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*BRIEFS Continued from Page 42*

Court Judge Dennis W. Dohnal. The lawsuit was filed by the American Civil Liberties Union of Virginia and Americans United for Separation of Church and State. - *Ches-terfield Progress-Index/World Net Daily*

**\*PEOPLE CALLING THEMSELVES "GODLESS AMERICANS"** have joined forces to increase their political clout. The Godless Americans Political Action Committee (GAMPAC) was officially launched March 9 during a press conference in Washington, D.C. "Every other group you can think of—gun owners, gays, pharmaceutical companies, labor unions, teachers, doctors, religious groups—they all have political committees and a pres-

ence in Washington allowing them to support candidates and legislation," said GAMPAC Task Force Executive Director Johnson. "Now, Atheists, Freethinkers, Secular Humanists and other non-believers have another alternative in giving voice to our concerns, and letting candidates for public office know that they must now start recognizing us as a potential force in American politics." According to GAMPAC, the American Religious Identification Survey found that over 30 million Americans "identify with no religion." The new group will monitor and take action on legislation concerning civil rights and state-church separation, and track the legislative voting records of candidates for public office.

**\*THE FILM THAT KNOCKED MOST OF HOLLYWOOD** back on its heels, Mel Gibson's *The Passion of the Christ*, was at this writing heading toward \$600 million in worldwide box office sales, and seemed to be making an impact in the Muslim world. The movie had record-breaking debuts in most Middle East capitals, according to the film's distributor. It broke box-office records in the United Arab Emirates, for example, with over 66,321 admissions in three days, exceeding the some 45,000 admissions UAE cinemas generally have on weekends, said a *Gulf News* report. A Christian living in Qatar said prayers were answered when the film was released in that nation, as previously Christian films could only be shown in home settings. When she went with a group to see *The Passion*, the theater "was full of Gulf Arab Muslims—both men and women. In two short hours, more Qataris heard the Gospel than I have been able to reach in nearly five years of living here," she wrote. "The Arabic subtitles were completely accurate—they didn't water anything down or change any language that Muslims would not agree with...The Muslims sitting around us were...moved—gasping, crying and reacting with disgust to the brutality that Jesus faced," she wrote. "Arab Muslims would want to see the film because they 'heard' it was anti-Jewish," just as they are, she went on. But Jesus praying for them to be forgiven while on the Cross hits Muslims in "a powerful way," she said. "Muslims are going to see this film because of their hatred and in the end, the message they will hear is to love. Is it not just like God to do something like that? They mean it for evil, and God means it for good!" ■

# THE Christian Challenge

A PUBLICATION OF  
THE FOUNDATION FOR CHRISTIAN THEOLOGY

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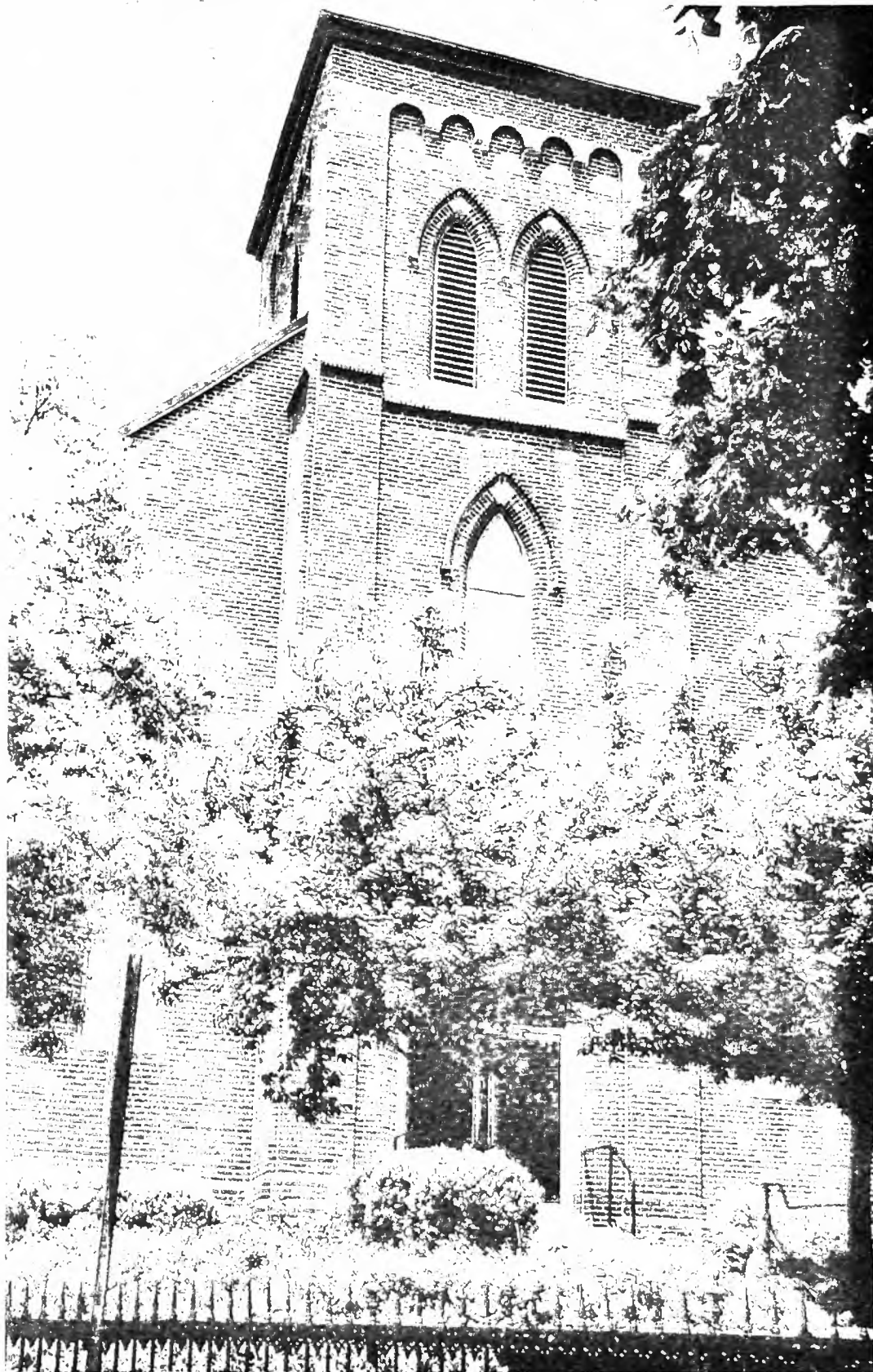
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# THE Christian Challenge

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THE ONLY WORLDWIDE VOICE OF TRADITIONAL ANGLICANISM—FOUNDED 1962

Volume XLIII, No: 2/May-July 2004 \$4.50



## ***Et Tu, Canada?***

Double Trouble For  
The Communion

*\*Pages 9, 14*

**A Changing  
Role For The  
Traditional Anglican  
Communion**

*\*Page 17*

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**Mount Calvary,  
Baltimore**

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# THE 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

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## EDITOR

Auburn Faber Traycik

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Volume XLIII, No. 2  
MAY-JULY 2004

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ON OUR COVER: Mount Calvary Episcopal Church, Baltimore, was the site of a recent Festival of Faith. Read more about this Anglo-Catholic parish and the Festival on Page 32

# Backtalk

*Letters from Readers and  
Reflections Culled from the Internet*

## ECUSA HAS DONE WORSE

Regarding Phil Kight's letter [on women's ordination], (March-April 2004), I agree with his logic of the degradation of truth that follows on the most famous decision of the 1976 General Convention. It is certainly misguided to suggest that a local branch of the Church can change the rules on the sex of ordinands. It is grossly misleading to propose that homosexual behavior is safe, never mind holy! In fact, it is surely evil for churches to sanction any unchaste lifestyle.

Nonetheless, I submit that [the U.S. Episcopal Church] has done something "even worse" than consecrating "sodomite bishops." It did so in 1976, but the act was buried under the publicity given to the issues of women's ordination and the new Prayer Book.

In 1976, ECUSA said it is "permissible" to terminate pregnancies for a number of reasons, including concern for a mother's "mental health." The Convention refused to dignify



*"Of course, it could never happen here . . ."*

the value of the life of the unborn when the following amendment failed: "That in all considerations which may lead to it, abortion, by whatever means, is always a loss of human life." The fact that General Convention chose to reiterate the resolution at several subsequent conventions is simply ghastly.

As bad as the well-publicized acts of 1976 and 2003 may be, I reckon they pale compared to the Church's complicity in the slaughter of innocents. Those of us who consider ourselves orthodox (right teaching) should give fitting attention to all the significant issues.

*Paul J. Kolisch  
157 Cupps Road  
Renfrew, Pennsylvania 16053*

## "A QUESTION OF OVERSIGHT"

I just finished reading your "Anglican Realignment Update: A Question of Oversight" in the March-April issue. It was as comprehensive and accurate a review of recent events as can be found anywhere. Great work!

*The Rev. Canon Dr. Tim Smith  
Executive Officer, Anglican Mission in America  
P.O. Box 3427  
Pawleys Island, South Carolina 29585*

## HERETICAL BISHOPS We Don't Need Them

For a century and a half, from 1607 to 1784, there was no Anglican bishop in America. The parishes were all under the theoretical leadership of the Bishop of London, 3,000 miles away. Actually, the Puritans and many others in colonial America feared that if bishops were sent here they might be clothed with more than "spiritual powers."

On 14 November, 1784, Samuel Seabury was consecrated a bishop [for America] by three bishops of the independent Scottish Anglican Church, which had maintained a precarious existence in Presbyterian Scotland since the revolution of 1688.

Now, in 2004, we Anglicans in North America are faced with a crisis of leadership not unlike that of the Church of the colonies. Our parishes today do not have an absence of episcopal leadership. We have a proliferation of episcopal leadership, but it is by a group of heretical bishops. Many of these apostate bishops actually admit that they have departed from the historic faith. They seek to justify their heretical voice and actions by giving us a new Bible, new Sacraments, and new Commandments.

[Faithful Episcopal parishes] can find both guidance and strength from the history of our colonial past. We do not need the ministrations of heretical bishops. If the parishes of America could function under the leadership of a bishop 3,000 miles away, surely we can function under the leadership of the faithful retired bishops of the Episcopal Church such as those who officiated at the Sacrament of Confirmation in Ohio. We can function under the leadership of the many foreign archbishops who have offered their episcopal oversight, such as Archbishop Akinola and Archbishop Venables. We can also function under the leadership of the bishops of the other Anglican bodies who preserve our Anglican **Book of Common Prayer** and Tradition.

As our forefathers put off the yoke of the tyrant, so we faithful in the Episcopal Church refuse to have the Word and Sacra-

ments trodden under the feet of heretics. We will accept episcopal leadership only from a faithful Father in God.  
Heretical bishops: We don't need them!

*The Rev. George A. Burns  
Assisting Priest  
Church of the Nativity  
Jacksonville, Florida*

## THERE'S LIFE AFTER ECUSA

...Until one leaves ECUSA, one does not realize how much time is being wasted in trying to remain in an apostate church. Not only is there life after ECUSA, as anyone in the [Reformed Episcopal Church (REC), Anglican Mission in America (AMiA), or Continuing Church] will tell you, there is a great joy that comes from being free of the revisionist, hell-bound, unchurch that ECUSA has become...

We...welcome all refugees from the [Episcopal Diocese of Texas], who are not in one of the few orthodox parishes in the Houston area, to visit us and worship with us. We are orthodox, Prayer Book Anglicans devoted to serving the Lord through proclamation of the Word and faithful administration of the Sacraments.

We pray for all our brothers and sisters in Christ who remain locked in spiritual warfare in ECUSA...While we are a parish of the [REC], we have long been associated with Forward in Faith and pray for the work of the American Anglican Council, looking to the day when all orthodox Anglicans can be united in a new province.

*(The Rev. Canon) James T. Payne  
St. Thomas of Canterbury  
Houston, Texas*

## ON ASKING THE RIGHT QUESTION

### Two Brief Ecclesiological Reflections

...I have been taking note of the various comments on the Church and on the present state of things in the Anglican Communion. ECUSA, [American Anglican Council (AAC) and Anglican Mission in America (AMiA)]. I have been encouraged by the thoughtful reflections I have been reading.

However, I find myself asking whether we do not err when we put the question in terms of staying in or leaving ECUSA. I believe the issue before us is more accurately understood when viewed in terms of the excommunication of false teachers, that is, of godly ecclesiastical discipline, and in terms of the marks of a visible Church, of being the Church.

**LET ME BEGIN** with the perspective of excommunication of false teachers. This, as far as I see it, is what the [AMiA] has sought to help take place by its early and continuing appeal to [Anglican primates]...

What sets [the] AAC and AMiA apart from other orthodox Anglican bodies that have protested the state of things in ECUSA is that they have both sought to remain within the Anglican Communion, and as part of the Communion to seek to encourage the primates...to take action. AMiA, in its petitions from the beginning, asked the primates to excommunicate from the Communion false teachers and notorious public sinners in ECUSA, as viewed from a biblical and historic Anglican perspective. In that sense, it is not really a question of staying or leaving but of expelling, of ecclesiastical discipline.



ER...THAT'S REAL NICE, ROY...BUT WHEN I SAID  
THE CHURCH NEEDED MORE RESTROOMS...

Cartoon courtesy of *The Christian Observer*

What is odd in the case of ECUSA is that many of those who have seats of authority in [its] institutional structures...who should be doing the [excommunicating] are in no position to do so; rather, they themselves need to be excommunicated. It is this painful oddity that gives the mistaken appearance that the issue is one of staying or leaving.

When we view the situation in the light of the marks of a visible Church, once again the issue is not one of staying or leaving. The issue is the nature of ECUSA. Can we hold ECUSA, seen from historic Anglican perspective, to be a true visible Church at all? Article 19 "Of the Church" states: "The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same."

Article 35...commends the Homilies to be read in the Church as containing "godly and wholesome doctrine." The Homily on Whitsunday states expressly that the third mark of a visible Church of Christ is proper ecclesiastical discipline.

Ecclesiastical discipline is clearly implied in Article 19, for without the exercise of [such] discipline, faithful proclamation and faithful sacramental administration will soon be lost. Surely we have all seen that documented before our very eyes. Note also that the Articles do not say that it is sufficient to have right teaching and sacramental practice on the books or in the canons, rather they speak of actual practice: "is preached," "duly ministered."

**NOW, CAN ANYONE** have any doubt that ECUSA as an institutional province has long failed in the practice of all three of these marks? We need not rehearse the well known, manifold departures from biblical and historic Anglican teaching and practice in ECUSA over the past 40 or so years.

And can it be doubted that, with the consecration of V. G. Robinson, which has contradicted the Word of God written, ECUSA has now entered...apostasy? ECUSA has done this publicly in an official and undeniable fashion, thereby changing the official teaching of the institution, *i.e.* the doctrines and practice of the authority of Scripture, human nature, marriage, sin, etc.

And what of proper ecclesiastical oversight and discipline? Where is there responsible ecclesiastical discipline in ECUSA? As far as I can see the vast bulk of discipline being presently exercised is launched against those who would affirm the historic and biblical teachings of the Church, as Anglicans have received and confessed them and as clergy have vowed to uphold them.

We find the same regarding the sacraments. How can we hold that the sacraments are rightly administered, when non-Christians and those living openly and unrepentantly in sin are invited to the table in the name of a "love and inclusiveness" which is contrary to the true love of Christ? Christ was willing to let the rich young

ruler depart sadly rather than change the need for repentance on the young ruler's part. Widespread in ECUSA is an inclusiveness which considers everyone to be saved regardless of whether the Gospel or the graces of repentance and faith are present.

**THE CONCLUSION** concerning ECUSA seems unavoidable: given this break with right doctrine, with faithful celebration of the sacraments, and given the lack of and abuse of ecclesiastical discipline, it is hard to see how we as Anglicans can in good conscience hold institutional ECUSA to be a visible expression of Christ's One, Holy, Catholic and Apostolic Church.

If that is the case...then the Network sponsored by AAC is right in claiming that the institution of ECUSA has left the Church and that the Network is a continuing form of the true and faithful expression of what ECUSA once was; for to enter the Network requires conformity to right doctrine, faithful celebration of the sacraments and submission to the exercise of ecclesiastical discipline.

Of course, I am assuming that these things are being carefully required and that a public break in sacramental communion has taken place with those who have endorsed and followed the path that institutional ECUSA has taken. Here again it is not a matter of leaving or staying; it is a matter of being—of being a visible expression of Christ's Church and of no longer being such. It would seem that [the Anglican] primates who have broken communion with ECUSA and who have publicly affirmed the Network would agree with that assessment...

Seen in this manner, both AAC and AMiA, while daily carrying on their God-given mission, have been and are seeking to help bring about the formation and recognition of an orthodox province recognized by the primates of the Anglican Communion. Needed as well is a declaration by the primates and their

provinces that ECUSA as an institutional province has ceased to be a part of the Anglican Communion, and for that matter can no longer be regarded by faithful Anglicans as a visible Church of Christ. It would be good if this could be done with the full agreement, consent and cooperation of the Archbishop of Canterbury.

Lest someone think these reflections to be narrow and harsh, I can only plead that excommunication and telling the truth regarding the nature of the visible Church are regarded in Scripture and in the Articles of Religion as acts of love, done not only to protect the faithful and to make clear the Church's message, but also to warn and awaken those in heresy and those living openly in notorious sin to their need for repentance and to the welcome in the Gospel that awaits them upon true repentance.

*(The Rt. Rev.) John H. Rodgers Jr.  
Retired Bishop, Anglican Mission in America*

## ARCHBISHOP WILLIAMS

*Regarding your March/April 2004 report on Archbishop Rowan Williams' speech on faith and unbelief:  
He's the perfect one to speak about atheists!*

*Dr. Ralph Gardiner  
Zacata, Virginia*

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*Charles W. Fenton  
North York, Toronto, Ontario, Canada*

Keep up your outstanding reports to us all with the only well-balanced reporting on Continuing Anglicans we can find anywhere.

*Dr. Armitage Harper  
Colorado Springs, Colorado*

We need you more all the time. Keep up the fine work. You are very, very important.

*David K. Snook  
Ottawa, Illinois*

The latest issue is loaded with good stuff!! Congrats....

*The Rev. Richard Kim  
Grosse Pointe, Michigan*

## NOTE TO READERS

This edition of the *CHALLENGE* was held back longer than usual to enable us to take account of some noteworthy developments in the last few weeks in June. However, *TCC* is still endeavoring to produce at least six issues each year, resources permitting.

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# Signposts

## Theological Warfare

A few years ago, Bishop Ingham sponsored a debate on the topic, "Is Jesus Christ the only way to God?" The debaters were American Bible scholar Marcus Borg and British theologian Tom Wright, presently the Bishop of Durham. Four hundred people packed the auditorium, and 300 more were turned away; so clearly the subject was important to Anglicans in the Vancouver area.

During the debate, Borg claimed that

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Cartoon courtesy of *The Christian Observer*

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had left the denomination. The reason was not what conventional wisdom would suggest: changes in worship, controversial social stances, poor preaching, or inadequate adult education. No, most people in this age group who left the Presbyterian Church did so for only one reason: they no longer believed in the sacraments, and given the lack of and abuse of ecclesiastical discipline, it is hard to see how we as Anglicans can in good conscience hold institutional ECUSA to be a visible expression of Christ's One, Holy, Catholic and Apostolic Church.

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*WEIRD, continued from Page 8.*

when Toronto Cardinal Aloysius Ambrozic declined to follow custom by conferring a degree on her, leaving the conferral to an official of St. Michael's College.

Sr. Cathro, whose thesis was titled *Listening for the Echo: A Collection of Escholar's Journeys to Spiritual Direction and*

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*Dr. Armitage Harper  
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We need you more all the time. Keep up the fine work. You are very, very important.

*David K. Snook  
Ottawa, Illinois*

The latest issue is loaded with good stuff!! Congrats....

*The Rev. Richard Kim  
Grosse Pointe, Michigan*

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## NOTE TO READERS

This edition of the *CHALLENGE* was held back longer than usual to enable us to take account of some noteworthy developments in the last few weeks in June. However, *TCC* is still endeavoring to produce at least six issues each year, resources permitting.



# News Of The Weird

**OY VEY:** The elevation of "gay divorcee" Gene Robinson as the Episcopal Church's first openly practicing homosexual bishop was wild enough, but now it seems a "gay Orthodox Jewish rabbi" is getting into the act. (It is, we surmised, useless in this instance to wonder why "gay" and "Orthodox" don't cancel each other out.)

In April, Robinson got together in Los Angeles with Rabbi Steven Greenberg, who is with the National Jewish Center for Learning and Leadership in New York. According to the website *Ecumenical Insanity*, the two led a clergy-only Bible study/seminar convened jointly by the Board of Rabbis of Southern California and the Episcopal Diocese of Los Angeles.

Both Greenberg and Robinson said they believed most rabbis and Episcopal priests present were sympathetic toward their liberal views of homosexuality and faith, but some disputants were there as well. The important (and inevitable) thing, the bishop and rabbi maintained, was to encourage dialogue.

In this, Robinson opined that: "The question is not what does the Bible say, but what do you believe the Bible is saying."

To which *Ecumenical Insanity* responded: "Gene Robinson: center of the spiritual universe."

**QUEER INTERPRETATIONS:** Perhaps the two gay clerics can team up for a new class at UCLA titled "Queering the Bible." The course description for English M101C says that "No other book can match the Bible's influence on Western literature and culture. This seminar harnesses that energy in what is currently one of its most explosive forms: the course explores the relationship between the sacred and the sexual in contemporary queer interpretations of the Bible."

Not surprisingly, the course "does not structure itself as a debate over the legitimacy of either queer sexualities or faith-based interpretations of the Bible. Rather, it presupposes the legitimacy of both and focuses on the question of how these two—often seemingly anathema to one another—may work together. In that sense, the course approaches queer readings of the Bible as a process of 'wrestling with angels.' Students will gain a basic understanding of the Bible in its historical and literary contexts: they will also gain familiarity with the current intellectual debates known as queer theory. No prior knowledge of these fields is assumed." Somehow, we didn't think so.

**DARN, WE MISSED IT!** According to a contributor to the *Stand Firm In Faith* website, there was a rare opportunity at Eastern Michigan University in Ypsilanti on May 22.

That was the date of an interesting event sponsored in part by the Michigan branch of the Episcopal gay "outreach" group Oasis (which is said to receive some funds from the local Episcopal diocese). The gathering reportedly brought together "Wiccans, shamans, Muslims, pagans, Hindus, and one Episcopal...something or other...to talk about such topics as 'Sex & Spells: Gender and Political Activism in the Witches Community.'" Website contributor Greg Griffith, apparently quoting from an announcement of the meeting, said that participants in the "Sex and Spells" discussion



were to talk about "gender," and "power" as well as "our values and the ethics of spellwork." After that, they were to "plan, create and empower [their] own collaborative spell for change in harmony with [their] values and in accordance with [their] wills."

Griffith reported that the event, titled "Together in Faith" included such personages as "Raven Kaldera, [a] female-to-male transgendered activist and shaman, pagan priest...astrologer musician...and the author of *Hermaphroditic: The Transgendered Spirituality Workbook*. He is the founder and leader of the Pagan Kingdom of Asphodel, and the Asphodel Pagan Choir." There were also "M. Macha NightMare, Priestess & Witch, author of *101 Reasons To Be Proud You're Pagan*." NightMare (interesting name) reportedly touts a "magical practice...inspired by feminism and concern for the health of our planet, and is informed by Celtic Hindu and Tibetan practices, the sacred art of tantra, and the magic of enchantment." Right.

**FORGET SOMETHING, FRANK?** When Episcopal Presiding Bishop Frank Griswold was asked at the March House of Bishops meeting "how he was dealing with the issues and pressure of his office, he responded by saying that he coped by working out at a gym, reading a great deal of fiction, and taking frequent trips to his country house in New Hampshire," reported *Virtuosity*. "There was apparently no mention of prayer, Bible study, the Holy Spirit, or anything remotely Christian."

**APOSTA-FEST:** It took just one award recently to cover a lot of apostate ground. How's this for a line-up: The Jesus Seminar—"scholars" who have spent the last nearly 20 years discounting Jesus' sayings and critical facets of Christianity—gave former Newark Bishop John Spong, of anti-Christian "12 Theses" fame, an award named for sometime Anglican Bishop John A.T. Robinson, author of the infamous 1963 book, *Honest To God*.

According to a story carried in *Christian News*, Robinson denied the existence of the God of the Bible and called the doctrine of Christ's atonement for sin a "myth." Spong—once dubbed an "ultra-liberal whoopee cushion" by the Prayer Book Society—has given Robinson a good run for his money, capping off his radical revisionist career by repudiating theism (belief in God) and creedal assertions in his 1998 "12 Theses."

