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sas, accusing him of preaching a sermon promoting President Bush's re-election July 4. Apparently, Floyd's presentation did not openly call for Bush's re-election, but was "obviously aimed" at encouraging votes for the president, Lynn claimed. The complaint challenges the church's tax-exempt status as a religious organization. In Kansas, a group called the Mainstream Coalition announced it would send volunteers into area churches to see whether pastors were abiding by federal laws governing political activity by non-profit institutions. - *World Net Daily*

***CONFRONTED WITH THE CHALLENGE** of radical Islam, Eastern Orthodoxy and Catholicism have healed a historic wound to their relations. Last spring, the spiritual leader of the Orthodox faithful formally accepted an apology Pope John Paul II offered in 2001 for the three-day sacking of Constantinople in April 1204, during the Fourth Crusade. The city, until then the wealthiest in Christendom, never recovered from this event, which permanently weakened the Greek Empire, a bulwark that had protected Europe for centuries against Muslim incursions. "The spirit of reconciliation is stronger than hatred," said Ecumenical Patriarch Bartholomew I of Constantinople during a liturgy attended by Cardinal Philippe Barbarin, archbishop of Lyon, France, a potential successor to the present Pope. Two years ago, the Pope had asked for God's forgiveness for the "sins of action and omission" Catholics had committed against the Orthodox, including the destruction of Constantinople, an event whose cruelties ended all attempts to overcome the great schism between the Western and the Eastern Church 150 years earlier. Much of the Vatican's contrition has to do with the comportment of Catholic clergymen during the siege of the center of Eastern Christianity. The Crusaders were reluctant to attack fellow Christians, but the clergy convinced them that the Orthodox Byzantines were almost as bad as the Muslims; they had allied with Saladin against the Third Crusade, and had done nothing to aid the Second Crusade, so should be punished, the argument went. "We receive with gratitude and respect your cordial gesture for the tragic events of the Fourth Crusade," said Bartholomew, the titular head of Orthodoxy.

- *United Press International* ■

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(Anglican Province of America)

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

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Auburn

King of Glory Church

(Christian Episcopal Church)

Zion Lutheran Church Chapel, Auburn Way S.

and 17th Ave. S.E.; Sun 12:30p; The Rev. T.C.

Cooper; 206/447-0706;

Website: www.kgcinternet.net

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Christian Challenge

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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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Auburn Faber Traycik

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IS GAY REALLY THAT GAY?

I spent an hour chatting on the phone last night to a very old friend, from student days, now a parish priest in a neighboring diocese, following the death of a priest we both knew and greatly respected...despite his very obvious but scrupulously private sexuality. We talked about a long series of clergy we have known over the years, curates of his or otherwise associated with him, and only one is still in post, the others all having fallen from the ministry, or died of AIDS or related diseases. The one still serving in a parish has spent several years in prison for grievous bodily harm, committed in a brawl in a gay bar.

Perhaps I am becoming seriously old, intolerant or something, but the more I see, the more I come to understand "By their fruits ye shall know them." It certainly holds true for my experience over 20 years in holy orders, as I look around at the clergy I know.

A Church of England priest

PROPERTY PARALYZES

The [Anglican] primates *won't* be able to help [Episcopalians] who aren't willing to risk all for the sake of the Gospel. Property, property, property keeps so many bound, and paralyzed. If they can be *honest* about that, they might get free!

*Fritz Rench
fritzrench31@yahoo.com*

HERESY AND SCHISM

...Bishop Lee of Virginia [recently spoke] about divisions in his diocese over the consecration of Gene Robinson. Heresy, said Lee, is to be preferred to schism.

The *Globe and Mail* (Toronto) recently quoted Archbishop Hutchison of Montreal on divisions in the Anglican Church of Canada over the blessing of same-sex unions. Unity, said Hutchison, is "one of the great challenges" facing the Church, but "unity is not a goal in itself." The main priority of the Church is mission. Hutchison was confident that a revision of the Church's attitude [toward] homosexual cohabitation would set forward that mission.

A pattern is emerging. Schism, it appears, is only a sin when committed by the orthodox. So it is a sin for a parish, in a revisionist diocese, to refuse the ministry of its bishop. But it is a sign of missionary zeal for a revisionist diocese to ignore the pleas and admonitions of the majority of provinces of the Anglican Communion.

This paradox is sublimely Anglican. The Church of England, after all, like the other churches of the Reformation, began by

exalting private judgement and ended by persecuting dissent. It is the tragedy of the liberal revisionists that they cannot break out of this persecution paradigm. As they see it, the only way they can be free to act according to their own conscience is to shackle the consciences of others. With them what is permissive today will be obligatory tomorrow.

But there is a more excellent way. If they were only able to stand back from the excesses of single-issue fanaticism, the liberals might learn at last to be liberal. In claiming their own freedom to interpret the Gospel, they might come to respect the right of others to interpret it differently. That might, of course, require "structural solutions" for both the local and the worldwide Church—separate jurisdictions, a federal constitution. Such, however, would be a small price to pay for the miracle which would ensue. "Heresy" would then diminish into mere "disagreement," and "schism" would transform itself into "amicable separation."

But don't hold your breath...

*The Rev. Geoffrey Kirk, writing in
England's New Directions*

PEACE IN THE CONTINUUM

[A]fter four or so years of searching...I am a recent "convert" from ECUSA to the Continuum. I [chose] the [Anglican] Province of Christ the King (APCK) for several reasons (not in any order):

1) The clergy I have met are committed, God-fearing, well educated (well beyond the standard I have witnessed in the ECUSA) and mission-minded.

2) APCK...does background checks on clergy and will share that information with other church bodies.

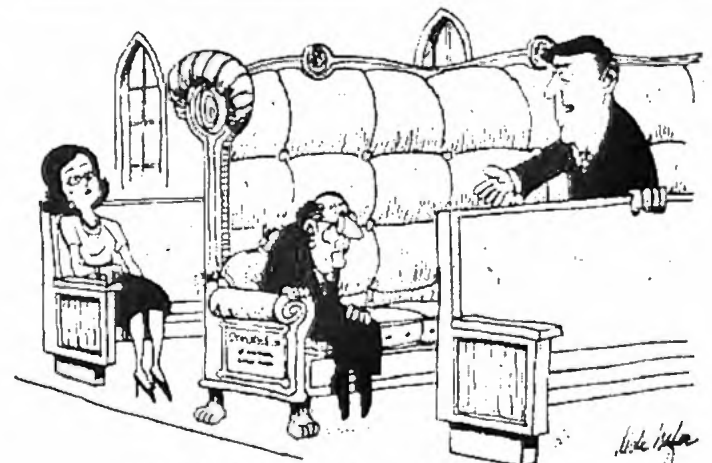
3) [APCK adherents] have their own seminary and youth camp.

4) They are interested in planting churches, not conducting weekly "hate ECUSA" rallies.

5) They are in [contact, dialogue and/or practical communion with the Anglican Catholic Church (ACC)] and the [Anglican Church in America (ACA)]...the [other two main] bodies in the [U.S.] Continuum...

6) Property remains the possession of the parish; these clergyfolk are shepherds, not carpetbaggers.

7) Their body of canon law is brief and coherent. They too can demonstrate their Apostolic succession.



"DONATION" OR NOT... IT MUST MATCH THE OTHERS!

Cartoon courtesy of *Christian Observer*

8) They are solid and growing at a measure- price
9) They were willing to help us recovering Episcopalians,
but seeking the unchurched is the priority in the mission field!
I am currently involved in a [growing] APCK church
plant...This is possible due to the dedication and sacrifice of the
clergy helping us to [start] this mission.

I thank God for the APCK—they are the real thing. After ECUSA
I often said I would never trust anybody with a collar again; I can
say that I no longer hold to this suspicious, defensive posture. I am
46 and my family and I look forward to a long and fruitful parish
life, and God willing we will plant more churches in the area.

I hope this is helpful to any interested in a Continuing Church.
Yes, there are always "wing nuts" wherever you go...But I think
it is how you handle problems that says much about who you
are. The whole of the APCK demonstrates a deliberate and
thoughtful witness for the one, holy catholic and apostolic
church. Knowing both clergy and laity in the ACA and the ACC,
I can safely say the same for them as well.

Let me add that as imperfect as the Continuum may or may
not be, it does not consecrate the likes of Spong, Swing, Bennison,
Harris, Grein, Griswold, Robinson, Righter, etc. Need I say more?
If you are interested in checking out a Continuing Church, I think
it's a safe bet to go to a local ACA, ACC or APCK church. Ask
questions, observe and pray; God will lead you rightly.

John A. Dixon
St. Athanasius, Ashland, Virginia
dewberryjd@arczip.com

ANGLICAN COMMUNION IS PART OF PROBLEM

...I often hear Episcopalians say such things as, "If God could
save the Church from the Renaissance popes, he can save
ECUSA; so I'm not leaving [ECUSA]"; or, "If Athanasius didn't
leave the Church, neither will I."

But Athanasius did *not* remain in a state of *communio in sacris*
with the Arians or semi-Arians. If he had remained in communio
with heresy, we would not be using the Nicene Creed today...

[Y]ou cannot be a clean cup of water in a dirty puddle.

Part of the confusion lies in the loose use of "orthodox" or
"orthodox Anglicans." Contrary to the assumption of many, op-
position to Gene Robinson's "consecration" or to homosexual
"marriage" does not make one an orthodox Christian or an ortho-
dox Anglican. Muslims and orthodox Jews believe in the sinful-
ness of homosexuality, but are not therefore orthodox Anglicans.
Orthodox Christianity requires much more than this, and ortho-
dox Anglicanism must include some connection with historic An-
glican worship (the traditional Prayer Books and missals) and a
way of understanding the interplay of Scripture, reason, and Tra-
dition that characterizes historic Anglicanism at its best.

Those who abandon the traditional worship of Anglicanism
will have few, or at least fewer, reasons for not crossing the
Tiber or the Bosphorus. Those who do not have a high view of
Tradition will have few or fewer reasons for not adopting some
conservative flavor of Protestantism. [A] formal attachment to
the authority of Scripture is admirable, but it will not long sur-
vive without the interpretative lens and authority provided by
the central Tradition of orthodox and catholic Christendom.

It is for this reason that the real apostasy of ECUSA did not
occur with Robinson's consecration, but in 1976 when ECUSA
asserted its authority to alter unilaterally the central tradition of

Key Orders. Since then
is a single sacrament with
three parts, it is arguable that
the decisive abandonment of
orthodoxy occurred in 1973
with the "ordination" of
women deacons. This does
not decisively alter the sub-
stance of my argument.)

The [Anglican Commu-
nion's] global South bishops
and primates cannot ride to
the rescue because they are
themselves compromised.
Archbishop Gomez—a cham-
pion of conservatives in the
matter of sexual morality—
himself helped introduce
priestesses in his own diocese
and province. Some of the
African Churches ordain
women. If by some virtually
inconceivable wonder [Rowan]
Williams gives the global

South everything it wants on sexual issues, the Communion is still
a dirty puddle on the ordination issue.

The Anglican Communion is not and cannot be part of the
solution. It is a central part of the problem.

The only answer lies in leaving ECUSA and the Anglican
Communion without a backward glance. Those who remain in
communio in sacris with any Anglican Communion bishop are
themselves compromised by the heresy and schism of the Com-
munion. If Nigeria or other parts of the global South finally—
15 years late—break communion with Canterbury and the rest
of the compromised Communion, then we can reassess.

Meanwhile, orthodox Anglicans in the U.S. have little choice
but to look to the Anglican Catholic Church or the [Anglican]
Province of Christ the King, which have left Egypt once and
for all and are not compromised by...measures in regards An-
glican Communion churches.

The Rt. Rev. Mark Haverland, Ph.D.
Anglican Catholic Church, Diocese of the South

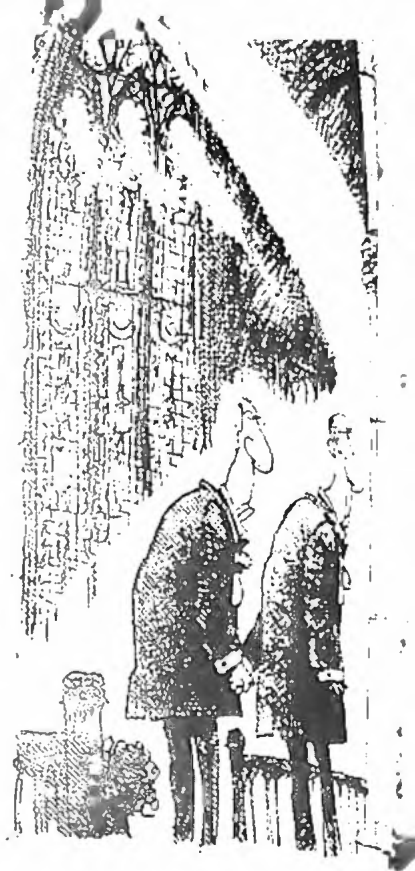
'79 BOOK WRONGLY TITLED

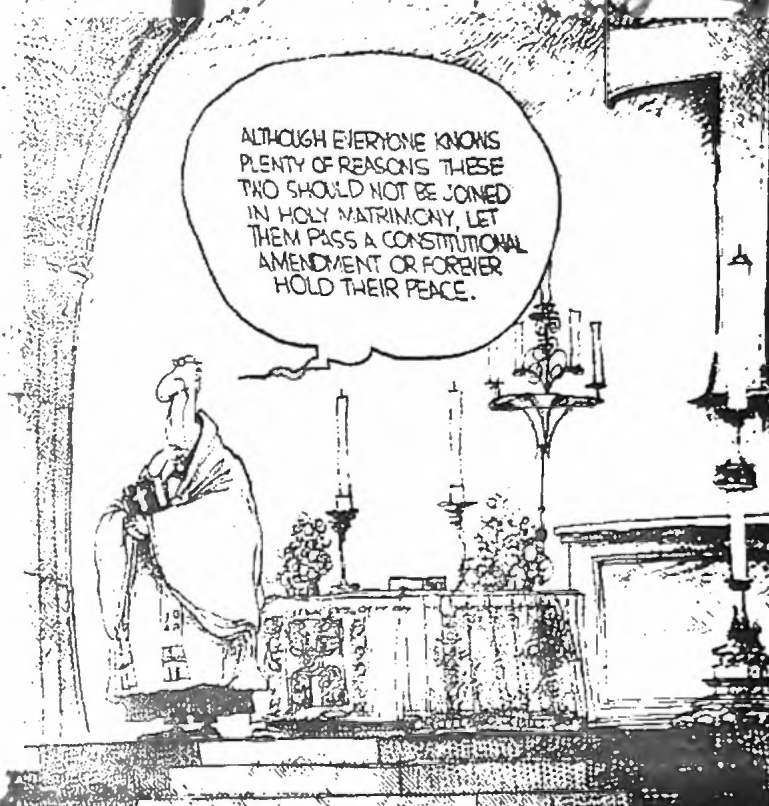
People who have the time and inclination to read my...tracts
and books will have noticed that consistently over the years I
have referred to the official Prayer Book of the Episcopal
Church, USA, as "the 1979 Prayer Book."

This is a reasonable title to use...for one basic reason—in
order to avoid using the official title as given to it by the Gen-
eral Convention of the Episcopal Church...which was "The Book
of Common Prayer."

Why do I seek to avoid calling this book by its official title?...I
cannot in conscience or historical judgment see it as **The Book
of Common Prayer**. It is most certainly a Prayer Book, but to
my eyes it is not "The BCP."

If we actually take note only of its internal contents, which
are characterized by variety and choice, we see very clearly and
quickly that they belong to the new class of Prayer Books which
were produced from the early 1970s onwards in the western





ALTHOUGH EVERYONE KNOWS
PLENTY OF REASONS THESE
TWO SHOULD NOT BE JOINED
IN HOLY MATRIMONY, LET
THEM PASS A CONSTITUTIONAL
AMENDMENT OR FOREVER
HOLD THEIR PEACE.

northern parts of the Anglican Communion, after the Lambeth Conference gave its moral backing to this enterprise.

These new books were intended to provide experimental, alternative forms of public services alongside the received, historical **Book of Common Prayer**. Thus they usually contained the word "alternative" in their titles e.g., **An Alternative Service Book** (England 1980).

Therefore, as a historian of doctrine and of forms of Anglican worship, I see that the 1979 book was given the wrong title. It should have been something like, "An American Prayer Book (1979)" or "A Book of Alternative Services (1979)."

When I inquire why it has the wrong title, I find a long and involved story about the ecclesiastical politics operative in [ECUSA] from the 1960s into the 1970s, and it is not necessary to tell that story here.

However, looking back over the history of [ECUSA] from the new millennium back to the 1960s, I can see clearly how so often the General Convention is driven not by a commitment to biblical truth and historical orthodoxy, but by the desire to innovate [in order] to be relevant to a fast-changing society and culture.

So, it seems to me, the title of the new Prayer Book was a major innovation, a novel way of using a hallowed and distinctive title in order to make easy the speedy entrance of innovation and change of doctrine. And as such it worked, as bishops took up the cause and pressed its use upon all [ECUSA] dioceses...

Because its title is the wrong one does not mean that there are not useful, even good, things in the 1979 book. I gladly accept that by it, in the hands of faithful priests over the years, many have been blessed by God.

Thus, in summary, [I] regard the last edition of the classic **Book of Common Prayer**, the edition of 1928, as the true **Formula** of the Anglican Way in America, and...see the 1979 book as the equivalent of the ASB (1980) of the Church of England and the BAS (1985) of the Anglican Church of Canada (and of other similar ones from Australia, South Africa, Wales, Ireland etc).

So for me to say "the 1979 Prayer Book" is to see it as an official alternative to the classic BCP, and [separately from] the

general doctrinal standard of the historic editions in the USA of the classic BCP, that is those of 1662, 1789, 1892 and 1928.

When the new Prayer Book (or perhaps books and websites of liturgical resources) of ECUSA appears later in this decade, then I shall have to re-evaluate my position; but I expect that I shall regard the 1979 book as conservative in comparison with the [novel] content of what will replace it by 2010! In and of itself the 1979 book was [innovative] in 1979, but such have been the changes within ECUSA that it is now a conservative bedrock for some. (The liberals of the 1970s became the conservatives of the 1990s!)...

The Rev. Dr. Peter Toon, M.A., D.Phil. (Oxon.)

The writer is editor of Mandate, a publication of the U.S. Prayer Book Society.

CORRECTION

Thank you for your [coverage of] this year's [Forward in Faith, North America] assembly. A small correction is that [Anglican Province of America] Presiding Bishop Walter Grundorf was not present, as you reported. The [APA] was represented by the undersigned. I did thank the assembly for their kind wishes in endorsing intercommunion with the APA, as you reported, and noted that we would consequently consider the issue at our convocation, which will be in mid-September in Delray Beach, Florida.

*(The Rt. Rev.) Winfield Mott
Assisting Bishop, Missionary District of the West
Mimbres, New Mexico*

PRAYERS, PRAISE

We are praying for you and your ministry as it stands firm with likeminded believers in proclaiming Jesus Christ alone as the way, the truth and the life...

*Craig M. Kibler
Director of Publications/Executive Editor
Presbyterian Lay Committee
Lenoir, North Carolina*

I am a loyal subscriber of TCC and always await each issue with anticipation and completely read it in two days. Thank you so very much for your continuing excellent work and insight. Keep it going!

*David K. Snook
Ottawa, Illinois*

...I have always felt that TCC [was] an outstanding source of information [on] the breakdown of ECUSA, and [for] up-to-date news of the Continuing Churches...

*The Rev. Canon Sanford Raymond Sears
fathersears@yahoo.com*

Many thanks...for making this publication available and for faithfully reporting the news that keeps all of us informed.

*Fr. John E. Upham
St. George's Anglican Church
Raleigh, North Carolina*

News Of The Weird

BE THERE AND BE SQUARE: At last, U.S. fans of the flamboyant cartoon character SpongeBob Squarepants have set up a church in his name. More than 700 members of the Church of SpongeBob meet for services in New York, Texas and California. The church's manifesto says it wants to push "simple things like having fun and using your imagination," and offers study courses on the cartoon. The hugely popular cartoon features the enthusiastic but accident-prone sponge, permanently dressed in a boy scout's uniform, and his adventures in Bikini Bottom in the Pacific Ocean. Not to be outdone, it was reported in June that Archbishop of Canterbury Rowan Williams may take part in an episode of the animated comedy, *The Simpsons*.

GROUP GROPE: There was a small oversight, it seems, in that amendment affirming the "sanctity" of "committed adult same-sex relationships" adopted by the Anglican Church of Canada's General Synod in June: it does not specify that same-sex relationships must be limited to two persons only. "There is no limiting language other than the adjective *committed*," said one online commentator, "so any adult member(s) who are part of a committed same-sex relationship would come under the cloak of this gigantic ecclesiastical group hug."

RAID ON LAMBETH? There's no question that conservative Anglicans have been upset about the elevation of Jeffrey John, a homosexual advocate for same-sex blessings, as Dean of St. Albans. But England's Lesbian and Gay Christian Movement (LGCM) earned the freak-out award when a conservative group, Anglican Mainstream, asked to voice concerns about John's appointment to British Prime Minister Tony Blair.

That meeting only recently took place—weeks after John was installed as dean, over the strong objections of Church of England Evangelicals. But when the idea for the meeting was first floated weeks earlier, LGCM went off like a rocket, warning of a potential "coup" of the C of E, with outspoken Nigerian Archbishop Peter Akinola seizing power at Lambeth Palace and overseeing a huge book-burning (?). Today, though, conceded an LGCM spokesman, this power grab would probably happen "electronically."

Referring to conservative success in turning back John's appointment as bishop last year, LGCM General Secretary, the Rev. Richard Kirker contended that: "Those who have gathered...under the banner of Anglican Mainstream have tasted blood, and they want more." In asking to see the Prime Minister about John's appointment, "they are asserting their new-found...leadership of the Church of England...Who is there to challenge them? The bishops are nearly all captive to the financial threats from their rich conservative parishes," he maintained.

GENETICS: You might have thought the struggle over homosexuality was, at root, a question of fidelity to Scripture and Tradition, but if so, you would be wrong, at least according to gay New Hampshire Episcopal Bishop Gene Robinson. He contends that the current battle in the Anglican Church is about power, and specifically about the end of heterosexual patriarchy in the church.

"For a lot of centuries, at least in Western civilization, straight white men have gotten to make all the decisions," Robinson said on a visit to St. Mark's Cathedral in downtown Minneapolis in June.

But over 200 years, people of color and women became decisionmakers in many churches.

"Now, we're welcoming gays and lesbians in those same places," Robinson said. "Nobody likes to share power. It's scary. Folks are demanding to be in places where decisions are made; that is a seismic shift. No wonder the resistance is so great."

But he said "I really believe that we're going to get through this, partly because God wants us to. We believe in a God who's still teaching us things. We do not worship a God who got locked up in Scripture 2,000 years ago."

Christopher S. Johnson of the *Midwest Conservative Journal* wrote: "It's a complete waste of time to argue with this sort of thing as if it were an actual contribution to the discussion." Since Robinson "doesn't have a scriptural leg to stand on and he knows it, he must invent a deity that isn't 'locked up in Scripture.'"

DIVINE REVELATION: England's traditionalist *New Directions* did a doubletake when one of its reporters saw a recent poster outside Pusey House, Oxford, which contained the name of the well known secretary of Forward in Faith, United Kingdom. It read: "The Revd. Dr. Geoffrey Kirk, Vicar of St. Stephen's, Lewisham, THE HEAVENLY MAN." The magazine confirmed that the latter was "the title of a sermon and not a personal appreciation by Bishop Gene Robinson."

CAUSE AND EFFECT: On a recent State-side visit, Archbishop of Canterbury Rowan Williams said that the U.S. Episcopal Church's "immense love and generosity" had, for him, helped ease the "present difficulties," not mentioning that ECUSA had also caused those "difficulties."

NEXT YEAR THEY SING KUM BA YAH, TOO: No doubt about it, the congregation of St. Nicholas Episcopal Church in Scarborough, Maine—always open to new ideas—made this year's Easter vigil unique. The service on Saturday evening before Easter Sunday traditionally involves the lighting of the New Fire at a brazier, lighting candles, and then processing into a darkened church for a service. This year, according to the *Portland Press-Herald*, the congregation lit a big bonfire outside its new church building on Route 1, told salvation stories—and then ended the vigil by gathering around the fire to make s'mores.

