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**WASHINGTON**

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his clients have now filed a federal lawsuit against the city and its police officers. - *The Washington Times/ADF*

**\*THE BOY SCOUTS OF AMERICA (BSA)** has become a major target of gay activists and their supporters in recent years, not least because its young members vow (among other things) to keep themselves morally straight. Now the Scouts are being compelled to remove the charters of thousands of scouting units from public schools after an American Civil Liberties Union threat to sue taxpayer-funded institutions that charter BSA units. The ACLU sent a letter to the Scouts in February, threatening legal action against public schools and other governmental agencies that charter Boy Scout groups on the grounds that their sponsorship amounts to religious discrimination and violates the separation of church and state. Defending against a wave of ACLU lawsuits would be prohibitively expensive for schools, said BSA spokesman Gregg Shields. Acceding to the ACLU demands would mean that the Scouts might still meet at public schools, but school administrations would not hold the charters. The Scouts would look to churches and other community groups to pick up the charters. Help may be on the way, though from a bipartisan group of lawmakers, led by Senate Majority Leader Bill Frist (R-TN). On March 16, the group introduced the "Support Our Scouts Act of 2005" to make sure the BSA can use government facilities for meetings and events. The bill says that no federal law, directive, rule, instruction or order should limit any federal agency from providing support to the Boy Scouts or Girl Scouts. - *Baptist Press/World Net Daily*

**\*THE FATE OF GOVERNMENT DISPLAYS OF THE TEN COMMANDMENTS** is now in the hands of the U.S. Supreme Court, following oral arguments on the matter before the high court March 2. Opponents argued that such monuments on government property are an endorsement of Christianity, while supporters said the displays are historical and acknowledge the roots of U.S. law. The high court is expected to rule on the matter by late June. - *The Washington Times* ■

**BRIEFS Continued from Page 38**

the case. The four had each been charged with felony and misdemeanor charges—inciting to riot, ethnic intimidation, criminal conspiracy, reckless endangerment, possessing an instrument of crime, highway obstruction, failure to disperse, and disorderly conduct. Prosecutors claimed the four ignored orders from police and vendors to move to other locations at the event where they would be less obstructive. But the judge "saw this case for what it was...a government crackdown on disfavored speech," said Joe Infranco, Senior Counsel for the Alliance Defense Fund. Fahling said

**THE Christian Challenge.**

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# THE Christian Challenge

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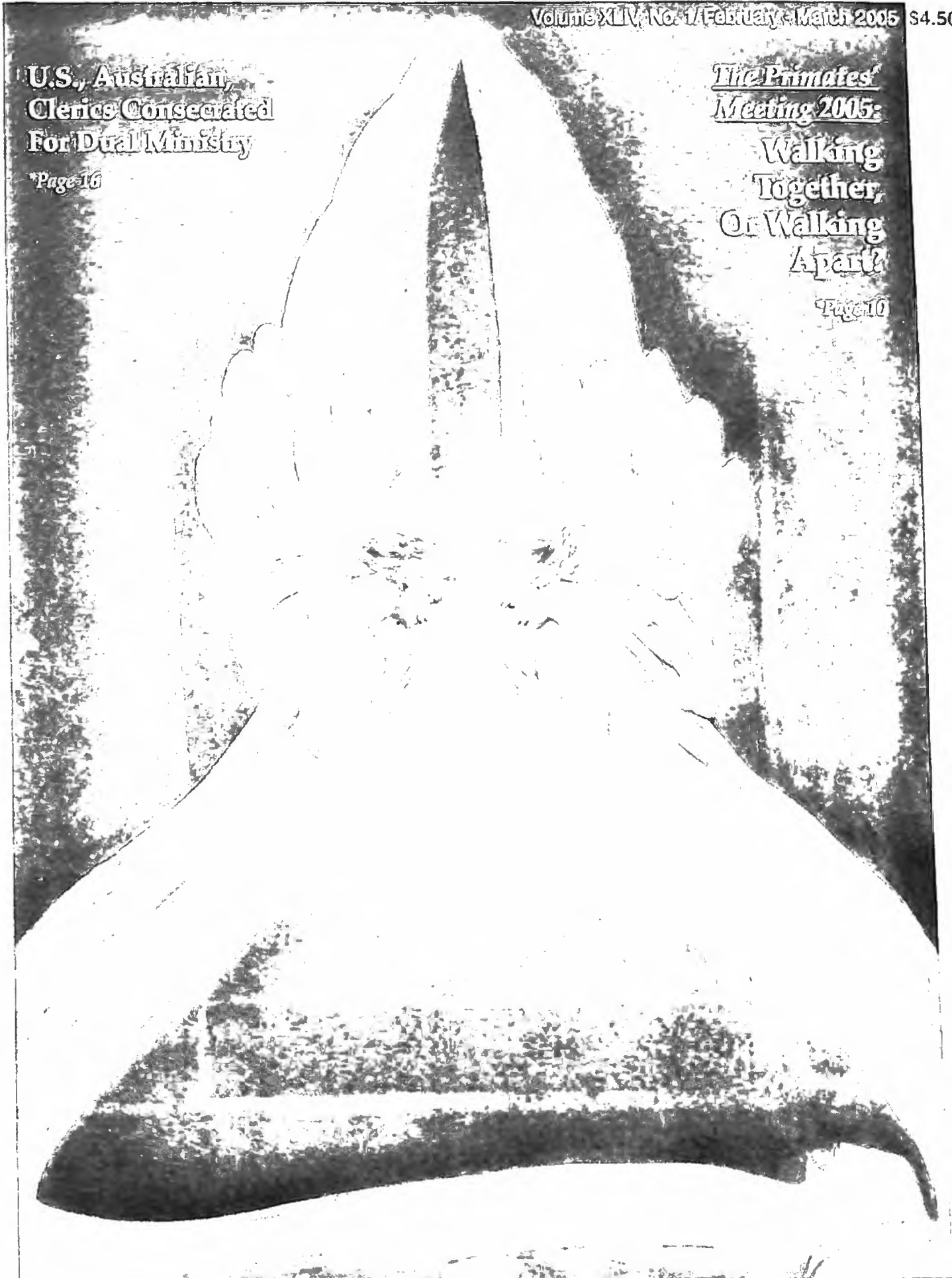
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# Christian Challenge

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- To resist false teaching within the Church
- To restore the Church to her primary mission of proclaiming the Gospel

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**ON OUR COVER:** *Angels hover over a shrouded Jesus, laid to rest in his tomb. The artist is William Blake (1757-1827), also known for his mystical poems.*

# Exclamation Points

Letters From Our Readers And  
Commentaries From Around The Church

## THE ANGLICAN "MESS" "Scandal" Is The Problem

We Anglicans are faced with one huge mess. The gay community has established a beachhead in the Anglican West and fights to expand it. The global South is furious and seeks to restrain and eliminate that beachhead. Those hoping to resolve difficulties and recover unity are calling for "flying bishops," parallel jurisdictions, and significant intrusions from Eames and Canterbury. But they are only inviting more chaos. The mess will only become messier....

What is needed, I think, is a new approach to the matter of seating such as the openly gay bishop of New Hampshire, along with re-evaluating that event and its painful consequences. We need to look beyond the perceived issues in order to find the deeper, real issue...Maybe I can help get us started, beginning with two rather illiberal, but not inflexible presuppositions:

1. Homosexual behavior is a sin...a species of lust. But what level of orthodox opposition does this sin justify?

2. To adhere to an "interpretation" of scripture that would contradict its text, to interpret a given "No" as a "Yes," is to cancel whatever authority Scripture has...

Certainly, these assertions can be defended. But here, for brevity's sake, they have to be assumptions.

To approach the real issue, the one our controversy ought to address, we must consider this: "What kind and degree of sin, if found practiced in a candidate for Holy Order, may justify withholding ordination from that candidate?" On this, let's dig a little deeper.

Sexual lust, with or without gay activity, is not the *worst* sin. Is not pride the worst? This latter is useful in making a living (if not a profit), gaining preferment, and winning arguments. It's so widespread we forget we've all got it. Shouldn't we forbid high office to all who are proud enough to be successful? Is this nonsense liberal or conservative?

And what about anger? Here we keep the offense private. If clergy let this sin be known, they would soon lose their jobs. So we keep it in the closet. Also the sin of covetousness is "covered" by the quest for preferment. But all these sins are more serious than lust.

Many successful and admirable bishops are mired in these more serious sins, but we do not agitate for their resignation, suspension or deposition.

Although this assertion may lead (relatively) to a more accurate evaluation of Bishop Robinson, however, I don't think we have yet reached that deeper point that may help alleviate our present dilemma. That point has to do with the derived and dependent sin of scandal.

I happen to be heterosexual. With many homosexuals I regard this state as God-given. But in either case the orientation

could lead to sin. Of myself, I have never mentioned this orientation or its possibility of sin to anyone. I have kept them in the closet. Should I have?

However, suppose I had sinned and announced it, bragged about it, publicized it, celebrated it, paraded it, justified it with perverted argument from Scripture, and been ordained anyway. Should I then expect the Church-at-large to grant me a crown of glory? Not likely.

Suppose I had framed such a sin in some sort of public commitment like "shacking up"? Is it not true that when any sin is repeated, formed into habit and taken into character, it becomes more and more serious? Is this not precisely what the fictitious marriage sought by gays accomplishes?...

My only refuge from scandal would have been the closet. *Homosexuals, please go back in the closet and close the door, at least as far as the Army does (don't ask, don't tell)!* This inhibits scandal, and it is scandal that is messing up the Church!

Would this be oppressive? I have not found it so. I have been in the closet with the sinful desires of my heterosexuality for all my life, and it hasn't hurt me a bit. If the gay man and lesbian get into the same closet, they won't be hurt, either. And the Anglican Communion, local and worldwide, will be free to...get out of her own closet, and once again teach the Faith and spread the Gospel with enthusiasm.

The Rev. R.E. Thrumston  
3642 Armstrong St.  
San Diego, California 92111

## CONSECRATIONS

Fr. Moyer's...elevation to the episcopate will affect those in the Episcopal as well as Continuing Churches. He is obviously a priest of unquestioned ability and courage, and will undoubtedly be the same as a bishop...



In the last ten years, American Anglicans have looked to the Third World's bishops for possible oversight and support. While this has some benefit to it, I believe that we as Western Anglicans need to clean up the theological mess that we find ourselves in. I think that Fr. Moyer's consecration...will help us all move in that direction...

David Valentini  
Executive Director;  
Anglican Prayer Network  
anglican100@yahoo.com

## DYER CONSEQUENCES

*"ECUSA was only guilty of a breach of manners, but the people who have crossed boundaries have violated the fundamental foundation of Anglicanism."* - Mark Dyer

The sole ECUSA representative on the Windsor (Lambeth) Commission was Mark Dyer, erstwhile bishop of Bethlehem [Pennsylvania] and now teaching at Virginia Seminary. No one better personifies the denigrations of theology and the elevation of polity in ECUSA'S leadership than he. He seems to have been the first to express this substitution of unity over truth, polity over principle and territorial autonomy over biblical faith with his infamous dictum: "Schism is always worse than heresy."

This claim comes from one who left the Roman Catholic Church for the Anglican Communion whose very identity is based on the doctrinal issue of biblical faith that resulted in separation from Roman Catholicism at the Reformation. Obviously, Mark has left Rome for no reasons of faith and doctrine. It is something of a puzzle as to his reason when he claims that issues of doctrine can never justify separation. It is an impossible position for authentic Anglicans to take. Separation from Marcianism, Arianism, Donatism, etc. is simply a part of the history of the Christian Church, each over issues of heresy.

His claim, that ECUSA's responsibility [in] the current threat of (or actual) schism in the Anglican Communion is merely a "breach of manners," echoes the House of Bishops' theological amnesia in the case of Bishop James Pike. Pike had denied the creeds' affirmation concerning Jesus Christ and the Trinity. The House of Bishops censured him for his "tone and manner," not for the substance of his attack on the creeds.

Mark Dyer is not alone in this atmosphere of relegating theology to a question of "manners" but this process undermines the foundation of our unity, our common Christian faith. What is left to hold us together is territory, property, endowments, canons and coercion. After giving up faith and doctrine as the foundation of unity it is logical to claim the autonomy of ecclesiastical boundaries to be the "fundamental foundation of Anglicanism." It is also inevitable that without a common faith as the foundation of unity the latter must be imposed by tyranny.

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They sent us this new translation of the Bible. The "scholars" have cut out all of the parts they declared untrue.

Cartoon courtesy: The Christian Observer

Dyer's attempt to substitute ecclesiastical unity for biblical truth leads him to deny our very history. He falsely claims that Anglicanism has never had any overlapping jurisdictions when the scholarship is abundantly clear and available that there are at least six examples of current and historical overlapping jurisdictions.

One of the weaknesses of the Windsor Report is its failure to acknowledge the tragic examples of faithful Episcopalians who hold the classical Anglican faith yet are excluded by a leadership that does not hold to Anglican faith and doctrine. The failure is largely due to the presence of Mark Dyer as the only representative of the Commission who could have let the members know what was actually going in the ECUSA. Unfortunately, he has become a part of the very problem that seeks to maintain unity without the faith that gave birth to our church.

Mark was at one time a member of the Irenaeus Fellowship and was its official spokesman when it numbered 106 bishops committed to the historic Anglican faith. However, at General Convention, 1990, he voted with those who defeated the resolution which asked that bishops, priests and deacons refrain from sexual intercourse outside of marriage. He voted against his expressed conviction and no longer participated in, or was associated with, the Irenaeus Fellowship. He was, however, immediately put on several desirable committees by the Presiding Bishop.

The examples of Athanasius ministering in Arian jurisdictions, and Catholic bishops doing the same in Donatist dioceses, are incomprehensible to those suffering from willful theological amnesia concerning the crucial importance of faith and doctrine. Such advocates of unity over truth cannot comprehend the action of African, Asian, and Latin American bishops and primates who minister in dioceses where the leadership has voted against the faith expressed in their own ordination and consecration vows when Bishop Ackerman's resolution B001 was defeated at General Convention in 2003.

One cannot but feel a certain sadness observing the frantic compulsion to elevate "boundaries" as the "the fundamental foundation of Anglicanism" when those very "boundaries" are historically and obviously derivative from the Christian Faith now being denied and called into question.

William Langland, a 14th Century poet, warns us of the danger in the Church [of letting] derivative gifts (like territory) replace the very faith that gave birth to the Church. "When the kindness of Constantine gave Holy Church Endowments in Lands and Leases, lordships and servants The Romans heard an angel cry on high above them "This day endowed Church has drunk venom and all who have Peter's power are poisoned forever."

The Rt. Rev. C. FitzSimons Allison  
Episcopal Bishop of South Carolina, retired

## NEW REC PRAYER BOOK

It may have escaped my notice, but I haven't read in your columns about the new **Book of Common Prayer** of the Reformed Episcopal Church.

In any case, I availed myself of a copy at First [RE] Church... East 50th Street, betwixt First and Second Avenues in Manhattan's East Side.

This tome combines much material from the BCP 1662 and much from the American 1928 BCP. The thousands of unhappy Episcopalians from both sides of the Atlantic Ocean would not only feel comfortable with the RE book, they would find many items that have disappeared [from] the... "up-to-date"... books of the C of E and the USA.

There remains the question: Are there other things that keep unhappy American Episcopalians from seeking out the Reformed Episcopalians? Archbishop Akinola seems to think they are all right. To be sure, there are no frills.

It is very difficult to find in Manhattan an Episcopal church where all the elements are present. [One well known parish] uses Prayer Book Liturgical English, but much is missing. For example, it is possible to attend Sunday... Evensong without ever reciting the General Confession. In the Communion service, the Humble Access is missing, so also is the invitation to Confession... and there is *open* Communion... [One] "high" church parish goes along with priestesses and the 1979 book.

All the more reason for letting the thousands of unhappy Episcopalians know about the RE presence and its book.

David Pizarro  
19 Pearl Street  
Mount Vernon, New York 10550

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# Signposts

## The Somewhere Of His Presence

*This is an abridged version of a sermon originally published in TCC around Easter 2001. We thought it deserved an encore, not only because it is a moving sermon, but because it was delivered by David Chislett, who was recently consecrated a bishop to serve in the Traditional Anglican Communion, with license also in an Anglican Communion diocese, Australia's The Murray. Bishop Chislett, who also shepherds All Saints' Wickham Terrace, Brisbane, within the Anglican Church of Australia, preached this sermon in June 2000 at St. Mary of the Angels, Los Angeles, a parish of the Anglican Church in America, the TAC's U.S. branch.*

I CAN REMEMBER how, as a typical Australian school-boy, I would occasionally join in the prank of starting little fires by concentrating the sun's rays with a magnifying glass on my brown paper lunch bag. The sun was everywhere: it lit up as far as we could see; it gave us warmth on cold winter days; and yet it was possible to focus the light and energy of the sun very powerfully on one particular spot to great effect.

I also remember a woman who had painstakingly journeyed from complete atheism to the Catholic Faith. She looked into many non-Christian and Christian religions. She had come to understand that it is more logical to believe in God than not to. One day she asked an evangelical clergyman help her find God. The best he could do was to say that God is everywhere. The woman said that this made her angry. She said it was no use telling her that God was *everywhere*; she wanted to find him *somewhere*.

Eventually she discovered Catholic Christianity with its Eucharistic worship and its proclamation that the God of glory comes to us under the appearances of bread and wine, to be worshipped and adored and received in Holy Communion. Like us here today, she found the Blessed Sacrament of the altar to be the *somewhere* of God's encounter with us.

BACK IN THE 1970s, I was good friends with a Roman Catholic priest, a Dominican, whose special area of study was comparative religion. He told me about the six months he spent in a Tibetan Buddhist monastery exploring the common ground between Christian and Buddhist spirituality. Being a priest of impeccable orthodoxy, he asked to have a small room in which to reserve the Blessed Sacrament, say the Divine Office, and celebrate a daily Mass.

