degree, argued that his daughter is still being "coerced" to join in her class' recitation of the Pledge.

"We have so many references to God in our daily lives in our country," said Justice Sandra Day O'Connor. "Today, we opened our court with 'God save the United States and this honorable court.'"

"But," Newdow said, "no one is forced to stand up and put their hand on their heart to affirm that." Moreover, the issue, he contended, is whether the government should be allowed to put the idea of God in his daughter's mind, though the idea was repeatedly evidenced by the country's founding fathers, many observers have pointed out.

A recent poll found that nine out of ten Americans favor retaining the phrase "under God." ■

Sources included *The Washington Times*, *Bloomberg.net*

**MEANWHILE, THE DRIVE FOR SAME-SEX "MARRIAGE"** took another turn when San Francisco Mayor Gavin Newsome requested city officials to begin issuing marriage licenses to homosexual couples. City clerks complied and the first licenses were issued on February 12.

The mayor's action was in clear contradiction to a measure (Proposition 22) restricting marriage to a man and a woman, passed by a margin of 2 to 1 in a statewide referendum in 2000, and predictably touched off a media circus, as lines of homosexual couples stretched around the block at city offices to get their licenses.

Mayor Newsome, a Democrat, claimed that his action was "civil disobedience" aimed at a measure that he believed clearly violated the state constitution's anti-discrimination provisions.

The socially liberal Republican Governor, Arnold Schwarzenegger, voiced opposition to Mayor Newsome's defiance of the law, while indicating that he would have no problem if the electorate wanted to change the law.

The number of gay weddings in San Francisco topped 3,400 while opponents of the new city policy, ultimately joined by California Attorney General Bill Lockyer, sought a judicial order to halt the issuance of licenses for same-sex marriages and nullify those already granted. It was not until mid-March that the California Supreme Court ordered San Francisco to stop issuing the licenses, pending arguments before the court on the constitutionality of the same-sex marriage ban. The City of San Francisco filed a counter-suit against the state, seeking to overturn the prohibition, so the fight will go on.

Among the handful of other cities that saw eruptions on the issue was New Paltz, New York (75 miles north of New York City), where on February 26 Green Party Mayor Jason West began providing homosexual couples with "marriage certificates" that he claimed were legally binding because he had issued them. (The town clerk had refused to issue a regular marriage license.) Eventually, Mayor West was charged with 19

counts of issuing false documents and agreed to stop giving out the certificates pending resolution of the charges.

## Defending Marriage

On February 23, Ohio became the 38th state to put a Defense of Marriage Act on the books when Republican Governor Bob Taft signed it into law. At that point, three-fourths of the states (the number necessary to ratify a constitutional amendment) had enacted DOMAs, in contrast to the five that so far have recognized same-sex partnerships. (New Jersey became the latest of these when Democratic Governor James McGreevy signed the legislation on January 12.) A federal Defense of Marriage Act was passed in 1996 to ensure that no state is forced to recognize same-sex marriages performed in another state, but supporters of a constitutional marriage amendment say that law will not survive the court challenges to come.

On February 24, President Bush endorsed the idea of amending the federal constitution to define and protect marriage in traditional terms, while leaving state legislatures free to define and determine benefits issues related to legal arrangements other than marriage, e.g., civil unions or domestic partnerships.

By the last week of March, U.S. House and Senate members had refined the wording of the proposed constitutional amendment to read: "*Marriage in the United States shall consist only of the union of a man and a woman. Neither this Constitution, nor the Constitution of any State, shall be construed to require that marriage or the legal incidents thereof be conferred upon any union other than the union of a man and a woman.*"

The president's endorsement of the amendment route was certain to strengthen the support of a conservative base that had been growing increasingly restive over administration actions in such arenas as education reform and fiscal discipline that run counter to mainstream conservative principles. Perhaps more importantly, it raised the marriage debate to the level of a "wedge issue" that



## ANGLICAN WORLD BRIEFS:

**\*SOUTH EAST ASIA'S PROVINCIAL SYNOD** has re-elected Archbishop Datuk Yong Ping Chung, a leading conservative, as primate, to serve until his retirement in February 2006.

