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Church, Church of England/FIF)

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Presbytery of Western North Carolina not to validate his ministry. So said the Permanent Judicial Commission of PCUSA's Synod of the Mid-Atlantic, in a 13-page opinion regarding the case of Parker T. Williamson of the Presbyterian Lay Committee. The Commission therefore ordered the presbytery to "set aside" its January 2004 action "invalidating" Williamson's ministry and changing his status to "member-at-large." The court also ordered that the "presbytery take no further action" in regard to the validity of Williamson's ministry for "one year from the date of this decision" and that both parties "jointly formulate a plan [for] a presbytery-wide process of reconciliation concerning this issue." - *Presbyterians Week*

**\*THE LEGISLATIVE BODY OF THE PRESBYTERIAN CHURCH (U.S.A.)** has upheld its stand in favor of keeping partial-birth abortions legal. Though PCUSA views such abortions as a "grave moral concern" when the baby has developed sufficiently to live outside the womb, it allowed for exceptional cases in rejecting a proposal in July that would have encouraged women with problem pregnancies to carry the baby to term. The 2.4 million member denomination has been declining in numbers since the mid-1960s. Last year, the church lost nearly 2 percent of its total membership, the largest drop in 30 years. - *LifeNews.com*

**\*DO EX-GAYS REALLY EXIST?** A new video looks into the lives of five former homosexuals that answer many contemporary questions surrounding the possibility of change. *I Do Exist* describes the process of how people identify themselves as gay and then how a transition to a new heterosexual life is possible. The video demonstrates that change involves more than self-definition. Those who tell their story on this film describe profound reorientation of sexual and personal feelings leading to a greater sense of self-awareness and satisfaction. Supplementing the personal stories of change are the observations of noted psychiatrist Dr. Robert Spitzer, psychology professors Dr. Mark Yarhouse and Dr. Warren Throckmorton, and ex-gay advocate Arthur Goldberg. *I Do Exist* was produced by Dr. Throckmorton and is recommended by (among others) Ted Baehr, PhD, publisher of *Movieguide* and *Movieguide.org*. (Go to [www.idoexist.net](http://www.idoexist.net)) ■

**BRIEFS Continued from Page 37**

each year." McCorvey's attorneys say they will likely appeal the case to the Supreme Court. - *World Net Daily*

**\*U.S. ATTORNEY GENERAL John Ashcroft** has appealed decisions by judges in New York and Nebraska finding the federal ban on partial birth abortions unconstitutional. The judges said the ban ran afoul of a 2000 Supreme Court decision because it lacked a health exception that doctors say is unnecessary. The Bush administration earlier appealed Judge Phyllis Hamilton's parallel ruling in San Francisco. - *LifeNews.com*

**\*A FEDERAL JUDGE** has upheld the constitutionality of an intensive three-week course in California public schools that teaches students how to follow Islam. U.S. District Judge Phyllis Hamilton ruled that Excelsior Elementary School in Byron, California, is not acting unconstitutionally when it requires students to choose a Muslim name, read from the Koran, pray to Allah, and simulate worship activities related to the Five Pillars of Islam. - *Thomas More Law Center*

**\*A LEADING CONSERVATIVE FIGURE** in the Presbyterian Church (USA) was not afforded "adequate due process and fundamental fairness" in the decision by the

**THE Christian Challenge.**

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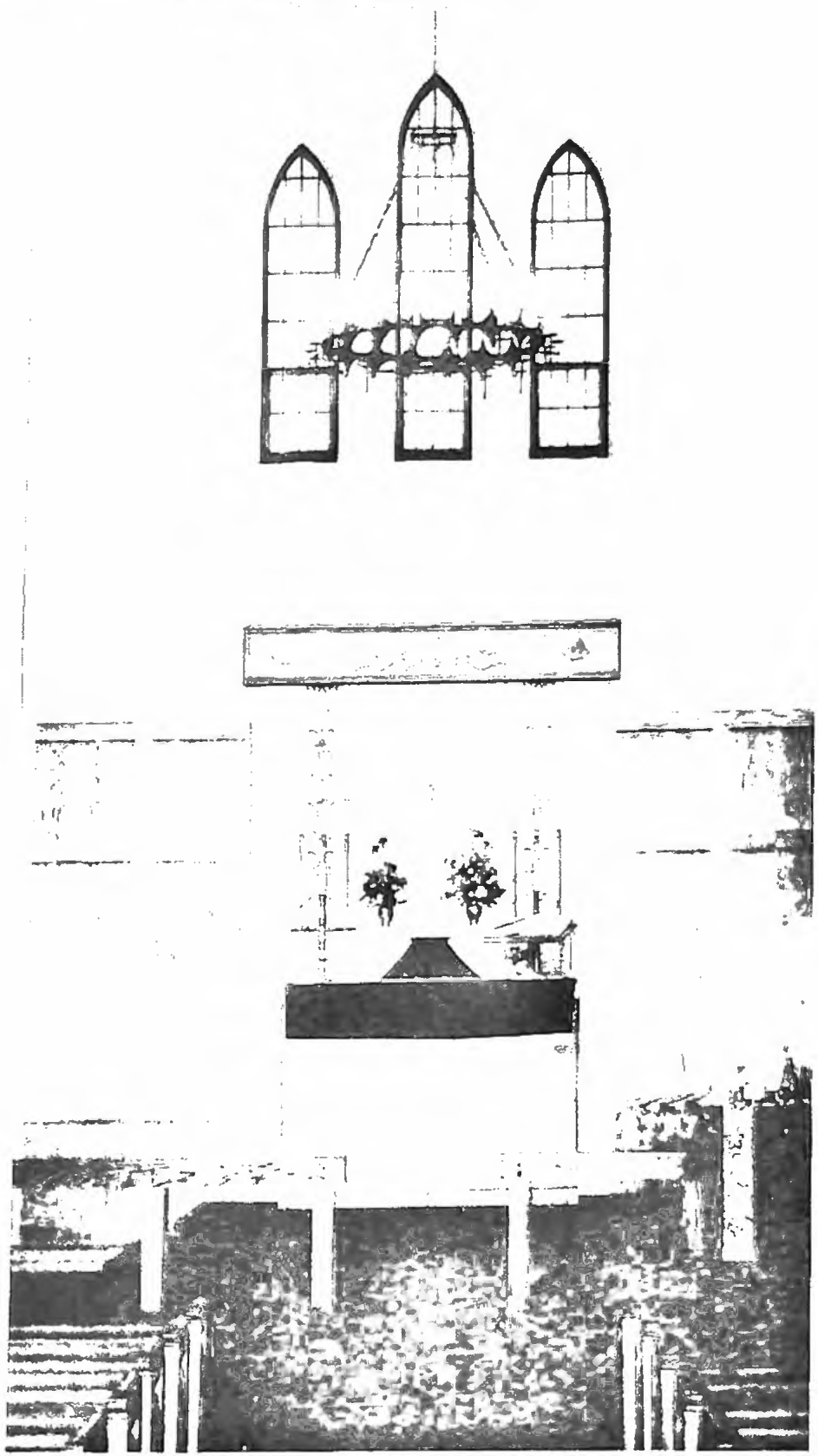
OCTOBER- NOVEMBER 2004



# THE Christian Challenge

THE ONLY WORLDWIDE VOICE OF TRADITIONAL ANGLICANISM—FOUNDED 1962

Volume XLIII, No. 4/October-November 2004 \$4.50



*The Windsor Report — WWP's Regrets Only* 16  
*A Holy Covenant* 16

# Christian Challenge

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- 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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# Exclamation Points

## Letters To The Editor And Commentaries From Around The Church

### LOS ANGELES

In regard to the recent realignment of three parishes in Los Angeles, Bishop Frank Griswold wrote this: "Living in communion with one another involves not only the sharing of a common faith in the Risen Lord but how we treat and respect one another in the Body of Christ."

I believe the P.B. has hit the nail on the head: the sharing of a common faith in the Risen Lord is essential to living in communion. The Church of Uganda has certainly asserted that they no longer share such a common faith with ECUSA as a result of the actions taken by ECUSA. The Primates' statement last fall warned...of this "tearing of) the fabric of our communion at its deepest level."

Unless we can say that we do in fact share a common faith, it does not make much sense to talk about treatment as if we did. It looks to me as if the Province of Uganda is treating the Episcopal Diocese of Los Angeles as if there is no longer an Anglican diocese present to respect. In response to an invitation by these three parishes, they are taking action to care for those with whom they are in communion...

*The Very Rev. Christopher T. Cantrell, SSC  
Fort Worth, Texas*

### A QUESTION OF ALLEGIANCE

The most remarkable casualty of the Liberal Agenda, as it has tobogganed down the slippery slope from women deacons to gay bishops, has been the unity and catholicity of the Church. From provincial autonomy to diocesan autonomy was a short step. But the journey has engendered another doctrine equally strange to Anglican ecclesiology: monarchical episcopacy.

Just as bishops were allegedly discovering their collegiality, they have felt obliged to assert their autocracy. In Southern California [three] parishes have recently announced their withdrawal from the diocese. In a pastoral letter commanded to be read out in all his churches, the Bishop of Los Angeles has written:

"As a Church, we seek, whenever possible, to allow autonomy in decision-making to individual dioceses. Each bishop in every diocese has authority over the life and work of that diocese, its congregations and clergy. The bishop's ministry is based in our belief that in any given place, there is one bishop, who continues the work of the holy apostles and is the chief priest, pastor and teacher in that diocese. Priests exercise their ministry on behalf of their bishop and only under the bishop's authority. No bishop outside the diocese has the jurisdiction to oversee ministry within that geographical diocese."

In any other context, of course, such a statement would be an unexceptionable summary of Catholic teaching. But the present context is the appointment of Gene Robinson as Bishop of New Hampshire, which (like the ordination of women to the priest-

hood) is an action which the Universal Church has never sanctioned and has roundly condemned.

Bishops are not authorized to do what the Church does not or to be what the Church condemns. Rather they exist to continue, in the contemporary milieu, the faith they have received. They are to work, in this onerous task, in collegial co-operation with their fellow bishops world-wide and with their own college of priests.

The Bishop of Los Angeles would be well-advised to study the oath of allegiance to the Kings of Aragon and the Counts of Catalunya current in the fourteenth century:

"We, who are as good as you, swear to you, who are no better than us, to accept you as our king and sovereign lord, provided you observe all our liberties and laws—but if not, not."

*The Rev. Geoffrey Kirk,  
writing in New Directions*

### THE REAL ABSENCE?

[Episcopal Presiding Bishop Frank Griswold], in his sermon at St. Paul's Cathedral (London), affords us several instances of his understanding of the doctrine of the Real Presence of Christ in the Eucharist. His use of the words Bread and Wine in place of the Body and Blood of Christ is confusing and perhaps misleading.

"Christ's self-gift in Scripture and under the forms of Bread and Wine..."

"Let us pray that Christ, through the Bread and Wine we are about to receive..."

At the Last Supper, with the Twelve Apostles, Jesus took the bread and blessed it and said, "This is my Body." He also took the cup of wine and blessed it and said, "This is my Blood of the New Covenant." By the will of God a miracle had taken place. Though the Bread and Wine had not changed in outward appearance, they were changed in substance so that they became the Body and Blood of Christ which was given for us. They were no longer Bread and Wine. They became the Bread of Heaven with which we must be fed to inherit eternal life. Jesus then empowered his Apostles to make this heavenly food available to the faithful.

"This is my Body which is given for you. Do this in remembrance of me." (Luke 22:25)

"I am the living bread which came down from heaven; if anyone eats of this bread, he will live forever; and the bread which I shall give for the life of the world is my flesh." (John 6:51)



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"We went to your house yesterday,  
but we couldn't find you."

During the Canon of the Eucharist the bread becomes, through an act of God, the body of Christ. It is not the bread that saves us unto eternal life, but the Body and Blood of Christ, who loved us and gave himself for us. Our Lord Jesus Christ is the Bread of Life. Thus in the Eucharist we do not partake of Bread and Wine, but of the Bread of Heaven and the Cup of Salvation.

During the 13th century people were denying the presence of Christ in the Eucharist. The Lord directed the Church to have a special feast day to honor the Real Presence of Christ in the Eucharist. The day was called the Feast of Corpus Christi. The Pope asked St. Thomas Aquinas to write the liturgy for this special day. Four of the hymns which he wrote for the Feast of Corpus Christi are in the Episcopal Hymnal. They are among the most loved hymns of the Church. Here are the words of the *Tantum ergo Sacramentum*:

*"Therefore we, before him bending, this great Sacrament revere: types and shadows have their ending, for the newer rite is here: faith, our outward sense befriending, makes our inward vision clear.*

*Glory let us give and blessing to the Father and the Son, honor, thanks and praise addressing; while eternal ages run; ever too his love confessing who from both with both is one.*

(The Rev.) George A. Burns  
Amelia Island, Florida

## "WE WILL HAVE TO ANSWER"

...The Anglican Communion has become a laughing stock... [among] millions of people all over the world. As an Anglican, I feel this is one of the darkest times in human history. We are living in hope that we can turn the tide and save the Kingdom of God and all humanity if we can hold firm to the truth of the word of God.

The recent terrible news about homosexuality has undermined our strong Anglican Communion, its firmness of faith, joy and hope and commitment to the plain meaning of God's word for us [which never changes]...

I was among [Anglican primates] who expressed themselves so strongly against the election and consecration of gay Bishop Robinson. We in Sudan felt...that we were in a place that was not following scriptural teaching any more. We condemned the consecration. Those who participated in the consecration are considered among the violators of the teaching of the Holy Bible and therefore they become dissociated with Jesus' Church [which] he bought with his own precious blood...

Instead of [relieving] God's Church [of] the weeds sown by the devil...we wound Christ anew by neglecting the work to which God has called us: to preach Jesus and to teach His people to obey everything He has commanded us. Today, homosexuality has replaced this good news and we have failed to guard the purity of God's Church and to do His will rather than our own.

...This issue is not for negotiation. There is no middle ground because we are struggling against evil. Homosexuality is sin—the Bible says so. We all sin in thought, word and deed and can be forgiven if sins are confessed. But homosexuality is... unacceptable to God.

We all face the challenges of our cultures and of how these inform our identity and understanding of ourselves. It is too easy for us to confuse our desires with what are our real needs.

But God has called us to holiness: from Moses' teaching God's people to abstain from the practices of the surrounding peoples (*Leviticus 18:3*), to St. Paul's warning that any kind of impurity is

improper for God's holy people (*Ephesians 5:3*). Our sexual desires are a spiritual issue—their misdirection stems from a form of idolatry. If we become slaves to our desires, we are not free to live as the children of God. Instead, our desires need to be transformed by God, through our own experience of Gethsemane, so that they may become aligned to God's will

rather than our own. Only then will we discover the fulfilment of our deepest desires in God; as St. Augustine prayed, "Our hearts are restless until they find their rest in thee."

With great sadness and grief in my heart, I ask forgiveness on behalf of fellow brothers: Primates and bishops who have welcomed those who practice homosexual acts as ministers within the body of Christ. In allowing this, we have departed from the plain meaning of God's word: the teaching of Christ, the apostles and prophets...I feel much shame, when I face accusations from those of another faith. I feel I betrayed as an Anglican.

My stand is that we will have to answer to God for those sinners who should have been told of the hope and joy that God has for them; about repentance, forgiveness, purity, healing and wholeness. Instead we have sanctioned their journey towards death by telling them that what they are doing is blessed by God. But we believe that God has made his will plainly known to us in scripture.

Let us "stop deceiving ourselves: neither the sexually immoral, nor idolaters, nor adulterers, nor soft men, nor men who lie with other males shall inherit the Kingdom of God. And these things some of us were but we washed ourselves off, we were sanctified, we were justified in the name of our Lord Jesus Christ and in the Spirit of God." To make sense of Paul's arguments in *Romans 1:18-32* it is not necessary to look any further than the past behavior of his converts...

The Most Rev. Dr. Joseph Maron  
Archbishop And Primate of Sudan

## TCC: "COMPULSORY READING"

I appreciate *THE CHRISTIAN CHALLENGE*: thank you for all you do. I've been in the U.S. exactly one year now and I feel that the *CHALLENGE* is even more compulsory reading than when I lived in Australia. It tells me so much more than I'm aware of and keeps me up to date with the whole of the Anglican and other world news.

The Rev. Tony Noble  
All Saints' Episcopal Church  
San Diego, California



Greetings in the name of our risen Lord! I thank you very much for sending me [*THE CHRISTIAN CHALLENGE*]. I love this magazine due to its mission. I pray that the Anglican Communion may all understand the mission of the Foundation for Christian Theology (sponsor of the *CHALLENGE*). I support you in my daily prayers. Through these magazines we are able

to help our congregations in this part of the world. God bless you so much...

I always pray and remember my brother in Christ, the president of Forward in Faith, North America, the Rev. Dr. David Moyer.

I thank God very much that, through a lot of waves in our Anglican faith, God has and is using His faithful men to convey to the world the truth of the Gospel without fear or favor. I am limited [in] resources, but I am not limited in offering my daily prayers to the almighty God...Brothers and sisters, be and remain strong in all situations. God bless you so much.

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## Welcome, Leena

CONGRATULATIONS to our graphic technician, Janet Jackson Daghri, and her husband, on the birth of their daughter, Leena! And welcome to the world, precious girl!

As this blessing from God arrived while this issue was in preparation, and this issue was a particularly tough one to pull together, we are sorry we were unable to make progress on rectifying the magazine's production schedule, which was thrown off by earlier happenstances beyond our control. But we give thanks for Leena's birth!

For news in between issues of the *CHALLENGE*, subscribers are invited to visit the magazine's website (<http://www.challengeonline.org>); they can also ask to be added to TCC's listserve. We also strongly commend first class mail subscriptions: you will get your issues within a few days of printing instead of some four weeks later—the average delivery time for third class mail!

Meanwhile, we will keep trying to get the magazine back on schedule. Regular assistance for the editor would help greatly in that task, so we would appreciate any extra support readers can provide to that end.

Or, why not cover several bases at once, by buying your parish a set of the BULLETIN INSERTS advertised on this page: all proceeds go the *CHALLENGE*! You could also sponsor a discount CHRISTMAS GIFT SUBSCRIPTION for someone who should be reading the *CHALLENGE*. Discount rates are \$22 in the U.S. (3rd class mail) or \$29 (1st class); \$24 in Canada, and \$29 elsewhere. Use the contact information at right to send your order and payment.

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# News Of The Weird

**NEWS FLASH: A MOTHER CAN BE A FATHER**—at least in California (which makes it much less of a surprise).

In an unprecedented decision, a Los Angeles appeals court ruled this summer that a non-birth mother in a same-sex relationship could claim co-parent status if viewed as a "presumed father" under the state's Uniform Parentage Act, reports *The Recorder*.

"That statute, when read in a gender-neutral manner," 2nd District Justice H. Walter Croskey wrote, "provides that a woman is presumed to be a parent of a child if [she] receives the child into [her] home and openly holds out the child as [her] natural child." We see no prohibition in the act that prevents us from concluding that a child has two parents of the same sex, especially here when no one other than the partner is vying to become the child's second parent."

The decision contradicts several previous appeal court rulings that did not read the Uniform Parentage Act in a gender-neutral manner.

**BARKING MAD:** You just never know what's going to get folks into pews, do you? Mary Wilkinson went to church at St. Francis Episcopal in Stamford, Connecticut, for the first time in ten years because she heard that there would be Holy Communion for pets. Well, not quite: She waited "in line behind three panting dogs" to make her communion and to receive a special blessing for her cat. Not to be outdone by Christians, it was also reported that some Jewish temples are adding "bark mitzvahs" to their liturgical offerings.

**NEWS OF THE NUDE:** Okay, you want to help raise money for rape victims in Rwanda; what's the first thing you think to do? If you answered "pose naked for a calendar," you might be an Anglican.

Thirteen women between the ages of 30 and 50 posed for the "nude calendar," which was launched in September by a Gloucestershire vicar, the Rev. Stephen Earley of St. Martin's, Horsley. "As Christians we are taught to help widows and orphans, so I didn't hesitate," the BBC quoted Earley as saying.

Thousands of women survivors of Rwanda's genocide were raped, and many are now dying of AIDS as a result. The calendar, *Exposed 2005*, will raise money for SURF, an organization that helps the survivors. The 13 women who posed for it thought it would help "empower" the assaulted Rwandan women (?).

Complaints were expected, but the images were photographed "so as not to be provocative or sexualized," said *Church Times*. The calendar is being sold online and in several English church bookshops.

All of which led one British cleric to contemplate making "a High Church Kalender" available for sale around the Church of England. It would feature "12 clerics not naked but wearing their finest ecclesiastical outfits—with the implied possibility that 'next year you might be invited to be Father February or Monseigneur March.'" We can't wait.

**"REALITY" PARISH-BUILDING:** What, flagging attendance and evangelism in the Church of England wasn't embar-

assing enough? Apparently not, since one English diocese is supporting an idea for a "reality TV" program within its borders, tentatively called *Priest Idol*.

The show will give a vicar a year to turn around the dwindling congregation of a rural church, reports *The Daily Telegraph*. The producers of the series are looking for prospective clergymen willing to take on the challenge of a tiny congregation and the constant scrutiny of the camera.

After approaching various Anglican dioceses, the producers settled on St. Mary Magdalene's Church in Lundwood, near Barnsley, South Yorkshire. The church has a regular congregation of only nine people, most of them elderly, said Channel 4. A cleric from a neighboring parish is looking after the tiny flock for now.

The new incumbent, chosen by the diocese from respondents to an advertisement in *Church Times*, will have a small panel of advisers and some financial support from the broadcaster to spend on anything he or she thinks will appeal to parishioners.

The program is being made with the full co-operation of the Diocese of Wakefield. "They are very keen to turn the situation around. This is really their last chance," a spokesman was quoted as saying.

The local bishop, Stephen Platten, said: "The program makers came to us. We feel that this is a gift we are being offered. If we can get the right priest, if we are able to make progress in this, then others in the same situation will be encouraged."

**"IT'S ALL ABOUT LOVE"—AND MONEY:** Just what was the financial drawing card for the May 2 benefit for the Episcopal

homosexual lobby group, Claiming the Blessing? It turns out it was interaction with a bishop that was on sale—and not just any bishop, the Episcopal Church's openly gay Bishop of New Hampshire, Gene Robinson.

Held at All Saints' Episcopal Church, Pasadena, California, the event, "It's All About Love: A Celebration of Music, Faith and Equality," also boasted a bevy of stars gathered to honor Robinson. Tickets ranged from \$100 for open seating to \$5,000 for the highest level of reserved seating. For those will-

ing to "benefit" Claiming the Blessing with a \$10,000 donation, the prize was two tickets to a private dinner with Robinson.

"[S]elling access to a bishop is reprehensible," said the American Anglican Council. Every party has a poopier.

**EVERYTHING YOU NEVER REALLY WANTED TO KNOW ABOUT** homosexual s & m: is it a foundation for "spiritual identity"? This is hardly a burning question for many, especially if they don't know what "s & m" is in the first place.

Nonetheless, some 7,500 American "religion scholars" from "prominent institutions" planned to tackle this question in a November confab featuring sessions favorable toward sadomasochism, transvestism, transsexualism and polyamory (participation in multiple sexual relationships).

If you're looking for an overdose of the kinky, perverted, and blasphemous, this is your scene. "No doubt some Episcopalians are involved in this," one online commentator dryly remarked.

One paper that was due to be presented at the American Academy of Religion's 2004 Annual Meeting in San Antonio November 20-23 interprets a passage in the book of Jeremiah through the lens of a sadomasochistic encounter between God and a man, reports *World Net Daily*.

Workshops were to include a session with the theme, "Power and Submission, Pain and Pleasure: The Religious Dynamics



of Sodomasochism." An abstract on that session asserts that "sodomasochistic or bondage/dominance practice (sometimes also referred to as 'leather sexuality')...offers a particularly potent location for reflecting on gay men's issues in religion."