Early one morning, a senior monk sat on the floor just inside the doorway, and stayed there motionless while my friend said his solitary Mass. When it was over, the monk asked my friend how often Christians went through this particular ceremony. He was stunned with the reply...every day! The monk said that most Buddhists would not be able to experience such spiritual intensity so often...that it was as if all that there was and all that there ever will be had converged and become focused at that point in time and space.

There are many people who can accept that God is *everywhere*, but who cannot conceive of encountering him *somewhere*.

where. There are even Christians who think it blasphemous to talk of the *somewhere* of his presence. We sometimes call this the "scandal of particularity." In our day it is even possible to find Christians (including some Anglican Communion bishops) who speak about the particularity of the Incarnation itself in hushed tones as if to do otherwise would cause embarrassment. How odd of God to choose the Jews! Yet we continue to affirm the basic conviction of the Christian Faith, that God became incarnate in a particular civilization, born of a particular teenage Virgin, that this God who is *everywhere* came into our world *somewhere in particular* without destroying the *everywhere* of his presence.

COME WITH ME to the upper room; to the last supper Jesus ate with his disciples, those who were to be the nucleus of the new humanity, to the occasion of his creating the *somewhere* of his presence for those who love him. In the words of the Italian mystic Luigi Santucci:

*"At this point I see his eyes wandering around over the remains of the bread on the table-cloth, and then shining with an ineffable inspiration: this, this would be his hiding place. That's where he would take refuge. That night they wouldn't capture him in his entirety; they'd think they'd done so, they'd think they'd dragged him away from his companions, yet really they would scourge and crucify a ghost: he had hidden himself in that bread. Rather as in Galilee, when they wanted to seize him and kill him or make him king, he had the knack of hiding himself and disappearing from sight. So he stretched out his hand*

---

***"At this point I see his eyes wandering around over the remains of the bread on the tablecloth, and then shining with an ineffable inspiration: this, this would be his hiding place."***

---

*over the already broken bread, broke it into smaller bits and raising it in the air, pronounced the words of the magic transition: "This is my body, it's been given for you."*

*"...no, it wasn't to escape the lance-thrusts. All his flesh—not a ghost—was there for the executioners to tear at within a few hours. But the hiding place was still valid, and by inventing it in that instant he really did leave to his followers a Christ that no-one could ferret out and wrench from their hands. Let them eat him. Let their breast become the hiding-place of a hiding-place. A little earlier Jesus had washed their feet, he'd besmirched himself with the muddiest part of their physical being. Now he wanted to do more: he wanted to go down their throats...and gradually melt into all the fibres of their body.*

*"The primary significance of the Eucharist isn't mystical but physical, almost a clinging to the material being of his friends who would stay on and live. He said 'This is my body' with a tenderness that first and foremost exalted it itself. Nor 'This is my spirit' or 'This is generalized goodness or well-being'—possibly they wouldn't have known what to do with such things. It was necessary to them that he should remain with the only thing we really know and attach our hearts and memories to—the body: and that it should be a desirable, acceptable and [homey] body.*

*"That's why he looked over that table-cloth for the easiest, most familiar and most concrete thing: bread. So as to quench hunger and give pleasure. Above all so as to stay. That evening*

Christ measured out for us all the millions of evenings before we'd see him face to face; he measured out the long separation. He knew that men forget things within a few days, that distance destroys things, that it's useless for lovers to insert a lock of hair in letters that are going far across land and sea. If Peter himself, and John and Andrew and James would forget, then in order that their children and their grandchildren shouldn't forget, he had to throw between himself and me that never-ending bridge of bread..." (Luigi Santucci, **Wrestling With Christ**, p.155-157).

Isn't that beautiful!

The Eucharist is the center of the Church's life, because it is the *somewhere* of our encounter with the risen Jesus who is *everywhere*, filling all things in heaven and earth with his presence and his love. In the Eucharist we are bound to Jesus and to one another. We become part of his offering to the Father; our union with him and with one another is deepened. Indeed, the Christian Zen expert, Father William Johnston can say:

"As one assimilates the Eucharist, one is filled with the most tremendous energy—for...this is the bread of life. [It] is medicinal, healing, leading to integration of the personality, pointing beyond the state of integrity to the resurrection, which is the state of glory.

"...the Eucharist is a cosmic symbol. Through reception of this sacrament we are united not only with the individual Jesus but with the whole Christ. We are united with those who have gone before us, with those in the state of purification, with the poor, and the sick and the oppressed; for all are his members. Indeed, we are united with the whole human family each of whom is related to the risen Lord in a way that surpasses human understanding." (William Johnston, **The Wounded Stag**, p. 111) ■



## New 2005/06 Directory of Traditionalist Parishes



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# News Of The Weird

**IN THE BEGINNING WAS THE GRILLED CHEESE SANDWICH**, the one that Florida resident Diane Duyser made and took a bite of before noticing what she decided was an image of the Virgin Mary staring back at her in crusty formation. That was in 1994, and Duyser said the sandwich never spoiled since the day she made it.

Now, the sandwich—purchased on E-Bay by a Canadian casino, Goldenpalace.com, for a whopping \$28,000—is about to go on tour, reports *The Living Church*. It will then be sold, and the proceeds used for charity, a casino spokesperson said.

Before the sandwich was bought, nearly two million visitors came to the site where it was presented, E-Bay reported. Moreover, the sandwich has spawned all sorts of other products, like a T-shirt bearing the message "I ate the Virgin Mary Grilled Cheese." There are Virgin Mary Grilled Cheese trading cards, coffee mugs, Christmas ornaments and even thong underwear, noted *TLC*.

But our personal favorite has to be an icon of the Virgin Mary, holding the infant Jesus in one hand and—you guessed it—a grilled cheese sandwich in the other. She is, of course, chewing on a bite of it as well.

Next on the menu is bound to be the latest discovery in edible Marian images—a pretzel.

**DON'T BOTHER LOOKING:** It was yet another proof that church (and especially the Episcopal Church) is stranger than fiction. We're talking about the recent discovery of two practicing Druids who doubled as an Episcopal clergy couple in Pennsylvania (*TCC, October/November*).

Both clerics reportedly recanted their Druidism, which was apparently enough (in Pennsylvania, at least) for the female half of the team to keep her parish post.

Leave it to hyper-liberal Pennsylvania Bishop Charles Bennison, though, to provide that extra bit of comic relief. When the scandal over the wayward clergy couple erupted, he declared that there would be no "witch hunt" for Druids in his diocese.

There was, of course, hardly a need to hunt for them, when pagan rites composed by one of Druid/Episcopal ministers were posted on the official Episcopal Church website.

**HONEST, HONEY, MY GENES MADE ME DO IT:** Sometime Anglo-Catholic Richard Holloway—who as Scotland's primate devolved into purveying a sort of swing-from-the-chandeliers theology (drugs, free sex, etc.)—might after all have been right one thing. He claimed that we humans have "promiscuous genes."

The results of a major new study of twins suggest that the tendency to be unfaithful and to divorce as well as to believe in a god are more likely to be inherited than major illnesses such as high blood pressure and cancer.

The finding that we can inherit a propensity to believe and to betray came from combining studies of identical and fraternal twins with the biggest survey of sexual and other behaviors of its kind in Britain, making it possible to separate the contribu-

tions of genes and environment to important behaviors. The results of the new research were published late last year in the journal *Twin Research*.

"The work suggests that one day it may be possible to test if a person has a tendency to be unfaithful, which correlates with a tendency to divorce. People planning to marry could then have their prospective partner tested to assess the risk of future betrayal," wrote *The Daily Telegraph*.

A test for a genetically-based tendencies toward belief and betrayal? Why not require it of all future candidates for bishop as well?

**MORE BARE ANGLICANISM:** Recall notations in this column about a recent spate of get-naked-for-charity calendars, using Anglican/Episcopal women as models? Well, it seems that the young male choir members of Portsmouth Cathedral were ahead of the curve(s) on that.

Back "by popular demand" for the third year is the *2005 Heavenly Hunks Calendar*. The cathedral's young choir men have once again stripped to the waist for charity and "this time they're getting wet!" an announcement breathlessly exclaimed. "Models are pictured wading in the sea, being sprayed with water and sunbathing on the beach."

Nearly 2,000 copies of last year's calendar were sold in the U.K. and abroad, and around 6,000 pounds raised for charity.

One benefit of the calendar, said David Price, Director of Music, is that it has reshaped the younger generation's image of the cathedral. No doubt!

**PLAUSIBLE DENIABILITY:** Unbelievers (and maybe even some liberal Episcopalians) who are feeling a bit beleaguered after the strong showing made by the faithful in the U.S. presidential election now have a way to cheer themselves up. They can visit the virtual home for a group called the United Universists.

"Founded last year by a few brave souls in Birmingham, Alabama, the Universism movement 'denies the validity of revelation, faith and dogma' and upholds science as our most reliable source of truth," wrote John Horgan (himself author of *Rational Mysticism*) in *The New York Times*. "The Universists are asking atheists, agnostics and other infidels to join them in their effort to counter the influence of religious zealots in our culture."

Of course, the Universists must compete with a slew of organizations—including older ones like the Council for Secular Humanism and the American Atheists and newer ones like the so-called Brights—for the devotion of the godless. But the Universists, who claimed to have enlisted 5,000 members as of December, "are especially feisty and shrewd at self-promotion," Horgan observed.

"In September they took to the streets of Birmingham to protest Alabama's ban on the sale of sex toys. Also recently, they organized an online chat with Sam Harris, author of the anti-religion polemic *The End of Faith*."

Since the recent election, the Universists have posed this question on their home page in large type: "Who will fight for the faithless?" Hey, as the saying goes, it's a dirty job, but somebody's gotta do it.

**CONSERVATIVE?** We doubt we are alone in thinking that California Episcopal Bishop William Swing's surname aptly describes his theology.

Swing is (*inter alia*) the founder of the United Religions Initiative, an interfaith effort spanning the gamut of faiths and be-



lie systems that some think could lead to an imperious one-world religion. Some years ago, Swing received ousted New Age Roman Catholic cleric Matthew Fox as a priest in his diocese, and allowed him to conduct "rave masses" in Grace Cathedral, San Francisco. The California prelate backed the ECUSA canon compelling churchwide acceptance of women priests, and voted for the consecration of actively homosexual cleric V. Gene Robinson. Until last year Swing had a gay Assistant Bishop, Otis Charles, whom he sacked only because Charles' same-sex union ceremony garnered too much publicity.

In marking the 25th anniversary of his consecration last year, though, Swing said he found it curious that he was regarded throughout the church as "a raving liberal." In fact, he declared that he is "a conservative person" and "a Republican"!

"I voted for George W. Bush," he was quoted as saying. "I'm very conservative about marriage. I'm very conservative about hard work. I'm very conservative that you celebrate the sacraments; if you're going to preach, you say your prayers, and you read the Bible and you do your homework. Inside myself, I have an awful lot of conservative tendencies, and I serve a constituency that is primarily liberal, and we get along just fine. And so, I'm really glad I'm not a raving liberal in San Francisco, because I think we'd all go off the deep end."

Yeah, and we're really glad we're not raving conservatives, and haven't gone off the deep end long ago.

**NATURALLY:** Where do you go when if you're a female Muslim who wants to flout Islamic tradition? Why, to the Episcopal Church's over-the-edge Cathedral of St. John the Divine, New York, of course. It happened March 18, when a female professor led an Islamic prayer service, with men in the congregation of 80-100, at Synod House at the cathedral, reported *The Associated Press*. Amina Wadud, a professor of Islamic studies at Virginia Commonwealth University, led the service despite sharp criticism from Muslim religious leaders in the Middle East. Reportedly, three New York mosques had refused to host the service. It was moved to Synod House after a site that had earlier been selected, an art gallery, received a bomb threat. ■



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## ECUSA's Apostasy — it's not all about sex

### FALSE DAWN:

The United Religions Initiative, Globalism, and the Quest for a One-World Religion

by Lee Penn

**Sophia Perennis, 2005; 480 pp.; \$27.95.**

With approval from Presiding Bishop Griswold, an ECUSA Bishop is building the United Religions Initiative (URI), a global federation of religions that works closely with the UN — and would make religious freedom and Christian orthodoxy things of the past. URI supporters include liberal Anglicans and Moonies, feminists and radical Muslims, left-wing foundations and a best-selling New Age author who says "Hitler went to Heaven." Scientologists and Wiccans, the Chinese state-run church and the Dalai Lama — and even President George W. Bush. Its history? Its allies? Its agenda?

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THE ANGLICAN PRIMATES at Armagh Cathedral during their February meeting in Northern Ireland. Archbishop of Canterbury Rowan Williams is at center; to the right is Irish Archbishop Robin Eames. Unlike recent previous primates' group photos, ECUSA Presiding Bishop Frank Griswold is in the back row, barely visible. Photo: Anglican Communion News Service

ONE U.K. ORTHODOX LEADER pronounced it "more cosmetic than effective."

And indeed, if the latest missive from Anglican Communion primates (provincial leaders) is read at face value, it comes off as (and still could prove to be) a weak response to the turmoil over authority and homosexuality stirred in the 77 million-member Communion by its North American churches.

Yet the consensus seems to be that the primates wound up their tense meeting at the Dromantine Retreat and Conference Center near Newry, Northern Ireland, February 21-25 having produced a communiqué that has had an impact that is greater than the sum of its parts. Paradoxically, the communiqué, written in "gracious" Western style, may even be "cosmetic" as well as "effective."

By means of a polite invitation to the U.S. Episcopal Church (ECUSA) and Anglican Church of Canada to interrupt their participation in a key Communion body, the primates have initiated what has been widely labeled a "suspension" of the two wayward provinces from the Anglican Communion—and possibly the start of a permanent split.

Worse for the 1.2 million-member ECUSA and the 680,000-member Canadian Church, the communiqué effectively poses a question, to which a clear answer cannot be delayed past 2008: are you in or out of the Anglican Communion? Signify by your repentance (or not).

This is all expressed diplomatically; the communiqué never uses the word "suspend" or "suspension." However, early liberal reactions to the document are instructive. Though First World liberal primates (the minority among the leaders) reportedly accepted the Newry agreement as the best they could get under the circumstances, it has since evoked, among some of them and their allies, an angry sort of buyer's remorse, and/or some anxious denials that the communiqué has the import that conservatives claim.

In Canada, for example, Archbishop Andrew Hutchison's initial praise for the Communiqué as forfending a split seems to have dissolved into a series of complaints. He now says (*inter alia*) that the Communion is "broken" and—borrowing a phrase from the controversial 2004 Windsor Report—that his church may choose to "walk apart" from it.

## Walking Together, Or Walking Apart?

*Anglican Primates At Last Ask For A Straight Answer From N. American Churches*

Report/Analysis By Auburn Faber Traycik  
With The Rev. Samuel L. Edwards

"Normally calm" Episcopal Presiding Bishop Frank Griswold was said to have had some trouble keeping his cool at Dromantine and at the recent House of Bishops meeting—lately railing about the "devil" being on the prowl at Newry. Some detected a retaliatory tone, too, in the Episcopal House of Bishops' rather sleight-of-hand response to the communiqué (on which more later).

And the communiqué apparently was enough to provoke bishops of a third province—Scotland—to suddenly "come out" as a church does not bar practicing homosexual clergy.

**DEVELOPING** an aspect of the Windsor Report—which recommended ways to hold the Communion together through the current crisis—the primates asked ECUSA and the Canadian Church to "voluntarily withdraw" their representatives from the Anglican Consultative Council (ACC) during the lead-up to the 2008 Lambeth Conference, while they "consider their place within the Anglican Communion." During that time, they are asked to answer "through their relevant constitutional bodies...the questions specifically addressed to them in the Windsor Report."

Apparently, this primarily seeks a response to the Report's request for moratoria on the consecration and blessing of those in homosexual relationships. As well, the communiqué asks all provinces to consider "whether they are willing to be committed to the interdependent life" of the Communion.

Meanwhile, the primates called for the Archbishop of Canterbury to appoint "as a matter of urgency" a "panel of reference to supervise the adequacy" of alternate episcopal care for

congregations at theological odds with their bishop—a recognition that not enough has been done in that regard by the North American Anglican leaders.

In return, during the probationary period, the archbishops agreed not to initiate or encourage “cross-boundary interventions” to provide orthodox ministry to beleaguered faithful. It was understood, however, that this would not affect trans-jurisdictional pastoral care arrangements already in operation, a number of them involving foreign oversight for North American congregations. (Interestingly, this seems to include an older intervention, the Anglican Mission in America, now said to enjoy general acceptance among the primates.)

The panel of reference—still not appointed at this writing—will be given “an opportunity to show that they mean business. If they fail, we will not,” assured Argentina-based Archbishop Gregory Venables of the Southern Cone.

Both pastoral care measures represent modifications of Windsor Report recommendations less favorable to conservatives; the Report—the “general thrust” of which was welcomed by primates—was issued in October 2004 by the Lambeth Commission, led by Irish Archbishop Robin Eames, host of the Primates’ Meeting.

And, while stressing their commitment to the respectful treatment and pastoral support of homosexuals, the primates reaffirmed the resoundingly adopted 1998 Lambeth Conference sexuality resolution (I.10), which rejects same-sex relations as unbiblical.

As long as there remains “a very real question about whether the North American churches are willing to accept the same teaching on matters of sexual morality as is generally accepted elsewhere in the Communion,” the leaders say, “the underlying reality of our communion in God the Holy Trinity is obscured and the effectiveness of our common mission severely hindered.”

But they say they were persuaded to allow extra time for response so that the churches could take these matters up in their official assemblies.

**SOME CRITICS OF THE COMMUNIQUÉ** point out, however, that the statement not only makes a weak call for the moratoria—calling for primates “to use their best influence to persuade [colleagues]” to observe them—it continues to define them in the limited manner of the Windsor Report.