**\*THE CHURCH OF NORTH INDIA (CNI)** has deposed two bishops, and the Church of South India (CSI) has replaced its primate, after the three men joined in consecrating a Pentecostal minister as a bishop. The move could have implications for the Lambeth Commission that is studying structural and relational issues in the Anglican Communion, since CNI Archbishop James Terom is a member. The CSI Synod disciplined its Moderator, the Most Rev. K.J. Samuel, and the CNI Synod deposed the Bishop of Phulbani, P.M. Dhotekar, and the Bishop of Nagpur, Bancha Nidhi Nayak, for consecrating the Rev. K.P. Yohannan as bishop of a body called the Believers Church. - *The Living Church*

**\*AFTER CLAIMS THAT THE WAR IN IRAQ** had been responsible for the terrorist bombing in Madrid, several senior bishops in Britain—though largely opposed to the Iraq action—gave Prime Minister Tony Blair their backing, urging him to finish the job he has started. The Bishop of Bath and Wells, Peter Price, who has been a vocal critic of the war, said "It would now be wrong for us to pull out. The majority of people in Iraq believe that the job, having been started, has to be handed over to authority that is recognized." - *The Church of England Newspaper*

**\*A CONTINUING CHURCH PARISH IN VANCOUVER,** Canada, St. Peter and St. Paul, attracted physicians, health workers and clergy to a February 21 conference on "End of Life Care." "Fr. David Marriott is the whiz-kid who persuaded specialists and drug companies to give of their time and money," said the Rev. Michael Shier, rector of the parish, which is part of the Anglican Catholic Church of Canada (ACCC). "People were delighted with his organizing skills." Speakers covered a variety of subjects, including the inter-relationship of the medical and spiritual, and pastoral care and medical treatment; sacramental theology; Alzheimer's disease; and chemotherapy. "The day was not long enough; everyone wanted to know more of each other's disciplines," Shier commented, so there are plans for another conference next year. But already, he said, "some good new conversations have begun."

## ANGLICAN USA BRIEFS:

**\*MPHO TUTU,** 40, a daughter of the former Anglican Archbishop of Southern Africa, Desmond Tutu, was recently ordained as an Episcopal priest by her famous father. The ordination took place January 17 at Christ Church, Alexandria, Virginia. The younger Tutu received her theological education at the liberal Episcopal Divinity School in Cambridge, Massachusetts. - *Ecumenical News International*

**\*PENNSYLVANIA'S TRINITY EPISCOPAL SCHOOL FOR MINISTRY,** reported in the last issue to be considering dropping the word "Episcopal" from its name, will keep that identification for now. The Rev. Dr. Peter Moore, dean and president of the conservative seminary, said a



**ARCHBISHOP OF CANTERBURY** Rowan Williams blesses the entrance to St. Andrew's House, Westbourne Park, London, the new headquarters for the Anglican Communion Office (ACO), on March 5. Communion Secretary General, Canon John Peterson looks on at right. The ACO moved from overcrowded space at Partnership House in London. Its new base is the former home of the Community of St. Andrew, the original order of deaconesses for the Church of England. The women have given the ACO use of the facility for a "peppercorn rent" and one of the sisters is remaining at St. Andrew's as chaplain to the office staff. Photo: J Rosenthal/*Anglican World*

**GAY "MARRIAGE"** Continued from previous page might prove problematic for the Democrats' hopes for recapturing the White House, since several traditionally Democratic constituencies—such as blue-collar workers and Catholics in the Northeast and Midwest—tend to be socially more conservative than the liberal activist base of the national party.

While presumptive Democratic nominee Senator John F. Kerry of Massachusetts tried to steer a middle course, opposing marriage for homosexuals while supporting civil unions, some senior Democrats were anxious about the electoral implications.

**THE STAGE NOW SEEMS SET** for a battle royal over the definition of marriage in the national arena. Pro-homosexual columnist Andrew Sullivan gave a preview of the sexual revisionist game plan in a superheated column in which he accused President Bush of declaring war "against the civil rights of gay citizens and their families" and seeking "to defile the most sacred document in the land." In other words, the proponents of homosexual marriage will accuse their opponents of being bigots intent on depriving people of civil rights. What they will not do is deal with questions about the fundamental assumptions that undergird their strategy: First, is it possible for the concept of marriage to be defined in any meaningful way (that is, in any way in accordance with tradition, experience, and reason) as to permit same-sex unions? Second, if it is not possible, then how can there be a right to it?