But of course, Spong is still a member in good standing in the Episcopal Church's House of Bishops.

**A DIFFERENT CHRIST ALTOGETHER:** Jesus Christ is the same, yesterday, today and always, but not the feminist god, evidently.

Earlier this year, Christ (Episcopal) Church Cathedral in Houston hosted "She Who Changes: Re-Imagining the Divine in the World" (a title reminiscent of the controversial feminist "Re-Imagining" conferences of recent years). According to an advance announcement of the January 30 event, the gathering featured Dr. Carol Christ, who aimed to help participants "re-imagine our universe as deeply sacred and interconnected, endowed with change, creativity, freedom, and compassion, while drawing upon the insights of 20th century process philosophers of science and religion." Topping it all off were Christ's reflections on "ways we may co-create with Goddess/God a more life-affirming, just, and joyful future."

**HOW COULD HE?:** Her doctoral thesis celebrated lesbianism. But Sr. Christina Cathro was evidently surprised and irked

*Continued on Page 7*

IT WAS ALREADY BAD ENOUGH, thanks to the pioneering, pro-gay actions of the U.S. Episcopal Church (ECUSA) and the Canadian Diocese of New Westminster. Could the Anglican Communion's crisis over homosexuality and authority really get much worse?

Yes, if the Anglican Church of Canada (ACC) decided to affirm the "integrity and sanctity of committed adult same-sex relationships."

That's what happened on June 3, and shortly after that, 22 Anglican primates



THE GENERAL SYNOD of the Anglican Church of Canada at its May 28-June 4 meeting in St. Catharines', Ontario. Photo: Sue Careless

## Double Trouble

### A New Worry For The Lambeth Commission And A Shaky Anglican Communion

Report/Analysis By The Editor

(provincial leaders)—a majority—called for *both* the ACC and ECUSA to repent or be expelled from the Communion.

The Canadian action flouted calls by Archbishop of Canterbury Rowan Williams and the Lambeth (Eames) Commission for Anglicans to avoid fueling divisions while the Commission tried to resolve relational and structural issues stemming from breaches of global Anglican sexuality policy. The panel is due to report October 16.

Initially heeding the call for restraint, the ACC's General Synod, meeting in St. Catharines, Ontario, first deferred a proposal to allow diocesan option on same-sex blessings, and asked a theological panel to determine if such blessings are a matter of doctrine. But in an 11th-hour turnaround, the Synod declared the "integrity and sanctity" of homosexual relationships, terms conservatives said are reserved for marriage.

Moreover, liberals have already seized upon the fact that the Synod, in deferring gay blessings, failed to expressly ban them in the notorious New Westminster diocese (which had already approved them) or elsewhere.

Liberals claimed that the "sanctity" amendment, designed to placate those angry about the delay in same-sex blessings, was not to have theological significance. But conservatives said the church understands "sanctity" to mean blessed, holy or sacred. Applying that term to homosexual unions thus puts such relationships on a par with marriage and pre-empts a determination of their doctrinal status, they said.

In the statement on behalf of 22 primates from the global South, Southern Cone Archbishop Gregory Venables said: "The use of the word sanctify means that the whole issue has already been decided and that is devastating...There's nothing in the Bible about the sanctity of same-sex relationships. Canada's action merely confirms the sad reality of the fragmentation of the Anglican family. We would like to see them expelled."

Rebel North American leaders resist this idea, of course, since top-level "authority" in the Communion is only advisory. But it

is precisely Anglican structure which seems under scrutiny in the current fracas.

THE CRISIS that fully exposed the threat to Anglican unity posed by unlimited "provincial autonomy" began in earnest last August, when ECUSA's General Convention—acting against the clearly stated mind of the Communion—approved the consecration of divorced, actively gay cleric V. Gene Robinson as Bishop of New Hampshire, and local option on same-sex blessings. Those decisions, and New Westminster's to implement homosexual blessing rites, were cited at an emergency meeting of primates in London last October, the gathering which called for a commission to consider the implications of these deviations from Anglican consensus. Episcopal Presiding Bishop Frank Griswold backed the primates' October statement, which sternly warned against Robinson's consecration, but then took the lead role in that rite November 2. At least 20 of 38 Anglican provinces now say that ECUSA has impaired or broken communion with them.

IT IS, HOWEVER, not just the ACC that has exacerbated conflict since then. Lambeth Palace termed "extraordinary" the decision of Washington Episcopal Bishop John Chane to personally conduct a gay union rite in June: evidently, Palace spokesmen were not aware that Los Angeles Bishop Jon Bruno had done the same. Vermont, the diocese next door to Robinson's, recently unveiled wedding-like rites for clergy to use in officiating at gay civil unions, which are legal in that state.

Liberal Episcopalians, of course, have an extra incentive to push the envelope right now, due to heightened secular tensions over homosexuality headlined by court-mandated gay marriage which began in Massachusetts May 17, and moves to amend the federal constitution to define marriage in traditional terms. The situation is so volatile that pro-gay Episcopal bishops in Massachusetts and California made uncharacteristic attempts recently to restrain fellow liberal clergy from crossing the line—wherever they deemed that line to be at the moment. (See more in "Focus.")

Neither U.S. or Canadian bishops have helped matters, either, by their "response" to the primates' call last October for faithful church members in hostile circumstances to receive "adequate...episcopal oversight." The Canadian bishops called for a task force to recommend ways to furnish such care, then shelved its report until the fall. In the U.S., the Episcopal bishops' "Delegated Episcopal Pastoral Oversight" (DEPO) plan placed the liberal local bishop in charge of the arrangements. (See report in this section).

Even the "Mother" Church of England has added to international ire, with the recent appointment and installation of Dr.



A STATEMENT protesting the "sanctity" amendment was read by Yukon Bishop Terrence Buckle (center). Photo: Sue Careless

Jeffrey John—the gay cleric compelled to decline a bishop's post last year—as Dean of St. Albans.

In short, conflict between liberal Anglicans in the North and much of the wider Communion—especially Africa, Asia and South America, where most Anglicans live—has continued building since last year. So, too, has the willingness of global South primates to demand unprecedented measures to defend Anglican faith and unity.

**NOTABLY, ARCHBISHOP VENABLES'** June 6 statement on behalf of 22 primates followed one issued May 17 by 18 primates representing over 55 million Anglicans. It said that ECUSA's consecration of Robinson was deliberately disobedient to "the revealed will of God in the Holy Scriptures" and the clear "mind and will of the Anglican Communion." ECUSA, they said, had cut itself "adrift and broken the sacramental fellowship of the Communion."

Issued for the primates by Nigerian Archbishop Peter Akinola, the statement—actually a fuller rendering of one issued after an April 15-16 meeting in Nairobi—urged the Lambeth Commission to demand ECUSA's repentance within three months.

Failing that, it urged that the Archbishop of Canterbury and primates to impose discipline, including the suspension and ultimate expulsion of ECUSA from the Communion. Moreover, the leaders said that recognition and episcopal and pastoral oversight should be given by Communion leaders to those within ECUSA who continue to uphold the Communion's historic faith and order. Similar measures should be applied, they said, to the bishop and synod of the Diocese of New Westminster.

Finally, the primates asked the Commission to seriously consider "the renewal of mutual accountability and the harmonization of constitutions and canons" of the various Anglican provinces. The idea of asking provinces to adopt some binding common law to help maintain Anglican unity first emerged a few years ago in a paper submitted to the primates. Of course, provinces could not be compelled to adopt such law, but—presumptively—only those that do would enjoy full recognition and membership in the Communion.

These measures "are essential to preserve our Communion in true union and to avoid the tragic realignment which would otherwise be inevitable," the 18 primates declared.

**THAT THE AFRICAN ARCHBISHOPS**, at least, are dead serious is evident in their April decision to take no more money from Western church sources that accept actively gay clergy—a huge sacrifice for many African provinces. Unofficial statistics suggest that 70 percent of African funding comes from Western sources, and U.S. conservative leaders have urged their constituents, many of whom are already directing funds away from ECUSA, to help defray the Africans' losses.

"We will not, on the altar of money, mortgage our conscience... faith" or "salvation," said Archbishop Akinola, leader of the Communion's most populous province (17.5 million Anglicans) as well as the influential Council of Anglican Provinces of Africa, which represents half the world's Anglicans.

## The Growing Network

Such courageous leadership buoys the conservative Anglican Communion Network of Dioceses and Parishes (the ACN, for short) within ECUSA. Formed in the wake of the watershed General Convention decisions, the Network is aimed at upholding historic faith and maintaining fellowship with the wider Communion. While it says it is the only part of ECUSA abiding by the church's constitution, it has been opposed even by some bishops who voted against Robinson, and by the new *Via Media* group, which seeks to maintain institutional unity. However, the Network has continued to gain strength, numbers, and significant allies.

It already had the support of Archbishop Williams and at least 14 other primates. Nine ECUSA dioceses have now aligned with the Network—Albany, Central Florida, Fort Worth, Pittsburgh, Quincy, Rio Grande, San Joaquin, South Carolina, and Springfield. Together, the affiliated dioceses provide pastoral oversight for some 140,000 communicants in nearly 600 congregations, and a non-geographical convocation for the traditionalist Forward in Faith, North America (FIF-NA).

At "Plano-West" June 3-4 in Long Beach, California, the third major regional gathering of ECUSA faithful since General Convention, conservative leaders—doubtless picking up on recent calls by global South primates—took the strongest public stand yet against ECUSA: they asked Anglican primates to "recognize the Anglican Communion Network as a true Anglican province in North America if ECUSA does not repent." The call apparently stopped short of seeking ECUSA's de-recognition by the Communion in that event.

A grassroots declaration distributed to the some 900 clergy and laity at the meeting also reasserted a commitment to Christ and scriptural authority, and called for the primates to "discipline and censure ECUSA" and demand an immediate end to "the 'blessing' of same-sex unions."

**THE CALL FOR THE ACN** to be recognized as a Communion province—which would be an historic first within "official" Anglicanism—takes on greater significance in light

### Also In This Section:

**Et Tu, Canada?**

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**Alternate Oversight  
In ECUSA:**

**Progress Or Regress?**

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**Some "Official" Anglican  
Dioceses, Groups, Link With  
Global Continuing Church**

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**Late News: FIF-NA Meets In Texas**

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of a mid-June announcement of increased cooperation between the Network and five other groups in and out of ECUSA.

A bid to reduce "scandalous" divisions among North American Anglican faithful, the new alliance was announced in a letter to the Archbishop of Canterbury by leaders of the Network, FIF-NA, and the American Anglican Council (AAC)—all groups within ECUSA—as well as the Anglican Mission in America (AMiA), Reformed Episcopal Church (REC), and Anglican Province of America (APA)—all bodies outside of ECUSA, with the latter two being extramural to the Communion as well. Collectively, the groups represent or provide pastoral oversight for some 200,000 faithful.

They pledged "to make common cause for the gospel of Jesus Christ and...for a united, missionary and orthodox Anglicanism in North America." This apparently implies that the extramural groups are interested as well in supporting an orthodox province in America linked to Anglican believers elsewhere in the world. The new alliance is in line with the ACN's charter, which commits the Network to "the ongoing reunion of the Anglican diaspora in North America."

The announcement did not address differences that will arise because four of the six groups oppose women's ordination, though, as earlier noted, the ACN has already separately accommodated the orthodox FIF-NA. Some traditionalists believe that current trends—not least the AMiA's recent study, concluding against ordaining women as priests or bishops—signal a more widespread rethinking of this issue. And, those supportive of the new alliance evidently see it as a means of reuniting many kindred Anglicans scattered by liberal changes in ECUSA. That process is ongoing today as some Episcopalians leave for other church bodies, new congregational settings, or newly formed parishes, some independent and a few under foreign oversight.

Network Moderator, Pittsburgh Bishop Robert Duncan, stated: "To see orthodox Anglican groups move from competition and divisiveness to cooperation signifies a new season in the life of the Church." This is not a "declaration of organic unity—far from it—but...a proclamation that we can function as allies in the cause of Jesus Christ."

Notably, Duncan also met in late June with Archbishop John Hepworth, primate of the Traditional Anglican Communion (TAC), the international Continuing Church fellowship with some 250,000 adherents in over 20 countries. In communion with Forward in Faith organizations around the world but extramural to the Communion, the TAC is starting to prove itself a surprising resource for traditionalists in several "official" provinces outside of England (where FIF-UK is pursuing its own solution to the probable advent of women bishops). (See separate report on the TAC elsewhere in this section.) Both Hepworth and Duncan, who met at Hepworth's request on June 22, as FIF-NA's assembly was gathering in Bedford, Texas, reported a positive encounter. There may be more to report on this before long.

Asked if he sees schism ahead, AAC President, Canon David Anderson, said: "I see the ECUSA leadership refusing to repent and come back from its schismatic ways, and this will wind up tearing the global Communion."

U.S. conservative leaders realize, though, that their fortunes are largely dependent on forces outside America. "It is so much up to where the international situation moves; what comes out of the Lambeth Commission and how Lambeth Palace deals with it," Anderson said.

## So What's To Be Done?

The 18-member Lambeth Commission, which is working behind closed doors to discern a way forward for a shaky Communion, is now, understandably, under huge pressure, and the focus of intense speculation and rumor.

Not long before the Commission's second meeting in June, several disparate reports emerged on the solution(s) the panel is supposedly favoring. Among these were: a "written constitution," which may be similar to the earlier-noted proposal for an Anglican common law; additional powers for the Archbishop of Canterbury to help hold the Communion together, including presidency over "a final court of appeal in the Communion"; and a loose "confederation," with both sides remaining in communion with Canterbury, but not always with each other.

While there are calls to expel wayward provinces, some reports also suggest that discipline could start or be limited to reducing them to observer status with no voice or vote in top Anglican bodies.

The Commission's deliberations June 13-18 at the Kanuga Conference Center in North Carolina were described simply as "constructive." But there were reports on who appeared before the panel at Kanuga—among them Bishops Griswold and Duncan—and the substance of their presentations: on a pro-



SPRINGFIELD EPISCOPAL BISHOP Peter Beckwith celebrates the Eucharist during "Plano-West." Photo: Jodi Kirkwood

posal made by one Commission member; and on written submissions recently made to the panel by various groups. (In response to an earlier invitation from the Commission, the panel has received, and is still receiving, "hundreds" of submissions from Anglican laity, clergy and bishops, dioceses, provinces and groups, as well as non-Anglicans.)

West Indies Archbishop Drexel Gomez made a case at Kanuga for declaring the consecration of Gene Robinson invalid and his see vacant, as a means of saving the Communion from splitting over the gay issue.

Gomez submitted a document that argues in part that, because Robinson cannot be a "focus of unity" and was known not to uphold apostolic teaching, those consecrating him "could not have been acting with the reasonable expectation that they were consecrating someone who could act as a bishop of the Catholic Church." Gomez asserted that the U.S. Church's failure to void Robinson's consecration and censure the bishops who consecrated him within an agreed time frame should be recognized as ECUSA's decision to quit the Communion.

Shortly thereafter, Robinson accused the Commission of excluding homosexual voices from its deliberations.

In his testimony, Bishop Duncan, who appeared with several other conservative U.S. leaders, recommended that the Commission recognize that a schism has occurred, but also that the conservative minority in North America remains aligned with the Communion's majority. He appealed for immediate protection and structural relief for the minority, which he said should not be forced to submit to "reconciling" with revisionist bishops under plans like DEPO. He also asked the panel to recommend effective discipline for ECUSA, and some core covenant or code of canon law limiting innovations against received faith and order.

"Archbishop Eames made it clear that the principal issue the Commission was assigned to address was how the Anglican Communion could reshape its life in light of a province (ECUSA) that has rejected the clear counsel and stated teaching of the Communion," Duncan said.

**LAMBETH COMMISSION CHAIRMAN Robert Eames (right), the Anglican primate of Armagh and All Ireland, shares a light moment with fellow Commission member, West Indies Archbishop Drexel Gomez, at the Commission's first meeting in England earlier this year. Photo: Anglican Communion News Service**



"The Commission really listened to our talks and afterwards asked tough and penetrating questions," said another conservative personage in the delegation, the Rev. Martyn Minns, rector of Truro Church, Fairfax, Virginia. "We all sensed their desire to find a way forward for the Communion. It also seemed evident they supported our contention that...some kind of discipline and structural relief is necessary. We explored issues of theology, sociology, ecclesiology and canon law. It was hard work!"

In a brief statement after the Kanuga meeting, ECUSA Presiding Bishop Griswold said that he and other Episcopal officials who appeared before the Commission sought "to give a full and accurate picture" of ECUSA's present state, and "dispel a number of misapprehensions." They made clear that "the overwhelming reality of [ECUSA] is the diverse center in which differing views are held in tension because of common desire to live together in the communion of the Holy Spirit..."

**GRISWOLD, HOWEVER,** had earlier shed more light on his position in a letter to Archbishop Eames. In that late March communication, he maintained that the advance to the consecration of a partnered homosexual was an unsurprising outgrowth of the context of ECUSA, and its finding in recent decades that some gay couples manifest "the mutual care and self-giving that we associate with marriage." He said he realized that the "ordinary reality" of homosexuality in America is not matched "around our Communion, but this fact of our culture must be taken into account given that none of us do our theology in a vacuum," Griswold asserted. He also repeated the claim that, while ECUSA believes scripture is the Word of God, "we interpret various passages differently."

Further, he maintained that, when confronted with Robinson's election, the church was canonically compelled to make an "either/or" decision. In turn, Griswold contended that, as presiding bishop, he was canonically bound to "uphold the decisions formally made by the church."

He said that ECUSA does not expect other provinces to adopt patterns they do not find appropriate. But he scored as "dishonest" the fact that homosexual clergy are allowed to quietly exist in some parts of Anglicanism, evidently inferring that it is better for the church to publicly sanction the unbiblical behavior than to exercise more discipline.

In a May letter to all Anglican primates, moreover, Griswold expressed profound sorrow for wounds caused by the General Convention's sexuality votes, but contended that the decision to normalize homosexuality was "in accord with our constitution and is widely regarded as a faithful action." He commended DEPO, and reiterated the primates' assertion last October that "what we hold in common is much greater than that which divides us."

In a blistering response May 7, Archbishop Venables likened Griswold's letter to "the doctor telling the grieving family that the operation was a success even though the patient has died."

Venables denounced the DEPO plan for leaving alternate care in the hands of the "offending bishops," and reminded that Griswold was strongly and widely advised against the pro-gay actions that ECUSA took.

Those actions "have caused a great and unnecessary crisis in the Anglican Communion that has spilled over into culture, ecumenical affairs, and even interfaith relations...It is the result of your actions, and it is also reversible."

Venables wrote Griswold: "You have insisted on autonomy from the Lambeth [Conference] resolutions, from the Archbishop of Canterbury's plea, from the Anglican Consultative Council, and from the primates to pursue an agenda that is absolutely scandalous to most Christians...Why would you still want to call yourself

**WHAT'S HE REALLY THINKING?** Archbishop of Canterbury Rowan Williams recently called for the maintenance of a closely-tied Communion, while conceding that this would be costly. Photo: Anglican Communion News Service



Anglican?" He told Griswold that he should either "conform to Anglican norms or admit that you have left us..."

Among written submissions recently made to the Commission was a letter to Archbishop Eames from 700 ECUSA bishops and clergy. Coordinated by the Rev. Canon David Roseberry of Christ Church, Plano, Texas, the letter said that North American Anglicanism has been "torn apart" by ECUSA's pro-homosexual actions, and implored the Commission to "declare the need for immediate intervention to establish discipline, order and accountability for [ECUSA]."

Repudiating this stated need was a May letter to Archbishop Eames from lay and clerical members of various ECUSA "justice" (gay, women's or otherwise liberal) organizations.

"Far from being 'torn apart,' or needing your assistance," the letter said, "we find ourselves, overall, in remarkably good shape," given the forecasts following General Convention.

The letter said that an assessment and surveys producing data on 45 of 112 dioceses, coordinated by the Integrity organization, found small support among diocesan conventions for the Network or withholding funds from ECUSA, and greater support for the General Convention's pro-homosexual decisions or related issues, though backing for same-sex blessings was "inconclusive." The letter claimed that much of the language and actions of opponents today was heard in the dispute over women's ordination (though conservatives point out that international opinion against that innovation is far, far surpassed by that against the gay agenda).

**JUST HOW THIS IS ALL PLAYING** on the Commission is hard to say. But the stakes could not be higher.

"Senior churchmen are starting to concede that the worldwide church could acrimoniously fall apart and two rival churches could be created." *The Daily Telegraph* said June 7.

On one hand, provincial autonomy is well-entrenched in Anglicanism, and some liberals insist that the Communion's lack of any international authority allows no means to create the same.

Canada's Bishop Ingham claimed in June, for example, that there is no mechanism in place to eject branches of the church. "In the end they can only remove themselves, and in that case it would be clear who is breaking up the church," he assured.

But then there are conservative primates representing most of the Communion. They have evinced a high regard for the Archbishop of Canterbury and their partnership in the Communion, and support for the Lambeth Commission.

However, they have made their expectations in regard to ECUSA and the ACC eminently clear. If the Commission attempts a halfway remedy, or one too protracted or obfuscated, it may lose the patience of the global South bishops, and see the split it was trying to avert.

But if the Commission bites the bullet on Anglican authority and accountability, the pressure will shift to an Archbishop who would rather not exclude anyone. He may initially pass the buck to the Church of England's General Synod, but he would likely have to make his own choice on some level. Would he choose

to lead a burgeoning but often under-resourced international Anglicanism, or a regionally-limited and declining but affluent Anglicanism with Gene Robinson?

"Ultimately," one online commentator bluntly opined, this process "will determine if the center of the Anglican world remains in Canterbury or moves to Lagos, Nigeria," home base to "African lion," Archbishop Akinola: "[Archbishops] Akinola, Venables, Gomez, *et al* are not going to remain in a church that consecrates heretics and venerates sin... The irony is that where they go, so goes Anglicanism."

As Canon Bill Atwood, whose international Ekklesia organization includes a number of primates, earlier framed the question, is Dr. Williams "willing to lose 90 percent of the Anglican Communion to keep Frank?"

"It is agonizing to discipline, but it must be done," Atwood said more recently.

He agreed that, if the Commission or Williams are insufficient in their solutions, or speak sufficiently and ECUSA refuses to repent but is not de-recognized, "there will be a formal separation with many provinces going their own way and forming a new Communion."

That might seem radical, he said, but the global South bishops cannot link their future with an unrepentant ECUSA because "the Gospel is too important."

**WHILE, AGAIN**, one cannot be sure how all this is affecting the Commission as a whole, there seem to have been some adjustments of late in the posture of two of the Communion's principals, one being Commission head, Archbishop Robert Eames.

At one point recently, Eames was scored by Archbishop Gomez for a letter in which the Irish primate appeared to warn only conservatives against divisive actions. Pointing to events in the U.S., England and Canada, Gomez charged that, in fact, that the conservative wing of the church had largely heeded calls for restraint during Commission consultations—the ACN, for example, remained within ECUSA—while the liberals had continued pressing their agenda. In a reply, Eames seemed to accept the criticism, and urged all sides to avoid action that would change the situation the panel had to address.

More significantly, in a recent address in New York, Eames said the Western Church is in danger of failing to understand the changes taking place in the global South. Too often, it seems to believe that the former Third World would always accept Western liberalism as the only alternative to the collapse of communism: that modernity in the North and West brings such benefits that the global South would eventually want to embrace it, Eames said. But, he asserted, the revolt against Western ideologies has begun, and the Communion must come to grips with that, given the explosion of numbers and influence of Anglicans and other Christians in the southern hemisphere. Yet he agreed with the complaint of global South Anglicans that their voice is still not being heard or understood.

What about Archbishop Williams? Especially as his personal and official views differ on homosexuality, he remains prone to give mixed messages on it. In June, for example, he asserted that the homosexual issue is still an "open question" in the Communion—a remark likely to surprise fellow primates.

However, a recent *Times* of London interview seemed to contain some unusually strong signals from the primate. His comments caused journalist Mary Ann Seighart to write that "liberals may have to gird themselves for...disappointment...Williams is clearly not going to force conservatives in the church simply to accept gay bishops and the blessing of gay relationships in America and Britain."

For a start, she noted, Dr. Williams is sympathetic to the predicament of the African Church, which has been cast as corrupt, particularly by Muslims, because of pro-gay actions in Western provinces.

More significantly, Williams said that, while a federation model may seem a simple, practical way out of the current Anglican morass, he thought it was worth attempting to maintain a closely tied communion.