MORE NEW LITURGY: "Picture this," wrote *Episcopal News Service*: "an altar; an earth-shattering sound system; people of all ages 'jamming to the groove'; and an Episcopal bishop rapping and feeling the beat."

"My sistas and brothas, all my homies and peeps, stay up—keep your head up, holla back, and go forth and tell like it is." With this proclamation, Suffragan Bishop Cathy Roskam of New York sent people on their way at the Bronx's third Hip Hop Mass, held Friday, July 2 at Trinity Church of Morrisania.

"Honoring the founders of hip hop, the three-hour extravaganza attracted some big names in the genre, including the legendary Kurtis Blow, King of Rap; Cool Clyde, True Pioneer of Rap; Jeannine Otis, Rap Hall of Famer; and the human beatbox, rapper D. Cross."

The event was aimed at drawing local youth to Jesus, using their own vernacular. Some observers, however, were underwhelmed. One wrote: "A gifted satirist could not improve on Catherine Roskam's and ECUSA's self-parody" in the *ENS* story.



Bishop Roskam, incidentally, was also a key figure at another notable event. A notice from the Episcopal Diocese of New York indicated that she celebrated Holy Communion at an open air intersection in Manhattan at the "Pride March" in New York City on June 27. It was not clear why the diocese omitted "the all-important G-word" (as one observer put it) from the event's title.

DON'T BELIEVE EVERYTHING YOU READ: A Swedish pastor has been jailed for life for faking text messages from God to get his nanny-lover to murder his wife and try to kill the husband of a second mistress.

Reuters reports that the case has fascinated Sweden with its intoxicating mix of sex, death and the workings of an obscure religious sect.

The court found Helge Fossmo, a Pentecostal minister in the town of Knutby, north of Stockholm, guilty of inciting Sara Svensson, his children's 27-year old nanny, to kill his second wife and his next-door-neighbor, Daniel Linde. A busy boy, Fossmo was having an affair with the nanny as well as Linde's wife.

Svensson admitted to the January murder of Alexandra Fossmo and to shooting Linde, who survived the attack. She said she received anonymous text messages, which she believed to be from God, urging her to kill; authorities traced the messages back to Fossmo. Svensson was to undergo a court-ordered psychiatric evaluation.

"Helge Fossmo ruthlessly made use of Sara Svensson's love for him and her dependency on him as a religious leader," read the recent court verdict in Uppsala.

The trial painted a picture of a bizarre religious community, far removed from the liberal and secular society most Swedes would recognize. Life in the sect, an offshoot of the Lutheran Church of Sweden, was controlled by a woman known as "Christ's Bride" after she got engaged to Jesus in a ceremony.

REAL CHURCH MICE DON'T EAT CHEESE: "Let us pray for St. Luke's Anglican Catholic Church in Stafford County, Virginia," which was unable on a recent summer Sunday to have a Holy Communion service, wrote a local media report. "It seems that mice sometime during the previous week had located the church's pre-consecrated wafers and eaten every last one of them. Although the theology is murky on this point, the consumption of the blessed wafers may now, according to a deacon, qualify the mice as 'the children of God.' So, just to be safe, let us pray for them, too." ■

SIGNPOSTS continued from page 8

ter which setting of the Mass is sung, the words for the *Kyrie Eleison*, the *Gloria in excelsis*, the *Sanctus* and *Agnus Dei* are always the same.

Singing is a very important part of our worship. Open the Hymnal, open your mouth, lift up your voice and sing; make a joyful noise! God doesn't care how well you sing; He's pleased that you do sing. Remember: He who sings prays twice.

Mrs. Pretty served for several years as the music director at the APCK's Parish of Christ the King in Georgetown, Washington, D.C. She presently attends an APCK mission, St. Matthias in Arlington, Virginia, as she and her husband prepare to retire to Arizona. ■

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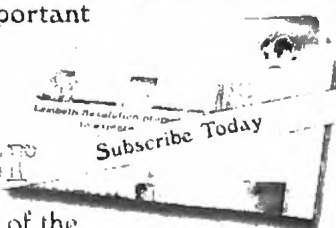
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He Who Sings, Prays Twice

The Value And Navigation Of The Old Hymnal

By S. Pretty

IT'S BEEN AROUND for some 65 years, but chances are only a minority of those who still use it really know their way around it—or all the riches to be found in it.

The major U.S. Continuing Church bodies had a strong sense of its value, though, because they retained **The Hymnal 1940** as their standard musical accompaniment for worship.

This volume contains 600 hymns. The first group is arranged according to the Church Year—Advent, Christmas, Epiphany, Lent, Easter and Ascension; after these are hymns to be sung in celebration of the sacraments, on feast days and high holy days, at certain times of the day and on special occasions. Then come the “general hymns,” suitable for singing at any given time.

As you leaf through the Hymnal, you will notice that some hymns have an “Amen” and others do not. Why? “Amen” is sung at the end of hymns of prayer and is omitted for hymns of praise.

After the “general hymns” you will find the service music—four complete musical settings of the Mass, as well as other tunes for certain portions of the Mass, and music for the morning, evening and occasional canticles. Canticles are parts of the Bible which are sung at worship services, either by the choir alone or by the choir and congregation together.

Canticles for Matins are the invitatory antiphons, the *Venite*, the *Te Deum Laudamus*, the *Benedictus* and the *Jubilate Deo*. Sung at Evensong are the *Magnificat*, the *Cantate Domino*, and the *Nine Dignities*. Psalms are sung at both Matins and Evensong to a variety of Anglican chants, so called because they were sung in English. Occasional canticles are used on feast days and for special services. We say these canticles when Morning and Evening Prayer are read from the 1928 **Book of Common Prayer** (BCP).

The last part of **The Hymnal 1940** is made up of various indices of the service music and hymns, acknowledgements for use of copyrighted words and music, and a liturgical index, which suggests hymns for days and seasons in conjunction with the collect, epistle and gospel for the day according to the BCP, not only for the Holy Communion service, but for Morning and Evening Prayer. Following that section is often a supplement with alternate tunes for some of the hymns, as well as some “new” hymns, and some additional settings of various music for the Mass.

If you use Morning and/or Evening Prayer in your daily devotions, look up the suggested hymns. Even though you might not sing them, read the words. Even the dreary hymn you think

...a prayer. Many hymns are sung on a regular basis and—**for one reason or another**—others are rarely, if ever, sung, even though they are suggested for particular days and seasons.

Onward, Christian Soldiers was one of the hymns that struck me as particularly silly. It brought visions of heavily armed, flag-waving crusaders marching off to save the Holy Land by chopping off the heads of the heathens. The morning of my confirmation in the Anglican Province of Christ the King, I was absolutely horrified that Archbishop Morse had chosen this dreadful hymn as the recessional on “my” special day! As we recessed, I thought about the words I was singing: This hymn was about following the example of a good and loyal soldier as I walk along life’s road; about being alert to the snares and dangers versions set for me by the enemy; about keeping Christ’s cross, the symbol of His love and His crucifixion for me, always in mind, and rejoicing in His victory over Satan and His most precious gift of salvation. *Onward, Christian Soldiers* is now one of my favorite hymns!

Some hymns aren’t sung because people find them too difficult and just don’t sing! True, some are more difficult to sing than others. But with hymns, as with anything else, practice makes perfect. Many hymns have more than one tune to which they can be sung. Learning an alternative tune is a good idea; don’t be afraid of change. You may find that the second tune you’ve never heard before pleases you more than the first, which you have sung on a regular basis.

I recommend that, before the service begins, you take out the program, look up the hymns, read the words. If the hymn is unfamiliar to you and you don’t read music, you’ll probably have a little difficulty singing it. Rather than stand there mute, hoping the person next to you won’t notice that you’re not singing, try to rely more on the organist, whose main job is to accompany the congregation as they sing the service music. He or she will play each hymn completely through before we start to sing it. And here’s where the choir comes in handy as well.

Contrary to popular belief, the choir’s job is to lead the musical worship. They are not there for your entertainment, no matter how beautifully they sing! The choir will always sing the melody to the first verse of a hymn. If the hymn is one that isn’t sung very often, they’ll sing the melody all the way through and save the harmony for another time. By the time you’ve heard the hymn played and one verse sung, there’s usually no reason for you not to sing, too.

APCK parishes usually sing four hymns at each Mass, the processional being the first, followed by the sequence hymn (also called the gradual hymn), the sermon hymn and the recessional. Sometimes a Communion hymn is sung, and other times the choir sings after the Communion. These hymns are usually chosen by the priest, often after consulting guides on hymns appropriate to the theme of the day’s scriptural message. But parishioners should feel free to make requests and offer other suggestions about church music.

For most folks, the service music is probably easier to sing than the hymns, because it doesn’t vary from Sunday to Sunday, although it does vary with the season or feast. But no mat-

Continued on Page 7

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"There are those who have concluded that our task is impossible. There has been some talk of...presenting a...report that will fudge the real issues. To such comments I have only one response: wait till you read the report and then try to see how it relates to your own deeply held views." Archbishop Robin Eames in remarks to THE CHRISTIAN CHALLENGE

ONE OF THE LAMBETH COMMISSION'S most senior figures said it was the "make or break week for the Anglican Communion."

It was September 5-10, and it was the Lambeth Commission's last chance to meet together privately to decide just how it thinks the Communion can hold together through a hugely fractious and potentially shattering crisis over homosexuality and authority.

"This has been the most difficult and challenging task I have ever been given in my Anglican experience," said Commission Chairman, Irish Archbishop Robin Eames.

And no wonder: Into the lap of the panel has landed, it seems, both the current volatile crisis, and historic problems in the Anglican system that enabled it.

Conservatives now hope the Commission will—and liberals are horrified that it might—at last recommend some groundbreaking measures to rebalance authority within what most Anglican leaders want to be a more theologically coherent Communion, without being a "quasi-papal" one.

"Feelings on all sides of the problem are running high," Eames said, in something of an understatement.

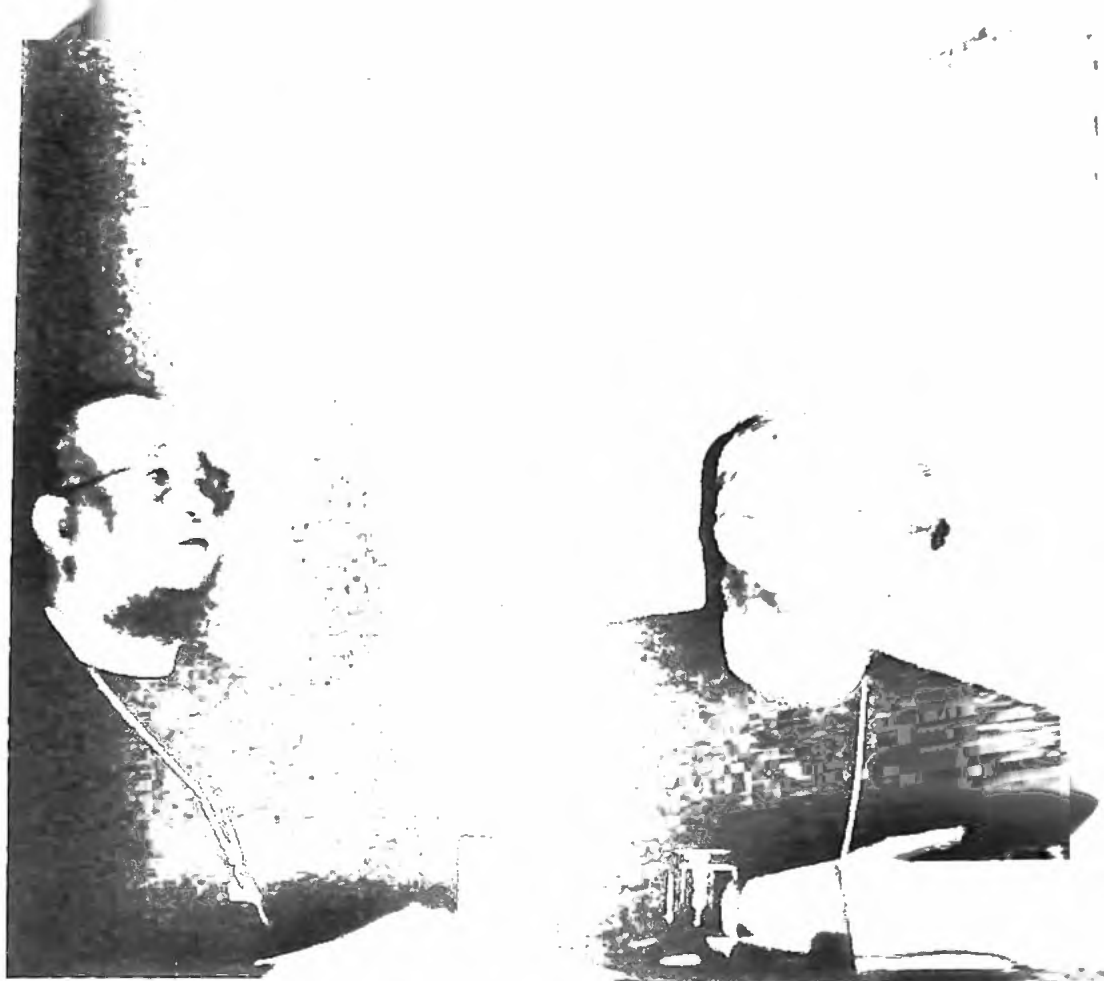
Not only is it certain that not everyone will be happy with what the panel recommends in its report—due to be made public October 18—but perhaps no one will be completely so. The intense pressure surrounding the Commission's work has got to be enough to tempt the panel to offer a range of options for resolving the crisis. That, some well-placed

sources said, was what was still in play as the Commission gathered in Windsor, England, to finish its report, and what could be set forth in its final recommendations.

But to that must now be added newer prognostications—the chief one being the increasingly popular belief that the panel will recommend unprecedented discipline for the rebellious U.S. Episcopal Church (ECUSA). Heeding repeated calls from much of the Communion, especially the global South, ECUSA, the predictions say, will be suspended and face possible permanent exclusion from the Communion unless it rescinds its endorsement of homosexual practice.

However, there also were some indications at the end of the Commission's meeting at the deanery of Windsor Castle that the Commission will urge Anglican provinces to adopt a body of binding "common law" to prevent them from breaking ranks on important issues. This (equally innovative) proposal, however, does not necessarily conflict with disciplinary measures and indeed could appear alongside them.

Either outcome—not to mention the broader "restructuring" some predict—would be a significant step away from what a good



The Lambeth Commission And Anglican Futures

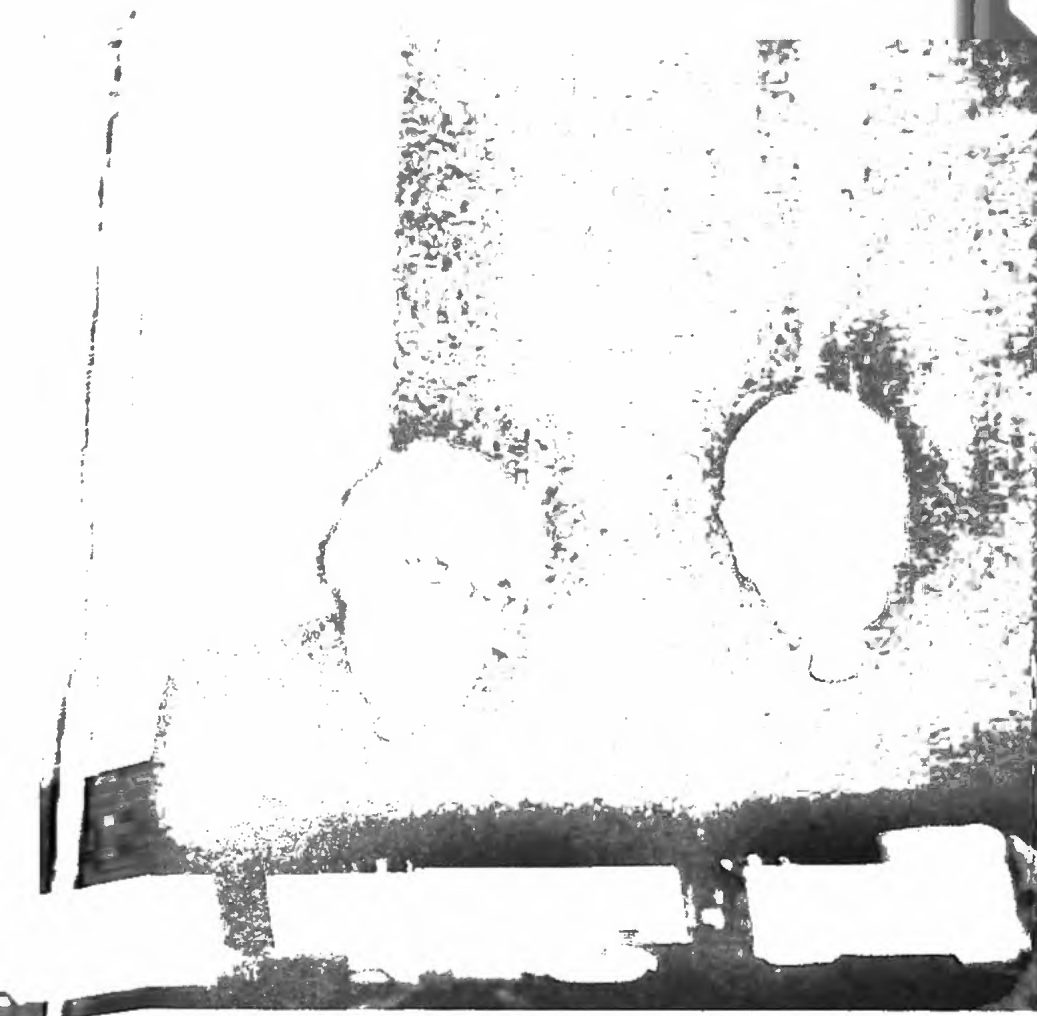
Discipline of ECUSA? An Anglican "common law"?
TCC looks at possibilities for the Lambeth Commission
report—and for holding together a Communion
already evincing signs of divorce

Report/Analysis By The Editor

many observers expected: another Anglican "fudge": a feckless effort leading to or aimed at the assimilation of opposing positions in Anglicanism, probably aided by devices perhaps superficially firm but designed to buy time to erode opposition.

Still, questions, claims and rumors flew about forecasts in the media during and after that critical September week, and it was not clear that any one of the reports had the whole story about what the Commission would do, or if it did, that that could be fully discerned from what was written. Anxious Anglicans, one observer said, must wait to see what is in the "small print." And the Commission's report, of course, is only part of the story: it remains to be seen how its proposals will be received by the Archbishop of Canterbury, his fellow primates, and both the conservative majority and liberal minority in the wider Communion.

IT WAS AS A RESULT of the "emergency" meeting of Anglican primates (provincial leaders) last October that the Lambeth Commission was set up to help cope with the turmoil caused mainly by ECUSA's elevation of divorced, non-celibate gay cleric, Gene Robinson, to the episcopate, and exacerbated since then by other pro-gay actions in the U.S., England, and



ECUSA PRESIDING BISHOP Frank Griswold (second from left) speaks to the press at the London Primates' Meeting last October that called for the Lambeth Commission. Though Griswold agreed with fellow primates there that Gene Robinson's consecration would have devastating consequences for the Communion, he shortly thereafter served as Robinson's chief consecrator. With Griswold are (from left) West Indies Archbishop Drexel Gomez, Archbishop of Canterbury Rowan Williams, and Irish Archbishop Robin Eames, chairman of the Lambeth Commission.

Canada: in the latter church, the General Synod recently declared the "sanctity" of homosexual relationships, and more Canadian dioceses may join New Westminster in officially permitting blessings for same-sex unions.

These flagrant violations of international Anglican policy have not only spurred an unprecedented breakdown in communion across the global church—with 22 of 38 provinces declaring some level of broken communion with ECUSA—they have fully exposed the threat to church unity posed by the Communion's longstanding inability to ensure some minimal agreement among historically autonomous Anglican provinces.

Hence the 18-member Lambeth Commission, which is focusing more on relational and structural issues—questions of communion and the exercise of authority among Anglicans—than on the gay issue. In fact, the panel was *not* asked to reconsider the teaching of the resoundingly-adopted 1998 Lambeth Conference resolution, which affirmed historic sexuality teaching and deemed homosexual behavior "incompatible with scripture." Rather, Eames recently said that that resolution is "part of the basis on which the Commission must come to its conclusions."

The Commission met first in England last February. Its second meeting was in June at Kanuga, North Carolina, where it heard from both Episcopal Presiding Bishop Frank Griswold—Robinson's chief consecrator—and Pittsburgh Bishop Robert Duncan, moderator of the conservative Anglican Communion Network in ECUSA, among others. These were among the "very few invitations" that it has been possible for the panel to issue for personal appearances, given its press of time, Eames indicated. However, it has invited and received hundreds of written submissions from interested parties within and outside of the Communion. (See more at www.aco.org/ecumenical/commissions/lambeth/index.cfm). The majority of these submissions, Dr. Eames recently told *TCC*, "have indicated a genuine desire to see the Anglican Communion strengthened in terms of relationships. They have recognized the

importance of clarifying the role of [Anglicanism's] established 'instruments of unity' where disagreements emerged." (Ed. Note: The "instruments"—all generally seen as having only moral or advisory authority—are the Archbishop of Canterbury, the Primates' Meetings, the decennial Lambeth Conference of Anglican bishops, and the Anglican Consultative Council (ACC), composed of bishops, clergy and laity from around the Communion.)

Authority and polity questions have actually been simmering in the Communion since the latter 19th century. Bishops at Lambeth '98, and the Primates' Meetings since, finally began addressing these issues more seriously, one result of which was important works such as *To Mend the Net*.

Interestingly, some submissions to the Commission persuasively contend that a measure of authority to act already exists at the Communion's top level (particularly with the Archbishop of Canterbury and the primates), and that autonomy already is (or should be) limited when a province undertakes "communion acts"—actions or decisions touching on matters of churchwide concern, and which therefore should accord with the mind of the wider Communion.

Still, Anglican leaders have never been eager to tackle the Communion's structural flaws, rather preferring (mostly by default) the provincial autonomy that was producing a pluralistic Anglicanism to any small change that might smack of a Roman-type system. Liberals have reinforced this by insisting that provincial autonomy is the very reason the Anglican Church cannot do anything to limit it, and that there is no way to exclude a misbehaving province from the Communion.

That left the church relying for its unity on voluntary fidelity to Scripture and Tradition and respect for the moral authority of top Anglican bodies, and on the "bonds of affection" among church members worldwide.

Now, though, liberal revisionists' misuse of this system to promote heterodoxy has reached the point of spurring a wider examination of its failures and potential correctives. The spreading embrace of gay behavior in the global North—despite heavy international opposition—has caused so much agitation and fallout in the wider church that the question now may be whether even most of the Communion can remain intact. Many global South primates—representatives of most of the world's Anglicans—have made repeated calls for the repentance or discipline of provinces at odds with the overwhelming Anglican stand on homosexuality (exempting from the call only the faithful within those provinces). So serious is this appeal that African leaders are foregoing needed subsidies from pro-gay Western sources.

"The issue," as one writer put it, "is whether a way can be found within the Communion to uphold its teaching and the disciplines of a common life."

ECUSA Facing Suspension?

Predictions just before the Commission's final meeting suggested that the panel had heard these calls, loud and clear.

Making the biggest splash was *The Times* of London's September 2 report that the Commission would recommend that ECUSA be suspended and perhaps face permanent exclusion from the Communion, chiefly over its consecration of Gene Robinson. Liberals have already reacted with dismay to the report.

"But the alternative, an Anglican fudge, would alienate further the fast-growing churches in Africa and Asia...leading inevitably to schism," wrote reporter Ruth Gledhill. Though senior church officials are understood to see the Commission's conclusions as "a disaster" for homosexuals, disciplinary action against ECUSA "is thought to be the only way to preserve what little unity remains" in the worldwide church, she wrote.

Jonathan Petre of London's *Daily Telegraph* indicated that the suspension would mean the exclusion of ECUSA's liberal, pro-gay leadership from top Anglican policymaking bodies and gatherings, and Gledhill viewed this as a possibility also. Among other things, that meant that Bishop Griswold faced the "humiliating prospect of being barred from the annual Primates' Meetings," Petre wrote.