Many liberals and a few conservatives oppose the marriage amendment because of a distaste for putting social policy into the constitution. They point to the failure of the last attempt to do so—the Prohibition Amendment—and claim that a marriage amendment would be doomed to a similar fate. It may be, however, that their definition of "social policy" is narrow, tendentious, or both, for the U.S. constitution from the first has been composed not just of a procedural design but of social policy: Every one of the first ten amendments is definitive of the kind of society Americans are to be.

Some commentators have suggested that, important as it is for sustaining civil society to set a hedge around its most basic unit, there is a need for constitutional action beyond simply that of an explicit statement of the natural composition of marriage. These say, with considerable credibility, that steps must be taken to rein in the power of the judiciary by making it more accountable to the people in whose interest it serves, and by ensuring that it no

longer encroaches upon the legislature's responsibility to make laws. Various means are being proposed to do this, from seeking the exercise of Congress' right to limit the jurisdiction of federal courts and to impeach rogue judges, to amending the constitution to impose some form of term limitation on judges.

**\*NOT SURPRISINGLY**, Episcopal Presiding Bishop Frank Griswold and his liberal colleagues are unenthusiastic about a constitutional amendment on marriage. While the terms of marriage appear to be unambiguous in the Episcopal Church's prayer book and governing documents, Griswold asserted in March that questions of sexuality are far from settled, and a constitutional amendment to settle the matter would only make it more difficult to engage in civil discourse. As well, the proposed amendment was ripped as "unabashed discrimination" by several ECUSA homosexual groups. In contrast, the American Anglican Council supports the marriage amendment, and cooperates with the Alliance for Marriage.

Sources: *The Associated Press, The Washington Times, The Washington Post, BBC Breakfast with Frost, andrewsullivan.com, The Boston Globe, The Boston Herald, The San Francisco Chronicle, World Net Daily, The Wall Street Journal, Townhall.com, National Review Online, Christianity Today, U.S. Newswire, Episcopal News Service, The Living Church*

## UM Court Acquits Lesbian Pastor

The resolve of the U.S. United Methodist (UM) Church to uphold its ban on practicing homosexual ministers, which had been fairly strong up to now, faltered with the March acquittal of a lesbian pastor.

Following a three-day trial, a jury of fellow ministers found the Rev. Karen Dammann, 47, pastor of First United Methodist Church of Ellensburg, Washington, not guilty of violating UM Church law, even though she told her bishop she is in a same-gender sexual relationship, and "married" her partner shortly before her trial.

The jury claimed the church has not clearly declared homosexual behavior to be incompatible with Christian teaching, though that is precisely what UM's **Book of Discipline** states.

Methodists on both sides of the issue predicted that the decision would reverberate through the 8.3 million-member UM Church, much as the consecration of a gay bishop has roiled the Episcopal Church.

The Methodist General Conference has heatedly debated resolutions on the gay issue at every session since 1972, producing some differing but not actually conflicting statements on the topic in the church's legal code.

The jury, while noting the clear ban on actively homosexual ministers in the church's **Book of Discipline**, was apparently swayed more by the Book's statements affirming the goodness of sexuality, the worth of homosexuals, and "certain basic human rights and civil liberties." The clincher appears to have been a church law expert's assertion that the UM Church had never reached a definitive position on homosexuality.

Days before her trial, Dammann took advantage of a decision by Portland-area officials to grant wedding licenses to homosexual couples, and "married" her female partner, increasing the confrontational nature of her challenge to church law.

At deadline, Methodists were gearing up for a fight at their church's 11-day quadrennial General Conference in Pittsburgh, slated to begin April 27. ■

Sources: *The Washington Post, The Washington Times, The New York Times, Institute on Religion and Democracy*

See Next Page for Late News

recent board meeting decided that "this was not the time" to drop the "Episcopal" designation. Moore noted that the decision aligns with the new conservative Network of Anglican Communion Dioceses and Parishes, which is remaining in the Episcopal Church, but "declaring that it is others who have left the Episcopal faith behind, not us," he wrote. "The worldwide Communion seems to be coming around the conclusion that it is those faithful Episcopalians in the [U.S.] who should be the real members of the Anglican Communion. So, for now, no name change."