That would mean aiming for a higher standard of fellowship, whose unity was based on a shared view of truth. However, he admitted that this would be painful and costly.

"Trying to be in communion... is a big investment in being together, and it's a high-risk one," he said. "I think it is worth trying that high risk enterprise because it seems to me to go a bit closer to the heart of the New Testament than just a slightly shoulder-shrugging coexistence," Williams said.

"To try to work for the sake of unity is not to say 'Anything for a quiet life' because it isn't in the least quiet. In fact, it's a recipe for what can be a tension-ridden and difficult relation," he went

on. "But I do feel that [a] federation, loose parallel processes, are less than we've got, less than we could have and, in the very long run, less than what God wants in the Church."

Asked whether a federation would be better than a complete split, he said: "It might be... But what I'm really trying to set out is what I think the priority has to be, the desired priority in terms of unity."

So the question, then, will not be whether anyone gets hurt, but whom. Will it, Ms. Seighart wondered, be gay Anglicans and their supporters? "Quite probably," she concluded.

"Whatever shape the unity takes, there's going to be a cost," Williams said. ■

Sources for the foregoing and other reports in this section included the Diocese of New Westminster website, Anglican Essentials, *The Daily Telegraph*, *Sunday Times*, *The Times*, *The Guardian*, *World*, *The Washington Post*, *Episcopal News Service*, *Anglican Communion News Service*, *Christian Observer*, *The Church of England Newspaper*, *Church Times*, *The Living Church*, *Virtuosity*, *The Associated Press*, *BBC*, *The Vancouver Sun*, *Toronto Globe and Mail*, *LifeSite News*, *mytelus.com*, *News24.com*, *B.C. Catholic*, *Vancouver Province*

## Et Tu, Canada?

Report/Analysis

An apparent attempt by the Anglican Church of Canada (ACC) to maintain the Communion's fragile unity ended in early June with a boost for the gay agenda and an escalation of the Anglican Communion's crisis.

On June 6, 22 primates representing 70 percent of Anglicans worldwide called for the ACC as well as the U.S. Episcopal Church, which consecrated an actively gay bishop last November, to repent or be expelled from the Communion.

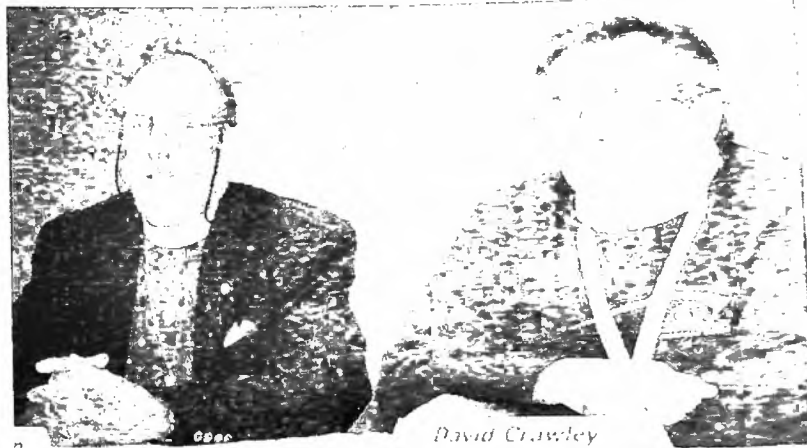
The call came after the ACC General Synod's 300 delegates, having agreed to defer a vote on allowing dioceses to bless same-sex unions, adopted an 11th-hour amendment June 2, declaring the "integrity and sanctity of committed adult same-sex relationships," the same terms used for marriage, conservatives said.

Despite the delayed vote on gay blessings, moreover, it was evident that they would continue in the Diocese of New Westminster (Vancouver)—so far the only Canadian diocese to officially approve them—and start or continue, officially or unofficially, in some other ACC dioceses.

The Synod's action ignored calls to avoid provocative actions while the Lambeth Commission deliberates. As well, neither the bishops or the Synod did anything to reign in New Westminster Bishop Michael Ingham, though he had defied the ACC bishops' official policy on homosexuality, and continued efforts to persecute and threaten the property of NewWest clergy and parishes unwilling to cooperate with a bishop or program rejected by most of the Communion. By deadline, two NewWest priests now under foreign oversight were vowing to fight "eviction notices" from Ingham, pressuring them to find other worship space for their flocks.

**INITIALLY, THE KEY PROPOSAL** at the ACC General Synod, meeting May 28-June 4 at Brock University in St. Catharines, Ontario, was to "affirm the authority and jurisdiction" of any diocese and its bishop "to authorize the blessing of committed same-sex unions."

The first hint of the Synod's mindset came as it elected the Very Rev. Peter Elliott, the actively gay dean of Christ Church Cathedral in Ingham's home base of Vancouver, as prolocutor



**NEW CANADIAN PRIMATE Andrew Hutchison (left), who supports same-sex blessings, with outgoing acting primate, Archbishop David Crawley.** Photo: Sue Careless

(chairman) of the triennial Synod meeting, placing him second in command after the primate.

The Synod then chose the most liberal of four candidates, the Rt. Rev. Andrew Hutchison, Archbishop of Montreal, as the man to succeed the equally liberal Michael Peers as ACC's primate.

Many agree that the Synod's likely choice for the job *would* have been moderate Edmonton Bishop Victoria Matthews—had she not had to withdraw, sadly, because she has breast cancer. With her out of the running, the Synod faced a much starker ideological choice. However, it produced generous margins for Hutchison over his closest rival, Bishop Ronald Ferris of Algoma, who believes that same-sex blessings violate biblical teaching. However, at 65, Hutchison expects to have a relatively short term as ACC primate, perhaps three years, compared to Peers' 18.

While saying that he will not try to impose his thinking on the ACC, the new primate favors homosexual blessings but not "marriage" in church, though Canada's secular law has moved in that direction. He reportedly allowed at least one homosexual couple to be blessed when he was chaplain to the Canadian Armed Forces. And, he is said to have opposed the sexuality resolution resoundingly adopted by the 1998 Lambeth Conference of Anglican bish-



**CANON GREGORY CAMERON**, secretary to the Lambeth Commission, said the ACC Synod had a choice between disappointing gays and destroying hopes of keeping the Communion together. Photo: Sue Careless

ops, which deemed homosexual practice "incompatible with scripture."

If any doubt remained about Hutchinson's leanings, Episcopal Presiding Bishop Frank Griswold probably removed them by preaching at the new primate's installation in early June.

### A Dizzying Vote

As the Synod prepared to vote on local option for same-sex blessings, sobering remarks came from Canon Gregory Cameron, secretary to the Lambeth Commission. He made clear that the Synod had to choose between disappointing gays and destroying the hopes of keeping the Communion together.

Cameron, who was effectively acting as the Archbishop of Canterbury's envoy, told Synod delegates that the implications of their decision for the Communion's unity, and even its survival, "are just about as serious as it could get."

"If you say 'no' to the motions before you, you will be in danger of letting down the thousands of gay people in your midst, who are your Canadian family," Cameron said.

"But if you say 'yes,' the work of the Lambeth Commission becomes horribly complicated, because we will be told that the [ACC] refuses to...heed the concerns of your fellow Anglicans in the growing provinces of the global South, who are your international family."

Several delegates rejected this "interference" by the Lambeth Commission in the ACC's life.

While appealing for civility in the gay debate, liberal Acting Primate David Crawley also stressed the ACC's autonomy in a presidential address. As well, he chided Anglican primates who had offered temporary alternative episcopal oversight which was accepted by several conservative New Westminster parishes and clergy.

"Radical equality does not mean a homogeneity," Crawley told the Synod's opening Eucharist. Rather, "true community can only be built on diversity."

The "diversity" did not extend to Canadian Anglicans who had come out of the homosexual lifestyle. A number of them appealed for the church to hear their voices, but were ignored.

A highly respected Canadian law firm, Fasken Martineau, also warned that permission to bless same-sex unions could only be legally given through Synod action to change the church's constitution; the matter, which relates to marriage, doctrine and liturgy, could not be handled by individual dioceses, it said.

**THE IMPACT** of many of these disparate voices was evident in comments and questions presented by delegates during hours of "respectful" debate on June 2. By the end of the day, the Synod, voting on Resolution A134 in sections, had deferred a decision on blessing homosexual unions until 2007; in the interim, delegates asked the Primate's Theological Commission to determine whether such blessings are a matter of doctrine and report to the Synod Council in 2006.

Archbishop of Canterbury Rowan Williams quickly released a statement hailing the Canadian vote as respectfully sensitive to the "pleas and wishes of...so many around the Communion" and the Lambeth Commission's work.

But Williams made no response when, the next day, delegates affirmed in a show of hands "the integrity and sanctity" of same-sex relationships.

While the consolation prize for homosexuals—the result of an amendment to A134 introduced late the previous evening by Canon Garth Bulmer from the Ottawa diocese—mollified some of them, the gay Anglican group, Integrity, still accused the church of "refusing to respond to an increasingly urgent pastoral need in our community...We have to ask what three more years will add to the decades of work that the church has already engaged in..."

And while Bulmer said the amendment's intent was not theological but pastoral—to say "yes, we care" to gays—it was definitely not seen as benign by conservative Anglican leaders at home or abroad.

They said the church understands the word "sanctity" to mean blessed, holy or sacred. Hence, they contended, using this word to describe gay unions puts them on a par with marriage, and moots the theological panel's ultimate decision on their doctrinal status.

Nor, it seems, is the "deferral" of same-sex blessings likely to be anything of the kind. Both Archbishop Hutchison and Bishop Ingham reportedly asserted that, in delaying a decision on the right of dioceses over homosexual blessings, the Synod had not placed an embargo on them, so dioceses could conduct such rites if they desired.

"They've not prevented any diocese from considering the matter as they wish to do at a local level," maintained Ingham, who also assured that nothing would change in his own diocese, which has seen the blessing of at least seven homosexual couples. Toronto—where gay blessings are already starting to occur—is to formally consider such rites soon, with the Dioceses of Niagara and Ottawa thought likely to follow suit.

Ingham, incidentally, not only escaped without any critical comment from the Synod, he was elected by delegates from his region to serve on the 46-member Synod Council.

### Fast And Furious Reaction

Nine ACC bishops, about a third of the total, rose at the Synod to declare that the "sanctity" amendment was pre-emptive and contrary to the teaching and Tradition of the undivided Church.

The protesting ACC bishops were flanked by statements from several conservative organizations. International reaction also lined up hard and fast against the controversial amendment.

"In our view, [it] is much more serious than even the original form of the motion, which did not describe the nature of same-sex unions," said West Indies Archbishop Drexel Gomez, a Lambeth Commission member, speaking on behalf of a consultation of primates, bishops, theologians and leaders meeting in Nassau.

"It is completely unacceptable to Bible-believing orthodox Christians that same-sex unions are described as 'holy,' language that is reserved in scripture (*Eph. 5:25-33*) and the Prayer Book for marriage, said Gomez. Trying to give gay relationships the same theological stature as marriage "will reap devastating consequences," he said.

He told faithful Canadian Anglicans that "We stand in solidarity with you as you seek to maintain catholic faith and practice and to reject such innovations."

The "sanctity" amendment also was deemed insupportable by the influential Council of Anglican Provinces in Africa. CAPA expressed "total and absolute disgust, and deepest regret" at the ACC's "unfortunate" decision.



Most hard-hitting was the statement from Southern Cone Archbishop Gregory Venables on behalf of 22 global South primates.

The use of the word [sanctity] means that the whole issue has already been decided and that is devastating," Venables said.

"It's saying that God has agreed to bless same-sex unions; as the word carries the implication that this is God's will... It's rewriting the Christian faith. There's nothing in the Bible about the sanctity of same-sex relationships. Canada's action merely confirms the sad reality of the fragmentation of the Anglican family. We would like to see them expelled."

According to Canadian Anglican writer Sue Careless, the ACC has about 680,000 members in 1,800 parishes, but is currently losing 100,000 members a year. Together, the Canadian and U.S. churches represent only four percent of Anglicans worldwide.

## Alternate Oversight In ECUSA: Progress Or Regress?

Episcopal Church (ECUSA) bishops emerged from a March meeting touting their plan to provide alternate episcopal care for conservative parishes in liberal dioceses.

Episcopal Presiding Bishop Frank Griswold hailed his colleagues "generous" plan for "Delegated Episcopal Pastoral Oversight" (DEPO). What's happened since then?

It was at their "crisis" meeting in London last October that Anglican primates called for provinces that have defied global Anglican sexuality policy "to make adequate provision for episcopal oversight of dissenting minorities within their own area of pastoral care in consultation with the Archbishop of Canterbury on behalf of the primates."

Several reports indicated the understanding that "adequate" was to be judged by the recipients. And, elsewhere in the Communion, "oversight" (*episcopo*) involves "jurisdiction," a responsibility for the care, governance and supervision of a part of the Church.

The ECUSA bishops' response, DEPO, prescribes for parishes desiring alternate episcopal care a tedious process that starts with seeking "reconciliation" with the liberal diocesan, who is in charge of the arrangements, which are considered temporary. The plan provides no assurance that the parish will, in the end, get an alternate bishop. But if it does, he will not exercise "jurisdiction." DEPO was thus rejected as woefully inadequate by most conservative leaders.

**EVEN SO**, back to the original question: what has happened since DEPO was approved?

Outside of a few developments of interest, there seems little to report so far. There has been no effusion of episcopal generosity as of yet, and some liberal prelates are of course already resisting DEPO, some in rather spectacular fashion.

Queried by TCC, spokesmen from both the traditionalist Forward in Faith, North America (FIF-NA), and conservative American Anglican Council (AAC) were not aware of any Episcopal parish that had applied for DEPO that had yet actually had a visit from a substitute bishop. In fact, with one exception, they were not aware of any DEPO arrangements now in place. (A smattering of special arrangements pre-dated the plan).

This could be attributed in part to the fact that DEPO is "by design...a very long process," said one official.

However, it might also be that liberal bishops desiring to be magnanimous to the faithful (if such prelates exist) have had little chance to be so, because there is scant enthusiasm among DEPO's potential recipients for what they view as a hopelessly flawed "provision."

FIF-NA and AAC spokesman did not have specific information on how many constituent parishes had pursued DEPO, but seemed doubtful that many had. Some which have tried to start the process "have been rebuffed immediately," said AAC spokeswoman Cynthia Brust.

Of the "lack of DEPO pursuits," FIFNA President, Fr. David Moyer said that the plan simply does not provide "pastoral and sacramental care that is secure." The arrangement is not only temporary but subject to regular review, Mrs. Brust pointed out.

**THE ONE BRIGHT SPOT** so far appears to have been in the notoriously liberal Diocese of Newark, where the traditionalist parish of St. Anthony of Padua in Hackensack sought an alternate bishop under DEPO and was granted what Bishop John Croneberger termed "pastoral oversight."

While the 250-family parish had hoped for an FIF-NA prelate, namely retired Bishop William Wantland (Eau Claire, WI), its leaders expressed gratitude for the appointment of Suffragan Bishop William Skilton from the conservative Diocese of South Carolina.

More recently, no less than New Hampshire's gay bishop, Gene Robinson, made a diligent effort to provide DEPO to Redeemer, Rochester, but the result was not what he expected.

The deal was good: Redeemer would receive episcopal ministry from Albany Bishop Daniel Herzog. But the vestry wanted him to have exclusive oversight for at least two years, and balked at Robinson's request for the parish to acknowledge the validity of his episcopate and accede to his visitations as their bishop.

After a 34-3 vote by congregants, the nine-member vestry declined to accept Robinson's jurisdiction. The



**CHARLES BENNISON**, ultra-liberal Episcopal Bishop of Pennsylvania, has not only nixed DEPO, he is making forced visitations to parishes that have begged him not to come.

vestry gave the shocked and "heart-broken" Robinson the keys to the building and departed. He was left

with three Redeemer members, while the rest of the congregation began worshipping at rented facilities in a Baptist church. At least he was willing to try the DEPO process, though.

**BUT THEN THERE ARE THE CASES** that might be dubbed "anti-DEPO."

The Episcopal Bishop of Western New York, J. Michael Garrison, said he supported DEPO. But when the rector and the 1,100-member parish of St. Bartholomew's Tonawanda, respectfully approached him in April about implementing the plan, Garrison became highly agitated.

In his April 23 response, Garrison not only nixed any possibility of an alternate bishop, he made a series of harsh declarations and demands.

He made it clear, for example, that he was depriving the rector, Fr. Arthur Ward, of all assisting clergy and would never license another priest to serve with him. The bishop also demanded that Fr. Ward meet with him and bring along various parish and vestry records. As well, Garrison insisted that Ward deliver to his flock an instruction on the heresy of donatism.

Apparently fearful of another "Akron"—the city where six conservative bishops confirmed 110 faithful in March, without the liberal local bishop's permission—Garrison then directed Ward not to present confirmands from his parish to any other bishop, or invite another bishop to preach, teach, or celebrate

the Eucharist, without his okay. He later extended the same prohibition to two other rectors.

Their three parishes subsequently teamed with two others to defend orthodox teaching in the diocese. However, Ward feared that he or his parish could face disciplinary action.

Reports at deadline suggested that the parties were negotiating.

And, Connecticut Episcopal Bishop Andrew D. Smith said in April that DEPO would be a no-go unless each parish wanting an alternate bishop accepts his continued full jurisdiction and involvement in its life and mission, and kicks in 12.5 percent of its operating budget.

"He won't get it," said the Rev. Ron Gauss, a Jewish convert and Evangelical who shepherds Bishop Seabury Church in Connecticut. The bishop, who reportedly ordained some homosexuals even before last summer's General Convention, "is short \$700,000 in his budget so far, and it will only get worse." A lot of churches in the diocese "are withholding funds and redirecting them...to authentic biblical mission." Even some liberal parishes will not give 12.5 percent, Gauss predicted.

**LAST BUT NOT LEAST, IS PENNSYLVANIA EPISCOPAL BISHOP** Charles Bennison. He has not only flatly rebuffed DEPO, he has picked up where Washington's former acting bishop, "Jackboot" Jane Dixon, left off.

On June 6, he made a visitation to the Church of the Good Samaritan, Paoli, despite being asked by parish leaders and the diocesan standing committee not to do so. Moreover, the bishop presided at not just one (as is the norm) but all three of the Sunday services.

As Good Samaritan is the largest Evangelical parish in the diocese, Bennison's imposed visitation represented an expansion of his five-year persecution of the faithful, which formerly targeted only traditionalist Forward in Faith parishes.

The parish had asked for Assisting Pennsylvania Bishop Clarence Coleridge to come in place of Bennison, who takes revisionist positions on Christ, scripture, homosexuality, and women's ordination.

In fact, the parish rector, the Rev. Greg Brewer, had tried for months to reason with Bennison, finally notifying the standing committee and the Archbishop of Canterbury. Even Central Florida Bishop John Howe weighed in, writing Bennison that "you know you are able to fulfill the canonical responsibility we have as bishops to visit our congregations every three years with meetings that are not on Sundays, and do not include all of the elements of preaching, celebrating and confirming." He urged his colleague to reconsider the visit to Good Samaritan. Bennison, however, was insistent.

Good Samaritan's clergy treated the bishop politely, but did not take Holy Communion from him, and a huge majority of the some 800 persons who usually attend on Sundays stayed away: many had come to a special service the evening before. Of those who did attend, not all were from the parish or received the Eucharist. No candidates for confirmation were presented to the bishop; reportedly, they were instead presented to former Pennsylvania Suffragan Bishop Franklin Turner on June 13 at All Hallows, Wyncote.

During his remarks at Good Samaritan June 6, Bennison claimed that revelation is "continuing, evolving," and that the "truth is found in our unity and love for one another."

**BENNISON, HOWEVER,** would not be happy later, though, when he discovered what was happening elsewhere in the diocese on the same day he was spreading "love" at Good Samaritan.

The orthodox Good Shepherd, Rosemont, warmly greeted Central African Archbishop Bernard Malango and retired Church of England "flying bishop," Edwin Barnes, for a June 6 visit.

Malango, a traditionalist, has been overseeing the Episcopal parish and its rector, Fr. David Moyer, since Bishop Bennison attempted to "depose" Moyer a few years ago.

As Malango was advised by the Archbishop of Canterbury not to function episcopally at Good Shepherd due to his (Malango's) service on the Lambeth Commission, Barnes, the former Bishop of Richborough, performed confirmations at the parish; he confirmed and received 12 from Good Shepherd, All Saints' Wynnewood, and St. Stephen's Whitehall in the Diocese of Bethlehem, Pennsylvania.

## Some "Official" Anglican Dioceses, Groups, Link With Global Continuing Church TAC May Be "Resource" In Anglican Communion's Realignment

Report/Analysis By The Editor

**RECENT AND PROSPECTIVE EVENTS** involving Anglican Communion members in several countries—possibly including the long-sought consecration of two orthodox U.S. priests—suggest that the Traditional Anglican Communion (TAC), the largest global Continuing Church body, may play a significant role in Anglican realignment.

More remarkable, perhaps, is that efforts that link or may link some "official" Anglicans with extramural ones have been the subject of cordial recent exchanges that TAC Archbishop John Hepworth has had with Archbishop of Canterbury Rowan Williams and Australian Archbishop Peter Carnley.

In the exchanges (earlier noted by TCC), Hepworth has sought cooperative pastoral handling of Communion members wishing to come under TAC jurisdiction, and both leaders have responded graciously, he says. Dr. Williams has referred some issues raised by the two leaders' correspondence to the Lambeth (Eames) Commission, the panel tackling issues raised by the North American Church's defiance of Anglican sexuality policy.

Indications are that Williams and Carnley, while hardly in full agreement with the TAC, see the need to secure a continued place for Anglicans buffeted in parts of the Communion because they stand with the Universal Church on women's ordination (as well as sexual morality). Moreover, they may view the some 250,000-member TAC as a potential, international means of meeting that need.

Williams had already shown concern for theological "minorities." But it is more surprising if someone like Carnley

**TANZANIAN ANGLICAN BISHOP** Maternus Kapinga and his Diocese of Ruvuma recently came into full communion with the TAC, and other "official" Anglican jurisdictions are likely to follow suit. Kapinga is seen here relaxing at a 2003 FIF-NA meeting.





nothing less than unprecedented.

### African Addition

In the "official" province of Tanzania—which recently began ordaining women as priests—Bishop Maternus Kapinga and the Diocese of Ruvuma have come into full communion with the TAC, and Hepworth says about a half dozen other establishment bishops and jurisdictions in Africa and Asia are preparing to follow suit.

On May 9, Hepworth and Kapinga concelebrated, preached and pronounced the blessing together at an extra Sunday Mass, attended by some 800 persons, at the Pro-Cathedral of St. Nicholas in Songea, Southern Tanzania. The two leaders then visited parishes across Kapinga's diocese, and Hepworth helped open Ruvuma's new bishop's lodge.

As will likely be the case with some other jurisdictions seeking a TAC link, Ruvuma will maintain some level of ongoing relationship with the "official" province. But it was Hepworth who was presented during the May 9 service with a carved wooden ciborium, signifying that "we now share together the Bread of Life."

The new relationship is the result of two years of discussions initiated by Kapinga, an author and former professor at the University of Dar Es Salaam.

"This has been a cautious and gradual approach to what was always going to be seen as a dramatic event," said Hepworth, who is based in Australia.

However, the Archbishop saw the move by a whole diocese to align with the TAC as a natural progression from affiliations by individuals and parishes—especially as other Communion provinces have acted to accept women's ordination, again without instituting officially-recommended arrangements to respect the conscience of opponents.

That progression has been encouraged, Hepworth believes, by the TAC's size and brisk growth—it has adherents in 21 countries—and its prospects for stability: The 14-year-old TAC operates under a concordat that provides the top-level authority lacking in the "Canterbury Communion."

Likewise, the Archbishop thinks there could be a more beneficial alliance between the TAC and traditionalist Forward in Faith (FIF) organizations within the Anglican Communion, with which the TAC is already in formal fellowship.

### FIF-Australia

The FIF group operating within the Anglican Church of Australia (ACA) apparently agreed. On June 3, the Council of FIF-Australia committed itself to "working alongside" Archbishop Hepworth and the TAC, "with the acknowledgement of the Archbishop of Canterbury," to secure "adequate alternative episcopal oversight," a provision that Anglican Communion primates (provincial leaders) have urged for "dissenting minorities." The

Communion, even mild Continuing Church commingling with "official" Anglicanism infers a communion relationship with its revisionist as well as orthodox parts. And that, in standard Continuing Church thinking, is unacceptable.

While establishment Anglicanism has tolerated varied levels of communion internally for years—mainly to accommodate provinces wanting to ordain women—Hepworth acknowledges that full communion cannot exist between the TAC and the Communion where there are differences over women's ordination or other departures from catholic faith and belief.