A paper submitted for the session by Justin Tanis of the mostly gay Metropolitan Community Church is titled "Ecstatic Communion: The Spiritual Dimensions of Leathersexuality." It was to "look briefly at the ways in which leather is a foundation for personal and spiritual identity formation, creating a lens through which the rest of life is viewed."

Another paper, by Thomas V. Peterson of Alfred University, explores uses "S/M rituals in gay men's leather communities" to discern "how ritual may subvert cultural icons of violence by eroticizing power."

"Those who exercise power and acquiesce to it in leather rituals meet as respected equals and negotiate the limitations of power according to mutual desires," the abstract of Peterson's paper says.

There's much more, but it's already way too much.

One religion professor saw this as part of the "slippery slope" involved in attempts to "mainstream" gay behavior.

"One wonders what is next...the promotion of incest, 'pedosexuality' and bestiality? There is certainly little or nothing in the presenters' theology that would lead away from such ultimate absurdities," said Robert A.J. Gagnon, associate professor of New Testament at Pittsburgh Theological Seminary. ■

For even more weirdness, please see "Yes, Virginia, There Really Are Episcopagans" on Page 31.

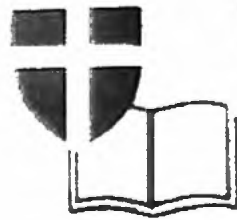
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12 noon, Saturday 29 January 2005  
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Preacher, The Rev'd David Peters,  
Vicar of Holy Trinity, Reading, Berks.

Franz von Biber, *Missa Brevis in E Minor*  
Choir of the Church of the Resurrection

Followed by LUNCHEON & ANNUAL MEETING

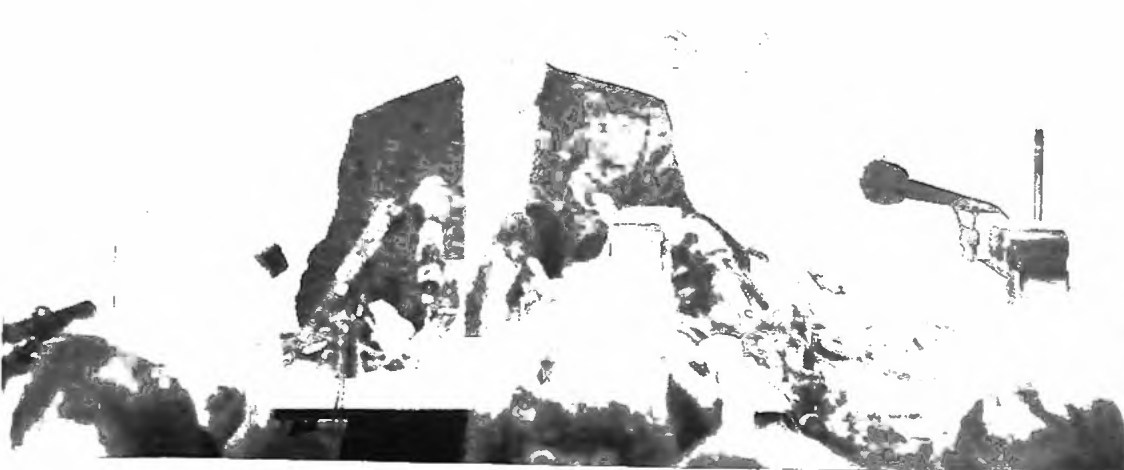
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THE MOST REV. Robin Eames, Archbishop of Armagh and All Ireland and chairman of the Lambeth Commission, introduces the Windsor Report at a press briefing in London October 18. Photo: Anglican Communion News Service/J. Rosenthal

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Report/Analysis  
By The Editor

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IN RETROSPECT, it is hard not to conclude that some ironic and visionary sense of moment was behind the fact that a report crucial to the Anglican Communion's future came to be officially launched in the *crypt* of St. Paul's Cathedral in London.

One can hope that the choice of venue was intended to remind a troubled Anglican world of the resurrection that came from the empty tomb. But in the event, it seems to have come off more like a Griswoldian "deeper place."

It was in this subterranean *situ* that Irish Archbishop Robin Eames, chairman of the Lambeth Commission on Communion (LCC), held a press briefing October 18 to present the intensely-awaited report that was to recommend ways to recover unity in a Communion riven by a clash over homosexuality and authority.

And indeed, Eames said that the "The Windsor Report"—unanimously backed by the theologically-diverse, 17-member Commission—is aimed at healing, restoration, and unity. He had earlier said it would have "teeth." Warmly received and commended for study by the Archbishop of Canterbury, the report is not the ultimate answer, but points the way ahead, Dr. Eames said at St. Paul's.

BUT THE QUESTION that quickly arose among conservatives was whether any "teeth" found in the report actually bite much of anything other than Anglicans who believe that Christian unity must rest on Scripture and Tradition.

While this outcome is hardly atypical as modern Anglican documents go, most of the Communion seemed to think that the Windsor Report would deal most with the cause of the crisis—those North American bishops and jurisdictions that have defied the global consensus on homosexuality. And perhaps it might even recommend some long-awaited, if unprecedented changes to the Anglican system to better ensure theological coherence among historically autonomous provinces.

Several media outlets indeed predicted in September that the LCC—evidently heeding calls from global South prelates representing some 55 million Anglicans—would call for the U.S. Episcopal Church (ECUSA) to be suspended and perhaps eventually

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## THE WINDSOR REPORT

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# RSVP: Regrets Only

Conservatives dismayed by the Windsor Report now look for a corrective at next February's Primate's Meeting. But has the report already set in train the split it was trying to forfend?

expelled from the Communion if it did not repent of allowing the consecration of divorced, actively gay cleric Gene Robinson, and same-sex blessings. Some form of discipline or warning also looked likely for Canada's Diocese of New Westminster, whose bishop and synod also approved gay blessings, and possibly for the Canadian General Synod, which recently declared the "integrity and sanctity" of committed adult homosexual relationships.

The last edition of *TCC* also noted the probability that some type of Anglican "common law" would be proposed. The week-end before the document's release, London's *Times* and *Sunday Times* reported that this would take the form of a "covenant" that provinces would be asked to adopt to keep them from breaking ranks on key matters. But the *Times* also forecast (*inter alia*) that ECUSA would be told "to allow parishes to opt for alternative [episcopal] oversight and take their property with them."

There was "hope that, at last, justice would be done, that relief would be on its way for beleaguered orthodox parishes and dioceses," wrote church journalist David Virtue.

The covenant idea was among a few potential positives for Anglican faithful in the Windsor Report. And the some 100-page document can be appreciated for the sheer toil it took to produce

it, under tremendous pressures; most conservative leaders have welcomed the LCC's offering as a sincere effort to help.

**BUT ONLY IN "OFFICIAL" ANGLICANISM**, it seems, could a report that clearly cites ECUSA and New Westminster for breaking faith with the wider Communion still manage to show surprising lenience toward those who caused the resulting crisis, and surprising hostility toward those hurt by it.

The Windsor Report will have a huge impact, but precisely, dismayed conservatives fear, because it is likely to have too little or too tardy a corrective impact on the Communion's troubled situation. And in that way, it may have jettisoned the last chance for the unity it so highly prizes.

It is not just that the document shrinks from firmer disciplinary options for dealing with bishops defying apostolic faith; it also views as offenders those prelates who have crossed boundaries to help the casualties of that defiance.

Both groups of bishops are asked to express their "regret" and behave themselves in future, which it was predictable that some if not all pro-gay prelates will not do; nor are there indications (at this writing) that any of the latter will absent themselves from Communion councils, as the report politely suggests. Conservative bishops, meanwhile, are rapped by the LCC even for disassociating from jurisdictions violating Christian truth, let alone for aiding the faithful within them. And embattled North American conservatives are offered "no alternative oversight that means anything," one leader said, and are thus left exposed to continued oppression and persecution.

The report does recommend a loosely-defined "enhancement" of authority for Archbishop of Canterbury Rowan Williams, and stresses the Archbishop's existing authority to invite—or not invite—certain prelates to Anglican meetings. However, it does not favor any "accumulation of formal power" by him or the Communion's other three advisory "instruments of unity": the Primates' Meeting, Lambeth Conference, and Anglican Consultative Council (ACC). Instead, it seeks to clarify the "moral authority" of those instruments and the expectations placed on provinces in responding to them.

Where conservatives see the most potential for effecting unity and discipline is chiefly through what is (by Anglican standards) the LCC's most *avant-garde* recommendation: the aforementioned call for provinces to adopt a common covenant, which would seek to restrain them from breaching Anglican consensus on matters deemed by the "instruments" to be of Communionwide concern. The "Anglican Covenant" would serve unity by articulating and securing agreement on "what has to date been assumed." Once accepted by a province, the pact would become part of its law. Presumably, those provinces which do not adopt the covenant would place themselves outside the Communion.

However, most observers think the covenant adoption process will be protracted. Moreover, the pact would need a good deal of work, one archbishop told *TCC*, the problem being that the LCC-proposed covenant (on which more later herein and separately on Page 14) is of such questionable efficacy

as it stands that some believe that ECUSA would actually agree to it!

## Not Enough

Small wonder, then, that liberals and homosexuals have largely reacted to the Windsor Report with gratification or relief, if with mild concern. Meanwhile, conservatives despair or fume over a document that they see as providing something to work with, but not nearly enough to end the current crisis.

Indeed, the report seems unlikely to lead to substantial resolution in the near or long term, without an overhaul of its recommendations by Anglican primates (provincial leaders) when they meet in Northern Ireland in February. No changes appear imminent in the status of Robinson; his chief consecrator, Presiding Bishop Frank Griswold; or a few score co-consecrators; nor in that of ECUSA as part of the 77 million-member Communion—even though over 20 of 38 Anglican provinces remain in reduced or non-existent fellowship with the U.S. Church. By early November, with rebel prelates showing no signs of real repentance, bishops from Africa—the Communion's largest and fastest-growing region—warned that the American and Canadian Churches risk the conclusion that they have "chosen to walk alone."

"The report lacked both teeth and timetable as to the means of resolving the deep crisis that has come upon our Communion," said Pittsburgh Bishop Robert Duncan, moderator of the Anglican Communion Network (ACN) within ECUSA.

It is "a conversation starter—it does not solve any present crisis," said the Anglican Communion in Canada, a smaller counterpart to the ACN.

The report does not fully cope with the "reality that the Communion broke the moment ECUSA went against the mind" of the global church, said Archbishop Gregory Venables of the Southern Cone (South America).

"There is no required response," said Edith Humphrey, associate professor of New Testament at Pittsburgh Theological Seminary, and a member of the Primate's Theological Commission in the Anglican Church of Canada. "It is all couched in invitational or volitional terms."

"It does not provide a way forward. It's every man for himself," said the Rev. David Moyer, president of Forward in Faith, North America (FIF-NA).

"Although there are some good statements in the report, overall...it will do nothing to heal the divisions created by the liberals," said the General Secretary of England's Church Society, David Phillips.

While also lauding parts of the report, the leader of 18 million Nigerian Anglicans blasted it for failing "to confront the reality that a small, economically privileged group of people has sought to subvert the Christian faith and impose their new and false doctrine on the wider community of faithful believers."



EPISCOPAL PRESIDING BISHOP Frank Griswold: Regretful, but not repentant. (PHOTO COURTESY OF THE ARCHDIOCESE OF PITTSBURGH)

Archbishop Peter Akinola, who also leads a pan-African Anglican body (CAPA), was bewildered as well by the report's "imbalance." It was ECUSA and New Westminster that had pushed the Communion to the "breaking point," he said. Why, then, "throughout the document, is there such a marked contrast between the language used against those who are subverting the faith and that used against those of us, from the global South, who are trying to bring the church back to the Bible?"

Sydney Archbishop Peter Jensen went as far as to say that it is "too late" and that the Communion has effectively broken up over homosexuality. The LCC should simply have acknowledged, he said, that "we are living in a looser relationship" and that there would be "the development of recognized bilateral relationships to hold as many as possible in communion."

## Truth, Or Consequences

The trouble starts, some say, in Dr. Eames' vision of the report as launching a "pilgrimage" of "reconciliation." What that usually signals to veteran orthodox Communion-watchers is a bid to accommodate theological polarities and/or buy time to wear away opposition to the new teaching.

"When the Faith is being violated, it is impossible without resolution of the truth of the matter to speak of reconciliation," said Bishop John Rodgers of the Anglican Mission in America (AMiA).

Which leads to what a number of critics contend is the report's primary flaw: it puts unity ahead of the basis for it. That in turn produces a document that appears more focused on institutional than theological order; hence, it ends up trying to bring liberals more in line, perhaps, but conservatives most decidedly to heel.

"The vaunted unanimity of the Commission was based on its sentimental attachment to unity ("bonds of affection"), rather than on a common agreement about Truth," charged the Rev. Geoffrey Kirk, secretary of FIF-UK. The report is full of phrases reflecting a "willful separation" between the two, he said.

The document "offers an institutional and ecclesiological response to grave theological and doctrinal matters which erode the Gospel message," said Rwandan Archbishop Emmanuel Kolini.

"This report disappoints greatly because its chief interest is unity as opposed to the truth of the Gospel," said Bishop Rodgers. The Commission's mandate was inclusive of church unity, but that "is always and only to be found in...the truth of the Gospel. Therefore to address the issue of unity without a clear concern for the Truth of Gospel is indefensible. This fatally flaws the entire report and especially [its] recommendations," he added.

**A KEY SIGN OF THE TRUTH-UNITY GAP**, many assert, is the report's treatment of the resoundingly-adopted, 1998 Lambeth Conference resolution (L10), which upholds traditional marriage and deems homosexual behavior "incompatible with scripture." The Commission was not asked to revisit this statement of what it accepts as Anglican teaching. However, the LCC sees this firmly-held doctrine as susceptible to change, and urgently requiring more discussion and study. Noting the Lambeth resolution's call for continued "listening" on the gay issue, the report even invites ECUSA to give a theological justification for consecrating someone in a "same-gender union," and solicits similar submissions from other provinces now in "discernment" about blessing gay unions.

"The failure to appeal to the clear teaching of Holy Scripture invites us into a never-ending process of discussion on matters about which God has clearly spoken," said Bishop Rodgers.

## Women's Ordination: Orthodoxy Foreclosed

Parts of the report in fact seem to imply that the endorsement of homosexuality as effected by ECUSA and New Westminster might have been assimilated into the Communion without too much fuss if it had gone through the "appropriate channels," *i.e.*, through the four "instruments of unity."

More remarkably, the report presents as a model of "mutual discernment and decision-making" that gay supporters might have copied the hapless, willful and divisive process by which a few provinces were able to introduce women's ordination in the Communion, by means of some unauthorized actions and without clear international support for the change within Anglicanism or the wider Catholic Church.

The Commission "has deluded itself that this innovation was introduced by due process," and provides an example for future conduct," wrote Dr. Kirk.

It holds up women's ordination "as a model to be followed in the cases of serious disagreement—as if the Communion has dealt with it well. I'm gobsmacked," said the Rev. David Chislett, Vice Chairman of FIF-Australia.

What impressed the LCC was that the process that has now led to women bishops in a few provinces involved intermittent consultation with the "instruments" (though none of them, of course, had the power to forbid the innovation).

In the end, the change was assimilated—notably as a result of the first "Eames Commission"



**THE RT. REV. JOHN RODGERS** of the Anglican Mission in America is among those who fault the Windsor Report for failing to base its quest for unity on the "the truth of the Gospel."

(on women's ordination)—as a development that is (officially) still being tested for its legitimacy; during this "reception"

process, opposing views are supposed to be respected and episcopal visitors provided where there are differences (but rarely have been).

The arbitrary alteration of historic holy order seriously damaged ecumenical efforts, diminished communion within and between Anglican jurisdictions—including through the loss of a completely interchangeable ministry—and drove what now number hundreds of thousands of faithful to extramural Anglican or other church bodies. Though it may not seem so in Anglican venues far removed from it, or which have few women priests—the *vast majority* of female clerics are in Western provinces—women's ordination elsewhere has had what Dr. Kirk termed a "seismic" effect which "has not gone away," as seen in confrontations on the issue recently in Australia and pending in England.

"There are people...all over the world, whose only sin is that they continue to believe what the wider Catholic Church has always believed and taught, but who are still being thugged" in Communion provinces, said Fr. Chislett.

The Windsor Report, however, says that the story of women's ordination shows that "decision-making in the Communion on se-

ARCHBISHOP JOHN HEPWORTH, leader of the largest international Continuing Church fellowship, the Traditional Anglican Communion, castigated the Windsor Report's effort to entrench women's ordination and relegate traditionalists to "an Anglican gulag."



rious and contentious issues has been, and can be, carried out without division, despite a measure of impairment."

ALL OF WHICH makes ironic—or perhaps predictable—the subtle attempt by the report and proposed covenant to arbitrarily end the "reception" period on women's ordination and thus tolerance for orthodoxy on the matter.

In paragraph 50, for instance, the Commission asserts that impaired communion on this or any this basis "could in principle call into question the constitutional position" of several provinces, since many of them identify themselves as "being in full communion either with Canterbury or with all other churches in communion with Canterbury." Further, all provinces are demanded by the proposed covenant to "recognize the canonical validity of orders duly conferred in every member church."

In practice, it is impossible to separate the canonical and sacramental, said Archbishop John Hepworth, primate of the Traditional Anglican Communion (TAC), an international Continuing Church fellowship in communion with all FIF organizations.

(If anyone drove that point home, it was former Acting Washington Bishop Jane Dixon. Confronted with an orthodox priest—Fr. Samuel Edwards—who told her he could recognize her canonical but not her sacramental authority, she removed the cleric as rector-elect of Maryland's Christ Church, Accokeek, by means of a federal lawsuit.)

Hepworth said he had spent 18 months engaging with Archbishop Williams and other Communion leaders in what had appeared to be a promising bid to find some way the TAC could maintain a visible link with the Communion's orthodox members and minister to them where needed, thus serving, perhaps, as part of the pastoral solution for a divided global church. His hope was reasonable, given that Lambeth '98 officially resolved to seek reconciliation with extramural Anglican bodies.

But the Windsor Report "has redefined the sacraments, and holy order isn't one of them," Hepworth said. Meanwhile, it

### *The Lambeth Commission: Who Paid?*

How much money was shelled out, and from what source, so that the Lambeth Commission on Communion (LCC) could produce the controversial Windsor Report, which many thought was too easy on the U.S. Episcopal Church (ECUSA)?

Good question, and the answer is interesting. According to *The Living Church*, Anglican Communion Media Director, Canon James Rosenthal, said the some \$110,000 cost of the LCC's three plenary meetings was covered mainly from funds that had been earmarked for Anglican ecumenical relations, but that wealthy American parishes had also pitched in to cover expenses!

Diverting funds from the pursuit of ecumenical relationships seems unfortunate, but unsurprising: ecumenical relations were so damaged after ECUSA's consecration of Gene Robinson that it seems doubtful that the full allocation would have been spent, anyway. ■

has created "an Anglican gulag...an invisible and nameless group who cannot in conscience accept Anglicanism's abandonment of catholic order and sacramental practice over the past 30 years. And anything that happens in the traditionalist Siberia will not be noticed, because it isn't there.

"Those who are already under persecution—the priests being expelled from their parishes (or already expelled) and the people driven from their parishes—find absolutely nothing in this report, not even an awareness that they exist. It is an invitation to further marginalization for [orthodox believers] still within the Anglican Communion, and a fierce rejection for the Continuing Churches who exist beyond its borders." (*See Archbishop Hepworth's full formal statement in "Focus."*)

But then, when it comes to faithful groupings that don't fit into the strictly geographical pattern the LCC clearly wants to enforce, the report seems to be an equal opportunity offender. Not even mentioned in its main text, it appears, is the ACN—reportedly formed with Dr. Williams' support—which is now comprised of 11 ECUSA dioceses, 1,200 clergy and 1,000 parishes.

## Thumping Liberals

To be sure, the Windsor Report provides conservatives with plenty to thump the liberals with—in a non-binding sort of way—when it comes to several issues highlighted by the current crisis.

For instance, it reaffirms that scripture is the church's "supreme authority," and should be "seen as a focus and means of unity." (*Paragraph 53*)

Though the document sits lightly on Tradition, it says, for example, that "'tradition' consists primarily of the recollection of what the scripture-reading Church has said," and its interpretations of scripture must always be taken into account. (*59*)

The report denies that the question of non-celibate gay clergy can be categorized as *adiaphora*, a non-essential matter. It also cites the need for bishops, who have a primary teaching role and should be a focus of unity, to be generally acceptable throughout the global fellowship, since they are ordained for the whole "Church of God."

The report offers much on the nature, elements, expression, and obligations of communion. It says that diversity, while "a great strength," has limits. And while it reaffirms that bugbear of the Anglican system—provincial autonomy—it also states that a province's "freedom" to govern its affairs must be limited when issues affecting the wider Communion are at stake; it stresses "interdependence," and not breaching "mutual trust." For example:

*"Communion clearly makes demands on all within it. It involves obligations, and corresponding rights, which flow from the theological truths on which the life of the Christian community rests...For instance, the divine foundation of communion should oblige each church to avoid unilateral action on contentious issues which may result in broken communion. It is an ancient canonical principle that what touches all should be decided by all." (51)*

*"The word 'autonomy' represents within Anglican discourse a far more limited form of independent government than is popularly understood...Autonomy...is not the same thing as sovereignty or independence; it more closely resembles the Orthodox polity of 'autocephaly', which denotes autonomy in communion. A body is thus... 'autonomous' only in relation to others." (75)*

The report quotes the 1920 Lambeth Conference as having stated that Anglican provinces are "independent with the Chris-



nian freedom which recognizes the restraints of truth and love. They are not free to deny the truth. They are not free to ignore the fellowship." (86)

## The Recommendations Examined

It is in this context that the Windsor Report makes plain that ECUSA and New Westminster had breached the "bonds of communion" with actions widely seen as "departures from genuine, apostolic Christian faith" and from the letter and spirit of Lambeth Resolution I.10. It notes the "deep offense" and fractured relationships that have resulted, both within the Communion and with other Christian bodies.

But the report does not therefore call for the suspension or expulsion of ECUSA from the Communion. Dr. Eames claimed that the question of expulsion "didn't arise," because "we have no mechanism for that sort of thing..."

Nor, however, does the Commission even declare that ECUSA should repent, that Robinson and his consecrators should resign or be removed, or expressly urge the Archbishop of Canterbury to exclude ECUSA representatives from Anglican meetings.

There would be no "punishment," the LCC decided, but rather an appeal to Christian maturity, but one in which not even an apology is requested.

Instead, ECUSA is "invited" to express "regret" that it did not exercise "the proper constraints of the bonds of affection...in the events surrounding" Robinson's election and consecration. U.S. and Canadian bishops that have authorized gay blessing rites are invited to respond in the same way. Just what form of regret would be deemed adequate or when it is due is not made clear. Pending the "expression of regret," however, the offending North American bishops should "consider" withdrawing from "representative functions" within the Communion, the report says.

In addition, the document urges a moratorium on the consecration or blessing of any other persons in a "same-gender union"—saying nothing about openly homosexual priests and deacons already serving in ECUSA. No sanctions are offered for non-compliance, beyond the possibility of non-invitation to Anglican meetings, and it should be noted that a moratorium is sought only on "public" same-sex union rites.

**WHILE WELCOMING THESE CALLS**, conservatives say they hardly go far enough.

The Commission's approach "trusts Anglicans to behave as adults," said *The Church of England Newspaper*, ignoring the fact that some of them have not and will not. And as expected, the "regrets" so far seen from liberal bishops never get close to repentance, or an apology, which would imply some penitence, some observers noted.

Bishop Griswold voiced "regret" for any pain and difficulty created for Anglican brethren by Robinson's consecration, but not for the consecration itself, which he believed was right and would "probably" do again.