**\*THE BISHOP OF ECUADOR CENTRAL**, Neptali Larrea Moreno, was deposed from the ministry by a unanimous vote of the Episcopal House of Bishops, meeting at Camp Allen, Texas, on March 23. The deposition of Larrea, who is a bishop in Province IX of the Episcopal Church (ECUSA), was made on the ground that Larrea abandoned the communion of ECUSA by "an open renunciation of the Doctrine, Discipline and Worship" of the church under canon IV.9(1). Since at least 1997, Larrea's management of the diocese had spurred complaints about financial irregularities. ECUSA made "multiple attempts" to complete audits of the diocese, and a special committee attempted to gather further information, but Larrea refused to cooperate with such efforts. In December, the bishop declared that the diocese was "independent" of ECUSA. Finally, the committee requested that Presiding Bishop Frank Griswold send the matter to the Title IV Review Committee—which, after further investigation, concluded that presentment charges were in order against Larrea. The prelate did not contest the charges. An assisting bishop will be sought to serve the diocese until a new bishop can be elected. The Ecuador case follows another incidence of financial malfeasance involving ECUSA funds in Mexico, as a result of which Mexico's primate and another bishop were ousted, but not compelled to make restitution. - *Episcopal News Service*

## OF GENERAL INTEREST:

**\*THE REMOVAL OF NUTRITION AND HYDRATION** from patients in a vegetative state who are not otherwise dying is gravely immoral, Pope John Paul II told the International Congress on "Life-Sustaining Treatments" on March 20. It was the first definitive statement he had made on the matter, and ended years of debate among theologians. - *LifeSite Daily News*

**\*NEW CALLS FOR A BAN ON ALL FORMS OF HUMAN CLONING** in the U.S. followed the recent report that researchers in Korea had completed the first successful cloning of a human embryo, and destroyed it to cull its stem cells. February's cloning announcement by South Korean scientists moved members of Congress and church leaders to ask for immediate legislation. "Cloning human beings is wrong. It is unethical to tinker with human life," said Rep. Joe Pitts (R-PA). A ban must be passed, he said, "before this unethical science comes to our shores." President Bush also has called for "a comprehensive and effective ban." "Human life is a creation, not a commodity, and should not be used as re-

### “Plano-West” Planned

Another major gathering of conservative Episcopalians is set to gather in Long Beach, California June 3-4 for a “Plano-West” conference sponsored by the Los Angeles Chapter of the American Anglican Council.

The conference, to be held at the Long Beach Convention and Entertainment Center, follows similar large gatherings in Dallas (Plano) last fall, and in Woodbridge, Virginia, outside Washington, D.C. in January. ■



<b>Distance Learning</b>	
<b>St. Elias School of Orthodox Theology</b>	
P.O. Box 346, Seward, NE 68434	
<a href="http://www.orthodoxtheology.org">www.orthodoxtheology.org</a>	
<p><i>An accredited not-for-profit educational institute offering residential and external religious graduate and post-graduate programs. Open to anyone.</i></p> <p>Under orthodox-catholic church supervision</p>	<p>Contact us by mail or:          Phone/FAX:          (402) 643-9365          E-mail:  <a href="mailto:Info@orthodoxtheology.org">Info@orthodoxtheology.org</a></p>

*BRIEFS Continued from previous page*  
search material for reckless experiments,” Bush said in January. - *NewsMax.com*

**\*HARVARD RESEARCHERS** said March 3 that they had created 17 new colonies of human embryonic stem cells to be shared freely with scientists around the globe, more than doubling the world’s available supply of the medically promising but ethically contentious cells. The Harvard project, backed by private money and using embryos donated by patients at a Boston fertility clinic, marked the latest in a string of efforts to work around federal restrictions on embryonic stem cell research—a field, scientists say, that has the potential to revolutionize medicine. However, it has evoked political opposition because it involves the destruction of embryos. Stem cells reportedly have the potential to turn into virtually every kind of tissue and are claimed to show promise for their ability to repair or regenerate ailing organs in a variety of medical conditions. - *The Washington Post*