That document calls only for a halt to “public” rites of same-sex blessing and the consecration of persons involved in sexual relationships outside marriage, until or unless a “new consensus” emerges in the Communion. Any judgement of “repentance” would evidently be based on this standard, and would not include a consideration of *private* gay union rites, or ordinations of actively homosexual *priests and deacons*, both common to ECUSA. Presumably, the communiqué does not intend to telegraph permission for such practices, but they will be considered “kosher” by U.S. and Canadian bishops and clergy who wish to do so.

As well, the communiqué strangely relegates the troubling North American “developments” at issue to a footnote. Then it cites only the 2003 authorization of same-sex blessing rites in Canada’s Diocese of New Westminster, and the consecration the same year, with Griswold as chief consecrator, of divorced, partnered gay cleric Gene Robinson as Bishop of New Hampshire. It does not mention the 2003 Episcopal General Convention’s nod to local option on same-sex blessings, or the Canadian General Synod’s 2004 declaration of the “integrity and sanctity” of committed gay relationships.

It also opines that the churches’ pro-gay actions were in accord with their own regulations—in other words they have played by their own rules, a fact no one disputes, but which actually is at the center of the current crisis.

Most notably, the withdrawal request—again taken at face value—is minimal. The some 35-year-old ACC is a body of bishops, clergy and laity from the Communion’s 38 provinces that addresses common concerns in between the once-a-decade Lambeth Conference of Anglican bishops. But it is just one of the Communion’s four advisory “instruments of unity” (albeit historically the more liberal among them). It meets only once between now and the 2008 Lambeth Conference (another of the “instruments”; the other two are the Archbishop of Canterbury and the Primates’ Meeting).

Moreover, while asking ECUSA and Canadian representatives to stay away from the ACC’s June meeting in Nottingham, England—and there was no word at this writing on whether that request will be met—the primates provide for them to appear before it.

Again taking cues from the Windsor Report, the primates invited ECUSA and the Canadian Church to send spokesmen to the ACC’s June meeting, to “set out the thinking” behind their recent pro-homosexual decisions. (Conservative primates say that the North American rationale for accepting homosexual practice has never been enunciated at Primates’ Meetings.) It further asks the ACC to help initiate “the listening and study process” on homosexuality called for by previous Lambeth Conferences.

David Kalvelage, editor of the moderate *Living Church* magazine, judged the net effect of all this as “not even a slap on the wrist.”

He also joined several liberal commentators in denying that the North American provinces were “suspended” by virtue of the communiqué, saying that that word never appears in the document and that “the primates do not have that sort of power.”



**ECUSA PRESIDING BISHOP Frank Griswold (left) and Canadian Archbishop Andrew Hutchison.**

Among those who apparently shared that assessment of the communiqué was one who helped write it, Australian Archbishop Peter Carnley.

Australian Archbishop Peter Carnley.

Asked about the breach in the Communion, Carnley said “I wouldn’t call it a breach. I think we’re still certainly in full communion. Clearly there’s a very profound difference of opinion on the question of how we deal with gay and lesbian people, but the process [at the Primates’ Meeting] was very good. Everybody was very happy on both sides at the end, and...unanimous about the statement we finally issued.”

In a letter to *The Church of England Newspaper*, new ACC Secretary General, Canon Kenneth Kearon, also denied that the primates’ action amounted to a suspension of the North American provinces.

Bishop Griswold saw the communiqué as making “room” for the two sides to “reason together.”

“I don’t think anybody’s being punished and nobody’s being suspended and no decision has been made in the Anglican Church of Canada about whether we want to voluntarily withdraw from the [ACC] meeting,” said the Very Rev. Peter Elliott, dean of Christ Church Cathedral, Vancouver, in the Diocese of New Westminster. “They don’t have the authority to kick us out.”

His superior, Bishop Michael Ingham, also insisted that the Canadian Church remains “an integral part” of the Communion and an ACC member.

Requesting withdrawal from the ACC "was probably the lightest thing they could have done," said pro-gay Massachusetts Bishop Tom Shaw.

**EVEN SOME** conservatives were disturbed by a lack of vigor in the communiqué.

English Evangelical leader David Phillips of the Church Society, for example, said his group had looked for (*inter alia*) a more thoroughgoing exclusion of the North American churches and a welcome into the Communion for those "alternative bodies of the theologically orthodox in North America."

The traditionalist Forward in Faith, North America (FIF-NA), which has a non-geographical convocation in the conservative Anglican Communion Network (ACN) within ECUSA, welcomed "the apparent time limit" the primates set for "appropriate action" by the two dissident provinces, as well as the call for a "panel of reference," which is also meant to assist "those who believe the ordination of women a violation of apostolic order," it noted. But FIF-NA said it hoped for "a clear disciplining of the erring provinces and the creation of some new and orthodox Anglican entity apart from them for those who hold the historic Faith. That has been and remains FIF-NA's stated goal."

The primates "need to be much more vigilant in what is written on their behalf by the scribes from...liberal Western churches," said one online commentator. "Why did they not make clear in the communiqué what they really believed and that they are actually in broken communion with the North Americans?"

London's *Daily Telegraph* said the primates had delivered a "mild but clear rebuke for the liberals," though their meeting ended in "a typical Anglican fudge."

### "Suspended Immediately"

But leading conservative primates firmly maintain that their communiqué was intended to and did effect a suspension of the North American provinces—something that Archbishop Venables said was clearly understood by *all* the leaders at Newry.

"Whatever else you hear, that is what we...agreed," stated Venables.

"The clarity of the communiqué is undeniable, notwithstanding the graceful terminology and loving restraint evident throughout." He added that anger and denials from the other side are not surprising "when you've got nowhere else to go."

A South East Asian Primate Yong Ping Chung put it: "Basically, ECUSA and Canada are both suspended immediately to give them time and space to go through their canonical and constitutional procedures to express their desire and will to stay in the Anglican Communion by repentances and reversing what they have unilaterally endorsed and put in place. They have until the Lambeth Conference 2008 to do this."

It appears, however, that the wait time in ECUSA's case will only end until after the 2006 General Convention next June. There are "time lines in this document that will not be ignored by the primates," said West Indies Archbishop Drexel Gomez.

Archbishop Yong also revealed the widely held understanding at the Primates' Meeting that "invitations for [American and Canadian] bishops to attend the next Lambeth Conference depend on their response to the terms and conditions set by the Windsor Report."

As well, Yong praised the work of Archbishop of Canterbury Rowan Williams in helping the primates arrive at a statement that "called ECUSA and Canada to repentance" while also keeping open the way back to the Communion.

What about the use of milder language in the communiqué—specifically to request rather than direct? Reportedly, this was



**NIGERIAN ARCHBISHOP Peter Akinola (left) and West Indies Archbishop Drexel Gomez, at the February Primates' Meeting. Photo: Anglican Communion News Service**

partly an indication that the leaders accepted lawyers' (and critics') assertions that they have no means of *enforcing* a suspension (a view not universally held, however).

And the decision to single out the ACC, rather than expand the withdrawal request to all international Anglican councils and meetings? Depending on whom you talk to, this stemmed from the fact that liberal primates said the ACC was the most important body (a debatable matter); or because the limited nature of the call was overlooked amid pressures of the meeting, among them an independent journalist's release of a partly flawed prediction of the meeting's outcome February 24; that influenced the primates to finish and issue the communiqué that evening, a day early.

As a practical matter, though, the primates plan to meet only once between now and Lambeth 2008—in 2007, after the ECUSA General Convention will have declared itself on these issues. And (as noted) the possible exclusion of the liberal North American hierarchy from Lambeth '08 has already been mentioned. Thus, the request to withdraw from the ACC is symbolic of a broader appeal by the primates.

It was "the polite way to suspend them from the Communion," said Kenyan Archbishop Benjamin Nzimbi, who noted that the communiqué's gentle wording was not from those for whom English is a second language.

Putting this into perspective, Central African Archbishop Bernard Malango said, if your employer asks you "to consider resigning [your] position what does that mean? For me it means go away. I don't want you."

"There is a clarity [from the primates] we haven't seen before," said Pittsburgh Episcopal Bishop Robert Duncan, moderator of the ACN, which includes ten ECUSA dioceses, and some 200 parishes in convocations covering non-aligned Episcopal dioceses. "The only way you can read [the communiqué] is two provinces of the Communion have been asked to explain themselves and stand aside until they can do it."

This says that "individual provinces do have the freedom to act as they see fit under their various constitutions, but the exercise of that freedom beyond agreed teaching and practice will imperil their standing and participation in the Communion," which the primates have clearly aligned with the Universal Church in matters of doctrine and morals, he said.

The choice before ECUSA is "between genuine repentance, and with it restoration to full communion...or permanent separation," said Central Florida Bishop John Howe.

Even the Archbishop of Canterbury, while not mentioning "suspension," agreed that the North American churches "have been told very clearly and very directly about the potential cost

of the decisions they have taken. The question now is, given that cost, where will you put yourselves? How close do you want to be to the other churches?"

For the Communion, he said, any lasting solution will require someone saying, "Yes, we were wrong."

That someone, though, is unlikely to be Frank Griswold. He said he "can't imagine a conversation saying we got it wrong," only one admitting that ECUSA should have been more attentive to the impact of its decisions elsewhere. He claimed that the dispute was merely cultural.

Likewise, Archbishop Hutchison—who is said to have sanctioned same-sex blessings while he was chaplain for the Canadian military—implied that his church will continue moving toward more such blessings if it sees fit to do so. "Justice must be done in our time, in our place, in our way," he said.

### *Knotted Nerves At Newry*

By all accounts, when 35 of the 38 primates (three could not attend) arrived at the Dromantine Center to consider and respond to the Windsor Report, tensions were already high—so high that 16 primates would not only not receive Holy Communion from the North American primates, but with them. Most (if not all) of the abstaining primates were honoring earlier decisions of their provinces to declare broken or impaired communion with ECUSA: a total of 22 provinces have so declared. In short, the Communion was already seriously fragmented.

While initially resisting the removal of a daily noon Eucharist as part of the meeting's official, corporate worship, Dr. Williams relented, and Archbishop Eames' chaplain, the Rev. T. Shane Forster, was brought in to celebrate the daily Eucharists for those who wanted it. The 16 conservative primates joined in the official daily offices at Dromantine, but "drew the line at eucharistic fellowship," said one report.

The same resistance/acquiescence took place in regard to the meeting agenda produced by the Anglican Communion Office (ACO). It was reshuffled to place the sexuality dispute and Windsor Report first rather than later in the meeting, after Nigerian Primate Peter Akinola argued that "reconciliation between brothers" must come before anything else.

This was a likely setback for the ACO's overseer, new ACC Secretary General, Canon Kenneth Kearon, if he was planning to copy the alleged *m.o.* of his predecessor, Canon John Peterson. Some say Peterson used his office (to which ECUSA makes a substantial yearly contribution—\$600,000 for 2005) to try to manipulate and mute conservative primates in their yearly meetings since Lambeth '98.

At an Evening Prayer service the second day of the meeting, a wan-looking Williams seemed exasperated and pessimistic about recovering unity in the Communion, while still pleading for calm and peacemaking. He knew the meeting would have no "cost-free" outcome, that it would force a hard choice. The choice, however, was not as stark as it could have been, since the conservatives did not walk out.

That, according to Archbishop Venables, is what the liberals initially appeared to believe would happen—that the conservative majority of primates would depart, leaving the institutional core and many treasured symbols of the Communion in the hands of a wealthy northern liberal rump.

That belief may have been part of the reason that Griswold and Hutchison started out the meeting in what one report called "a defiant mood." Perhaps they had also weighed the likelihood of being excluded from the Communion—an outcome

predicted in several reports before the meeting—against the Communion's structure and past track record, and thought the odds were in favor of them keeping their agenda and Communion standing.

It was clear that they "weren't going to move; they were proud of what they were doing," said Archbishop Venables.

But what they did—in a way they never had before, he said—was convince the majority of primates—representatives of most Anglicans around the world—that their position could in no way be reconciled with, or assimilated into, the Communion's biblically-based teaching.

The two leaders' posture stunned even Archbishop Eames, since it represented a rebuff of the Windsor Report, which all the primates had commissioned to find a way through their conflict, Venables noted.

**THE OBVIOUS IMPASSE** became more defined when Venables told Eames over coffee that the conservatives were "not going anywhere." That apparently came as a "shock," he said.

So, the North Americans were not budging, but neither were the conservatives, who comprise a majority among the primates. Could (and should) any sort of consensus agreement be reached at Dromantine?

It was Archbishop Eames who came up with a way through, the suggestion that ECUSA and the Canadian Church "withdraw voluntarily, while considering formally whether or not to conform to agreed Anglican teaching," Venables said.

"We were right on the edge of a break-up of the Communion," Archbishop Hutchison said. But withdrawing from the Council "gives everyone a little space to think."

Later, however, he sharply criticized the global South bishops for "hijacking" the agenda and Dr. Williams for allowing the meeting "to slip beyond his or our control."

**THAT GRISWOLD** also was feeling the pressure of what was really happening seems evident in his atypical outbursts about the presence of six U.S. conservative Episcopalian leaders lodged in the vicinity during the meeting, leaders he subsequently likened to "the devil."

Most of the time the primates were secluded at Dromantine, and, while Griswold had an assistant staying at the center, none of the conservative primates did; in fact, one who asked to bring one in was refused. But Griswold was angered by intermittent contacts between some of the primates and the nearby Episcopalian, particularly on Thursday evening during the meeting, when about half the primates had an off-site gathering, about which Dr. Williams knew. Griswold had words with Williams about it, though, and he in turn had words with African primates when they returned to the center.

Tempers flared again at the March Episcopal House of Bishops meeting. There Bishops Griswold and Duncan traded accusations about the latter's role during the Newry meeting, with Duncan flatly denying any role in manipulating the primates. No less than the man at the center of the Communion's crisis, Bishop Gene Robinson, rose to say he did not believe Duncan, implying that he was a liar.

Griswold has since claimed the "devil" reference was prompted by "inaccurate" reports to primates about "acts of oppression" in ECUSA, not by conservative leaders themselves.

But that comes a bit late and not very convincingly for those now called "The Dromantine Six": the ACN's Bishop Duncan; the Rev. Canon Bill Atwood, general secretary of the international Ekklesia organization; the Rev. David Anderson, president of the American Anglican Council (AAC); the Rev. Martyr Mims, rector of Truro Episcopal Church in Fairfax, Virginia;

the Rev. Canon Kendall Harmon, theologian of the Diocese of South Carolina; and Diane Knippers, president of Washington's Institute for Religion and Democracy and a member of Truro.

In an article on the debacle, Mrs. Knippers said Griswold was "clueless" and "entrapped in racist assumptions" if he thought a handful of Americans could have a major influence on the global South primates. Her article indicated that her main experience of the primates while in Newry was *them* advising the *Americans* what to do.

In another interesting episode, *Episcopal News Service* released, right on the heels of the communiqué, information on ECUSA's total financial support for Communion activities—something like \$7.8 million for 2005. The real message behind this was not hard to figure.

Likewise, asked about his church's position on the issue buffeting the Communion, Archbishop Hutchison reportedly told a BBC interviewer, "We pay the bills" (though considerably less of them than does ECUSA).

### The Williams Factor

Archbishop Williams appears to have alienated more of his former liberal backers by appearing to side with the conservative majority at the Primates' Meeting. However, his performance there seems in keeping with his previously stated pledge to uphold church policy on homosexuality despite some personal sympathies to the contrary. More recently, he has said that his role is not to advance a private agenda, and that he is willing to accept the wider Church's consensus as "truth."

Dr. Williams is a "good, spiritual, honest and sincere man, who insisted that everything be done on the basis of prayer and seeking God before listening to each other." Archbishop Venables said of the Dromantine meeting.

"By playing the 'honest broker,' and allowing grievances to be aired fully and frankly, the Archbishop of Canterbury...prevented the collapse of the Anglican Communion" at Newry, reporter George Conger wrote.

Among the primate's critics, though, was Archbishop Hutchison, who lashed out at Williams' decision not to attend a meeting of American and Canadian bishops in April, though Williams also declined to attend a large meeting of African bishops last year.

"I'm very upset, because it goes against what I believe is his own personal position [on homosexuality]," Hutchison said.

### ECUSA HOB Punts

After Dromantine, Griswold told his flock in part that: "Clearly all parts of the communiqué will not please everyone, it is important to keep in mind that it was written with a view to making room for a wide variety of perspectives."

Just how his liberal colleagues would react to it became clear when some 140 members of the Episcopal House of Bishops (HOB) met in Navasota, Texas, March 11-17 to respond also (for the second time) to the Windsor Report and its calls for moratoria on further actively gay bishops and "public" same-sex blessing rites.

The HOB emerged from its meeting offering more regrets; it repented of violating the "bonds of affection" with other provinces; and reaffirmed its desire to fully remain in the Communion. Still, it opted for merely technical and temporary compliance with the moratoria, and played for time.

In a nearly unanimous "Covenant Statement," the bishops agreed that if they could not consent to the consecration of any practicing homosexual bishops, they would not give consent for any hetero-

sexual ones either, at least until the 2006 General Convention. The Rev. Susan Russell, president of the Episcopal gay group, *Integrity*, said the bishops were saying "that unity is important but so is justice, so the whole church will bear the burden."

For some the thought of *no* new bishops in ECUSA until 2006 is the best thing the HOB has done in years. Nonetheless, conservatives said the decision was "insulting," in the words of AAC President David Anderson.

"I am outraged that the [HOB] drew equivalence between single or married individuals [and] those living in homosexual partnerships," Anderson said.

"To place a moratorium on all consecrations not only [holds] the episcopacy hostage to the homosexual agenda, but also places several dioceses in crisis." The action apparently postpones the installation of new bishops in at least six dioceses, three of which have bishops who are or soon will be 72, the mandatory retirement age.

What was intended as "a cooling-off period was transformed into a sign of solidarity with homosexuals," said Mrs. Knippers.

"This is not compliance" with the requested moratoria, charged Fort Worth Bishop Jack Iker, one of a handful of conservative prelates who skipped the meeting. "Its only goal is to buy us time."