He thought that there might now be "greater sensitivity" in ECUSA's episcopal confirmation process, but doubted that there would be any moratorium on gay clergy or blessings. He affirmed "the presence and positive contribution" of homosexuals at all levels of the church. And, he asserted that, for the sake of their mission, Anglicans must move beyond ideas of containing diversity "in the service of reconciliation...to some deeper place of acknowledging and making room" for differences.

Similarly, New Westminster Bishop Michael Ingham cited "regret" for the "consequence" of allowing same-sex blessings, but said they were "right" and would continue, at least until



**AFRICAN "LION,"** Nigerian Primate Peter Akinola, blasted the Windsor Report for treating those subverting the faith too leniently and those defending it too harshly. "We will not be intimidated," he said. *CHALLENGE* photo

after diocesan synod consideration of the Windsor Report.

Bishop Robinson proffered his own "regret," but said he would not resign for the sake of unity. After all, he said, the report did not ask him to resign or repent;

nor did it "say the decision should not have been made," or that homosexuality "will never be acceptable."

Remarkably, he claimed that, "None of us were truly aware of the difficulty this would cause other parts of the Communion," though Anglican primates had declared two weeks before his November 2003 consecration that that action would "tear the fabric" of the global church—a statement Griswold backed and promptly violated.

Robinson "gets to keep his job without so much as a wrist slap," wrote Mr. Virtue. Robinson said the report's careful wording leaves "wiggle room" to continue blessing same-sex couples. "He is, regrettably, right," Virtue said.

Members of ECUSA's House of Bishops (HOB) are to consider the Windsor Report's conclusions at a January meeting. But they earlier promised to receive the study in "a spirit of humility," and (pre-emptively) said they were sorry for the pain caused other provinces by ECUSA's decisions. They took no responsibility for inflicting it, however, and said they "value Anglican comprehensiveness and its capacity to make room for difference."

A number of Episcopal bishops have individually issued statements also voicing sorrow without conceding any theological error. And a few have admitted that, despite their "regrets," it will be business as usual. Thomas Ely, Bishop of Vermont, where homosexual "civil unions" are legally recognized, said his priests will continue to bless such partnerships. And, Washington Bishop John Chane said he would continue allowing gay union rites "under the radar."

**THESE MEAGER RESPONSES** apparently are considered enough to allow continued service on Anglican councils.

Asked if Griswold would still be seated when Anglican primates meet next February, one archbishop could not say he would not—though one suspects that primates like Archbishop Akinola would have something to say about that. (Indeed, it is not hard to envision the whole meeting collapsing over that point.)

"Instead of a clear call for repentance, we have been offered warm words of sentimentality for those who have shown no godly sorrow for their actions," Akinola averred. While Griswold and Ingham remain "hell-bent on destroying the fabric of our common life...we are told to sit and wait," he said.

The report "asks both sides in the present debate to desist, but it requires no one to withdraw, still less to repent...It talks

repeatedly of 'communion' but fails to make clear what are the minimum requirements for a relationship to be thus described," said a statement from FIF-UK.

*Midwest Conservative Journal* read the report as saying: "If it's not too much trouble, ECUSA needs to hold off on any more controversial actions, or not much of anything will happen."

**MORE ASTONISHING** for conservatives was that the report views as just as blameworthy as the theological rebels the global South and U.S. prelates who have ministered to Anglicans in rebel North American territory, sometimes taking oppressed faithful under their wing. While otherwise Tradition-lite, the report's authors complain that the unauthorized boundary-crossings flout "tradition," "regulations of the early undivided church (canon 8 of Nicea)," and "Anglican practice" as reaffirmed by Lambeth '88 and '98.

Significantly, the report also questions the legitimacy of actions that conservative provinces have taken to dissolve or downgrade their communion with ECUSA, and the proposed covenant seeks to bar one province from ending fellowship with another.

In other words, as writer Ted Olsen put it, "Being apostate isn't as bad as calling someone apostate." Or: "A church going off on its own is not as bad as saying a church is off on its own."

What the LCC sees, though, is a "tit for tat standoff" in the Communion—opposing teams vying on a level playing field—even though one side is plainly at odds with Anglican doctrine.

IT IS THE ROLE OF Archbishop of Canterbury Rowan Williams, rather than that of Anglican primates as a whole, that the Lambeth Commission would like to see augmented in the cause of Anglican unity, but Dr. Williams seems uneager to be made more of a lightning rod.



The upshot is that the report does not "invite" but "calls upon" bishops "who believe it is their conscientious duty" to offer episcopal care or oversight in jurisdictions or parishes outside their own "to express regret for the consequences of their actions; affirm their desire to remain in the Communion"; and "effect a moratorium on any further interventions." The geographically-offending bishops should instead seek an "accommodation" from the theologically-offending ones.

One commentator said this was like indicting along with the arsonist the firemen who broke down a door to save the victims.

The "harsh words of condemnation" directed at faithful leaders infuriated Archbishop Akinola, who was recently in the U.S. to launch a convocation for expatriate Nigerian Anglicans alienated from ECUSA—but only after an ECUSA-sanctioned chaplaincy for the U.S.-based Nigerians was scuttled by the General Convention's pro-gay decisions. At that point, relations between the two provinces collapsed.

"We have been asked to express regret for our actions and 'affirm our desire to remain in the Communion.' How patronizing! We will not be intimidated." Akinola declared. He said he would not stop ministering to "those who cry out for our help" unless ECUSA repented and reformed.

**BUT IF THE LCC** says unauthorized foreign aid is out, what does it offer embattled faithful instead that would amount to the "adequate" alternate episcopal oversight urged by Anglican primates?

Only as a "last resort," where there has been "an extreme breach of trust" does the panel commend "a conditional and temporary provision of delegated pastoral oversight" for those who are "dissenting" (*i.e.*, faithful). This must provide a "credible" degree of security for the alienated community.

The Commission must have known that the ECUSA bishops' "Delegated Episcopal Pastoral Oversight" (DEPO) plan has no such credibility among conservatives, because it leaves all arrangements for the alternate prelate in the hands of the liberal diocesan. Yet, it is that which the panel commends, suggesting a similar model for Canadian faithful, even while chiding ECUSA bishops "who have refused to countenance" DEPO.

"The idea that the diocesan bishop who is creating the problem should be in control of authorizing the solution is ludicrous on its face," Florida Episcopal priest Sam Pascoe remarked. "Fox-henhouse. Get it?"

The report "places the power of the local bishop over his diocese above the need for that bishop to be orthodox in faith and morals," said the Rev. Stephen Troit, a member of the Church of England's General Synod.

**NOR, SAYS THE WINDSOR REPORT**, should there be parallel (overlapping) jurisdictions—entities which already exist in Anglicanism. Despite earlier resistance from church leaders, moreover, such jurisdictions had appeared to be gaining support as a potential solution for orthodox believers where they have become minorities.

The renewed refusal of this option by the LCC, however, appears infelicitous for (among others) the Anglican Communion Network (though some conservative leaders still believe it could replace ECUSA if the latter does not accept the Anglican Covenant); the movement for a non-geographical third province for traditionalists in England; the aforementioned AMiA (the U.S. mission overseen by two foreign Anglican primates), and the TAC.

Neither was any call made on ECUSA to allow oppressed conservative parishes to leave with their property, as the *Times* forecast.

In short, the Windsor Report effectively tells faithful Episcopalians that, in order to stay in the Communion, they must remain subject (in most dioceses) to heterodox Episcopal bishops.

**WHAT ABOUT** help from one of the "instruments of unity"? Interestingly, while Lambeth '98 asked the primates to exercise "enhanced" responsibility for ensuring Anglican unity, the report claims that the Primates' Meeting has "refused" to acknowledge anything more than "a consultative and advisory authority." Maybe, but one can hardly help wondering if the real problem is that most of the primates are conservative.

Instead, the report singles out the "pivotal" role of the Archbishop of Canterbury, "the one factor common to all," as the one that should be "enhanced," and assisted by another layer of ecclesiastical bureaucracy, a Council of Advice. In making this recommendation, the Commission appears to be responding to part of its own mandate—one also stemming from a Lambeth '98 call—to address when it might be appropriate for the Archbishop to exercise an "extraordinary ministry of pastoral oversight" in regard to serious disputes in provinces not his own.

Anglicans look to "the office of the Archbishop to articulate the mind of the Communion, especially in areas of controversy," the Commission says. Hence, when the Archbishop speaks,

Anglicans should listen, and not see him as interfering if he speaks directly to "any provincial situation on behalf of the Communion." The Council would aid him in discerning when and how to employ his special ministry of unity.

The Council also would advise the Archbishop in the use of his existing authority to issue invitations to Anglican meetings. The LCC opines that Dr. Williams could invite "whomsoever he believes is appropriate" to Communion gatherings, but advises him to be very "cautious" in inviting or admitting Gene Robinson to Communion councils; it says nothing about Bishop Griswold.

Quipped Fr. Pascoe: Only "terminally polite Anglicans could believe that not being invited to a party at a palace is a significant form of discipline."

And some are wary about attempts to augment the Archbishop's role, since Dr. Williams has appeared anxious to avoid being any sort of arbitrator or exclusionist. Some also think his judgment would be too influenced by his personal views on homosexuality or ECUSA's wealth.

And again, neither Williams' admonitions, or those of the other three "instruments," would have any binding clout among provinces, unless such was provided through the covenant.

**IT IS, HOWEVER,** hard to find in the Commission's proposed covenant any clear means of disciplining provinces that run afoul of the agreement. One report even concludes that the proposed language "takes away any binding authority from the covenant and suggests it is subject to alteration."

But the basic idea of the pact—if properly developed—has been welcomed by a number of conservative leaders. LCC mem-

bers themselves urge the covenant "to make explicit and forceful the loyalty and bonds of affection which govern the relationships between" Anglican provinces. It is just such regulations which, strangely, are currently missing in provincial laws, even though they are commonly set forth in regard to a province's ecumenical relationships.

The case for such a covenant, the panelists state, is "overwhelming." The Communion "cannot again afford...the crippling prospect of repeated worldwide inter-Anglican conflict such as that engendered by the current crisis," and "doubtless there will be more disagreements," they say. The pact would be a visible foundation around which Anglicans can shape and protect their identity and mission, and a mechanism "to enable and maintain life in communion and to prevent and manage communion disputes," they write.



**THE MAN AT THE CENTER** of the Anglican melee, New Hampshire Bishop V. Gene Robinson, is pleased that the Windsor Report did not ask him to repent or resign, and that it left "wiggle room" for same-sex blessings.

## A HOLEY COVENANT

### The Lambeth Commission's Proposed "Anglican Covenant" Considered

By The Editor

**NO DOUBT ABOUT IT,** the Windsor Report's recommendation that Anglican provinces make a common covenant part of their provincial law is, from the orthodox viewpoint, a positive and significant step toward securing unity in the Anglican Communion.

The covenant concept has the potential to clarify understandings of, and maintain by discipline if needed, an essential core of beliefs and practices.

It could also effect an orderly and healthy redefinition of the Communion's membership. Provinces that refuse the small curb on their autonomy that the covenant seeks to ensure coherence in the church's message and mission, would, it appears, place *themselves* outside the Communion. Provinces that signify by adopting the covenant that they are willing to abide by a basic set of standards and norms would be more closely knit together and at last able to turn their full attention to growing and tending the House of God.

The question is whether the covenant as proposed by the Lambeth Commission on Communion (LCC) would do all that. The LCC offers only a "possible draft," it says. But since it is the likely starting point, is that draft covenant clear enough in its language so that there is no question about that to which the parties are binding themselves? Does it provide an effective way of dealing with those who break the covenant that would protect the peace and unity of those upholding it?

This writer trained and worked as a paralegal for one period in her career, but makes no claims to being some great legal mind. We doubt, however, that we are alone in thinking that the LCC's proposed covenant bears some resemblance to swiss cheese (full of holes).

This compact appears to us to be highly vulnerable to disputes over interpretation. It has loopholes for liberals and landmines for orthodox believers. It makes some demands—*e.g.*, in the areas of providing hospitality and pastoral care to visitors from other provinces—that would be hard to enforce and/or which should not be a matter of law in a Christian community. It expects adherence to a lofty-sounding set of commitments, without making it very clear by whom and how adherence is to be judged. Indeed, the draft covenant is rather vague about how its requirements will be enforced, except that a lot seems to fall to the Archbishop of Canterbury, the primate who has appeared most desperate to stay off that sort of hot seat.

We were bemused right off by one of a series of assertions about the "common identity" of the covenanting provinces. In Article I of the draft, we're told that each "member church... belongs to the One, Holy, Catholic and Apostolic Church of Jesus Christ"; "affirms Holy Scripture, as containing all things necessary for salvation and as being the rule and ultimate standard of faith...[and] seeks to preach God's word authentically."

Episcopal Presiding Bishop Frank Griswold and the General Convention would, of course, insist that the Episcopal Church (ECUSA) falls within this description! It's just that it interprets scripture on sexuality (and whatever else it wants) differently.

Article I also can only be honestly asserted if one accepts that the Universal Church may include those parts of Anglicanism which have broken from catholicity and apostolicity in areas such as ordination and marital discipline—something the majority of Christians who comprise the wider Universal Church would deny.

This is not a new problem, of course, but in a pact like this, precise meaning becomes a far more critical matter.

Article 9, we noted, requires provinces to act in accord with their memberships in the Communion and the Catholic Church—loyalties that actually conflict in some parts of, or even



The LCC envisions an adoption procedure that includes discussion and approval of a first draft of the covenant by Anglican primates; submission to provinces and the ACC for consultation and reception; final approval by the primates; legal authorization by each province for signing; and a solemn signing of the covenant by the primates in a liturgical context.

But with long-suffering North American faithful under increasingly corrosive pressure from liberal bishops and fast losing patience, not just the adequacy of the covenant, but the time needed to nail it down, will be critical. The Commission kept its draft covenant to 27 paragraphs to help expedite passage in the various provinces; still—while a few sources demur—most predict an adoption process of a decade or more.

For many, that would be too long. Prominent Episcopalian Diane Knippers said that the LCC does not realize the angst of faithful Episcopalians—especially those with children still at home—who feel complicit “in a church that is doing harm.” And, the number of those clergy and congregations who have left or been driven out of ECUSA has already seen a significant uptick in the wake of the Windsor Report.

### Fight For Anglican Faith And “Franchise”

When they meet next February in Newcastle, Northern Ireland, will Anglican primates be able—as conservatives hope—to adequately strengthen the covenant and other LCC recom-

### Are you sure about that?

It is “too early to lose hope,” asserted London *Times* reporter Ruth Gledhill. “Liberals should take heart from the Evangelical despond” over the Windsor Report. “It means they have got more than they expected. Evangelicals should take heart from the critique of [notorious retired Newark Episcopal Bishop] Jack Spong...who accurately recognizes the revolutionary concept of the proposed covenant.”

In a commentary titled “The literal-minded are triumphing,” Spong warned that Anglicanism would be “straitjacketed by fundamentalists if the Windsor Report is adopted.”

A reality check about the prelate (who repudiated creedal beliefs in 1998) came, however, from Episcopal-turned-Continuing Church priest, the Rev. Samuel Edwards.

“Anyone who thinks Spong is genuinely upset over the Windsor Report,” he said, “please stand up; I’ve got some Florida swamp land for you. Spong is smart enough to know that if he praised the report at all it would make the primates suspicious of it and give the conservatives ammunition. He knows the safest route for his cause is to gripe and complain in public and in private pass the high fives.” ■

mendations, and expedite the process toward the covenant’s adoption? Or is it just “too late” for the Communion? Does the Windsor Report represent—as some believe—the last gasps of a church dying by its own hand?

throughout, the Communion, depending on one’s view of communion relationships!

We looked for some clearer statement of that to which the parties are binding themselves, and one that would more effectively forbid ECUSA-type interpretations of biblical sexuality. Article 10 helps with: “Each church shall...uphold and act compatibly with the catholic and apostolic faith, order and tradition, and *moral values* and vision of humanity received by and developed in the fellowship of member churches” (emphasis added). But, again, is the Communion really on solid ground in this demand if it already allows different interpretations of what the Universal Church’s “faith, order and tradition” permit?

The only way to resolve the problem in terms of the covenant is to take the view that seemingly underlies the Windsor Report: that—as one orthodox leader put it—“there is no longer any point of reference to the existence of a Church beyond Anglicanism.” Anglicanism—which has previously declared that it has no doctrines, or orders, of its own, only those of the undivided Church—becomes the “catholic” authority unto itself; Roman Catholics and Orthodox need not apply. That—ironically—would simply internationalize the papal-like doctrinal power that certain Anglican provincial synods have arrogated unto themselves, and pave the way for further redefinitions in the future, said the Rev. Joseph Wilson, a writer on Roman Catholic and Anglican affairs.

The LCC is in fact already busy ordering its new “catholic” institution, seeking in its draft covenant to restore full interchangeability of ministries by making women’s ordination—a development still (supposedly) being tested within the Communion—normative. It also seeks to invoke the controls on orthodox believers that its report favors.

One does not have to look hard to confirm that decisions to alter historic holy order in some parts of the Communion have occasioned serious losses, and remain a problem for some Com-

munion members, who view the doubt that female ordination brings to the validity of sacramental ministrations as a salvation issue.

But the draft covenant would now require (Art. 12) that “Each church...recognize the canonical validity of orders duly conferred in every member church.” It even declares that both ordained and lay persons in each province “are in personal communion with those of other member churches.” It also demands that each province adhering to the pact “welcome persons episcopally ordained in any member church to minister in the host church,” and “permit any person ordained in that church to seek ministry in any other member church.” These last two requirements are made subject to the receiving province’s own law and discipline, but past experience gives traditionalists no reason to think that these protections will be upheld.

Hardly reassuring, either, is that the covenant—which, again, is supposed keep order and a minimal level of agreement—demands “dialogue with those who dissent” from accepted interpretations of scripture, and every effort to resolve disputes by “reconciliation” or “mediation.” Meanwhile, the draft compact—again following up on the Windsor Report recommendations—declares that one province may not declare broken communion with another, and implicitly bars the boundary-crossings by which Anglicans alienated from their pro-gay bishops have received some compatible episcopal care.

Article 6 insists that the “divine call to communion is inviolable and no member church may declare unilaterally irreversible broken communion with any fellow church.” The word “irreversible” seems to have been used to garner wider agreement, since most everyone would agree that broken communion cannot be considered permanent as long as repentance is possible. However, while the statement seems to leave open the possibility of a joint declaration of broken communion, the general sense of the statement seems to militate against it. One suspects that



## Akinola Announces Nigerian Church In America

By Robert Stowe England

In another sign of *de facto* realignment within the Anglican Communion, Nigerian Archbishop Peter Akinola announced October 5 that he aims to provide "another spiritual home" for expatriate Nigerian Anglicans "alienated" by the liberalism of the U.S. Episcopal Church (ECUSA).

Akinola told reporters at Truro Episcopal Church in Fairfax, Virginia, that he was on a "pastoral" swing through the U.S. intended to help launch a U.S. "convocation" for Nigerian Anglicans in the U.S. who are in "pain" and "agony" over ECUSA's approval of a practicing homosexual bishop.

Akinola, who oversees a flock of nearly 18 million in his home country, estimates there are five million Nigerians in the U.S. and that at least five percent of those—250,000—are Anglicans. "That's a lot of people," he said.

Akinola said the convocation would chiefly serve Nigerians who have already left ECUSA, or who want to leave. He noted that during his visit to All Saints', Chevy Chase, Maryland, the prior evening he was ap-

**NIGERIAN ARCHBISHOP** Peter Akinola (left) discussed the U.S. Nigerian convocation with the Archbishop of Canterbury, seen here greeting the prelate in 2003. But Archbishop Williams reportedly knew of no plan to make the convocation independent of ECUSA.



proached by a Nigerian expatriate and mother. He quoted her as saying: "We are in trouble because of our problem. I no longer go to church. My children no longer to go church" because they cannot accept what ECUSA has become. "What are you going to do for us?" she asked.

Akinola asserted that, in overlapping ECUSA or the Anglican Church of Canada, the prospective "Church of Nigeria in America" (CONA) would mirror parallel jurisdictions already extant within the Communion. For example, he noted that both the Church of England and ECUSA have convocations in Europe, where there is already an Anglican presence in some countries.

The convocation will operate as a companion to the Anglican Communion Network of Dioceses and Parishes. Its exact relationship to the Network—which is still intertwined with ECUSA—is not yet defined, noted Fr. Martyn Minns, rector of Truro Church, who was present at the briefing.

Akinola said the Network link for the convocation was urged by Archbishop of Canterbury Rowan Williams when the two leaders earlier discussed the matter. That much was confirmed by a spokesman for Dr. Williams; however, he denied that the

Archbishop had been told of or approved a plan for a non-geographic Nigerian diocese, independent of ECUSA, on U.S. soil.

It was evident, however, that Akinola sees no choice but to provide some sort of rescue for his American-based flock. While his move may have appeared to pre-empt the October 18 publication of the Windsor Report—which scored such foreign interventions—it was actually "two years behind schedule," in Akinola's view.

That is because there was an original arrangement to provide a special ministry for U.S.-based Nigerians as a joint venture with ECUSA, with the agreement of Presiding Bishop Frank Griswold. It was the result of serious efforts by the two leaders to forge good relations.

But the whole initiative—and relations between ECUSA and Nigeria—fell apart when the 2003 Episcopal General Convention endorsed the consecration of Gene Robinson and same-sex blessings. ECUSA officials even fired the ministry's Atlanta-based Nigerian chaplain, Gordon Okunsanya, without notifying him. Akinola maintained.

Akinola tried to repair the situation by making a personal plea to Griswold when Anglican primates met for their "crisis" meeting in October 2003. But his effort failed, and Akinola said he knew then that the Communion would be "torn to pieces."

The convocation—which would probably be the largest of the foreign beachheads that have been established on ECUSA turf in the wake of the General Convention—is to have a bishop, as yet unnamed.

It will both set up new parishes and accept into its fold ECUSA parishes with a significant numbers of Nigerians, Akinola said. Expatriate Anglican Nigerians will not be told to leave where they are and attend a CONA church, but will merely be given the opportunity.

"If [they] are happy where they are, fine. My concern is for those who have already left, or are about to leave," the prelate said.

Others in North America who also feel estranged from ECUSA or the Canadian Church are free as well to join a Nigerian convocation parish, Akinola said.

He indicated that the convocation had received offers of worship space from extramural bodies such as the Reformed Episcopal Church; the Anglican Province of Christ the King is also assisting in at least one venue.

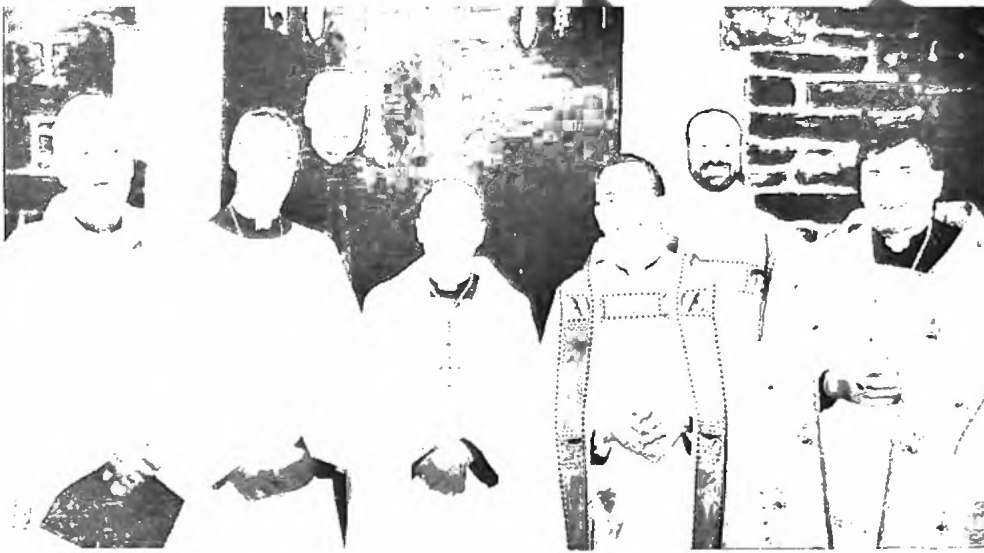
Recalling that he originally opposed setting up the Anglican Mission in America—sponsored by the Anglican provinces of Rwanda and Southeast Asia—Akinola now says that that action was an early but appropriate response to what has been happening in North America.