Shutting ECUSA liberals out of Anglican meetings was said to have found favor in part because it relies on the Archbishop of Canterbury's existing role of inviting bishops to summits. That may suggest that the Commission will not recommend that the Archbishop exercise "extraordinary" authority to resolve serious problems in other provinces for the sake of Anglican unity, though the Commission was specifically asked to explore this proposal, following upon a call from Lambeth '98.

"The exclusion of the American Church would not necessarily be permanent, but would last until the province, which is financially powerful but numerically weak, 'repented'" of making Robinson a bishop, said the *Times*. If this did not happen by the 2008 Lambeth Conference, the *Telegraph* wrote, ECUSA could be expelled from the Communion. The *Times* said that ECUSA "would be allowed back in when Bishop Robinson retired, or in the unlikely event that he was removed from his post, as long as [it] did not consecrate any more similar bishops," or sanction rites to bless same-sex unions—though ECUSA has already done this, in allowing any diocese to perform them if it wishes.

The Anglican Church in Canada "is also likely to face disciplinary action," though Gledhill wrote later that this might amount to a simple "warning."

The disciplinary measures, she added, "are expected to be made possible as part of a 'radical' restructuring of the Anglican Church in response to the crisis over gays."

PITTSBURGH BISHOP
Robert Duncan, Moderator of the Anglican Communion Network, testified in person in June before the Lambeth Commission, which the same day also heard from ECUSA Presiding Bishop Frank Griswold. *(File photo, courtesy of the American Anglican Council)*



In fact, no less than the press office of the Church of Ireland—Eames' home base—reported before the Windsor meeting that the Commission's report "will recommend radical changes in the ways Anglicanism relates to its different constituencies."

Gledhill quotes a "senior source" as saying: "This will not be a fudge. This report will have teeth."

THE STORY made the seemingly contradictory claim, however, that the Communion was expected to be "reformed into a federation," which most understand to be a structurally and doctrinally looser organization (and what some think the Communion has already become). At least one well-placed source believes the Commission abandoned the federation model, in the face of strong opposition from conservative members.

However, it is possible that a related idea, that of a "dual track" approach, is still in play. Some described this as providing for some type of "associate" or alternative status in the Communion for rebel provinces, while provinces conforming to Communion policy maintain full membership—thus creating an "inner and outer track." This was seen as inadequate by a international group of conservative leaders, including several Episcopal bishops, in an early September submission to the Commission associated with the Anglican Mainstream group. Putting ECUSA—already ostracized by most provinces—even on the "outer" track still allows it to retain some benefits but avoid the responsibilities of Communion membership, the leaders said in part. One prominent U.S. conservative described the "dual track" idea as one in which "some people are in closer communion than others. That's what Frank (Griswold) wants."

The *Times* story also viewed the proposal to persuade provinces to accept a "joint code of canon law" as a non-starter, because "it would have taken many years for all the separate synods to agree."

THE TIMES STORY'S CLAIM of impending suspension and perhaps permanent exclusion of ECUSA prompted online commentators to speculate that the information may have been deliberately leaked to gauge reaction to what was coming, or to mislead, perhaps to slow the "hemorrhaging" of conservatives. One highly-placed figure flatly termed the *Times* report "rubbish." And, a gay rights campaigner told one reporter that the story was deliberately "fed" to the media to "frighten" ECUSA's liberal leaders, so they would ratchet up pressure for their side.

If so, it seems to have worked, since Bishop Griswold and four other ECUSA bishops boarded a plane for England, even while the Commission was still at Windsor, to meet with Archbishop Williams. Of course, Griswold was already scheduled to preach at St. Paul's Cathedral, London, by invitation of the dean, on September 12, a visit that, though reportedly arranged months ago, was seen by some as deliberately provocative.

In his remarks in St. Paul's, Griswold reportedly conceded that worldwide Anglicanism is torn between those who have a "concern for boundaries" and those who follow the Holy Spirit wherever it led them. But he pled for reconciliation and tolerance, arguing that the Holy Spirit had a habit of "stretching" the Church to make room for "new realities." On BBC Radio 4's Sunday program, he declared: "If scripture can only be read literally, classical Anglicanism is dead."

Some liberals in the Church of England upped the ante by warning of "civil war" if there was an attempt to do anything more than censure U.S. bishops. And, liberal prelates in the U.S. and Canada (both major contributors to the Communion's budget), were said to be ready to cut off funds supporting Africans (and possibly other Communion activities) if they are disciplined for backing Robinson, though the Africans have already declined the support.

GAY NEW HAMPSHIRE BISHOP
Gene Robinson thinks Anglicans are
"self-absorbed" for fighting over ho-
mosexuality when "people are dying
everywhere."



Well known Episcopal gay activist, Dr. Louie Crew, warned over the summer that ECUSA won't tolerate the "mud-slinging" against it indefinitely. In an electronic forum, Dr. Crew said he believes ECUSA will not voluntarily leave the Communion "unless the terms of remaining become intolerable, such as yielding any part of our jurisdiction."

The man at the center of the controversy, Gene Robinson, sought to distract fellow Anglicans from the conflict by accusing them of being, well, distracted from more important things. With "people...dying everywhere" in places like Iraq, Afghanistan, Sudan, and as victims of the global spread of AIDS, how "self-absorbed can we be," he asked, to be fighting over homosexuality?

To defuse the crisis, some Anglicans have urged that the gay bishop resign or be removed by ECUSA. Robinson's ouster was, for example, a key part of a potential process of disciplining ECUSA presented in June by Commission member Drexel Gomez, Archbishop of the West Indies.

But Robinson has said that his resignation would not really resolve the controversy—a contention with which many orthodox Episcopalians would agree. The Rev. Dr. Peter Toon, editor of the Prayer Book Society publication *Mandate*, recently argued that acceptance of homosexual sin is "only a major presenting problem" of "the basic apostasy of [ECUSA's] General Convention and...House of Bishops," as seen in "innovations from the 1960s onwards, which in their totality amount to the forsaking of the God and Father of our Lord Jesus Christ and His Gospel."

THE STATUS OF THE DISCIPLINARY PROPOSALS at the end of the Commission's Windsor meeting was not clear, and reports differed on whether the panel's report was "finished," or still being finalized. Commission Secretary, Canon Gregory Cameron, said members enjoyed a "warm atmosphere of consensus" at their last gathering, though it is hardly surprising that some earlier reports claimed tensions on the panel, which is variously described as having a slight conservative or a slight liberal majority. Speaking before the Windsor meeting, at least one Commission member, Bishop James Terom, Moderator of the Church of North India, described the proceedings as "very difficult" because of divisions on the panel, mainly over differing ideas of "compromise" between the West and provinces elsewhere.

An Anglican "Common Law"?

Interestingly, in his soundings at the end of the Commission's last meeting, one well known English religion journalist found the panel focusing not so much on discipline, but on the proposal to devise a "common law" for the Communion, which the *Times* thought was sidelined.

The common or "communion" law idea appears to have been raised first in a paper submitted to the 2001 Primates' Meeting by Prof. Norman Doe, a canon law expert based in Wales. Doe also made a submission to the Commission, on which he is now serving, titled *Communion and Autonomy in Anglicanism*.

"A common law or what church lawyers describe as an agreed code of canon law would, if agreed by the independent prov-

inces of the Anglican Communion, prevent individual member churches going it alone on issues such as the ordination of openly gay bishops." Christopher Morgan of London's *Sunday Times* told *TCC* in an interview.

While liberal provinces would surely claim otherwise, this and similar proposals, while resolving some major deficiencies in the Anglican system, would not actually disturb the principle of provincial autonomy, since each province could freely choose whether or not to abide by the same rules as other members. Presumably, however, only those provinces that did adopt such law—as it seems the majority of provinces would—would be deemed thereby to retain full Communion status.

In his 45-page paper, Doe suggests that autonomy, while allowing each province to govern its own internal affairs, should be "compatible with the terms of communion" and that communion and autonomy "have the same goals: fulfillment of the mission of the church."

"In order to realize this relationship more fully," Doe continues, "it may be thought that each church has a responsibility to develop within its own system or polity a body of communion law to commit itself to the terms and conditions of its relations with other Anglican churches, and the permissible limits of its autonomy so that this may be exercised in a manner compatible with the spirit of worldwide communion. The materials for such a body of communion law are abundant."

A source close to the Commission told Morgan that the common law "is a sharing of polity which means we are all more or less accepting that if ten out of 12 say 'we don't want to do that now' those two accept that even if we don't agree. This is a measure of being in communion. Some polity of common law is going to come out of this meeting because something otherwise will happen and we'll fall to bits all over again."

In a lengthy document, the Commission has set out a full definition of the Anglican Communion," Morgan asserted.

"There will be an attempt to define communion and...to satisfy both sides with the common law being a part of it," he quoted a source as saying.

BUT THE EFFORT to "satisfy both sides" may raise questions about this proposal among conservatives as well, especially when it is placed alongside Morgan's finding that the panel also will likely recommend "mediation" between provinces at odds with one another, an effort that implies another attempt to reconcile opposing positions.

"There will be a mediation group [that] will try to restore or at least improve relations between provinces where there has been a break in communion over an issue such as the Robinson ordination," Morgan stated. Liberals are determined to try to get the global South to accept that there will be diversity in Anglicanism, he said.

Then there is the fact that the adoption of a common law could not be swiftly achieved, as Gledhill noted. That, however, may be part of the idea's appeal. Some observers are in fact convinced that a protracted process—something that would buy time to help fend a split and erode opposition—will be a feature of *whatever* the Commission decides. A time lag before final resolution is plainly an aspect of the predicted discipline.

One English General Synod member thinks the panel will go with "a set of options...followed by another two-year Commission," in the hope that "everyone will eventually come around to tolerating Bishop Robinson."

"Let's not be fooled," wrote one online commentator. "Time and delays have never played well for conservatives."

THE LAMBETH COMMISSION, in a group photo taken at the panel's June meeting at the Kanuga Conference Center in North Carolina. Photo: Front Board/Kanuga Conferences



ON THE OTHER HAND, time is working very much against the Commission. Sluggish half-measures, or "a quasi-balanced attempt to hold everyone together" (as the Church of England's Evangelical Council put it)

are doubtless tempting. But some say repercussions of the crisis have already been so serious that swift corrective actions are imperative if the Communion is to remain mostly intact.

Even then, some wonder if will be too little, too late. As Southern Cone Archbishop Gregory Venables put it fully a year ago, "the breaking has already happened," and it was now just a matter of coping with that fact. He wondered more recently if the situation had not become "so complex and...flawed" that the Commission would be unable to "do anything [to] really resolve" the problem. The Commission's Bishop Terom, speaking just before the Windsor meeting, said he was "afraid we might not come to a conclusion"; meanwhile, he said, there has been some "regrouping of some...Anglicans...with the Africans."

Anglican Realignment

Anglican realignment has in fact proceeded apace since Robinson's confirmation and consecration last year. In addition to a multi-provincial distancing from ECUSA, nine (soon to be 11) ECUSA dioceses, the traditionalist Forward in Faith, North America (FIF-NA), nearly 800 Episcopal parishes, and almost 1,000 clergy have—with the support of the Archbishop of Canterbury and over a dozen other primates—formed themselves into the Anglican Communion Network (ACN) within ECUSA. The Network in turn has developed an alliance with faithful groups in and outside of ECUSA. By deadline, a similar grouping, the Anglican Communion Network in Canada, had been formed.

Meanwhile, several foreign provinces have crossed jurisdictional lines that liberal bishops insist are sacrosanct in order to provide episcopal oversight to beleaguered faithful Anglicans.

THE LATEST INCIDENCE of this has been in the Diocese of Los Angeles, where three parishes seceded and sought oversight from the Ugandan Anglican Church, which earlier declared itself out of communion with ECUSA. The Ugandan province in turn asked retired Texas Bishop Maurice Benitez to provide cover for the L.A. parishes on its behalf. Benitez was among a group of five senior ECUSA bishops who in March confirmed 110 conservative Episcopalians in Ohio, without the permission of the pro-gay local bishop.

The L.A. departures were followed by two massive confirmation services for Virginia Episcopalians conducted September 15 by former Archbishop of Canterbury George Carey, albeit with the permission of Bishop Peter Lee, who alienated much of his diocese because of his support for Robinson.

Nigeria, Anglicanism's most populous province, is said to be forming a convocation to minister to some 500,000 expatriate Nigerians in the U.S. Provinces like Rwanda, South East Asia, and the Southern Cone have given episcopal supervision to other disaffected North American Anglicans. A curious report just before deadline suggested that a well known U.K. Evangelical cleric, Sandy Millar, would be consecrated by Ugandan Archbishop Henry Orombi, to function as a Ugandan missionary bishop in

England, though the scheme was said to have the support of the Archbishop of Canterbury and the Bishop of London.

A key question, therefore, is whether any proposed disciplinary measures for wayward provinces would in the interim include sufficient assured alternate episcopal oversight for faithful Anglicans in hostile circumstances. If not, most observers expect foreign beachheads to continue cropping up on North American soil, if not English as well.

LIKEWISE—as earlier indicated—the level of standing that ECUSA is allowed to retain in the 76 million-member Communion (and for how long) may be a critical gauge of the Eames group proposals for conservatives. While they support the Commission's work and the Communion, global South primates, especially those from Africa, have made clear their expectation that the Communion will not long include provinces that have breached scripture.

"The position of the global South is that, in order to move on, disciplinary action must be taken against [ECUSA]," said Commission member, Archbishop Bernard Malango of Central Africa.

Evangelical leaders writing in the early September Anglican Mainstream paper argued that there should be no "associate" or other in-between status between "membership under discipline" and "non-membership," and that if ECUSA did not repeal its actions within two years it should be stripped of the right "to use the label Anglican in a way that identifies them as part of the Anglican Communion."

Contended one commentator: "If 'discipline' means 'no vote, no voice'" but Griswold and ECUSA still remain in communion with the Archbishop of Canterbury, "then this will amount to little more than a slap on the wrist."

Archbishop of Canterbury Rowan Williams has already shown his anxiousness to maintain church unity, and specifically a place for the orthodox where they have become a minority. But neither do some believe him to be prepared to totally exclude Anglicans who have repudiated Anglican teaching. However, many think Williams may have to choose between being the leader of much of what was the Anglican Communion, or of a liberal remnant of it.

"There are already indications that a failure to meet the African and Asian bishops' demands for discipline against the U.S. could lead to the set up of a rival Anglican Church with its titular headquarters in Nigeria or the ancient sees of either Alexandria or Jerusalem," noted the *Times*. Nigerian Archbishop Peter Akinola has previously said, "You do not need to go through Canterbury to get to Jesus."

A new Anglican Communion headquartered outside of Canterbury "is a possibility that some of us have talked about," Archbishop Venables noted recently. Whatever course is pursued, though, "the main thing is that the gospel be preserved."

The fact that Griswold has not repented of his primary role in consecrating Robinson or asked Robinson to step down "reinforces our conviction that their revisionist agenda is not a part of true Christianity," he said.

Though there appears to be significant international support for it, it is not yet apparent if the Network (or its counterpart in Canada) will ever get recognition as a province in the present Communion. The ACN's place in a rival Communion appears assured, however.

"We already see [the Network] as the authentic voice of Anglicanism," Venables said. The Western church "needs to understand that global South primates see the decisions of ECUSA and Canada being utterly out of bounds; hence we see ourselves in cooperation with the Network."

Eames: Seeking An "Honest" Approach

That the Communion stands at a dangerous precipice is obviously not lost on Archbishop Eames. His sense of the gravity of the Commission's work was evident, in fact, when *TCC* interviewed him during a U.S. visit back in January.

However, we did note a slight but perhaps important adjustment in his position not long before the Commission's Windsor meeting, when Dr. Eames graciously agreed to provide some comments for the *CHALLENGE*, within the constraints of his sensitive position.

In January, he told *TCC* he thought the way forward would involve some "realistic," "practical" suggestions for handling the Communion's crisis, and "a degree of agreement to at least try new ways of doing things." This would involve a consideration of discipline, and of how far it was possible to draw the Communion into a "scenario" in which "we would agree to certain ground rules." Over the summer we asked if that still described the panel's main focus.

"I hope the report will offer realistic and practical ways in which the crisis will be addressed; 'new ways of doing things' may be inaccurate," Eames told *TCC*. "I prefer 'an honest and prayerful approach to how the Communion does its business.'"

After the panel's Windsor meeting, though, he said he had no doubt that the Commission's "insights and recommendations can and must make a profound and practical impact for good in the life and mission of the Anglican Communion."

In his comments over the summer, he said that Commission members were working "to complete a report which will assist the...Communion to face up to its current difficulties, but also to suggest ways in which Anglicans can address divisions of opinion on future issues."

Regarding the composition of the panel's report, he said the many submissions to the Commission from across the world had been "treated seriously," and that "each member of the Commission is making their own contribution to the final report."

Eames said that critical questions for him personally in approaching the panel's task have been: "What sort of Anglican Communion do Anglicans feel is according to the will of God?" And: "How can the Communion be strengthened for its real mission to a sad and suffering world?"

"The amount of work we are undertaking is extremely detailed, and no matter how the Communion reacts to the report...I am certain that no effort has been spared to address the mandate we were given," Eames said. He praised the cooperative spirit and "collective and individual worth of the Commission," which he said couched its activities in worship and Bible study.

"**THERE ARE THOSE** who have concluded that our task is impossible. There has been some talk of 'squaring' a 'circle' or presenting a bland report that will fudge the real issues," the Archbishop told *TCC*. "To such comments I have only one re-

sponse: wait till you read the report and then see how it relates to your own deeply held views."

He further asserted that the future of the Communion will "depend to a large degree on how the Communion studies the report as [much as on] what the Commission says."

"Until the final report is released, I urge all who have the future good of the...Communion at heart to pray for the Lambeth Commission—and once the report is released to study it prayerfully rather than to reach instant conclusions," Eames said. "The process of the reception of the report will allow all members of the...Communion to reach their own conclusions and we look forward also to the opinions of our ecumenical partners across the world."

Power Struggle

In light of the Commission's consideration of Anglican structure and authority, it is ironic, but illustrative, that a power struggle already seems to be brewing over the panel's report, which might be thought to be headed directly for those who commissioned it, the primates, after its October release.

So hot is the report, though—whatever it says—that there have been some rumblings about any initial involvement with it by the liberal-leaning Anglican Consultative Council, or ACC/Communion Secretary General, Canon John Peterson, and the Anglican Communion Office (ACO) staff he oversees, who have been accused by conservatives of using their support role to interfere with the majority's will at recent years' Primates' Meetings. An unconfirmed report suggested that, due to concerns that the document will be leaked prematurely, the ACO office might keep it behind the Commission report in-house, a move some conservatives would liken to the fox watching the henhouse.

Once produced—and if not leaked beforehand—the report will go first to the Archbishop of Canterbury, who established the Commission at the request of the primates. But after that, things get a little fuzzy. Archbishop Eames said not long ago that the report would then go the Primates' Standing Committee only, and not to the Joint Standing Committee of the ACC and Primates. However, Eames said there would "have to be consultation" with the ACC Standing Committee. *Episcopal News Service* claimed that the report will indeed go to the October 13 meeting of the Joint ACC/Primates' Standing Committee.

All of this may be less significant, though, than the fact that Bishop Griswold serves on the Primates' Standing Committee.

At least everyone agrees that the document will be considered by the Communion's 38 primates at a February 21-26 meeting in Newcastle, County Down, Northern Ireland. By that time it is expected that all primates will have ascertained their provinces' views on the report.

But, according to *The Living Church*, given the Communion's current structure, any agreement that the primates reach on a way to proceed "will be forwarded to the provinces for implementation." *ENS* asserted that it is the over-100-member ACC, which will receive the report at its June 2005 meeting in Nottingham, England, that "has the authority to act legislatively on the report's recommendations."

Any way you look at it, though, says Canon Kendall Harty, a South Carolina, "the Communion is heading into some of the most turbulent waters in its history in the next six to eight months." Sources for the foregoing included the Church of Ireland, *The Times*, *Daily Telegraph*, *The Sunday Times* (London), *The Guardian*, *The Christian Newspaper*, *Church Times*, *Episcopal News Service*, *Anglican Communion News Service*, *Virtuosity*, *The Anvil*, *Agape Press*, *Atlanta Journal-Constitution*, *Evangelical*

FOCUS

Foreign Intervention In ECUSA Increasing Signs Of Split Grow As Carey, Orombi, Join In Providing U.S. Ministry

The former Archbishop of Canterbury and Anglican primate of Uganda have provided episcopal ministry to conservative parishes in America who are opposed to the Episcopal Church's decision to consecrate the Anglican Communion's first actively gay bishop.

In a move that will increase pressure on Episcopal Presiding Bishop Frank Griswold, Dr. George Carey agreed confirm to a large group of Virginia Episcopalians, and the Ugandan Primate, Archbishop Henry Orombi, has allowed one of his bishops to provide oversight for three Los Angeles parishes that have left the U.S. Episcopal Church (ECUSA). Both actions testify to an inability of some parishes to receive the ministry of their liberal diocesans, and the consequent continuance of Anglican realignment.

In back-to-back services at Virginia's Truro Church, Fairfax, September 15, Lord Carey confirmed over 300 people from ten parishes at odds with Virginia Bishop Peter Lee because of his vote for practicing homosexual, Gene Robinson, to be made Bishop of New Hampshire. Aware of the estrangement this caused, Lee agreed to al-



INCENSED: L.A. Bishop Jon Bruno

low Carey to perform the confirmations, a point Carey made when it was suggested that he was interfering in the ministry of his successor, Archbishop Rowan Williams.

Canon Martyn Minns, rector of Truro Church, said before the massive services: "This will be an occasion for celebration, but also a sign of the serious brokenness of [ECUSA] and a tragic reminder of our alienation from the ministry of our own bishop."

Carey's U.S. visit, asserted London's *Daily Telegraph*, would be "a major boost to the conservative minority in America which is demanding protection from the liberal majority."

MEANWHILE, ARCHBISHOP HENRY OROMBI, leader of some eight million Ugandan Anglicans, agreed to take three Los Angeles parishes under his wing.

St. James Church of Newport Beach, All Saints' Church of Long Beach, and St. David's in North Hollywood have quit ECUSA, saying it had departed from historic Christian teachings. The parishes are now under the oversight of Bishop Evans Kisseka of the Ugandan Diocese of Luweero, though the prelate has named retired Texas Bishop Maurice Benitez to provide immediate care.

The Rev. Jose Poch, rector of the some 200-member St. David's parishes would follow the three ex-Episcopal congregations, predicted that more of the Los Angeles diocese's some 145 parishes would follow the three ex-Episcopal congregations.

The Ugandan province is of course not the only overseas jurisdiction to provide sanctuary for faithful clergy and laity who cannot in conscience to continue within ECUSA. For example, the Anglican primates (provincial leaders) of Rwanda and South East Asia supervise the Anglican Mission in America (AMIA), an effort not recognized by ECUSA, and the Diocese of Bolivia, part of the Province of the Southern Cone, also provide oversight for some parishes in a couple of U.S. states. By one count, there are more than 100 congregations of former Episcopalians with African oversight alone. Foreign primates also have provided episcopal care to some Anglican clergy and parishes in British Columbia, where the Diocese of New Westminster (Vancouver) has approved same-sex blessings.

St. James and All Saints'—the first two L.A. parishes to leave—followed shortly thereafter by St. David's—said the decision to depart ECUSA had been hard, and had come after prayer and struggle to resolve differences with the diocese and denomination. But they finally concluded they must move on in order to concentrate on their core mission, which the Rev. William Thompson, rector of the 450-member All Saints', said was "To know Christ and make Him known to others." The two parishes said they would remain aligned with the majority of the 77-million member Anglican Communion, noting that ECUSA accounts for only three percent of that total.

Reports cited the main reasons for the parishes' secessions as ECUSA's reluctance to accept Jesus Christ as Lord and Savior and the authority of Scripture, and secondarily, its embrace of homosexuality.

"Our loyalties as Christians primarily lie with God and Jesus Christ, and not a particular institution," said St. James' rector, the Rev. Praveen Bunyan. "When an institution no longer represents our understanding of God's word and his will, if it does not uphold the most basic, important tenets—the centrality of Jesus Christ and the authority of the word of God—we must have the courage and faith to stand by our convictions. That's what St. James as a church and the clergy here decided to do."