However, he has suggested that Williams could help ease and



TAC ARCHBISHOP John Hepworth (left) and Fr. David Chislett, Vice President of FIF-Australia, seen here at the 25th anniversary celebration of the St. Louis Congress, springboard for most of the Continuing Church, in September 2002.

new relationship links FIF-Australia with two TAC branches in the region.

Moreover, the Council agreed to form itself into an Electoral College "as the need arises," to propose candidates for consecration as bishops to provide alternative episcopal oversight (*i.e.*, jurisdiction). To that end, the 11-member Council, acting on June 3 as the College, under the chairmanship of the Rev. David Roberts, nominated FIF-Australia Vice President, the Rev. David Chislett.

Hepworth said he had previously nominated Fr. Chislett to serve as his assistant bishop, though Chislett would continue to serve his ACA parish of All Saints', Wickham Terrace, Brisbane.

There is now a determination for the TAC and FIF-Australia "to work closely together to create a single ecclesial structure for Anglican Catholics, with a single College of Bishops," he explained, adding that Archbishop Camley is aware of this endeavor. Hepworth and the ACA's Bishop of the Murray, Ross Davies, will even visit All Saints' together in September "to explain and celebrate this development."

"This is not so much in anticipation of the [ACA] General Synod allowing women bishops later this year," Hepworth told *TCC*, as the climax of 12 years in which ACA members theologically opposed to women priests have been denied any provision that "allowed them a future" in "official" Australian Anglicanism.

As envisioned, the "result of this process will be the TAC in Australia and FIF 'sharing' a bishop who shall remain rector of his parish," Fr. Chislett wrote his parish on June 20. It is hoped that, through continuing dialogue with the Archbishop of Canterbury and Archbishop Camley, and the cooperation of FIF and TAC, "a 'pastoral' rather than a strictly 'canonical' approach will nurture the emergence outside England of the equivalent of the 'Free Province' towards which FIF in England [is] working," Chislett said.

—LATE NEWS—

## FIF-NA Parishes Urged To Join Anglican Network

The 16th annual assembly of the orthodox Forward in Faith North America (FIF-NA), meeting in the Episcopal Diocese of Fort Worth June 24-26, heard speaker after speaker encourage parishes to formally affiliate with the conservative Network of Anglican Communion Dioceses. Fr. Chislett.

With the same contingencies, it is hoped that the rite will include the long-awaited consecrations of two leaders of Forward in Faith, North America, the Rev. David Moyer, and the Rev. William Ilgenfritz, both of Pennsylvania.

FIF-NA—which now forms a non-geographical convocation in the Anglican Communion Network (ACN) within the U.S. Episcopal Church (ECUSA)—has long argued the pressing need for the consecration of bishops to provide alternate oversight to Episcopalians striving to hew to catholic order and faith in hostile circumstances. Only three diocesans opposed to women priests and bishops remain in ECUSA, and liberal hierarchs have assured that none of them will have likeminded successors.

Episcopal Presiding Bishop Frank Griswold has already rebuffed appeals for traditionalist bishops. However, it is less certain that the Archbishop of Canterbury will *not* be open to the consecrations the TAC proposes.

Dr. Williams, of course, is sym-

THE REV. DAVID MOYER, President of FIF-NA, sees the group's cooperation with the TAC as complementary to its involvement with other groups seeking a solution for oppressed orthodox Anglicans.



pathetic to women's ordination, and to the gay agenda personally, albeit not officially. However, he joined in supporting the primates' call for alternate episcopal oversight. He backed the creation of the conservative ACN—formed mainly in response to ECUSA's gay controversy—and has indicated that he could live with a proposed separate province in England for those opposed to women bishops. He has supported Moyer in the notorious persecution he has suffered at the hands of ultra-liberal Pennsylvania Episcopal Bishop Charles Bennisson. And, any effort Williams makes to seek reconciliation with Continuers is sanctioned by a 1998 Lambeth Conference resolution. Finally, Williams is well aware that 22 global South primates representing most of the world's Anglicans have insisted that ECUSA rescind its endorsement of homosexual practice or be disciplined.

In other words, change seems to be coming inexorably to the Communion's old order (or lack thereof).

Still, Fr. Moyer, President of FIF-NA, admits that securing Williams' approval for the unusual consecrations is far from assured.

Moyer—who continues to serve Good Shepherd, Rosemont, despite Bennisson's move to "depose" him—believes that "Williams would not do anything without the support of the Lambeth Commission... And in some respects, I think that he and the... Commission are so involved in solving issues within the Communion that the diaspora is not fully on their radar, though

## Recapturing Legitimacy, Orthodoxy, and Authority in Anglicanism

### Fellowship of Concerned Churchmen Biannual meetings

gree of communion without compromising conscience. It's a tall order," Moyer acknowledged. "But I think Rowan Williams is fully cognizant of the complexities of all of this, and I don't think he will settle for a less-than-adequate solution. I think he wants to go as far as possible to create the type of situations we all need."

So "I have reserved confidence," he told *TCC*. "I think we just have to wait to see what the Lambeth Commission says."

The priest thinks that his overseer, Central African Archbishop Bernard Malango, a no-nonsense traditionalist serving on the Commission, would support his consecration—if an adequate solution does not emerge from the Commission.

ASKED HOW FIF-NA'S COOPERATION with the TAC jibes with its role in the Network—which includes both those for and against women's ordination—Moyer contended that the two efforts are complementary, not contradictory.

"It is part of multi-faceted realignment process," he said.

The TAC is a "viable way forward," he stated. And both it and FIF-NA evidently see themselves as called to try to regather orthodox Anglicans in and out of the Communion who have been scattered or isolated by revisions in order and faith.

"But we're also praying for the Lambeth Commission," and the Network, which seeks to draw together all North American Anglicans "committed to biblical faith," Moyer said. Along with FIF-NA and several regional convocations, the Network includes nine ECUSA dioceses. Significantly, as well, the ACN and FIF-NA just entered a new alliance with four other faithful Anglican groups—three of them external to ECUSA. Global South primates have maintained that, if ECUSA fails to repent, the faithful remnant in the U.S. should be recognized as the authentic Anglican expression in America.

Moyer also believes that views on women's ordination may be in flux among conservative Episcopalians. Increasingly, women's ordination supporters among them are "taking another theological look" at the issue, he maintained. As well, he pointed out that the majority of faithful Anglican groupings within and outside of ECUSA support the catholic position on women's ordination. That fact will become more apparent, he asserted, as Anglican realignment progresses. There also remain a number of Anglican provinces that do not ordain women, among them the world's most populous province, Nigeria.

HEPWORTH himself has recently met with Network moderator, Pittsburgh Bishop Robert Duncan, and it appears there are possibilities for closer cooperation.

However, he suspects that the differences over women's ordination will not soon be resolved, and that there will be a need for "two distinct structures" for the faithful, at least for some time to come.

Though many see the gay issue as more pressing, Hepworth believes that preserving historic holy order is a greater imperative because it bears directly on the Church's salvific lifelines.

Since women's ordination lacks support in Scripture or Tradition, he joins other orthodox Anglicans in asserting that the sacramental ministrations offered by female clergy—through the Eucharist, through anointing and absolving—are necessar-



TAC ARCHBISHOP John Hepworth speaks to the late June FIF-NA legislative body meeting in Bedford, Texas. At left (from left) are the Rev. Warren Tanghe, FIF-NA Secretary; Fr. David Moyer, President; and Fr. William Ilgenfritz, Vice President. Photo: The Rev. Elijah White

ily placed in doubt. Hepworth says that while sanctioning homosexual practice is heretical, women's ordination is schismatic, because "it destroys the ability of the Church to bring salvation to the human race."

Once there is no assurance about a church's sacramental acts, "you can do nothing but go somewhere where they are not in question; it is necessary to remove a sufficient distance in order to have a legitimate church," he said. "That's why the TAC is trying to provide alternative episcopal oversight, so there is an... Anglicanism whose sacramental acts can be recognized by the whole church."

While hailing the role of other prominent Continuing Church bodies, Hepworth believes the TAC, as the largest international expression of the Continuum, is best prepared to serve as the global alternative (outside of England) for Anglicans "who believe in the Sacraments, the priesthood, the Mass...the whole Gospel...the power of Tradition, [and] the authority of the Apostles..."

### Complexities

Still, there are obvious complexities created for both sides by a traditional province that partly overlaps the Anglican Communion. Just how will it work for Communion bishops and jurisdictions to align with the TAC, yet keep some connection with their "parent" body?

That question is prominent in Hepworth's contacts with Williams and Carnley, and one he says that TAC bishops have not yet fully answered, either.

Take, for example, Bishop Kapinga's situation. He remains a part of the Tanzanian province, but is now in full communion with the TAC, and says he cannot engage in any sacramental sharing with Archbishop Williams. In the past, "official" Anglican identification assumed recognition by and communion with Canterbury.

Such an anomalous arrangement also will not appeal to all Continuers outside of TAC, and trouble some within it. The 1977 Continuing Church manifesto, *The Affirmation of St. Louis*, declared that Continuers remained in communion with the Archbishop of Canterbury and "all faithful parts of the Anglican Communion." But it was equally clear that they shunned any fellowship with Communion leaders and members who revised faith or order—and these days that includes the Archbishop of Canterbury, who has ordained women and at least one active homosexual. As *Cantuar* remains the common link of the whole

Communion, even mild Continuing Church commingling with "official" Anglicanism infers a communion relationship with its revisionist as well as orthodox parts. And that, in standard Continuing Church thinking, is unacceptable.

While establishment Anglicanism has tolerated varied levels of communion internally for years—mainly to accommodate provinces wanting to ordain women—Hepworth acknowledges that full communion cannot exist between the TAC and the Communion where there are differences over women's ordination or other departures from catholic faith and belief.

However, he has suggested that Williams could help ease and clarify matters, and start to repair the breach between the internal and external Anglicans, by separating the issues of recognition and communion. This might allow him to recognize a body of believers as authentically Anglican, without making a judgment on the matter of communion.

Still, why "fish in murky ponds", as Hepworth himself put it? Because, he believes, without the kind of outreach the TAC is making, traditional Anglicans will become even more scattered, and many will be abandoned or lost.

"[W]e will fish in murky ponds, in order to move the catch to living waters," he said.

He noted that the TAC has long allowed its bishops to hold licenses in establishment Anglican dioceses "because we considered it a missionary and pastoral imperative" to minister to those who are "hurt and spiritually starving."

Some of these faithful are marooned in their Anglican dioceses, perhaps because they were caught by surprise, or because they have failed to act, or because the Continuing Church's own failures kept them in places they would otherwise seek to escape. "But we must recognize the faith of these people," Hepworth contended. And, he added, "How a person became lost is often not very helpful in planning their rescue."

The Continuum, he said, started years ago to rebuild the church, but must also "clear the pathways so others can begin the sad yet liberating walk away from apostasy." ■

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—LATE NEWS—

## FIF-NA Parishes Urged To Join Anglican Network

The 16th annual assembly of the orthodox Forward in Faith, North America (FIF-NA), meeting in the Episcopal Diocese of Fort Worth June 24-26, heard speaker after speaker encourage parishes to formally affiliate with the conservative Network of Anglican Communion Dioceses and Parishes, either through the Network's national FIF-NA convocation, or one of its five geographical convocations.

Meeting at St. Vincent's Cathedral in Bedford, Texas, the assembly also unanimously endorsed "full communion in faith and order" with the Anglican Province of America (APA), a Continuing Church body. As well, it supported measures enabling congregations within "an ecclesial body in communion with FIF-NA" to affiliate with it, and thus presumably with the Network through its FIF-NA convocation.

Though it remains for the APA to formally approve the communion relationship, the church is already part of a new alliance of faithful groups in and out of the U.S. Episcopal Church (ECUSA). The alliance includes the Network, FIF-NA, the American Anglican Council (AAC), the Reformed Episcopal Church (which plans to merge with APA), and the Anglican Mission in America. The latter two groups, along with the APA, are extramural to ECUSA, and four of the six allied bodies uphold the historic all-male priesthood.

APA Presiding Bishop Walter Grundorf, who was present, thanked the assembly and offered to host FIF-NA's next assembly at the APA's cathedral in Orlando.

A communion pact with APA would be the second that FIF-NA has with Continuers; it is already in formal fellowship with the Traditional Anglican Communion, which includes some 250,000 adherents in over 20 countries around the world.

TAC Archbishop John Hepworth of Australia was on hand in Bedford to report on the TAC's growth, and remarkable developments that have the global fellowship serving an increasing role in relation to realignment within the "official" Communion.

FIF-NA President, Fr. David Moyer, quoted Hepworth in declaring that women's ordination places in doubt the Church's salvific lifelines, its sacraments, and therefore is schismatic.

But he said that the revisionists' "new morality" is a "salvation issue" as well. "Portions of the church are leading people to hell," he averred.

Agreeing that ECUSA is leading people away from Christ, the Rev. Canon Bill Atwood of the global Ekklesia organization reminded, though, that the clear message to ECUSA, and now Canada, from the wider Communion is "repent, reform or be replaced."

There are concerns, of course, that the Network reflects differences over women's ordination. However, as FIF sees it, the Network has the international backing and numbers that allow the smaller orthodox organization to have a hope of retaining a link to the Communion's faithful majority, while upholding catholic order in a separate Network convocation.

Among other speakers at the assembly were Ugandan Bishop Evans Kisekka of Luwero; FIF-UK Secretary, the Rev. Geoffrey Kirk; and a leading REC Bishop, Ray Sutton. ■

Sources included Fr. Elijah White, *Virtuosity*

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## California Screamin'

### Gay Bishop's "Marriage" Spurs Rare Clash Among ECUSA Liberals

Report/Analysis By The Rev. Samuel L. Edwards

As infamous as is openly gay New Hampshire Episcopal Bishop V. Gene Robinson, former Utah Bishop Otis Charles has one up on him: he was the first Episcopal prelate to "come out" as actively homosexual, albeit after he retired as Utah's diocesan.

Charles grabbed headlines again recently by "marrying" his male partner. But the real surprise was that the ceremony got him sacked as assisting bishop in a liberal diocese, and sparked a rare clash among Episcopal supporters of homosexuals.

Also a former dean of Episcopal Divinity School in Massachusetts, Charles made history in 1993 when—after 42 years of marriage and five children—he revealed his homosexuality following his retirement as diocesan. Though he had told his wife

**AIN'T LOVE GRAND?** Episcopal Bishop Otis Charles (left) and his partner, Felipe Sanchez Paris, make it official at an April service that got Charles fired as assisting bishop in California. The problem, it seems, was not the event itself, but the publicity. Photo: Catholic World News



about his desires in 1976, it was only after he went public that the couple divorced. Charles and Robinson are the only "out" Episcopal bishops to date.

Following his announcement, Charles moved to the San Francisco Bay area, where California Bishop William Swing, a strong proponent of the gay agenda, made him assisting bishop, to provide episcopal ministry as his (Swing's) needs required.

In addition to his occasional stand-ins for Swing, Charles directed a ministry for homosexuals and had an active social life that included the gay community in the Bay area.

IN 2002, after several relationships that did not last, he met and entered into a gay relationship with Felipe Sanchez Paris, a retired college professor and political activist. Paris, who is 16 years younger than the 78-year-old Charles, was previously married to four women and sired four children. (Interestingly, in the Charles-Paris as well as Robinson cases, the divorce issue was no more than a blip on the screen of most observers.)

With several hundred persons looking on April 24, Charles and Paris had their relationship blessed at San Francisco's St. Gregory of Nyssa Episcopal Church (known for its liturgical trailblazing, congregational dancing, and bright icons of "dancing saints" such as Malcolm X and Lady Godiva). The nearly three-hour ceremony, which utilized the services of four clergy,

reportedly began with drumming and concluded with the two men being lifted in chairs and carried outside.

### Charles Sacked, Swing Smacked

Within an hour of reading an account of the ceremony in the April 29 *San Francisco Chronicle*, Bishop Swing dismissed Charles as assisting bishop and forbade him to exercise ministerial functions within the California diocese.

In an official statement, apparently rather hastily composed, Swing charged, "As for the blessing of his union, I was entirely clear with Otis Charles about what would be permissible and what would not. Bishop Charles chose to override my decision and proceed on his own authority. No longer is he an assisting bishop. I declare to you that Otis Charles is not an extension of my episcopacy in the Diocese of California."

Later in the statement, Swing wrote, "Otis is a charming, thoughtful, gifted pilgrim. Now the time has come for him to be retired completely from the Diocese of California."

In essence, the diocesan version of the story was that Charles had gone off on his own and blindsided the bishop, who had no real choice but to fire him.

IN A NOTE widely circulated on the Internet, though, Charles said that he and Paris had spoken to Swing last December 2 about "our intention to request the blessing of our covenanted relationship. We went through pre-marital (*sic*) counseling with the rector of our church, who took the liturgy for the service to...and consulted with the bishop. Everything was done with the bishop's protocol's (*sic*) and with the bishop's full knowledge. Bishop and Mrs. Swing received an invitation." The bishop had fired him, Charles said, because he (Charles) had cooperated with the *Chronicle* report of the gay service.

In other words—if Charles' account is correct—Swing was not blindsided, nor did he think the liturgy too closely resembled a wedding, nor, of course, does he oppose gay blessing rites. The main problem, in Swing's view, was that the Charles-Paris union broke the unwritten Episcopalian rule that, in such matters, "one shouldn't do it in the street and frighten the horses."

Indeed, Swing himself had stated that: "*The San Francisco Chronicle* and Otis made this an altogether more public event than I had wanted."

The Advisory Board of the homosexual advocacy group Oasis/California excoriated Swing in an open letter. They noted that, based on Swing's statement when he dismissed Charles, "the 'problem' wasn't the event itself. You have authorized the blessing of same-sex unions on a case-by-case basis for some time now. The unofficial policy under which we have operated, as we understand it, is as follows: 1. There must be consensus within the parish to support the blessing of same-sex unions. 2. The rite must be a one-time experimental liturgy distinctly different from the marriage rite and approved in advance by the bishop. 3. The liturgy must not attract media attention. In short the message is this: 'blessing same-sex unions is fine, just don't let anyone know about it!' (And don't presume to think it is the moral or sacramental equivalent of marriage.)"

Demanding "clarity in this diocese about the blessing of same-sex unions," Oasis/California asked for a written policy and an official rite.

The gay group's board pointed to San Francisco Mayor Gavin Newsom—who until stopped by a court order was issuing licenses for and performing homosexual "marriage" ceremonies, actions for which Swing publicly commended the mayor.

Continued on Page 24



## The Mass. Matrimonial Muddle Restraint In Liberal Diocese?

Report/Analysis By The Rev. Samuel L. Edwards

For Episcopalians, the big news on May 17 was not that Massachusetts became the first U.S. state to start issuing marriage licenses for homosexual couples, in compliance with a November ruling by the state's Supreme Judicial Court.

No, the big news, to those aware of the Diocese of Massachusetts' heavily revisionist leanings, was that none of the same-sex licensees had their unions solemnized according to Episcopal Church (ECUSA) wedding rites—at least not with the okay of Massachusetts Bishop M. Thomas Shaw.

Eleven days before the effective date of the court ruling, Shaw—an outspoken advocate for ECUSA's gay lobby—sent a letter to clergy of the diocese (which covers the eastern half of the state and is the third largest in ECUSA), declaring that they may not use the official Episcopal wedding service or sign licenses for same-sex couples.

The reason? Because ECUSA, while permitting the blessing of gay unions, still recognizes marriage as only between a man and a woman.

And perhaps because he wanted to show the disapproving wider Anglican world that an ECUSA liberal *can* demonstrate a modicum of restraint—even if he suspected a few co-religionists in his diocese would not.

Shaw's May 16 letter repeated both his and the diocese's support for the Massachusetts high court ruling; both of the diocese's suffragan bishops and the diocesan convention are on record as favoring the November decision. However, wrote Shaw, "there is a contradiction between what our civil laws will allow and

## Paid In Full

AFTER MORE THAN 26 YEARS of fervent hope, careful planning and sacrificial giving, the historic building of Christ Church, San Mateo, California, was recently consecrated as the Anglican Catholic Church's (ACC) flagship parish in the San Francisco Bay area. With Bishop William McClean officiating, the consecration of the Continuing Church parish began with the symbolic burning of the mortgage at the church entrance and the procession of clergy, choir and congregation around the 135-year-old church, as Bishop McClean sprinkled the building with holy water; the ritual then continued in the church's interior. During the liturgy, the bishop also confirmed four persons and received one. One of the oldest parishes in Continuing Anglicanism, Christ Church was founded soon after the 1977 St. Louis Congress by a former Episcopal Church cleric, the Rev. John T. Cahoon Jr. (a priest of the Anglican Province of Christ the King who later became part of the ACC and died as its archbishop in 2001). The parish's building was originally consecrated in 1869 as *Mission San Jose*. The Continuers purchased it from the Roman Catholic Archdiocese of Oakland, disassembled and moved it to its present site. (*The Trinitarian*)

what our canons and the **Book of Common Prayer** state, which is that marriage in [ECUSA] is between a man and a woman."

He reminded clergy that they are permitted to bless the "holy unions" (as opposed to officiate at the weddings) of homosexual couples, and that a diocesan task force is working on forms of liturgy for that purpose.

Though the bishop's letter contained no direct ban on the use of the wedding rite for same-sex couples and no threat of sanctions for clergy who use it for gay unions, it was widely understood that any who did could face ecclesiastical discipline.

**DISPLAYING A LIFELONG PENCHANT** for pushing the envelope, the Rev. Isobel Carter Heyward, a professed lesbian who teaches theology at the notoriously revisionist Episcopal Divinity School in Cambridge, indicated that she intended to officiate at two "weddings" of lesbian couples.

Heyward, one of the "Philadelphia 11" women illegally priested in 1974, naturally said that the church "needs to be pushed."

"I have heard so many gays and lesbians tell me how profoundly disappointed they are in the Diocese of Massachusetts, and the bishops' responses, and they feel betrayed and really, really upset about it; they are saying it seems to be okay for the church to bless our unions as long as nothing is at stake," Heyward said. "I was persuaded by those lamentations, so I would say my position is constructive disobedience."

As of early June, Heyward, and at least one other Massachusetts cleric, the Rev. William Blaine-Wallace of Emmanuel, Back Bay, were reported to have officiated at at least three same-sex weddings, in defiance of Shaw's instructions. At deadline, though, there had been no announcement of pending disciplinary proceedings.

Many conservative observers doubt it will happen in a diocese so clearly desirous of fulfilling the whole gay agenda. Notably, despite his directives, Shaw has already provided a loophole: he reportedly will allow homosexual couples to wed in churches when a justice of the peace presides, after which a priest can "bless" the couple's "holy union."

## Issue Tackled Across Nation

Meanwhile, the Massachusetts state legislature took the first step on March 29 to issue an invitation to the Commonwealth's electorate to enshrine in the Bay State's constitution a distinction without a difference.

In what appeared to be an attempt to please everyone—which, as usual, is probably fated to please no one—the lawmakers



CALIFORNIA Continued from Page 22

"Shouldn't we feel more than a little shame," Oasis/California asked, "that our civic leaders have displayed greater courage in this matter than our spiritual leaders?"

Obviously stung by this missive, Swing attempted in a lengthy statement to clarify his thinking. He began by asserting that he had no choice but to act, since, given Charles' role as assistant bishop to Swing, "any bold thing [Charles] does, I do."

Swing continued: "I marvel that you claim that there is nothing unusual about Bishop Charles being married. Surely you realize that [ECUSA] has not authorized same-sex marriages of bishops or priests or deacons or laity."

This was an interesting statement, since it appears that, while the secular press generally called the Charles-Paris event a marriage, few others, including the Oasis board and Otis Charles himself, had referred to it as a marriage ceremony without putting the word "marriage" in quotation marks. Swing's inference that a marriage—no quotes—is what took place might amount to another complaint about press coverage of the event. But it also might have been an attempt to drag a red herring across the evidentiary path. That in turn may indicate that the dismissal of Charles was motivated by factors beyond the one cited.

The best evidence for this interpretation is provided by Swing himself. In his response to the Oasis board he said that one reason for the dismissal was "accumulated frustration." One annoyance, he said, was his discovery that Charles advocates taking drugs such as Ecstasy and hallucinogenic mushrooms as "entheogens"—ways



Bishop William Swing

to have a closer experience of God (a fact reported by an early 2003 CHRISTIAN CHALLENGE exclusive on entheogen use at St. John the Evangelist, San Francisco, which Charles then frequented. Once TCC's report broke, *The San Francisco Chronicle* picked up the story. Shortly thereafter, Swing cleaned house at the parish, and wrote a surprisingly unliberal anti-drug policy statement.)