ECUSA revisionists have set up "a new religion that says what God says is sin is no longer sin, a religion that doesn't take Scriptures seriously," he said. "We are not in communion with the Episcopal Church now," he said.

The Diocese of Washington is a probable location for one of the Nigerian congregations—a development likely to be resisted by Bishop John Chane, who earlier this year commissioned a rite for same-sex blessings and performed it for a local priest and his male partner.

The diocese estimates that some 500 to 700 Nigerians attend services in a few of its churches, including St. John's, Mount Rainier, and St. Michael and All Angels, Adelphi, both in Maryland.

Dismissing Akinola's move as "just politics," diocesan spokesman Jim Naughton said after the press briefing that neither of the two parishes had complained as a congregation to diocesan officials, or expressed the need for alternative episcopal oversight.



FRESH from a pilgrimage honoring Anglo-Catholic luminary, former Fond du Lac (WI) Bishop Charles Grafton, Continuing Church and FIF-NA leaders continued their remarkable ecumenical gathering with Evensong at Good Shepherd, Rosemont, on September 27. Pictured after the service, from left, front, are APCK Archbishop Robert Morse; Bishop James Provence (APCK-West); ACA Archbishop Louis Falk; the Rev. David Moyer, rector of Good Shepherd and FIF-NA President; and TAC Archbishop John Hepworth; in back, from left, are Ukrainian Catholic priest, Fr. Bernard Panczuk of the Order of St. Basil; and the Rev. Garrin Dickinson, curate at Good Shepherd. CHALLENGE photo

## A "Historic Moment" For The U.S. Continuing Church

Key Continuing Bishops, FIF Leaders.

Gather For Events In Two States

By Auburn Faber Traycik

Veteran Continuing Church members might well have said it could never happen.

But it did.

So it was that bishops of the three core Continuing Church bodies—the Anglican Province of Christ the King (APCK), the Anglican Catholic Church (ACC), and the Anglican Church in America/Traditional Anglican Communion (ACA/TAC)—came together in Wisconsin September 24-26 for prayer, worship, and free and frank discussions.

Not only that, the prelates were joined by the Rev. David Moyer, head of the Episcopal Church traditionalist organization, Forward in Faith, North America; and the Rev. David Chislett, Vice Chairman of Forward in Faith-Australia.

The "extramural" Anglican bishops and Frs. Moyer and Chislett gathered in Fond du Lac primarily for the APCK's pilgrimage to the grave of Anglo-Catholic luminary, Blessed Bishop Charles Grafton (Second Episcopal Bishop of Fond du Lac 1889-1912), a biennial APCK event geared to provide participants an opportunity for prayer, and spiritual instruction and refreshment. Some 100 persons from across the U.S. took part in the pilgrimage.

It was all at the invitation of APCK Archbishop Robert S. Morse, though the Archbishop himself says it was really the Holy Spirit—and quite possibly Bishop Grafton—who "arranged a confluence of events" leading to the ecumenical gathering. "I think Bishop Grafton might have interceded for us," the tall, white-haired prelate said, smiling.

Whoever was most responsible for it, Morse's invitation to the bishops, clergy and laity of the two other leading Continuing bodies and two FIF leaders reached across the divides created by the Continuing Church's difficult early history with new signs of hope for the future. It came, interestingly, at a time when a serious chasm had opened up between "official" Anglicanism's faithful majority and liberal minority.

Naughton did concede, however, that individuals from both parishes had scored Bishop Chane for his support of Robinson's consecration, as well as for blessing same-sex unions, when the bishop visited the congregations.

During his U.S. visit, Akinola also made stops in New York City, Los Angeles, Houston, Oklahoma City and Chicago. ■

## Akinola: Griswold's "No" Doomed Anglican Communion

By Robert Stowe England

Nigerian Archbishop Peter Akinola believes that Episcopal Presiding Bishop Frank Griswold's insistence that he could do nothing to stop the consecration of an actively gay bishop—and his refusal to even try—doomed the Anglican Communion to crumble.

Archbishop Akinola told reporters at Truro Church in Fairfax, Virginia, October 5 that his appeals for Griswold to take steps to prevent the consecration of Gene Robinson for the sake of the wider Communion were rebuffed by the p.b. when the two talked during a break at the October 2003 crisis meeting of Anglican primates (provincial leaders) in London. Akinola's comments appeared to be the first-ever public mention of the encounter.

The Archbishop's personal attempt to resolve the issue came after the primates' gathering at Lambeth Palace almost collapsed.

"At a point, the meeting became tense—very, very tense," he said. "[Archbishop of Canterbury] Rowan [Williams] said sort

of jokingly, 'Are you calling for the dissolution of the Communion?'"

Akinola replied: "Well, not quite, but if there [is to be dissolution], well, so be it—and we laughed."

When the primates took a tea break shortly thereafter, Akinola recalled, "I called Frank Griswold...out, and we embraced each other. And I said 'You and I have come a long way in the past three or four years; we have established a new relationship, new friendship, new rapport, new understanding.'"

But he told Griswold: "'Look at the situation your church has led us into. Look at [your brother from] Pakistan, in tears, [from] India, in tears over what you have done. Our hearts are bleeding. You can save the Communion this costly problem by putting a stop to this agenda. You can stop the consecration of a practicing gay priest.'"

According to Akinola, Griswold answered: "We have gone through the normal process. I as presiding bishop have no authority. I cannot stop it."

Again the African leader pleaded with him. "What does the Bible say? If by eating meat, my friend, my neighbor, stumbles, I can live without eating meat; that's what Paul told the Corinthians. Even if you think it is very dear to your culture, to your people, for the sake of the rest of the world, you can't do it." Akinola told the p.b.

But Griswold said "no."

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**PILGRIMAGE AT FOND DU LAC:** At left, pilgrims and musicians process to the cathedral; above, bishops complete the long procession; entering the cathedral in the forefront are TAC Archbishop John Hepworth (left) and Bishop Louis Campese (ACA/TAC, Eastern U.S.); in cope and miter at rear is Archbishop Robert Morse of the APCK, which conducts the biennial pilgrimage. Photos: Charles H. Nalls

"It was a beginning," Archbishop Morse told *TCC*. TAC's Primate, Archbishop John Hepworth of Australia, termed it a "historic moment for the Continuing Church in the United States."

While the APCK and ACC, led by Archbishop Brother John-Charles of Australia (who was unable to be present), had engaged in dialogue over the past year, it was the first real opportunity for bishops of the APCK (which may now be the largest U.S. Continuing body) to meet and talk (either for the first time, or for the first time in many years) with bishops of the ACA and TAC, the largest international Continuing Church fellowship. The ACA is the TAC's U.S. branch. Together, the APCK, ACC and TAC include an estimated 265,000 orthodox Anglicans.

Hepworth also saw Morse's outreach as significant because the TAC and FIF have already forged a communion relationship.

Bishops attending the pilgrimage in Fond du Lac, in addition to Morse and Hepworth, included, from the APCK: Bishop James Provence (Diocese of the West), Frederick Morrison (Southwest), and Rocco Florenza (Eastern States); from the TAC: Archbishop Louis Falk (ACA Primate); Bishops Louis Campese (ACA-Eastern U.S.) and James Stewart (West); from the ACC: Bishops William McClean (Mid-Atlantic States), Rommie Starks (Midwest), and then-Bishop-elect Presley Hutchens (New Orleans).

The pilgrimage was marked by frank and collegial discussions among bishops and clergy as well as opportunities to join in the Mass and at prayer and in study. On Friday, September 24, the Holy Eucharist was celebrated by the APCK's Bishop Florenza, and sung Evensong by Archbishop Hepworth. Bishops and clergy of the TAC/ACA received Holy Communion at the crowded Mass. Later, the Rev. Dr. Paul Russell, professor of theology at Mount St. Mary College and an internationally recognized patristic scholar, presented a well-received program to the pilgrims on the teachings of the Desert Fathers.

The day was capped by a banquet at which Archbishop Hepworth offered a toast to Archbishop Morse, saluting his example of steadfastness in the faith.

On Saturday, pilgrims, clergy and laity, joined in a religious procession through the streets of Fond du Lac to the cathedral of the (still-conservative) Episcopal diocese, which houses the shrine of Bishop Grafton. Traditional Anglicans, arrayed in a line stretching over several city blocks, sang hymns as they marched to the cathedral with banners and pennants fluttering against a grey Wisconsin morning.

At the Mass celebrated by Archbishop Morse, Bishop Morrison preached on the unity of the Church in the Blessed Sacrament. The theme was most appropriate to a gathering of

brethren who often appear to be separated, and emblematic of the spirit of this historical Grafton Pilgrimage.

**NOR DID THIS NOTEWORTHY ECUMENICAL EVENT** conclude in Fond du Lac. "Part II" took place as Archbishops Morse, Hepworth and Falk, Bishop Provence, and Frs. Moyer and Chislett joined in Evensong and Benediction of the Blessed Sacrament at Moyer's parish, Church of the Good Shepherd, Rosemont, Pennsylvania, on the evening of Sunday, September 27. Good Shepherd's magnificent choir made the service, attended by over 100 persons, especially memorable.

The visiting leaders greeted congregants at a reception following the service, and then were warmly hosted by Fr. Moyer and his wonderful wife, Rita, at a private dinner at the rectory.

Further discussions between the bishops and clergy at Rosemont, focusing on TAC's eight-year discussions with the Roman Catholic Church, followed before the leaders parted company early in the week.

Morse, now 80 and the leader of the APCK since its inception some 25 years ago, told *TCC* he believes "rapport" was established among the leaders at Fond du Lac, and he seemed open to the possibility of further similar encounters. He indicated his concern that Continuers fulfill Christ's basic call to Christians to be "people who love one another."

Moyer told *TCC* that, in the APCK, Archbishop Morse "has something that works, something that he has sacrificed for that is bearing fruit." But he believes that the prelate is so committed to the "depth of Anglican Catholicism" that he knows that more is needed for the APCK's future.

Hepworth revealed that, when he was a young priest, Morse was his "hero" for his fight for the faith. Therefore, Hepworth said, it was "deeply moving" for him when he "knelt at the communion rail and received Holy Communion from Archbishop Morse personally."

The "emerging relationship" between the APCK and TAC/ACA which grew out of the Fond du Lac meeting was "deepened" by participation in the Evensong at Good Shepherd, Hepworth said.

The ACC bishops at Fond du Lac refrained from receiving Holy Communion at any of the pilgrimage Masses, due to the presence of bishops from the ACA. The latter was formed in 1991 from a merger of part of the ACC and of the entire American Episcopal Church (dating from the 1960s). The ACC severely criticized the move on several grounds, and is (obviously) not in communion with the ACA. But "at least [the ACC bishops] appeared," Morse said.

Moreover, Hepworth said he had received from ACC Archbishop Brother John-Charles a document setting forth a "path-



way" for closer ties between the TAC and ACC—an indication that the ACC's top leader, at least, sees greater unity among Continuers as a priority. ■

*GRISWOLD Continued from Page 19*

"At that moment I knew the fabric of our Communion was going to be torn to pieces," Akinola said, "because it was very clear to me then that [this] was being done deliberately and intentionally."

The leader of nearly 18 million Nigerian Anglicans faulted Griswold for claiming he had no power to influence Robinson, the Diocese of New Hampshire, or the House of Bishops, arguing that the p.b. had persuasive and moral power to forfend the consecration.

"He simply said no," Akinola said. "At that point, I knew that there was no turning back."

Jim Naughton, spokesman for the Diocese of Washington, asked Akinola if he thought that if Griswold had actually agreed to stop the consecration that he had the power to do so.

"It wasn't impossible to find a way to stop it," Akinola responded.

He noted that Griswold could have reminded Episcopal bishops of the overwhelmingly-approved 1998 Lambeth Conference sexuality resolution; he could have urged that the U.S. Church honor the relevant statements of the primates since 1998, statements to which Griswold had "been a party"; he could have told ECUSA that it should respect and be accountable to the primates. But he did not.

While agreeing with fellow primates in October 2003 that Robinson's November 2 consecration would have devastating consequences for the communion, Griswold did not even absent himself from that rite, rather serving as the gay prelate's chief consecrator, Akinola noted.

The Archbishop was asked if he thought it "ironic" that the Africans were now pushing the British to remain faithful to what they had been taught by missionaries from the north in the 19th century.

English missionaries were the ones who gave Christianity "roots" in Africa, he replied, and told the Africans how to live a Christian life. This was "at the expense of our culture. We accepted it, because Christianity is light and life," Akinola said. But now some northern brethren are saying that "what we were taught not to do is not that bad; you can do it now!"

"We know what is right. We won't let you mislead us," the prelate stated. "If you want to create a new religion, go ahead and do it, but you won't impose it on us."

Africans no longer need to go to Canterbury to become Christian, or to New York to learn to conduct services, he said. "We don't want a new religion; the religion we have is good enough for us," Akinola declared.

But when he was asked if the global South primates see themselves as taking on a larger role, as steering the ship of the Communion, he replied: "I wouldn't say we are steering the ship. No one is interested in taking that away from [the Archbishop of Canterbury]."

"All we are concerned with is making sure that the historic faith...is kept," he said.

In response to another question, Akinola said that churches within the Council of Anglican Provinces in Africa (which he



leads) already consider themselves out of communion with ECUSA. Asked about the ultimate exclusion of ECUSA from the Communion if it does not repent, he said, "Can two walk together unless they agree?" ■

## OZ ODDITIES

### Australian Anglican Church Defies Expectations On Women, Gays, and Even The Continuing Church

By The Editor

Possibly, it has something to do with having to live upside down. But, as Anglican provinces go—especially Western, largely liberal-led ones—Australia is definitely unique. Any attempt to impose on "Oz" a northern set of expectations seems laughably futile.

That, anyway, is how it appears to an outsider observing the results of the Anglican Church of Australia's October 2-8 General Synod meeting in Fremantle, Western Australia.

When it was over, the ACA, which approved women priests in 1992, had narrowly failed to approve women bishops—for the second time—to the disbelieving dismay of proponents. The bishops produced more than the needed two-thirds majority for the innovation, but both the clergy and laity fell short by 60 and 64 percent, respectively.

What's more, the Synod had defeated proposals to permit the blessing or ordination of those in "committed" homosexual relationships.

This, despite the fact that Australia's liberal primate, Peter Carnley, had made gay-friendly remarks—literally. At the start of the Synod, for example, Archbishop Carnley urged Anglicans to think of homosexuality in the category of friendship rather than marriage, that is, of not necessarily indicating "sexual activity."

Firmly pro-women's ordination, Carnley also created a flap just before he became primate in 2000 with his unorthodox ideas on the doctrine of the atonement. He also disputes the notion that life begins at conception.

But—hold on to your seat—it was Carnley who, at the recent Synod, gave tacit approval to the global fellowship of Continuing Anglicans, the Traditional Anglican Communion (TAC)—on which more in a minute.

Key to the defeat of the liberal proposals at the Synod, evidently, was the "combined efforts of the growing Gospel-centered Evangelical conglomerate of Sydney Diocese and the smaller but also Gospel-centered Anglo-Catholics from around the country," wrote the Rev. Nigel Zimmerman in *AD 2000*, a Roman Catholic publication.

While some Anglican Evangelicals support female ordination, outspoken Sydney Archbishop Peter Jensen led the opposition to women bishops on the basis of the Bible's model of headship. He also warned of danger to the unity of the church. Men and women "are equal but have different roles, just like in a family, and the church should reflect that," Jensen said.

All of which makes sense, until one considers that the Sydney Diocese has long harbored what seem to be a bunch of folks desperate to institute "lay presidency": that is, to allow laypeople—men or women—to celebrate the Eucharist. The innovation is widely rejected in the ACA and Anglican Communion at large, and Australia's Appellate Tribunal said it could only be legally implemented with General Synod approval. But Sydney supporters have argued that it would be lawful, biblical, and meet present and future pastoral and missionary need in some places.



But Sydney surprised yet again, when it suddenly dropped its latest plan to start lay presidency by a sort of back door measure—a proposal not to punish the practice. In October, it deferred once more a step it has discussed and tried to find a way to legally take for a number of years.

The decision seems to have been influenced most by the General Synod's recent condemnation of the practice, and the admission by the proposal's main mover, the Rev. Dr. John Woodhouse, that Sydney's plan had been perceived as a "call to illegality" and needed further work.

But the outcome might also have been affected by the then-imminent release of the Windsor Report, or a decision to show restraint in light of conservative successes on key issues at the Synod. While lay presidency is not off the table, subsequent reports noted Sydney's plans to create a permanent diaconate, for which lay ministers would be eligible.



Archbishop Carnley

### Carnley, FIF, And TAC

The real study in Australian contrasts these days, however, is almost certainly Archbishop Carnley. He is a man who seems theologically simpatico with Episcopal Presiding Bishop Frank Griswold, but starkly different from him pastorally.

Griswold pioneered openly gay bishops in America, for example, while Carnley pioneered women priests in Australia (even before the ACA approved them).

But in America, a pastoral plan like that devised by the ACA's Forward in Faith (FIF) chapter and the TAC (which is already in full communion with FIF internationally) would be rejected by the man who lives atop 815 Second Avenue in New York City in, well, a New York minute.

Carnley, however, is in that upside down world, wherein aims of annihilation can, it seems, actually become desires for cooperation.

The Australian FIF-TAC plan emerged after 12 years of patient but futile requests for some form of alternate episcopal care for ACA traditionalists, and surprisingly cordial exchanges in recent months between TAC Archbishop John Hepworth (also of Australia), Carnley, and Archbishop of Canterbury Rowan Williams.

In simple terms, it calls for a candidate agreed by FIF and TAC—the Rev. David Chislett, SSC, rector of All Saints' Wickham Terrace, Brisbane, and FIF-Australia's Vice Chairman—to be consecrated a bishop by TAC and Communion prelates, and "shared." He would minister in the TAC as well as to ACA parish and clergy aligned with FIF.

FIF and TAC would fuse into a single jurisdiction, perhaps as a kind of religious order, or as a parallel jurisdiction, and property questions resulting from the overlapping arrangement would be deferred for 20 years—long enough, one hopes, to bring to them a calmer historical perspective.

At least until the disappointments of the Windsor Report, the plan had been part of a wider effort by the TAC—which has a presence in something like 15 countries—to offer itself as a potential part of the pastoral solution for "Canterbury Communion" traditionalists buffeted by changes in faith and order. Archbishop Hepworth had suggested that some sort of relationship between the two global fellowships could be established if Dr. Williams was able to simply recognize the TAC without demanding full communion.

The consecration of Fr. Chislett remains probable in early 2005, though (at last check) no firm date or place had been set.

Plans were to consecrate at the same time a bishop for U.S. traditionalists, the Rev. David Moyer, president of FIF-North America, though of course no one expects Griswold to be open to this idea, as Carnley seems to be.

Indeed, the astounding thing is that Carnley viewed the orthodox initiative as a "bridge" developing between the ACA's FIF clergy and the TAC, instead of a potential "schism."

He admits that the shape of what is developing is not yet clear, and that, while there is a clear desire for a "pastoral" rather than "canonical approach to extended episcopal oversight," some constitutional and canonical and even disciplinary questions have been raised.

But Carnley is undaunted. He reportedly confirmed in September that he had "written to the Archbishop of Canterbury to discuss these proposals of [FIF] which have now been developed in various parts of the world." He noted that it is not possible for a person to be simultaneously a member of the Anglican Church of Australia and of another church not in communion with the ACA. However, he said it is not clear whether clergy can be licensed by two different churches at the same time, and evidently planned to put that question to the ACA's Appellate Tribunal. "As I understand it, a significant number of [FIF] clergy of the Anglican Church of Australia are also licensed to Archbishop Hepworth [TAC]," Carnley noted.

Meanwhile, he told the General Synod after updating delegates on this matter that, "a commitment to the spirit of ecumenism leads me to the view that we must preserve the most friendly and creative relationship possible with Archbishop Hepworth and the member churches of the Traditional Anglican Communion."

Can anyone imagine Frank Griswold *ever* saying such a thing?

Just why Dr. Carnley caught this vision, at least as far as Australia goes, is fascinating to ponder, and he never responded to our invitation to comment. Perhaps he is a liberal who is, after all, really liberal, which most of his co-religionists are not. Perhaps his impending retirement is a factor. As well, the TAC, which has several hundred thousand adherents worldwide, may have become something to be reckoned with in Australia, where it has two provinces.

And then there was the analysis offered by Fr. Zimmerman, who asserted that Carnley is "a man facing the very real extinction of Anglicanism in this country with some honesty, unlike many of his liberal friends who appear to be avoiding the inevitable."

"Declining numbers, the recent... mishandling of sexual abuse matters, an increasing irrelevancy among the general public: these are all matters which have not been curbed by the advent of women priests or the loose morality preached from many an Anglican pulpit," he wrote.

"To even mention either FIF or the TAC in earshot of many liberal bishops in Australia is to immediately attract venom and often outright anger," Zimmerman noted. "There seems to be a genuine fear that many Anglicans have really lost interest in the great experiment of liberal Anglicanism. And after all, where are all the liberals under 55?"

Most of them may still be in the Anglican episcopate. Despite Carnley's remarks at the General Synod, Archbishop Philip Aspinall of Brisbane—Chislett's superior and with whom the priest thought he had a "good dialogue going"—attempted to pass a "Canon To Restrain Certain Consecrations"—Chislett's, obviously. The measure appeared to be unprecedented.

The real, but unnamed, target of the motion, however, was Bishop Ross Davies of The Murray, the only ACA bishop who belongs to FIF, Zimmerman said. Davies has publicly supported

Chislett's episcopal election, and it was feared he would help consecrate the cleric if no legal obstacles are found.

"The bill which would have prevented [Davies'] involvement in such a consecration failed," Fr. Zimmerman noted.

"The problem for the liberal Anglican establishment is that there have been soundings from all over the country of support" for Chislett's episcopal candidacy. "Liberal bishops who have not been willing to provide orthodox Anglicans with alternate episcopal care are running scared that a 'new evangelization' will be taking place because of Fr. Chislett's consecration.

"What we are all left with," Zimmerman concluded, "is a strong will to achieve a place for orthodox Anglicans in Australia, an even stronger confident Evangelical majority, and of course a sad group of 1960s-style Anglican liberal bishops—ruthlessly protecting their property and their finances, but lamentably out of touch with what is really going on in their parishes." ■

Sources: *The Messenger*, AD 2000, *The Living Church*, *Church Times*, *The Church of England Newspaper*, *Anglican Media*, *The Advertiser*

## Windsor Report Creates "Gulag" For Traditionalists, TAC Primate Charges

*Below is the full statement on the Windsor Report (more briefly noted in our special report) from Archbishop John Hepworth of Australia, the primate of the Traditional Anglican Communion, an international body of several hundred thousand orthodox Anglicans extramural to the "official" Communion.*

*Over the last year, Archbishop Hepworth has had cordial contacts with the Archbishop of Canterbury and the primate of Australia—some of the resulting correspondence was shared with the Lambeth Commission—and has moved the TAC closer "to the boundary of the Anglican Communion." This was in the hope that the TAC could be of service in ministering to those "who cannot survive within contemporary Anglicanism," particularly orthodox Anglicans in provinces which have decided to ordain women.*

*It had appeared that this endeavor was bearing fruit, and that the Lambeth Commission might declare alternative episcopal oversight normative for dealing with differing convictions on key issues such as women's ordination.*

*However, Hepworth told TCC he believes that the Windsor Report not only inadequately addresses the Communion's current crisis, including in the area of alternative episcopal oversight, but in the process "entrenches women's ordination," (which the 1998 Lambeth Conference declared was still in a long testing or "reception" process). Moreover, the report takes the position that there was no serious division over moves to break from catholic, apostolic order, and that Anglicans hurt, persecuted or forced out of the Communion over this issue "don't exist," he said.*

*This outcome will likely add further impetus to the TAC's eight-year dialogue with the Roman Catholic Church, which appears to be well advanced. (See separate story in this section).*

*Here follows Archbishop Hepworth's full reaction to the Windsor Report.*

I react with anger and deep hurt.