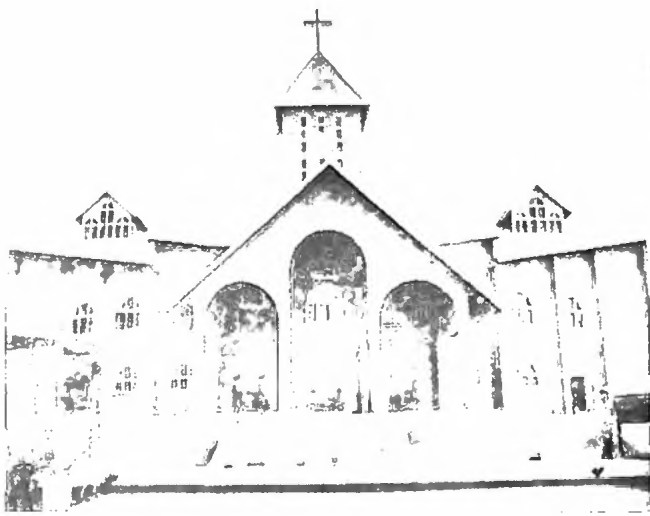
Fr. Thompson indicated that Los Angeles Bishop Jon Bruno's words and deeds also convinced the parishes it was "time to go."

The liberal bishop has ordained non-celibate homosexuals to the priesthood and in May officiated at the same-sex blessing of one of his priests.

"Bishop Jon strongly endorsed General Convention," Fr. Bunyan said. Bruno also had told the diocesan convention in December "that anyone not following the teaching of General Convention [on homosexuality] was being disobedient to God," Bunyan noted.

In a statement, Archbishop Orombi said the Los Angeles parishes' transfer to Uganda "has my full blessing and support" and that clergy of the parishes "are priests and deacons in good standing of the Church of Uganda."

The Ugandan province broke relations with ECUSA over its elevation of Robinson to the episcopate, while remaining in "solidarity" with faithful Episcopalians. Orombi said recently that he is "grieved" by the "unbiblical actions" that have led to ECUSA's "separation from the majority of the Anglican Communion," and prayed that ECUSA's liberal leaders would repent and return to "the historic faith and communion of the one, holy, catholic, and apostolic church."



African Churches Rebuff ECUSA Delegation

With great hope, two Episcopal Church (ECUSA) bishops and a seminary dean set out for East Africa this summer to try to rebuild relations with African brethren that ECUSA fractured with its watershed pro-gay actions.

They returned home empty-handed, it seems.

According to *The Church of England Newspaper*, Archbishop Benjamin Nzimbi told the delegation that Kenya was in "impaired communion" with ECUSA. The American Church, he indicated, would have to apologize for consecrating a partnered homosexual as bishop of New Hampshire, and take affirmative steps to remedy the situation, for there to be any reconciliation.

Leading the delegation was Bishop John Lipscomb of Southwest Florida. Though not an official delegation from the Episcopal Church Center, Lipscomb said the trip was taken "with the full knowledge and support of our presiding bishop," with the plane fares and some expenses paid by the national church. The two others in the delegation were Texas Assistant Bishop Theodore Daniels, and Dean Titus Presler of the Episcopal Theological Seminary of the Southwest.

Presler's seminary recently decided to allow homosexuals to cohabit in seminary dorms, according to *Virtuosity*. But both Lipscomb and Daniels opposed the consecration of actively gay cleric Gene Robinson as a bishop.

Lipscomb said the group made the journey to seek "reconciliation," in light of the "strained or impaired communion" created in many foreign provinces by ECUSA's endorsement of homosexual behavior.

"This journey will not resolve the issues of difference between [ECUSA] and the Church in East Africa," Lipscomb admitted. "At the very least, however, we go with a heart opened to listen to the concerns of our sisters and brothers in Christ, to understand how our actions have affected them, and to clarify the potential for common mission and ministry as we look to the future."

The trip was "a pernicious strategy to use weak bishops that voted against Robinson but support Frank Griswold," asserted Canon Bill Atwood of the international conservative organization, *Ekklesia*. He was confident that Griswold was behind the trip and that the journey was intended "to find weak links in Africa."

Such weakness, however, was obviously in very short supply.

When it arrived in Rwanda, the ECUSA delegation was met by Archbishop Emmanuel Kolini and South East Asian Archbishop Yong Ping Chung, who was visiting the province at the time. According to a spokesman for Rwanda, informal meet-

To The Glory Of God

THOUSANDS attended the opening of John the Baptist Cathedral July 25 in Ruhengeri, Rwanda, the see city of the Diocese of Shyira in the Episcopal Church of Rwanda. Presiding at the joyous celebration were Rwandan Archbishop Emmanuel Kolini and the diocesan bishop, John Rucyahana. Present, too, was Rwandan President Paul Kagame, who singled out Bishop Rucyahana for his contribution to rebuilding the African nation after the 1994 tribal genocide in which more than 800,000 people were killed. The original cathedral was heavily damaged during 1994 and was roofless and derelict when Rucyahana was consecrated diocesan in 1997. The bishop soon began raising money internationally and rebuilt the original cathedral, which the diocese quickly outgrew. (*The Living Church*)

ings took place which were cordial but did not change Rwanda's declaration of broken communion with ECUSA.

The group then moved on to Burundi and held meetings with Archbishop Samuel Ndayisenga and his bishops.

In Nairobi, the delegation was said to have had a "pleasant" but unproductive series of meetings with Archbishop Nzimbi and five other Kenyan bishops. A source in Nairobi said the U.S. bishops "stepped into a buzz saw."

The ECUSA representatives were told that an apology needed to be accompanied by action. In addition, the delegation was told that the American Church's actions were responsible for the state of broken communion.

Kenya did, however, consider itself in full communion with the bishops and dioceses of the conservative Anglican Communion Network.

Upon returning home, the ECUSA delegation issued a statement acknowledging the deep divisions between the U.S. and African Churches, but stated they felt "the personal meetings with church leaders at this sensitive time were helpful, that good relationships were formed, and that the conversations were fruitful."

***AFRICANS WILL LEAVE THE ANGLICAN COMMUNION** if ECUSA is not disciplined for its embrace of homosexual behavior, participants at a July meeting of conservative Anglicans in England predicted. Kenya's Bishop of Kitale, Stephen Kewasis Nyorsok, said he is not optimistic about the future of the Communion if the Commission fails to recommend discipline of ECUSA. If the primates are unwilling to take such action, they should be prepared to see the majority withdraw. Bishop Nyorsok said at a meeting sponsored by Anglican Mainstream. Another participant, David Phillips, General Secretary of the Church Society, also predicted that African Anglicans will leave the Communion following the Commission's October report, because they think the report will be little more than a "fudge." Expressing similar opinions at the Anglican Mainstream meeting were Southern Cone Archbishop Gregory Venables; Bishop Peter Rwaboma from Uganda, and Ellis Brust, representing the Anglican Communion Network and the American Anglican Council.

***ANGLICAN BISHOPS IN SOUTHERN AFRICA**—whose primate, Njongonkulu Ndungane, until recently had been the most tolerant of ECUSA's pro-gay stand among African primates—have banned the blessing of same-sex unions until the province has had time for further discussion and study. In a pastoral letter, Southern Africa's House of Bishops said the province is "committed" to the 1998 Lambeth Conference resolution upholding historic sexuality teaching, while also noting its call to continue dialogue on the matter. ■

Sources included *The Church of England Newspaper*, *Virtuosity*, *The Living Church*, and *Christian Observer*.

Archbishop Of York To Leave A Palace For A Parish

Early next year, the traditionalist Archbishop of York, David Hope—who holds the second highest spot in the Church of England's hierarchy—will do the highly unusual: return to parish ministry.

Dr. Hope will leave his riverside palace to become the vicar of an Anglo-Catholic parish in Yorkshire, St. Margaret's, Ilkley, near Bradford.

The Archbishop had to go through the same screening process for the position as any other cleric. When parish representatives made their selection, there was "unbelievable drama" when it was revealed to St. Margaret's flock via Hope's surprise appearance at the parish on Sunday, August 1.

Hope originally announced his eventual intention to resign and serve a Yorkshire parish more than two years ago, and has separately indicated his intention to resign if the C of E approved women bishops, on which the General Synod is likely to vote next February.

Still, some were surprised at his decision to leave at this highly sensitive juncture in the church and the Anglican Communion. Though the two got on well, Hope has sometimes been seen as a steadying counter-weight to the less experienced and more liberal Archbishop of Canterbury, Rowan Williams. And, Dr. Hope, 64, could have remained in post for five more years.

Some of Hope's associates denied, and others confirmed, that the Archbishop's resignation was partly prompted by weariness with infighting in the church over homosexuality and the prospect of women bishops: Hope also made no secret of his frustration with bureaucratic aspects of church life. But all seem to agree that the prelate's decision was primarily that of a deeply spiritual and unassuming cleric.

"I have always hoped that it might be possible to conclude my ministry as I had begun it, as a parish priest, and this I be-



THE ARCHBISHOP OF YORK, David Hope

lieve to be the call of God," the Archbishop said.

Hope, who will retain the honorary title of bishop, will leave his 750-year-old palace beside the River Ouse outside York—though he has actually occupied

only a small, cramped apartment within it—and will lose more than two-thirds of his archiepiscopal salary. He will also have to drive his own car.

IT IS MANY YEARS since the witty and avuncular Hope has served in a parish. After ordination 40 years ago, he served in Liverpool and in the 1980s was vicar of the central London parish of All Saints', Margaret Street, before becoming in turn Bishop of Wakefield in 1985, then Bishop of London and Archbishop of York in 1995.

Dr. Hope, a bachelor, found his episcopal career dogged by attempts by the gay rights campaigner Peter Tatchell to reveal him as homosexual. In 1995, Tatchell sent the then-Bishop of London a letter the gay leader claims merely invited Hope to come out as homosexual, but which Hope considered a clear threat to name him publicly. The Archbishop put out a statement conceding that his sexuality was "a grey area" but saying that he had chosen celibacy.

"This is a positive way of life for me. I am happy and content with and within myself," he said. He received considerable support and sympathy within the church for this.

Hope *has* at times tread softly on the gay issue. In the last year, for example, he has urged more tolerance for differences over homosexuality, and warned the church against becoming

FOREIGN continued from Page 16

Bruno Eyes Property, Depositions

Highly agitated and apparently shocked by the losses to his diocese, Bishop Bruno said he too had tried to resolve differences, and had offered to allow a conservative Episcopal bishop to serve the parishes. But Fr. Thompson said he declined the offer on behalf of all the parishes, because such a visiting bishop would still be under Bruno's jurisdiction.

Bruno termed "unfair and false" the parishes' claims that ECUSA and the diocese had departed from historic Christian teachings.

The bishop said he had kept his vows to "guard the faith, unity and discipline" of the church. "Yet I will not let the Holy Scriptures be compromised by those who seek to make their literalist and simplistic interpretation the only legitimate one," he wrote.

Bruno initially asked Archbishop of Canterbury Rowan Williams to intervene against the African church's actions in his diocese, though that would involve exercising an authority that liberal bishops tend to insist that no one outside their province has.

Bruno also called for the intervention of Bishop Griswold, who responded by reminding Orombi in a letter that bishops of the Communion have agreed "to respect the boundaries of one another's dioceses and provinces."

After consultation with ECUSA's legal officers in New York, Bishop Bruno announced he would seek to reclaim the church buildings for the diocese, and suspend the clergy with the intent

of deposing them for having "abandoned the communion of the Church"—a rule historically applied to clerics who leave for a non-Anglican church body, but lately used to punish clergy who align with other branches of the Anglican Communion but continue to minister in the U.S.

Archbishop Orombi said he and fellow Ugandan bishops "condemn" any attempt by Bruno "to depose our clergy...He has no jurisdiction over them, and we will not recognize his actions. Furthermore, we appeal to other provinces within the Anglican Communion to recognize our clergy as priests and deacons in good standing."

While Bruno appealed for reconciliation, attorneys representing him gave the three breakaway parishes until August 30 to acknowledge the bishop's authority, or to either surrender their church properties or stop using them until the church or civil courts decide who is the rightful owner. The three parishes did not comply, holding services as usual. But on September 7, the diocese filed suit to claim the parish buildings and other assets for the diocese and "faithful Episcopalians." The national church also intended to file a separate lawsuit in support of the diocese, it was reported.

Each of the parishes believes it holds title to the property. While in recent decades such claims often have not held up in U.S. courts, this situation could prove different. When four Episcopal parishes broke with the L.A. diocese in the 1970s, three were allowed to keep their property after court battles.

"overwhelmed" by the issue at the expense of its mission. A few years ago, he gave his imprimatur to a new catechism he commissioned that said homosexuality may be "divinely ordered." But the Archbishop's own conduct is widely considered above reproach.

ARCHBISHOP HOPE has been in the forefront of the debate over ordination of women bishops. He opposed the church's decision to ordain women as priests in 1992, but may be most remembered for the "London Plan" he devised while bishop of that see to protect orthodox consciences following that watershed decision. That led to the Act of Synod, which made alternate ("flying") bishops available for traditionalist parishes.

More recently, Dr. Hope warned that provisions for opponents would have to go beyond those in the Act in the event of women bishops. Recent reports indicated that, rather than a "third province," he would (apparently) like to further develop the current system of "flying bishops" to ensure that orthodox parishes could obtain oversight with jurisdiction from a compatible prelate.

The Archbishop also has attempted to steer the church away from bland worship and anemic spirit. In May, he accused his church of abandoning the mysterious for the banal, and indulging in ineffective debate.

He called on the church to recapture the power of prayer and to offer people space to be silent.

"The most important witness that I believe is needed today more than ever is the witness of 'being' rather than 'doing,'" he said.

HOPE WILL BE INSTALLED in his parochial position, as is customary, by the diocesan bishop, in this case the Bishop of Bradford, David James.

James said he was "thrilled" that Hope is coming to the diocese. "He brings with him a deep spirituality, a breadth of experience and a wealth of Yorkshire humor and down to earth common sense. Although he will be a parish priest again and most of his time will be spent ministering to the people of Ilkley, I shall also value his wise counsel."

(The fourth had a clause in its deed that the courts found gave the diocese title.) And in another church property dispute, a California appellate court in August ruled in favor of an ex-United Methodist congregation instead of the denomination. (See separate story in this section for more.)

Canadian Parallel

Interestingly, as Bishop Bruno was demanding the property of three ex-Episcopalian parishes in his diocese, pro-gay New Westminster (Vancouver) Bishop Michael Ingham was making the same demand of two former NewWest parishes that are also now under foreign oversight.

But priests at the two conservative parishes—whose properties are together worth more than \$1.2 million—say they and their flocks are staying put. "We own the premises and we're carrying on as usual," said the Rev. Ed Hird of the some 200-member North Vancouver parish of St. Simon's. "We're not going to leave," said the Rev. Barclay Mayo of the some 120-member, newly renamed Christ the Redeemer Church in Pender Harbor.

Anglicans worldwide wait to see if the Lambeth Commission will recommend steps to discipline or exclude rebel jurisdictions. If it does not, many more American and Canadian parishes may seek support from overseas bishops. ■

Sources included *The Los Angeles Times*, *The Church of England Newspaper*, *The Vancouver Sun*, *Episcopal News Service*

Archbishop Williams described Hope as "unfailingly positive" and "one of God's great gifts to the church."

"In every post he has filled he has brought to bear a common sense...unpompous attitude, a ready sympathy and an irrepressible dead-pan humor," Williams said. "I miss him more than I can easily say, as a colleague whose advice and constant support have made a huge difference to my own ministry. Everyone in the Church of England will wish him all good things in the next stage of his ministry."

Church Times praised Dr. Hope in part for his way of stating his views known without making headlines, and without offending those who disagree with him. Despite this, it has shown that he can be firm...."

The Guardian said that Dr. Hope "has shed his own particular luster on the see of York, one which has illumined the whole Church of England through the gentle and unassuming nature of his ministry. He has upheld and furthered the best aspects of a church which notoriously has many sides, not all of them of which Jesus of Nazareth might immediately have recognized."

Dr. Hope's memoirs are to be published this fall.

Struggle Starts Over Successor

Both sides of the gay debate are already opining on the person who should succeed Hope after he leaves next February, interestingly just about the time that Anglican primates will have to decide on Lambeth Commission recommendations following the Communion's crisis over homosexuality and authority.

The Lesbian and Gay Christian Movement called for a successor whose views were in tune with Archbishop Williams on homosexuality, while some Evangelicals called for one who would own at York, to balance the ticket with an Anglo-Catholicist in Canterbury.

Evangelicals who might fit the bill include Bishops Nazir-Ali (Rochester); Tom Wright (Durham); and James Jones (Liverpool). ■

Sources included *The Guardian*, *PA News*, *BBC*, *The Associated Press*, *Telegraph*, *The Church of England Newspaper*, *Church Times*



"Nearly The Ultimate Blasphemy"

DESMOND TUTU (left) the former Anglican bishop of Southern Africa again compared the treatment of homosexuals to the treatment of black people under South Africa's apartheid regime. This time the comparison appears in Tutu's introduction to a new book on sexual human rights published by Amnesty International, *Sex, Love and Homosexuality*.

Tutu says: "I could not have fought against the diabolic apartheid and not also fight against the discrimination of homosexuals endure, even in our churches and faith groups." Tutu contends that, all over the world, lesbian, gay, bisexual and transgendered people are being persecuted and made to suffer because they are children of God. "This must be nearly the ultimate blasphemy," he asserts. "We blame them for what they do, but we blame parents who teach their children that anything other than heterosexuality is evil of [denying] our humanity and their rights." In a related report, Tutu claimed earlier this year that the "most characteristic of Anglicanism is that it is all inclusive." ■

Bypass Of Global South For Key Post Criticized

It was a chance to signal that some needed changes are indeed coming to the Anglican Communion: that its top leadership would become more representative of the worldwide church, which now has its largest numbers in the global South.

But it was a chance foregone when an Irish Anglican academic, the Rev. Canon Kenneth Kearon, was chosen for the role of secretary general of the Communion, a key Anglican post which has never been held by a non-Westerner.

That, at least, is how many conservative Anglicans saw it—not least Archbishop Peter Akinola, leader not only of the booming Nigerian Church but of the Council of Anglican Provinces in Africa (CAPA), which represents nearly half of the world's Anglicans.

Archbishop Akinola said he had nothing against Kearon, an expert in ecumenism and medical ethics. And the Irish canon's selection at least breaks the mold slightly—the last two secretaries general have been Americans (the U.S. Episcopal Church reportedly pays a good portion of the secretary general's salary).

But the Archbishop said in a letter to all Anglican primates that the choice disregards the "feelings and yearnings of those of us in the global South," and fails "to reckon with the fact that this Church and its structure [are] no longer the exclusive preserve of any section of the Western world."

Akinola noted that the only non-Westerner to serve among senior Anglican Consultative Council/Anglican Communion Office executives in London, Canon Cyril Okorocho, a Nigerian, was fired by current Secretary General Canon John Peterson as mission and evangelism officer in 1997. The sacking spurred public complaints from some bishops at the 1998 Lambeth Conference, but Peterson took no rectifying action.

The Nigerian primate said he had urged Archbishop of Canterbury Rowan Williams at the 2003 Primates' Meeting in Gramado, Brazil, to consider applicants from the global South for the position.

"It is vital," he wrote at the time, "that we have staff, at the most senior as well as junior levels, which represent the viewpoint of the global South of the church."

However, despite numerous and repeated requests from African and Asian church leaders, Akinola said the ACO under Canon Peterson employed non-whites only as "errand boys, typists" or "interns."

"You cannot continue to marginalize and treat as irrelevant a very large section of the Anglican Communion and continue to expect that section for which you have no regard to be happy in the fellowship," Akinola wrote. "And I hope no one is under the illusion that there are no qualified and competent men and women in the two-thirds world to do this job."

Neither the Archbishop of Canterbury nor a spokesman responded publicly to Akinola's letter, but a spokesman for the ACC maintained that the process which led to the selection of Canon Kearon, in which Williams had a role, had been "vigorous" and "fair." Reportedly, more than two dozen candidates from across the Communion applied for the post, and an Indian clergyman working in Great Britain had been considered in the final rounds. One report said that Episcopal Presiding Bishop

Frank Griswold had his own candidate, another American liberal. That suggests that Griswold did not get exactly what he wanted, either, though that may be small comfort for developing world Anglicans.

CANON KEARON, 50, is director of the Irish School of Ecumenics, Trinity College, Dublin; Chancellor of Christ Church Cathedral, Dublin; a member of the Church of Ireland's General Synod; and of the Irish Council for Bioethics. He has served as a parish priest, and as Dean of Residence in Trinity College, Dublin. Married, with three children. Kearon has written and lectured on Christian ethics and is considered an able administrator. He is to take up his new post in January.

The secretary general manages the secretariat of, and acts as an ambassador and fundraiser for, the Communion. Along with the Anglican Communion Office staff in London, he also serves the various inter-Anglican bodies, particularly the Communion's "instruments of unity"—the Archbishop of Canterbury, the Primates' Meetings, the Anglican Consultative Council, and the decennial Lambeth Conference of Anglican bishops.

Kearon said he was honored to have been chosen, and that he looks forward "to getting to know the member churches and, through the work of the [ACO], to serve the unity and mission of our worldwide Communion."

Kearon says the secretary general should be "neutral," but will have to work hard to overcome doubt instilled in conservatives by Peterson, who some believe has worked to in various ways undercut the outcome of Lambeth '98. After that Conference stunned liberals by adopting an orthodox sexuality resolution by nearly 8 to 1, Peterson said that the next Lambeth should be balanced with an Anglican Congress that includes clergy and laity, so that Anglican bishops could "never again dictate such lofty resolutions."



Canon Kearon

Sydney: A Wink And Nod For Lay Presidency?

Most of the Anglican Church of Australia (ACA), and indeed, most other Anglican provinces, firmly oppose it.

But "lay presidency"—the idea of allowing laymen or laywomen to celebrate the Eucharist in some circumstances—has had frustrated proponents in the ultra-Evangelical Diocese of Sydney for 27 years.

And now, Sydney's standing committee believes it has found a way to allow lay presidency in the diocese without exposing its internationally-respected Archbishop, Dr. Peter Jensen, to a legal challenge.

In 1997, the Appellate Tribunal, Australia's highest legal body, ruled that the radical innovation could only be legally effected with ACA General Synod approval.

Sydney's standing committee concluded in August, however, that it might be able to finesse the matter with a motion due to come before the Sydney synod in October. Instead of attempting to legalize lay presidency, the motion simply proposes that "no disciplinary or other action" be taken against any person who permits a deacon or layperson to "administer the Lord's Supper," or who is involved in such a service. The Sydney diocese prefers the term "administration" to "presidency."

The ACA General Synod will debate the issue of lay presidency when it meets in early October. Only two rural dioceses, North-West Australia and Armidale, are likely to offer Sydney any support for its plans.

A Sydney regional bishop, Dr. Glenn Davies, who chaired a sub-committee looking at ways of introducing lay presidency,

Kearon has called the gay issue "complex" and says churches are essentially about "community," a term often used by liberals.

Equally discomfiting for some is that Dr. Williams reportedly backed Kearon for his skills in mediation and conflict resolution—something the Archbishop thinks may be needed to quell Anglican turmoil over sexuality and authority. Many conservatives will see this as signaling a bid to "reconcile" Anglicans of opposing doctrinal positions rather than work to retain a genuine Communion, which is what Williams earlier said should be the goal. Also counting on Kearon's mediation experience, it appears, is Archbishop Robin Eames, head of the Lambeth Commission that itself is supposed to work out ways to resolve the Communion's crisis. Kearon, Eames said, "will be called upon to exercise widespread influence as we seek to build up relationships and trust in our diverse Communion."

Sources include: *Church Times*, *The Living Church*, *The Church of England Newspaper*, *Anglican Communion News Service*

England: Burden On Dioceses, Gay Issue, Spur Financial Protest

A two-pronged protest appears likely to deepen the Church of England's financial struggle.

Striking a blow against spiraling costs, the Diocese of London—the C of E's largest diocese—is preparing to withhold more than 100,000 pounds from its payment to central church funds.