**BUT THERE WAS MORE.** Addressing the call to cease "public" homosexual blessing rites, the "Covenant" first asserted that ECUSA has not authorized or requested such rites—not noting that General Convention voted to allow any diocese to perform them according to its liturgical whim, and that such rites are in use in some dioceses. But the bishops did pledge "not to authorize any public rites for the blessing of same-sex unions," or "bless any such unions" at least until General Convention.

Iker maintained that the catch to this is that some bishops (including Bennison of Pennsylvania, Shaw of Massachusetts and Bruno of Los Angeles) have already said that they will not hold clergy to the same pledge.

"The bishops have refused to effect a moratorium on the blessing of same-sex unions, period," he said.

And of course, the HOB reserved its strongest language for support of the Windsor Report's requested halt to unauthorized boundary-crossings. The HOB says nothing about cooperating with the primates' "panel of reference" for alternate episcopal care, but urged would-be interveners to "work with us to find more creative solutions."

"The purpose of this is to keep a stranglehold on the conservative clergy and congregations in their diocese," and "punish

### Quotations From Bishop Gene

ECUSA's practicing homosexual bishop, Gene Robinson, recently caused a stir by appearing to some to suggest that Jesus Christ might have been homosexual.

Robinson has vehemently denied saying or implying any such thing.

In the remarks in question during a February forum on sexual issues at a Massachusetts parish, he said that the nuclear family is a relatively new construct and that Jesus led a non-traditional life. He noted that Jesus was unmarried and "traveled with a bunch of men," albeit with women also, and that one disciple was called "the one whom Jesus loved."

But a parishioner present when Robinson spoke said it was "pretty clear" to most in attendance that he was implying that Jesus was homosexual. ■



AT THE PRIMATES' MEETING are (from left), ACC Secretary General, Canon Kenneth Kearon, Central African Archbishop Bernard Malango, and Archbishop Gregory Venables of the Southern Cone. Photo: Anglican Communion News Service

them if they step out of line," Iker said. Diocesan boundaries, he added, should not be used to keep orthodox ministry out.

The covenant uses "all the right words, while still remaining in defiance of what the [Windsor] Report calls upon us to do," Iker said.

Griswold himself is said to have undercut the "Covenant" by saying that, "Of course, everyone will have to follow their own conscience regarding it."

Finally, the HOB referred the communiqué's request that ECUSA not send delegates to the ACC's June meeting to the Executive Council (which elects ECUSA's ACC representatives) and the ACC. The referral carried with it no recommendation for compliance, though at another point the "Covenant" states the bishops' "continuing commitment to... participate fully" in the ACC and other Communion meetings.

### ACC Resistance?

Already emerging, in fact, are signs of resistance to the requested withdrawal, in North America and possibly in the rest of the ACC itself.

At least one of ECUSA's three ACC members, New York Suffragan Bishop Catherine Roskam—who took part in Gene Robinson's consecration—earlier said she would not absent herself from the body. Archbishop Hutchison confirmed that his church may not comply with the withdrawal request, and Bishop Ingham—currently one of Canada's three ACC members—is firmly opposed to doing so.

And in a March 8 statement, the ACC's Chairman, Bishop John Paterson of New Zealand, seemed to raise the possibility that the request for the two churches' representatives to interrupt their service on the Council would be discussed at the meeting they were to attend, which seems unlikely to produce their absences, once they are there. On the other hand, he said he had taken steps to plan for "major input" from members of the North American churches on the sexuality matter.

### Who Will Make It Happen?

Just what answer the two North American provinces will ultimately give to the "in or out" question remains to be seen, but Canada currently seems headed for an exit, and many observers think ECUSA cannot help but follow.

"ECUSA will choose schism because it can't say 'no' to its own radical ideologues," predicted Mrs. Knippers.

Ekklesia's Canon Atwood thought ECUSA would adopt a "gay pride" position, promoting its religion as the "new Anglican spirituality."

If so, then "the separation that is gracefully modeled in the communiqué will become stark and formal," said Archbishop Venables.

But exactly how might that happen? Speaking at an ACN/AAC meeting attended by some 1,600 persons in Woodbridge, Virginia, April 2, Venables agreed that the Communion's lack of sufficient top-level authority remains a serious difficulty.

However, he has asserted elsewhere that the Ireland meeting "brought the primates...into a more significant role of leadership." That—an enhanced role in maintaining Anglican unity—is in fact what recent Lambeth Conferences have requested that the primates assume. Though "subtle," there was "a change of direction" in the Communion's polity at Newry, Venables said.

Just where this is going, though, is not clear. "We're still creating things for things that have not happened before," Venables told *TCC*. And the primates' communiqué—responding to other parts of the Windsor Report—cited concerns about any structure that would "override our proper provincial authority" (though nothing in the Report proposes such an override). The proposal for a common Anglican "covenant" is still in play but nowhere near to being realized.

At present, then, authority seems to "rest" on the archbishops while they are together, but "once they disperse, where is the leadership?" Venables asked.

Yet some think it possible that the exclusion of ECUSA's liberal hierarchy and the recognition of a new/continuing province in the region could be rather simply effected by the Archbishop of Canterbury.

While the primates did not endorse Windsor ideas about strengthening the Archbishop's role, he has been seen, historically, as having the authority to determine Communion membership through his recognition, and by who he invites (or not) to Lambeth and other international Anglican meetings.

Whether Williams would use the invitations to Lambeth to effectively de-recognize the liberal ECUSA leaders, and recognize the Network bishops, remains to be seen. But he himself has raised the possibility that unrepentant North American revisionists "may not be welcome at the next Lambeth Conference." And Venables said he declared at Newry that "The Network is a reality."

"The Network is officially received and recognized by the primates and...the Archbishop of Canterbury...and you need to know that," Venables told the large gathering of conservative Episcopalians April 2.

The immediate challenge for Network constituents, though, will be subsisting within ECUSA during the suspension period established by the primates. Episcopalians at the Virginia meeting were told to prepare to suffer for their beliefs, or even be ejected from ECUSA.

Bishop Duncan cited several key achievements in the ACN's first 18 months of existence. But in the aftermath of the Primates' Meeting, the conservative Episcopalians face an angered liberal hierarchy that is now more likely to persecute them—a new wave of inhibitions has in fact just been unleashed against faithful clergy in Connecticut, he noted. At the same time, Duncan admitted that, especially with the panel of reference not yet in place and foreign allies standing down on interventions, the Network is presently unable to protect clergy and congregations, or property, or secure godly episcopal succession, in every place.

"Brothers and sisters, it will get worse for us," Bishop Duncan said. "But I still think God is in it." ■

Sources included AAC/AACN, HIF/NA, *The Daily Telegraph*, *The Guardian*, *The Times*, *Church Times*, *The Church of England Newspaper*, *Christian Post News*, *BBC*, *Anglican Journal*, *The Living Church*, *Episcopal News Service*, *WorldNet*, *The Washington Times*, *Los Angeles Times*, *The New York Times*, *Anglican Communion News Service*, *The Age*, *beliefinet.com*, *ituscshrine*, *Christianity Today*.



# FOCUS

## U.S., Australian Clerics Consecrated For Dual Ministry, As Some Deny Its Possibility

By Auburn Faber Traycik

IT WAS A SIGNAL EVENT, and the latest in a series of institutionally-unusual measures that faithful Anglican leaders have taken in response to liberal revisionism in some parts of the Anglican Communion.

And already, the remarkable consecration rites that took place in Pennsylvania February 16 have been hailed in a few expected and unexpected circles, most notably in the Australian Parliament.

At the same time, liberal church leaders and chancellors—and a fair number of conservatives—are insisting that the trans-jurisdictional episcopal ministry launched at Good Shepherd, Rosemont, will not hold up—and some have taken initial steps to see that it doesn't.

Unless and until liberal officials can find a way to permanently quash it, though, the reality seems to be that—as Episcopal journalist David Virtue wrote February 16—prominent traditional Anglican priests David Chislett of Australia and David Moyer of the U.S. “became bishops in the Continuing Church and the Anglican Communion in one evening.”

IT ALL UNFOLDED in a stately service, attended by some 400 persons, that proclaimed with pageantry and poignancy the historic faith and order long under assault in the Communion.

That that assault has led to blurred jurisdictional boundaries was evident not just in the episcopal ministry commissioned at Good Shepherd, but in the fact that the parish itself is still juridically within the U.S. Episcopal Church (ECUSA). Meanwhile, its rector—Bishop Moyer—had been licensed (until recently) as a priest by the Central African province, owing to the widely rejected move of liberal Pennsylvania Bishop Charles Bennisson to “depose” him in 2002.

Frs. Chislett, Vice Chairman of Forward in Faith (FIF), Australia, and rector of All Saints' Wickham Terrace, Brisbane; and Moyer, recent president of FIF-North America, were consecrated as bishops in the Church of God, to serve in the Traditional Anglican Communion (TAC), an international body in communion with FIF, which remains in the “official” Communion. Accordingly, both new bishops are set to minister among the TAC's several hundred thousand adherents around the world as well as to dismayed faithful “official” Anglicans who call on them for help.

To that end, the ten prelates who joined in consecrating the new bishops included two from the establishment Communion, Australia's Bishop of The Murray, Ross Davies, and Tanzania's Bishop of Ruvuma, Maternus Kapinga. (The orders of several other bishops participating also stemmed directly from Anglican Communion bishops; in addition, the retired Bishop of The Murray, Graham Walden, provided written consent for Chislett's consecration.) The congregation was riveted when, at the end of the service, Bishop Davies licensed both Chislett and Moyer as assisting bishops in his diocese.



FR. DAVID MOYER receives the laying on of hands at his consecration February 16. Pictured, from left, are ACA Bishop Louis Campese (Eastern U.S.), ACA Archbishop Louis Falk, TAC Archbishop John Hepworth, and Bishop Ross Davies of Australia's Diocese of The Murray. Obscured but present in the group (between Hepworth and Davies) is Bishop Maternus Kapinga of the Tanzanian Diocese of Ruvuma. *Photo: John Heijengren*

“We need a ‘flying bishop,’ and now you have one,” said Bishop Davies, referring to the “adequate” alternate episcopal care urged by Communion leaders for faithful Anglicans in liberal dioceses, but largely unprovided outside of England and Wales.

Of particular concern to the new bishops will be orthodox Communion members who have long been without fully orthodox episcopal care, and often suffer marginalization and persecution, in the face of the women's ordination in some provinces. Opponents view this older break from the Universal Church as just as much a salvation issue as homosexual clergy and blessings, since it creates a doubt about the sacramental ministrations of female priests. The 1998 Lambeth Conference confirmed that women's ordination remains an unsettled question in the Communion, and again called for episcopal visitors to be provided where there are differences over the matter.

Both Chislett and Moyer had earlier been deemed worthy of serving as flying bishops by their respective FIF organizations, and FIF-Australia had expressly voted to team with TAC in the quest for alternate oversight. The likelihood of the clerics' consecrations had been further noted over the last year in news reports and in contacts with Archbishop of Canterbury Rowan Williams and Australian Primate Peter Carnley.

TAC Archbishop John Hepworth of Australia and the pair of Communion bishops were joined in consecrating the two priests by Archbishop Louis Falk, Primate of the TAC's Anglican Church in America; and ACA Bishops Louis Campese (Eastern U.S.), Juan Garcia (Puerto Rico); Wellborn Hudson (Armed Forces, Ret.); George Langberg (Northeast); Ruben Rodriguez-Molina (Central America & Mexico); and James Stewart (West).

A concelebrant during the rite, but not among the consecrators, was the retired Episcopal Bishop of Quincy, Edward MacBurney. Then-acting FIF-NA President, the Rev. Canon Warren Tanghe, read a lesson during the service. A number of orthodox ECUSA

## Ackerman Tapped As New FIF-NA President

The Council of the traditionalist Forward in Faith, North America (FIF-NA) has named a prominent orthodox Episcopal prelate to serve as its president.

Shortly after Anglican primates effectively demoted the U.S. Episcopal Church (ECUSA), the Council tapped Quincy Bishop Keith Bishop Ackerman, one of just three serving orthodox Episcopal diocesans, to lead FIF-NA, which also forms a non-geographical convocation within the conservative Anglican Communion Network (ACN) within ECUSA. The ACN's formation was supported by Archbishop of Canterbury Rowan Williams and responds to calls from conservative Anglican primates for U.S. faithful to work together (though the ACN groups those who differ on women's ordination).

Earlier, the Council, meeting in Las Vegas, accepted the resignation of widely respected cleric David Moyer, who is now a bishop of the Traditional Anglican Communion (TAC)—an international Continuing Church body in communion with FIF—and licensed also in the Anglican Church of Australia's Diocese of The Murray. Moyer was consecrated February 16 by TAC and Communion bishops, alongside FIF cleric David Chislett of Australia. He will remain a member of the FIF Council.

An FIF-NA release said that Bishop Moyer would "further the unity of the Church...within [ECUSA], the Anglican Communion, the wider Anglican fellowship, and all catholic Christians." However, his consecration under TAC auspices was not supported by all FIF-NA Council members—Ackerman was among those opposed—while Chislett's seemed to have the full support of FIF-Australia leaders.

In a gracious and respectful letter of resignation, Moyer wrote that the "challenge before FIF-NA and FIF internationally is to mean what we have said and solidified in terms of communion relations," and to fulfill the "commitment of common cause, mutual support, and deepening affection for all who work for the Gospel and for the faith and order of the Catholic religion as Anglicans."

"The lines that have held us apart in terms of ecclesial structure and jurisdictions with fully Catholic Anglicans who are serving and teaching people faithfully and planting new churches,

### CONSECRATIONS *continued*

priests attended the consecration, along with representatives of the Roman Catholic, Ukrainian Catholic and Orthodox Churches.

Bishop Walden wrote that the consecration of the two men is valid "inasmuch as the consecrating bishops are 'bona fide' bishops of the Anglican Communion. Archbishop John Hepworth is well known to me and received a valid consecration to the Order of Bishop in the Diocese of The Murray." (*One of his consecrators was the late former Bishop of Ballarat, John Hazlewood. - Ed.*) "Ross Owen Davies, was similarly consecrated in Adelaide Cathedral."

PARALLELING the large congregation at Good Shepherd, which erupted into ebullient applause when the two new bishops were presented to them, were excited Anglicans in Australia, especially at Chislett's parish, where "jubilation" marked Masses following news that the rector was now a bishop.

Proclaiming it a "night of grace," Davies told the Rosemont gathering at the end of the service that he made the long trip to Pennsylvania to help consecrate two men he felt were called to

*Continued on Page 18*

and the lines of theological disagreement with Rome and Orthodoxy, need to be further opened and examined to bring about the fulfillment of Jesus' prayer in John 17 that 'they all be one.' I am firmly committed to this Gospel mandate," Moyer wrote.

"My status as both a bishop in the [TAC] and the Anglican Communion symbolizes (as it does for Bishop...Chislett...) new realities. Praise God for those who have been given the vision of the necessity of broadening and deepening relationships," he said, commending especially the TAC and Communion bishops who joined in consecrating him.

"Clearly FIF-NA must work diligently with all those who are centered in the Christ of biblical revelation and taught by the Church Fathers. And that means that the Faith and Order of the Church Catholic and Apostolic must be upheld in its fullness..."

## Promoting Catholicity As Part Of Canterbury Communion



Bishop Ackerman

Bishop Ackerman was chosen to carry forward FIF-NA's aim of promoting and ensuring historic faith and order and of serving as an integral part of the Anglican realignment in the U.S.

"We are first and foremost an organization that proclaims what the Church has always proclaimed alongside Christians of all ages. We are to make Christ known," Bishop Ackerman said following his election.

"We are committed to remaining in the worldwide Anglican Communion" which holds the Bible as a relevant moral guide for Christians today," he went on.

"We are continuing and building up our relationship to the historic Canterbury, England." The Archbishop of Canterbury has suggested this be actualized in the ACN, he noted.

Pastoral care is at the forefront of Bishop Ackerman's leadership in Quincy, and a strong concern beyond it.

"We have a commitment to provide pastoral care for those who are discouraged or are unhappy with the move away from the historical biblical belief and order of the undivided Church," he said.

FIF has a singular role in the faithful Anglican coalition, as it gathers many who have left ECUSA over, or who remain in ECUSA but object to, a series of erosions of historic faith and order over the past three decades, including the diminution of historic holy order through women's ordination. Traditionalists believe was the linchpin for the Anglican Communion. He believes that FIF-NA can be a positive force for the promotion of full catholicity among allied North American churches.

Ackerman has led the Quincy diocese since 1998. He is known for his energetic, positive outlook. He is a proponent of "timeless Christian spirituality." He is a member of the ACN, which is one of 11 ECUSA dioceses that have formed a new, non-geographical continuing Anglican Communion. He was elevated to FIF's top post in 2004. In international work he has been active in promoting the ACN, and the "Continuum,"

he bishops in the Church of God, and because he believes that TAC members "are our brothers and sisters in Christ...While the Anglican Communion is not in communion with you," he told them, "parts of it can be in communion with you."

### A "Transferable Solution"

Though the notion soon came into question, at the time Davies referred to Chislett as a flying bishop, TAC and FIF-Australia thought it likely that he would be accepted as such as part of traditionalist provisions that were being developed in Australia in cooperation with no less than Archbishop Carnley.

The proposed provisions seek to at last address the needs of orthodox Australian Anglicans a dozen years after the "official" province sanctioned women priests, and in anticipation of its eventual approval of women bishops.

As earlier reported by TCC (and as Archbishop Carnley has since confirmed), the plan as it stood before the consecrations called for Bishop Chislett, who is now a suffragan to Hepworth, to minister within TAC's Anglican Catholic Church of Australia (ACCA) but also to traditional parishes in the Anglican Church of Australia. According to Hepworth, the three parties also had envisaged that orthodox bishops, clergy and parishes of each province would evolve into a single sacramental entity, with one-half of the entity's tithes going to the "official" province, and property questions being shelved for 20 years.