My representations at every level of the Anglican Communion from the Archbishop of Canterbury to local deaneries have attempted to convince the Communion that there are already hundreds of thousands of Anglicans feeling deep alienation from their church. That alienation has now been immeasurably deepened.

The [Windsor Report] achieves a number of notable results:



TAC Archbishop John Hepworth, and the Rev. David Chislett of FIF-Australia: Australian Primate Peter Carnley sees them as helping to build a "bridge." CHALLENGE photo

\*It ends the "period of reception" of women as deacons, priests and bishops by claiming that this innovation has been achieved "without division."

\*It suggests that this process is a model for the discernment of a church policy on homosexuality.

\*It trivializes the destruction of unity with the Roman Catholic and Orthodox Churches, while upholding unity as the most significant attribute of the Anglican Communion.

\*It upholds a form of alternative episcopal oversight already condemned by every group that has sought oversight as a matter of conscience.

\*In doing so, it trivializes individual conscience for the sake of crude conformity masquerading as unity.

\*It creates a new Anglican understanding of the Church, in which there is no longer any point of reference to the existence of a Church beyond Anglicanism.

This report is a triumph for the agenda of (*liberal*) Affirming Catholicism (one of whose founders was the present Archbishop of Canterbury) which sought to remove the issues of women's ordination, homosexuality and unity with Rome from the Anglican agenda.

In creating an Anglican gulag, an invisible and nameless group who cannot in conscience accept Anglicanism's abandonment of Catholic order and sacramental practice over the past 30 years, the report owes more to Stalin than to Christ. Those who are already under persecution—the priests being expelled from their parishes (or already expelled) and the people driven from their parishes—find absolutely nothing in this report—not even an awareness that they exist. It is an invitation to further marginalization for those still within the Anglican Communion, and a fierce rejection for the Continuing Churches who exist beyond its borders.

We in the Traditional Anglican Communion have drawn closer to those borders in recent years. We have always claimed to be in communion with those Anglicans whose faith is traditional and orthodox (*as stated in the 1977 Affirmation of St. Louis - Ed.*). We have offered ourselves as servants to those who are hurt, so that a healing, sacramental life could be sustained during the process of "doctrinal discernment."

Instead, as we became visible we have been shelled and bombed. Offers of pastoral service have been rejected, leaving the wounded to their own devices.

Earlier in the year, I assured the Archbishop of Canterbury that this Communion would not consecrate any new bishops to exercise alternative oversight until the contents of this report were known. I have kept that promise. So complete is the rejection

tion of our pastoral ministry, so complete is the denial of our existence, that that offer is now terminated.

Next Sunday, bishops from Japan, Africa and Australia will join in consecrating bishops for indigenous people (*in Australia's Torres Strait - Ed.*) who have been ridiculed for their adherence to the faith they received with joy only decades ago. Other consecrations, for churches in the [U.S.] and Australia will follow.\*

Twelve years ago, when the last great Anglican crisis of conscience occurred, Anglican Catholics looked to Rome for the unity and authenticity that had been snatched from them. Many made that journey, often alone. The twin goals of achieving Christian unity and continuing the Anglican tradition are now more clearly understood on both sides. Once again, retreat from Canterbury turns one towards the Alps. Next week, we will submit to the Holy See our Communion's response to *The Gift of Authority*.

Any healing must begin with a diagnosis of the disease. Sin can only be forgiven by confessing it and seeking forgiveness. This report is produced by a Communion in denial, seeking neither diagnosis nor forgiveness. The language of apology is not the language of contrition. The language of diplomacy is not the language of God.

I cry for an Anglicanism once again driven to the wilderness.

\*Learn more about the prospective Australian and U.S. consecrations in the story titled "Oz Oddities" in this section. ■

## Windsor Report "Riddled With Theological Confusion," Continuing Church Bishop Says

The Windsor Report, which was supposed to help resolve the Anglican Communion's crisis over authority and homosexuality, is "riddled with theological confusion, question begging, and both subtle and manifest arrogance," says the ecumenical department chairman of the Anglican Catholic Church (ACC), a leading Continuing Church body.

"However, some very powerful folk in the decomposing Anglican Communion, who swallowed the camel of women's ordination, now are straining at the gnat of deviant sexuality, and they

### Once More, With Feeling

DESPITE SOME COMPLAINTS that global South candidates were again bypassed in the recent selection of a new Anglican Consultative Council (ACC) Secretary General, another Westerner has been appointed to top Anglican leadership. Outgoing ACC Secretary General, the Rev. Canon John Peterson, announced October 4 the appointment of the Rev. Canon



Gregory K. Cameron (pictured) as ACC Deputy Secretary General, a newly created post that evidently was not advertised. Cameron, who has already taken up his new duties, has been Director of Ecumenical Affairs and Studies at the Anglican Communion Office (ACO) for the last 18 months, and Secretary of the Lambeth Commission on Communion. Before that, he worked in the Church in Wales, and in educational ministry. In making the appointment, Canon Peterson said, "The burdens associated with the work of the [ACO] have grown enormously over recent years." He said that, in consultation with the Archbishop of Canterbury, and new ACC Secretary General, Canon Kenneth Kearon, "we felt together that Gregory would bring a wealth of experience and insight to the work of the [ACO] as it goes through a period of transition." - (*Anglican Communion News Service*)

## TAC: Communion With Rome?

While not underestimating the difficult task ahead, Archbishop John Hepworth of the Traditional Anglican Communion (TAC), the largest international Continuing Church body, has reported the possibility that Rome could recognize the TAC as an Anglican Church in full communion with the Holy See.

As such, TAC members would not become Roman Catholics, but remain Anglican Catholics, with their own bishops, canon law and *ethos*, in communion with Rome.

As a sign of progress in the some eight years of dialogue between TAC and Roman Catholic officials, Hepworth said that Rome may in the near term release a document recognizing the holy orders of TAC bishops and clergy. However, he indicated that TAC clergy are willing to undergo conditional ordinations and consecrations if needed to effect the communion relationship.

TAC has suggested that its policy of allowing married clergy be continued for now, but revisited by the two parties perhaps as much as a century into the future, he told *TCC*.

Among reasons Hepworth believes that the communion relationship has become a live possibility is that, as obstacles to dialogue with official Anglicanism have grown (chiefly due to women's ordination and the gay issue), Rome has become more concerned that there be a ministry "back into the Anglican Communion," seeking lost or suffering sheep still in that fold. The TAC is among the few Continuing bodies that "take seriously the statement in the 1977 *Affirmation of St. Louis* that we're still in communion with faithful orthodox Anglicans wherever they are to be found," Hepworth said. ■

Sources also included *The Messenger*, U.S. Anglican

may be tempted to take this report seriously," said the Rt. Rev. Mark Haverland, who also serves as the ACC's Bishop of the South.

"To the ACC, the gnat is the predictable aspect of the abandonment of Scripture and Tradition which was implicit in the earlier error. Our early repudiation of the corruption of official Anglicanism now proves itself to be wise," Haverland said.

In the ACC's view, the Episcopal Church (ECUSA) "died in 1976, when its official and effective decision concerning the ordination of women directly implied a claim of superiority over the central and universal Tradition of the Catholic Church."

ECUSA, "by acting so as to break a universal practice of the great Churches, East and West, past and present, on an important matter of doctrine and polity, thereby converted itself from a part of the Catholic Church into an eccentric sect," the bishop said.

"The Anglican Communion effectively died no later than the early 1990s, when the Church of England followed [ECUSA's] lead, and when the other provinces and dioceses of the Communion nonetheless maintained their ties of communion" with ECUSA and the C of E.

The ACC was formed in the latter 1970s by those who decisively separated themselves from "our former, now deceased, Church home. We were right to do so," Haverland said.

Yet a body "does not decompose immediately upon death, nor is decomposition uniform. There is a lot of ruin in a Church, as in a nation, and it has taken time for the ecclesiastical demise to become apparent," he continued.

The only question of interest for the ACC regarding the Windsor Report "is the reaction it will meet from those who have inconsistently remained sound on matters of sexual behavior while staying in a Communion that is fundamentally un-



sound. Such folk may attempt a conservative Protestant answer (pick and choose by rejecting homosexuality while keeping other errors from the 1970s and later), may conform to the official Communion's new errors, may abandon Anglicanism of any sort altogether by converting to Rome or Eastern Orthodoxy, or may turn to our Church, which acted presciently almost 30 years ago. I suspect few will take the last, best option. Those who do must be made welcome by the ACC... Better late than never."

The ACC is led by the Most Rev.-Brother John-Charles, FODC, a former Anglican Communion bishop who resides in Australia.

Source: *The Trittitanian*

## England: Battle-Ready On Proposal For Women Bishops

### Opponents Strive For Province As Some Say They Should Leave

By Robert Stowe England

A working party report released in early November lays out a process by which the Church of England could have women bishops sometime between 2009 and 2012, but presents several options for handling opposition to the move among traditionalists and conservative Evangelicals.

The options recommended in the report, produced by a panel chaired by the Bishop of Rochester, Dr. Michael Nazir-Ali, have evoked fierce opposition from both advocates and opponents of women bishops.

Supporters of female prelates are outraged by the possibilities, cited by the "Rochester Report," that women could be limited to being suffragan bishops, or not allowed to become archbishops. Also cited is the option of requiring female prelates to be part of a team with at least one male bishop.

Some opponents of women bishops rejected entirely any move to allow their introduction, even with the establishment of a proposed "third province" for those opposed. A spokesman for the (Evangelical) Church Society, for example, stated that the Church has no authority to ordain female prelates.

"The doctrines, canons and legal establishment of the Church mean that it has no power to establish something that is contrary to Holy Scripture," he said. Evangelicals cite St. Paul's first letter to the Corinthians, chapter 6, which states: "The man shall be the head of the woman."

Traditionalists are taking a different approach. They concede that it is illogical to ordain women priests and not women bishops, and would not stand in the way of the development in return for a third province for those theologically opposed—one of the seven options cited in the Rochester Report. The C of E currently has two provinces: Canterbury and York.

In October, the traditionalist Forward in Faith-United Kingdom released a book edited by Jonathan Baker, **Consecrated Women?**, that lays out the theological arguments against women priests and bishops. It notes a coherence in the traditionalist view that priests and bishops serve as icons of Christ, a male, and Evangelical concerns about the biblical model of headship.

The Rt. Rev. John Broadhurst, Bishop of Fulham and Chairman of Forward in Faith, noted in a preface to the FIF book that a total of nearly 600 priests had resigned since the ordination of women to the priesthood was approved in 1992. If the 1993 Act of Synod had not allowed for flying bishops, he argued, the church would have lost closer to 2,000 priests. Though one option in the Rochester Report calls for a further extension of current provisions, FIF argues that complications created by women bishops would be such

that a separate province for traditionalists is the only way to prevent another mass exodus. FIF has presented a draft General Synod measure showing that it would be possible to create such a province.

Under the FIF proposal, parishes would be able to vote on whether they wished to become part of a new traditionalist province "annexed" from the provinces of Canterbury and York. The entity would govern itself as do other provinces. Its presiding bishop would be considered a primate; he and other bishops would be elected by those in the province, rather than chosen by Britain's Prime Minister.

Some opponents of the third province think that traditionalists instead should be prepared to leave the C of E in the event of women bishops.

For instance, the Bishop of Salisbury, David Stancliffe, said: "If this is the mind of the church, people will be faced with a choice whether to stay or leave. The present arrangements will no longer be able to hold," Stancliffe said, meaning that the flying bishops and alternative oversight could not continue once female bishops were approved.

Even one traditionalist General Synod member, the Rev. Stephen Trott of Northampton, thought that a clean break would bring a more workable peace to both sides: he suggested that new financial and other provisions might be made to enable the departure of orthodox clergy, and parishes with their property, to Continuing Church bodies or elsewhere.

However, many say the C of E's financial resources are now too strained to compensate hun-



FIF-UK SECRETARY, the Rev. Geoffrey Kirk, said there will be "chaos" if the C of E does not uphold its earlier "solemn and binding undertakings" to those theologically opposed to women's ordination.

CHALLENGE photo

dreds more clergy leaving for reasons of conscience.

The Rev. Geoffrey Kirk, secretary of FIF-UK, promised that the orthodox organization would wage a tough battle for a third province. He also issued a warning to those who say traditionalists should leave the church.

"The Church of England gave solemn and binding undertakings to those who could not accept women bishops or priests," Kirk said. "There will be righteous indignation throughout the church if solemn promises are not kept and the legislation is pushed through with a steamroller. If they do not provide a free province, ecclesiastical chaos will result."

The General Synod will debate the report on women bishops in February. The report will then be debated by diocesan synods. If a majority of diocesan synods back the report, it will then go back to the General Synod, where it will have to garner the support of two-thirds of the bishops, clergy and laity to be approved. The total legislative process could take four years.

The legislation passed would be taken up by the Parliament's Ecclesiastical Committee and presented for a vote by both houses of Parliament before it can receive the Royal Assent and be "promulgated."

The Crown Appointments Commission would then be free to select a woman to fill any episcopal vacancy, with the Prime Minister making the final decision and recommendation to the Queen for the post. In addition, a diocesan bishop, if he wished, could immediately appoint a woman as suffragan bishop after the measure becomes



law. Currently, 39 out of 44 diocesans support women bishops. ■  
Sources: *The Times*, *The Sunday Times*, *Church Times*, *The Church of England Newspaper*, *Forward in Faith*

## Alternative Oversight Sought By Reform

Galvanized by liberal drift in the Church of England, the activist Evangelical group, Reform, appears poised to seek alternative episcopal oversight in a number of dioceses.

Dioceses led by seven liberal bishops who publicly supported the appointment of gay cleric Jeffrey John as Bishop of Reading last year could be the first to be targeted by Reform members. The Bishops of Leicester, Newcastle, Ripon & Leeds, St. Edmundsbury & Ipswich, Salisbury, Truro and Worcester might all receive letters from Reform churches asking them to declare their position on the homosexual issue.

But a Reform spokesman, the Rev. Rod Thomas, said that "impaired communion" already exists between Reform members and their bishop in those dioceses, and others like Oxford, St. Albans and even Canterbury. However, he said that it is up to Reform churches to work out what that impaired communion actually meant in practice.

While it was not clear that Reform had decided on a particular path toward obtaining alternate oversight at its recent annual conference in Swanwick, Thomas said that the organization would now formally approach primates of the global South to learn "to what extent they would be prepared to offer us assistance..."

The Presiding Bishop of the Southern Cone, Gregory Venables, who was consultant at the conference, said that geographical jurisdictions which were possible when there was unity over doctrine were now increasingly untenable. He noted that people are increasingly eclectic and drive to a church where they feel at home rather than attend their parish church.

He said that it was likely that sympathetic primates would want to help Reform parishes, but that legal considerations would have to be taken into account.

The Reform conference was marked by more immediate controversy over the remarks of the Dean of Sydney Cathedral, Philip Jensen. In a rousing and apparently well-received speech to the assembly, Jensen said Archbishop of Canterbury Rowan Williams should resign because he is "taking his salary under false pretenses." This is because he holds private liberal views which differ from his public ones, something Jensen likened to "theological and intellectual prostitution."

Jensen later denied that he called Williams "a prostitute," as some media reports maintained. "I did not even refer to him by name or title," he argued. "I pointed out that when the chief office bearers publicly subscribe to the Church's official set of beliefs, but privately pursue a different agenda while still in the pay of the Church, we do in fact have corruption." ■

*Continued on page 10*

## Fund Launched To Aid Provinces Refusing ECUSA Help

An Anglican Relief and Development Fund (ARD) has been launched to aid global South provinces that have refused funding from the U.S. Episcopal Church (ECUSA) because of its endorsement of homosexuality.

In another sign of a rapidly-shifting Anglican landscape, the moderator of the Anglican Communion Network (ACN)—widely regarded by global South bishops as the authentic Communion body

in America—said the ARD fund will help channel support from Anglican donors to brethren in economically poorer countries.

Pittsburgh Bishop Robert Duncan said that ARD represents an exciting new partnership between the Network of Anglican Communion Dioceses and Parishes with the Anglican Churches in the global South, and with Geneva Global, "an established, Pennsylvania-based firm described as "a research and donor partner."

"The love of Christ for all of His people and all of His creation calls us well-nourished Episcopalians in peaceful and relatively prosperous North America to help our Anglican brothers and sisters to help themselves," Duncan said.

With a number of key gifts already pledged, ARD is set to make a positive difference in the lives of tens of thousands of people. According to Bishop Duncan, the new organization will parallel Episcopal Relief and Development (ERD) and the United Thank Offering (UTO) in giving Episcopalians ways to help those suffering around the world.

The significance of the new fund and what it connotes about the ACN did not seem lost on ECUSA prelates. The Episcopal House of Bishops, meeting in Spokane, Washington, responded by stating that it would now be necessary to carefully "distinguish the identity of ERD, with its 60-year record of service, from the similarly-named ARD."

Formation of the new fund came after a September 23 statement from Ugandan Archbishop Henry Orombi, declaring that his province would no longer accept grants from ERD or UTO. Uganda's Bishop of Luweero "has notified UTO that he is returning the \$30,000 recently received from a 2004 UTO grant



THE VERY REV. PETER C. MOORE, president emeritus of Trinity Episcopal School for Ministry, will chair the Board of Trustees of ARD, which aims to channel North American Anglicans' contributions "directly to the best local projects in poorer countries."

to his diocese," Orombi wrote. Other African leaders had earlier pledged to refuse badly-needed subsidies from pro-

gay western sources.

Nigerian Archbishop Peter Akinola has accepted the role of patron of the new fund. The Very Rev. Peter C. Moore, President Emeritus of Trinity Episcopal Seminary, will serve as the Chairman of the ARD Board of Trustees.

"ARD exists to maximize life change through relief and development projects organized and run by local Christians," Moore said. "In many Anglican dioceses, the churches have used existing grassroots organizations to start projects to alleviate poverty and suffering. Many of these are among the more effective and cost-efficient projects in the world because they are run by local leaders working for local wages who know the local people, the local environment, and the local culture. We will channel North American Anglicans' contributions directly to the best local projects in poorer countries."

Dean Moore also announced the appointment as trustees of the fund four global South Anglican primates "who will represent emerging Anglicanism in the funding process." They are the Archbishops Orombi of Uganda; Datuk Yong Ping Chung of South East Asia; Drexel Gomez of the West Indies; and Dr. David Gitari, (retired) of Kenya.

"Geneva Global is both research and donor partner," Moore said. "Geneva's professional staff of over 50 and its existing volunteer field force of over 400 will work with our own Epis-

copal and Anglican missionaries to identify and research the best high impact projects in the Anglican Communion. Projects that have been carefully qualified will be sent to the Fund's Trustees for their consideration. Geneva currently does similar work for other donors... Through its own Foundation, Geneva Global has also offered to match the first \$2 million raised with an additional \$500,000 contribution."

The Rev. Simon Barnes, Senior Vice-President of Geneva Global and an Episcopal priest, said the new arrangement is "a natural fit for Geneva Global."

ARD's office is located with Geneva Global in Radnor, Pennsylvania. ■

Sources: ACN News, *Virtuosity*

## Virginia Prelate Joins In Skipping Bishops' Meeting Charges "Moral Inconsistency"

An assistant bishop in the Episcopal Diocese of Virginia boycotted the September meeting of the Episcopal House of Bishops (HOB), saying the church leaders' "moral inconsistency" had forced him to mount a "public and prophetic protest."

In a surprise move, Bishop Francis Gray—who is not a member of any of the main conservative church groups—joined several other bishops, most of them linked to the Anglican Communion Network, in skipping the HOB's September 23-28 meeting in Spokane, Washington. Gray stayed away because of what he called a "disregard for unity and discipline [that] makes governance impossible" among Episcopal bishops.

Writing HOB members with "great sadness," Gray said the HOB "lacks the discipline to govern itself with any degree of authenticity."

He noted that last year the HOB overturned at General Convention a recommendation it accepted three months earlier, to postpone any legislative handling of the gay issue. He cited the lack of any punishment for homosexual "marriages" performed by the bishops of Los Angeles and Washington and the lack of sanctions against other bishops who are divorced.

"We have disciplined bishops for extramarital affairs, but we fail to address the divorce and remarriage of bishops," he said.

"We have never addressed the moral implications of homosexuality as it pertains" to HOB members.

"The future seems clear. There will be sporadic and unfocused discipline for selected heterosexual issues, but silence on homosexual issues, and silence on issues of divorce and remarriage for members. This moral inconsistency is quite disturbing."

"The faith of the Church inheres in Christ through the scriptures, creeds and the **Book of Common Prayer**, as does the doctrine of the church," Gray wrote.

"By consenting to the New Hampshire consecration, the House of Bishops has endangered the future of the Anglican Communion. Further, approving the consecration before authorizing a rite to celebrate the relationship in which that person lives signals deliberate disregard for the order of the Church. Doing so against the expressed request of all the instruments for unity in the Anglican Communion is arrogant. Doing so against the strenuous objections of our ecumenical and interfaith partners is a break in the unity to which we are called. By comparison, the Episcopal Church's decision is not unlike the United States foreign policy regarding Iraq."

Bishop Gray was the only one of Virginia's three bishops to openly oppose the election of divorced, actively homosexual priest V. Gene Robinson last year. Diocesan Bishop Peter Lee,

who voted for Robinson's consecration, was in Spokane with Virginia Suffragan Bishop David Jones.

"I think [Bishop Gray] reflects the concerns of many of us," said traditionalist Quincy Bishop Keith Ackerman. "He said in a humble and loving way, Bishop Gray would never be seen as a right-wing rabble-rouser."

\*MEANWHILE, THE HOB, having earlier produced a plan for alternative oversight that seemed designed to discourage it, took another step to narrow options for conservatives who felt hemmed in by the bishops' imperious revisionism.

The prelates adopted a "mind of the House" resolution that effectively seeks to keep priests who can no longer in good conscience serve in ECUSA from transferring their canonical residence to bishops in other provinces of the Anglican Communion but continuing their ministry in the U.S. The resolution apparently tries to head this off by barring bishops from providing transfer letters for clergy in such cases (though not every province requires them). The resolution states that "the transfer of a canonical residence to a diocese in another province of the Anglican Communion shall meet the following guidelines: (a) The bishop is satisfied that the ministry of the person requesting the transfer is to be exercised within the geographic boundaries of the diocese or...province of the...Communion to which the transfer is to be made; (b) The bishop is satisfied that there are no pending disciplinary proceedings or related matters regarding the individual requesting the transfer." ■

Sources included *The Washington Times*, *The Parish Paper*

## Pittsburgh Ends Unconditional Accession To ECUSA Decisions

The Episcopal Diocese of Pittsburgh has approved a constitutional amendment allowing the diocese to reject any U.S. Episcopal Church (ECUSA) decision that the diocesan convention determines to be contrary to the "historic faith and order of the one, holy, catholic and apostolic church."

Among delegates at the diocese's 139th annual convention November 5, clergy voted 79 in favor, 14 against, the constitutional amendment ending Pittsburgh's "unconditional accession" to ECUSA's decisions and regulations; eight clergy abstained. Lay delegates approved the amendment by a vote of 124 to 45, with three abstentions.