Swing added that he had made clear to the priest at St. Gregory's beforehand that the Charles-Paris event was not to be called a marriage and "Otis was supposed to stay away from the press. I didn't want him to use this moment to send conflicting messages and/or to create a celebrity status for himself."

But there was yet more than just the publicity factor. Swing further complained that, when Charles was asked for an interview by the press, "he could have telephoned me out of courtesy, collegiality and respect. But he chose to call a public relations expert instead. To be dismissed by an assisting bishop as having no episcopal relevance regarding the most volatile church issue of our generation is a gesture that hits its mark squarely. This did not seem to be the way an assisting bishop should relate to a diocesan bishop."

The result, Swing agreed, had been "an embarrassing fiasco."

**COULD IT BE** that the Swing-Charles *contretemps* was "played" to have a salutary (if temporary) effect on tense intra-Anglican relations, or on possibly-diminished diocesan coffers? Maybe. But it seems more like a spin-driven tempest over episcopal egos. Taken as a whole, the evidence strongly suggests that Swing used the controversy as a convenient excuse to rid himself of a colleague who had long proved himself more of a *prima donna* than the diocesan was willing to tolerate. ■

Sources: *The Associated Press*; *San Francisco Chronicle*; *The Living Church*; American Anglican Council; Diocese of California website; Oasis/California website; Midwest Conservative Journal weblog

MASSACHUSETTS Continued from Page 23

approved the first reading of a proposal to amend the Massachusetts constitution to forbid marriage to same-sex couples, but to permit "civil unions" which would confer on them all the legal incidents of marriage except the word itself. If passed again during next year's session, the proposed amendment would go to the voters for final approval in November 2006.

Across the nation, states began to grapple with moves to expand the definition of marriage to include homosexual couples. On the final day of the 2004 General Assembly session in Missouri, lawmakers approved an amendment to the state's constitution defining marriage as only between a man and a woman, and making no provision for civil unions. The amendment goes to the electorate either in August or in the November general election.

In addition to Missouri, Georgia, Kentucky, Mississippi, Oklahoma, and Utah will be putting ballot measures on the matter before their several electorates. Others may join the list as state legislatures reach decisions. As of early May, state constitutional amendments were being debated in Alabama, Delaware, Illinois, Kansas, Louisiana, Michigan, Minnesota, Tennessee, and Vermont. (Alabama's legislature adjourned before acting on the measure; Kansas' rejected a proposed constitutional amendment.) In Arkansas, Ohio, and Oregon, petition drives were underway to put constitutional amendments on the ballot in November.

**MANY OF THE STATES** involved in the controversy are considered "battleground states" for the presidential and congressional contests. Advocates of a constitutional definition of marriage are being accused by their opponents of using the is-

sue as a lever to increase the turn-out of social and religious conservatives, who typically vote for Republican candidates.

Concern that moves to amend the U.S. constitution to define marriage in traditional terms will be successful appears to have led a pro-homosexual group called the Log Cabin Republicans to target two prominent pro-marriage Colorado Republicans for defeat. The group's Executive Director, Patrick Guerriero, putting a now-common spin on the facts, accused Senator Wayne Allard and Congresswoman Marilyn Musgrave of choosing "to divide the American family and...the American people by pushing this discriminatory amendment." (Mrs. Musgrave is the author of the House version of the proposed amendment; Mr. Allard is pushing a similar measure in the Senate.)

At this writing, the U.S. Senate was set to vote on the proposed Federal Marriage Amendment, defining marriage as the union of a man and a woman, on or about July 15, but Democrats were vowing to kill it.

**DEMOCRATS** are not the only concern for many Christian people and groups opposed to gay marriage, who have been puzzled as well by "a tepid response from the pews." Homosexual rights groups were quick to claim that other matters were of far greater importance to most Americans and that social conservatives "overestimated the level of anxiety" over the marriage issue.

The lack of fervent response among average churchgoers to the move to constitutionally define marriage also may be a matter of the NIMBY (not in my back yard) principle at work: since most jurisdictions still give no legal status to gay unions, most people, conservative Christians included, do not see what effect



Massachusetts Bishop Thomas Shaw

it might have on them. Texas Senator John Cornyn says, "I think people are still having a hard time believing that this is real. One of the most common responses I hear is, 'This is just in Massachusetts, why does it concern us in other states?'"

The question is asked: because many Americans do not understand the "full faith and credit clause" in the federal constitution (Article IV, Section 1.), which requires the states to recognize each others' "public acts, records and judicial proceedings."

So, while most states have adopted Defense of Marriage Acts, denying recognition to same-sex marriages legally approved in other states, it is hard to see how they will pass constitutional muster before the federal bench. If state DOMAs are struck down, the only means of defining marriage in historical terms will be through an amendment to the U.S. constitution. That requires the endorsement of two-thirds of each house of Congress and ratification by three-fourths (38) of the states.

Among those who agree that the constitution should be amended, there is significant disagreement over whether states should be left free to offer civil unions if they wish. However, there is no doubt among them that a federal amendment is needed. Recent polls indicate that the move would likely find wide favor among Americans. A Wirthlin Worldwide poll, for example, found that 67 percent of Americans support (57 percent of them strongly) the Federal Marriage Amendment under Senate consideration.

Some critics are resistant to the idea of the marriage-protection amendment because of a professed reluctance to write social policy into the U.S. constitution, which they see as primarily a blueprint for the machinery of government. In defense of their position, they point to the alleged failure of the 18th (Prohibition) Amendment. However, at least half of the existing amendments (and all of the first ten) are concerned with social policy, outlining the sort of society the people of the United States shall be.

Ultimately, it may be that a combination of social conservatism and economic self-interest will curb the push for equivalency between heterosexual and homosexual unions. The actuarial facts about practicing homosexuals (e.g., they have significantly shorter lifespans and higher incidences of diseases requiring long-term care) will give corporate bean-counters pause if a legal mandate for benefits equivalency is on the horizon.

If so, it will be another example of the axiom of the late columnist Drew Pearson that, "in this country, the right things get done for the wrong reasons." To which one might reply that there is at least one thing worse than doing the right thing for the wrong reason, and that is not doing the right thing at all.

**\*OFFICIALS OF SEVERAL RELIGIOUS ORGANIZATIONS**, including the Episcopal, Lutheran and Presbyterian Churches, sent an open letter to Congress June 3, opposing the proposed constitutional amendment banning same-sex marriage, reports *The New York Times*. While acknowledging "differing opinions on rights for same-sex couples," the leaders said they believe the proposed Federal Marriage Amendment, "reflects a fundamental disregard for individual civil rights and ignores differences among our nation's many religious traditions." The Rev. Barry W. Lynn, executive director of Americans United for Separation of Church and State, helped orchestrate the letter.

**\*WHEN THE U.S. SUPREME COURT** ruled last year against a Texas law that forbade private homosexual activities, Justice Antonin Scalia predicted the decision would spell the end to laws against other taboos, such as adult incest, bestiality and polygamy. Sure enough, reports *Christian Observer*, a Utah civil rights attorney has now asked U.S. District Judge Ted Stewart to strike down the state's century-old ban on polygamy. Sources also included Diocese of Massachusetts website; Family Research Council, *The Washington Times*, *The Living Church*, *The Boston Globe*; *BPNews.net*; *The Washington Post*; *Birmingham News*, *The New York Times*

## Helping The Crisis Along D.C. Bishop Shows How It's Done

Report/Analysis By The Editor  
And Robert Stowe England

What do you do when the Anglican Communion is in a volatile crisis because of your own province's violation of orthodox sexuality doctrine?

If you're Washington Episcopal Bishop John Chane, you call for a standardized rite for homosexual unions, and conduct such a ceremony yourself for one of your priests and his partner.

And if you're the couple in question, you get your union blessed according to the new rite—even if official clerical directories list you as "married" 12 years earlier.

One day after appearing on worldwide television as one of the lead participants in the funeral for former President Ronald Reagan at the National Cathedral, Bishop Chane officiated at the 90-minute ceremony for the Rev. Michael W. Hopkins, 43, and John Clinton Bradley, 44, at St. George's in Glenn Dale, Maryland. Hopkins, a past president of the Episcopal Church (ECUSA) homosexual group, Integrity, is rector at St. George's.

The Rev. Susan Russell, current leader of Integrity, said she was honored to be asked to preach at the "wedding" of her "beloved friends."

The ceremony, which was closed to outsiders and the media (though a smattering of print and broadcast reporters gathered outside), prompted a protest across the street from the church and a prayer service nine miles away in Bladensburg.

It also took place on the eve of a North Carolina meeting of the Lambeth Commission, the panel trying to resolve the Communion's crisis, which had asked Anglicans on both sides of the homosexual issue to refrain from divisive actions while it deliberated.

Yet Chane chose to become one of possibly only two sitting Episcopal bishops ever to conduct a gay blessing service. The first to defy recent pleas for restraint was Los Angeles Bishop Jon Bruno, who officiated at a May 16 union between the Rev. Malcolm Boyd, 80, the author of the best-selling *Are You Running With Me, Jesus?*, and his partner, Mark Thompson, 51. But the gay blessing in the U.S. capital area, a day after an august state funeral, seems have drawn the most reaction.

The *Washington Post* noted that the 2003 Episcopal General Convention's approval of diocesan option on same-sex blessings and of an openly gay bishop had "ripped apart" ECUSA and "strained [its] ties" with most of the "75 million other fellow Anglicans around the world." But the *Post* asserted that Chane's June 12 action would establish "a new level of formal acceptance in the diocese for longer-term gay relationships."

The bishop contended that "this is not something unusual to do," because, "the church has been gathering to honor covenant relationships since the beginning of its written history." A diocesan spokesman said Chane believes that the Hopkins-Bradley rela-

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Holy Trinity Lyonsdown in New Barnet, which is withholding its voluntary yearly quota of over 33,000 pounds, in a protest against Bishop Herbert's support for the new Dean. The funds are going instead to a Christian charity ministering in an ortho-

George's Episcopal Church, Glenn Dale, Maryland on June 12, while inside the church, Washington Bishop John Chane was conducting a blessing rite for the rector, Fr. Michael Hopkins, and his male partner. Photo: Robert England



relationship is "holy and deserved to be blessed."

By deadline, though, Chane's gay blessing had been castigated by the Archbishop of Canterbury's office and several Angli-

can primates. Lambeth Palace termed it an "extraordinary" action that "complicates still further" the Lambeth Commission's work and hopes of keeping the Communion together.

**CHANE BLESSED** the "covenant" of Hopkins and Bradley according to a new—but still-unofficial—diocesan-liturgy, which Hopkins himself helped formulate as co-chairman of a diocesan task force. The liturgy is aimed at bringing uniformity to same-sex union rites that have been conducted in the diocese since the late 1970s. An introduction to it says that the authors' intent "is to provide faithful same-sex couples...with the same affirmation and blessing we offer to opposite sex couples..."

The service at St. George's, attended by about 100 people, included a blessing of the rings that already were on the fingers of both men as they stretched their hands toward the bishop. The two men, wearing dark suits and leis, pledged "before God and the Church" to be "faithful" to each other. The term has an uncertain meaning, since there is no clear agreement among homosexuals on whether monogamy should be expected of their church-sanctioned relationships.

Onlookers, including at least a dozen clergy, gave the couple a lengthy standing ovation after the bishop pronounced a "blessing of the covenant" and the two men hugged and kissed.

The ceremony was followed by a reception featuring lavender cloth-covered tables and purple orchid centerpieces.

### "Not Bread, But A Stone"

Outside, a group of eight protesters stood silently across the street from St. George's, holding up several two-foot crosses draped with black cloth. Hailing from various Washington-area parishes, they were accompanied by Fr. Ted Lewis, a priest in the diocese for more than 40 years.

Lewis said the *ad hoc* group devised the protest after reading the *Post's* advance story about the gay rite. They draped the crosses in black because they felt the homosexual union service "was obscuring Christ, just as Christ was obscured on Good Friday," Fr. Lewis said. The group thought that this would be a better witness than holding signs, said Bill Boniface of St. Thomas Croom, who said he was present as an individual and not as a parish representative.

Bishop Harries, noting that marriage is under "great strain" today, contended that loving, faithful same-sex relationships would strengthen rather than undermine "what is at the heart of the Christian faith, as it is reflected in the marriage covenant." Harries led a bishops' working party that recently produced a paper "mistakenly... Scripture and Tradition, Lewis said. "What they are offering homosexuals is not bread, but a stone...something which does not have the power of salvation and is not going to remedy their condition."

Protesters also wondered if the timing of the blessing was chosen to make a defiant statement to the Anglican Communion.

"It is obvious that the concerns of the... Communion and...of those who hold to the apostolic, Biblical faith and practice of Christianity as accepted for 2,000 years have become muted by an agenda that will proceed at any cost," said Wes Courtney of Christ Church, Accokeek, Maryland, in a statement released by demonstrators in his absence; Courtney had planned to be there but had to go out of town.

Referring to the fact that the 2003 **Episcopal Clerical Directory** lists Hopkins and Bradley as having "married" on April 4, 1992, one online observer asked: "Why would any priest who just celebrated his tenth anniversary of marriage...bother to have a same-sex blessing performed by [his] bishop other than to further aggravate an already-divisive situation?" (The Washington diocese in fact lists 14 homosexual "marriages" in its clergy directory.)

Hopkins, however, seemed to identify the last General Convention's nod to local option on same-sex blessings as his motivation. He said it was important to him to have the church "recognize our relationship and bless it."

**AS THE GAY UNION RITE** got underway at St. George's, another group of 40 Episcopalians gathered for a time of prayerful silence, followed by evening prayer and benediction, at Maryland's St. Luke's, Bladensburg.

"We held this service to draw the focus of the church back to our Lord and Savior," said the rector, Fr. Michael Heidt.

The Bladensburg service was held at the request of the American Anglican Council of Washington, which had urged Chane not to perform the same-sex blessing at this sensitive time for Anglican relations. AAC-W subsequently asserted that the bishop's action made it necessary for faithful Christians in the diocese to call for alternative episcopal oversight.

The national American Anglican Council released statements criticizing the "arrogance" and disrespect of Chane and Bruno, saying the two prelates had "put the gay agenda before any hope of unity in the Episcopal Church or the Anglican Communion."

**\*PROTESTS WERE ALSO EVOKED** a few weeks earlier, when a blessing rite for two unidentified women took place in the parish hall at St. Andrew's Episcopal Church in Leonardtown, Maryland. It was believed to be the first such rite to occur among historic Maryland parishes in the Washington diocese: St. Andrew's was established in 1744. The ceremony took place over the objections of some parishioners, who said the congregation was not allowed adequate input on the matter, in accordance with Bishop Chane's guidelines. A diocesan spokesman, however, claimed the rite had the support of Chane; St. Andrew's rector, Paul Halliday; the vestry; and a majority of parishioners. There were indications, however, of conflicting communications on the matter.

## REC Bishop Confirms At ECUSA Parish

It was another case of an Anglican prelate crossing diocesan boundaries to confirm believers, but this time the doors were not open to them up to then.

Sources included *The Washington Times*, *The Washington Post*, *The Independent*

## English Gay Cleric Takes Up Dean's Post, Despite Protests

English Evangelicals are still protesting it, while the Bishop of St. Albans has been at pains to defend it.

And, one Anglican primate says it shows that liberals are pushing their agenda ahead, despite pleas for restraint while the Lambeth (Eames) Commission deliberates.

This time, however, there was no stopping the promotion of homosexual cleric Jeffrey John.

In fact, Dr. John's installation as Dean of St. Albans was moved up from October to July 2, evidently to short-circuit opposition, which last year grew so strong at home and abroad that John was compelled to decline the post of Bishop of Reading in the Oxford diocese, at the urging of the Archbishop of Canterbury. That Archbishop Rowan Williams supported John's appointment this time has not gone unnoticed by conservative colleagues overseas.

Dr. John is in a longtime relationship with another male priest that he says is now celibate, and has pledged to uphold current church policy on sexuality.

However—assuming (though some are not) that the celibacy claim is genuine—Evangelicals say that John still does not repent of his earlier indulgence in homo-sex, and is already violating church teaching through his ardent advocacy of church sanction for faithful gay unions.

Indeed, since his appointment was announced, John has not only reiterated a call for the church to provide a "framework" for homosexual covenants, he has attacked opponents as akin to 19th century Christians who backed slavery with biblical arguments, or even Jewish leaders who believed they were obeying scripture by condemning Jesus to death.

Evangelicals, however, believe that the biblical injunctions against homosexual behavior are unambiguous. Dr. John is "publicly committed to undermining the historic Christian position," said the Rev. John Coles, leader of the New Wine network, which represents the leaders of 600 Anglican churches.

England's *New Directions* expanded on this, noting that Dr. John is also a founding member—with Archbishop Williams—of Affirming Catholicism, a group started "primarily to overturn scriptural teaching, most publicly on women priests and homosexual practice."

Notably, in a 2002 survey, only minorities of clergy within Affirming Catholicism were found to be confident of creedal assertions. While such levels of agnosticism cannot all be blamed on Dr. John, *ND* said, his association with the group hardly identifies him as a "defender of the faith."

**THOSE WHO PLED** for the withdrawal of John's appointment were somewhat hamstrung, though, by the fact that the gay rights activist had already been serving as canon theologian at Southwark Cathedral. The new appointment moves John from one cathedral to a higher post in another one, so is a relatively bilateral move.

One General Synod member confirmed that it is against the House of Bishops' current policy for a cleric to be in a same-

sex relationship with another cleric, and one Brazilian prelate to confirm 110 Episcopalians in Ohio, without the permission from the local ECUSA bishop.

Even the moderate *Living Church* magazine claimed that Bishop Cox was "under a protest living with a woman, not his wife, would get the same favorable treatment if they declared that they only hold hands?"

Evangelicals—whose threatened financial boycott proved effective in the last row over John—came together at several meetings in the diocese to consider their response to John's appointment, and the support for it shown by the diocesan bishop, Christopher Herbert. Some also accused Prime Minister Tony Blair, who was instrumental in the appointment, of trying to manipulate church sexuality policy. As well, critics said the choice of John violated calls to avoid deepening controversy pending the report of the Lambeth Commission, which is examining issues stemming from breaches of the Anglican consensus on sexual morality.

At one meeting of diocesan Evangelicals June 8, over 70 St. clergy and laity were present, and 17 others sent indications of support; 37 parishes were represented. Among matters discussed were the possible pursuit of alternative episcopal oversight, and curbing parish quotas: some laity were already redirecting giving or leaving the C of E altogether, it was reported. Participants asked the Diocesan Evangelical Fellowship, which convened the meeting, to take "appropriate action" on the issues raised.

A Fellowship representative wrote Archbishop Eames in June about the lack of consultation which had led to deep disquiet in the diocese over John's appointment. The letter said the promotion "will inevitably be seen as a sign that the [C of E] is changing its position on this matter."

Reportedly, at least two parishes in the St. Albans diocese have stopped paying their entire quotas. The first to do so was

## Prince Hits The Heights

PRINCE CHARLES (pictured) made an apparent retreat in May at a Greek monastery on Mount Athos, where he has visited on several occasions. Mount Athos has been a center of Eastern Orthodoxy since A.D. 963 and is classed as a semi-autonomous monastic republic. According to legend, the Virgin Mary was blown ashore there on her way to Cyprus and was so overwhelmed by the mountain's beauty that

she asked God to give it to her as a present. Monks on the rugged peninsula, who call it the Garden of the Holy Virgin, live in a self-governing community, dedicating themselves to quiet contemplation of the Virgin and God. Perhaps ironically, however, women have been banned from the mountain since Byzantine Emperor Constantine Monomachos issued a decree to that effect in 1060. The mountain has Russian, Serbian, Bulgarian and Romanian religious houses among its 20 monasteries, and the monks are entitled to Greek and European citizenship regardless of their country of origin. *The Guardian* newspaper reported that the frequency of the Prince's visits to Mt. Athos had fueled speculation that he is interested in converting to Orthodoxy. However, he could not do so presently without forfeiting his right to succeed his mother as Britain's monarch. (BBC)



Holy Trinity Lyonsdown in New Barnet, which is withholding its voluntary yearly quota of over 33,000 pounds, in a protest against Bishop Herbert's support for the new Dean. The funds are going instead to a Christian charity ministering in an orthodox way to homosexuals, the True Freedom Trust.

Holy Trinity's vicar, the Rev. Charles Dobbie, said the action, unanimously agreed by the parochial church council (PCC), was "our expression of protest against the diocese for putting in place someone who is in a position of considerable influence and authority but is so far outside the standards of Anglican orthodoxy."

Herbert termed Holy Trinity's decision "misdirected."

However, he was forced to try to defend John's appointment at his diocesan synod on June 12. He apologized for causing hurt and dismay, and denied that he approved of same-sex blessings. But he asserted that critics should accept that theirs was not the only legitimate interpretation of the Bible for a Christian to hold on homosexuality.

HERBERT WAS DOUBTLESS RELIEVED that, after all the turmoil over it, there was only muted dissent outside Hertfordshire cathedral, and none within, when he instituted John as Dean on July 2. In fact, once the installation was complete, the congregation heartily applauded.

\***BRITAIN'S CIVIL PARTNERSHIP BILL** was recently backed in the House of Lords by the Church of England's Bishops of Oxford, Richard Harries, and Peterborough, Ian Cundy. The bill allows same-sex couples to formalize their partnerships before a registrar, and to receive legal rights similar to those enjoyed by married couples. Critics claim the bill, introduced March 31, amounts to the provision of homosexual marriage.

## Integrity Says It Was Defrauded By Uganda Chapter Founder

Integrity, an advocacy group for homosexual, transsexual and bisexual Episcopalians, said recently that it was defrauded by the founder and chief spokesman of its Uganda chapter, the Rev. Erich Kasirye—one of the subjects of a *CHALLENGE* and *Foundations* investigative report on Integrity-Uganda in 2001.

(The piece also focused on the role of a Ugandan bishop, Christopher Senyonjo, who was shunned by the Ugandan Church for providing episcopal leadership for the gay group.)

According to *The Living Church*, Kasirye allegedly misappropriated funds for his own use by deceiving overseas supporters with false tales of oppression, imprisonment and persecution. In a February 23 release, Integrity charged Kasirye with having organized a "number of scams using his connection with Integrity-Uganda."

In addition to soliciting funds under false pretenses, title to a building significantly funded by Integrity-U.S. was transferred. Kasirye was said to have "publicly renounced his connection with Integrity to church officials and turned over to them the Kitemu Community Center, which has been the base of Integrity ministry in Uganda."

It appeared that support totaling more than \$30,000 from Integrity-U.S. to the Uganda chapter is at issue.

The charges—denied by Kasirye as misunderstandings—were reported to Ugandan Church authorities.

TCC noted in its 2001 report that the Anglican Church of Uganda had maintained from the start that Integrity-Uganda was a sham, designed to enrich its Uganda promoters at the expense of American sympathizers. ■

Bishop Harries, noting that marriage is under "great strain" today, contended that loving, faithful same-sex relationships would strengthen rather than undermine "what is at the heart of the Christian faith, as it is reflected in the marriage covenant." Harries led a bishops' working party that recently produced a paper on homosexuality, following on one from 1991. The new work, *Some Issues in Human Sexuality: A Guide to the Debate*, sets out a variety of views on homosexuality, bisexuality and transsexualism for the purpose of reflection, but does not recommend a change in church policy. However, Harries strongly supported the controversial attempt to name gay cleric Jeffrey John an area bishop in his diocese last year.

\***THE GENDER RECOGNITION BILL**, soon to be come law in Britain, will oblige marriage registrars to give equal rights to transsexual people. A conscience clause will allow clergy to refuse to perform weddings involving a transsexual, but not to refuse the use of their church for such ceremonies.

\***FORMED AFTER THE FAILED APPOINTMENT** of Jeffrey John as a bishop last year, the Inclusive Church organization is campaigning "for an open, honest and generous-spirited Anglicanism that has always been the very heart and soul of the Church of England," in the words of the Rev. Giles Fraser, chairman. In February, the group handed to Archbishop Williams a petition signed by 8,500 persons supporting its cause, after which it held a Eucharist at St. Matthew's Church, Westminster. The preacher was the Rev. Canon Dr. Marilyn McCord Adams, an American recently installed at Oxford Cathedral as a canon and as Regius Professor of Divinity at Oxford University. Adams said that homosexual, bisexual and transgendered Christians are "spiritual treasures for the whole community."