At the time of the consecrations, TAC leaders were enthused about promoting this model as a "transferable" pastoral solution for handling theological differences in other parts of the Anglican Communion outside of England and Wales (in which women priest opponents were earlier provided with flying bishops; in the Church of England, traditionalists are now vying for a third province in the event that women bishops are approved). In essence, (as noted in Hepworth's letters to Archbishop Williams over the last couple of years), the global Continuing Church fellowship was willing to serve as a pastoral partner to the Communion in the provision of "adequate" episcopal oversight.

Hepworth admitted that the scheme would not find favor in the U.S. "purely because the good will isn't there." Indeed, the ACA bishops' unanimous election of Moyer November 30, rati-

fied by TAC's College of Bishops, was undertaken only after it became clear that FIF-NA had exhausted all options for getting Fr. Moyer (and possibly a vice president, Fr. William Ilgenfritz) consecrated in the near term as orthodox U.S. flying bishops within ECUSA, or by godly Anglican primates.

Still, Hepworth saw a range of ministerial opportunities for Bishop Moyer. The new prelate filled a vacancy as ACA's Bishop for the Armed Forces, a role that, as it has developed in the TAC, might be better titled "Auxiliary Bishop." In this post, Moyer has "a canonical role" to all those places where there are U.S. armed forces, but also could be asked to offer episcopal ministry to TAC adherents in one or more of some 20 countries around the world, or to non-TAC Anglicans who request such care. Moyer's ministry is expected to be "a global one of teaching and pastoring Anglicans," the Archbishop said.

Additionally, though, the TAC expects the new bishops to "create new parishes out of traditional Anglicans [who] are homeless," and "to discover creative ways of becoming the bishop" to orthodox parishes still in liberal-led jurisdictions. The fulfillment of that mission will depend on local circumstances, Hepworth said.

The TAC's concern for ministry to dismayed Communion co-religionists is not something universally shared among Continuing Churches, of course. But Hepworth believes it accords with the 1977 *Affirmation of St. Louis*' declaration of communion "with all faithful parts of the Anglican Communion."

**THE EFFORTS** of TAC and FIF-Australia are also aimed at helping to rebuild and make newly visible the Anglo-Catholic witness, a formerly prominent expression of Anglicanism which Hepworth says has been severely eroded in the Communion by the liberal ascendancy underway within it since at least the 1970s. In Chislett's diocese (Brisbane) for example, 60 of 300 parishes were at one time theologically opposed to women's ordination; only three now remain, he noted.

Hepworth thus believes that Anglo-Catholics must do more to rebuild and reunite their witness because they cannot expect a Communion now dominated by liberals and Evangelicals to do it for them. Worsening prospects for Anglo-Catholics (and adding impetus to the consecrations), he said, was the attempt of the Windsor Report and its draft covenant to make women's ordination normative. The same issue had already dimmed Anglo-Catholic hopes for reunion with Rome, and ECUSA's consecration of an avowedly gay bishop—which caused a lapse in the longstanding Anglican-Roman Catholic dialogue—seems to have dashed them.

With no others expected to act, then, the TAC attempted in the February 16 rite to take the initiative in regathering into a "sacramental" community or entity traditionalists inside and outside the Communion, including TAC and Angli-

FR. DAVID CHISLETT of Australia is consecrated at Good Shepherd, Rosemont, on February 16. Bishops closest to him in the laying on of hands include (from left) Bishop Campese and Archbishop Falk of the ACA (mostly obscured), TAC Archbishop John Hepworth, Tanzanian Bishop Maternus Kapinga of Ruvuma, and Bishop Ross Davies of The Murray, Australia. CHAT LEE/CE photo





ARCHBISHOP HEPWORTH (center) presents newly consecrated Bishops David Moyer (left) and David Chislett to the congregation at Rosemont, which erupted into applause. Photo: John Heidengren

can diocesan bishops, Hepworth said. That effort is concomitant with TAC's active, eight-year dialogue with the Roman Catholic Church.

### Opposition And Backlash

Still, the TAC's new bishops and its program are facing legal and other opposition from some liberal Anglican leaders—now including supposed co-negotiator Peter Camley—as well as mixed reactions from some co-religionists in the Communion and the wider Continuing Church. In fact, the consecrations have produced more rumbles among theological allies than were expected.

After Moyer's new ministry was announced December 17, initial reactions from FIF-NA and FIF-UK were cool, if basically supportive.

However, the fact that no bishop from either group joined in consecrating the cleric stemmed, first, from the fact that FIF-NA leaders—while apparently anticipating TAC involvement in a Moyer consecration—say they were blindsided by their president's election as a TAC bishop. They, and FIF-UK counterparts, said they had never been directly consulted about such a proposal, a claim partly disputed by TAC leaders.

And though there seemed no other means of securing consecration for Moyer in the near term, some FIF-NA and other conservative leaders scored the cleric's impending consecration as e.g. taking him out of the Communion; as of no use to FIF parishes in liberal ECUSA dioceses; as too great a stretch of Anglican jurisdictional order; as harming FIF's involvement with the conservative Anglican Communion Network in ECUSA (in which FIF-NA forms a non-geographical convocation); and/or as upsetting the late February meeting of Anglican primates (though it seems to have had no effect on it).

Shortly before the consecration, bishops aligned with FIF wished Moyer well, but said that many would now see him as a stumbling block to the building up of an orthodox Anglican province in the U.S. Likewise, ACN's moderator, Bishop Robert Duncan, said Moyer's changed role would raise "difficulties in his relationship to the broader...Communion."

Since the consecration, FIF-UK released a statement welcoming the consecrations, despite "serious misgivings" about the way they were approached. FIF-NA's "comment" of sorts has been to name Quincy Bishop Keith Ackerman to succeed Bishop Moyer as president.

Surprising as well were a reported series of communications from Archbishop Malango, Moyer's bishop until recently. At first, the Central African primate rejoiced in Moyer's election, saying he planned to come and participate, and assured the cleric of continued licensing as a priest in his diocese (Upper Shire, Malawi). Subsequently, Malango said that the bishop-elect would have to choose between the TAC and the Communion.

Archbishop Williams was pastorally encouraging when Moyer called to tell him of his episcopal election in early December, but after it was announced December 17 told reporters that the priest's consecration would present a "serious canonical obstacle" to him maintaining clerical standing within the Communion. Notably, however, Williams made no request—either between learning of the consecration and its announcement two weeks later, or at any time before February 16—that Hepworth desist, which the TAC leader says he would have done had Dr. Williams asked.

Predictable, of course, was backlash from Bishop Bennison, whose efforts to oust Good Shepherd's orthodox rector have been frustrated to date. The parish's attorneys do not believe Bennison can successfully seize Good Shepherd's property at this point, but Moyer's consecration spurred his preparations to try. (See separate story in this section.)

And, J. Robert Wright, historiographer for ECUSA, said that Episcopalians cannot recognize Moyer as a bishop "because he is not consecrated for a church we are in communion with," though he did not agree with Bennison's claim that Moyer's consecration was invalid.

**CHISLETT'S CONSECRATION**—while appearing to draw more support than Moyer's, still had to be carefully planned— withholding definite word of the time and place of the rite until just hours beforehand—in order to avoid likely attempts by (at least) the Archbishop of Brisbane, Philip Aspinall, to stop it. Already, the Archbishop had tried to get the Australian province's General Synod to legislate against the consecration last fall, and threatened Chislett with "instant dismissal" if he went to the TAC. And—as the Anglican Church is undergirded by civil law in Australia—he might have initiated civil legal action to restrain Chislett's consecration had he known about it before it was announced.

After it occurred, Aspinall did the expected, and suspended Chislett as All Saints' rector. However, he was to have a chance to present a defense to a church panel and to Aspinall in early April. The Archbishop sent retired traditionalist Bishop Bevan Meredith to serve All Saints' for now.

"I and those close to me are remaining...calm," said Chislett at the start of the suspension. Based on legal advice, he contended that "we have done nothing to contravene the canons and constitutions of the Anglican Church of Australia or the Diocese of Brisbane."

**BISHOP DAVIES** also has been threatened with civil legal action for taking part in the February 16 consecrations, Hepworth said. But it is unclear how successful such action might be, given the particularities of Australian church law (in which dioceses are more an authority unto themselves than in ECUSA). A canon law expert saw "a grey area" where Davies was concerned.

In a February 15 letter to Archbishop Aspinall notifying him of his intention to help consecrate Chislett, Davies said: "It is

BISHOP KAPINGA, from Tanzania, and Bishop Moyer enjoy a light moment following Moyer's consecration. CHALLENGE p. 11



now over 12 years since the ordination of women to the priesthood in Australia. I cannot understand why we did not have the generosity of the Church of England

in providing for the constituency of which I am part. I can see no other way forward to provide what should have been provided in Australia."

And, in a written communication to colleagues at a recent meeting of the Australian Bishops' Conference, Davies said sorry to colleagues he had offended, but likewise defended his actions.

"In deciding to participate in the consecrations," Davies wrote, "I took the advice of my chancellor, who assured me I was breaking no canons of the Anglican Church of Australia in doing so. I have granted both Bishop Chislett and Bishop Moyer...general licenses to officiate in my diocese...At present Bishop Stanley Goldsmith holds my general license, so there is nothing odd [about this]. I am free under the constitution of my diocese to license whomever I wish. You are not obliged to recognize or license any ordained person to whom I grant a license. Nothing has changed in this regard.

"My participation in the consecrations was an act of desperation in light of the continued unwillingness of the Anglican Church of Australia to provide acceptable alternative episcopal oversight to traditional Anglicans," he wrote. "I believe the orders and ministry of the [TAC] to be valid and authentically Anglican, but there would be no need for them in Australia at all, if alternative oversight had been provided here as in the Church of England."

Davies told fellow bishops that his actions carry no "hidden agenda," and were taken soberly and prayerfully, as part of his solidarity with traditional Anglicans wherever they may be found. He denied that his actions amounted to schism, which he noted that (according to C.B. Moss) the Christian faith defines as departure "from catholic faith and/or order."

As well, he reminded his colleagues of unchallenged precedents in the Australian Church. He noted that the Diocese of Sydney has consecrated bishops for the Church of England in South Africa, and has consistently acted as if it is in communion with CESA "although it is not part of the Anglican Communion." (*In that region, Canterbury recognizes only the Church of the Province of Southern Africa.* - Ed.) Davies also noted that the late Bishop of Ballarat, John Hazlewood, "entered into a concordat of Communion with the TAC in 1987...I do not see how the canons would prevent me from [doing likewise] if I chose that course."

Under the concordat, Bishop Hazlewood performed confirmations for the TAC and (as earlier noted) joined on consecrating Hepworth.

### Carnley Backpedals

Then there is Archbishop Carnley. He has now said the consecration of Chislett was "deeply regrettable," and created "a

lot of canonical conundrums"; and, he directed Australian colleagues not to issue any invitation to the new bishop or to Davies. The Archbishop—who defied canon law more than a decade ago to ordain women as priests before the Australian province approved them—said that Chislett could not continue ministering in his province because it appeared that he had left it. There is no provision in church law for cross-licensing, he said. "I think you can't belong to two churches at one time."

**NONE OF THESE** statements would be remarkable, coming from a theological liberal, except that they contrast rather sharply with Carnley's position prior to February 16.

At Rosemont, Hepworth hailed the primate as "very enthusiastically leading" the initiative for the traditionalist provisions. He linked Carnley's concern in this area partly to his "passion for Aboriginal justice," and particularly to the loss of thousands of orthodox Melanesian Anglicans in Australia's Torres Strait to the TAC.

After initial contacts, the three parties met in January, with Carnley joined by one or two other bishops from his province. At that time, though aware of plans to consecrate Chislett, Carnley neither asked about the consecration date, nor asked that it be held off, Hepworth said.

He said the primate was informed of the impending rite in a letter sent to reach him about 12 hours in advance. Importantly, though, the letter assured that Chislett would not function as a bishop until negotiations on the extended ministry to orthodox Anglicans across the Australian province and TAC were completed, albeit no later than November.

In a February 16 letter, the Rev. David Robarts, Chairman of FIF-Australia, spoke of "Archbishop Carnley's Primate Initiative" for FIF and TAC "to engage in dialogue with him and the other Metropolitans...regarding the implications of this commitment." Robarts said that, as Bishop Chislett will not perform episcopal acts until November, FIF leaders needed to work with Australian Church prelates over the next ten months to devise "a harmonious way for this new ministry to operate." (The period for substantive negotiation would seem to be shorter, however, since Carnley retires in May.)

As of last fall, as well, the primate evidently planned to ask his province's Appellate Tribunal if cross-licensing would be legal. Carnley noted at the time that "a significant number" of FIF clergy in his province "are also licensed to Archbishop Hepworth."

He added 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."

Most remarkably, Carnley told the Australian General Synod last October 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."

**NOW, WHILE CARNLEY** has conceded that he met with FIF and TAC leaders to discuss "a canonical and constitutional way" of providing the "extended episcopal ministry" to traditionalist members of his province, he says Chislett's consecration prematurely cut those talks off. And as earlier noted, he now asserts that cross-licensing is impossible.

There is really "no surprise" in Carnley's current reaction to the TAC/FIF action, said the Rev. Samuel Edwards of the Anglican Province of Christ the King, which had recent dialogue with the TAC.

"Carnley was making nice so long as no one was making waves. He was even suggesting—or appearing to entertain the suggestion—that the [his and the TAC's Australian provinces]

could come up with a mutually-beneficial arrangement about cross-jurisdictional pastoral care. But as soon as it becomes a reality, he not only had nothing to do with it, he blames the ACCA folks for messing it up." Edwards said. "Revisionists will talk theoretically all day long about creative new ways of dealing with a situation, but let orthodox folk present them with the means to actually *do* something, and they suddenly become more rigid and territorial than Pius IX with constipation."

Carnley's "bizarre public comments," and the February 16 consecrations even caught the eye recently of two members of the Australian Parliament.

Rising in the House March 16, the Hon. Patrick Secker, the MP for Barker (falling in part of the Diocese of The Murray), accused Carnley and Aspinall of "primatial thuggery"—Carnley for raising the prospect of suspending Bishop Davies for his actions "in ensuring the continuity of Catholic order in Australian Anglicanism"; and Aspinall for suspending Chislett.

In light of women's ordination, "orthodox Anglicans in Australia needed a bishop who has not departed from the Catholic faith to minister to them," Secker said in part.

He hailed Davies' courage in providing this ministry, adding that: "As a bishop in the Church of God," Davies "is a bishop for the whole church and not just for his own diocese," and "free to exercise his episcopate for the good of the holy church." (See "Ancient Bishops Crossing Diocesan Boundaries" at challengeonline.org. - Ed.)

While also serving the TAC, Bishop Chislett "remains a member of the Anglican Church of Australia" and licensed in The Murray, Secker said. While neither Davies nor Chislett "has breached the canons of the church or done anything illegal," he added, "we should remember that Peter Carnley first purported to ordain women, contrary to the canons of the Anglican Church of Australia. Talk about breathtaking hypocrisy on Archbishop Carnley's part!"

Similarly, the Hon. Peter Slipper, the MP for Fisher in Queensland, told the House March 8 that Chislett was consecrated to serve traditional Australian Anglicans "who are dismayed at the heterodox views of many of the Anglican bishops in this country." Noting the impairments of fellowship that have resulted from women's ordination in the Communion, he said it is "not unreasonable" that the Australian province should have made a provision for flying bishops as did the Church of England. Bishop Chislett will work with the TAC "to bring orthodox Anglicanism to a new future," he said.

Saying he had personally observed Chislett's ministry at All Saints', Slipper described the new bishop as "an outstanding pastor" who had built a small congregation into one with more communicants than at Sunday High Mass at St. John's Anglican Cathedral in Brisbane. He has "pastoral gifts, principles, integrity" and "understands the Anglican Church is the English expression of the Catholic Faith...He is a person I want to salute in the federal parliament as [one] who should enjoy the admiration of all of us."

**CAN THE INITIATIVE** for traditionalist provisions in Australia be saved, and thus provide a model for the wider Anglican community? Hepworth thinks that liberals may find that their goal of women bishops depends on it. Anglo-Catholics alone, of course, do not have that kind of sway. But with the most pivotal bloc in the General Synod, the Evangelical Diocese of New York, also opposed to women bishops, Hepworth believes that sufficient votes for that innovation are unlikely to be forthcoming absent a "proper settlement" with traditionalists. ■

Articles included The Age, ABC, The Courier-Mail, Philadelphia Inquirer, Christian Post, Church Times. For more information on this story, please see <http://www.challengeonline.com>, particularly "An Interview With Archbishop John Hepworth."

## Bennison Gets Nod To Attempt Property Grab

Ultra-liberal Pennsylvania Episcopal Bishop Charles Bennison—incensed by the February 16 consecration of the orthodox rector of Good Shepherd, Rosemont—moved forward just days later with plans to try to claim Good Shepherd's property, and that of another traditional parish whose rector is licensed in a foreign Anglican Communion diocese.

Jeffrey Brodeur, Communications Director for the Pennsylvania Diocese, said that, on February 22, the Standing Committee authorized Bennison, "in consultation with the chancellor and their officers, to take appropriate action to prevent the alienation of diocesan property at Good Shepherd and All Saints' [Wynnewood]."

Brodeur had no information on when the actions might be formally initiated.

But whenever they come it will be "no surprise," said Bishop David Moyer, rector of Good Shepherd. Both he and the Rev. Eddie Rix, interim rector of All Saints', said they assumed that the Standing Committee had given Bennison permission to initiate legal action some time ago. The two clerics reported that the bishop had contacted their respective parish wardens to request meetings.

Both parishes are prepared for the property battle, which Good Shepherd's attorneys do not think Bennison can win, given other aspects of his current legal position. And whatever All Saints'

prospects are, Rix said that Bennison can expect that—though the parish places gospel concerns before any temporal ones—it will steadfastly resist the attempt to take its building.