The decision, which was made at the diocesan synod, gives the Bishop of London, Richard Chartres, in consultation with his council, authority to cap London's apportionment in 2005 at 1,673,000 pounds. The diocese had been asked for 1,790,000 pounds, a 28 percent rise in the amount it was requested to give toward national church costs in 2004.

agreed that the proposed resolution would effectively give synodical blessing to the practice. However, it is thought that it would remove the risk that Archbishop Jensen could be summoned to a church tribunal. However, individual ministers who permitted the practice could still be brought before a tribunal by concerned parishioners.

Bishop Davies said that he and other regional bishops had, at the request of Archbishop Jensen, consulted members of the global South primates' group about the diocese's plans earlier this year. He admitted that misgivings had been expressed, and some had questioned why Sydney would embark on such a move at this particularly tense time in the Anglican Communion. The Lambeth Commission on the future of Anglicanism has been looking at Sydney, as well as at New Hampshire's actively gay bishop.

Sydney advocates say there is no bar to lay presidency in Scripture (and apparently ignore Tradition). Paradoxically, in the view of many, Sydney is evidently prepared to allow laywomen to celebrate Holy Communion, but has never approved women priests.

***DRAFT LEGISLATION** paving the way for women to serve as bishops in the Anglican Church of Australia has been finalized in preparation for the ACA Synod meeting in October. The legislation has been reworked after being defeated in 2001. If the measure passes, dioceses can choose whether or not to implement it. Dioceses that do will be required to provide alternative oversight for those who cannot accept the ministry of women bishops, though the responsibility for this will be placed with the diocesan bishop. ■

Source: *Church Times*



THE BISHOP OF LONDON,
Richard Chartres

The Bishop of Willesden, Peter Broadbent, who is leading the London diocese's campaign, said the church needed to carry out an independent review of its bureaucracy and make significant cuts.

He said that, while wealthier dioceses should

support poorer ones, the balance had been lost and the church had ignored his complaints for years.

Six other large dioceses, including Southwark, Oxford and Chichester, were understood to be sympathetic and could follow suit. A number of dioceses have been struggling with large deficits and several, particularly in the north of England, face bankruptcy. The London diocese itself has had to cut a number of clergy and other posts to avert financial collapse.

A recent investigation by *The Church of England Newspaper* concluded that the C of E is actually losing "millions of pounds from churches which are not giving their contribution to central funds," and that is leaving dioceses in deeper debt and having to cut some clergy.

The article suggested that the loss is being fueled partly by parishes that opt to manage their money themselves: are unable to bear the increased financial burden from covering the costs of clergy pensions; or are protesting "liberal doctrine."

INDEED, ANOTHER COMPONENT in the threat to C of E finances are Evangelical churches upset over revisionist trends among church leaders in general, and the installation of gay cleric Jeffrey John as Dean of St. Albans in particular.

John says he is in a long-term same-sex relationship that is now celibate, and has pledged to uphold church policy. However, he urges church acceptance of faithful homosexual relationships, and is "unrepentant" for his past involvement in gay sex, Evangelicals say.

At the request of a number of parishes, the Anglican Mainstream organization has issued guidelines for congregations considering withholding their quota contributions, asserting that such a protest against "unorthodoxy and poor stewardship" is biblically justifiable.

The advice given by Anglican Mainstream says that there are a number of situations that would justify financial action. "The first would be if it became clear that all or part of the money involved was being used to support unbiblical teaching or practice." Other reasons could be unbiblical action by "the wider Church" or loss of confidence in the financial management of the diocese.

The Evangelical group, Reform, which represents about 2,000 parishes, also will debate a paper in October that urges congregations to express "impaired communion" with their bishop, perhaps including financial measures, if the bishop is "unable to support the Bible's teaching on human sexuality." Other steps could include refusing to invite their bishop to conduct confirmations, and seeking oversight from "other biblically faithful bishops elsewhere in the Anglican Communion."

Evangelical parishes are generally the biggest givers, having over double the average income of non-Evangelical churches.

Two parishes in St. Albans have already suspended the entire payment of their quota, and more are considering taking similar action, both in the diocese and across the C of E.

"I have never known it as clear in some people's minds as an active option as it is now," agreed Reform Chairman, the Rev. David Banting. "People are not prepared to fund a Church that doesn't seem to have any sense of discipline or restraint. We are considering playing the money card with a heavy heart. We don't want to do this, but there comes a stage where enough is enough."

He pointed to a new scheme, Giving as Partners, as a way that parishes could ensure that withdrawing their quota does not effect the poorer churches. He said that it would redirect a significant proportion of quota payments directly to a needy partner parish.

Eye On Lambeth Commission

Meanwhile, reports in early July indicated that Evangelical clergy, asserting that St. Albans Bishop Christopher Herbert was not listening to their concerns, were making plans to keep the bishop out of their parishes.

Herbert has hailed Dr. John as a highly gifted and "courageous" pastor and preacher, and has continued to defend the appointment despite rising discontent, suggesting that the answer is to "listen deeply and patiently to each other."

English conservatives turned up the pressure in July, meeting with a representative of Prime Minister Tony Blair to voice their concern about the divisions John's appointment had caused in the St. Albans diocese. They also made a submission to the Lambeth Commission arguing that a conservative alternate bishop should be allowed to minister in the diocese.

The submission, compiled by the Church of England Evangelical Council, contends that Bishop Herbert had shown "contempt" for the Archbishop of Canterbury's call for restraint while the Commission attempts to sort out problems arising from violations of Anglican sexuality policy.

"It is breathtaking that the bishop can make this appointment and simultaneously expect those who oppose it to submit to his episcopal authority as a mark of authentic Anglicanism," it says.

The submission also warns the Archbishop of Canterbury that orthodox provinces will break away from his leadership unless he distances himself from the American Church, the main source of the Communion's crisis.

For more, consult BBC News, The Church of England newspaper, The Daily Telegraph, Church Times.

C Of E Rejects Proposal For New Disciplinary System

Moves to consider ways of overhauling clergy disciplinary procedures were rebuffed in July, when the Church of England's General Synod rejected a bid to create courts to deal with allegations of clergy misconduct.

Designed to make the disciplinary process simpler, the proposals called for new courts headed by bishops and advised by panels of theologians to hear cases in which priests were alleged to have erred on doctrine, ritual or ceremonial.

The bishops voted two to one, and the laity three to one, in favor of the proposal to set up new disciplinary tribunals, but the clergy vote fell narrowly short of approval. Some voiced concerns that the courts would be used "as a stick to beat liberals over the head," as one cleric put it.

Interestingly, the Bishop of Worcester, Peter Selby, who has clashed with Evangelicals over homosexuality, is one who hopes the *Clergy Doctrine (Discipline)* report will be reconsidered at the next Synod meeting. One reason, he wrote, is that, having been accused of false teaching, he has "felt keenly the lack of any credible process of competent authority by which [his] po-

sition might be vindicated as falling within the range of orthodox Christian thought, or seriously found to be outside it; either would be preferable to trial by the press."

Equally surprising was the argument of a traditionalist Synod member, the Rev. Stephen Trott of Northampton. He contended that a firmer hold on just what the church considers orthodoxy, and a renewal of that orthodoxy, are necessary prerequisites to an overhauled disciplinary process.

"In a church without sharply defined doctrinal standards, lacking an authoritative magisterium and with few theologians of professorial rank available to adjudicate on doctrinal disputes, it is difficult to see how a determined proponent of some new doctrinal interpretation could fail to secure an acquittal in the new world of the Human Rights Act," Fr. Trott said. "There have been no heresy trials for more than a century, and the advice of lawyers would surely be that any new case would be costly, controversial and likely to fail."

Sources: Church Times, PA News

"Ohio Five" Bishops Chide ECUSA Leadership's "Secrecy"

Five senior bishops have lamented what they say is a pattern of secrecy that continues in Episcopal leadership as the church's doctrinal crisis grows daily.

A meeting planned for August 13 between the five prelates and the Council of Advice for Presiding Bishop Frank Griswold was cancelled after Bishop Griswold refused to allow non-participating observers to attend.

Retired Episcopal Bishops FitzSimons Allison (South Carolina), Maurice Benitez (Texas), William Cox (Oklahoma), Alex Dickson (West Tennessee) and William Wantland (Eau Claire, WI) were asked to meet with the Council after they confirmed 110 Episcopalians in Ohio last March, without the local bishop's permission. The five prelates and a Brazilian bishop performed the rites at the request of five congregations alienated from the their pro-gay bishop and bishop-elect, and because the adequate alternate episcopal oversight urged by Anglican primates had yet to be provided in the U.S. Episcopal Church (ECUSA).

The Ohio rite had little effect on ECUSA's House of Bishops (HOB), which a week later produced a plan for "Delegated Episcopal Pastoral Oversight" (DEPO) that has been deemed woefully inadequate by most conservatives. At the same meeting, the HOB chastised the five bishops, but stopped just short of formal censure. The "Ohio Five" accepted the invitation to meet with the Council, welcoming the opportunity to "establish clarity on core issues which are dividing our church."

FIVE SENIOR ECUSA BISHOPS and one Brazilian prelate (at far right) at the confirmation service last March in Ohio, undertaken at the request of local faithful Episcopalians but without the local Episcopal bishop's permission.



In an open letter to Bishop Griswold, however, the prelates objected to the exclusion of "non-participating observers" from "a meeting of this importance." They said the HOB has an unfruitful and untrustworthy "history of closed door meetings."

The bishops wrote that they had tried "fervently" but in vain for many years to have "an open and honest discussion" in the HOB about ECUSA's "radical departures...from the Faith and Practice" of the Universal Church, and had hoped that that discussion could at last take place with the Council.

Diane Knippers, one of the laywomen who was to observe the meeting, noted that it was "behind closed doors" that the "fundamentally flawed" plan for "Delegated Episcopal Pastoral Oversight (DEPO) was produced by bishops "with no input from laity or clergy for whom the pastoral care is intended."

"Vote Against The Faith"

The senior bishops' letter asserted that the most serious breach at the 2003 General Convention actually occurred when bishops defeated a resolution (B001) affirming the faith (as stated by the 1886-88 Lambeth Quadrilateral). The resolution's rejection was widely overlooked in the furor over the convention's pro-gay decisions.

"It is difficult to understand how bishops could vote against the faith they swore to uphold at their consecration," they said in their letter.

Anglican Sex Wars: More Push And Pull, Gains And Losses

Here are selected recent news briefs reporting developments in North America stemming from the Anglican Communion's crisis over homosexuality and authority:

***NORTH CAROLINA EPISCOPAL BISHOP** Michael Curry sent a letter July 1 telling his clergy that they may bless homosexual unions within certain guidelines. The move met with mixed reviews among the clergy and parishes of the diocese, which covers the central part of the state. Curry's letter followed official action in June by St. Philip's Church in Durham to allow the blessing of same-gender unions among its members.

***TAKING ADVANTAGE OF MASSACHUSETTS'** court-demanded move to allow gay "marriage." Dorothy Austin, 60, an ordained Episcopal priest and associate minister of Harvard's Memorial Church, has tied the knot with Diana Eck, 58, professor of comparative religion and head of the Pluralism Project at Harvard.

***UTAH EPISCOPAL BISHOP CAROLYN IRISH**—a divorced, recovering alcoholic and ex-Mormon who never got baptized as a Christian—recently claimed that support for marriage as it is now defined is hard to find in the Bible. In an op-ed piece in the *Salt Lake Tribune*, in which Irish also supported legalized gay unions, she asserted that "Many Christians speak of marriage as a 6,000-year-old tradition. But historical and cultural evolution challenges that view." The "'sacramentality' that religious faiths now claim for marriage has also evolved," she claimed. "It is doubtful that Jesus would even recognize our institution of marriage as it is." Some observers wondered if Irish was familiar with the theology of marriage given in Holy Scripture, and particularly the Book of Genesis. Bishop Irish earlier indicated that her diocese will allow gay blessing services, while noting that a later bishop "may change this policy."

"This defeat of B001 was in many ways worse than the two highly publicized decisions on V. Gene Robinson and same-sex blessings, because it tore away the foundation on which those decisions should have been based," said Bishop Benitez.

"We have abandoned 2,000 years of Christian teaching on sexuality, but more importantly we have ignored the authority of Scripture. The result has been chaos in the Episcopal Church: ECUSA has lost large numbers of individuals and congregations, ecumenical relationships have been damaged and the denomination is now in a state of impaired communion with 22 of the 38 Anglican provinces. The survival of the entire Anglican Communion is at stake," he continued.

Complicating matters are bishops focused on rigidly enforcing canon law rather than upholding the faith, the bishops indicated. The role of Order "is to preserve, protect and defend the Faith of the Church, not just the territory and increasingly arbitrary actions of bishops," they wrote.

"Our concern is for those faithful Episcopalians who feel they cannot accept pastoral care from revisionist bishops and priests," said Bishop Dickson. "We pray the primates of the Anglican Communion will discipline ECUSA as well as provide pastoral relief to our church," he concluded. ■

Sources included the American Anglican Council, *The Christian Observer*, *Virtuous*



Bishop Irish

***A CLASH OVER "DEPO"**—the Episcopal bishops' controversial response to the Anglican primates' call for "adequate" episcopal oversight for conservatives in liberal dioceses—apparently remained unresolved at this writing in the Episcopal Diocese of Connecticut. At least four orthodox clergy of the diocese have appeared before Bishop Andrew Smith in response to a "pastoral directive," after their parishes and two others jointly requested alternate episcopal care based on the "Delegated Episcopal Pastoral Oversight" plan. Three of the clerics were told that "canonical initiatives" will be forthcoming unless some resolution is achieved with respect to their differences with the bishop, who has ordained practicing gay clergy and supported the consecration of gay cleric Gene Robinson. According to one of the summoned clergy, Smith thinks the only other possibilities for the parishes are to "accept his form of DEPO" or leave. The three rectors who received implied threats from the bishop are the Rev. Frs. Christopher Leighton of St. Paul's, Darien, one of the largest charismatic churches in ECUSA; Allyn Benedict of Christ Church, Watertown; and Dr. Mark Hansen of St. John's Church, Bristol. Other parishes involved in the DEPO request include Christ & The Epiphany Church, East Haven; and Bishop Seabury Church, Groton.

***THREE RECTORS** in the Diocese of Eastern Michigan resigned from their parishes in July, and one of them renounced his orders in ECUSA, over the acceptance of an actively gay bishop and same-sex blessings by the national church and local bishop, Ed Leidel. Gone are the Rev. David Kulchar, 46, rector of Trinity Church, Flushing; the Rev. Gregory Tournoux, 45, rector of Christ Church, Owosso; and the Rev. Scott Danforth, 51, rector of St. Dunstan's, Davison Township (and the cleric who renounced his ECUSA ministry). The three are considering their options. "There is no future here," said one of the clergy. "No gospel is being proclaimed, and in time it will all die."

Laity Urged To SPEAK OUT!

An initiative geared to and for Anglican laity was launched August 5—one year to the day since the Episcopal General Convention's approval of a practicing gay cleric as a bishop.

SPEAK OUT! is designed "to mobilize, encourage and equip laity to communicate their deep concerns regarding the crisis" in the American and Canadian Churches, said a release.

Operating primarily through a new website—<http://www.anglicanlaity.net>—the initiative asks laity to commit to pray, write letters to Anglican primates (provincial leaders), register online and recruit at least two other individuals to join in the endeavor. It is particularly interested in the involvement of students and young adults.

SPEAK OUT! is being coordinated by Diane L. Knippers, an Episcopalian and president of the Institute on Religion and Democracy; and Cynthia P. Brust, Director of Communications

What doubly angered the priests was that Leidel allowed a non-celibate gay man and his partner to come in as an interim priest at St. Jude's in Fenton. "We were betrayed; the bishop...said he would never do that," they said. The clerics "struggled" over the decision to quit ECUSA and leave hundreds of parishioners without pastoral care. But Fr. Kulchar says he was told by Leidel "that if I spoke to my parish about realignment I would be brought up on charges," and that DEPO "was not an option." Kulchar resigned June 1, and briefly did supply work for other parishes in the diocese. But Leidel subsequently inhibited Kulchar from functioning at all as a priest in the diocese because he would not pledge loyalty to the bishop.

***THE BISHOP OF THE DIOCESE OF PUERTO RICO** within ECUSA fired an Anglo-Catholic priest and hospital chaplain for hewing to the biblical view of homosexuality, and because he ministered to Episcopalians worshipping at the hospital chapel who wanted to become part of the Anglican Mission in America (AMiA). The Rev. Luis Morales, 55, a Forward in Faith priest, did not join the AMiA himself but referred the worshippers to an AMiA bishop. Still, Morales was sacked by Bishop David A. Alvarez and relieved of his job as a chaplain to St. Luke's II Episcopal Hospital in the city of Ponce. He was not immediately inhibited or deposed but expects the bishop to proceed in that direction. The cleric said the problems leading to his firing began after the 2003 Episcopal General Convention and later with the Robinson consecration. "I met with Bishop Alvarez in private and told him I was going to distance myself from his positions on sexuality. I held a press conference with the knowledge of the bishop to state my position." AMiA members in Alvarez' diocese are now being shepherded by some of the three other priests Alvarez has inhibited because they clashed with him on the gay issue.



Bishop O'Neill

***DIFFICULTIES CONTINUE** in the Episcopal Diocese of Colorado, where sexuality policies have come under new scrutiny, and officials now expect a shortfall in anticipated income of some \$500,000, and at least two parish closings. Controversy had been stirred earlier in the diocese when Rev. Bonnie Spencer was given a six-week paid leave of absence as punishment for taking part in a covenant ceremony with another woman. The action defied the directive of Colorado Bishop Robert O'Neill, who supports "normalizing" homosexuality but had denied permission for the ceremony to proceed because of "the current climate."

for the American Anglican Council. They are joined by an advisory team of lay leaders from across the country.

Mrs. Knippers and Mrs. Brust say that there is a need for more lay involvement in the current church struggle, and that laypersons have a freedom that clergy do not. The faithful and bold stands some clerics take are subject to pressure from their bishops, fear of legal action and intimidation tactics.

"Unlike clergy, laity can speak to these issues without fear of reprisals," explained Mrs. Brust.

"We laypeople must find our voice and speak out," said Mrs. Knippers. "It is time for laity to insist that the future of our churches not be determined by clergy behind closed doors," which, she noted, was how Episcopal bishops crafted their flawed "DEPO" (alternate oversight) plan. "The laity must not abdicate their great responsibility to hold their priests and bishops accountable to church teaching," Knippers said.

This led to a June 9 meeting with local clergy, and then questions from *The Living Church*, the results of which seemed to indicate that the diocese officially requires faithfulness in marriage and celibacy in all other circumstances, but had a separate, unwritten set of rules for actively homosexual persons. O'Neill, bishop for less than a year, reportedly asserted that a policy worked out a decade ago by his predecessor, Bishop Jerry Winterrowd, allowed brief prayers, not resembling a marriage ceremony, for same-sex couples as part of a Rite II Holy Eucharist. However, O'Neill is also said to have revealed at the June 9 meeting that 11 same-sex blessing ceremonies had been performed since Winterrowd was consecrated in 1991. Also, according to some accounts, nine "partnered same-sex clergy in good standing" are canonically resident within the diocese.

The recent release of a diocesan study on rifts over the gay issue, and a call by O'Neill for Episcopalians to seek common ground, "settled nothing," said a leading conservative Colorado priest.

North American Faithful On The Move

***THERE HAS BEEN A FURTHER UPTICK** of late in the number of ECUSA clergy and congregations who are making new arrangements for their church lives. One of the more interesting phenomena in this regard are new congregations being created at the impetus of local Episcopalians who want orthodox religion and to be part of the Anglican Communion, but in separation or distanced from ECUSA. These congregations are sometimes formed by persons coming out of more than one parish in a diocese, or by a substantial portion of an ECUSA congregation which walks away from its property. Often, these new parishes have no immediate association with any jurisdiction, group or bishop. Some examples:

- Over 100 persons attended the first service of the Anglican Fellowship of **Chattanooga, Tennessee**. The Fellowship consists of "faithful Episcopalians from various Episcopal churches in the Chattanooga area who share a common bond of Biblical orthodoxy and serious concerns over the actions of the 2003 Episcopal General Convention." A similar group is worshipping as the Anglican Fellowship in **Knoxville, Tennessee**.
- The some 30-member Light of Christ Church, "an emerging Anglican mission" in **Milwaukee**, is worshipping each Sunday in a hall at the Pettit National Ice Center, with the Rev. Tere Wilson officiating. Most of the congregants came from Trinity, Wauwatosa, one of the largest Episcopal congregations in Wisconsin, where there was a heated dispute over the national church's pro-gay actions.

***A GROUP CALLING ITSELF THE LAITY AD HOC COALITION** is circulating a petition calling on the conservative Anglican Communion Network in ECUSA to create an at-large membership in the Network for individual laypersons who are not members of ACN dioceses or parishes. Coalition members do not want to leave their Episcopal parishes but are concerned about their salvation when their "continued sole identification" is with a church that has "departed from the Faith once delivered." In the turmoil since the 2003 General Convention, "we are in desperate need of refuge" that only the Network can provide, the petition says. It suggests allowing individual faithful Episcopalians currently outside the ACN to become members-at-large of an appropriate Network parish, "while remaining members in good standing of our own parishes to continue working for change in our local congregations." For more information, call 301/372-6644 or 301/502-1352. ■



Back In The Saddle

THE EPISCOPAL BISHOP OF THE RIO GRANDE, Terence Kelshaw (pictured), was to return to work part time by mid-August, after suffering a bout of double pneumonia which manifested as he was returning to the U.S. from Turkey early this summer. His flight made an unscheduled landing in Newfoundland so that he could be air-lifted to a nearby hospital, where the 68-year-old conservative bishop also was diagnosed with a previously undetected congenital heart and lung abnormality. It was three days before he regained consciousness. Kelshaw credits his recovery in part to the prayers and visits by a number of clergy and laity from the Anglican Church of Canada. However, Kelshaw is likely to remain on supplementary oxygen for the rest of his life, partly because his congenital condition was made worse by a combination of smoking and growing up in industrial Manchester, England. The Rio Grande diocese is to elect a bishop coadjutor this fall. (*The Living Church*)

- The Church of Christ the King, Evanston, Indiana, is worshipping at a rented chapel, and is served by two clergy. Congregants are considering a link with the conservative Anglican Communion Network (ACN) within ECUSA.

- Most of the some 140 members of St. James Episcopal Church in Oklahoma City, Oklahoma left ECUSA to form St. James Anglican Church. This, after St. James' rector, the Rev. Richard Ressler, admitted that he agreed with Oklahoma Bishop Robert Moody on homosexuality, and Moody told congregants to start supporting ECUSA or he would "lock the doors" of the parish. Some 120 persons attended the first service of St. James Anglican Parish at a Baptist Church across the street from St. James Episcopal. The congregation now has a new priest, Vern Caswell, a recent graduate of Trinity Episcopal School for Ministry, and is seeking oversight from an overseas bishop under the ACN. The old St. James now has only 40 people.

- The Austin, Texas congregation of St. Barnabas Episcopal Parish voted 192-2 June 20 to depart ECUSA and align with the Evangelical Covenant Church, though it will join the ACN if the congregation judges it viable. The rector, Jeffrey Black, renounced his orders in a meeting with Texas Bishop Don Wimberly on June 15. Black said he respected Wimberly, who has said he will not allow the ordination or blessing of active homosexuals, but could not take the "prevalent teaching" about the Word of God in ECUSA.

***THE ANGLICAN MISSION IN AMERICA**, the U.S. effort overseen by two foreign Communion primates but not recognized by ECUSA, also continues to be a popular destination for disaffected Episcopalians as well as new believers. Among recent new additions to AMIA are:

- The Church of the Redeemer, Nashville, Tennessee, comprised largely of former members of St. Bartholomew's Episcopal Church, and led by the Rev. Thomas McKenzie; the new congregation drew about 150 interested participants to its July information meeting.

- The Church of the Cross—a "plant" in (appropriately) Minneapolis, site of the watershed 2003 Episcopal General Convention—already has its own building in a revitalizing area 15 minutes from downtown. It is led by the Rev. Christian Ruch.

- Mission of Grace, Newport News, Virginia, founded by former members of Grace Episcopal Church and led by the Rev. R. Bolling "Bo" Bryant.

- Church of the Apostles, Columbia, South Carolina, led by the Rev. Charles (Chip) Edgar, who was previously at an Episcopal parish in the Chicago area.

- Hudson Anglican Fellowship (Ohio) was planted by some former members of Christ Episcopal Church in Hudson. The nearly 100-member congregation is led by the Rev. David "Doc" Loomis.