Sources: *The Daily Telegraph*, *The Church of England Newspaper*, *The Observer*, *The Times*, *BBC*, *The Guardian*, *Virtusity*, *Barnet Times*

## Disquiet Over First Divorced Bishop In Wales

Some Welsh Anglican clergy are upset that a divorced man has been appointed an Anglican bishop in their province for the first time.

The Ven. Anthony Crockett, the Archdeacon of Carmarthen, has been named as the next Bishop of Bangor, following a protracted and controversial selection process.

While divorced bishops are not new for U.S. Episcopalians, British Anglican Churches have long avoided this concession to modernity.

Crockett, 58, who has three grown-up children, separated from his first wife in 1985. He re-married in 1999. Due to be consecrated July 16 in Cardiff, he said he was "shocked and amazed" when he was asked to take up the post.

The Welsh Church's governing body agreed to the remarriage and ordination of divorcees in 1998; however, that lenience had not extended to bishops until now.

But Archbishop Barry Morgan, who succeeded Dr. Rowan Williams as Archbishop of Wales, said that Crockett was the unanimous choice of the Welsh Church's Bench of Bishops. The decision fell to the bishops after an electoral college failed to agree on a selection by a two-thirds majority.

A number of clergy in the diocese say their wishes were ignored, and the majority of canons at Bangor Cathedral have protested to Morgan. One Evangelical spokesman said it was one more move by the church away from Biblical norms on sexual morality.

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

## REC Bishop Confirms At ECUSA Parish

It was another case of an Anglican prelate crossing diocesan boundaries to confirm believers, but this time it was with the local Episcopal bishop's permission.

Yet there was another twist to the event: the confirming bishop was *not* part of the U.S. Episcopal Church (ECUSA), but of the Reformed Episcopal Church (REC), a "separated" Anglican body.

On Sunday, May 9, Bishop Daniel C. Cox, retired Assistant Bishop of the REC Diocese of the Northeast and Mid-Atlantic, confirmed 13 adults at St. Michael's in the Valley Episcopal Church in Ligonier, Pennsylvania. Cox was acting with the permission of Pittsburgh Episcopal Bishop Robert Duncan and St. Michael's rector, the Rev. Jim Simons.

Liberals, while known for leveraging their gains in ECUSA with unauthorized actions, were seriously displeased.

The Rt. Rev. C. Christopher Epting, ECUSA's deputy officer of ecumenical and interfaith relations, said that, as ECUSA is not in full communion with the REC, "I do not believe it is appropriate for one of their bishops to confirm."

Decrying "conservative schismatics," a liberal advocacy group, Progressive Episcopalians of Pittsburgh (PEP), issued an open letter of complaint, calling on Duncan to obey ECUSA's laws.

A part of the new liberal *Via Media* organization in ECUSA, PEP saw the Pittsburgh event as akin to the March 14 action by five retired Episcopal bish-



Bishop Robert Duncan

## PNCC, CESA, Weigh In On Homosexual Issue *ECUSA's Ecumenical Isolation Continues*

The Doctrine Commission of the Polish National Catholic Church (PNCC) in the U.S. and Canada, the largest and most orthodox body stemming from the Old Catholic Union of Utrecht, has issued a statement reaffirming traditional Christian teaching concerning homosexuality.

The statement released not long ago by the PNCC Doctrine Commission categorically rejects the ecclesiastical blessing of homosexual partnerships, and says that churches adopting this practice have created "a grave obstacle to the establishment of full communion."

The document states that, "Given the clear teachings of Scripture and Tradition, the Church cannot in any way approve of or condone homosexual conduct."

Denying that this stand is unpastoral, the statement said "a genuinely pastoral approach to this disorder, as indeed to any other ethical problem, such as adultery and fornication among heterosexual persons, requires that the Church uphold the truth. The Church would fail in its duty if it either explicitly or implicitly agreed to call something 'good' that is inherently evil."

Old Catholics in the Utrecht Union have long been in communion with the Anglican Church, though the PNCC has been out of communion with the U.S. Episcopal Church (ECUSA) since it started ordaining women as priests. Likewise, the alter-

ops and one Brazilian prelate to confirm 110 Episcopalians in Ohio, without the permission from the local ECUSA bishop.

Even the moderate *Living Church* magazine claimed that Bishop Cox was "canonically ineligible" to perform confirmations in an ECUSA diocese.

But Duncan, who was in Jordan on the day in question, said that preliminary opinions from the current and former diocesan chancellors held that no provisions of ECUSA's constitution or canons were broken in allowing the REC bishop to act. He also maintained that there were no grounds to question the validity of the confirmations performed by Bishop Cox.

Duncan argued that ECUSA and the REC "share the same foundations of Anglican Christianity—the 39 Articles, the *Book of Common Prayer*, and the succession of bishops from the apostles."

The REC was formed in 1873 by Evangelicals who had left ECUSA due to disputes with its High Church party (though it has seen moderating changes in recent years).

Duncan added that confirmation "is primarily a sign of an adult individual's relationship with the whole Christian Church, not just a particular portion of it." Episcopalians "have acknowledged this for decades by not requiring individuals confirmed in other denominations to be reconfirmed when they enter [ECUSA]."

Diocesan officials also said that allowing Cox to confirm in the Pittsburgh diocese was "faithful to a decades-long effort by Episcopalians and members of the [REC] to heal a 131-year-old breach in the Anglican family."

The REC, said to have some 14,000 members, has had talks with ECUSA, and last year's General Convention officially hailed the dialogue. The effort was dampened, though, by the convention's watershed pro-gay decisions. ■

Sources: *The Church of England Newspaper*, *The Christian Observer*, *Pittsburgh Post-Gazette*, *The Living Church*, *Virtuosity*

ation of holy order in Europe's Old Catholic bodies—along with increasing acceptance of homosexual practice therein—have now diminished relations between the PNCC and its sister churches as well.

AND, THE CHURCH OF ENGLAND IN SOUTH AFRICA (CESA), an Evangelical Anglican body not recognized as part of the Anglican Communion, has disassociated itself from any acceptance of homosexuality as a valid expression of human sexuality.

CESA congregations throughout the country—descended from the first Anglican churches established in the Cape in the 1800s—were told late last year that, while CESA church doors were open to all regardless of their lifestyle, it was not bigotry to view the homosexual lifestyle as wrong.

Responding to controversy in the Anglican Communion over the consecration of Gene Robinson as bishop of New Hampshire, CESA Presiding Bishop Frank Retief said that the South African church stands by the Bible's plain teaching that the homosexual lifestyle is contrary to God's design, but affirmed its commitment to sharing the Gospel message of forgiveness.

Retief stands (at least until recently) in contrast to the leader of the "official" Anglican province in the region, Njongonkulu Ndungane of the Church of the Province of Southern Africa (CPSA), who has been the only African archbishop to go easy on ECUSA's endorsement of homosexuality. After a recent meeting with Anglicanism's African lion, Nigerian Archbishop Peter Akinola, Ndungane agreed to align with the global Anglican consensus on the matter, though there is some question about whether the pledge will hold.

## Anglican-Old Catholic Relations

Most Old Catholics, who probably number a few hundred thousand in the world, separated from Rome in the 1870s over the assertion of papal infallibility by the First Vatican Council. Still, Rome has historically recognized Old Catholic orders, though the days of blanket recognition could be numbered.

That's because, as noted earlier, most European bodies within the Utrecht Union have followed western Anglicanism on women's ordination and to some extent on homosexuality.

However, these same bodies remain in communion with the Anglican Church under a 1931 agreement.

Indeed, the Anglican-Old Catholic International Coordinating Council (AOCICC) met at Canterbury Cathedral's International Study Centre this past March 8-11. Among other things, the Council "received reports on developments in the life of the Anglican Communion following the consecration of a priest in a committed same-sex relationship as a bishop in the Episcopal Church," according to *Anglican Communion News Service*. Council members also discussed how the two churches can move together to develop relationships with Lutherans and the Orthodox.

The Council was said to be "saddened" that the PNCC "had become estranged from other churches of the Union of Utrecht, which has culminated in a break over the issue of the ordination of women to the priesthood," the story said. However, it was Union bishops who, in November 2003, effectively expelled the PNCC, which had wanted to maintain a "real although imperfect" communion with West European Old Catholics.

AN OLD CATHOLIC RELEASE also speaks of a recent meeting between Archbishop of Canterbury Rowan Williams and German Old Catholic Bishop Joachim Vobbe, who several

years ago ordained women priests in violation of an Old Catholic bishops' agreement not to act before consensus was achieved on the matter.

"It is generally known that the Anglican community is [suffering] strong tensions," said a translation of the German press release. According to the release, the two leaders think faith and order matters currently at issue are exaggerated in importance by extremists and the press.

"Both bishops regret that extreme viewpoints and a sensation-hungry press, at a time when unity is needed, over and over again succeed in elevating controversial themes into articles of faith and heat up a spirit of divergence," it said.

Remarkably, the two bishops evidently agreed that unity could and should be preserved as long as Catholicity continued in some places. According to the release, one bishop concurred in the other's opinion that, "as long as the core Catholic faith remained and...the Universal Church were not to decide otherwise, an ecclesial community could endure...differences of opinion." Above all, they reportedly agreed, "sacramental unity" must be retained, and the bishop's role was to defend this "unity."

Sources included *God's Field*

## Court Battle Over Property Averted In Central Florida

In the last *CHRISTIAN CHALLENGE*, the magazine observed that some conservative Episcopal prelates are as unyielding about parish property as liberal ones, when a faithful parish wishes to get out from under the national church's heterodoxy.

Our story noted that it is possible, though rare, for bishops to reach a financial settlement allowing a parish to retain its build-

## ECUSA Sex Wars: More Frenzy And Fallout

Here are selected recent U.S.-related news briefs arising from the current Anglican clash over homosexuality:

\***FORMER ARCHBISHOP OF CANTERBURY** George Carey said at a Colorado conference in May that the Episcopal Church (ECUSA) has lost its way. Addressing several hundred Episcopalians at a meeting on the Future of Anglicanism in North America at Grace & St. Stephens, Colorado Springs, Carey said that ECUSA "has done so much good to the world, but it is in peril now because of recent decisions." While not directly mentioning the consecration of practicing homosexual cleric V. Gene Robinson as Bishop of New Hampshire, Carey said in part that, whereas the church "grows when congregations are committed to the historic faith," when it "it slackens its grip on fundamental theology it is on a slippery slope that leads beyond itself to liberalism and to death. We are called to embrace a creedal and historic Christianity," he said.

\***AN EDITORIAL IN THE 2004 EPISCOPAL CHURCH ANNUAL** describes the consecration of Gene Robinson as an act that is "tearing at the very fabric of the Episcopal Church." The *Annual* is the comprehensive reference work on ECUSA, listing information on dioceses and bishops, the 17,300 Episcopal clergy, 7,300 Episcopal parishes and missions, seminaries, church-related organizations, etc. The unusual Morehouse Publishing editorial said that, though the gay controversy has been simmering for many years, few events in recent history had had the impact that the Robinson consecration has on the church and the Anglican Communion.



Dr. George Carey

\***COLORADO EPISCOPAL BISHOP** Robert O'Neill has issued a godly admonition to the Rev. Bonnie Sarah Spencer, assistant rector of the Church of the Good Shepherd in Centennial, following her participation in a commitment ceremony with her female partner. This, despite the fact that O'Neill asserted that Spencer

had not violated church canons, the diocese's ethical guidelines for clergy or sexual misconduct policy. However, Spencer had sought Bishop O'Neill's permission for the lesbian ceremony, and he refused it, citing current tensions in the church. She wrote a letter of apology to the diocese and took a six-week leave of absence. However, turmoil in the diocese appeared to be ongoing following a meeting between the bishop and orthodox clergy that one of the latter termed "unsatisfactory."

\***IN A LETTER TO CLERGY, ALABAMA BISHOP HENRY PARSLEY**—who voted against Gene Robinson and same-sex blessings at General Convention—nonetheless has ripped the conservative Anglican Communion Network (ACN) within ECUSA as "a divisive organization outside the canonical structures of [ECUSA], the charter of which is undermining the good order and mission of this church." He directed his clergy not to join ACN, and wanted two of his congregations to reconsider their affiliations with it. While noting the Network's pledge to operate within ECUSA's constitution, Parsley com-

ing—something that can be done without vitiating the canonical claim that parish property ultimately belongs to the diocese and national church.

It is therefore noteworthy that something close to such a parity has occurred in the Episcopal Diocese of Central Florida.

A couple of lawsuits were spurred there earlier this year, after most members of the Church of the New Covenant in Winter Springs decided to withdraw from the Episcopal Church (ECUSA), with its building, to form a new parish aligned with the Anglican Mission in America (AMiA). After an initial round of negotiations failed, both the diocese and congregation filed lawsuits, and asked the court for non-binding mediation.

That led to an agreement between the parties, outlined in a letter issued by Bishop John Howe. While not assuring that the congregation will retain its building, the pact moves it a big step closer to doing so. And though the arrangement will not exactly come cheap for the ex-Episcopalians, it avoids a costly court fight for both sides.

Under the agreement, both lawsuits were dismissed, and the rector, the Rev. Carl Buffington, other clergy and vestry members were to resign by June 1 in order to form a new church entity unaffiliated with ECUSA. Buffington will be granted transfer letters to align with whatever Anglican province he wishes. All New Covenant members were to be contacted by both Bishop Howe and Fr. Buffington to determine whether they wish to be part of ECUSA or the AMiA. The new AMiA parish will be allowed to lease the current 320-seat worship space and five-acre campus from the diocese, at market value, for one year, while providing space for the continuing ECUSA congregation of the Church of the New Covenant to hold separate services.

Before the one-year lease ends, the diocese will determine whether to use the property for a mission or parish, or sell it to

plained (among other things) that the ACN's charter omits reference to the canons, and appears poised to violate them in the matter of church assets and alternative episcopal care. Urging Parsley to lift his ban on Network affiliation, ACN Moderator, Pittsburgh Bishop Robert Duncan, said in part that ECUSA violated its own constitution in key decisions at General Convention, and that the Network is supported by the Archbishop of Canterbury and 14 other Anglican primates.

**\*THE EPISCOPAL BISHOP OF BETHLEHEM**, Pennsylvania. Paul Marshall is a one-time orthodox believer who in more recent times had become a gentle revisionist willing to make special provisions for traditionalists. Now, though—after supporting Gene Robinson and same-sex blessings at the 2003 General Convention—he has joined Pennsylvania Bishop Charles Bennison in turning the screws on orthodox parishes.

Pressure has lately been applied to Scranton's Church of the Good Shepherd and its rector, the Rev. Eric Bergman, and St. Stephen's, Whitehall, led by the Rev. William Ilgenfritz, who happens to be vice president of Forward in Faith, North America; he is also one of two leaders the orthodox organization would like to see become an alternate bishop to care for ECUSA traditionalists.

Fr. Bergman said that Good Shepherd, a 325-member, traditionalist Rite I parish, had done nothing intended to provoke Bishop Marshall, nor keep him out of the parish, nor was Good Shepherd preparing to leave ECUSA. But the decision of parish leaders to survey members on the actions of the 2003 General Convention evoked a negative letter from Bishop Marshall, before the survey findings were even known, Bergman said.

## Named For TESM

THE VERY REV. DR. PAUL. F.M. ZAHL (pictured), dean of the Cathedral Church of the Advent in Birmingham, Alabama, was recently named to succeed the Very Rev. Dr. Peter C. Moore as president and dean of Trinity Episcopal School for Ministry in Ambridge, Pennsylvania. Founded in 1975, Trinity is the flagship Evangelical seminary within the U.S. Episcopal Church. Dean Zahl, who takes up his new duties August 1, attended Harvard University, the University of Nottingham and St. John's Theological College in Nottingham. He holds a doctorate in theology from the University of Tubingen, Germany, and has served on the Inter-Anglican Theological and Doctrinal Commission appointed by the Archbishop of Canterbury. Married with three children, he served churches in New York and South Carolina before coming to Birmingham. Since last summer's General Convention, Dean Zahl has been a prominent critic of the moves to normalize homosexual behavior in ECUSA. (*The Living Church, Christian Observer, Birmingham News*)



the AMiA group. In the former case, the AMiA congregation would have one year to relocate. In the latter case, the AMiA parish could purchase the property under a 30-year interest-free loan, with former lease payments credited toward the purchase.

**\*RECEIVING MONTHLY MORTGAGE PAYMENTS** might sound especially good right about now, though. At deadline, it was reported that the Central Florida diocese had failed in a first-round bid to recoup more than \$1 million in damages from little-known stock market losses incurred when the technology bubble burst. The diocese had lodged allegations against three individuals and two brokerage firms that handled its investments. ■  
Sources included *The Living Church, Orlando Sentinel*

It was only after Marshall's votes at General Convention that Ilgenfritz and St. Stephen's began withdrawing involvement in and support for the diocese. That sparked a series of heavy-handed letters in which Marshall and other diocesan leaders questioned the loyalty of the priest and parish, and the latter gave back as good as they got.

Diocesan leaders, for example, asked parishioners if St. Stephen's still considers itself to be "part of the diocesan family," in that they "are willing to live within the traditional understanding of what makes a church 'Episcopal.'" Parishioners responded by asking if diocesan leaders were "willing to live within the traditional understanding of what makes the Episcopal Church USA a member of the Anglican Communion. Indeed, does the Episcopal Diocese of Bethlehem consider itself to be part of the Anglican Communion? If so...why you have chosen to persecute our parish before the publication of the [Lambeth Commission] Report?"

Marshall also claimed St. Stephen's had refused his visit, while the parish said the bishop himself cancelled a planned March visit and did not reschedule. At deadline, Fr. Ilgenfritz told *TCC* that Marshall had accepted St. Stephen's invitation to make a full visitation on July 21, and meet with the vestry, rector and parishioners the evening before. Ilgenfritz speculated that Marshall may then offer to allow an orthodox bishop to visit, contingent on the parish paying its assessment—which, however, he said St. Stephen's has no intention of doing.

**\*THE BISHOP OF THE DIOCESE OF LEXINGTON**, Kentucky, Stacy Saults, who supported Gene Robinson, has already had one congregation leave his jurisdiction. As well, at the diocesan convention in February, delegates from one parish re-



## Church Must Lead the World, Not Follow, Says Bishop Of Bermuda

By Robert England

The Church is under attack around the world and from within because it has abandoned its leadership role by weakening the faith and yielding to the pressures of the age.

That was the message preached May 15 by the Bishop of Bermuda, Ewen Ratteray, at a day-long Festival of Faith titled "Jesus: True God and Only Savior," held at Mount Calvary Episcopal Church in Baltimore.

Bishop Ratteray chastised the Western Church for the "utterly confusing and conflicting messages" it is sending about sexual morality, including homosexuality.

"[O]ur disunity, our seeming lack of cohesion on doctrinal matters and in other areas is seen as a sign of considerable weakness and a reason to pay us little or no attention," the bishop told the congregation of over 100, most from Baltimore and the surrounding region.

Ratteray said the Church is under assault from within by those who have abandoned the doctrines and moral standards of the faith. He said that both the Church's creedal statements and sacraments were no longer held in the esteem of old. Drift in the Church is even seen, he said, among Evangelical Anglicans in Sydney, Australia, who want to allow laypeople to celebrate the Holy Eucharist.

Instead of the world telling the Church to accept its moral standards, the Church should be bearing witness to the Gospel, calling the world to repentance, and defending its own time-honored doctrines and morality, Ratteray stated.

### Virginia Bishop Peter Lee

fused to receive communion from Sauls, and those from another walked out after resolutions criticizing Robinson's election and defining marriage in traditional terms were suppressed.

**\*IT SEEMS THAT UNREST HAS NOT ABATED** in the Episcopal Diocese of Virginia since Bishop Peter J. Lee joined 61 other bishops last summer in approving Bishop Robinson's consecration.

Not only is the diocese—the largest in ECUSA—grappling with a \$900,000 budget deficit, it appears that a proposal to compel congregations to finance the cash-strapped diocese could result in a walkout.

That was the warning of about two dozen Episcopalians—most of them representing two of Virginia's largest parishes, Truro, Fairfax, and the Falls Church—at a meeting of nearly 100 persons at Truro June 2. They were speaking about a task force's 22-page plan, listing mandatory assessments, flat percentages, per capita giving and a fee-per-service approach as options. By "imposing a mandatory percentage or obligation," the diocese will only cause more people to leave ECUSA, said Steve Springmann, treasurer at Truro, which has some 1,500 members.

Since Lee's vote for Robinson, some gay-friendly parishes have prospered. But at least 24 parishes (out of 187) in the



"We do have a Gospel to proclaim, and that Good News is centered on the fact that Christ is Risen and that He is Lord and King. This was essence of the preaching of the Apostolic Church, and who are we to change that?" the bishop asked.

He said the Church in our day needs the same level of courage, determination, enthusiasm and faithfulness that drove the Apostolic Church and caused her to spread so rapidly in the early years. The disciples, he said, were willing to travel widely preaching and teaching, and even to put their lives at risk, because of their firm belief that Christ had been raised from the dead. "Had there not been that firm belief there would not have been a Church," he said.

Ratteray hailed the Gospel passion seen in Africa, where the Church is "a bright and burning light in a world that is so full of darkness and misery in these days."

**FOLLOWING THE MASS**, participants heard a lecture on the liturgy and the theology of baptism from Fr. John D. Alexander, rector of St. Stephen's Church in Providence, Rhode Island, and a moving testimonial by Sister Mary Charles of All Saints Convent in Catonsville, Maryland. In the afternoon, there were workshops, followed by the Benediction of the Blessed Sacrament.

### '79 Book Fumbles On Baptism

In his talk, Fr. Alexander exposed significant variances between the orthodox, and 1979 Prayer Book, views of baptism and the laity's role.

The priest said he began his examination of the role of the laity more than a year ago by exploring the origins of the "baptismal covenant," a term vigorously promoted by the contemporary Episcopal Church (ECUSA) in its declaration that "all baptized persons are ministers of the Church."

diocese have partially or totally cut off funding; some Episcopalians have moved themselves and their money to conservative ECUSA parishes, or Continuing Church parishes such as the Church of St. Andrew and St. Margaret of Scotland in Alexandria. Only if "confidence is restored to the office of the bishop" will the diocese's financial picture improve, said the Rev. Tom Hayes of Little Fork Church in Rixeyville.

Truro's Rector, the Rev. Martyn Minns, said the issue is not one of finance but of faith. Several northern Virginia parishes are refusing to even allow Bishop Lee or his two assistant bishops to perform confirmations on parish property. The two sides did compromise in early June, though, by agreeing to fly in retired Archbishop of Canterbury George Carey, who will preside at a mass confirmation ceremony on September 15.

**\*AMONG MANY EPISCOPAL PARISHES** that have suffered financial losses due to ECUSA's gay bishop controversy, historic Christ Church, Alexandria, may top the list. The parish, which draws 800 to 1,200 people on Sunday mornings, lost a \$900,000 donation to a building fund because of the Robinson consecration—a figure that parallels shortfalls in some whole dioceses. Moreover, the parish has lost members and a significant number of annual pledges. But Christ Church's rector, the Rev. Pierce Klemmt, was unyielding. "Homosexuality is not a sin," he was quoted as saying, but "a gift from God." Seeing it as a civil rights issue, he said that homosexually-oriented "brothers and sisters...should be supported and celebrated as any person should be." ■

Sources: *Virtuosity*, *Christian Observer*, *The Living Church*, *Allentown Morning Call*, *Christianity Today*, *The Washington Times*, *The Associated Press*



**THE BISHOP OF BER-**  
**MUDA, Ewen Ratteray**

Through his search he found that ECUSA's '79 **Book of Common Prayer** is one of the few places where the phrase is found, noting that it was entirely absent from the Church of England and Roman Catholic liturgies.

The one pre-1979 source he found that contained the term "baptismal covenant" was Vernon

Staley's 1893 classic manual of instruction, **The Catholic Religion**, which defines "covenant" as an agreement in which two parties each make certain promises to the other.

Citing Staley, Fr. Alexander said: "In the baptismal covenant, God promises three things: to remit all sin, original and actual; to bestow sanctifying grace; and to make the recipient a member of Christ, a child of God and an inheritor of the Kingdom of Heaven.

"In turn, the candidate or sponsor makes three promises that constitute the human part in the baptismal covenant: to renounce the devil and all his works; to believe the Catholic faith; and to keep all God's commandments."

The problem is that the concept of the baptismal covenant offered in the 1979 Prayer Book departs radically from this classical understanding, Fr. Alexander asserted.

For starters, the heading "The Baptismal Covenant" appears after the section of the '79 book in which candidates or their sponsors state their renunciation, faith and obedience. So, said Alexander, the vows that Staley describes as constituting man's part of the baptismal covenant with God are not part of the '79 Prayer Book's baptismal covenant.