The Standing Committee's okay for action to secure the parishes' property came less than a week after a controversial rite in which Moyer, recent president of Forward in Faith, North America, and Fr. David Chislett of FIF-Australia, were consecrated as bishops for a ministry within the Continuing Church as well as to traditionalists in revisionist parts of the Anglican Communion who call on them for help.

The two became prelates of the Traditional Anglican Communion (TAC), a body in communion with FIF, but were additionally licensed as assisting bishops in the Anglican Church of Australia's Diocese of The Murray by its diocesan, Ross Davies. He was one of two Communion bishops who joined a group of five prelates in consecrating the two men for the dual rite.

More to the point for Bennison, perhaps, the consecration place at Good Shepherd, which is still juridically within the diocese and from which Bennison has been unable to eject Moyer since his defrocking. Moyer was initially ordained in the widely scorned Episcopal Bishop Robert Duncan's diocese of Pittsburgh, Central Africa, Bernard Malango, and Good Shepherd, with the congregation's support.

But legal counsel for the parishes has blocked any bid to take its property. First, Bennison has legal troubles to resolve. Subsequently, the parishes are claiming that Bennison is not a bishop in the Anglican Communion as an ECUSA priest, but a bishop in the Continuing Church of ECUSA ministry—which



Bennison

trial. This, because Moyer had resisted attempts by the bishop—who holds revisionist views on Jesus Christ, scripture, sexuality and women's ordination—to visit Good Shepherd. Moyer said that one suit accuses Bennisson of fraud, collusion and bad faith; the other of interference with employment and causing emotional distress. Discovery in the cases has yielded evidence said to be very damaging to the liberal prelate and to Episcopal Presiding Bishop Gene Robinson. As well, the diocesan insurers have sued Bennisson for fraud, Moyer noted.

His attorney, John H. Lewis Jr., said that there is no basis for pursuing control of Good Shepherd's property. First, the parish has "the right to take any action that would avert this threat and preserve its rights if this unfounded litigation is commenced," he said.

Second, Moyer was illegally and fraudulently deprived of his status as bishop, pastor of the Diocese of Pennsylvania. The lawsuit is "not in the public interest. Common Pleas or Superior Court would have to issue the property would have to be returned to the diocese—[not that is the subject of the lawsuit]."

Third, the lawsuit is "infringing on Good Shepherd's rights. They have a right to the property," Lewis said.

Fourth, the lawsuit is "infringing on the rights of the diocese. The diocese has a right to the property. The diocese has a right to the property. The diocese has a right to the property."

Fifth, the lawsuit is "infringing on the rights of the parish. The parish has a right to the property. The parish has a right to the property. The parish has a right to the property."

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Seventh, the lawsuit is "infringing on the rights of the diocese, the parish and the public. The diocese, the parish and the public have a right to the property. The diocese, the parish and the public have a right to the property. The diocese, the parish and the public have a right to the property."

Eighth, the lawsuit is "infringing on the rights of the diocese, the parish, the public and the church. The diocese, the parish, the public and the church have a right to the property. The diocese, the parish, the public and the church have a right to the property. The diocese, the parish, the public and the church have a right to the property."

Ninth, the lawsuit is "infringing on the rights of the diocese, the parish, the public, the church and the world. The diocese, the parish, the public, the church and the world have a right to the property. The diocese, the parish, the public, the church and the world have a right to the property. The diocese, the parish, the public, the church and the world have a right to the property."

Tenth, the lawsuit is "infringing on the rights of the diocese, the parish, the public, the church, the world and the universe. The diocese, the parish, the public, the church, the world and the universe have a right to the property. The diocese, the parish, the public, the church, the world and the universe have a right to the property. The diocese, the parish, the public, the church, the world and the universe have a right to the property."

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He thought Bennisson was likely eyeing All Saints' property now because, last spring, the parish hired another cleric canonically resident in Lusaka. Deacon Christopher Rodriguez, without approaching the bishop for a license.

"We've always been prepared" for him to come after the building, Rix said. "We've made it eminently clear to [diocesan officials] that we'd prefer not to make considerations over property primary, because our focus is on trying to preach the gospel. But if they want to fight over the property, we will fight for [it]." He said the congregation is ready to spend down the parish endowment to do that—meaning that, if Bennisson succeeds, he and the diocese will "inherit an empty building with no money."

"And at the end of the day," he added, "it won't destroy us as a fellowship of faithful Christians, where the word of God is faithfully preached and the sacraments are administered. That's the Church." The congregation already has offers of worship space from other Christians in the area, he said.

Good Shepherd and All Saints' are not alone in their opposition to Bennisson's suit. A lawsuit in legal limbo at the moment at second traditionalist Episcopal church in the Philadelphia area has been filed by a group of parishioners.

## Canada: Two Conservative Parishes To Quit Buildings

Two conservative parishes in the Anglican Diocese of Toronto have announced they will quit their buildings because of the diocese's support of the ordination of openly gay ministers. The parishes are St. Andrew's in Toronto and St. John's in Mississauga. Both parishes have been active in the diocese's efforts to support the ordination of openly gay ministers. St. Andrew's has been active in the diocese's efforts to support the ordination of openly gay ministers. St. John's has been active in the diocese's efforts to support the ordination of openly gay ministers.

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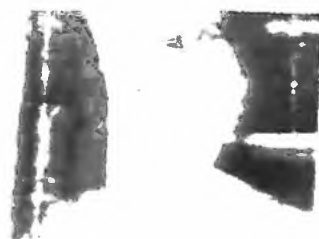
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Bishop Ignatius

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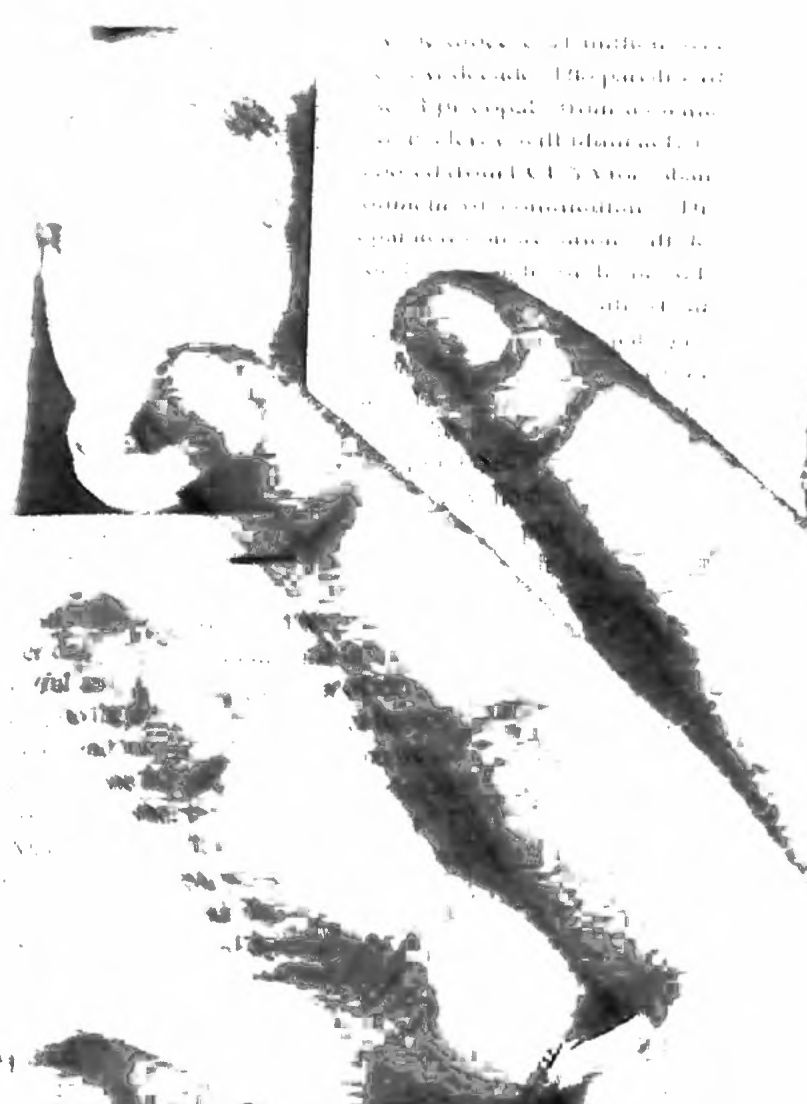
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iam Thompson (rector of All Saints' Church, Long Beach); and Jose Poch (rector of St. David's Church, North Hollywood).

MEANWHILE, AN INSIGHT INTO THE MINDSET of diocesan leaders was recently proffered by Los Angeles Assistant Bishop Sergio Carranza.

In an article released February 1, he warned that Episcopal bishops may be engaging in "idol worship" in their attitude toward the Primates' Meeting, and scored the idea of theological restraints as unAnglican.

Carranza said he came back from the House of Bishops' January meeting worrying "that what we are trying to do is to placate some arrogant primates of the Anglican Communion who want to humiliate, excoriate, and severely punish the Episcopal Church for its sin of embracing all of God's children." In Carranza's view, ECUSA should not back down an inch.

"The [Windsor] Report calls for expressions of regret, but these dignitaries demand repentance, which implies that [ECUSA] would have to accept that what it did was wrong, and will never do the same again," he wrote. "Since when does the Church of Jesus Christ have to apologize for its prophetic acts?" ■

Sources included *North County Times*

## Lee: A Change Of Heart Before Heart Bypass

Virginia Bishop Peter Lee—who suffered a significant backlash in his diocese for supporting the consecration of divorced homosexual cleric Gene Robinson—has now said that he will not consent to any further consecrations of persons in same-sex relationships until a wider consensus is reached among Anglicans.

Lee made the announcement in a videotaped message to the January 28-29 diocesan council (convention) in Reston, shortly before he was to undergo triple bypass surgery on January 31. It was the first time he had missed a diocesan council since becoming Virginia's bishop in 1985. The council was led in Lee's stead by Suffragan Bishop David Colin Jones.

In his remarks to the council, Lee said that, after reflecting on the Windsor Report, he regretted that the U.S. Episcopal Church (ECUSA) had acted without due regard "for the need for mutual submission to the concerns of the worldwide Anglican Communion" in confirming Robinson's election as Bishop of New Hampshire in 2003. Lee said this merely contributed to international impressions of America as prone to take callous unilateral actions, such as in military interventions and foreign policy matters.



Bishop Lee

However, he cautioned that mutual submission has been lacking on both sides. He asserted that most churches of the Communion are "deficient in their regard for homosexual persons," and cited the importance of pastoral care and full inclusion for homosexuals in the church.

TWENTY-FOUR PARISHES in Virginia, the largest diocese in ECUSA, partially or totally cut funding, and some Virginia Episcopalians called for Lee to resign, after he backed Robinson's consecration. His vote was a surprise, since he had not adopted pro-gay policies in his own diocese.

The prelate has described his vote as a matter of respect for the choice of another diocese. He said that of the many bishops whose consecrations he had approved, some had married after divorce, some had held theological views at odds with his own, and others had refused to ordain women, a practice he endorses.

Alarmed by the unrest in his diocese a year ago, though, Lee tried to head off possible departures by telling the diocesan council in January 2004 that "If you must make a choice between heresy and schism, always choose heresy. For as heretic, you are only guilty of a wrong opinion. As a schismatic, you have torn and divided the body of Christ."

In the wake of a large decline in income to the diocese and resultant staff cuts stemming largely from the Robinson matter, a task force charged with studying the low rate (6.6 percent) of parish giving reported its recommendations to January's council meeting after a year of community hearing and professional surveys. The panel found strong support for the current voluntary system of financing, and "strong opposition, across the political spectrum" against any attempt to institute mandatory giving. The council adopted a resolution calling for adherence to the "Virginia Plan," which offered guidelines for giving based on parish size, ranging from 8 to 16 percent.

Still, there already has been some improvement on the financial front. Diocesan Treasurer Mike Kerr reported that pledges for 2005 were up more than five percent over 2004.

"I think the overwhelming majority of the diocese wants to move on," Kerr told one reporter.

Also, taking cues from the Windsor Report as well as Lee, the Virginia council likewise voted to express regret for its share of responsibility for 2003 General Convention actions that "breached the proper constraints of our bonds of affection with other parts of the Anglican Communion."

The council also called on the 2006 General Convention to effect a moratorium on the election of bishops who are living in same-gender unions "until some new consensus in the Anglican Communion emerges." ■

Sources: *The Living Church*, *Richmond Times-Dispatch*, *Church Times*

## Virginia Bill Advancing Church Property Rights Blocked

Just because Virginia Episcopal Bishop Peter Lee has retreated from supporting gay bishops doesn't mean he's going "soft" on conservatives, especially where material assets are concerned.

Though recovering from bypass surgery, Lee was not too unwell to join other Episcopal and mainline church leaders in successfully lobbying against a widely watched state bill (SB 1305) that would have smoothed the way for congregations that seceded from their denomination to retain their property.

Lee wrote all 40 state senators, saying, "SB 1305 grants congregationally-governed churches the privilege of state-approved preference, exactly the sort of favor banned by [the U.S.] Constitution."

Virginia Suffragan Bishop David Jones and Assistant Bishop Francis Gray joined other representatives of churches aligned with the Virginia Interfaith Center for Public Policy (VICPP) in meeting with over a dozen senators to express opposition to the bill, and clergy and lay leaders also were pressed into service. VICPP thought the bill—which in the end was referred back to committee—would create an imbalance in the First Amendment's approach to religion.

Virginia law has already established the principle that congregations own their property in the event of a split. However, the shelved bill would have defined what constitutes a split, that being ten churches or 10 percent of the total number of churches within a denomination choosing to disassociate within a calendar year.

Hence, had the bill passed, it would have further undercut the "Dennis Canon" (Title 17.4), adopted by the U.S. Episcopal

## S. Carolina Action Again Pits Conservative V. Conservative

Laypersons serving on the vestry of All Saints', Pawleys Island have been sued by the Diocese of South Carolina and a diocesan-appointed vestry, in a bid for control of the multi-million dollar complex housing the former Episcopal congregation.

In papers filed January 20 in the Court of Common Pleas for Georgetown County, the conservative diocese—led by Bishop Edward Salmon—asserted that the vestry representing some 850 All Saints' worshipers now affiliated with the also-conservative Anglican Mission in America (AMiA) has no lawful claim to the property. The diocesan-appointed vestry, which represents a smaller remnant of the congregation that did not align with AMiA, wants the court to declare it the lawful governing body of the parish.

The filing is the second lawsuit between the diocese and All Saints'. The first suit was filed by the parish—then still part of ECUSA—more than four years ago, after it was denied a loan because the diocese filed a copy of canons concerning the alienation of property at the local courthouse. At the time, All Saints' rector (now rector emeritus), Charles Murphy, had been consecrated a bishop in surprise 2000 rites which led to the AMiA's formation. The initial suit is awaiting a ruling in the South Carolina Supreme Court.

The multi-acre All Saints' campus contains the national headquarters for the AMiA, the U.S. mission overseen by the Anglican Archbishop of Rwanda, but not recognized by ECUSA.

Still, a number of observers cannot fathom the actions of South Carolina's bishop and diocese in regard to All Saints'. Said one online commentator: "The question here...is...whatever happened to making 'Common Cause' among [conservatives]...Is it a case of worship of the institution or the legal strategy of the national chancellor who is putting pressure on Salmon?...Whatever it is, it is a disgrace on the face of orthodox Episcopalians who should be united at a time when [ECUSA] is coming unglued..." ■

Sources: *The Living Church*, *Post & Courier*, (Charleston)

Sensing that the bill would fail if put to a vote, Mims asked the Senate on February 7 to refer the bill back to committee, where it would not come up again until next year. VICPP believed it had 27 votes of opposition out of a total 40 if the bill had gone to a vote.

Mims, however, made it clear to the Senate that he intends to bring the bill up again next year. Recent cases, he said, "raise questions about our ancient church laws," and parts of the civil code contain antiquated language.

Mims may have been referring to signs of a shift in attention and thinking on church property issues that may place the validity of the 26-year-old "Dennis Canon" under increasing legal challenge.

The most noteworthy court ruling recently—one likely to hinder ECUSA's ability to use the Dennis Canon to retain the property of three seceded Los Angeles parishes—was in California. Last year its state supreme court let stand a ruling that allowed parishes to take their property with them if they leave their denomination, notwithstanding any denominational trust clause or canon. The case (which bolstered some 1970s precedents favorable to California Anglican congregations) involved a former United Methodist church that left over the denomination's liberalist and failure to discipline pastors who performed same-sex weddings. The U.M. Church also had a trust clause similar to the Dennis Canon. ■

Sources: Diocese of Virginia, *The Washington Post*, *Article 17*, England Newspaper, *The Living Church*

Church (ECUSA) in 1979, which asserted that all parish property is held in trust for the diocese and national church. The canon was first aimed at stopping parishes alienated by women's ordination and a new prayer book from leaving with their building; now it more often enables liberal ECUSA leaders "to push their pan-sexual agenda...without fear of losing church property" to objecting faithful clergy and laity, as one writer put it. The canon has allowed ECUSA to prevail in most church property disputes to date, but not all, since laws and judicial decisions relating to such matters vary from state to state.

State Senator William Mims—who attends the conservative Holy Spirit Episcopal Church, Ashburn—introduced the bill as an update on existing legislation governing the disposition of church property in the event of schism.

Mims denied that the bill targeted ECUSA and said that, contrary to VICPP's assertions, his bill was designed to distance government from church disputes. Without it, he said, courts are forced to look to church doctrine to resolve arguments over congregational property.

"Those church members who have donated their money to build...or expand the church or maintain it would probably be surprised to find that an authority hundreds of miles away could take that from them," he said. "If in fact that could happen, it needs to be clearly stated in the deed or trust agreement."

Cynthia Brust of the conservative American Anglican Council (AAC), which supported the doomed bill, said the clarifications offered by SB 1305 would help everyone "resolve unnecessary conflict" and "protect all churches and denominations from potentially inconsistent judicial decisions with regard to church property issues."