- Chillicothe (Ohio) Anglican Fellowship, started by a priest, the Rev. Rick Terry, after a clash with Southern Ohio Episcopal Bishop Herbert Thompson. The bishop, while opposed to the ordination or blessing of noncelibate homosexuals in his diocese, also opposed the affiliation of Terry's former parish, St. Paul's, with the Anglican Communion Network in ECUSA. Terry said Bishop Thompson "threatened me and St. Paul's with canonical actions" if the parish did not withdraw from the ACN. The Fellowship's first service in a storefront Christian cafe in downtown Chillicothe drew 75 worshippers, mostly from St. Paul's.

- Holy Trinity Anglican Church, Marietta, Georgia a parish populated mainly expatriate Nigerians, some of whom came from a local Episcopal parish. The some 100-member congregation worships at a Baptist church, and is shepherded by the Rev. K. Chima Ekeke, a Nigerian. On April 25, the parish inaugurated an Igbo language service.

***MOST MEMBERS OF AN ANGLICAN PARISH IN NORTH VANCOUVER**, British Columbia, have walked away from a mortgage-free building and a \$600,000 endowment fund to start a new church that meets in a warehouse. "Property is not an issue. It's proclaiming the gospel and going forward!" said Peter Haigh, speaking for the 80 or so members of St. Timothy's Anglican Church. Most of its members had been part of St. Martin's, one of several parishes that became alienated from the Diocese of New Westminster and its Bishop, Michael Ingham, because they approved same-sex blessings. Last September, Ingham declared that St. Martin's—by then without a rector—was in turmoil and assumed direct control. He appointed a priest and lay leadership of his choosing and denied a request from about three-quarters of parishioners to hold alternative worship services on church property. St. Timothy's was formed after the Anglican Church of Canada's General Synod failed early this summer to oppose Ingham, and declared the "sanctity" of homosexual relationships. The congregation joined the new Anglican Communion in Canada (ACiC)—a small group of parishes and priests under the episcopal oversight of five global South primates. The leaders appointed Anglican Mission in America Bishop, T.J. Johnston, to provide oversight for the ACiC flock. St. Timothy's is being led by the Rev. Paul Carter, who is licensed by the province of Rwanda. ■

Sources included a report by Robert England, American Anglican Council; *The Living Church*, anglicanusa.com, *Faith Journal*, *Virtuosity*, *Journal Sentinel*, *Christian Week*, *Daily Press* (Newport News), *Sun-Journal*, cnow.com

25 Years!

IT ALL BEGAN in 1979, with a group of 18 faithful Anglicans worshipping in an office building in Maitland, Florida, under the leadership of Fr. Bruce Medaris, a former Episcopal priest. By 1982, the growing Continuing Church congregation, led by the Rev. Louis Campese, was occupying a beautiful church that it paid for in full a mere three years later. By 1991, a grand new facility, housing offices, a Sunday school and an enormous parish hall, was added. Today, 25 years later, the Church of Incarnation (pictured), Orlando, Florida, also houses St. Vincent's Anglican Academy, which has 75 students and nine teachers. Incarnation is now the diocesan cathedral, and Fr. Campese, still the rector, is also now bishop of the Diocese of the Eastern U.S. within the Anglican Church in America, a part of the some 250,000-member Traditional Anglican Communion. "There is really only one thing to say in closing," wrote an Incarnation parishioner in *Mandate*. "You and I can never out-give our wonderful Lord, and with Him all things are possible."



Calif. Case Cause For Optimism On Church Property Issues, Says Canon Law Institute Case Has Implications For ECUSA

By The Rev. Charles H. Nalls

Following on a Maryland Court of Appeals decision two years ago involving the African Methodist Episcopal Zion Church, the United Methodist Church has suffered a sound defeat in a church property matter in California.

At issue in the case was who controls a local church's property when the congregation ends its affiliation with a national or worldwide religious body. As such, the case has implications for other denominations, particularly the U.S. Episcopal Church (ECUSA), which claims a trust over parish properties based on an internal church rule, the 1979 "Dennis Canon."

The August decision in *California-Nevada Annual Conference of the United Methodist Church et al., v. St. Luke's United Methodist Church* marks the reaffirmation of the "neutral principles" analysis of the 1981 *Barker* case—an action in which three of four defendant parishes avoided the effect of ECUSA's claimed trust.

The St. Luke's case also involved the application of specific provisions of the California corporate code and trust law. Thus, those seeking to apply it in other states should examine whether analogous provisions exist in their state codes.

As for the facts of the California case, they are familiar in church property battles. St. Luke's, a congregation in Fresno with substantial holdings, left the main denomination over a doctrinal dispute and an attempt by the bishop to replace the pastor. The Court of Appeals took pains to avoid delving into the doctrinal issue or positions the parties took on it.

The underlying litigation began when St. Luke's was sued by the California-Nevada Annual Conference of the United Methodist Church (a non-profit, religious corporation and a regional body of the UM Church, hereinafter the "Annual Conference" or "Conference"), and two officials of the Conference, a bishop and a superintendent for the Conference's Fresno District. The action sought injunctive relief and damages.

St. Luke's filed a cross-complaint against the Annual Conference, the bishop and superintendent, seeking a declaration that the cross-defendants had no interest in the property, and that St. Luke's could revoke any trust interest which might exist in the property by recording grant deeds (prepared and attached as exhibits to the cross-complaint) by which St. Luke's would deed real property to itself, without any trust language.

After a non-jury trial, the trial court ruled that St. Luke's held its property in trust not only for the use and benefit of the local church, but also for the use and benefit of the United Methodist Church. The court also ruled that St. Luke's could not revoke that trust. The trial court's ruling was based largely on its understanding of the meaning of subdivisions (c) and (d) of Corporations Code section 9142.

On appeal, St. Luke's contended that (1) the court erred in concluding that a trust existed in favor of the UM Church, and that (2) even if such a trust existed, the local church could and did revoke that trust.

The Court of Appeals agreed with the lower court that the evidence presented at trial supported the trial court's conclusion that a trust in favor of both churches was created. Significantly, however, the appellate court sided with the congregation and found that it could, and in fact did, revoke the trust which had existed in favor of the United Methodist Church.

The case hinges on California Corporations Code section 9142, subdivisions (c) and (d)—sections which the court specifically noted "may well be of particular importance to churches which now are, or in the future will be, experiencing difficult doctrinal disputes among their members." Certainly, this does not bode well for "Dennis Canon" claims by ECUSA in California.

Indeed, the court found that:

(1) subdivision (c)(2) of Corporations Code section 9142 does not authorize a general church to create a trust interest for itself in property owned by a local church simply by issuing a rule declaring that such a trust exists;

(2) a local church's creation of a trust interest in favor of the general church—including a trust interest created when a congregation agrees to a national church's rule that it hold property in trust for the general church—may be revoked by the local church unless that church has expressly declared that trust to be irrevocable.

Interestingly, while the litigation was pending, and before the trial began, St. Luke's amended its Articles of Incorporation to state a change in the purposes of the religious corporation. Its purposes became "to establish and maintain a church...which... shall follow the tenets of Methodism, but which shall not be subject in any manner to the articles, rules, usage, discipline, or jurisdiction of the United Methodist Church or any organization or other entity which is part of and/or affiliated with the United Methodist Church." St. Luke's also purposed "to acquire, manage, and hold in trust for the sole benefit of this corporation property of every kind and nature, both real and personal..."

In short, St. Luke's would not be affiliated with the UM Church and would hold its property in trust for itself only. As noted, this charter amendment was actually effected while the case was pending!

As there are matters in which the Washington-based Canon Law Institute (CLI) has been asked for assistance, the Institute will not undertake state-specific analysis at this time. However, CLI believes that the reaffirmation of *Barker*, the Court of Appeals analysis of trust theory, and the trust revocation analysis, are all cause for optimism for those representing individual parishes and congregations in property disputes. Helpful as well was the aforementioned 2002 Maryland case in which the local congregation retained its property. *From the Heart Church Ministries, Inc. v. African Methodist Episcopal Zion Church (No. 3 September Term, 2000, Md. 07/24/2002)*.

"For The Honor Of The House" "Closure" For A Troubling Episode At Nashotah?

By The Editor

An honorary doctorate awarded in 2001 but never yet conferred by the traditionalist Nashotah House seminary in Wisconsin has been renounced by the prominent orthodox alumnus who was to receive it.

Episcopal-turned-Continuing Church priest, the Rev. Samuel Edwards, took the action in a July 16 open letter, he indicated, to definitively remove from the agenda of Nashotah's board of trustees a matter which had remained in abeyance, and clouded by poor communication, since trustees tabled the honorary doctor of divinity degree in November 2002, without notifying him.

TCC carried a report on the deferred honor earlier this year, but Edwards said he had received no further clarification of the matter following a Nashotah board meeting a few months ago.

However, Edwards' letter (published in this section) also responds to contentions made following TCC's story by Nashotah's Dean, the Very Rev. Dr. Robert Munday, and revisits other particulars of what transpired since seminary trustees decided to grant the degree. Among other things, the priest questions why "holding an institution accountable for its acts and omissions" should be perceived as an "attack."

The erudite cleric says he thought it necessary to use the means of an open letter to reach the Anglo-Catholic seminary's 28 trustees, since neither of his previous attempts to address them through their chairman (South Carolina Bishop Edward Salmon) ever "received the routine courtesy of an acknowledgement, let alone a reply."

By his action, Edwards effectively rescinds a November 2001 letter of acceptance he wrote in response to an October 2001 communication from the Rev. Ralph T. Walker, Secretary of Nashotah's board. Fr. Walker wrote that the seminary "has granted you the degree of Doctor of Divinity, *honoris causa*" in recognition of "your years of faithful and dedicated service to the Church in parish ministry, upholding those ideas of catholic priesthood to which the seminary is dedicated, and as the director of the Episcopal Synod of America/Forward in Faith, defending the Catholic and Apostolic Faith."

Word of the honor came as Edwards continued his stand for orthodoxy amid acting Washington Bishop Jane Dixon's unprecedented legal campaign to remove him as rector-elect of Maryland's Christ Church, Accokeek. Though Dixon ultimately prevailed in her aim, the Accokeek case and the issues it presented drew international attention.

Fr. Walker informed Edwards that the board had determined to bestow the honorary degree at the seminary's spring commencement or autumn convocation, whichever came after the end of the litigation involving Edwards, regardless of its outcome.

"In honoring you in this fashion, Nashotah House brings honor upon herself for the faithful commitment and trust you have shown," Walker wrote.

In a reply on November 14, 2001, Edwards accepted with gratitude "this unsought...sign of honor."

BY JULY 2002, all substantive civil and ecclesiastical proceedings involving Edwards had ended, and Edwards himself had left the U.S. Episcopal Church (ECUSA) for the Anglican Province of Christ the King (APCK), a leading Continuing Church body known for its focus on theological education and training for clergy. At the time, he said he had concluded that there was no reasonable probability that Episcopalians who still profess the catholic faith would be able to live out that faith credibly and with integrity within ECUSA.

Despite several attempts by Fr. Edwards after that point to learn the status of the Nashotah degree, it was not until TCC's inquiries in late 2003 that it emerged that trustees had tabled the matter of

the degree's conferral a year earlier, a few months after the cleric went to the APCK.

On November 14, 2002, Nashotah's board noted (according to its minutes) that "the litigation in which Fr. Edwards was involved was now finished and since its completion he had left the Episcopal Church. Fr. [Andrew] Mead moved that the granting of the honorary degree for Fr. Edwards be tabled. The motion passed with two votes being cast in the negative."



Fr. Samuel L. Edwards

Confusion

Speaking to TCC for its earlier report on this matter, Dean Robert Munday, who also serves on the seminary board, said that the move to sideline the degree was unrelated to the cleric's switch to the Continuing Church, some of whose postulants had been and are still being educated at Nashotah. Rather, he said that Fr. Mead, rector of New York's St. Thomas, Fifth Avenue, moved to table the matter because of confusion among trustees over the status of legal proceedings involving Edwards.

When initially queried about this matter, Fr. Mead, while citing high praise for Fr. Edwards, conceded that a minority of trustees do object to the Continuum. However, he asserted that the larger issue in the board's action was trying to avoid sending a message that Nashotah was not interested in being a seminary for ECUSA, the body from which, despite its radical revisionism, most Nashotah students still come.

While the school wants to serve tradition-minded persons from other bodies, "we have to define ourselves as a seminary in ECUSA and make that credible," Mead told TCC.

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

NASHOTAH DEAN, Dr. Robert S. Munday



avoid outright rescission of the degree, and to allow the possibility for its reconsideration later.

Critical reaction to TCC's account of the shelved degree focused partly on the alleged discrimination against Continuers, but also on what was seen as the seminary's poor handling of the matter. And, both Mead and Munday agreed that ECUSA's current situation in relation to wider Anglicanism now made the move to defer the honor for the articulate and scholarly orthodox cleric appear more discordant.

Circulation of this updated story online prompted further critical reaction directed at Nashotah, and one public response from a Nashotah Board member, Quincy Bishop Keith Ackerman. The bishop wrote in part:

"While I can understand the sadness and unhappiness expressed... I am not certain how many of those who are unhappy have actually been on campus in the last few years to judge Nashotah House on the basis of what is actually happening there... I would like to invite all who share grave concern over the state of Nashotah House to join Bishop Parsons and me sometime this fall. Bishop Parsons continues to teach at Nashotah House, having first joined the faculty in the early '50's.... [Among the trustees are several persons] well-noted for their orthodoxy.

An Open Letter To The Trustees Of Nashotah House

Members of the Board:

This letter concerns the honorary Doctorate in Divinity that you awarded me in October 2001 and your corporate failure to arrange for its conferral even after all the conditions attached to the original grant were fulfilled. Since neither of my previous addresses to you on this topic—made through your Chairman on the instructions of the administration of the House—ever received the routine courtesy of an acknowledgement, let alone a reply, it seems reasonable for me to conclude that it is necessary to use the means of an Open Letter to reach you.

Additionally, since in my letter of November 14, 2001 accepting this honor I wrote that I did so, "not only on my own behalf and for the honor of the House, but on behalf of all those faithful souls whom it is and has been my privilege to serve in the portion of Christ's one holy catholic and apostolic Church," I believe I owe them an explanation for the decision I now have made, and this is the most efficient way to apprise them of my reasons for making it.

Since it now has been over seven weeks since your last meeting and I have received from you no communication on this matter, it seems reasonable to assume that you have no plans to bring this episode to closure. By default, then, it would seem that the burden of doing this falls upon me.

Before proceeding to address some important issues raised in the course of this matter, I want to ensure that the issue of the degree's formal conferral is legitimately off your agenda. Therefore, I hereby resign and renounce the degree of Doctor of Divinity, honoris causa, of whose grant I was notified in a letter from your Secretary dated October 29, 2001.

The letter from the Dean of Nashotah House published in the August-September 2004 issue of THE CHRISTIAN CHALLENGE—presumably written under your authority even if not under your ex-

"After we have gathered together at Nashotah House, then we can more easily discuss the nature and *ethos* of the House.

"I offer this not as a rebuttal, but as a sincere attempt to have Catholic-minded Christians come to [Nashotah] and enter into the life of a vibrant Catholic seminary."

Fr. Edwards' open letter to trustees appears below.

ACC's New Orleans Diocese Taps Hutchens As Bishop

The Rev. Canon D. Presley Hutchens, vicar of St. Hilda of Whitby, Natchitoches, Louisiana, has been elected the third bishop ordinary of the Diocese of New Orleans within the Anglican Catholic Church (ACC), a Continuing Church body.

Hutchens was elected on the third ballot at a June 10 synod in Metairie, Louisiana. The election was overseen by the ACC's Bishop of the South, Mark Haverland, who had been serving as episcopal visitor to New Orleans.

Hutchens was tapped to succeed the Most Rev. Brother John-Charles FODC, who resigned last November to return to his native Australia and to serve as archbishop ordinary of ACC's missionary diocese there.

Following confirmation by two-thirds of the ACC's diocesan bishops and councils of advice, Hutchens is to be consecrated on October 12 at the Cathedral Church of St. Edward the Confessor in Indianapolis, Indiana, where the College of Bishops

placit direction—requires a direct response from me for the sake of clarity and truth in the historical record: That letter contains elements which, if allowed to stand unchallenged, will lead to a permanent misconstruction of the issues involved in your decision not to fulfill your stated intention to confer a degree that you had already granted.

In his letter, the Dean twice refers to my having been nominated for the degree. Although this spin is now more than two years old (having appeared in a letter to the Alumni Association dated February 20, 2002), it is inaccurate and misleading. That the degree actually was awarded to me is plain from the text of the original letter of notification, which says that, "the Board of Trustees of Nashotah House has granted you [emphasis added] the degree of Doctor of Divinity, honoris causa." Under any rational construction of the text, this means (1) that someone nominated me for the honor and (2) that a majority of you agreed to grant it. The letter then goes on to speak separately of the degree being "bestowed." The bestowal or conferral of a degree is commonly understood to be the public acknowledgement by investiture of an action already conclusively taken by legitimate authority. It therefore is analogous to an enthronement, not to an ordination.

Furthermore, the Dean's claim that the "conferral of the degree would depend on the resolution of pending litigation" is flatly contradicted by the text of the letter of notification. That document specifically states that, "the degree is to be bestowed on you at either the Spring Commencement or the Autumn Convocation at Nashotah House immediately following the complete settlement of the present litigation in which you are involved, regardless of the outcome of that litigation." [Emphasis added.]

Dean Munday writes that discussion of the matter at the November 2002 meeting of the Board of Trustees was characterized by "a great deal of disagreement and confusion about the outcome of both the civil and ecclesiastical trials." It is difficult to see how the discussion could have been over the question of whether the legal proceedings were concluded. Ecclesiastical pro-

will meet the following day. He is to be enthroned November 6 at Christ Church Pro-Cathedral in Metairie.

It was the New Orleans diocese's second attempt to choose a successor to Archbishop John-Charles: an election synod in February, also in Metairie, failed to achieve the necessary concurrent majorities, though Canon Hutchens was the clear leader when balloting ended due to the loss of a quorum.

Candidates in the June election also included the Rev. Thomas E. Raines, priest in charge of St. Andrew's, Atmore, Alabama; and the Very Rev. Donald Rice, dean and rector of Christ Church Pro-Cathedral, Metairie.

BISHOP-ELECT HUTCHENS, 58, brings a wide range of experience to his role as chief pastor of the Diocese of New Orleans, which extends from the Florida Panhandle into Texas, and encompasses all or part of eight states.

Hutchens was born in Perth, Western Australia, but did most of his growing up in Texas. He graduated from East Texas State University in



ACC BISHOP-ELECT D. Presley Hutchens (Photo courtesy of The Trinitarian)

ceedings were terminated at the time I renounced the ministry in ECUSA. Apart from the formality of the lifting of the federal injunction in the Accokeek case on July 11, 2003 (since which time you have met at least twice) all civil proceedings clearly were at an end well in advance of your November 2002 meeting. Given the fact that several experienced attorneys serve on the Board, it is not likely that you could have been confused about this.

Beyond that, if the "disagreement and confusion" were about the outcome of the legal proceedings, then you were discussing something that you previously and explicitly had declared was not to be a factor in the decision about formal conferral of the degree. Unless we are dealing with the unlikely possibility of a case of corporate institutional amnesia, something appears to have happened to put some other issue having to do with "outcome" on the agenda.

The question inevitably arises whether the "outcome" that was really at issue in your discussion of the matter in November 2002 was my decision (announced on June 27 of that year) to leave the Episcopal Church for the Province of Christ the King. On that occasion, I made the recommendation (to which I still adhere) that those in ECUSA who still profess the catholic faith also come out of that institution, since it was then (and now remains) clear that there is no reasonable probability that they will be able to live out (confess) that faith credibly and with integrity within ECUSA. It would be understandable and unsurprising that my position and recommendation would cause discomfort to many—even to most—of you and so make you reluctant to risk giving the appearance of approving it as a legitimate option. It would also be understandable that no one would wish to say this publicly, since it might call into question the genuine extent of the House's professed willingness to train people for Anglican ministry without regard to their jurisdictional affiliation.

Whatever may have been the reasons for the decision made at your meeting in November 2002 to "table" the conferral of the degree, I was not made aware that you had taken any action

1973 with a bachelor of science degree in sacred music and psychology, and from the Perkins School of Theology at Southern Methodist University in 1977 with a master's degree in theology.

As an ordained minister of the United Methodist Church, he served a number of congregations in Texas from 1968-85.

In 1985 he entered the U.S. Navy and the following year graduated from the Naval Chaplains School in Newport, Rhode Island.

In 1988, Hutchens became the ACC's first military chaplain when he was ordained deacon and priest. He served as a chaplain in the U.S. Navy on active duty until 1990 and then in the reserves until 1996. He is now the ACC's endorsing agent for ministry to the armed forces. (ACC Chaplain, Capt. Donald Lerow, recently reported to ACC members from Iraq).

After leaving active duty, Hutchens completed 36 hours of graduate studies in psychology, education and music while serving several ACC congregations and teaching religion at Roman Catholic high schools in Texas and Louisiana. He started shepherding St. Hilda's in 1996.

Hutchens was administrative assistant to the Metropolitan from 2000-03. At last year's Provincial Synod, Archbishop John-Charles appointed him a canon in recognition of his work for the diocese and province.

During his theological training, Hutchens' major area of interest was in church growth and evangelism. He completed his internship in cooperative ministries and has conducted a number of evangelism/church growth workshops and vestry retreats.

at all on the matter for over ten months. In point of fact, you never communicated this decision to me, in spite of the fact that during the following year I made two requests to the Chairman of the Board (on May 16 and August 5, respectively) for an update on the status of the matter.

It is doubly regrettable that there is distress concerning what is perceived as an "attack [on] an orthodox seminary such as Nashotah House over a matter that concerns one individual." First, it is regrettable that holding an institution accountable for its acts and omissions is perceived as an "attack." It also is regrettable that this particular matter is perceived (and has been since at least February 2002) as concerning only "one individual." It does not: It concerns the honor of the House.

Please note that I did not choose this vocabulary—you did, for in the letter of notification sent to me under your authority nearly three years ago, it was stated that in granting me this degree, "Nashotah House brings honor upon herself." It should not be difficult to determine what is brought upon her by your default.

The Dean hopes that I wish the best for Nashotah House. Even though this debacle has brought me to the point where I no longer either desire for myself or can recommend for others any association with the House or with its adjunct institutions—apart from the historical one represented by the M.Div. that I earned there—I do wish the best for the House. But you must remember that, in genuinely orthodox faith and practice, the ability of any person or community to appropriate "the best" and thus move it from wish to fulfillment is predicated upon obedience to the truth and, when indicated, penitence and a lively purpose of amendment.

Sincerely,

(The Rev'd) Samuel L. Edwards
Master of Divinity, cum laude, 1979 ■

He and his wife, Alexa, have five children and operate a bed and breakfast inn in Natchitoches.

Source: *The Tennessean*

Noted Organist, Professor Jailed On Word Of Felon

Commentary Report By Les Kinsolving

Dr. Robert Moore Strippy, 70, is a professor emeritus at the University of Pennsylvania—where he had pursued five majors and graduated with honors—and also taught at the University of Virginia. He is a former speechwriter for President Eisenhower. A longtime Anglican and a world class organist as well, he holds a degree from the Royal College of Organists and doctorates in music and letters from the University of Paris.

He is now, despite his very serious health problems, prisoner number 332218 PMV at the Powhatan Correctional Center in State Farm, Virginia.

He is beginning a ten-year prison sentence, as a result of a jury decision so absolutely incredible as to recall either France's Alfred Dreyfus or the first jury verdict that freed O.J. Simpson.

This jury apparently took the word of a 40-year-old double ex-convict (larceny and defrauding an innkeeper) named Dana Swann, rather than that of a highly accomplished and gravely ill senior citizen who had no criminal record, about an incident that Strippy and his supporters say was a clear case of self-defense.

In the Circuit Court of Augusta County, Virginia, though, Swann testified that he was solicited for oral sex by Dr. Strippy and then, when Swann refused, he was shot in the stomach.

Friends and associates of Strippy can affirm his court testimony that he never had any homosexual relationship whatsoever and is decidedly heterosexual.