"This amendment allows us to continue in full relationship with the whole Anglican Communion, affirms our stand as a diocese for the historic faith and order of our church and confirms the actions we took as a diocese last fall to distance ourselves from our national church's recent theological innovations," said Pittsburgh Bishop Robert Duncan, who also leads the conservative Anglican Communion Network within ECUSA.

However, the bishop said he hoped the constitutional provision to differ with the national church on theological matters would not often be used.

"It gives us no joy to be forced to choose between mainstream Christianity and some of our own church's teachings." He hoped that ECUSA



PITTSBURGH BISHOP Robert Duncan sees the constitutional change as maintaining Pittsburgh's link with the Anglican Communion's faithful majority.

would "heed the call" of most of Anglicanism and wider Christianity "to turn back and repent."

Pittsburgh is the second Episcopal diocese to allow a local judgement on theological matters. The first, Fort Worth, passed a similar measure in 1997. A third diocese, San Joaquin, approved the first reading of a similar amendment in October.

**MEANWHILE**, in an apparent first, the convention refused to re-elect Canon George Werner, the liberal-leaning president of the House of Deputies, a diocesan deputy to General Convention.

In addition, Bishop Duncan, speaking with diocesan standing committee support, raised the possibility that the next convention could cut ties with two liberal parishes in his diocese that refuse to drop a lawsuit they filed against diocesan leaders over a year ago.

The parishes—Calvary, East Liberty, and St. Stephen's, Wilkensburg—filed suit against the diocese's two bishops and 16 other clergy and lay leaders after Duncan introduced a resolution providing for local ownership of parish property, following the consecration of gay cleric Gene Robinson. The resolution, which bucks ECUSA's 1979 "Dennis Canon," was later withdrawn by Duncan, but the plaintiffs still want a court to declare it illegal.

"Diocesan canons provide that the convention may dissolve the connection to a parish in cases [of] egregious breaches of church faith or...order," said a diocesan press release. "By any reckoning, a congregation suing the entire leadership of the diocese is an egregious break of church order," Duncan explained.

He said he hoped that the diocese does not have to pursue this course. But the decision of the two churches to continue in their lawsuit had brought them into direct conflict with the clear injunctions of scripture, he asserted. "Both our Lord and St. Paul deal with this question very directly, saying that Christians don't sue other Christians," Duncan said.

## **The Anglican Crisis: More Feuding And Fallout**

*Selected news briefs noting some of the latest developments following on serious breaches of global Anglican sexuality policy in the American and Canadian Anglican provinces.*

**\*SOME 270 EPISCOPALIANS AND EX-EPISCOPALIANS** gathered at the Rhode Island Convention Center October 16, to launch a regional section of the conservative Anglican Communion Network (ACN) within the U.S. Episcopal Church (ECUSA). Out of the gathering came word that four new congregations are being formed, including two on Cape Cod, Massachusetts, that will not be part of ECUSA. They will instead seek oversight from a foreign Anglican bishop who shares their opposition to last year's consecration of divorced, openly homosexual priest Gene Robinson as Bishop of New Hampshire.

**\*THE NEW ANGLICAN CHURCH OF THE WORD**, comprised mostly of congregants who left a Pembroke Pines Episcopal parish in the Diocese of Southeast Florida, has joined the Anglican Mission in America (AMiA), the U.S. effort overseen by the Anglican primates of Rwanda and South East Asia. The congregation has some 120 members.

**\*TWO WASHINGTON STATE** Episcopal parishes severed their ties with ECUSA on October 19, the day after the Windsor Report was published. St. Stephen's, Oak Harbor, and St. Charles, Poulsbo, placed themselves under the jurisdiction of the conservative Anglican Bishop of Recife, Brazil, Robinson Cavalcanti.

**\*HOWEVER, BISHOP CAVALCANTI** himself—one of the few conservative prelates (if not the only one) in his prov-

He also noted that, for 30 years, ECUSA had "avoided its disciplinary canons. Because of this, we have become a family that is terribly out of order. We are not going to become that in this diocese."

"We will not withdraw the suit," said the Rev. Harold Lewis, rector of Calvary. The lawsuit was filed "to protect the diocese... We are trying to help the church adhere to its own canonical laws," he explained. The two parishes think the national church would overturn any effort to oust them from the Pittsburgh diocese.

Lionel Deimel, head of the liberal Progressive Episcopalians of Pittsburgh, called Duncan's remarks "very disturbing, mean-spirited and vindictive," and spoke of trying to get support from other churches. ■

Sources: Diocese of Pittsburgh, *The Associated Press*

## **Three Calif. Church Property Suits May Be Combined**

An Orange County, California, Superior Court judge was to decide on December 9 whether to combine into one the lawsuits filed by the Episcopal Diocese of Los Angeles against three parishes that seceded from the national church.

Until he resolves that matter, Judge David Velasquez refused to rule November 16 on several motions filed on behalf of the three parishes. They included one asking him to dismiss the case, arguing that the diocese's property claims have no legal basis, said Eric Sohlgren, an attorney representing the churches.

In a move that has garnered international attention and greatly riled Los Angeles Bishop Jon Bruno, St. James Church in Newport Beach, All Saints' in Long Beach, and St. David's in North Hollywood quit the U.S. Episcopal Church (ECUSA) in Au-

ince—is under seige by Brazil's largely liberal leadership. Without any notice, Brazilian Primate Orlando Santos de Oliveira placed 14 "liberal" parishes in Cavalcanti's diocese under alternative episcopal oversight. The Brazilian province also has begun to withhold funds from the Diocese of Recife. The moves are apparently in retaliation for the fact that the Recife leader joined five senior Episcopal bishops in confirming some Ohio Episcopalians in March, without the local bishop's permission. De Oliveira attempted to discipline Cavalcanti at a subsequent meeting of the Brazilian House of Bishops, but the prelates decided that no canon had been violated. At last check, Cavalcanti was seeking support for the remainder of his flock from the Anglican Province of the Southern Cone, led by conservative Archbishop Gregory Venables.

**\*THE ANGLICAN COMMUNION IN CANADA**, a small group of parishes outside the "official" Anglican Church of Canada, welcomed three new congregations as members in October. They will now come under the care of AMiA Bishop Thomas Johnston, who was appointed by five foreign archbishops to offer the ACiC faithful "temporary adequate episcopal oversight." Two of the new parishes are in southern Saskatchewan: The Anglican Church of the Redeemer, meeting at Rogers Chapel at Western Bible College, Regina, and led by the Rev. Thom Needham; and St. Jude's Apostolic Anglican Church, meeting at a home in Indian Head, and led by the Rev. Olukayode Abedogun. Located on Vancouver Island is the Lighthouse Church, formed by about 30 former members of St. James, Nanaimo, and led by the Rev. Ron Risley; the congregation meets at a Seventh Day Adventist church in Nanaimo.



gust, citing its liberal views on homosexuality, the divinity of Jesus Christ and the supremacy of the Bible. Bruno helped localize these problems by voting for the consecration of homosexual cleric Gene Robinson and conducting a same-sex blessing involving a Los Angeles priest.

The parishes placed themselves under Uganda's Diocese of Luweero, with the agreement of Ugandan Anglican Archbishop Henry Orombi. Orombi in turn delegated retired Texas Bishop Maurice Benitez to provide episcopal oversight to the trio of parishes; Benitez has already visited the congregations.

It is just the sort of anomalous activity that the recent Windsor Report wants to quash, though that is unlikely as long as maverick revisionism remains unquashed in the Anglican Communion.

Bruno inhibited the parishes' five clergy, but they were accepted into the Ugandan province, and licensed by Springfield (Illinois) Bishop Peter Beckwith.

At this writing, Bruno had also moved to replace the parishes' vestries and put the churches under the oversight of two assistant bishops, but the buildings were still under the control of the congregations, which continued to worship in them. Bruno had not yet launched disciplinary action against Benitez.

In September, the L.A. diocese filed suit, laying claim to the parishes' buildings. Bruno claimed he had no choice but "to preserve these churches as houses of worship for faithful Episcopalians as they have been since their founding..." One suit was filed in Orange County and the two others in the Los Angeles Superior Court.

The three parishes contend that the buildings belong to them—and it is indeed possible that California case law will back their assertion.

They said that the diocese's lawsuit is "devoid of fairness and compassion" and an attempt to "punish" the three congregations and their clergy "for exercising their religious freedom of choice to affiliate with another diocese and bishop in the Anglican Communion."

Indeed, the suits appear to exceed in their punitive nature most of their precursors around ECUSA, since they sue and seek damages from unpaid, elected parish leaders. The suits demand as well all "church funds and assets, investments, intellectual property and non-fixtures, such as Bibles, chalices and other articles pertaining to worship."

An analysis by the Anglican Communion Network Think Tank also notes "melodramatic rhetoric" from Bishop Bruno. Among other things, the bishop reportedly alleges in the suit against St. James that its clergy and vestry "conspired, plotted and schemed" against ECUSA and to "steal" the parish's property. Bruno decries the idea that property he thinks should serve only Episcopalians is being used by members of a "foreign, non-Episcopal church."

Bruno even accuses the St. James flock of unfair business practices and false advertising, evidently in a bid to keep them from calling themselves "Anglicans."

If Velasquez decides to combine the three actions, trial would likely be in the Orange County Superior Court, noted Sohlgren, who said he would support combining the cases.

On October 8, Sohlgren filed a "demurrer" in response to the diocese's lawsuit. That document asks whether, even if everything the diocese has alleged turns out to be true, any legal wrong has been done. If the court agrees with Sohlgren and the churches that there is no legal wrong, the case would be over. ■

Sources: *The Los Angeles Times*, *Virtuosity*

\*A PENNSYLVANIA RECTOR recently quit ECUSA following strong pressure from his bishop, who firmly opposed the 11-to-1 decision of the priest's vestry at Christ Church, Williamsport, to align the parish with the traditionalist Forward in Faith, North America (FIF-NA), a part of the ACN. A majority of active parishioners also backed the affiliation. The Rev. Daren Williams left Christ Church on October 31, with plans to form the Church of the Incarnation under the authority of Archbishop Louis Falk of the Anglican Church in America, a part of the Traditional Anglican Communion. All or most of the parish's leadership and most of its active parishioners left with Williams. The departure came after Bishop Michael Creighton came down hard on the vestry and parish over the FIF matter at a meeting in September.

\*OTHER CLERICS WHO HAVE LEFT ECUSA recently, citing its degraded morality and theology, are:

\*The Rev. Eric L. Bergman, 33, who had been rector of the Church of Good Shepherd, Scranton, Pennsylvania, a parish under Bethlehem Bishop Paul Marshall, who supported Gene Robinson. He plans to seek secular employment.

\*The Rev. Frank D. Gough II, who resigned as vicar of Shepherd of the Hills Episcopal Church, Lecanto, Florida. He started an AMiA congregation, the Anglican Church of Our Redeemer, in Citrus County, with "a large portion of the faithful from Shepherd of the Hills, including approximately half the vestry," he said.

\*LEGAL CHARGES have been filed against the Episcopal Diocese of Western New York for the wrongful dismissal of Fr. Simon Howson, 38, an orthodox priest. Since coming to St. James in Batavia in 2003, the cleric had increased attendance at the



WESTERN NEW YORK Episcopal Bishop J. Michael Garrison is facing legal charges by a priest who claims he was wrongfully dismissed by the bishop.

parish from some 30 to nearly 200. The complaint against the diocese claims that Howson was sexually harassed ("to an awful extent," one source claimed) by a diocesan dean, Fr. Jerry True, rector of St. Luke's in Attica, New York, who had been appointed as his spiritual director by the diocese. Howson alleges that Garrison did nothing about his complaints about True, instead suspending Howson for "conduct unbecoming a member of the clergy."

Garrison claimed he had dealt with the matter, that True denies any misconduct and had completed recommended counseling, but that Howson did not respond to his advice. The *Buffalo News* said Garrison issued a statement detailing Howson's removal from ministry by a Continuing Church group, the United Anglican Church of America. It is not clear whether this was new or old information.

Howson's attorney, James J. Howson, said he would seek injunctive relief to prevent the diocese from terminating, reappointing or otherwise disciplining Howson.

\*THE EPISCOPAL Diocese of Western New York and ECUSA have prevailed in a lawsuit against a seceded congregation.



## St. James Wins Round, As PA High Court Agrees To Hear Appeal

By The Rev. Charles H. Nalls

Pennsylvania's Supreme Court has agreed to hear the appeal of the orthodox St. James the Less, Philadelphia, in its ongoing church property dispute with the Episcopal Diocese of Pennsylvania and its liberal bishop, Charles Bennison.

Handing the Episcopal-turned-independent parish a signal victory, the court indicated in a brief *per curiam* order September 24 that it will address two issues:

1. Whether the appellate court (Pennsylvania Commonwealth Court) erred in deciding that St. James "must turn over its property" to the Diocese of Pennsylvania, contrary to a 1979 opinion by the U.S. Supreme Court in *Jones v. Wolf* and the 1965 Pennsylvania Supreme Court decision in *Presbytery of Beaver-Butler v. Middlesex Presbyterian Church*.

2. Whether the First Amendment of the U.S. Constitution and Article I of the Pennsylvania Constitution preclude the diocese from taking the property of St. James under state statute or under an Episcopal Church canon (the 1979 Dennis Canon) to which the parish "never agreed to be bound."

St. James' congregants, led by the Rev. Dr. David Ousley, were encouraged by the way the court framed the issues to be decided.

First, the question of whether the parish "must turn over its property to the diocese" seems to presuppose that the property indeed belongs to St. James.

The court also agreed to consider judicial precedents that St. James contends were ignored by the appeals court in ruling for the diocese.

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**MASSACHUSETTS BISHOP** Thomas Shaw is a pro-gay liberal, but—in a surprise move—recently agreed to allow a just-retired Canadian bishop serve as episcopal visitor for a conservative parish in his diocese.

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reports *Episcopal News Service*. In October, a St. Louis County Associate Circuit Court Judge, Mary Schroeder, ordered the Anglican Church of the Good Shepherd and its now-deposed rector, the Rev. Paul Walter, to vacate the church property. No deadline was set for the move by the Good Shepherd flock, which earlier aligned itself with the Anglican province of Rwanda via the Anglican Mission in America. Schroeder ruled that Good Shepherd's property was subject to a trust in favor of the diocese and national church, and that the parish's rector and vestry exceeded their corporate authority when they sought a court-approved amendment of the parish's charter to allow members wishing to secede to remove the parish property from the diocese.

**\*IN A SURPRISE MOVE**, pro-gay Massachusetts Bishop Thomas Shaw has agreed to let a just-retired Canadian Anglican prelate become an episcopal visitor to the conservative Holy Trinity, Marlborough. The parish had been without a rector for three years, and had found it difficult to hire a conservative priest willing to be in a liberal diocese. The Rev. Michael McKinnon, a member of Forward in Faith, agreed to come if the parish had "adequate episcopal oversight from an orthodox bishop," said search committee head Steve Walker. Shaw's invitation to Bishop Donald Harvey (retired of Eastern Newfoundland and Labrador) limits Harvey's role at Holy Trinity to "pastoral" oversight and "spiritual help." The arrangement will be reviewed every two years.

Finally, its agreement to look at whether an Episcopal Church (ECUSA) diocese can claim St. James' property under a canon to which the parish "never agreed to be bound" appears to constitute a significant challenge to the Dennis Canon, which has frustrated many a congregation's desire or attempt to leave ECUSA with its buildings. Adopted by the 1979 General Convention, the canon asserts that all parish property is held in trust for the diocese and wider church.

The one downside for St. James was that the state Supreme Court would not enter a stay of the Commonwealth Court's order while this new appeal is litigated.

In April 1999, St. James left its theologically hostile Episcopal diocese and ECUSA by a nearly unanimous vote and adopted independent status. After nearly two years, the diocese filed suit to force the congregation from its property. In March of 2003, Judge Joseph O'Keefe of the Court of Common Pleas' Orphan's Court division found for the diocese, invoking a 1935 state statute that he believed entitled Bishop Bennison and his standing committee to have control of St. James' property. The parish then appealed.

On October 7, 2003 the Commonwealth Court handed down a split decision in the litigation. The majority of the court affirmed the lower court's decision in favor of the diocese, although on different grounds. That decision would have required the congregation to turn over the property to the diocese, ending many years of ministry in its East Falls/Allegheny West neighborhood. Indeed, due to pending litigation with Bennison and the diocese, the parish was forced to close its acclaimed inner city school.

A robust dissent in favor of St. James, written by the Commonwealth Court's presiding judge, set the stage for the current state Supreme Court appeal.

**\*DELEGATES TO THE EPISCOPAL DIOCESE OF SOUTHWEST FLORIDA'S** recent convention could not find common ground on resolutions defining the sacrament of marriage. But they agreed to extend for another year the option for congregations and individuals to ask the diocese to direct their money away from the national church and toward other missionary work. Currently, less than three cents of every dollar from a collection plate in the diocese goes to ECUSA headquarters, reported Jim DeLa, diocesan director of communications. Last year, all redirected funds went to the Diocese of the Dominican Republic; this time diverted funds will be divided between that diocese and the Diocese of Haiti.

**\*OTHER SERIOUS FINANCIAL LOSSES** continue to be reported in a number of ECUSA dioceses in the wake of Gene Robinson's consecration a year ago. As of early November, income shortfalls or projected shortfalls had been noted in the Dioceses of Southeast Florida (over \$200,000), Minnesota (\$170,000), Los Angeles (\$300,000), and Long Island (\$293,000). The Diocese of Western Michigan reportedly was \$90,000 behind with its bills and could not pay its \$120,000 pledge to the national church. The Diocese of Colorado is \$500,000 short on giving this year, prompting the bishop to send parishes a plea to halt financial withholding. In Minnesota, the diocesan bishop, James Jelinek, had asserted that last year's General Convention, which consented to Robinson's consecration and to local option on same-sex blessings, would cause people to flock to ECUSA, but Minnesota's council reportedly has to cut its 2004 budget by over \$164,000. ■

Courtesy includes: *The Miami Herald*, *Boston Globe*, *Buffalo News*, *Rocky Mountain News*, *Episcopal News Service*, *The Living Church*, *Anglican Journal*, *Virtually.ecusadollars.blogspot.com*

A high court decision for St. James would add to two other recent church property decisions favoring parishes in other states.

The Rev. Charles H. Nalls is Executive Director of the Canon Law Institute in Washington, D.C.

## Greater Unity Among Orthodox Anglicans Urged At Festival, FCC Gatherings

Anglican Catholics in different groups inside and outside of the U.S. Episcopal Church (ECUSA) as well as the Church of England need to join in forming an army to fight the battle for the faith and corrupt Anglican provinces, and to regain America and England for Christ.

That was the message offered by England's Bishop of Fulham, John Broadhurst, chairman of Forward in Faith International, at an all-day Festival of Faith September 18 in Wilmington, Delaware, titled "One Church, One Faith, One Lord." Broadhurst was the lead speaker at the Festival, which capped a meeting of the Fellowship of Concerned Churchmen (FCC), a longstanding organization focused on orthodox Anglican unity, during the previous two days.

Broadhurst warned against writing off ECUSA altogether, since those in charge of it are claiming to speak for Jesus. People in corrupt church institutions also must be rescued, along with the institution, after it inevitably fails, he told the Festival gathering at St. Mary's Church, which included some 150 bishops, priests and laity from "official" and "separated" Anglican jurisdictions in England, Canada and the U.S.

"I can say the Church of England or ECUSA is apostate," he said. "I cannot say it does not matter to the Lord. It was His and it is destined to be His."

Anglican Catholics also must fight against what is happening to society outside the church.

"We cannot try to create a pure sect in the middle of a heretical desert," he maintained.

"The end game is 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," Broadhurst said.

The Festival of Faith began with Mass at St. Mary's, a parish of the Anglican Catholic Church (ACC), with the ACC's Bishop of the Mid-Atlantic States, William McClean, celebrating, and

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A PAN-ANGLICAN GATHERING of orthodox believers came together in Wilmington, Delaware, in September for a meeting of the Fellowship of Concerned Churchmen. Chatting outside St. Mary's ACC Parish before a conference Mass are, from left, AMiA Bishop John Rodgers, ACA Bishop Langberg (Northeast); the Rev. David Kennedy (behind Langberg), a retired Episcopal rector; the Rt. Rev. John Broadhurst, England's Bishop of Fulham and head of Forward in Faith International; the Rev. James Hiles of St. Paul's, Brockton, Massachusetts, an AMiA parish; and Don DeKieffer, a member of the FCC board and of the ACC. CHALLENGE photo

## Yes, Virginia, There Really Are Episcopagans

By Lee Penn

Recently, some commentators have begun calling the Episcopal Church (ECUSA) the *Episcopagan* Church. The intent is satirical, but in today's Episcopal Church, satire is quickly outpaced by reality.

We are, as the saying goes, not making this up. Until recently, a husband/wife team in Pennsylvania—both of whom are Episcopal priests—were promoting modern-day Druidry, including nude mating rituals and invocation of the "Horned God" and "Mother God."

The seeds of the controversy were sown on October 8, when ECUSA's Office of Women's Ministries (OWM) posted "A Women's Eucharist: A Celebration of the Divine Feminine" and a "Liturgy for Divorce" on its section of the national church website.

The "Women's Eucharist"—written by Glyn Ruppel-Melnyk, an ECUSA priest since 1993—made no mention of Christ, or of his Body and Blood. Instead, it praised "Mother God," menstrual blood and lactating breasts, and offered up milk and honey, and raisin cakes. The latter were presented with the words: "Mother God, our ancient sisters called you Queen of Heaven and baked these cakes in your honor in defiance of their brothers and husbands who would not see your feminine face. We offer you these cakes, made with our own hands." (Old Testament prophets Hosea and Jeremiah denounced offering raisin cakes to the Queen of Heaven as idolatry and defiance of God.) This same rite has been on a Druid website since 1998; its author was (until the scandal broke) listed as being *Glispa*—a Druid name for Mrs. Melnyk.

The "Liturgy for Divorce" aimed to "witness and bless the separation of this man and this woman." It contained an "undoing of the vows" by the couple, and its version of the Lord's Prayer invoked "You who are Mother and Father to us all."

The controversy over these odd rituals erupted in earnest on October 25, when *Episcopal News Service* announced the OWM's "Women's Liturgy Project," which had "begun collecting worship resources written by women for women in order to create a resource that is accessible to all." The Rev. Margaret Rose, director of the OWM, hoped the resulting rites would provide "a working template for any and all who want to pastorally, ritually, and liturgically embrace women's lives." That prompted observers to go to the OWM webpage for a look-see.

The Washington-based Institute for Religion and Democracy condemned the women's and divorce rites. *Christianity Today Online* denounced them as "promoting the worship of pagan deities." Archbishop Drexel Gomez, of the West Indies, said that the posting of these rites on the ECUSA website "showed a 'total disregard' for the Windsor Report's call for greater respect for the bonds of Communion." Gomez added that ECUSA is "on a path of self-destruction."

The two offending rites were soon removed from the OWM webpage. In her October 28 reply to *Christianity Today*, Rose said that the "resources" listed there "are not approved liturgies of the Episcopal Church. These liturgies are intended to spark dialogue, study, conversation and ponderings around women and our liturgical tradition."

Still, the OWM says that liturgies posted there could be used for "gathering communities of worship." It did not apolo-

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EPISCOPAGANS. Continued from previous page

gize for posting pagan rites on the church website. Also, the book from which the divorce liturgy came—Elizabeth Geitz's *Women's Uncommon Prayers*—is still listed on the OWM site as a "liturgical resource," praised by Presiding Bishop Frank Griswold.