"Just as it protects the religious liberties and property rights of congregations, this bill also protects denominations from a few churches departing and declaring a split by providing a clearly defined legal definition to be applied to all churches. The Virginia Attorney General's Senior Counsel has issued his legal opinion supporting the fairness and constitutionality of this clarifying legislation, stating that 'the possibility of excessive [state] entanglement is significantly reduced' if the bill becomes law."

The AAC "has consistently stated that congregations who leave a denomination as a matter of their religious...conscience should be allowed to hold the property they have paid for and maintained for generations. From the time of Jefferson, the Commonwealth of Virginia has earned its distinguished reputation for an even-handed protection of religious liberties of all Virginians. Senate Bill 1305 merits our support because it does just that and no more. We urge its prompt passage."

Also commenting before the bill's failure, Fr. Charles H. Nalls, Executive Director of Washington's Canon Law Institute, said his organization believed the bill would be "beneficial in resolving a question that has resulted in a patchwork of judicial decisions over a period of years. If passed into law, the bill undoubtedly will be subject to judicial scrutiny. However, a piece of legislation such as this that passes the constitutional test will be an invaluable model throughout the country."

**THOUGH THE BILL** came from a respected senator, emerged from committee with unanimous approval, and was placed on the uncontested list, its prospects markedly declined after a week's worth of intense lobbying efforts by mainline church leaders and resultant media reports linking the bill to ECUSA and its controversial pro-gay stand.

"The more people thought it was a punitive bill directed at Episcopalians, the more obvious it became that this kind of bill has no place in the legislature," said VICPP Director, the Rev. Doug Smith.

## ECUSA Funding Down 12 Percent

Up to now, U.S. Episcopal Church (ECUSA) officials have denied that national operations had seen any serious financial losses since the November 2003 consecration of Anglicanism's first openly homosexual bishop.

But a new report says diocesan giving to the national church dropped roughly \$4 million last year—about a 12 percent decline in the first full year after ECUSA installed V. Gene Robinson as Bishop of New Hampshire.

When final tallies are complete, church officials expect \$27.5 million in donations from local dioceses for 2004, down from \$31.2 million in 2003. The total diocesan income is roughly what was expected by church officials, who had cut spending in the 2004 budget by five percent.

ECUSA Treasurer Kurt Barnes said that the 2005 budget also was scaled back to balance the decline.

However, Barnes blamed the decrease partly on a sputtering economy, and told ECUSA's Executive Council, meeting recently at St. David's Episcopal Church in Austin, Texas, that he does not expect a continuing decline.

Rather, he predicted a 3.7 percent increase—about \$1 million—in diocesan giving to ECUSA this year, and another 4 percent gain in 2006.

Canon David Anderson, president of the conservative American Anglican Council, said that the 12 percent downturn reported for 2004 “hardly argues for a church where everything is fine and

## Conservative Confabs Slated

Assessing the situation and options following February's meeting of Anglican primates was to be a key focus of another major gathering of conservative Episcopalians in Virginia April 1-2.

The Mid-Atlantic Convocation of the Anglican Communion Network and the American Anglican Council Chapters in the Dioceses of Virginia and Washington were to host the conference in Woodbridge, Virginia, site of the 2004 “Plano-East” meeting, which drew some 3,000 persons.

The conference is titled “From Surviving to Thriving: Anglicans in the 21st Century.” Speakers were to include Network Moderator Bishop Robert Duncan of Pittsburgh; Archbishop Gregory Venables of the Southern Cone; Canon Martyr Minus of Truro Church, Ferris, Virginia; and the Rev. Dr. Kendall Harmon, canon theologian for the Diocese of North Carolina. A worship team from the Ugandan Anglican Church was to be present.

**AND, WHAT MAY BE THE LARGEST GATHERING OF CONSERVATIVE ANGLICANS** in the history of the Episcopal Church in Canada (E.C.C.) is scheduled to bring together about 1,000 “Open Door” adherents in Toronto's Royal York Hotel June 14.

The event is the annual “Canada's Faith” convention of the E.C.C. and is sponsored by the Canadian Council of Orthodox and Evangelical Churches.

The convention will be held at the Sheraton Hotel in Toronto, Ontario, from June 14-16. It will feature a variety of speakers and a worship service. The convention is open to all who are members of the Anglican, Methodist, Presbyterian, or United Church of Canada.

For more information, contact the Canadian Council of Orthodox and Evangelical Churches, 100 St. James Street East, Toronto, Ontario M5C 1R6. Tel: (416) 593-1111. Fax: (416) 593-1112. E-mail: [info@ccoe.ca](mailto:info@ccoe.ca).

wonderful,” Anderson said. Moreover, the economy “is not down, it's up. Maybe [Barnes] could have argued that two years ago.”

Since Robinson was confirmed by the 2003 General Convention, upset parishioners and their local leaders have moved to withhold or limit contributions to the national church in protest, and Anderson expects that trend to continue.

Some dioceses, including Pittsburgh and Dallas, cut all donations to the national headquarters. However, some individuals and parishes from those dioceses have continued to give. Parishioners from Pittsburgh, for example, gave \$60,000 directly in 2004 after the diocese dropped its \$129,000 contribution from 2003.

Donations from dioceses make up about 60 percent of ECUSA's total operating budget; dioceses are asked to contribute 21 percent of their income to church headquarters. ■

Sources: *The Associated Press*, *Religion News Service*

## Proposals Would Make ECUSA Laity Subject To Trial

Liberal leaders of the U.S. Episcopal Church (ECUSA)—now on the international hot seat for brazenly violating the Anglican Communion's sexuality policy—already have a reputation for targeting orthodox clergy and parishes.

Now—if a task force has its way—Title IV disciplinary canons would be extended to lay members of ECUSA, especially to those holding leadership or ministry responsibilities.

The canonical revisions, which would make laity subject to the ecclesiastical trial process, were proposed by the disciplinary policy and procedures task force to ECUSA's Executive Council at the Council's February 11-14 meeting in Austin, Texas. According to *Episcopal News Service*, the proposed changes were “reviewed” in early March by the House of Bishops.

Reportedly, the revisions would make it easier to expel laity from the community for, among other things, acts which result in “the person being repelled from...Holy Communion,” bring “scandal or disrepute upon the Church,” or which threaten “the welfare or safety of the church, church property, the church community, or any member” (emphasis added). Evidently, it is the “powers that be” who will decide what is “disreputable” or “threatening.”

More to the point, one report said the changes would not allow a layperson to have the canons and constitutions interpreted by the secular courts without risking excommunication from the church.

Brad Drell, church attorney before the Ecclesiastical Court in the Diocese of Western Louisiana and a deputy to General Convention in 2006, was quoted as saying that: “Laity being under the canons is a new thing. It appears you can be disciplined for seeking a review of the constitution and canons in the civil courts. This means that revisionist Pennsylvania Bishop Charles E. Borenson could detract from David L. Meyer again for seeking review in the civil courts, and the initial error by the bishop becomes overshadowing. Furthermore, the courts have already established that they do not get involved where a minister or member has a contractual relationship with the church for doing so.”

The revisionists say the changes are ecclesiastical parity for clergy and laity. They insist that lay leaders are deliberately excluded from the disciplinary process of the Episcopal dioceses.

The proposal also would extend disciplinary authority to lay members of the church who are not members of the church's governing bodies. ■

# Anglican Sex Wars Round-up: More Wrangling And Realignment

Some selected recent news briefs on the continuing crisis in ECUSA and the wider Anglican Communion:

**\*WASHINGTON, D.C. EPISCOPAL BISHOP** John Chane, speaking to his diocesan convention January 28-29, decried any effort to prevent Bishop V. Gene Robinson's full participation at the 2008 Lambeth Conference of Anglican bishops. To marginalize the divorced, actively gay New Hampshire bishop "is to marginalize the divorced, actively gay New Hampshire bishop and every other bishop who has been consecrated in the Episcopal Church (ECUSA)," Chane contended. To treat Robinson disrespectfully is "to demean and disrespect" the authority of ECUSA itself, he said. Meanwhile, the convention approved an amended resolution calling for a diocesan-wide conversation on the Christian institution of marriage as defined in ECUSA's canons and the *Book of Common Prayer*.

**\*NEWARK EPISCOPAL BISHOP** John Croneberger recently said that supporting gay rights may be more important than unity among the Anglican Communion's some 77 million members, the vast majority of whom believe homosexual practice is unbiblical. "We need to be steadfast in our commitment to explore, to understand, to bear witness to God's presence and love for all of God's creation," he told 600 people at the diocese's convention January 28. Croneberger said it was worth considering "whether the Anglican Communion as constituted can continue to serve the world in the service of God's mission. He asked: "Could there be a time at which point unity in the Anglican Communion becomes an idol?"



**WASHINGTON BISHOP** John Chane says that marginalizing divorced, actively gay Bishop Gene Robinson amounts to marginalizing him and all other ECUSA bishops.

**\*ATTEMPTING TO CLEAR UP CONFUSION.** Nevada Bishop Katharine Jefferts Shori told the 222 delegates at her convention last October that she will grant permission to bless same-sex unions if a parish policy on the matter is in effect before her permission is sought. At that point only one parish in her diocese had developed "a full-blown policy," she said. Meanwhile, Shori, taking note of the Windsor Report—released the day after the convention—told delegates not to be too concerned about the foreign declarations of broken communion with ECUSA. She said that some Anglican provinces had declared impaired communion with the U.S. Church when it began ordaining women as priests more than 25 years ago, but that "our mission work" had no such problems in the decades since.

**\*IT WAS NOT THE FIRST AFTER-SHOCK** of the 2008 Lambeth Conference, the 33rd of its kind, that the Episcopal Church's 2008 convention in Newark, N.J., was a significant event. It was the first time since the 1970s that the convention was held in a diocese that had been declared in "impaired communion" with the rest of the Anglican Communion by the Windsor Report. The convention was held in Newark, N.J., a diocese that had been declared in "impaired communion" with the rest of the Anglican Communion by the Windsor Report.

The Rev. Martin Gornik, 48, said his congregation's departure was also galvanized by the fact that, though Sauls offered a conservative episcopal visitor under the ECUSA bishops' controversial DEPO (Delegated Episcopal-Pastoral Oversight) plan, he refused to release jurisdiction to any other bishop, and "demanded full canonical authority over our life."

Gornik said the congregation of over 100 persons, now called Apostles Anglican Church and meeting at a school, would remain linked with the conservative Anglican Communion Network (ACN) within ECUSA, and had partnered locally with an Anglican Mission in America (AMiA) church and another congregation that is now separate from the diocese, St. Andrew's, Versailles. Gornik said his flock was glad to be out of the ECUSA "confusion."

Of course, Sauls has inhibited Gornik and his deacon, Anna Gulick, even though they are now canonically resident in a foreign Communion jurisdiction. By early February, Sauls had also inhibited the Rev. David Brannen, rector of St. Andrew's, who is under other Communion oversight as well. Only a fourth cleric inhibited, the Rev. Alice Linsley of St. Andrew's, was still canonically resident in Lexington at the time of the inhibition, but she said she has not been functioning as a priest since resigning as a rector in Sauls' diocese in 2003. The inhibitions were not expected to have any practical effect.

**\*IN CONTRAST** to the experience of most conservative Episcopal parishes seeking an alternate bishop under DEPO, a liberal Diocese of Pittsburgh parish, St. Brendan's, Franklin Park, which has requested alternate oversight has been assured by Bishop Robert Duncan that it will get it.

"I have been clear from the beginning that DEPO is inadequate to address both the primates' direction to ECUSA about orthodox parishes and the needs of all parishes, both conservative and progressive, that find themselves in significant disagreement with their bishops," said Bishop Duncan, who is also the moderator of the Anglican Communion Network in ECUSA.

**\*ALABAMA BISHOP HENRY PARSELEY** voted against Gene Robinson's consecration, but at the same time he is expected to keep conservatives in his diocese on a tight leash—a policy that does not seem to be working too well. Parseley faces continuing dissent from clergy and church members disapproving ECUSA's endorsement of homosexual practice, one of the main reasons he left the Episcopal Church in 2001.

In February, the Rev. Doug McCarty of Christ the King Church, Montgomery, left with his congregation to start Lenten Church, a parish in the Diocese of Alabama (AMiA). The congregation, which is a Presbyterian church, did not want to be part of the Episcopal Church, whose endorsement of homosexuality he opposed. McCarty said he had been "informed" by the Episcopal Church that he would be allowed to remain in the diocese if he agreed to remain in the diocese.

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express disagreement with some decisions" of the 2003 General Convention "and move forward."

But it was not clear if the threat to van Dyke or Ascension had ended. The American Anglican Council published a major blast against Parsley and his diocesan officials, saying in part that the tactics they had used, and the timing of them, could be interpreted as attempted "blackmail," and amounted to a declaration of "war" against a faithful church and "faithful Anglicans worldwide."

\***A PROJECTED \$900,000 DEFICIT** in the Episcopal Diocese of North Carolina's \$3.9 million budget for 2005 left diocesan convention delegates unwilling to delay the sale of The Summit diocesan conference center. Despite this reality check, however, delegates turned away calls for stricter compliance with the Windsor Report's recommendations, accepting instead a resolution asking all parties to work for unity and to receive the Report in a spirit of humility.

\***DELEGATES TO THE EPISCOPAL DIOCESE OF COLORADO'S CONVENTION** last fall shelved indefinitely a resolution declaring Christian marriage to be "a solemn and public covenant between a man and a woman in the presence of God." Many delegates even withheld votes on the resolution, which was described by some as "foolish" and "unnecessary." However, its supporters said that the 21 percent drop in parish payments to the diocese from 2003 to 2004 was a sign of unease over the direction taken by ECUSA and the diocese on issues of human sexuality. The convention approved a tightened budget of \$1.65 million that reduced Colorado's contribution to the General Convention program budget, and expects expenses to exceed income by some \$340,000.

\***THE ANGLICAN DIOCESE OF RECIFE, BRAZIL** has rejected the suspension of its conservative bishop, Robinson Cavalcanti (noted in the last issue). In an extraordinary synod February 26, over 100 clerical and lay delegates and observers, from 35 parishes, missions and missionary stations, representing 90 percent of diocesan membership (over 2,000 people), unanimously supported a motion "to protest and to reject" earlier moves by liberal Brazilian Primate Orlando Oliveira to suspend Cavalcanti from "Office and Ministry," and put the suffragan bishop in charge, based on an alleged "voluntary church renunciation" that Cavalcanti denies making. The Recife synod considered the suspension to be part of a deliberate plan to demoralize the bishop, to destroy Recife's orthodox identity, and to impose an ECUSA-style "unlimited comprehensiveness" on the entire province (which is already predominantly liberal). The Recife resolution said its supporters continue to recognize Cavalcanti "as our diocesan bishop," and reaffirms their "loyalty to the See of Canterbury and the Anglican Communion..."

\***THE ANGLICAN CHURCH OF KENYA (ACK)** has terminated a six-year partnership with the fabulously-wealthy Trinity (Episcopal) Church, Wall Street, which had funded the ACK's Theological Education by Extension Program. It was one of the latest moves by African provinces to reject financial aid from pro-gay ECUSA and other western sources. Administered by ACK's provincial office and validated by Carlisle College in Nairobi, the theological education program has more than 4,000 students enrolled in its basic course. There are more than 450 students in its certificate program, and Trinity, Wall Street, had been covering the administrative costs. The British Evangelical group Reform, in conjunction with Crosslinks missionary society of London, has pledged to replace the funds to the province. ■

## New Conflicts Emerge In C Of E Following Primates' Meeting

A half dozen senior Church of England bishops recently "put the fragile truce over gays under pressure by announcing their determined support of the liberal Anglicans in North America responsible for bringing the church to the brink of schism," says *The Times* of London.

The bishops announced their stand shortly after Anglican primates called for the North American Churches to withdraw representatives from the Anglican Consultative Council and consider whether they will abide by the responsibilities of Communion membership.

Led by the Bishop of Salisbury, David Stancliffe, the six bishops say they do not believe that the consecration of a practicing homosexual in the U.S. or the authorization of same-sex blessings in Canada are of such significance that they should cause a split. The six—including the Bishops of Chelmsford, Leicester, and Ripon and Leeds—also stated their "continuing solidarity" with the global South Evangelical provinces in Africa and Asia but indicated the need for more "dialogue" with homosexuals.

The bishops' public expression of support for the reprimanded liberal North American Anglicans in turn spurred some clergy in the Chelmsford Diocese to break "sacramental ties" with their bishop "in an unprecedented revolt against his liberal views on homosexuality," reported *The Daily Telegraph*.

## Civil Wedding For Future C Of E "Supreme Governor"

Wrapping up a highly delicate bit of 30-year-old business, the Prince of Wales and "companion" Camilla Parker Bowles were to marry on April 8 in a "largely private" civil ceremony, followed by a service of prayer and dedication in St. George's Chapel, Windsor, at which the Archbishop of Canterbury will preside.

In a statement from Lambeth Palace, Archbishop Rowan Williams said: "These arrangements have my strong support and are consistent with Church of England guidelines concerning remarriage, which the Prince of Wales fully accepts as a committed Anglican and as prospective Supreme Governor of the Church of England.

"I am pleased that Prince Charles and Mrs. Camilla Parker Bowles have decided to take this important step. I hope and pray that it will prove a source of comfort and strength to them and to those who are closest to them," Dr. Williams wrote.

Several factors came together to produce the carefully brokered deal among the British government, the monarch, and the Church of England to allow the wedding to go forward, according to knowledgeable observers. The impending nuptials were welcomed by (among others) Prime Minister Tony Blair, the Queen—though she will attend only the service of dedication and host the reception—and William and Harry, the two sons of Prince Charles and Diana, Princess of Wales, who died following a car crash in 1997.

Still, the plans swiftly hit several snags. Family law experts claimed that it would be illegal for a royal to undergo a civil marriage ceremony. By a stated deadline, nine formal objections against it had been registered. Reportedly, no marriage certificate could be issued until all the "sticking points" have been resolved.