One of the very few media that covered this trial was the *Staunton News Leader*, which reported that Dr. Strippy's attorney, Lloyd Snook, filed a request for a new trial "because evidence of Swann being drunk during the shooting was never presented at the original trial," at which Strippy was represented by public defender Robert Garnett.

Snook said Swann's blood alcohol following the shooting registered .17—more than twice Virginia's legal limit. "The jury can't get to hear that," Snook told Judge Thomas Wood. "We believe that this testimony that should have been allowed." Wood, however, later denied the new trial request.

DR. STRIPPY TESTIFIED that on a dark night at the Greenbriar Overlook on Virginia's Blue Ridge Parkway, he parked his car so he could take in the scenery with binoculars, without realizing he was blocking the view of Swann's vehicle. Swann, holding a wooden club resembling a hoe handle, came to him and demanded that he move—with a suggestion that Dr. Strippy was homosexual.

When Strippy denied this accusation and declined to obey Swann's demand, he testified that Swann began beating him repeatedly with his wooden club.

When Strippy tried to start his car and drive away, Strippy tried but found he could not get hold of his car keys. In desperation, he said he reached under his vehicle's seat to retrieve a .38-caliber pistol. He then drove to his former fiancé, Erin Keller, with whom he had been living, and driven to Kansas to visit relatives.

When he displayed this pistol in an effort to convince Swann to back off, Swann instead grabbed it and pulled—with the result that it discharged, wounding Swann in the stomach.



The First Four...

men to graduate from the Continuing Anglican Church in Zambia's (CACZ) three-year, residential seminary were ordained not long ago at a jammed service at the Makeni Ecumenical Center in Lusaka. Pictured, from left, are: Frs. Nathan Ngoma, Joseph Mukuka, Maxwell Lungu, and Bernard Banda. Archbishop John Hepworth of Australia, the primate of the Traditional Anglican Communion (TAC), the largest global Continuing Church fellowship, performed the ordinations. More than 1,000 were served at lunch following the rite. "I was enormously impressed at the quality of these four men," Hepworth told TCC. A cleric formerly part of the Anglican Diocese of Lusaka, the Ven. Pierre Dil, was the driving force behind fledgling CACZ's seminary.

Swann then retreated to his car. Both he and Strippy drove away and both notified the police.

The *News Leader* reported: "During the trial, Swann testified that that evening he consumed about five beers from what he described as 7-ounce bottles. He spent a week at the University of Virginia Medical Center where he underwent abdominal surgery and had a bowel resection...An investigator from the Augusta County Sheriff's office reported that no bruises or markings were found on Strippy following the incident."

But Dr. Strippy was examined and a CAT scan was performed on him shortly after the shooting at the University of Virginia Medical Center.

Strippy friend Angela Hunter Richardson notes: "Photos were taken when Dr. Strippy reported the incident. The examination photos and scan results clearly show that Dr. Strippy was, as he testified, beaten with a cudgel by the drunken felon who assaulted him...Those records were never admitted as testimony. Public Defender Garnett waited to subpoena them until three days before the trial. And Judge Wood refused to wait for them before trying Dr. Strippy on felony charges."

Moreover, "The gun was never fingerprinted"—which would have provided evidence—along with the defense exhibit of that wooden cudgel—that the legally inebriated Swann grabbed the pistol, causing himself to be shot in the stomach.

Will any of the University of Pennsylvania and University of Virginia alumni move to help this professor instructor emeritus, who may well die in prison, where his serious health problems are not being treated sufficiently?

And will the leaders of Virginia, including Gov. Mark Warner and U.S. Sens. George Allen and John Warner—who have been appealed to—do anything to stop this outrageous injustice, in which the word of a twice-convicted felon was believed over that of the holder of three doctorates and a former speechwriter for President Eisenhower?

Les Kinsolving hosts a daily talk show for WCBM in Baltimore. His radio commentaries are syndicated nationally. He is White House correspondent for Talk Radio Network and WorldNetDaily. His show can be heard on the Internet at www.wcbm.com 8-10 p.m. Eastern each weekday. Before going into broadcasting, Kinsolving was a newspaper reporter and columnist—twice nominated for the Pulitzer Prize for his commentary. Les' story is used here by permission, with slight editorial adjustments.

For the past year, concerned friends of the "Save Bob Strippy" group have collaborated via the Internet to try to assist Bob, who is now appealing his conviction. To learn ways you can help Dr. Strippy, please visit TCC's website at <http://www.challengeonline.org> go to "Recent News" and click on "Save Bob Strippy."

And The Beat Goes On Marriage Amendment Fails, But Battle Far From Over

Report/Analysis By
The Rev. Samuel L. Edwards

As the waves of controversy emanating from Massachusetts' legalization of same-sex "marriage" continued to wash over America this summer, the battle over the innovation continued in the courts, among legislators, and in popular referenda.

The summer was marked by a prominent loss in the U.S. Senate but several gains for defenders of traditional marriage, along with the start or continuance of a number of other skirmishes over gay marriage questions in various parts of the country.

The U.S. Senate moved toward a July vote on the proposed Federal Marriage Amendment (FMA) to the U.S. constitution, which (1) defines marriage as the union of a man and a woman, and (2) forbids interpreting the federal and state constitutions as requiring that other sorts of relationships be recognized as marriages.

In the end, however, a vote on the amendment itself was prevented by procedural maneuvering. In the view of some observers, members of the Republican majority were perhaps unwitting accomplices to this.

Under Senate rules, unless there is agreement between the majority and minority parties, no debate can be terminated and no legislation can be brought to a vote unless three-fifths of all the Senators (60) agree to it.

Initially, the Democrats had said that they would not block a vote on the amendment, as long as no changes were made to it. It appears that this was done because they knew very well that some Republicans, unwilling to deal with the issue of Vermont-style "civil unions," wanted a vote on a second version of the amendment which did not include the language about interpretation. The majority leader, Senator Bill Frist (R-Tenn.), suggested that the Senate hold votes on both measures, but the minority leadership would not agree to this, thus forcing a procedural vote.

When the vote was taken on July 14, supporters of the FMA were able to muster 48 votes (45 Republicans and 3 Democrats). But this fell 12 votes short of the number necessary to take a vote, and 19 votes short of the two-thirds super-majority required to send the amendment to the states for ratification.

Of the 50 votes against the motion, 44 were Democrats and 6 were Republicans (four of whom were from the New England states). Sens. John Kerry and John Edwards were on the presidential campaign trail and did not return to cast what could have been a problematic vote for them in an election year in which the conventional wisdom currently predicts a close race.

The outcome was lauded at a Capitol Hill press conference by the retired Episcopal Suffragan Bishop of Washington, Jane Holmes Dixon.

"I am here today to say that not all people of faith believe we should amend the constitution to deny people equal rights under the law," Dixon said. "As a Christian, my faith calls me to respect the dignity of every human being and to strive for justice and to tear down the walls that separate us."

(Admittedly, this may ring a bit hollow for traditionalists in her diocese whose "dignity" she honored with forced visitations and federal lawsuits.)

TRADITIONAL CHRISTIAN advocacy groups were quick to point out that the procedural vote in no way means the FMA is a dead letter. Prison Fellowship founder Charles Colson said,

"I look at this as a ten-year fight. This is Day One." Clearly, traditional and conservative leaders look at the struggle for a constitutional amendment as a necessary and winnable fight whose success hinges on persuading the electorate that there is now no other safe way to prevent judicial tinkering with the basic unit of society.

Perhaps the best indicator that the sexual revisionists also realize that the struggle is far from over is the tenor of their rhetoric. A spokeswoman for the Democratic Senatorial Campaign Committee termed the outcome of the Senate vote a "colossal failure," which seems to colossally expand the meaning of the adjective.

The Human Rights Campaign (HRC), the most prominent pro-homosexual lobby, called the vote a defeat for what they termed "the politics of distraction."

Using a method familiar to traditional Anglicans ("let's stop being distracted by X issue and get on with the mission of the church"), HRC President Cheryl Jacques (who recently "married" a woman in Massachusetts) said, "Every poll shows the American people want Congress focused on issues like rising health care costs, the hemorrhaging of jobs and the war in Iraq."

Noted liberal icons such as Sen. Edward Kennedy (D-MA) and Democratic presidential nominee Kerry accused FMA proponents of politically motivated divisiveness, while Sen. Patrick Leahy (D-VT) charged them with wanting to turn the constitution into "a kiosk for political bumper stickers."

THE U.S. HOUSE OF REPRESENTATIVES did manage to pass in July the administration-backed Marriage Protection Act on a vote of 233 to 194. Twenty-seven Democrats joined with the Republican majority in the vote. The proposed law would exercise the Congress' authority under the constitution to limit the jurisdiction of the federal courts.

The volume and tone of opponents' response to the vote attests to their fear that the Act might actually pass in the Senate, though it is likely to have a harder time there.

Rep. Jim McGovern (D-MA), for example, opined that: "This bill is a mean-spirited, unconstitutional, dangerous distraction... They couldn't amend the constitution last week, so they're trying to desecrate and circumvent the constitution this week." McGovern did not explain why using a power explicitly granted to Congress in the constitution was unconstitutional.



THE DOME of the U.S. Capitol Building as seen from an adjacent park just north of the edifice. CHALLENGE PLOTTING

The ACLU's legislative counsel, Christopher Anders, said that "It's time for the Republican leadership to stop messing around with the constitution and get back to addressing the real problems that face real Americans." Anders did not explain why only those who accept his definition of "real problems" were "real Americans."

Election, Court Skirmishes Dot Country

Another setback for sexual revisionists came as 71 percent of Missouri voters in the state's August 3 primary election passed a constitutional amendment banning homosexual marriage.

Four hundred thousand more voters turned out for an election than state officials had expected, and it was generally conceded that the vote on the amendment was the big drawing card. The bad news in the vote for Democrats (whose national convention had just adopted what was described by homosexual activists as "the most gay-inclusive platform that we've ever seen") was that there was a large Democratic turnout and it was clear that most of them voted for the amendment.

The Missouri vote continues a pattern in which defense-of-marriage measures overwhelmingly tend to pass when put directly to the people. HRC's Cheryl Jacques recognized this when she said, "Sadly, I do think a lot of these state ballot initiatives will succeed despite our best efforts to stop them."

As many as 12 states will vote on ballot measures similar to Missouri's this year, though court battles have been launched to stop such votes in a few places. Just such an effort was tried, but failed, in Louisiana, where voters had (by press time) overwhelmingly approved a state constitutional amendment banning same-sex marriages and civil unions.

In a key but perhaps temporary win for those opposing gay marriage as well, the California Supreme Court this summer voided nearly 4,000 marriages granted to same-sex couples in San Francisco this year, ruling that city officials defied a state law and a voter-approved measure defining marriage as between a man and a woman.

In the 5-2 decision August 12, the court said San Francisco Mayor Gavin Newsom overstepped his powers in granting marriage licenses to same-sex couples during a four-week stretch in February and March. The justices steered clear of the question of whether California's constitution permits recognition of civil unions, however.

In another noteworthy decision, a state judge in Boston decided to halt the enforcement of a 1913 state law barring out-of-state couples from marrying in Massachusetts if they can't marry in their home states. The decision prevented eight petitioning homosexual couples from taking advantage of the state's mandated gay marriage provision.

And in August, a federal judge in Washington state upheld the 1996 federal Defense of Marriage Act (DOMA) as constitutional, marking the first time a federal court has ruled on the Act, which defines marriage in traditional terms.

As many have asserted the need for a constitutional amendment based on the likelihood that the federal DOMA would not survive court challenges, this was an important ruling, though not the last legal word on the subject. That is so, particularly in the case of the federal law, which says that states cannot be forced to recognize same-sex "marriages" from other states. Many think DOMA will be struck down because it violates the U.S. constitution's "full and credit" provision, which requires states to recognize another's legal acts.

U.S. Protestants Poised To Lose Majority Status

America has been a Protestant nation since Colonial times, but that may change as early as this year, according to a national survey released July 20.

Between 1993 and 2002, the proportion of Americans who said they were Protestants fell from 63 to 52 percent after decades of stability. That was the finding of the study released by the National Opinion Research Center at the University of Chicago.

The NORC survey identified Protestants as "any post-Reformation Christian denomination." That included some groups, such as the Mormons, whose theologies differ from those of most Christians. But mainline Protestant bodies, such as the Episcopal, United Methodist and Presbyterian Churches, have been losing members for years. Gains in Evangelical or fundamentalist denominations have cushioned those losses partly, but not entirely. Hence the drop in Protestantism to near minority status.

NORC found that the trend had been aided by, among other things, an increase in non-religious Americans to 14 percent in 2002, and a rise to 7 percent in the number of members of religions outside of Christianity or Judaism (though, oddly, "Orthodox Christianity" is included in this category!).

After Protestants, the next largest religious group in the U.S. is the Roman Catholic Church, which counts 25.5 percent of Americans as adherents. ■

Source: *The Washington Times*

DOMA is in fact facing another challenge in Florida, where a pair of lesbian Floridians who had been "married" in Massachusetts filed a lawsuit this summer in U.S. District Court in Tampa to force the state to recognize their union as a marriage. The two women's case may be weakened, though, by the 1913 Massachusetts law.

Despite recent court decisions that went against them, though, gay activists still seem to think their odds are better in the courts, especially in light of the resounding successes they had in Massachusetts and Vermont, where a supreme court ruling led to gay "civil unions." Maryland became a new front in the battle when, on July 7, the city of Baltimore and four Maryland counties were sued by the American Civil Liberties Union in an effort to secure the right to marry for same-sex couples.

The ACLU sued on behalf of ten homosexual couples (including one in which one partner had died) who had been denied marriage licenses, according to a spokesman for the ACLU's New York-based Lesbian and Gay Rights Project. Maryland's law plainly defines marriage as being between a man and a woman, and as recently as February, the state's attorney general reminded Maryland's court clerks that they may not issue marriage licenses to homosexual couples. The Maryland lawsuit joins the ACLU's pending challenges to similar laws in several other states.

Gay "Marriage" Decreases Marriage?

Advocates of homosexual "marriage" have to worry, though, not just about setbacks at the ballot box, but that their campaign may have peaked too early and so missed the opportune time to accomplish their goal. As their struggle continues, information is becoming more widely available about the negative effects of the approval of homosexual "marriage" in those countries

which have permitted it, e.g., Denmark, Norway, Sweden, and the Netherlands. In these countries, statistics indicate that the effect of such a move is not to increase, but decrease, the overall marriage rate.

In the Netherlands, for example, fully 90 percent of homosexual couples have not opted to marry, and so have a significant number of heterosexual couples. From a peak marriage rate of 6.4 per thousand people in 1990, the Dutch marriage rate has declined 20 percent to 5.1 per thousand. Similar trends are present in the Scandinavian countries.

The data from Europe suggest that the executive director of Freedom to Marry, Evan Wolfson, is wrong on all counts when he claims that, first, "gay people are not trying to 'attack' marriage, we are trying to participate in it. Number two, we are asking for the same commitment and responsibility for our own [homosexual] families. And, number three, excluding gay couples does nothing to protect [marriage as an institution]."

Far from advancing the cause of a just and humane society, promoting gay "marriage" seems to be one more symptom of the suicide of the West.

To traditional Anglicans—indeed, to traditional Christians of several confessional backgrounds—all this has a familiar ring.

The drive for the ordination of women, too, was presented as an opportunity for enriching a venerable institution by expanding it beyond culturally-imposed limitations and making it more attractive to more people. Instead, where it has succeeded—and even in some places where it has not, such as the Roman Catholic Church—it has had a negative and debilitating effect on the Church's ministry and mission. As more than one astute observer has remarked, the fruits of the enterprise suggest that the real objective was not the expansion of the ordained ministry but its destruction.

It's enough to make one suspect that both projects are directed by a single Intelligence. And it's worth remembering that, for orthodox Christians, it is not necessary to posit that said Intelligence is, of necessity, human.

***A COMMITTEE OF THE MASSACHUSETTS STATE LEGISLATURE**, acting in a way that appeared to contradict its own rules, this summer spiked a citizen-sponsored "bill of address" aimed at removing the justices of the state's Supreme Judicial Court who had voted to force the state to recognize same-sex "marriages."

The South African-born Chief Justice, Margaret Marshall, was particularly singled out for not recusing herself from the case: Marshall had given a keynote address to the Massachusetts Lesbian and Gay Bar Association in 1999 in which she praised the "growing body of gay-friendly international jurisprudence." Justice Marshall argued in an editorial published in the *Boston Herald* July 4 that the author of the state's constitution, John Adams, wanted judges to be able to change laws they would "trample the rights of minorities." Her opponents responded that, "In fact, Adams, Thomas Jefferson and the others greatly feared the opposite—out-of-control judges who would impose their will on the people and become oppressors."

FRANCE'S FIRST GAY MARRIAGE, conducted June by a local mayor, has been annulled by a court, but the same partners involved have said they will appeal the ruling, reports the *BBC*.

AUSTRALIAN LAWMAKERS voted in August to ban same-sex "marriage," following an emotional debate in the country's Senate. Members of minor parties opposing the bill complained that Prime Minister John Howard's conservative coalition tried to rush it through, and criticized the official op-



Melanesian Moment

ARCHBISHOP OF CANTERBURY Rowan Williams blesses the many gathered at Sola, Vanuatu, as part of his recent, eight-day visit to the Church of the Province of Melanesia, during which he also went to the Solomon Islands. The Melanesian province has some 250,000 members. Photo: Anglican World/Rosenthal

position Labor Party for supporting the ban. Government representatives said the matter was urgent because if lawmakers did not speedily ban same-sex marriage, the matter would be decided by the courts. Australian homosexuals who were "married" in Ontario are trying to have the courts declare their unions valid and legal in their home country.

Sources included Concerned Women for America, Yahoo.com, The Washington Times, The Washington Post, WorldNet Daily, The Boston Herald, CNSNews.com

Congress Declares Genocide In Sudan

The U.S. House of Representatives unanimously passed a resolution July 22 declaring genocide in the Darfur region of western Sudan.

Overwhelmingly passed in the Senate shortly thereafter, the resolution urges the Bush administration "to call the atrocities being committed in Darfur...by their rightful name: 'genocide'" and to lead an international effort to end them.

In the event that international consensus cannot be achieved, the resolution urges the administration to "seriously consider multilateral or even unilateral intervention to prevent genocide."

The resolution was sponsored by Rep. Don Payne (D-New Jersey) and Sens. Sam Brownback (R-Kansas) and Jon Corzine (D-New Jersey).

In July, the crisis in Darfur had reached its 17th month, as Sudan's Islamic government continued to provide support for militias that are carrying out massive killings, burning villages, raping women and committing other horrific acts against impoverished, non-Arab civilians of the region.

More than a million people have been driven from their homes as a result of the genocide, with countless refugees being forced to flee across borders. The crisis has been heightened by the Sudanese government's destruction of food and water and its deliberate denial of humanitarian assistance to the people of Darfur.

The congressional resolution urges President Bush to exert diplomatic leadership at the UN to bring about a declaration of genocide. Once such a declaration is made, the 1948 UN Convention on Genocide compels the 130 countries that are parties to it, including the U.S., to prevent and punish these crimes against humanity. The Convention identifies genocide as actions "calculated to bring about the physical destruction of groups in whole or in part."

***ON JULY 30, THE UN SECURITY COUNCIL** adopted a resolution threatening to consider sanctions against Sudan if it failed within 30 days to apprehend and prosecute Arab mili-

ANGLICAN WORLD BRIEFS:

***IN A BREAK WITH ITS HISTORY**, the College of the Resurrection, Mirfield, England, is to admit women candidates for ordination training. Women have been admitted as theology students for many years, and the Bishop of Wakefield, Stephen Platten, who chairs the new governing body, termed the move "a natural development" in the college's life. In a statement, the College Council spoke of its firm belief in "the need to prepare people of all persuasions for the Church as it is. Mirfield provides an excellent setting for its students to discern what it is to be Catholic at this juncture in the [Church's] history." One orthodox member of the Church of England's General Synod said the change at Mirfield is "one of the final nails in the coffin for the C of E. Mirfield was the only remaining college that could genuinely be described as catholic..." - *Church Times*

***THE NEED FOR MORE BELT-TIGHTENING** in the Church of England has spurred a proposal to drastically reduce the number of bishops in the church. At a meeting of the C of E's House of Bishops in June, the prelates discussed a paper proposing a mechanism for reorganizing areas of responsibility in dioceses across the country. The paper, *Suffragan Bishops*, is to be discussed at the regional level. The C of E presently has 113 diocesan and suffragan bishops, costing the Church Commissioners 13.8 million pounds in 2003 for stipends, pension contributions and staff salaries. Up to a quarter of bishoprics could be cut. - *The Church of England Newspaper*

***THE DEAN OF ST. PATRICK'S CATHEDRAL IN DUBLIN**, the Very Rev. Dr Robert MacCarthy, has written to the Prayer Book Society in England to find out whether any church in the Anglican Communion has followed the Church of Ireland in "hijacking" the title *Book of Common Prayer* (BCP) and applying it to a new book that contains revised services. (MacCarthy is apparently unaware that that is just what the U.S. Episcopal Church did in 1979, when it abolished the 1928 BCP in favor of a "BCP" outside the historic model. In contrast, other Anglican provinces have tended to authorize a book of contemporary services while keeping the traditional prayer book as well.) Writing in his cathedral magazine, *Close News*, Dean MacCarthy referred to "hype that seems to be sweeping the Church of Ireland" about liturgical changes in the new BCP, which on Trinity Sunday became the only authorized book for the C of I, and which contains both traditional and revised services. - *Church Times*

INTEGRITY, an Episcopal Church homosexual organization, says that the Uganda chapter of Integrity is functioning, despite a report that one of its leaders sued Integrity-U.S. subsidies for the African chapter. Past Integrity President, the Rev. Michael Hopkins, said that Integrity-Uganda did lose its founder, Rev. Erich S. S. S. S., who is alleged to have stolen a significant amount of Integrity-Uganda assets. But Hopkins says that Integrity-Uganda is alive and well under the leadership of Bishop Christopher Senyonjo and President Denis S. S. S. S. - *Virtuosity*

FORMER PRIMATE OF THE ANGLICAN CHURCH IN UGANDA, Archbishop Edward Scott, 85, died in a car crash in Ontario in June. Archbishop Scott, who served

as primate, was accused of killing tens of thousands of black Africans in Darfur, reported *The Washington Post*. The U.S.-sponsored resolution was part of a broader Council effort to maintain pressure on Khartoum to comply with a July 3 agreement with the UN to crack down on the militia, known as the Janjaweed, and to provide greater access to humanitarian relief workers trying to prevent the deaths of hundreds of thousands of people.

Source for main story: *Episcopal News Service*

Washington Mooned Two Lawmakers Join In "Coronation" Of Unification Church Leader, Wife

Report/Analysis By Lee Penn

YOU MAY NOT KNOW IT YET, but a pair of Messiahs is among us, and were crowned as such at a federal building in the nation's capital this spring.

Two U.S. Congressmen, Rep. Danny K. Davis (D-IL) and Rep. Roscoe Bartlett (R-MD), helped to crown Unification Church leader Rev. Sun Myung Moon and his wife as "True Parents" of mankind at a March 23, 2004, banquet held at the Dirksen Senate Office Building in Washington D.C.

Photos from a video of the event produced by Moon's church show that Rep. Davis carried a crown toward the Rev. Moon and his wife as a prelude to their dual coronation. Rep. Bartlett was seen "holding Moon's robes, bowing to Moon and his wife, and participating in a four-way handshake with the couple."

In his speech after the ceremony, Moon said that the spirit world has "declared to all Heaven and Earth that Reverend Sun Myung Moon is none other than humanity's Savior, Messiah, Returning Lord and True Parent."

A number of other House and Senate members also were involved or claimed by Moon's organization to be involved with the coronation/banquet, though most denied any connection with it or said they were misled about the nature of the event or its link to Moon; the gathering was billed as a function of the Interreligious and International Peace Council (IIPC)—which, however, is one of Moon's groups.

Rep. Moon claimed shortly thereafter, though, that "the Senate and House together offered the Crown as Peace King to True Parents."