Instead, the '79 liturgy calls for the congregation to recite the Apostles' Creed and then answer five questions with the response, "I will, with God's help."

The first question, for example, is: "Will you continue in the Apostles' teaching and fellowship, in the breaking of the bread, and in the prayers?" The fifth question is: "Will you strive for justice and peace among all people, and respect the dignity of every human being?"

The five statements in the baptismal covenant have "practically acquired the status of dogma," Alexander noted. "Ironically, however, so far as I'm aware, there is absolutely no precedent for those five questions in any ancient liturgy or any Anglican liturgy prior to 1979."

Leonel Mitchell's commentary asserts that the five questions were "framed by the drafting committee of the present Prayer Book...to spell out the important implications of living out the baptismal life in our time and place," the priest said.

"In other words," Alexander explained, "the 1979 Prayer Book has enshrined a drafting committee's creative interpretation as the Church's definitive liturgical statement of what it means to be baptized! And so the theology of the five questions has supplanted and eclipsed the ancient theology of the threefold vow of renunciation, faith, and obedience."

Fr. Alexander noted that the church's revisionists like to bring out the fifth question on social justice as a "stick with which to beat the orthodox." They accuse the orthodox of violating their baptismal vows by failing to "respect the dignity of every hu-

man being" when they oppose women's ordination and proposed changes in the Church's teaching on sexual morality.

The laity do share in "the priesthood of all the faithful" and, as such, share in the prophetic, priestly and royal offices of Christ, Alexander said.

But he said that this is "not primarily about volunteering at a Soup Kitchen or Habitat for Humanity on a Saturday afternoon in order to alleviate one's guilt about making lots of money the rest of the week, worthwhile and important as such activities may be."

Rather, he continued, the laity's role is "about understanding precisely those secular vocations and employments that take up the rest of the week as potential means, if approached in the right way, of serving God and transforming the world."

The laity, and particularly parents, are called to know, understand and be able to explain Church doctrine, he said. They are also to regularly receive the sacraments, pray, spread the Gospel, seek holiness, and beneficially practice their vocation in life as they conduct themselves in a way that "favors rather than hinders virtue."

"In the words of the old Catechism," Fr. Alexander noted, "it's about doing our duty in the state of life into which it has pleased God to call us."

**MOUNT CALVARY** was one of the first parishes in North America to realize the devotion of the Oxford Movement in the late 19th century. It was also reportedly the first Anglican parish in North America to celebrate the Mass daily.

The parish has remained faithful to its Anglo-Catholic calling and heritage under its present rector, Fr. John Klein, SSC, and assistant priest, Fr. Charles McClean, SSC.

The first Festival of Faith was hosted by St. Luke's, Bladensburg, Maryland in 2001, as a means for traditionalist Anglicans and Episcopalians to come together to proclaim the orthodox faith and order which Anglicanism still claims to uphold, but which is not evident in many parts of ECUSA. Since the first Festival—the brainchild of Fr. Michael Heidt of St. Luke's and his father, Fr. John Heidt of Dallas—similar festivals have been hosted at Episcopal parishes and cathedrals across the U.S.

## NH Court: Gay Sex Not Adultery

### Commentary Report

New Hampshire's "gay divorcee," Episcopal Bishop Gene Robinson, can breathe a sigh of relief.

Not only is it okay for a practicing homosexual to be a bishop in the eyes of the Episcopal Church, no less than the supreme court of Robinson's home state says that gay sex does not qualify as adultery, reported *The Associated Press*.

Ruling 3-2 in a divorce case, New Hampshire's high court decided not long ago that it is not adultery if a married woman has sex with another woman, contrary to the argument presented by the cuckolded husband of one of the women in the case.

But here's where the ruling becomes absolutely fascinating. Part of the problem in New Hampshire is that adultery is not defined in the state's divorce laws. So the court looked up "adultery" in Webster's dictionary and saw that it mentions intercourse. And it found an 1878 case that referred to adultery as "intercourse from which spurious issue may arise."

It was on that basis that the court held that a same-gender sexual relationship could not constitute adultery. But (for New Hampshire, at least) that immediately begs the question: could it ever constitute marriage? ■

## English Leader To Keynote Festival Of Faith

The chairman of Forward in Faith, United Kingdom, the Rt. Rev. John Broadhurst, Bishop of Fulham, will be the keynote speaker at a September Festival of Faith to take place in Delaware, as part of a meeting of the Fellowship of Concerned Churchmen (FCC), a longstanding organization that seeks unity among orthodox Anglicans.

The FCC gathering September 16-18 will be hosted by St. Mary's Anglican Catholic Church in Wilmington, Delaware. The clergy of the Anglican Fellowship of the Delaware Valley are acting as the steering committee for the gathering, which will focus on "Recapturing Legitimacy, Orthodoxy and Authority in Anglicanism."

Among other personages present will be Bishop John Rodgers of the Anglican Mission in America, and the Rev. David Moyer, President of Forward in Faith-North America.

For more information, go to [www.anglicanfellowship.com](http://www.anglicanfellowship.com). ■

## Methodists Tighten Stand On Homosexuality

America's United Methodist (UM) Church bolstered its official stance against homosexual practice in several decisions in early May.

The General Conference of the 8.3 million-member UM Church, meeting in Pittsburgh, voted May 1 to endorse "laws in civil society that define marriage as the union of one man and one woman." Approved in a vote of 625-184, the declaration was the first against same-sex "marriage" in civil law by a U.S. mainline Christian body.

Over ten days in Pittsburgh, the some 1,000 UM delegates also reaffirmed the church's prohibition against practicing homosexual clergy, same-sex unions in churches, and church funding of pro-homosexual advocacy; additionally, they reiterated the church's requirement that clergy be celibate if single and monogamous if married.

A proposed compromise resolution that would have acknowledged differing opinions on homosexuality among Methodists was defeated in favor of language terming same-sex behavior "incompatible with Christian teaching."

**PRO-GAY LEADERS** insisted that they have no plans to leave the church, however, because they expect the homosexual rights cause will inevitably prevail. After losing several critical votes during the Conference, hundreds of gay clergy and laity and their supporters paraded through the convention hall singing the Methodist hymn, *We Are the Church*.

And they did gain a little ground, as the Conference voted to endorse church unity and avoid schism; many delegates had earlier been stunned by a conservative alliance's proposal for the "amicable separation" of the church, due to disagreement over the gay issue. Instead, delegates added to UM Social Principles the phrase "we seek to live together in Christian community," referring to all Methodists, regardless of sexual practice.

The Conference actions came a short time after the Rev. Karen Dammann, a lesbian UM pastor who "married" her partner, was found not guilty of violating UM policy by a regional church court. Since church regulations already spoke against homo-

sexual practice, the decision amazed many Methodists and assured that the gay matter would take center stage in Pittsburgh.

Recently, the church's Judicial Council also ruled that homosexual acts by clergy are chargeable offenses, but that it lacked the power to overturn the regional court's decision in Dammann's case.

Since Dammann has no current post, conservatives believe the Council decision will likely keep her from being reappointed, though her lawyer disputed that notion.

The international conservative group, Anglican Mainstream, hailed the UM Conference's orthodox resolutions on the homosexual issue, noting that they accord with the stand taken at the 1998 Lambeth Conference of Anglican bishops.

"The U.S. Methodists are also saying to the world, 'The Biblical position is so clear that Christians cannot agree to disagree on this subject,'" the Anglican organization said. The argument of the Episcopal Church's leadership, which asserts the "necessity" of accommodating American culture, "is repudiated by the Methodists' vote."

**\*IT WAS JUST LAST SUMMER** that a regional authority of the Presbyterian Church (USA) (PCUSA) stripped Stephen Van Kuiken of his ministerial credentials for having officiating at a same-sex union service. Now, a PCUSA court has said Van Kuiken did not violate church law. The favorable ruling on Van Kuiken's appeal restores him to PCUSA membership and ministry as an at-large member of the presbytery. It does not affect an agreement he negotiated late last year dissolving his pastoral relationship with a Cincinnati Presbyterian church.

Sources: Institute on Religion and Democracy, *The Washington Times*, *The Associated Press*, *The New York Times*, *Presbyterians Week*

## Roman Catholic Church Roiled By Politics, And Sex (Again)

By The Rev. Joseph Wilson

America's Roman Catholic bishops were unexpectedly drawn into the contentious atmosphere of the presidential election campaign in late spring, then even more unexpectedly found themselves facing further revelations in the church's sexual abuse crisis.

The stage was set for turmoil when Massachusetts Senator John Kerry trumped his rivals to become the presumptive Democratic Party candidate. Kerry is a Catholic, but so firmly entrenched in the liberal wing of the Democratic Party that a current joke has it that *uber-liberal* Edward Kennedy is "the conservative Senator from Massachusetts." Kerry is a firm supporter of abortion rights, even voting twice to preserve partial birth abortion.

The Roman Church's voluble pro-life groups have for years deplored the fact that many Catholic politicians are pro-choice, yet enjoy cordial relations with the Catholic hierarchy.

The *entente* received a severe jolt, though, when several bishops suddenly stated publicly that pro-abortion Catholic politicians should not present themselves for Holy Communion.

In response to such a statement by the Archbishop of Newark, John Myers, New Jersey's governor said he would refrain from publicly receiving the Eucharist, while a state senator publicly declared that he was leaving the Catholic Church. The Bishop of Tucson, Thomas Olmstead, likewise said that pro-choice pols should not present themselves for Holy Communion, while in Colorado Springs, Bishop Michael Sheridan went so far as to announce that Catholics who voted for pro-choice politicians were endangering their salvation, and should refrain from communion.

Meanwhile, in an interview, Theodore Cardinal McCarrick, Archbishop of Washington, expressed his discomfort with us-

ing the Eucharist as a means of discipline. This prompted the American Life League to run newspaper ads featuring a vivid image of Christ in agony on the Cross, with the stark caption, "Cardinal McCarrick: Are You Comfortable Now?"

Roger Cardinal Mahony of Los Angeles likewise weighed in, bluntly saying that John Kerry was welcome to receive the Eucharist in his archdiocese anytime.

Diocesan bishops from all over America, who have been traveling to Rome in regional groups for the quinquennial *ad limina* visits to report on the state of their dioceses, were returning with conflicting stories about what Roman Curia officials had to say on the matter.

Both Catholic and secular media commentators weighed in freely on the confusing situation, and the obvious divisions in the hierarchy. In Rome, Joseph Cardinal Ratzinger, the Church's doctrinal watchdog, said that he wanted to meet with American bishops on the issue.

In the end, the U.S. bishops' conference, which had scheduled a June "spiritual retreat" in Denver, free from press coverage, devoted a good deal of time to discussing the matter, and issued a statement reaffirming that Catholics supporting abortion should refrain from Holy Communion, but that the implementation of this policy must be left to the local bishop.

**HAVING SO DEALT** with one contentious issue, though, they found another one returning to them with a vengeance. Just as the Denver conference was concluding, word spread that *The Dallas Morning News* was preparing to publish the results of a year-long investigation demonstrating that the bishops' public assurances that the sexual abuse scandal was "history" and that the cover-ups were over had been false; so was the idea that the abuse was contained within the American Church. *DMN* reporters found that hundreds of priests accused of sexual offenses were shielded by their dioceses or religious orders by moving them from *country to country*, beyond the reach of U.S. law.

The series promises to stretch out through the weeks of what will be a long, hot summer for the bishops, pondering as they must the serious erosion of their credibility among even their most faithful people.

Sources: *The New York Times*, *Catholic World News*, *The Wanderer*, *United Press International*



## Resigned Cardinal Given New Post

CARDINAL BERNARD LAW (pictured)—who resigned as Archbishop of Boston in December 2002 to quell an outcry over his handling of sex abuse cases involving clergy—has been given an official position in Rome. On May 27, Pope John Paul II appointed Law, 72, as archpriest of St. Mary Major Basilica, a largely ceremonial post often given to retired prelates. He will receive \$5,000 a month to

cover his personal and any staff expenses (which is not a great deal, though some critics pointed out that it compares favorably with what he would have received in a jail cell). After leaving Boston, Law had become resident chaplain at a convent in Clinton, Maryland, though he retained his membership on nine Vatican congregations and councils, traveling often to Rome. (*The Washington Post*, *National Catholic Reporter*)

## Three "D's" Of Homosexuality

"I've loved a man and a woman. But I'll tell you the three 'D's' of homosexuality: dysfunctional, destructive and deadly. America needs to realize [that] affirming 'gay' marriage is giving homosexuals a false hope. Respectfully, what homosexuals need—is help."

So testified former homosexual Stephen Bennett at the Massachusetts Statehouse, as legislators were deliberating the state high court's demand for gay marriage in February. That session was, in fact, interrupted to announce that the court had rejected civil unions as a compromise.

Bennett, a national speaker on homosexuality, lived the gay lifestyle for over 11 years, and was sexually active with over 100 partners, many of whom have died from AIDS, reported *U.S. Newswire*. He left it all in 1992.

Today at 40, he is happily married over ten years to his wife and the father of their two children. He founded SBM (Stephen Bennett Ministries), a national organization advocating for the traditional family, the protection of children, and proclaiming the truth about homosexuality.

"Real love and tolerance is to share the truth with homosexuals—not to enable them to remain trapped in a falsehood," he said. "America needs to realize the impact 'gay' marriage will have on society. Our children will be the ultimate victims." Bennett concluded: "No one is born gay—and homosexual men and women *can* completely change." ■

## California Federal Judge Strikes Down Partial Birth Ban. But Testimony Exposes Horrific Procedure

A federal judge in San Francisco has struck down the Partial Birth Abortion Ban Act, ruling that the law jeopardizes other legal forms of abortion and threatens the health of women who end their pregnancies.

In a strongly-worded opinion June 1, U.S. District Judge Phyllis J. Hamilton concluded that the Act—approved by wide margins in the U.S. Congress last year and signed by President Bush—was unconstitutional. Hamilton also accused Congress of misrepresenting many scientific facts about the late term abortions.

Hamilton adopted most of the arguments put forward by Planned Parenthood, which brought the case. She held that the Act is too vague, that it places an unfair burden on women seeking certain kinds of abortions, and does not do enough to protect women's health.

The ban on the late term abortions was already on hold temporarily as three courts heard legal challenges to the Act. But Hamilton's decision bars the Justice Department from enforcing the law at any of Planned Parenthood's 900 clinics, which perform about half the nation's abortions. Planned Parenthood physicians operating outside the organization's clinics also are protected.

Sen. Rick Santorum (R-PA), a leading opponent of abortion rights, said the liberal judge's ruling was a "classic example of how judges impose their philosophies on judicial proceedings."

The Justice Department, which has vigorously defended the Partial Birth Abortion Ban Act in this and other cases in Nebraska and New York, is reviewing the California ruling. The two other challenges to the law were expected to be decided by other federal judges this summer.

## U.S.: "Under God"—For Now

America will remain "under God"—for now.

The U.S. Supreme Court has reversed a 2002 9th Circuit Court of Appeals ruling that the words "under God" in the Pledge of Allegiance are unconstitutional.

The reversal was based on a technicality. Notably, however, the decision was announced on June 14, Flag Day, and the 50th anniversary of the 1954 vote in Congress to add the words "under God" to the Pledge.

The high court said that Michael Newdow, the atheist who brought the case, did not have legal standing to sue on behalf of his ten-year-old daughter, whom he believed was being religiously indoctrinated during school recitations of the Pledge.

Five of the justices ruled that Newdow's rights do not trump those of the mother, Sandra Banning, a Christian who has legal custody of the daughter, who likes reciting the Pledge.

Three of the justices, however, argued that Newdow had the

legal right to bring the case, but that his premise, that the Pledge is unconstitutional, was flawed.

Chief Justice William Rehnquist wrote that reciting the Pledge is "a patriotic exercise, not a religious one," and that a student may opt out of saying it. To give the parent of such a child "a sort of 'heckler's veto' over a patriotic ceremony willingly participated in by other students," simply because it mentions God, he wrote, "is an unwarranted extension of the establishment clause."

**\*NEWDOW ALSO LOST OUT** recently on a case involving the legality of congressional chaplains. A U.S. district judge dismissed Newdow's lawsuit claiming that the presence and prayers of chaplains robbed him of his right to observe government without having to "confront religious dogma he finds offensive." The judge based his denial of Newdow's claim on a 1983 Supreme Court ruling that it was not unconstitutional for the Nebraska legislature to open its sessions with a chaplain's prayer.

Sources: U.S. Supreme Court Public Information Office, *The Washington Times*, *The Christian Observer*

**DOCTORS CALL** the partial birth procedure "intact dilation and extraction." Developed in the early 1990s, it requires partly delivering an intact fetus, typically during the second trimester, and piercing and compressing its skull. A small percentage of abortions are performed this way each year.

Many abortion providers argue that it is necessary because it can be lifesaving for some women and can protect the fertility of others. Opponents call it barbaric infanticide, and (among other things) cite Congress' finding that late term abortions are never medically necessary.

That fact has been underscored by evidence presented in all three cases involving the Act—which have also heard compelling testimony that the fetus feels intense pain during the gruesome, life-ending procedure, and that the baby's hands and feet move during the abortion—at least until its skull is crushed by forceps. Testimony also indicated that the procedure often involves decapitation and/or dismemberment of the fetus. As well, questions have been raised about whether the procedure is safe and would not have long-term consequences for women.

Sources included *The Daily Telegraph*, *The Washington Post*, *The Washington Times*, American Center for Law and Justice

## Carey Repeats Call For Muslim "Responsibility"

Former Archbishop of Canterbury George Carey says that reports of a controversial speech critical of Muslims that he delivered in Rome in March overlooked criticisms of the West included in his talk.

However, Dr. Carey recently reiterated his call for Muslims to stand more strongly against the extremist, terrorist elements that are hijacking Islam.

"Muslims really have got to face up to their responsibilities and distance themselves from the hard people who are using the good name of Islam as a weapon," Carey said in an interview with Robert Crampton.

In his earlier remarks, Carey had said that, "Sadly, apart from a few courageous examples, very few Muslim leaders condemn—clearly and unconditionally—the evil of suicide bombers who kill innocent people." The claim drew angry denials from some Islamic leaders in Britain.

Moderate Muslims must "resist strongly" the taking over of Islam by radical activists and "express strongly" their "abhor-

rence of violence done to innocent lives in the name of Allah," Dr. Carey said in March.

In other recent remarks, he said that Muslims and the West needed to confront mutual suspicions. "The association of Islam with terrorism" is an issue that should concern Muslims as well as non-Muslims, he said.

**\*ARAB AND WESTERN SPECIALISTS ON ISLAM** condemned the decapitation in May of Nicholas Berg, a civilian American hostage, by terrorists; by deadline, a few other such executions had taken place. "Even the most literalist interpreters of the Koran must reject the claim that [Berg's murder] was a legitimate revenge for the abuse of detainees in Abu Ghraib prison in Iraq," said Tariq Ramadan, currently the most prominent spokesman for Muslims in French-speaking countries. However, much of the Islamic world generally seemed to have no objection, while the Abu Ghraib prison abuses, which did not involve murder, continued to be prominent in world attention.

**\*ONE EXCEPTION** to this situation appeared to be a public relations campaign recently launched by American Muslims, stress-

## Jesus, or Allah? Some Simple Distinctions

*This is one of the most remarkable pieces we have seen on this subject. Attributed to Rick Mathes, a well known leader in prison ministry, the following account was widely circulated on the Internet, and we thought it worthy to pass on to CHALLENGE readers. - Ed.*

Last month I attended my annual training session that's required for maintaining my state prison security clearance. During the training session there was a presentation by three speakers representing the Roman Catholic, Protestant, and Muslim faiths, who explained each of their belief systems.

I was particularly interested in what the Islamic Imam had to say. The Imam gave a great presentation of the basics of Islam, complete with a video.

After the presentations, time was provided for questions and answers. When it was my turn, I directed my question to the Imam and asked: "Please, correct me if I'm wrong, but I understand that most Imams and clerics of Islam have declared a holy *jihad* (holy war) against the infidels of the world. And, that by killing an infidel, which is a command

ing that they condemn terrorism and should not be blamed for violence committed in the name of Islam. The loosely coordinated campaign by Muslim organizations includes newspaper ads, a petition drive and public commitments to work hand in hand with law enforcement agencies. Organizations involved in the campaign include the Muslim Public Affairs Council, and the Council on American-Islamic Relations. "No injustice done to Muslims can ever justify the massacre of innocent people, and no act of terror will ever serve the cause of Islam," says CAIR's online petition, which by the end of May had gathered the signatures of persons or groups representing over half a million Muslims.

Sources included the BBC, United Press International, World Net Daily, The Washington Post, The Washington Times

## Ratzinger Sees European Challenges On Marriage, Islam

In a powerful speech delivered to a conference on European identity, Cardinal Joseph Ratzinger spoke of a severe "decline" in European culture, pointing particularly to a weak position on marriage.

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## Cardinal Ratzinger

the state gives the same legal recognition to same-sex unions, the cardinal said, society will break from "the moral history of mankind," which has always given exclusive recognition to "the particular communion of a man and a woman which is open to children and thus to the family."

The recognition of marriage, Ratzinger stressed, is "not a matter of discrimination, but rather a recognition of what the human person is," insofar as men and women are made for each other and for family life.

Regarding the broader question of European identity, the cardinal said that the society today suffers from "the dissolution of man's primordial certainties about God, about himself and the world—the dissolution of conscience and of intangible moral principles." He argued that this "self-destruction of the European consciousness" constitutes a grave problem for contemporary society.

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Source: LifeSite Online News

## ANGLICAN WORLD BRIEFS:

**\*UGANDA'S ANGLICAN BISHOP OF KITGUM**, Benjamin Ojwang, was kidnapped by rebels who looted his house in May. He was freed following a pre-dawn firefight between rebels and soldiers of the Uganda Peoples Defense Force. Though the bishop and 11 members of his household who were also kidnapped came through the anniversary of the 1954 vote in Congress to recite the "In the Name of God" to the Pledge.

The high court said that Michael Newdow, the atheist who brought the case, did not have legal standing to sue on behalf of his ten-year-old daughter, whom he believed was being religiously indoctrinated during school recitations of the Pledge.

Five of the justices ruled that Newdow's rights do not trump those of the mother, Sandra Banning, a Christian who has legal custody of the daughter, who likes reciting the Pledge.

Three of the justices, however, argued that Newdow had the

today shuns anyone who dishonors the Jewish or Islamic faiths; but when an offense against Christianity occurs, "freedom of thought seems to be accepted as the supreme good."

The cardinal saw this tendency as a sign of the "self-hatred of the West," which he described as "something pathological." He said that "multi-culturalism, which is so constantly and passionately encouraged and supported, sometimes amounts to an abandonment and disavowal of what is our own."

**THE RISE OF ISLAM** in recent years, the cardinal said, is partly the result of the new wealth of the Arabic world, but also the legality of congressional chaplains. A U.S. district judge dismissed Newdow's lawsuit claiming that the presence and prayers of chaplains robbed him of his right to observe government without having to "confront religious dogma he finds offensive." The judge based his denial of Newdow's claim on a 1983 Supreme Court ruling that it was not unconstitutional for the Nebraska legislature to open its sessions with a chaplain's prayer.

Sources: U.S. Supreme Court Public Information Office. *The Washington Times*, *The Christian Observer*

**DOCTORS CALL** the partial birth procedure "intact dilation and extraction." Developed in the early 1990s, it requires partly delivering an intact fetus, typically during the second trimester, and piercing and compressing its skull. A small percentage of abortions are performed this way each year.

Many abortion providers argue that it is necessary because it can be lifesaving for some women and can protect the fertility of others. Opponents call it barbaric infanticide, and (among other things) cite Congress' finding that late term abortions are never medically necessary.

That fact has been underscored by evidence presented in all three cases involving the Act—which have also heard compelling testimony that the fetus feels intense pain during the gruesome, life-ending procedure, and that the baby's hands and feet move during the abortion—at least until its skull is crushed by forceps. Testimony also indicated that the procedure often involves decapitation and/or dismemberment of the fetus. As well, questions have been raised about whether the procedure is safe and would not have long-term consequences for women.

Sources included *The Daily Telegraph*, *The Washington Post*, *The Washington Times*, American Center for Law and Justice

## Carey Repeats Call For Muslim "Responsibility"

Former Archbishop of Canterbury George Carey says that reports of a controversial speech critical of Muslims that he delivered in Rome in March overlooked criticisms of the West included in his talk.

However, Dr. Carey recently reiterated his call for Muslims to stand more strongly against the extremist, terrorist elements that are hijacking Islam.

"Muslims really have got to face up to their responsibilities and distance themselves from the hard people who are using the good name of Islam as a weapon," Carey said in an interview with Robert Crampton.