**\*THE UNBORN VICTIMS OF VIOLENCE ACT** has been passed by both houses of Congress and was expected to be signed by President Bush. The Act treats attacks on a pregnant woman as two crimes, one against the woman and one against her fetus. Backers further highlighted the bill by naming it in honor of Laci and Donner Peterson, the pregnant woman slain in December 2002, and her unborn child. Critics said it would undermine abortion rights by recognizing a fetus at any stage as a person with legal rights. But supporters pointed language that protects those carrying out legal abor-



### NEW 2003/04 FCC DIRECTORY OF TRADITIONALIST PARISHES

The Fellowship of Concerned Churchmen announces the new edition of the **Directory of Traditional Anglican & Episcopal Parishes**. The FCC Directory is the most comprehensive reference guide of its kind. Richly illustrated, it lists more than 1,000 parishes in the U.S., Canada and worldwide, including those affiliated with all Continuing Church jurisdictions. Information includes parish location, service times, and clergy.

Much more than a reference source, this 300+ page directory chronicles the Anglican Communion’s rapidly expanding traditionalist movement.



Price: US \$35 per copy (*ppd. in USA/Canada*). Overseas orders, add \$10 for shipping/postage. Or, become a member of the FCC and receive a complimentary copy. (*Annual dues: \$35 individual; \$45 family*)

Make checks payable to “**Fellowship of Concerned Churchmen**” and mail to: FCC, Attn. Jane Nones, 4800 Dupont Avenue South, Minneapolis, MN 55409-2326 USA

For more information, call (612) 824-3933.



tions from prosecution. - *The Washington Post/The Washington Times/Fox News*

**\*IN NORTH CAROLINA, OFFICIALS IN THE PRESBYTERIAN CHURCH (USA) (PCUSA)** have voted not to “validate” the work of the executive officer of the conservative Presbyterian Lay Committee, the Rev. Parker Williamson, or (effectively) that of the Committee itself. The February 7 action by the Presbytery of Western North Carolina, where Williams’ ministry is based, was evidently a response to the Committee’s call for Presbyterians to divert funds away from PCUSA and toward biblically-faithful missions, in light of the “deep and irreconcilable disunion” in PCUSA over theological and sexual issues. Though giving in PCUSA is voluntary, the presbytery voted 150-106 that the work of Williamson, who also serves as editor of the Committee’s publication, *The Layman*, “not be validated as a ministry consonant with the mission of the presbytery in light of the character and conduct of the work” of the Presbyterian Lay Committee. But, as part of what Williamson denounced as an “oily compromise,” it voted to grant the cleric member-at-large status in the presbytery. - *The Presbyterian Lay Committee/Presbyterians Week*

**\*A POWER STRUGGLE IN THE GREEK ORTHODOX ARCHDIOCESE OF AMERICA** escalated in February as prominent Greek Orthodox parishioners filed suit, asking the New York State Supreme Court to require that the 1.5 million-member, nationwide Greek Archdiocese obey its own governing charter. The lawsuit says the Greek hierar-

*Continued on Back Cover*

# CHURCH DIRECTORY

## ARKANSAS

### Hot Springs

#### St. Chrysostom's

*(Reformed Episcopal Church)*  
504 Trivista Left; Sun 10:30a HC 1st & 3rd, MP 2nd, 4th, 5th; The Rev. Charles Erlanson; 501/623-4701

### Pine Bluff

#### Trinity Episcopal Church

*(ECUSA)*  
703 W. 3rd Ave.; Sun HC 8a (Rite I) and 10:30a (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)*  
1460 Midway Dr.; Rite I services: Sun HC 8 & 10a; Wed HC noon, Fri HC 9:30a; Thurs HC 6:30p 1928 BCP; The Rev. Keith J. Acker, Rector; The Rev. Frank Pannini, Associate; 619/445-3419, fax 619/445-7409, vtk@cox.net, www.ChristTheKingAlpine.org