**REPORTERS SOON DISCOVERED**, as well, that there was more to the story: that not only was Mrs. Melnyk leading two lives—as an Episcopal priest and as a practicing Druid—her husband, W. William Melnyk, was doing the same. He was serving as rector of St. James' Episcopal Church in Downingtown, Pennsylvania, and she as rector of St. Francis-in-the-Fields in Malvern. Each parish has 600 members, and is under the oversight of ultra-liberal Pennsylvania Bishop Charles E. Bennison.

After the scandal broke, the Melnyks renounced their Druidic beliefs and activities. In a November 4 letter to Bishop Bennison, Mr. Melnyk "recanted and repudiated" his involvement in Druidism, and asked for "the mercy of the Church and of our Lord Jesus Christ." He now recognized that his activities went "beyond the bounds expected of a Christian and a Christian priest." The letter was comprehensive and forthright. Melnyk stated that his wife had sent a similar letter to Bishop Bennison, though it was not publicly released.

Bennison gave the Melnyks a written reprimand, but imposed no further discipline. At the request of his parish vestry, William Melnyk resigned as rector. Mrs. Ruppe-Melnyk, however, kept her job, with the support of her vestry. The bishop stated that the couple had made a "small error of judgment that has been very costly to their ministry and their church." And, he accused the Melnyks' opponents of trying "to intimidate people in our church who would exercise theological imaginations, who would think out of the box."

It appears, however, that—until their repentance—the Melnyks had been involved in this "small error of judgment" since the mid-1990s.

Under the names of *OakWyse*, *Druis*, *Thrum*, and *Bran*, William Melnyk wrote hundreds of messages on Internet sites for Druids, starting in 1994. In 1998, he composed eight rituals for the major feasts of the Druid calendar year. One of these, copyrighted by *OakWyse*, was a mating rite for Beltane, May Day. At its conclusion, a couple is to "join in love-making on the mattress, taking whatever time is needed." In early 2004, Fr. Melnyk wrote that he and his wife were both Episcopal priests. "Between us, we lead two groves (some call them 'congregations') of Christians learning about Druidry numbering about 1,200." He had advanced to the "Druid grade," the third and highest level of Druidry, as a member of the Order of Bards, Ovates, and Druids.

Glyn Melnyk, writing as *Raven* and *Glispa*, left behind a similar electronic record. In 1998, she and *OakWyse* posted a "Wiccan Lunar Ritual"



**BISHOP CHARLES BENNISON** gave his now-former Druid clergy a written reprimand.

on the *Tuatha de Brighid* website. Early in the ritual, the priestess says, "In the Face of the Moon we honor Our Lady, who was of old called among humankind Isis, Artemis, Astarte, Aphrodite, Diana, Mary, and by many other Names." There are different rites for each phase of the moon; part of the full moon rite was to be performed nude.

In a 1998 document, *OakWyse* suggested that "Men may wish to make a devotion to the Horned God, and honor the life cycle of Youth, Father, and Sage." In 2003, he and his wife won praise from the "Chosen Chief" of the Order of Bards, Ovates, and Druids for organizing "a powerful ceremony at Stonehenge...to bring together Druids and Christians." ■

Sources available upon request. For more on the above, please see a longer story about it at [challengeonline.org](http://challengeonline.org).

FESTIVAL/FCC Continued from previous page

the Rev. David Moyer, rector of Good Shepherd, Rosemont, Pennsylvania and head of FIF-North America, preaching. The day's events continued with lunch and lectures at the Wyndham Hotel.

Broadhurst, Moyer and McClean also joined in the well-attended and lively FCC meeting September 16-17 at the Wyndham.

The first of three major addresses at the FCC gathering was a well-reasoned treatment of the topic "Recapturing Legitimacy, Authority, and Orthodoxy in Anglicanism" by Bishop George Langberg of ACA's Diocese of the Northeast.

While noting that the definition of legitimacy varies, he asserted in part that "The legitimacy and authority we are talking about recapturing have been lost precisely where, and to the extent that, orthodoxy has been abandoned."

He set forth the elements of corporate repentance that ECUSA would need to undertake to recapture legitimacy, in the wake of its consecration of gay cleric Gene Robinson.

But he also took up the legitimacy question in regard to the U.S. conservative Anglican movement, which he said had been shamefully fragmented by episcopal "egos, personal agendas and turf battles" and an unwillingness of various groups to merge with any others.

Langberg asserted that, for the conservative movement to capture the legitimacy once held by ECUSA, some type of sacramentally-based unity among its various groups is "absolutely essential."

A unified conservative movement also "must incorporate the full spectrum of Anglican liturgical practice," he contended. "Many of the groups claiming to be orthodox Anglicans...have a narrow liturgical focus which has never been characteristic of any major Anglican body," he said.

Finally, Langberg cited some comparative statistics in asserting that the conservative movement has a serious excess of bishops which must be rectified.

The Rev. David Ousley, rector of St. James the Less, Philadelphia, cited the reasons he believes that "Recapturing Authority in Anglicanism" should start, not with canonical or structural solutions, but with "ourselves and our practice of authority and submission." He said this would involve efforts to conform to the patterns given in scripture the various hierarchical relations and roles each of us plays in our own lives—for example, as spouses, rectors, or bishops.

The Rev. David Kennedy, SSC, a member of FIF-NA, said that most of his listeners were probably already maintaining the orthodoxy he was speaking on "recapturing." He rooted orthodoxy in the Vincentian Canon, the authority of Holy Scripture, the Creeds, the Apostolic Ministry, the Sacraments, and historic versions of the *Book of Common Prayer*.

But he also contended that it is time to "let the Roman Catholic Church, and to a lesser extent the Eastern Orthodox, overshadow us when it comes to defending orthodox Christian teaching. All of



the things...that have caused so much trouble among us...we were warned about by our Roman and Eastern friends." Anglican Catholics, he said, "should accept the teaching and moral authority of the Pope even though we are not yet in full communion."

Sources included reports by Robert England and the Rev. Paul Hewett

## REC, Nigerian Province Seek Formal Ties

The Reformed Episcopal Church (REC), a well known "separated" Anglican body, has recently entered into a process aimed at establishing a formal relationship with the some 18 million-strong Anglican Province of Nigeria, at the request of Nigerian Primate Peter Akinola.

REC Presiding Bishop Leonard Riches announced word of the talks at the 124th Council of the REC's Diocese of the Northeast and Mid-Atlantic in Pennsylvania November 3, according to church journalist David Virtue.

Riches said that he had been personally invited to meet with Akinola while the latter was visiting Houston in October, as part of a U.S. visit to explore the establishment of a convocation to minister to expatriate Nigerian Anglicans. (See more on this in a separate story in this section.)

At Akinola's recommendation, Riches said he has set up a commission which will meet twice during the next four months to work toward a formal relationship between the two jurisdictions.

The effort is just one way the REC is responding to what Riches said is a renewed need for Anglican convergence and realignment, "occasioned by a radical departure from historic faith and order" in parts of the "official" Anglican Communion.

"Faithful Anglicans worldwide need to continue to build networks of relationship and common mission in order to bear effective witness to the Gospel and to build the Kingdom of Christ," he told more than 150 delegates. ■

## What A Difference A Year Makes, REC Mission Finds

It had begun humbly, with just eight worshippers, led by the Rev. Dr. Robert Bowman.

By its one-year anniversary in September, Holy Trinity Mission in Fairfax, Virginia, numbered over 60 souls, and welcomed the Presiding Bishop of the Reformed Episcopal Church (REC), Leonard Riches, to confirm nine young persons.

The REC mission meets in space it rents from the local parks and recreation agency, which it ably transforms for worship. The historic faith is clearly what is most important to this congregation, though its growth rate likely portends a change of venue in the foreseeable future. The mission's expansion is the more interesting when one considers that there are two prominent conservative Episcopal parishes nearby.

Bishop Riches preached what parishioner Robert Turner aptly called "a dynamite sermon on the Holy Trinity, using St. Paul's classic benediction 'The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Ghost' as his text."

The service was followed by a sumptuous pot luck lunch, during which Riches spoke to parishioners about the REC, the Anglican Communion, mission, and the spread of the gospel.

The REC, a "separated" Anglican body launched by former Episcopalians in the latter 19th century, is in the thick of today's conservative Anglican movement. It is—among other things—on a path toward merger with the Anglican Province of America,

## APA And FIF-NA: A Done Deal

The Provincial Synod of the Anglican Province of America (APA), a Continuing Church body, unanimously approved in September a "Declaration of Full Communion" with the Episcopal Church (ECUSA) traditionalist organization, Forward in Faith, North America (FIF-NA), whose annual assembly had affirmed the relationship in June.

By this agreement, APA parishes that have joined FIF-NA are recognized as affiliated parishes, and will be allowed deputy representation at FIF-NA annual assemblies.

Led by the Rt. Rev. Walter Grundorf, the APA is the second Continuing Church body to come into full communion with FIF-NA; the first was the Traditional Anglican Communion.

The new relationship adds another dimension to the widening, trans-jurisdictional network of faithful Anglicans. Earlier this year, FIF-NA became a non-geographical convocation of the conservative Anglican Communion Network within ECUSA, and several groups in and outside of ECUSA, including the APA, joined in a cooperative alliance with the Network. Also part of the alliance is the Reformed Episcopal Church, with which APA has plans to merge. Next June, the APA and REC will hold a simultaneous synod and councils at St. Alban's Cathedral in Oviedo, Florida. The Anglican Primate of the Southern Cone, Archbishop Gregory Venables, will preach at a joint service of Holy Communion.

In other action at the APA's September 16-17 Provincial Synod in Delray Beach, Florida, the Anglican Rite Synod of the Americas, led by Bishop Larry Shaver, was received as a non-geographical diocese to be called the Diocese of St. Augustine.

Delegates also approved the application of the APA's Missionary Diocese of the West to become a full diocese. ■

Sources included FIF-NA, Christian Observer

and was recently invited by Nigerian Anglican Archbishop Peter Akinola to develop a formal relationship with his province.

Mr. Turner, who switched with his family from the U.S. Episcopal Church to the REC last year, noted the novelty of being able "to brag about your bishop."

"Bishop Riches is just awesome. He's a fantastic preacher and a bold defender of the faith with a warm pastoral heart and care for his flock," he said. ■

Visit Holy Trinity on-line at [www.holytrirecus.org](http://www.holytrirecus.org)



REC PRESIDING BISHOP Leonard Riches (near center, with crozier) recently confirmed nine young persons at Holy Trinity Mission in Fairfax, Virginia, on the mission's one-year anniversary. The congregation is led by the Rev. Dr. Robert Bowman (to the right of Riches). (Photo by author)



## ANGLICAN WORLD BRIEFS:

**\*IN A STATEMENT, THE ANGLICAN BISHOP OF JERUSALEM, Riah Abu El-Assal, expressed his sorrow over the death of President Yasser Arafat. He said that Arafat "was a great supporter of the churches in the land of the Holy One." He said he had been "charmed by [Arafat's] leadership, humility, and gracious hospitality... President Arafat's strong faith in God has been a consistent reminder that the destinies of the nations are in the hands of God." Among Christian leaders generally, there were also expressions of sorrow over Arafat's death, as well as of hope for a new opportunity to pursue peace in the region.**

**\*BISHOP EL-ASSAL** protested after nuclear whistleblower Mordechai Vanunu, a Christian convert, was picked up by police in the grounds of Jerusalem's Anglican cathedral, where the former technician has been holed up since his release from prison earlier this year. Vanunu, who served an 18-year prison term for treason after divulging classified information about Israel's nuclear program to London's *Sunday Times*, was reportedly detained in November on suspicion of disclosing more state secrets. He was released from custody, but placed under house arrest. - *Ecumenical News International*

**\*ENGLAND'S BISHOP OF HORSHAM**, has assembled a team to grow an experimental church for the "un-churched and the de-churched." Bishop Lindsay Urwin gave the go-ahead to the "non-geographical" parish to be planted in the mid-Sussex area and steered by former London priest, the Rev. Will Kemp, and leading Christian singer-songwriter Matt Redman. The Network Church comes in response to initiatives within the Diocese of Chichester and two recent Church of England reports, *Hope for the Church* and *Mission-shaped Church*. The congregation will meet in homes until a venue and occasion for a public launch is decided. It is hoped that the effort will attract persons 18-35 who "don't have a relevant link with the church anymore," said the Rev. Ian Prior, vicar of St. Andrew's Burgess Hill and Rural Dean for Hurst Deanery. Prior was instrumental in shaping the idea for the "seeker-friendly" congregation. - *The Church of England Newspaper*

**\*A CONTINUING ANGLICAN PRIEST** in Nova Scotia, Canada, has protested the provincial Supreme Court's September 24 decision legalizing same-sex marriage by declaring that he will no longer "act as the government's agent for the registration of any marriages I may hereafter solemnize in this province." The Rev. Lewis H. How, rector of St. George's, Wolfville, a parish of the Anglican Catholic Church of Canada, part of the Traditional Anglican Communion, denounced the ruling and the government's "dereliction of duty in failing to oppose it...I will not be a party to this violation of God's first Institution," How wrote in a letter to Elizabeth Crawley-Mhar, the Deputy Registrar General of Vital Statistics in Nova Scotia, and copied to the court justices and various other public officials. Gay marriage has been on the march in Canada. But How wrote in part that: "Holy Matrimony has never been in essence, the province of political institutions, but rather has from time immemorial been its own Institution under Divine



THE ACC'S NEW BISHOP OF NEW ORLEANS, D. Presley Hutchens. Photo courtesy of *The Trinitarian*

## ACC Bishop Consecrated For New Orleans

The Rev. Canon Denver Presley Hutchens was consecrated the third Bishop of New Orleans within the Anglican Catholic Church (ACC), a leading Continuing Church body, on

the Feast of St. Wilfrid, October 12.

Bishop Hutchens succeeds the Most Rev. Brother John-Charles FODC, who resigned the see a year ago to return to his native Australia, where he serves as missionary bishop, and continues as ACC's Metropolitan.

Hutchens' consecration took place at the Cathedral Church of St. Edward the Confessor, Indianapolis, with the Rt. Rev. Mark Haverland, Bishop of the South, as chief consecrator.

The rite was set in Indianapolis to coincide with the meeting the following day of the College of Bishops. Bishop Haverland was chief consecrator on a warrant from Archbishop John-Charles. Co-consecrators were the ACC's Bishop of the Midwest, Rommie Starks; and Assistant Bishop for Latin Affairs in the Patrimony of the Metropolitan, Roger Dawson.

Also joining in the laying on of hands were the Bishops of the Dioceses of the Resurrection, Stanley Lazarczyk, and Holy Trinity, James Mote (retired). Several other clergy from across the ACC also were in attendance, including the Dean of Christ Church Pro-Cathedral, Metairie (New Orleans), Donald Rice. Music was provided by the *Schola Cantorum* of St. Edward the Confessor, under the direction of Luke Reese; and Dan Kahlenberg, organist.

Bishop Hutchens was enthroned at Christ Church Pro-Cathedral, Metairie, on the Saturday within the Octave of All Saints', November 6. Bishop Haverland officiated and the Rev. Canon John A. Hollister, provincial chancellor, preached.

Born in Perth, Western Australia, but brought up in Texas, Bishop Hutchens graduated from East Texas State University and the Perkins School of Theology at Southern Methodist University.

At first an ordained minister of the United Methodist Church, he served a number of congregations in Texas from 1968 until 1985, when he entered the U.S. Navy and served as a chaplain in active duty until 1990 and in the reserves until 1996. At present, he is the ACC's endorsing agent for ministry to the armed forces.

He became the ACC's first military chaplain upon his ordination to the diaconate and priesthood in 1988. He has served ACC parishes in Texas and Louisiana, and was administrative assistant to the Metropolitan from 2001-03.

He was elected the third Bishop of New Orleans on the third ballot during a June election synod in Metairie.

Bishop Hutchens and his wife, Alexa, have five children and live in Natchitoches, where they own and operate a bed-and-breakfast inn.

Source: *The Trinitarian*

## U.S. Election Evokes Responses From Griswold, Akinola

America's November election—which saw George W. Bush returned to the White House and gay marriage defeated in all 11 states in which it was put to a vote—was not without its impact on the Anglican Communion, and particularly the U.S. Episcopal Church (ECUSA).

The election results—widely seen as an affirmation of historic moral values—revealed ECUSA as out of sync with American culture as Episcopal leaders had read it, and to which they have insisted that ECUSA must respond.

This fact did not seem completely lost on the main spokesman for ECUSA's vigorously pro-gay stand, Presiding Bishop Frank Griswold.

The P.B. sent out a statement saying it "may be very difficult to find our way forward" given "the polarizing rhetoric that has been employed throughout the campaign."

He urged a genuine effort to "move beyond entrenched positions and to seek common ground" (though ECUSA's hierarchy has given no sign of moving from its "entrenched position" on homosexuality in the wake of the Windsor Report).

*Continued on Page 36*

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## Not Quite Good As New?

Archbishop of Canterbury Rowan Williams took hits in the press not long ago for commending a novel translation of the New Testament that (*inter alia*) alters the Bible's approach to homosexual and heterosexual sex and gives Bible figures modern nicknames.

More recent information makes one begin to wonder if the favorable foreword that Dr. Williams wrote has much at all to do with the Bible translation in which it appears. **Good As New** by a retired Baptist minister, John Henson.

When Central Florida Bishop John Howe queried Archbishop Williams about his foreword to **Good As New**, the Archbishop reportedly replied:

"Thank you for your note about the Henson book. I have drafted a standard response explaining that my commendation was written two years ago and written for a slightly different collection of material; also that the preface does not imply that I agree with every detail of the translation or notes or authorial introduction. I am in touch with the author and publisher about the fact that I didn't see a final copy of the text before it went to press. But I hope that reaction will not be disproportionate: it is, largely, a very stimulating effort to convey biblical meanings accurately and in genuinely contemporary English; it is flawed by some ideologically weighted versions at two or three points."

Given the flap over Dr. Williams' support for the book, it was not clear why he did not release this statement generally.

More curious, though, were Henson's comments in an interview. He said that the foreword to **Good As New** "was originally written for my book **The Other Temptation of Jesus**—that book used this translation for its Biblical passages. The publisher asked if he could use the same foreword and that was approved.

"As the texts have been circulating for 12 years," Henson went on, "I'm not sure how much Dr. Williams has read or used them. They have constantly been refined so I am not sure even if he saw the final work." ■

Creation. (*Genesis 1:26-28*). The Nova Scotia Supreme Court has therefore acted *ultra vires* with this decision, presumptuously contradicting God's will, as well as the Constitution of Canada, where the clause 'sexual orientation,' which has been the lever for this agenda, was written in by an illegal act of the Supreme Court of Canada against the expressed will of Parliament." How was flanked in his criticism by the Roman Catholic Archbishop of Halifax, Terrence Prendergast. "Most of our faith traditions have been dedicated to the common human understanding of marriage as a union of one man and one woman," the Archbishop said in part. "Families and religious institutions can no longer presume the existence of a public culture supportive of marriage as a pillar of their life." - *LifeSite News*

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## ANGLICAN USA BRIEFS:

**CONSERVATIVE RIO GRANDE EPISCOPAL BISHOP**, Terence Kelshaw, will be succeeded by another conservative, the Rev. Dr. Jeffrey N. Steenson, when he retires in 2008. From a field of six candidates, Steenson, 52, was elected October 16 on the third ballot by the Rio Grande diocesan convention meeting in Las Cruces, New Mexico. Steenson has served as canon to Bishop Kelshaw since 2000. Before that, he was rector of St. Andrew's, Fort Worth, and of Good Shepherd, Rosemont, Pennsylvania. He holds a doctorate in theology from Oxford, a master's in divinity from Harvard Divinity School, and a master's in church history from Trinity Evangelical Divinity School. He is married, with three children. If he receives the necessary consents from the wider church, he will be consecrated as bishop coadjutor on January 15. - *Episcopal News Service*

**A LAWSUIT FILED BY A WOMAN PRIEST**, the Rev. Janet Broderick Kraft, naming (among others) former New York Episcopal Bishop Richard Grein, has been settled. In her suit, Kraft claimed she was dismissed from her New York City Episcopal parish, Grace Church, based on false allegations, so that Grein, who was retiring, could put his "very close personal friend," the Rev. Annie Richards, in her place. Grein and Richards denied any personal relationship, and the litigation, first initiated in 2001, languished until this past May—when Grein, now divorced, married Richards. Under the settlement now reached, the Episcopal Diocese of New York agreed to remove any documents from Kraft's personnel file that say she mishandled church funds, according to the plaintiff. Kraft's pension benefits were set to be restored, and she will be paid a settlement in the six figures, she said. The settlement also includes an explicit statement that says "I had never been charged with anything and that I had been cleared of everything," she added. Ms. Kraft, the sister of Grace Van Vorst Church in Jersey City, New Jersey. - *The New York Times*

**\*AN ELITE EPISCOPAL PREP SCHOOL**, St. Paul's in Concord, New Hampshire, was again in the news recently as five water girls were suspended for a term, and ten others to water girls were suspended for a term, and two committees were named to investigate the seniors who the new girls had an employee said might, forcing them to in the...

*ELECTION Continued from Page 35*

Bush had consistently named his religious faith as the guiding force of his decisions. Griswold reminded his flock, and the country pledged itself as one nation "under God."

"Such obedience obliges us to ground our national policies in much more than self-interest and self protection," he stated.

**PROMINENT AFRICAN PRELATE** Peter Akinola of Nigeria, meanwhile, congratulated President Bush on his re-election and said his victory put to shame the liberal American churches that promote same-sex unions.

In an open letter to Bush, the African leader said that U.S. Episcopalians should learn from the election result.

"We have watched with interest throughout the electioneering campaign your declared opposition to same-sex unions and admirable courage in upholding firmly the timeless values of the historic faith of the Church," Akinola wrote Bush.

"By your victory at the polls, you have put to shame the revisionists and their agenda in the Church of Christ, and particularly in [the U.S. Episcopal Church]," he added.

"I hope that by your election victory, these ordained men and women will feel rebuked and be forced to repent of this grievous sin of repudiating the word of God."

**REPORTS SAY THAT PRESIDENT BUSH** was aided in his re-election by concerns about moral values, including sanc-

tity of life issues, which helped spur larger turnouts of Evangelical Christians, 79 percent of whom supported him. Such concerns also helped garnered a larger share of Roman Catholic votes for Bush, a Methodist, rather than his opponent, whose Catholic credentials were undercut by his pro-choice policies. Bush took 52 percent of the Catholic vote nationwide, a five point increase from the last election.

Voters in 11 states approved (in some cases by large margins) constitutional amendments limiting marriage to one man and one woman; six other states had already done so. The 17 states which have constitutionally banned same-sex marriage are Alaska, Arkansas, Georgia, Hawaii, Kentucky, Louisiana, Michigan, Mississippi, Missouri, Montana, Nebraska, Nevada, North Dakota, Ohio, Oklahoma, Oregon, and Utah. (The decision in Louisiana has since been overturned in court but will be appealed). Another four to nine states look likely to follow suit in the near future.

Supporters said the amendments were needed in the 11 states, none of which had allowed gay marriage, to guard against state court rulings like the one in Massachusetts that forced the legalization of same-sex marriages.