In his earlier remarks, Carey had said that, "Sadly, apart from a few courageous examples, very few Muslim leaders condemn—clearly and unconditionally—the evil of suicide bombers who kill innocent people." The claim drew angry denials from some Islamic leaders in Britain.

Moderate Muslims must "resist strongly" the taking over of Islam by radical activists and "express strongly" their "abhor-

rence of violence done to innocent lives in the name of Allah," Dr. Carey said in March.

In other recent remarks, he said that Muslims and the West needed to confront mutual suspicions. "The association of Islam with terrorism" is an issue that should concern Muslims as well as non-Muslims, he said.

**\*ARAB AND WESTERN SPECIALISTS ON ISLAM** condemned the decapitation in May of Nicholas Berg, a civilian American hostage, by terrorists; by deadline, a few other such executions had taken place. "Even the most literalist interpreters of the Koran must reject the claim that [Berg's murder] was a legitimate revenge for the abuse of detainees in Abu Ghraib prison in Iraq," said Tariq Ramadan, currently the most prominent spokesman for Muslims in French-speaking countries. However, much of the Islamic world generally seemed to have no objection, while the Abu Ghraib prison abuses, which did not involve murder, continued to be prominent in world attention.

**\*ONE EXCEPTION** to this situation appeared to be a public relations campaign recently launched by American Muslims, stress-

## Jesus, or Allah? Some Simple Distinctions

*This is one of the most remarkable pieces we have seen on this subject. Attributed to Rick Mathes, a well known leader in prison ministry, the following account was widely circulated on the Internet, and we thought it worthy to pass on to CHALLENGE readers. - Ed.*

Last month I attended my annual training session that's required for maintaining my state prison security clearance. During the training session there was a presentation by three speakers representing the Roman Catholic, Protestant, and Muslim faiths, who explained each of their belief systems.

I was particularly interested in what the Islamic Imam had to say. The Imam gave a great presentation of the basics of Islam, complete with a video.

After the presentations, time was provided for questions and answers. When it was my turn, I directed my question to the Imam and asked: "Please, correct me if I'm wrong, but I understand that most Imams and clerics of Islam have declared a holy  *Jihad*  (holy war) against the infidels of the world. And, that by killing an infidel, which is a command



groups representing over half a million people. Sources included the BBC, United Press International, World Net Daily, The Washington Post, The Washington Times

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ops' houses and palaces, some of them hundreds of years old, if they do not meet strict economic targets. "Each house will be assessed to determine its development and income potential," the Church Commissioners said in a report. "This might mean that houses which are too expensive to maintain will be replaced." - *Ecumenical News International*

**\*THE RT. REV. JAMES EDWARD BROMLEY**, who led the Missionary Diocese of Australia within the Anglican Catholic Church (ACC), recently died of a heart attack at his home in Teralba, New South Wales. He was 78 and thus to the family.

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Source: *Lifesite Daily News*



The new translation also changes references to Jesus as the "Son of Man" to "the Complete Person." Salvation is called "healing" and demon possession "mental illness." Baptizing is termed "dipping." New Testament figures are given modern nicknames, e.g., St. Peter becomes "Rocky," Mary Magdalen is "Maggie," and Barabbas is "Barry." The work also includes the non-canonical Gospel of Thomas.

Dr. Williams, who wrote a foreword to *Good as New*, says that he hopes the novel translation will spread "in epidemic profusion through religious and irreligious alike." He terms it a work of "extraordinary power" because it is "so close to the prose and poetry of ordinary life."

Others saw it differently. "When I saw the first report on the *Good as New Bible*, I felt certain it was a parody, a hoax," said a commentator for *World Net Daily*. "But this is apparently a serious attempt to undermine traditional beliefs," to "rewrite the Bible according to the misguided, wishful thinking of the world of political correctness."

*BRIEFS Continued from Page 39*

**\*DELEGATES MEETING AT AN ELECTORAL SYNOD** in May were unable, after seven ballots, to produce the necessary majority to elect a bishop ordinary for the Anglican-Catholic Church's Diocese of the Holy Trinity. The synod requested the Continuing Church body's College of Bishops to issue another writ of election for the next diocesan synod in May 2005. - *The Trinitarian*

**\*THE MOST REV. A. DONALD DAVIES**, a former Episcopal Church prelate, has been succeeded as Bishop of Richmond, British Columbia, by the Rt. Rev. Robert D. Redmile. The Richmond jurisdiction is linked to a small Continuing Church body, the Christian Episcopal Church. A Vancouver native, Redmile received degrees in history and education from the University of British Columbia, and spent a number of years teaching secondary school, before studying theology.

**\*AMONG PROMINENT FIGURES** in the Episcopal Church who have recently passed away are former **Alabama Bishop Furman Stough**, a missionary and 1970s advocate for Prayer Book revision and women's ordination; a supporter of similar causes, former **Western Michigan Episcopal Bishop Charles E. Bennison Sr.**, whose son is the current Bishop of Pennsylvania; **Canon Emeritus Richard Wayne Dirksen**, who served on the National Cathedral's staff for 48 years, as its precentor and then its organist-choirmaster; he was named a cathedral dean in 1982; and the **Rev. William C. Spong**, a member of the faculty of the Episcopal Theological Seminary of the Southwest in Austin, Texas, since 1972, and the brother of ultra-liberal former Newark Bishop John Spong. William Spong also worked extensively in the area of family counseling, and was the head of the Pastoral Education and Family Counseling Center. He was a musician, and served as interim rector of several Austin parishes. - *The Living Church/Charlotte Observer/Anglican Digest*

## OF GENERAL INTEREST:

**\*IDEAS OF "MINGLING" AND "CONVERGING" RELIGIONS** appear to be catching on at, of all places, Portugal's famed Roman Catholic shrine at Fatima, despite official denials. Fatima is the site where the Catho-

The translation was produced by ONE, a network of radical Christians in Britain that made one of the first cases for "inclusive language" in a 1981 pamphlet, *Bad Language in Church*. Sources included *Ekklesia-UK, The Times (London)*

## Ratzinger Orders Communion Ban Kerry Accused Of Heresy

In a private memorandum, top Vatican prelate Cardinal Joseph Ratzinger has told American bishops that Holy Communion must be denied to Roman Catholic politicians who support legal abortion.

The move adds a defining touch to similar recent declarations by some U.S. Catholic bishops. It also overrides the U.S. bishops' joint recent stand on the matter, which scored pro-abortion leaders but left decisions on denying them Holy Communion up to local bishops.

lic Church says an Angel of Peace and the Virgin Mary appeared to three children on several occasions in 1916 and 1917, giving them messages for the Church and the faithful, and calling all to conversion, repentance, and prayer. But last fall, a Portuguese newspaper reported that the site would be remade into an interfaith shrine. Catholic officials denied the assertion, saying that the shrine will retain its Catholic, Marian focus. But in early May this year, a Hindu priest worshipped his faith's gods at the altar of Fatima's Chapel of the Apparitions, and clothed the shrine's rector and the diocesan bishop in Hindu priests' vestments. Subsequent activities at the shrine and remarks by the shrine's rector and other Catholic officials also lend credence to claims of interfaith trends at Fatima. - *Report by Lee Penn*

**\*ACKNOWLEDGING THEIR INACTION IN THE FACE OF GENOCIDE IN RWANDA**, political leaders and representatives of Christian denominations have urged strong support for a healing process in the nation, which saw up to one million people killed over 100 days in 1994. In document titled *The Kigali Covenant*, produced at a workshop in the Rwandan capital April 16-19, churches said they would "stand up and speak against behavior, pronouncements and practices that have the tendency to set one group of people against another." The covenant was read out at a Sunday service in the Kigali Stadium to mark the tenth anniversary of the massacres. - *Ecumenical News International*

**\*NIGERIA HAS RECENTLY SEEN AN UPSURGE** in violence between Muslims and Christians. *Reuters* reported that more than 5,000 people have died in violence since 2000, when 12 northern Nigerian states adopted Islamic law. Nigeria's population of 130 million is divided equally between Muslims and Christians. - *Church Times*

**\*A PEACE DEAL FOR SUDAN**, signed in Kenya in late May, has been cautiously welcomed by church leaders and mission and aid agencies. The agreement does not affect the inter-ethnic fighting that was still raging in the Darfur region in west Sudan. More than a million people have been driven from their homes in the area, which the UN recently labeled "a humanitarian crisis." The Khartoum government was believed to be behind the violence, despite its denials. The peace deal to end the 20-year civil war between the Islamic government in the north and the

Ratzinger's ban includes all Catholic politicians who are defying the church's ban on abortion. However, while never mentioning Sen. John Kerry by name, the cardinal's memo is thought to be aimed especially at the pro-choice Catholic Massachusetts senator and presidential candidate.

According to the Culture of Life Foundation, which obtained a copy of the confidential memo, Ratzinger stresses that it is not only the responsibility of pro-abortion politicians such as Kerry to judge their worthiness to receive Holy Communion. It is also up to those distributing the sacrament to deny it to those in conflict with the Roman Church's teaching on abortion.

If a politician such as Kerry "still presents himself to receive the Holy Eucharist, the minister... must refuse to distribute it," Cardinal Ratzinger wrote.

**SEN. KERRY IS ALREADY** facing possible excommunication from his church, as a result of heresy charges filed against him with the Archdiocese of Boston.

The 18-page charging document, released to the public June

30, was sent to the Boston archdiocese, where Kerry resides, by Marc Balestrieri, a Los Angeles-based canon lawyer and an assistant judge with the Archdiocese of Los Angeles' tribunal, an ecclesiastical court. It accuses Kerry of bringing "most serious scandal to the American public" by receiving Holy Communion as a pro-abortion Catholic.

There was no immediate comment from Kerry, since his campaign had not seen the charging document. But he could be excluded from the Roman Church if the Boston archdiocese decides to press the heresy charges. If it does not, Balestrieri can appeal the case to the Vatican's Congregation for the Doctrine of the Faith.

The Rev. Arthur Espelage, executive coordinator for the Canon Law Society in Alexandria, Virginia, said a Catholic layman can legitimately bring a case against another layman in a church court.

But "this is really unique," he said. "I have never heard of a case like this being processed before." ■

Sources: NewsMax.com, Washington Times report by Julia Dain

mainly Christian Sudan People's Liberation Army in the south was welcomed by the Anglican Archbishop of Sudan, Dr. Joseph Marona, but he appealed for the situation in Darfur to be resolved. - *Church Times*

**\*ON JUNE 8, ZIMBABWE'S GOVERNMENT** announced the nationalization of all land, including millions of acres seized from white farmers and transferred to friends of the regime of President Robert Mugabe. And, despite reports that food production in Zimbabwe has been seriously undercut by a drought and Mugabe's farm seizures—a ploy by the president to gain black votes and remain in power—the Zimbabwean leader recently denied that his country has any food shortage and rebuffed further international assistance. In a late May interview with British television, the president rejected estimates by the UN World Food Program that more than three million Zimbabweans are on the brink of starvation. More than two million black Zimbabweans have fled to South Africa in search of jobs and food. In 2002 Mugabe was re-elected in an election that Western observers said was marred by violence, intimidation and vote-rigging. Remarkably, the UN Human Rights Commission decided in April against an international probe into alleged acts of politically motivated violence and other abuses in Zimbabwe, according to Harare's state-run press. The motion was supported by 27 largely African and Asian member states out of the 53 commission members. - *The Washington Times*

**\*A PROPOSED UN RESOLUTION TO PROTECT THE RIGHTS OF HOMOSEXUALS** was recently withdrawn by the Brazilian government, its sponsor, following strong opposition and lobbying from the Vatican and the Organization of Islamic Conference. Brazil had introduced the resolution, aimed at outlawing discrimination based on sexual orientation, before the Geneva-based United Nations Human Rights Commission. A similar resolution also was foiled last year. - *The Washington Post*

**\*AUSTRALIAN CHURCH LEADERS** have condemned the federal government's decision to abolish the country's elected representative body for Aboriginal Australians and Torres Strait Islanders. Representatives of the National Council of Churches in Australia have said that the death of the Aboriginal and Torres Strait Islanders Commission represents the end of Aboriginal people's hopes for self-determination. - *Ecumenical News International*

**\*THE SOUTHERN BAPTIST CONVENTION** in America voted June 15 to withdraw from the Baptist World Alliance, accusing the organization of a drift toward liberalism that includes growing tolerance of homosexuality, support for women in the clergy and "anti-American" pronouncements. The Alliance, headquartered in Falls Church, Virginia, is a loose, voluntary confederation of 211 Baptist groups with more than 46 million members around the world; Southern Baptists accounted for about a third of them. Some said the Southern Baptist pullout was catalyzed by the Alliance's admission last year of the Cooperative Baptist Fellowship, a group of former Southern Baptists who oppose the Convention's conservative bent. - *The Washington Post*

**\*THE U.S. GOVERNMENT** has rejected over-the-counter sales of morning-after birth control pills because of concerns about young teenagers' use of the pills. Regulators may reconsider the matter later, however. The Food and Drug Administration had been under intense political pressure about whether to lift the prescription requirement for emergency contraception. The FDA concluded that there was so far no evidence that teens younger than 16 could safely use the pills without a doctor's guidance. Barr Laboratories proposed restricting sales to women 16 or older, but such a step, which would require drugstores to check customers' ages, never has been tried. - *The Washington Times*

**\*THE "MARCH FOR WOMEN'S LIVES,"** which attracted hundreds of thousands of pro-abortion women to Washington in April, was sponsored by the Religious Coalition for Reproductive Choice (RCRC), and endorsed by several church bodies or agencies, including the Episcopal Church. The march generated numerous firsthand accounts of "the undisguised hatred of Christians that characterizes such events," reported *LifeSite Daily News*.

In one case, a priest who prayed for the conversion of the marchers as they moved past, making the sign of the cross, was "cursed...and flipped off by hundreds of marchers, many of whom sported Kerry stickers," reported the *Free Republic* website. "Many other marchers mocked the sign of the cross. [The priest] was repeatedly accused of being a child molester by those who support the murder of children." One woman, "Annie," who stood in si-

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### BRIEFS Continued from previous page

lence during the march, wearing black as a sign of mourning for the child she aborted, wrote that "nothing prepared me for literally mobs of livid people screaming the most hateful, vicious, snide things at me personally. We were spit on, and had an egg hurled at us from the marchers. There were two groups of Satanists." One female marcher admitted to Annie that she, too, regretted her abortion, and the two embraced, each crying. But then the woman returned to the march.

**\*THE U.S. SUPREME COURT** declined April 26 to consider a bid to reinstate mealtime prayers at the taxpayer-funded Virginia Military Institute (VMI), turning aside an appeal by state officials who wanted to preserve the tradition. Justice Antonin Scalia blasted his colleagues for refusing to hear the case, arguing that it raised important church-state questions. Leaving those issues unresolved is unfair to VMI, Scalia wrote in a dissent joined by fellow conservative Chief Justice William H. Rehnquist. At least four justices must agree for the high court to hear an appeal. One who declined to hear it, Justice John Paul Stevens, said although the case raised important issues, it had significant procedural and other problems. VMI, part of the state university system in Virginia, lost a previous Supreme Court battle over its all-male admissions policy. The high court forced VMI to admit women in 1996. - *NewsMax*

**\*MUNICIPALITIES INCLINED TO USE ZONING RESTRICTIONS AND OTHER LAWS** to keep out houses of worship and stifle religious liberty have been dealt a setback by a federal appeals court. The 11th U.S. Circuit

Court of Appeals recently reaffirmed the constitutionality of the Religious Land Use and Institutionalized Persons Act (RLUIPA). Unanimously passed by the U.S. Congress in 2000, the Act "prevents municipalities from discriminating against or 'substantially burdening' sincere religious exercise without a compelling reason." With the help of the courts, the law is "providing a potent counterweight to the discretionary power of local zoning officials," said *Jewish World Review*. "Predictably, some municipalities are not happy with RLUIPA's strong civil rights protections and have even gone as far as to challenge the law's constitutionality." However, in *Midrash Sephardi v. Town of Surfside*, the appeals court reaffirmed that local zoning interests, while important, do not outweigh the fundamental right to freedom of religion. The three-judge panel "unanimously found that RLUIPA 'is a constitutional exercise of Congress's authority under the First, Tenth and Fourteenth Amendments.' This is the first time a federal appeals court has ruled on the constitutionality of RLUIPA's land use provisions, and it upheld the law against all objections," said *JWR*. "This is an extraordinarily important decision and will have significant ripple effects throughout the court system."

**\*WITCHES**, or practitioners of the Wicca religion, can pray at a county's board meeting, a federal judge has ruled. Officials in Chesterfield County, Virginia, discriminated against Cyndi Simpson, a Wiccan, when they excluded her from a list of clergy who can open the board of supervisors meetings with prayer, said U.S. District

*Continued on Back Cover*

# CHURCH DIRECTORY

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*(Reformed Episcopal Church)*  
504 Trivista Left; Sun 10:30a HC 1st & 3rd, MP 2nd, 4th, 5th; The Rev. Charles Erlanson; 501/623-4701

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*(ECUSA)*  
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#### 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*  
*(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 7:45a, 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. Henscock, as-sisting; 714/532-2420

### San Diego

#### Holy Trinity Episcopal Parish

*(ECUSA/FIF-NA)*  
2983 Sunset Cliffs Blvd., Sun Sand Mass 8a, Sung Mass 10:30a; Wed Mass 9:30a; Thurs Mass 5:30p; Fri Mass 7a, All Masses 79 Rite I; The Rev. Lawrence D. Bausch, Rector; The Rev. Canon C. Boone Sadler Jr., Asst.; The Rev. Victor H. Krulak Jr., Asst.; 619/222-0365, fax 619/223-3867; e-mail: htrcc@sbcglobal.net; website: homepage.mac.com/cassius/

## 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, 719/634-8237; 719/473-8080, 719/471-2591

### Denver

#### St. Mary's Church

*(Anglican Catholic Church)*  
2290 S. Clayton; Sun Solemn High Mass 9:30a, Low Masses 7:50a, 12 noon, 6p; Mon-Fri Mass 7a, 9:30a, 6p; Sat Mass 9:30a, 303/758-7211, fax 758-3166

## FLORIDA

### Lantana/West Palm Beach area

#### The Church of the Guardian Angels

*(ECUSA/FIF-NA)*  
1325 Cardinal Lane (north of Hypoluxo Road between US1 and 195); Sun, Low Mass 7:30a (Advent-Easter), 9a Solemn Mass; Sat Vigil Mass at 6p; Daily Mass 7:30a; The Rev. Craig E. O'Brian, Rector; 561/582-0137; www.HolyGuardianAngels.org

### Pompano Beach/Lighthouse Point

#### St. John the Theologian

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

## GEORGIA

### Atlanta

#### The Church of Our Saviour

*(ECUSA/FIF-NA)*  
1068 N. Highland Ave.; Sun Mass 8:30a, 11a, 6:30p, Christian Ed. 9:45a, Evensong/Benediction and parish supper 2nd Sun at 6:30p Oct-Jun; Daily Masses: Mon 6:30p (contemplative); Tues 12:10p; Wed 7a; Thurs 6:30p (healing); Fri 7a; Sat 10a; Holy Hour 1st Fri 7p; Confessions Sat 4p; The Rev. Canon Warren Tanghe, rector; 404/872-4169, 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. Henthome, STM, Priest, 207/326-4120, fax 207/326-3598

### 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: lryork@maine.rr.com; www.acway.net/stpaul/

## MARYLAND

### Baltimore

#### Mount Calvary Church

*(ECUSA)*  
816 N. Eutaw St. (at Madison Ave.); Sun Low Mass 8a, Confessions 8:50a, Rector's Class 9:10a, High Mass 10a; Mon Low Mass noon, Joseph Richey Hospice, 830 N. Eutaw St.; Tues-Wed-Thurs Low Mass noon, Mt. Calvary Church; Fri Low Mass 8a, Joseph Richey Hospice; First Sat Marian Society, Mass & Rosary 9a; First Thurs Healing Service 8:30p, Third Fri Contratenity of Blessed Sacrament, Benediction & Meditation 9p; All Masses 79 Rite I; The Rev. John W. Klein SSC, Rector; The Rev. Arthur E. Woodley Jr., Honorary Asst.; The Rev. Raymond F. Heron Jr., Deacon; 410/728-0140, fax 410/728-6720; e-mail: macl@comcast.com; website: www.mountcalvary.com

### Bladensburg

#### St. Luke's Parish

*(Episcopal Church/FIF-NA)*  
Annapolis Rd. (Rte. 150) at 53rd Street; Sunday 8a Low Mass, 10a High Mass, SS 9, 10a; Tues HC 10a, followed by breakfast and Bible Study, Wed HC noon; Thurs HC 6:30p, Fri HC 10a, all services 1979 BCP Rite I; The Rev. Michael Heidt; church phone/fax: 301/927-6466

## MICHIGAN

### Detroit

#### St. John's

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

## MINNESOTA

### St. Louis Park (Minneapolis)

#### Anglican Church of St. Dunston

*(Anglican Church in America)*  
4241 Brookside Ave.; Sun HC 8a; HC + MP 10a (SS 9a, Nursery Care 10a); Call for Summer schedule; All services 1928 BCP; The Very Rev. William Sisterman; 612/920-9122

## MISSOURI

### Kansas City

*(Holy Catholic Church-Anglican Rite)*  
St. James  
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 Limb 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 Sasfras 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

## NEW MEXICO

### Santa Fe

#### St. Thomas the Apostle Mission

*(Episcopal Church)*  
Sun 10a; Holy Days as announced; 1928 BCP; Meets in a house; for information, call the Rev. Ivan Weiser, Vicar, 505/820-6567

## OKLAHOMA

### Tulsa

#### St. Augustine of

#### Canterbury Anglican Church

*(An Independent Anglican Church)*  
Freeman Harris Chapel, 3333 First 1/2 Street, Sun MP 9:30a, HC 10a, All Services 1928 BCP; Other activities and Holy Days as announced; The Rt. Rev. Lee Pickett, Ret., Priest-in-Charge; Cell phone, 918/225-9211, The Rev. Glen Lightfoot, Assistant Priest, 918/743-4236, Wilbur R. Maxvener, Sr. Warden, 918/743-4781, Church phone and fax, 918/743-4871; e-mail maxvener@webzone.net, Web Page at: http://home.webzone.net/~sepr/ang/staug.html

## PENNSYLVANIA

### Philadelphia

#### Church of St. James the Less

*(Independent/FIF-NA)*  
322 W. Chestnut St.; Sun Low Mass 8a, Sung Mass 10a, Sun ref Low Mass with Hymns 9a; Weekdays Masses: Tues & Thurs 6p, Wed 10a, Fri 9a, Sat 9:30a; American Missal (1928 BCP); The Rev. David Ousley; 215/229-5767

## Rosemont

#### The Church of the Good Shepherd

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

## SOUTH CAROLINA

### Florence

#### Anglican Church of Our Saviour

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

### Greenville

#### Holy Trinity Anglican Church

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

## TEXAS

### Dallas

#### The Church of the Holy Communion

*(Reformed Episcopal Church)*  
17405 Muirfield Dr.; Sun Sand 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 972/48-6593; e-mail: holycomm@sbcglobal.net; website: www.holycommindallas.org

## VIRGINIA

### Alexandria

#### St. Andrew & St. Margaret of Scotland

*(Anglican Catholic Church)*  
402 E. Monroe Ave.; Sun HC 7:45a, 9a, 11:15a; Wed HC noon; The Rev. Nicholas C. Athanacelos, Rector; 703/683-3343, 703/683-2645; e-mail: sta\_stm@comcast.net

### Arlington

#### Church of St. Matthias

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

### Leesburg/Dulles

#### Our Saviour, Outlands

*(Episcopal Church)*  
Route 15 at Goose Creek, eight miles south of Leesburg; Sun HC 8a, HC or MP with SS & Nursery 9:30a, EP 3rd Sun 9p; the Rev. Elijah White; 540/338-4457

### Mathews

#### St. James Anglican Church

*(Anglican Province of America)*  
Meets at Trinity Church, Rt 14 at 626, Sun 10a Bible Study, 11a MP and Sermon (HC 1st Sun), child care provided; 1928 BCP; The Rev. William E. Kump, 804/725-4861

## ENGLAND

### London

#### Christ the King, Gordon Square (WCF)

*(Forward in Faith Headquarters Church, Church of England/FIF)*  
Low Mass Mon 1:05p, Tues-Wed-Thurs 8:30p, Fri 12:30p, Fr. John Scott, Honorary Chaplain; 0207388-3588; For details of services in London and elsewhere throughout the U.K., please visit www.forwardinfaith.org