### Carlsbad

#### St. Michael's-by-the-sea

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

### Los Angeles (Loz Feliz area)

#### St. Mary of the Angels

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

### Orange County

#### Church of St. Mary Magdalene

*(Anglican Catholic Church)*  
205 S. Glassell St., Orange; Sun 7:30a HC, 8:30a MP, 9 a.m. Sung Mass; Wed 9:30a Mass & Healing Service; Thurs 7p Mass; Prayer Book Holy Days as announced; The Rev. James Wilcox, Rector; the Rev. C. R. Henstock, assisting; 714/532-2420

### San Diego

#### Holy Trinity Episcopal Parish

*(ECUSA/FIF-NA)*  
2083 Sunset Cliffs Blvd., Sun Said Mass 8a, Sung Mass 10:30a; Wed Mass 9:30a; Thurs Mass 5:45p; Fri Mass 7a; All Masses '79 Rite I; The Rev. Lawrence D. Bausch, Rector; The Rev. Canon C. Boone Sadler Jr., Asst.; The Rev. Victor H. Krulak Jr., Asst.; 619/222-0365, fax 619/223-3867; e-mail: ltee@sbglobal.net; website: homepage.mae.com/eassius/

## COLORADO

### Colorado Springs

#### St. Aidan's Anglican Church

*(Anglican Province of Christ the King)*  
Four Elm Ave., Broadmoor; Sun MP & Church School 9:30a, HC 10a; Wed EP & Bible Study 7p; The Rev. Paul Shepard; 719/534-8327, 719/471-8080, 719/471-2591

### Denver

#### St. Mary's Church

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

## FLORIDA

### Jacksonville/Orange Park

#### Church of St. Michael & All Angels

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

### Lantana/West Palm Beach area

#### The Church of the Guardian Angels

*(ECUSA/FIF-NA)*  
1325 Cardinal Lane (north of Hypoluxo Road between US1 and 195); Sun, Low Mass 7:30a (Advent-Easter), 9a Solemn Mass; Sat Vigil Mass at 6p; Daily Mass 7:30a; The Rev. Craig F. 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; 404/872-4169, fax 404/872-4162

## MAINE

### Ellsworth

#### St. Thomas Anglican Church

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

### Portland

#### Anglican Cathedral of St. Paul

*(Anglican Church in America)*  
279 Congress St.; Anglican Missal & 1928 BCP; Sun Low Mass 7a, 8:15a; Sun Sung 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; 207/828-2012, fax 207/541-3736, e-mail: fryork@maine.ri.com; www.atway.net/spauls/

## MARYLAND

### Baltimore

#### Mount Calvary Church

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

## Bladensburg

#### St. Luke's Parish

*(Episcopal Church/FIF-NA)*  
Annapolis Rd. (Rte. 450) at 57th Street; Sunday 9a 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 1929 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 179) at Crownsville Rd.; Sun 8a HC, 9:15a MP (4th Sun HC) & SS, 11a HC; Bible Study Tue 10:30a & Thu 7:30p; all services 1928 BCP; Rt. Rev. Robert Samuel Loiselle, Sr., Rector; Rev. Eric Holle, Rector's Assoc.; Chapel 410/923-0293, Rector 410/266-6373

## MICHIGAN

### Detroit

#### St. John's

*(ECUSA/American Anglican Council/1928 BCP)*

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

## MINNESOTA

### St. Louis Park (Minneapolis)

#### Anglican Church of St. Dunston

*(Anglican Church in America)*  
4241 Brookside Ave.; Sun HC 8a; HC + MP 10a (SS 9a, Nursery Care 10a); Call for Summer schedule; All services 1928 BCP; The Very Rev. William Sisterman; 612/920-9122

## MISSOURI

### Kansas City

#### St. James

*(Holy Catholic Church-Anglican Rite)*  
8107 Holmes Rd.; Sun HC 9:30a; Wed HC 6:30p; Sat HC 10a; The Very Rev. Luther Toole, priest-in-charge; The Rev. Jevon Gordon, curate; 816/361-7242; www.dhtgp.net

## 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

## NEW JERSEY

### Millville

#### Christ Anglican Church

*(Episcopal Church/AAC)*  
225 Sassafraus St.; Sun 10a HC w/ healing prayers; Tues 7:30p Prayer Group; Wed 7:30p HC w/ healing prayers & teaching; The Rev. J. Wesley Vanaman, Interim Vicar; 866/825-1163