However, due to the U.S. constitution's "full faith and credit" provision (requiring one state to recognize another's legal acts), the state victories are not totally secure. Many see them as a

*BRIEFS Continued from Page 35*

simulate oral sex with bananas and answer sexually explicit questions. Some of the hazing "victims" said they were willing participants. However, hazing has been considered a crime in New Hampshire since 1993, and the school principal, Bishop David Anderson, says St. Paul's has a no-tolerance policy on hazing. However, he had to defend his decision not to expel the seniors involved, some of whom legally are adults. Anderson, a liberal, garnered negative attention previously in *The Wall Street Journal*, after students' parents discovered he had a pay package of \$524,000, more than most college presidents. There was talk of ousting Anderson, but apparently no more than that. - *Concord Monitor/Virtuosity*

**\*AN INTERNAL DIOCESAN REVIEW** in the Episcopal Diocese of Southern Virginia concluded that the jurisdiction is wracked by the non-leadership of its top bishop, David Bane; rancor between Bane and his female suffragan, Carol Gallagher; anger by both bishops toward some clergy; "major ineptitude" in financial management and a near-total absence of accountability. Issued by a 14-member panel appointed by the diocesan executive board and led by a federal judge, the review did not link the problems to any criminal wrongdoing or to divisions resulting from the consecration of Gene Robinson (though Bane supported the gay cleric). But it said that the diocese is "adrift and leaderless" and "floundering in all areas." It made 66 recommendations for change, calling, for example, for an independent audit of diocesan funds for the six years Bane has been diocesan, and for the bishops to either get along or find other positions. Bane said he would not challenge the report, but said it is unbalanced, and disputed its claim that the diocese is known for being dysfunctional. "We've never had trouble filling positions" in the diocese, he said. Southern Virginia has 123 congregations and 37,000 members. - *The Virginian-Pilot*

## OF GENERAL INTEREST

**\*IRAQI CHRISTIANS** were targeted by terrorists again in October. Pre-dawn explosions ripped through five empty Christian churches in Baghdad October 16. The church bombings occurred the day after the start of the Muslim holy month of Ramadan. Thousands of Christians have fled Iraq since the fall of the regime of Saddam Hussein. While the October attacks claimed no casualties, they appeared calculated to intimidate the remaining believers, estimated to number 800,000 - *The Washington Times*

**\*WORSHIPPERS IN AMSTERDAM** churches, mosques and synagogues were asked to observe a moment of silence after the November 2 killing of Dutch filmmaker Theo van Gogh, who had made a controversial film about the treatment of women in Islam. An inter-religious network, Amsterdam With Heart and Soul, said that clerics of all faiths were expressing "abhorrence" at the murder. A written death threat to a Dutch lawmaker, pinned to Van Gogh's body, prompted the Dutch government to vow tough measures against what a leading politician called "the arrival of *jihad* in the Netherlands." - *Ecumenical News International/The Washington Times*

**\*THREE NEW COUNTRIES** have become of "particular concern" in the abuse of religious freedom, says the U.S. Department of State. The northeast African nation of Eritrea, Vietnam, and Saudi Arabia have been added to the list that also includes Burma, China, Iran, North Korea and Sudan. "Too many people in our world are still denied their basic human right of religious liberty," U.S. Secretary of State Colin Powell said in issuing the report. - *Ecumenical News International*

**\*JUST AS NEWS ABOUT A FURTHER DETERIORATION** of the state of his health leaked out of the Vatican, Pope John Paul II issued a significant new apostolic letter. Titled *Mane nobiscum Domine*, ("Stay with us, Lord"),



prelude to the real battle, as gay supporters file lawsuits intended to strike down marriage in the states—even those that adopted amendments to protect it—and the federal Defense of Marriage Act (DOMA).

By deadline, several court actions had already been initiated, including a lawsuit seeking to declare the federal DOMA unconstitutional. The issue is considered highly likely to reach the U.S. Supreme Court eventually, though obviously the outcome there is uncertain.

Many conservative groups believe that, ultimately, only an amendment to the U.S. constitution, defining marriage in traditional terms, will protect that time-honored and God-instituted estate. (Such an amendment could leave questions of benefits for gay couples up to the states, though not all agree that even homosexual "civil unions" should be legally supported.) A proposed federal marriage amendment failed, however, in the U.S. Senate in July and more recently in the U.S. House, though the question almost certainly will be put again in the new Congress. ■

Sources: *The Washington Times*, *Newsmax*, *News 24*, *Church Times*, *LifeSite News*, *virtueonline.org*, *Culture of Life Foundation*



the letter stresses the significance of the Eucharist, and the presence of Christ therein, particularly as "dark shadows of blood" are enveloping the world. The pontiff wrote the letter to coincide with the Year of Eucharist, which began in October. The document is based on *Luke 28:29*, in which two disciples who encountered the risen Christ on the road to Emmaus without recognizing Him invite Him to "Stay with us for it is nearly evening; the day is almost over." Only when Jesus broke the bread and blessed it during the evening meal did they realize who He was. The church father, Augustine, interpreted this verse as pointing to the means by which believers recognize Christ—in the Eucharist. - *United Press International*

**\*BRITISH CITIZENS ARE QUICKLY FORGETTING THE TEN COMMANDMENTS**, according to a new poll.

Only three of the laws passed to Moses on tablets of stone in Old Testament times made any showing in the poll, commissioned for an event called "Just10 South London." Less than half of the population remembered the admonitions not to steal, murder or commit adultery. But it appears that commandments such as "don't take the Lord's name in vain" are becoming a distant memory. Only 9 percent of those polled recalled the commandment not to lie. Worst remembered of all was "keep the Sabbath day holy" which was correctly identified by only 4 percent of those polled. Results varied according to age and region. - *United Press International*

**\*TAKING ON AN ISSUE TRIAL HAS BECOME HIGHLY CHARGED**, the U.S. Supreme Court has agreed to hear a

case from Texas regarding a state constitutional provision displaying the state's national motto on government land and building. The case involves a challenge to a Texas law that requires the state motto, "Gods Gift to the South," to be displayed on all state-owned land and buildings. The law also requires the motto to be displayed on all state-owned vehicles. The state argues that the law is a valid exercise of its power to regulate the state's symbols and that the law is a neutral, secular law. The challengers argue that the law is a violation of the First Amendment's Establishment Clause. - *United Press International*

**—LATE NEWS—  
From L.A. To London,  
Gay Crisis Rocks On**

Los Angeles Episcopal Bishop Jon Bruno is 0 for 2 in twin bids to try to alleviate local and international repercussions of his liberal policies.

In an attempt to win back three L.A. parishes that seceded, Bruno recently said he would stop blessing same-sex unions, though his clergy could still conduct such rites. He also called for an international church conference including the three parishes and the African bishops under which they placed themselves.

Both initiatives had fallen flat by presstime. In a polite but strong letter, Ugandan Archbishop Henry Luke Orombi explained why Bruno and his diocese must repent in word and deed of their "participation in and promotion of unbiblical behavior and teaching" before any meeting could take place.

Meanwhile, Archbishop of Canterbury Rowan Williams—who recently rebuked Anglican conservatives for what he saw as their hostile language towards gays—was said to be leading a closed-door "summit" on the Anglican crisis over homosexuality, involving more than 50 Church of England bishops. The Lambeth Palace meeting, for which no specific dates were cited, also was to discuss the recent Windsor Report. ■

Sources: *The Los Angeles Times*, *The Sunday Times*, *The Daily Telegraph*

**\*THE U.S. SUPREME COURT** has agreed to consider the constitutionality of a four-year-old federal law requiring state prisons to accommodate inmates' religions, including Christianity, Judaism and Islam, but also Satanism and white witchcraft. The law, titled the Religious Land Use and Institutionalized Persons Act of 2000, has been the subject of legal battles throughout the U.S. It was designed to protect religious freedom for people in prisons and other institutions receiving federal funds. - *Economica*, *News International*

**\*A BID TO REOPEN THE ROE V. WADE ABORTION DECISION** was recently rejected by judges on the 5th

Circuit Court of Appeals; nevertheless one of the judges hammered the Supreme Court that handed down the original ruling, saying it was an "exercise of raw judicial power." The three-judge appeals panel dismissed the case, designed to overturn the landmark 1973 decision in September, saying the issue was moot because it did not present a "live case or controversy." The case had been brought by Norma McConley, the woman who was represented as "Jane Roe" in the original case, but who has since become a Christian and anti-abortion activist. In her concurring opinion, Judge Edward Jones wrote that the case was moot, which prevented the court from hearing the case. He argued that the Supreme Court's decision in *Roe v. Wade* was based on "fictitious facts" and "fictitious knowledge." He argued that the Supreme Court's decision was "a usurpation of power" and that the Supreme Court should not be allowed to "revisit" the decision. He argued that the Supreme Court's decision was "a violation of the Constitution" and that the Supreme Court should be "impeached." - *United Press International*



# Signposts

## The Belief Which Resurrects Hope

By The Rt. Rev. Geoffrey Rowell

**I HAVE IN MY CHAPEL A RUSSIAN ICON.** It shows two monks standing in prayer and guarding a monastery with towers, domes and churches, surrounded by a massive fortress wall. The two monks are Savvatii and Zosima, who in the 1430s, along with another monk, German, founded a little monastic community on the Solovetsky Islands in the White Sea which was to become the northernmost of Russia's great monasteries, and a center from which the Christian faith was spread and renewed.

Pilgrims made the hard journey north to the holy place where Savvatii and Zosima were buried, which, by the 16th century, included the great cathedral of the Transfiguration towering over the rest of the monastery and [serving as] a beacon for boats approaching over the often-treacherous White Sea.

In 1921 Solovki itself was closed and the monastery, damaged by fire, became one of the terrible gulags of Stalin's re-

*Somewhere this resurrection faith...touches the terrible darkness and evil of Beslan, a very ordinary Ossetian town which I passed through once on a journey from Georgia.*

gime. Intellectuals, priests and foreigners, lumped together with criminals: 850 were crammed into the ruined cathedral, stacked like firewood, in damp and cold, and with the stench of rubbish and excrement. Lice, bugs and vermin abounded. Where the altar once was hung a portrait of Lenin and the words, "We are showing mankind a new road." The minority of women prisoners were subjected to sexual abuse by the guards. Putrid food, torture by being exposed naked to mosquitoes in the summer, frostbite in winter, forced labor in logging, or digging the White Sea-Baltic canal in which tens of thousands perished—for two decades this gulag of evil and torture replaced the monastic life of prayer.

**TODAY THE GULAG HAS GONE,** the cathedral is being gloriously restored, and a new monastic community lives in Solovki. It is a place of pilgrimage again, and this summer I made my own pilgrimage to it, journeying from Moscow to a holy and powerful place, the place of prayer and transfiguration founded by two monks seeking God in the desert of woods and lakes in the north, and a place of memory of human suffering, torture and martyrdom.

At the heart of the Christian understanding of God is the faith that the God who allows human beings made in his image the freedom that is necessary for them to love, is the one who in

love enters into the darkness and evil that such freedom also permits. Crucifixion/Resurrection is the deep inner rhythm of the life in Christ which is at the heart of the Church. Solovki, which seemed annihilated and crushed by the tortures of the gulag, is now a place of resurrection, of hope born out of an incredible despair.

Somewhere this resurrection faith, to which Solovki is a standing witness, touches the terrible darkness and evil of Beslan, a very ordinary Ossetian town which I passed through once on a journey from Georgia. Innocent children, teachers, families broken-hearted and grieving, caught in a web of evil and destruction—the scenes we have witnessed will haunt all of us.

There are no easy answers to this problem of evil, no way to live in the face of it, except the way of that deep conversion which is repentance, a turning away from darkness and evil, to the resurrection life of new creation.

The cost and victory of God's love in the Cross of Christ, which...the Church [recently celebrated] on Holy Cross Day, is where we see the God who stands alongside us, and enters into our human suffering, in a gulag in the White Sea or in a school gymnasium in Beslan. "Out of the deep have I called to you, O Lord? Lord, hear my voice!" "If I go down to Hell, you are there also." "Nothing can separate us from the love of God" for, as the Russian church sings on Easter night: "Christ is risen! and the demons are fallen."

It is this faith alone which is the source of our hope, and the kindling of our love. Without this there is only the continual rekindling of a cycle of hatred and violence, creating that web or axis of evil which can only divide and destroy. Easter faith and resurrection life point us to that goal of our human life together, which is shalom, the deepest peace and communion, the life of the city of God, which is by grace God's gift to us. ■

*The Rt. Rev. Geoffrey Rowell is the Anglican Bishop of Gibraltar in Europe*

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# CHURCH DIRECTORY

## ARKANSAS

### Hot Springs

#### St. Chrysostom's

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

### Pine Bluff

#### Trinity Episcopal Church

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

## CALIFORNIA

### Carlsbad

#### St. Michael's-by-the-sea

*(Episcopal Church)*  
2775 Carlsbad Blvd.; Sun 7:15a MP; 7:45a, 9, 10:30a HC; 5:15p EP; Mon 8:30a MP; 5:15p EP; Tues 8:30a MP; 5:15a HC; 5:15p EP; Wed 6:45a MP; 7a HC; 5:15p EP; Thurs 8:30a MP; 8:45 HC; 5:15p EP; Fri 8:30a MP; 5:15p EP; Sat 8:30a MP; 5:15p EP; 5:30p HC; The Rev. W. Neal Moquin SSC, rector; 760/729-8901, fax 760/720-0737

### Los Angeles (Los Feliz area)

#### St. Mary of the Angels

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

### San Diego

#### Holy Trinity Episcopal Parish

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

## COLORADO

### Colorado Springs

#### St. Aidan's Anglican Church

*(Anglican Province of Christ the King)*  
Four Elm Ave., Broadmoor; Sun MP & Church School 9:30a, HC 10a; Wed EP & Bible Study 7p; The Rev. Paul Shepard; 719/634-8237; 719/473-8080, 719/471-2501

### Denver

#### St. Mary's Church

*(Anglican Catholic Church)*  
2290 S. Clayton; Sun Solemn High Mass 9a, Low Masses 7:30a, 9p; Mon-Fri: Mass 7a, 9:30a, 6p; Sat Mass 9:30a; Sat Holy Hour 4p; The Rev. Fr. Dewitt F. Fruit, Rector; 303/758-7211, fax 758-3166

## FLORIDA

### Lantana/West Palm Beach area

#### The Church of the Guardian Angels

*(Episcopal Church/FIF-NA)*  
1325 Cardinal Lane north of Hypoluxo Road between US 1 and I 95; Sun 10:30a Solemn Mass; weekday Masses 7:30a; Sat Vigil 6p; Low Mass; American Missal 1928 BCP; The Rev. Craig E. O'Brien, Rector; 561-582-0137

## Pompano Beach/Lighthouse Point

#### St. John the Theologian

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

## GEORGIA

### Atlanta

#### The Church of Our Saviour

*(ECUSA/FIF-NA)*  
1068 N. Highland Ave.; Sun Mass 8:30a, 11a, 6:30p; Christian Ed. 9:45a; Evensong/Benediction and parish supper 2nd Sun at 6:30p Oct-Jun; Daily Masses; Mon 6:30p (contemplative); Tues 12:16p; Wed 7a; Thurs 6:30p (healing); Fri 7a; Sat 10a; Holy Hour 1st Fri 7p; Confessions Sat 4p; The Rev. Canon Warren Tanghe, rector; 404/872-4169, fax 404/872-4162

## MAINE

### Ellsworth

#### St. Thomas Anglican Church

*(Anglican Church in America)*  
At White Birch, U.S. Rt. 1, 2 miles east of Ellsworth Center; 9a HC 1st, 3rd, 5th Suns, MP 2nd & 4th; The Rev. Canon Granville Henthorne, Rector; The Rev. Mr. Frank Gray, Deacon Associate; 207/326-4120, fax 207/326-8598; e-mail: logos74@juno.com

### Portland

#### Anglican Cathedral of St. Paul

*(Anglican Church in America)*  
279 Congress St.; Anglican Missal & 1928 BCP; Sun Low Mass 7a, 8:15a; Sun Sung High Mass 10a; Wed Mass (1928) 5:30p; Thurs Mass (1928) 9a; Holy Days as scheduled; The Very Rev. Lester E. York, Dean; The Rt. Rev. George D. Langberg, Bishop; 207/828-2012, fax 207/541-3736; e-mail: fryork@maine.rr.com; www.aceway.net/sipmills/

## MARYLAND

### Baltimore

#### Mount Calvary Church

*(ECUSA)*  
816 N. Eutaw St. (at Madison Ave.); Sun Low Mass 8a, Confessions 8:50a; Rector's Class 9:10a; High Mass 10a; Mon Low Mass noon; Joseph Richey Hospice; 830 N. Eutaw St.; Tues-Wed-Thurs Low Mass noon; Mt. Calvary Church; Fri Low Mass 8a; Joseph Richey Hospice; First Sat Marian Society; Mass & Rosary 9a; First Thurs Healing Service 6:30p; Third Fri Contratenity of Blessed Sacrament; Benediction & Meditation 6p; All Masses 79 Rite I; The Rev. John W. Klein SSC, Rector; The Rev. Arthur E. Woolley Jr., Honorary Asst.; The Rev. Raymond F. Heron Jr., Deacon; 410/728-0140; Fax 410/728-6720; e-mail: mtcalval@aol.com; website: www.mountcalvary.com

### Bladensburg

#### St. Luke's Parish

*(Episcopal Church/FIF-NA)*  
Annapolis Rd. (Rte. 45) at 53rd Street; Sunday 8a Low Mass, 10a High Mass, SS 9:30a; Tues HC 10a, followed by breakfast and Bible Study; Wed HC noon; Thurs HC 6:30p; Fri HC 10a; all services 1970 BCP Rite I; church phone/fax: 301/927-6460

## MICHIGAN

### Detroit

#### St. John's

*(ECUSA/American Anglican Council 1928 BCP)*  
50 E. Fisher Freeway (next to Comerica Park); Sun 7:30a MP, 8a HC; 9:05a Christian Education (all ages); 10a HC (2nd and 4th MP & HC); Weekdays HC Tues & Wed 12:15p; Thurs 11:15a, EP Mon-Fri 5p; Fr Steven J. Kelly SSC, Rector; Fr Michael Bedford, SSC, Assistant; 313/962-3358, www.stjohnsdetroit.org

## MINNESOTA

### St. Louis Park (Minneapolis)

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

## MISSOURI

### Kansas City

*(Holy Catholic Church-Anglican Rite)*  
8107 Holmes Rd.; Sun HC 10a; Wed HC 6:30p; Sat HC 10a; The Rev. John Cochrane, Rector; The Very Rev. Luther Toole, Assistant; The Rev. Jevon Gordon, curate; 816/361-7242; www.ahiep.net

## NEW HAMPSHIRE

## NEW JERSEY

### Millville

#### Christ Anglican Church

*(Episcopal Church/AAAC)*  
225 Sassafras St.; Sun 10a HC w/ healing prayers; Tues 7:30p Prayer Group; Wed 7:30p HC w/ healing prayers & teaching; The Rev. J. Wesley Vanaman, Interim Vicar; 856/825-1167

## NEW MEXICO

### Santa Fe

#### St. Thomas the Apostle Mission

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

## OKLAHOMA

### Tulsa

#### St. Augustine of

#### Canterbury Anglican Church

*(An Independent Anglican Church)*  
Freeman Harris Chapel, 3331 East 41st Street, Sun MP 9:30a, HC 10a; All Services 1928 BCP; Other activities and Holy Days as announced; The Rt. Rev. Lee Poole, Ret., Priest-in-Charge; Cell phone, 918/225-9211; The Rev. Glen Lightfoot, Assistant Priest; 918/743-4536; Wilbur R. Moseimer, St. Warden; 918/743-4781; Church phone and fax, 918/743-4871; e-mail: maxemmer@webtv.net; Web Page at: <http://home.webtv.net/~webtv/staugustine.html>

## PENNSYLVANIA

### Philadelphia

#### Church of St. James the Less

*(Independent/FIF-NA)*  
1227 W. Clearfield St.; Sun Low Mass 8a; Sung Mass 10a; (Summer Low Mass with Byzans 9a); Weekdays Masses: Tues & Thurs 6p; Wed 10a; Fri 9a; Sat 9:30a; American Missal 1928 BCP; The Rev. David Ousley; 215-229-5767

### Phoenixville

#### Church of the Transfiguration

*(Anglican Fellowship of the Delaware Valley/FIF-UK)*  
51 Columbia Ave.; Sun 9:45a Church School (for 3rd Family Mass, 5p EP; Mon-Fri 7:30a, MP 7:30p EP; Weekday Masses 7:45a, Fac. 7:45p Wed, 10a Fri; Sat 9a MP, 7p Confessions, 7:30p EP; The Rev. Paul C. Hewitt, SSC, Rector; The Rev. John W. Richards, Jr., Deacon; 610/415-9788; www.anglicanfellowship.org

## Rosemont

#### The Church of the Good Shepherd

*(Episcopal Church/FIF-NA)*  
Lanaster and Mentzer Avenues; Sun 7:30a MP, Sat Low Mass, 10a High Mass; Noon 9:45a; Sunday School 10:50a; Adult Forum noon; Weekday Holy Eucharist, Monday 12:05p; Wed 7a; Sat 9a; Daily Offices; Morning Prayer, Mon-Fri 9a; Sat 8:30a; Evening Prayer, Mon-Fri 5p; Recital and Choral Evensong Sun 4p; announcements; The Rev. Dr. David L. Moyer, SSC, rector; 509/525-7070; fax 525-7514

## SOUTH CAROLINA

### Florence

#### Anglican Church of Our Saviour

*(Anglican Catholic Church)*  
Parkwood Presbyterian Church, Parkwood Hwy., Cascade; Sun 9a, HC 2nd & 4th, MP 1st, EP 1st; The Rev. Franklin Martin, priest-in-charge; 803/506-7676, fax 803/689-0615

## Greenville

#### Holy Trinity Anglican Church

*(Anglican Church in America)*  
717 Buncome St.; Sun HC 11a; 1st Wed Evensong 7p; The Rev. Jack W. Cole, Rector; The Rev. Lawrence Holcombe, Curate; 864-232-2852

## TEXAS

### Bedford

#### St. Vincent's Cathedral

*(ECUSA)*  
1300 Forest Ridge Dr.; Sun 7:05a MP, 7:45a Mass, 9a Mass, 10:15a SS (all ages); 11:50a Mass, 6p EP; Evensong 1st Sun to help classes in Basic Christianity; 2x-weekly choir for adults; Mon 9a MP, Noon Mass; Tues 9:30a Mass, 9a MP; Wed 8:40a MP, 9a Mass, 10a Noon Mass; Sat 9a Confessions, 8:40a MP, 9a Mass; Rite I used in Advent, Lent, other times; Rite II; Dean Ryan S. Reed, SSC; Canon Richard A. Cantrell, SSC; Fr Jeffrey Moore, curate; 817/267-8869, 817/354-7911, fax 817/354-5073; RReed@svcs.org; www.stvinc.org

## Dallas

#### The Church of the Holy Communion

*(Reformed Episcopal Church)*  
17405 Murrfield Dr.; Sun Said Eucharist 8a; Choral Family Eucharist 9a; MP 11a; 1st Sun HC; 1928 BCP; The Rt Rev. Roy R. Statton, Ph.D., Rector; The Rev. Samuel A. Steere III, Assistant Priest; The Rev. Robert R. Scatena, Deacon; 972/248-8505, fax 972/248-8593; e-mail: holycomm@shglobal.net; website: www.holycommuniondallas.org

## Houston

#### St. Thomas of Canterbury

*(Reformed Episcopal Church Forward in Faith)*  
14007 South Faceway; Sun HC (said) 8a, 9a, 10:30a; 1st & 3rd; MP (said) 10:30a; 2nd, 4th, 5th; All services 1928 BCP 1970; Hy-mal; The Rev. Canon James T. P. Yates, Rector; The Rev. John Lehmann IV, Assistant Rector; 713-434-1117

## Richardson

#### St. Stephen's Anglican Church

*(Anglican Catholic Church)*  
5011 Waterliff Way; HC Sun 10a; Wed 7p; The Rev. Dr. Craig McKel, Rector; The Rev. Dr. Hugh Carpenter, Assistant; 972/669-1925

## VIRGINIA

### Alexandria

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

*(Anglican Catholic Church)*  
402 E. Merritt Ave.; Sun HC 7:30a, 9a, 11:15a; Wed HC 10a; 11:15a; Rev. S. D. B. Athanasios, Rector; 703/683-3343, 615/683-3645; e-mail: sta-stm-com@ist.net

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