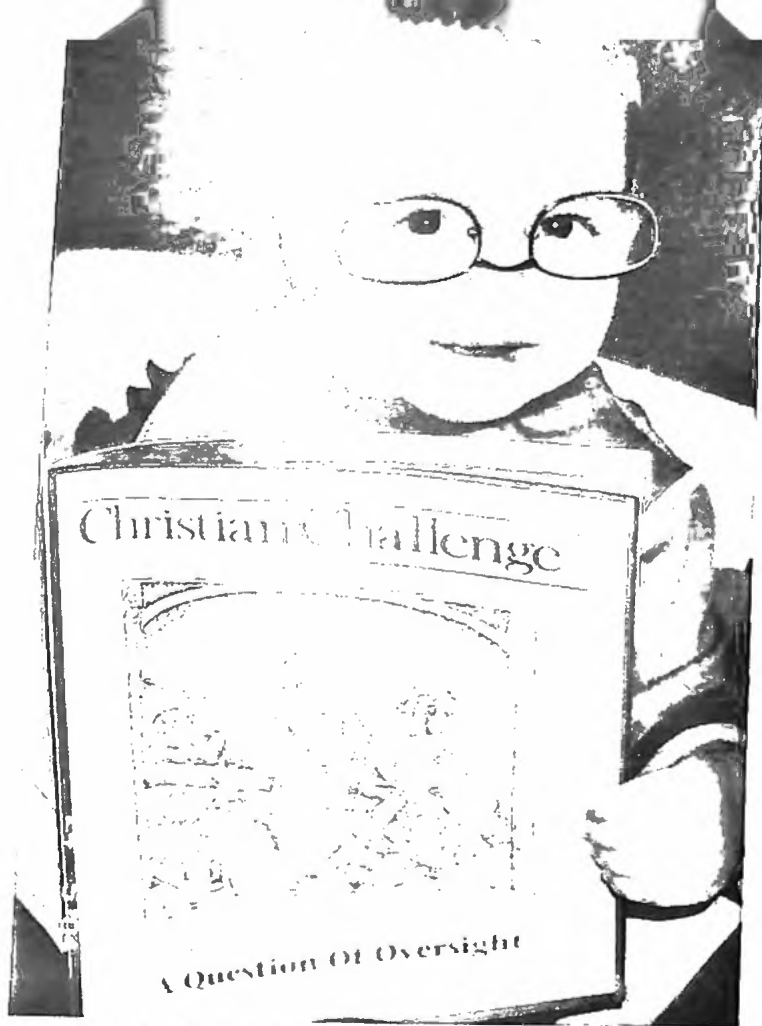
When interviewed earlier this summer by *THE CHRISTIAN CHALLENGE*, Rep. Davis confirmed his role in the event. He said, "I was attempting to provide an accolade to the Rev. Moon and his wife for promoting visions of world peace" and "family structure."

He added, "From my vantage point, it did not have anything to do with religion. I am a practicing Baptist, and have been a Protestant all my life." According to Davis, Moon's speech "was similar to a baseball team owner telling team members that 'we are the greatest team on earth'" just before a game.

Davis' reason for supporting Moon is that "if we try to bring people from different races, religions, and ethnic groups back together, this becomes good for the world order."

Rep. Bartlett's press secretary, Lisa Wright, told *TCC* that Bartlett received an "Ambassadors for Peace Award" from the *Washington Times* Foundation (the conservative-leaning *Times* is owned by Moon) for his work in Congress, and attended part of the banquet. She said that "this was the sum total of his participation...His attendance in no way reflects an endorsement of what the Rev. Moon said or did at that event, or at any other time."

However, in early July, Rep. Bartlett defended his participation in the crowning. "What was so strange?" he asked. "I'm



as a primate for 15 years, was an outspoken advocate of "social justice" and was dubbed the "Red Primate" by his opponents. - *The Times Online*

ANGLICAN USA BRIEFS:

***THE TOWER OF A HISTORIC REFORMED EPISCOPAL CHURCH** building in west Philadelphia (just off the campus of the University of Pennsylvania) collapsed in early August in the wake of heavy rainstorms. Christ R.E. Church at 43rd and Chestnut Streets was the flagship parish of the REC after it was formed by ex-Episcopalians in 1873. - *Report by Peter Toon*

***THE REV. RICHARD W. INGALLS**, the longtime rector of historic Mariners' Church, Detroit, an independent orthodox Anglican parish, was consecrated a bishop at a packed service on May 2. Rector of Mariners' since 1965, Ingalls was long urged by several bishops of the Anglican Communion to assume full sacramental authority for the congregation, according to a release; as a bishop, Ingalls can perform functions such as confirmation and ordination. The priest accepted the call after many years of prayerful consideration, the church's trustees concurring. Ingalls—celebrated in song for ringing a church bell 29 times to commemorate the loss of all hands aboard the *Edmund Fitzgerald*—was consecrated by prelates representing a tiny part of the Continuing Church: Bishops Robert Godfrey of Michigan; Charles Morley of Alabama; Melvin Pickering of New Mexico; and Vincent Thakore of Georgia.

***LONG ISLAND EPISCOPAL BISHOP** Orris G. Walker startled his diocese, and sparked further questions about his health, when he abruptly demanded the resignation of James J. Cardone as dean of the Cathedral of the Incarnation in Garden City, New York, in June, and only a month after Cardone's son had died. A breakdown in mutual trust, rather than any theological matter, appeared to be behind the action, which greatly upset some parishioners. The two men were said to be particularly at odds over budget cuts Cardone carried out last year and that Walker, who is black, thought reflected racism. Cardone, who is white, said he had no choice but to make the cuts, which also involved eliminating a vacant position for a second priest and reducing other employees' hours, due to a \$200,000 deficit in the cathedral budget. Cardone, 55, and his wife and their surviving son planned to remain at the deanery until Walker put the terms of his dismissal in writing. Cardone said it was Walker who should depart for the good of the diocese, because the bishop appeared to be in declining health and ran the diocese "like a feudal lord with a fiefdom." Among other things, Walker has admitted his problem with alcoholism, for which he has sought treatment, while declining to answer questions from local media concerning rumors about his HIV status. He also had to make restitution for financial improprieties uncovered several years ago. It was on Walker's watch as well that ECUSA was rocked by a devastating *Penthouse* expose asserting that some priests in his diocese had imported young men from Brazil for sex. - *The New York Times; The Living Church*

And a little child shall lead them...

YOU'RE NEVER TOO YOUNG to start reading *THE CHRISTIAN CHALLENGE*, and little Shane Love, the son of John and Shannon Corbitt of The Colony, Texas, shows how it's done. If you would like to follow the example of this extraordinarily bright child (as we all should) but have not yet subscribed to *TCC*, please complete and send in the subscription form on the back cover! (Our special thanks to Walton Corbitt of Lewisville, Texas, for sharing this photo of his great-grandson!)

not rude, and if I was there and asked to do something that was benign, handing a robe to an old person and honoring him for his contribution to world peace and fundamental morality, now why wouldn't I do that if I was asked to?"

On March 24, *The Washington Times* identified Reps. Davis, Bartlett, Harold Ford Jr. (D-TN), Curt Weldon (R-PA), Chris Cannon (R-UT), Sanford Bishop (D-GA), and Sen. Mark Dayton (D-MN), as "assisting at" the March 23 banquet.

Other than Davis and Bartlett, all but one of these lawmakers denied that they support Moon and the Unificationists.

Those who attended the event said that they were there briefly to honor constituents who were receiving awards, or to receive an award themselves. Chris Lisi, the press secretary for Dayton, said that the meeting planners "were not being up front as to who was sponsoring the event. We would never have been there if we knew what the event really was."

A knowledgeable source on Capitol Hill confirmed that some lawmakers attended the March 23 banquet without knowing the sponsorship and intent of the gathering. "There was a mass exodus from the event as soon as folks realized that it was a Moon event, and that he was there," the informant said.

The Moonies claim in a video of the banquet that, in all, "81 senators and members of Congress...26 ambassadors to

Continued at top of Page 36

MOONED Continued from previous page

the United States...and some 450 leaders from various fields... came to participate in an Ambassadors for Peace Awards...and Crown of Peace Ceremony." If this is true, it would account for a "mass exodus" when assembled legislators realized whose party they were unwittingly attending.

However, the Unificationists have denied tricking the congressmen, saying those invited knew Moon would be there. In response to the coronation controversy, a Unificationist spokesman said "an invitation letter sent initially to every Congressional office clearly identified Rev. and Mrs. Moon as the founders of the [IIPC], and stated that they would participate and be honored at this event."

At deadline, TCC had not received a reply to its questions from the office of Rep. Cannon. However, Cannon was photographed in attendance at a Moon event at the Reagan Building on February 4, 2004; at this gathering, Moon's son, Hyun Jin, accepted royal crowns on behalf of the Rev. Moon.

One Congressman has gone out of his way, it seems, to praise Moon. In mid-April 2004, Rep. Charlie Rangel (D-NY) issued a proclamation telling Moon that: "I, CHARLES B. RANGEL, Member of Congress, 15th Congressional District, by the power and authority vested in me, this 16th day of April, 2004, do recognize you as 'True Parents' exemplifying self-giving service and leadership and as 'King of Peace' in the key areas of

OF GENERAL INTEREST:

***SOME OF IRAQ'S 800,000 CHRISTIANS** have seen their faith strengthened since five church bombings blamed on Islamic militants killed up to 15 people and wounded more than 40 in Baghdad and Mosul on August 1. But at least 40,000 Iraqi Christians are reported to have fled Iraq since the attacks, and other Christians in the country have been reluctant to return to their churches, fearing more such violence; some Christian leaders also have received death threats. The August 1 attacks crushed the hopes of Christians that they would not be targeted for their religion in the strife that has followed the American invasion and removal of Saddam Hussein in the Muslim-dominated nation.

***CANADIAN JUDGES WILL SOON BE ENFORCING ISLAMIC LAW**, or Sharia, in disputes between Muslims, possibly paving the way to one day administering criminal sentences, such as stoning women caught in adultery. Muslims are required to submit to Sharia in Muslim societies, but are excused in nations where they live as a minority under a non-Muslim government. Muslim delegates at a conference in Ontario last fall elected a 30-member council to establish the Islamic Institute of Civil Justice. Cases will be decided by a Muslim arbitrator, but the local secular Canadian court will be the enforcer. Canada has some one million Muslims.

***A PENTECOSTAL PASTOR IN SWEDEN WAS SENTENCED** recently to one month in jail for criticizing homosexuality in a sermon. Ake Green was jailed under a law against incitement. Soren Andersson, the president of a Swedish federation for lesbian, gay, bisexual and transgender rights, said on learning of the sentence that religious freedom could never be used as a reason to offend people, reported *Ecumenical News International*.

reconciliation and peacemaking over 50 years." In 1994, Rangel was emcee of a "Mr. and Miss University Pageant," an event sponsored by CARP, a Unificationist group that recruits college students.

Sen. John Warner (R-VA) obtained permission for the March 23 gathering to be held in the Senate office building. His spokesman, John Ulyot, stated that the request for rooms in the Dirksen building came from a constituent whom the Senator knew—but that there was no indication that this was a Unificationist event, or that Rev. Moon would be attending. Ulyot said, "Our office felt misled" when they learned what had occurred.

However, the Moonies claim that, in October 2002, Warner issued a proclamation that "congratulated True Mother" (Moon's wife) during her "peace tour" of the U.S. In May 1993 he also supposedly expressed "great admiration" for Moon's "constructive activity."

Left And Right

Moon has been promoting himself and his wife as "the Messiah and True Parents of all humanity" since August 1992. (His conviction and 13-month imprisonment in the 1980s for tax evasion in the U.S. evidently was not a disqualification for this exalted role.)

When Moon and his spouse were "crowned" as "True Parents" on March 23 at the Dirksen Building, Moon claimed that

During a sermon in 2003, Green described homosexuality as "abnormal, a horrible, cancerous tumor in the body of society," *National Review* responded by saying: "Sweden today, the USA tomorrow." *NR* noted a recent report that a "hate crime" amendment was slipped into the Defense Authorization Bill (S. 2400) to add homosexuals to the list of protected classes of citizens under U.S. civil rights law. "Crimes are crimes—these 'hate crimes' laws are aimed at censoring speech, protecting people from feeling offended—something quite subjective," *NR* wrote. "We are losing our ancient liberties, ladies and gentlemen, and the political classes, regardless of party, are perfectly okay with it."

***THE DANISH GOVERNMENT** has sustained the suspension of a Lutheran cleric (noted in an earlier TCC "News of the Weird" column) who proclaimed that there is no God or eternal life. In September, the Rev. Thorkild Grosbøell was to face a court panel of one judge and two theologians who will decide his fate—dismissal or a fine. In a statement, Justice Minister Lene Espersen said that Grosbøell "had damaged the state (Evangelical Lutheran) Church...and had not shown loyalty to the state Church." - *Agence France-Presse/Religion News Service/Houston Chronicle*

***A WOMAN WHOSE PREGNANCY WAS WRONGLY TERMINATED** in a French hospital has lost her fight at the European Court to enshrine a fetus' right to life. Mrs. Thi-Nho Vo went to the court after French courts said the doctor could not be prosecuted for homicide, as the fetus did not have the right to life. She argued that it had that right under the European Convention on Human Rights. But the Court of Human Rights ruled against her, saying that an involuntary abortion did not constitute manslaughter. The ruling sets a precedent on the legal status of unborn babies that will be applied across European countries. - *BBC*

***A LIBERAL CHRISTIAN GROUP** has apologized on Arab TV's Al-Jazeera for the inmate abuses in Iraq's Abu

even infamous deceased figures like Lenin and Hitler had found strength in his teachings and been reborn.

He told the Dirksen gathering, "I am God's ambassador, sent to earth with His full authority. I am sent to accomplish His command to save the world's six billion people, restoring them to Heaven with the original goodness in which they were created. The five great saints and many other leaders in the spirit world, including even Communist leaders such as Marx and Lenin, who committed all manner of barbarity and murders on earth, and dictators such as Hitler and Stalin, have found strength in my teachings, mended their ways and been reborn as new persons. Emperors, kings and presidents who enjoyed opulence and power on earth, and even journalists who had worldwide fame, have now placed themselves at the forefront of the column of the true love revolution. Together they have sent to earth a resolution expressing their determination in the light of my teaching of the true family ideal. They have declared to all Heaven and Earth that Reverend Sun Myung Moon is none other than humanity's Savior, Messiah, Returning Lord and True Parent."

WHILE MOON NOW SEEKS followers on the left and right, the Unification Church until recently had a reputation as a right-wing organization. The Church, which claims 2 million members worldwide, was a staunch opponent of Communism during the Cold War. It has endorsed Republican politicians in the U.S., and military rulers in Bolivia and Honduras, and the

Ghraib prison. "As Americans of faith, we express our deep sorrow at the abuses committed in Iraqi prisons," says the ad from *FaithfulAmerica.org*, that was to be aired in July; the ad, featuring American religious figures, was the group's first project. Peace activist and Chairman William Sloane Coffin says *FaithfulAmerica.org* was created to loosen the right's grip on religion-inspired voters.

- *World Net Daily*

***CONTINUING ITS DEFENSE OF THE BAN ON PARTIAL BIRTH ABORTION**, passed by Congress and signed by the president, the Bush administration announced August 2 that it is appealing a San Francisco judge's decision declaring the ban unconstitutional. Lawyers representing Attorney General John Ashcroft filed the notice appealing the decision to the 9th Circuit Court of Appeals. That court has traditionally opposed upholding pro-life legislation. Regardless of the appeals court's decision, however, the case is likely headed to the U.S. Supreme Court for consideration. - *LifeNews.com*

***MEANWHILE, A FEDERAL JUDGE IN NEW YORK** also has ruled the federal partial birth abortion ban unconstitutional. The ruling of U.S. District Judge Richard Casey of Manhattan mirrors that in the San Francisco case. Another challenge to the ban was pending in Nebraska. - *The Washington Times*

***THE U.S. SUPREME COURT** agreed June 29 to extend a ban on enforcement of a federal law designed to shield minors from Internet pornography, ruling for the third time in seven years that a congressional effort to curb online obscenity threatens free speech. In a 5-4 decision, the court held that the government still has not proved that criminal penalties imposed on certain sexually oriented websites by the Child Online Protection Act (COPA) protect children without unduly limiting options for adults. The court sent the case back to a federal district court in Pennsylvania for trial, leaving an injunction

right-wing nationalist Jean-Marie le Pen in France. As earlier noted, Unificationists own the conservative *Washington Times*, as well as *Tiempos Del Mundo*, a major Latin American paper based in Buenos Aires. In 1996, President George H.W. Bush spoke for a \$100,000 fee at the dedication of Moon's Argentine paper, and hailed Moon as "the man with the vision." The church and its allies have created a bewildering array of front groups, each with its own acronym; several of these organizations promote interfaith dialogue.

One of his groups, the World Alliance of Non-Governmental Organizations (WANGO), gave an "Interreligious Cooperation Award" to Episcopal Bishop William Swing of California and his United Religions Initiative (URI), in October 2002. Members of Moon's church have been active in URI's local chapters since 1997.

Moon has spoken vehemently against "homosexuals and fornicators," saying that God will eliminate gays, and advising men to pinch their "love organ" with pliers daily, to keep it in line with the conscience.

Despite Moon's animus against homosexuality, though, an ecclesiastical member of the "Invitational Committee" for the March 23 crowning event was Archbishop G. Augustus Stallings, who has a colorful past. As Jason Berry, an expert on the Catholic sex-abuse scandal, reported: "In 1989, *The Washington Post*

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against COPA's enforcement in place pending those proceedings. - *The Washington Post*

***ROY MOORE** has appealed to the U.S. Supreme Court the loss of his job as Alabama's chief justice, saying he was ousted for "pressing a belief in God" when he refused a federal order to move his Ten Commandments monument. In a legal brief, Moore's attorneys argued that a state judicial ethics panel imposed an "unconstitutional religious test" on Moore when it expelled him. The brief also said the panel wrongly refused to consider Moore's contention that the federal court order was illegal. Moore expects to know by October or November whether the high court will hear his appeal. - *The Washington Times*

***ALSO LIKELY HEADED FOR THE U.S. SUPREME COURT**—eventually—is a case in which a federal court has allowed a Ten Commandments monument to remain on the state Capitol grounds in Austin, Texas. The Fifth U.S. Circuit Court of Appeals rejected the claim of an Austin lawyer, who sued to have a monument of God's laws removed because he said it endorsed Christianity and Judaism, made non-religious citizens feel "second-class," and offended him. The Ten Commandments display was a gift from the Fraternal Order of Eagles more than 40 years ago that was meant, among other things, to encourage morality. Kelly Shackelford, chief counsel of Liberty Legal Institute, says the appeals court upheld the monument because of its historical significance. - *Presbyterians Week*

***THE POPULAR INTERNET SEARCH ENGINE, GOOGLE**, has banned a Christian organization's advertisements promoting its stance against homosexuality, saying the group promotes "hate." Stand to Reason, a nonprofit apologetics organization, says its "AdWord" advertisement on Google recently was pulled down. Specific AdWord ads are listed in the righthand margin of search results on the popular site when key words an advertiser submits match with those put in by a Net user. A

FCC, Festival Events Draw Pan-Anglican Gathering

Orthodox Anglicans in and outside of the Episcopal Church (ECUSA) and from England came together in Wilmington, Delaware, September 16-18 for a meeting of the Fellowship of Concerned Churchmen (FCC), followed by a Festival of Faith held at St. Mary's Anglican Catholic Church and keyed by Bishop John Broadhurst, chairman of Forward in Faith (FIF) International.

At least seven major jurisdictions and groups were represented at the meeting of the FCC, a longstanding organization that promotes unity among orthodox Anglicans—a theme echoed with more urgency in Wilmington, as the future of “official” Anglicanism hangs in the balance.

Likewise, the London-based Broadhurst, who also attended and spoke at the FCC meeting, told some 100 persons at the all-day Festival of Faith September 18 that Anglican Catholics in and out of ECUSA and within the C of E must come together as an army, not just to recapture what was lost to the liberal ascendancy, but to return to their “end game...the conversion of America and England. Jesus did not die on the cross to establish Anglicans, Lutherans, Methodists and so on, but to bring us salvation,” he said.

The Festival Mass was celebrated by Bishop William McClean of the Anglican Catholic Church. *More in the next issue.* ■

began coverage of the flamboyant George Stallings, who quit the [Catholic] priesthood rather than follow Cardinal Hickey's request to enter a treatment facility after abuse accusations by former altar boys. He, too, was never prosecuted. Stallings launched his own religion, with drums, dancing, and stem-winding sermons.” Accusing the Catholic Church of racism, Stallings founded the Afro-centric Imani Temple in Washington in 1989, and later participated in a mass wedding presided over by Moon.

Stallings is, among other things, the chairman of the Executive Committee of the American Clergy Leadership Conference (ACLC), another Unificationist group. Since 2001, Stallings and the ACLC have pursued a crusade, inspired by Moon, to remove crosses from Christian churches—and claim success with some 300 congregations. The Moonies propose their “Tear Down the Cross” campaign as an interfaith gesture and as a way to overcome the alleged negative connotations of the Cross.

Credits due to John Gorenfeld, a San Francisco-based investigative reporter who first brought the March 23 event to public attention. He provides valuable links and documentation about the Moon cult at his web log, <http://www.isabornet.com/essiah.com/>. Other sources are available on request. This story is based on an excerpt from a forthcoming book by Lee Penn, **False Dawn: The United Religions Initiative, Globalism, and the Quest for a One-World Religion**, to be published this fall by Sophia Perennis Press.



company promoting hats, for example, could have their site displayed when a user searches for information about hats. Melinda Penner, director of operations for Stand to Reason, says the organization placed four ads on Google. Three of the ads remain on the system, but one leading Net surfers to questions and answers about same-sex marriage was taken down after running for two or three weeks. “Google's objections had to do with other articles on our website pertaining to homosexuality,” Penner said. “They claimed that their specialist had deemed us a hate site and that their policies didn't allow people to have ads that discriminated against certain groups, which include sexual orientation.” *World Net Daily* noted, however, that Google's online guidelines for AdWord advertisers say nothing about homosexuality or protected classes of people. “The irony is that...one of the articles they cited [contains an] admonition [to] treat homosexuals respectfully and kindly,” Penner said. Earlier, Google removed one advertiser's pro-life ad.

***PRESSURE—SURPRISINGLY—FROM THE AMERICAN CIVIL LIBERTIES UNION** of Virginia has secured an agreement to allow baptisms at Falmouth Waterside Park in Stafford County. Park Manager Brian Robinson also noted that the Fredericksburg-Stafford Park Authority, which controls access to the public park, expects to issue written policies making it clear that religious groups have the same right to use the park as all other groups. The controversy over baptisms in the park surfaced on Monday, May 23, when Robinson told Rev. Todd Pyle of the Cornerstone Baptist Church, who had just performed some baptisms in a river bordering the park, that religious activities were not allowed on the property. ACLU of Virginia Executive Director Kent Willis commented that, “Government officials often seem not to understand that private religious expression is protected in public forums.

Afraid of violating separation of church and state by permitting religious activities, they end up obstructing freedom of religion.” - *ACLU*

***IT IS UNCONSTITUTIONAL FOR CITY OFFICIALS** in Great Falls, South Carolina, to say a prayer that includes any reference to Jesus Christ, a three-judge panel of the 4th U.S. Circuit Court of Appeals ruled in July. The ruling is for a specific set of circumstances in Great Falls and does not immediately apply to other municipal government meetings unless they are alleged to exclude prayers other than those given by Christians. The case arose after a Wiccan high priestess from Great Falls joined with the Americans United for Separation of Church and State and others to object to the town council's alleged exclusion of all prayer that was not Christian prior to town council meetings. The court said the prayers advanced Christianity and had citizen participation when the audience joined in the “ritualistic amen.” This meant the council was leading the citizens in prayer. - *The Asheville Tribune*

***AT LEAST TWO ORGANIZATIONS ARE MONITORING** the content of Sunday sermons by U.S. pastors and threatening to report churches to the Internal Revenue Service if they hear political messages they deem inappropriate to their federal tax-exempt status. Over the summer, Americans United for Separation of Church and State (AU), headed by Barry Lynn, filed a complaint with the IRS against the Rev. Jerry Falwell over a column endorsing President Bush on his ministries' website. The televangelist said AU was waging a “scare-the-churches campaign.” Falwell said that he doesn't mind when Jesse Jackson, Bill Clinton and even John Kerry drum up support for Democrats at churches, so Lynn should lighten up. AU also lodged a complaint against Ronnie Floyd, pastor of the First Baptist Church of Springdale, Arkansas.

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