## OKLAHOMA

### Tulsa

#### St. Augustine of Canterbury Anglican Church

*(An Independent Anglican Church)*  
Freeman Harris Chapel, 333 East 41st Street; Sun MP 9:30a, HC 10a; All Services 1928 BCP; Other activities and Holy Days as announced; The Rt. Rev. Lee Poteet, Ret. Priest-in-Charge; Cell phone: 918/225-9211; The Rev. Glen Lightfoot, Assistant Priest; 918/743-4526; Wilbur R. Mayemer, Sr. Warden; 918/743-4781; Church phone and fax: 918/743-4871; e-mail: mayemer@webzone.net; Web Page at: http://home.webzone.net/~se9staug/staug.html

## PENNSYLVANIA

### Philadelphia

#### Church of St. James the Less

*(Independent/FIF-NA)*  
1227 W. Centerfield St.; Sun Low Mass 9a, Sung Mass 10a (Summer Low Mass with Holy Spirit), Weekdays Masses, Tues & Thurs 6p, Wed 10a; Fri 9a; Sat 9:10a; American Missal 1928 BCP; The Rev. David Cusley; 215/229-5747

### Rosemont

#### The Church of the Good Shepherd

*(Episcopal Church/FIF-NA)*  
Lancaster and Montrose Avenues; Sun 7:30a MP, 8a Low Mass, 10a High Mass, Nursery 9:45a; Sunday School 10:50a; Adult Forum noon; Weekly Holy Eucharist: Mon-Fri 12:00p, Wed 7a, Sat 9a; Daily Offices: Morning Prayer, Mon-Fri 9a, Sat 8:30a; Evening Prayer, Mon-Fri 5p; Recital and Choral Evensong Sun 4p as announced; The Rev. Dr. David L. Meyer, SSC, rector; 610/525-7070, fax 525-7514

## SOUTH CAROLINA

### Florence

#### Anglican Church of Our Saviour

*(Anglican Catholic Church)*  
Parkwood Presbyterian Church, Pamlico Hwy. at Cascade; Sun 9a, HC 2nd & 4th, MP 1st, EP 3rd; the Rev. Franklin Martin, priest-in-charge; 810/506-7516, 843/669-6615

### Greenville

#### Holy Trinity Anglican Church

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

## TEXAS

### Dallas

#### The Church of the Holy Communion

*(Reformed Episcopal Church)*  
17405 Murrill's Dr.; Sun Said Eucharist 8a, Choral Family Eucharist 9a, MP 11a, 1st Sun HC; 1928 BCP; The Rt. Rev. Ray R. Sutton, Ph.D., Rector; The Rev. Samuel A. Steere III, Assisting Priest; The Rev. Robert R. Shattuck, Deacon; 972/248-6505, fax 972/248-6593, e-mail: holycomm@sbglobal.net; website: www.holycommindallas.org

## VIRGINIA

### Alexandria

#### St. Andrew & St. Margaret of Scotland

*(Anglican Catholic Church)*  
902 E. Monroe Ave.; Sun HC 7:45a, 9a, 11:15a, Wed HC noon; The Rev. Nicholas C. Athanasios, Rector; 703/683-3443, 703/683-2845; e-mail: sta\_stmg@comcast.net

### Arlington

#### Church of St. Matthias

*(Anglican Province of Christ the King)*  
3830 Wilson Blvd. (Wilson Blvd. Christian Church); Sun HC 9a; The Rev. Stephen Petrus; 703/493-5506; 703/243-9371

### Leesburg/Dulles

#### Our Saviour, Outlands

*(Episcopal Church)*  
Route 15 at Goose Creek, eight miles south of Leesburg; Sun HC 8a, HC of MP with SS & Nursery 9:30a, EP 3rd Sun 6p; the Rev. Elizabeth White; 540/358-4557

### Mathews

#### St. James Anglican Church

*(Anglican Province of America)*  
Meets at Trinity Church, Rt 14 at 626; Sun 9a Bible Study, 11a MP and Sermon HC 1st Sun; child care provided; 1928 BCP; The Rev. William T. Kump; 804/725-4881