The government, however, said advice had been taken from independent legal experts and that it was satisfied that the cer-

In what could be the start of an "escalating conflict", eight clerics told Bishop John Gladwin that, in allying with the Worthy American dissenters, Gladwin and the other five prelates had distanced themselves from faithful clergy in their *conferences*.

The eight clergy said they would refuse to share Holy Communion with Gladwin. One of the group, the Rev. Ian Richardson, said that a number of conservative parishes *will* not be able to participate in services of confirmation, baptism, or communion with the bishop.

The fracture could be the start of "an escalating conflict", the *Telegraph* said, because 100 priests in the diocese already went on record in November about their unease with liberal drift in the church.

"We have never had a collective group of clergy out of sacramental fellowship with their bishop since the 17th century," said Richardson, a minister in Henham, Elsenham and Ugley, Essex. "While this is not the end of the road, it is one of the most serious protests we could make short of leaving the Church."

**\*ALTHOUGH PRACTICING HOMOSEXUALS** are supposed to be barred from serving as clergy in the Church of England, it was announced at February's General Synod meeting that the church is to grant partners of homosexual clergy who have registered under the government's new civil partnership scheme the same pension rights as clergy spouses. "Only a few homosexual clergy have so far risked facing censure by publicly declaring that they are living in same-sex unions, but the prospect of gaining pension rights

ne have put me in a position where I  
sit down and think about it. I have

### 14,000 Clergy Members Woman Bishop

14,000 Clergy Members  
Woman Bishop



The Church of England's General Synod has agreed to grant pension rights to partners of homosexual clergy who have registered under the government's new civil partnership scheme. The decision was made by a narrow margin of 205 to 191 votes.

The measure allows partners of clergy who have been in a civil partnership for at least five years to receive a pension similar to that of a spouse. This is a significant concession to the lesbian and gay clergy who have been demanding such rights for years.

The decision was made by a narrow margin of 205 to 191 votes. The measure allows partners of clergy who have been in a civil partnership for at least five years to receive a pension similar to that of a spouse. This is a significant concession to the lesbian and gay clergy who have been demanding such rights for years.

emoney would not be a breach of law. The Lord Chancellor reportedly asserted that laws banning royals from marrying outside the Church had been overturned by the Human Rights Act.

And reassurances of those who have not warmed to a bishop's stance—the "rather woman" whom Charles' still wife-to-be Kate ate vire married in her wedding of her quaterly—last Sunday. Further evidence would not require Queen if and show trade partners (King's) correct or relevant place by dispensation. The nation would be respect to present as usual the finished of Queen's. Further to see seen announced use after the marriage. Charles' case with Queen's case has been 2001. The Church of England's decision was a landmark moment in the history of the church.

The church's stance on marriage has long been a source of contention. The 1992 Act allowed for the remarriage of divorced people, a move that was widely seen as a concession to modern values. The 2001 decision on pension rights was another example of the church's struggle to balance tradition with contemporary social norms.

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**THE CHURCH OF ENGLAND'S** stance on marriage has long been a source of contention. The 1992 Act allowed for the remarriage of divorced people, a move that was widely seen as a concession to modern values. The 2001 decision on pension rights was another example of the church's struggle to balance tradition with contemporary social norms.

The most recent changes were made in 2001 when the General Synod rescinded the ban on remarriage.

**THE CHRISTIAN CHALLENGE**

*[The following text is heavily obscured by a large, dark, abstract ink blot or smudge, rendering it mostly illegible.]*

...the church's stance on marriage... The 1992 Act allowed for the remarriage of divorced people... The 2001 decision on pension rights was another example of the church's struggle to balance tradition with contemporary social norms.



## Lambeth 2008 Back In Canterbury

It was "an embarrassing U-turn," said London's *Sunday Times*, when it was announced in December that the 2008 Lambeth Conference of Anglican bishops would not be in South Africa but once more in Canterbury.

There was some expectation of a Cape Town venue for the meeting, in recognition of the dramatic growth in Anglican churches in Africa. However, an international panel of advisers recommended that the meeting remain in Canterbury.

Though cost factors were cited, it is likely that shakiness in the Communion resulting from the row over homosexuality, and uncertainty about who will attend the next Lambeth, were factors as well.

The *Sunday Times* said that the Cape Town conference "would have cost seven million pounds and African countries who have broken off relations with the American Church would have been unhappy about receiving [U.S.] money to prop up the event."

Rwandan Archbishop Emmanuel Kolini also said recently that: "We would never have gone to South Africa for this conference [because its leaders] have the same thinking as [Episcopal Presiding Bishop] Frank Griswold." Of African primates, South African Archbishop Njongonkulu Ndungane has taken the softest line toward the Episcopal Church's pro-gay stand.

What's more, "I don't know whether there will be a Lambeth [in 2008]; it all depends." Kolini was quoted as saying by *VirtueOnline*. "Our whole [communion] is being reshaped."

An "Anglican Gathering" of laity, clergy and bishops planned in conjunction with or in place of the Lambeth Conference—a new event some liberals hoped would offset the confab of predominantly conservative bishops—has been cancelled, also due mainly to financial considerations. ■

Sources: *The Living Church*, *The Sunday Times*, *VirtueOnline*

Under the proposed timetable, women bishops could be consecrated by 2010, with the first female Archbishop possible within a generation.

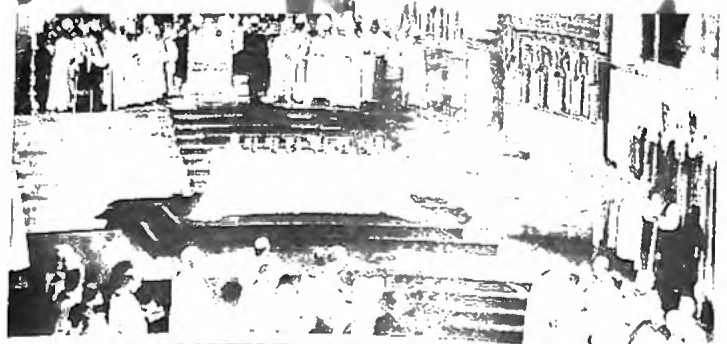
The movement toward women bishops comes a dozen years after the C of E approved women priests, an innovation which spurred significant losses from the church. More than 720 priests have resigned over the issue, with 424 qualifying for compensation that cost the church 26 million pounds. Further losses were stemmed only by the 1993 Act of Synod, which gave traditional parishes the right to opt for alternate "flying bishops."

Dr. Williams said the issues involved in the question of female prelates are sensitive, deep and far-reaching. "They are indeed about balancing the call for visible, manifest catholicity and the call to fidelity to the Gospel as we believe we are receiving it," he said.

Opening the debate, the Bishop of Rochester, Michael Nazir-Ali, who chaired the working party that published a report on the theological background of the issue last year, said there were arguments on both sides.

"There are those who feel that as a matter of justice women priests should now be eligible for episcopal appointments and that the church's credibility is being damaged, both among her own members and in the world, because of the bar on women being bishops," he said.

"There are others, however, who argue that now is not the right time. The church is facing a number of serious issues that threaten to divide it. Is this really a time to introduce another cause for division?"



THE LAMBETH CONFERENCE'S opening Eucharist in Canterbury Cathedral in 1998. Photo: Anglican World/Farriet Long

Most of the opponents—who believe that approving women bishops would finalize the church's desertion of catholic order and end hopes of reunion with Rome or Orthodoxy—are prepared for the change but seek significant concessions, notably an orthodox "third province," which is included as a possibility in the working party report; *Forward in Faith-U.K.* has spearheaded the development and promotion of the plan. However, some liberals have called for the repeal even of the "flying bishop" provisions.

Gerald O'Brien, from Rochester, said that more than 1,000 parishes had already declared they would not accept women priests as their incumbent. And, he pointed to a survey not long ago which found that most women clergy in the C of E are less orthodox in their beliefs about key Christian doctrines than their male counterparts.

Earlier predictions that women's ordination would renew the church, attracting lapsed or new churchgoers, also have not been realized.

Writing in *New Directions* in June last year, the Rev. Robbie Low blasted what he called the feminization of the Church of England.

Female clergy have more than replaced the 700-plus priests who left. But the C of E "has experienced the very opposite of the growth promised by the feminizers. Twelve years has seen one in five worshippers disappear. The overwhelming majority of those have been men," wrote Low, the former vicar of St. Peter's, Bushey Heath, and lately a resident of Cornwall.

Low said studies showed that male churchgoing is the decisive influence in children. "It is not surprising to see children's attendance in free-fall over that period. The 45/55 male/female split of a decade ago is now a 37/63 split of a much smaller number of regulars."

Men, he wrote, will see a decreasing place for themselves in an organization dominated by militant feminism and ambivalent males.

"With the growing triumph of the homosexual lobby and key appointments for many of its senior supporters, men will continue to drift away and so will their children. On current trends, in a decade or so the Church of England will be down to half the 1990 figures and staffed mainly by masculine women and feminine men."

\***THE DISTINGUISHED BRITISH-BASED ORTHODOX ANGLICAN MAGAZINE** *New Directions*, has had to bid fond farewell to its editor and her priest-husband, a frequent contributor to the *Forward in Faith*-backed journal. Sara and Robbie Low were to be received into the Catholic Church with their eldest son at Easter. In her parting words, Mrs. Low wrote: "Be assured you will all remain in our prayers and our affection and we look to the day when, whether a Third Province is granted, denied or seized [for Church of England traditionalists], we will all be in full and eternal communion. We

must serve where we are called but the battle for orthodoxy goes on." The Council of FIF-UK announced that, with the April issue, *New Directions'* reviews editor, Canon Nicholas Turner, will become editor, and reviews will henceforth be shared by members of the Chapter of Pusey House, Oxford—Fr. Jonathan Backer, Williams Davage and Barry Orford.

**\*SOME GENERAL SYNOD MEMBERS** took another run at advancing heresy trials, despite the failure of a proposal for the same at the July 2004 Synod. The Synod's House of Laity voted by 121-35 for a new measure by which clergy who deny creedal doctrines could be tried; it could also be used to discipline clergy who preach liberal doctrines on homosexuality. While the laity cannot as a house push the measure through on their own, the House of Bishops has independently agreed to reintroduce the proposal for a Synod vote next year, reported *The Times*. If approved it will then go before Parliament. Assuming it passes there, heresy trials could begin within five years.

**\*THE MOVE BY SYNOD LAITY** to uphold church doctrine through proper clergy discipline dovetailed with news of a new British survey that found declining church attendance to be linked to clergy and ministers who are failing to stand up for historic moral values and beliefs. The findings of the year-long study of 14,000 British churchgoers and former churchgoers indict modern preaching and worship, and illustrate how excessive liberalism and lack of conviction are driving worshipers from the pews. Imbued with the idea that God will love them no matter what they do, people do not see a need to attend church. Churches are being "silent" and "lukewarm" in the face of moral

and social collapse, according to the 42-page study, which cost 20,000 pounds. The report portrays a desire for sermons based on the Bible and traditional teaching, rather than on politics, social affairs or audience-pleasing stunts. Claiming that many clergy cannot mount a convincing argument for Christian belief, it also calls for better apologetics. ■

Sources: *The Daily Telegraph*, *The Times*, *New Directions*, *VirtusOnline*

## ACA Diocese Takes To The Airwaves

The Anglican Church in America (ACA), a part of the global Continuing Church body, the Traditional Anglican Communion (TAC), is airborne, so to speak.

The ACA's Diocese of the Eastern U.S. (DEUS), led by the Rt. Rev. Louis Campese, has a new diocesan talk radio program, *Faith on the Edge*. It airs in prime time from 11 a.m. to 11:30 a.m. EST on Saturdays on WSKY 97.3 FM, a top-rated, all-talk radio station reaching a large population in central and north Florida. The programs are also now "streamed" from the diocesan website, where they can be accessed by traditional Anglicans worldwide.

Rather than "preaching to the choir," *Faith on the Edge* is designed to deliver "a clear and unbiased message across a political spectrum, engaging listeners in a rational discussion of Christianity, the answers it provides in our troubled times and the alternative it [offers] to vacant secular (and worse) ar-

## Female Former Lutheran Pastor Debunks Women's Ordination Jennifer Ferrara Was Won Over By The Pope's Theology Of The Body

*Ed. Note: Liberal and some conservative Anglicans may like to think otherwise, but there seems sufficient evidence that women's ordination remains a pressing matter in among Anglicans. Officially, it remains an unsettled question within the Anglican Communion. It is a live issue, or recently figured prominently, in (e.g.) the "Mother" Church of England, the Anglican Mission in America, and in the controversial consecrations of two Forward in Faith priests. However, it has been a harder question for some to deal with because it is not as clear-cut as the sexuality issue. We were pleased, then, to uncover the following article, first circulated by Zenit news service in June 2004. Here, former Lutheran pastor Jennifer Ferrara explains in more accessible terms how and why her thinking on women's ordination changed. This article is reprinted here with the kind permission of Zenit (<http://www.zenit.org>).*

SPRING CITY, Pennsylvania—When she was younger, Jennifer Ferrara never would have foreseen the day when she became a sort of apologist for the all-male Catholic priesthood.

But that's what the former Lutheran minister who converted to [Roman] Catholicism has become.

Ferrara, who became Catholic in 1998, recently told her conversion story in "The Catholic Mystique: Fourteen Women Find Fulfillment in the Catholic Church" (*Our Sunday Visitor*), which she co-edited with Patricia Sodano Ireland, another former Lutheran pastor.

Ferrara shared with *Zenit* how her search for theological justification of women's ordination in Lutheran seminary even-

tually changed her mind about the priesthood and opened her heart to the Catholic Church.

**Q: How did you as a former Lutheran pastor come to realize that women should not and cannot be ordained as priests?**

**Ferrara:** When I entered seminary, I was a garden-variety feminist who believed men and women were basically the same. I thought it patently obvious that women should be ordained.

I really gave the issue little thought, but to the extent that I did, it was a matter of equal rights. I also was not particularly orthodox in my beliefs. I had studied religion in college; I did not lose my faith in the process, but adopted a mishmash of heretical ideas.

While in the seminary, I gradually became theologically orthodox, which was—considering the environment of mainline Protestant seminaries—a minor miracle. Slowly, it began to dawn on me that women's ordination was a new development that needed theological justification. I did not come up with a full-blown defense until years later when I was a parish pastor.

By that time, I thought of myself as an "evangelical catholic." Evangelical catholics view Lutheranism as a reform movement within and for the one Church of Christ. Therefore, Lutherans have a responsibility to work toward reconciliation with Rome.

The fact that I was a Lutheran pastor put me in an awkward position, theologically speaking. I was an impediment to that reconciliation for which I longed. This forced me to take a hard look at the issue of women's ordination.

**Q: What did Luther himself think of the idea of women priests?**

**Ferrara:** Though Martin Luther did not believe in women's ordination, I found support for it in his writings.

In his "Lectures on Genesis," he argues that God did not intend for men and women to have different roles. Differen-



guments," said the program's host, the Rev. Dr. David Sokol of Christ Church, Ocala, Florida.

"This program is about the faithful living in a modern world seeking to make sense out of their lives. I suppose we are attempting to construct a 'bridge' or 'platform' where we may come together and explore important issues..."

"We hope to engage in rational discourse very much like that fostered in the early church (Augustine, Irenaeus, etc.)," Sokol said. "Although I will take stands on issues based on theological considerations and the debate will revolve around those points of interest, we will argue issues and concepts that appear within most religions in one form or another."

"We may not agree, we may not be able to compromise with one another (all faiths deal in absolutes—that which we believe), but it is not our task to allow personal condemnation or personal denigration on the show, only to challenge, critique, and clearly take a stand from our perspective," he said.

Guests on the first few shows addressed such subjects as terrorism, "an ACLU Christmas," and euthanasia. Two recent programs featured the Rev. Glenn Spencer, rector of All Saints', Charlottesville, Virginia, speaking on grief and loss, subjects

tion between the sexes is a result of the fall of our first parents. As a form of punishment, women have been subjected to men and, therefore, have been deprived of the ability to administer to affairs outside the home, including those of the Church.

Luther believed that male headship was a matter of natural law. As a Lutheran pastor, I disagreed. The acceptance of equality between the sexes throughout the Western world demonstrated otherwise.

According to Luther, societal arrangements should be preserved within the Church, lest we give scandal to the Gospel. I thought restricting ordination to men had become a modern-day scandal. Ordaining women seemed like the best way to serve our Lord in this time and place.

When I started to think about becoming Roman Catholic, I disagreed with the Church's teachings on women's ordination. I actually thought about writing an article outlining what I presumed to be the theological deficiencies with the Catholic position, which in retrospect seems like sheer hubris.

In order to prepare for it, I read John Paul II's theology of the body. There I encountered a vision of creation that challenged all my feminist notions about men and women.

**Q: How so?**

**Ferrara:** According to John Paul, men and women were not created essentially the same. Masculinity and femininity are not just attributes; rather, the function of sex is a constituent part of the person. Men and woman both express the human but do so in different and complementary ways. Believe it or not, this was a radically new idea to me.

The differences between men and women lie in the way they express love for one another. Men have the more active role in the relationship: The husband is the one who loves while the wife is the one who is loved and, in return, gives love. True authority is exercised through service. As John Paul II says, "To reign is to serve."

However, men and women serve in particularly masculine and feminine ways. At the heart of this diversity in roles is the difference between motherhood and fatherhood.

No matter what men and women do, they bring paternal or

maternal characteristics to their vocation. This is just as true of those who have chosen the religious life as it is of those who become biological parents.

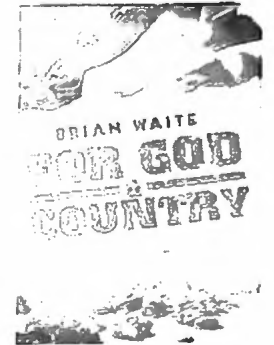
on which he has authored a book; and the Rev. Dr. Gene Godbold, an ACA deacon and research scientist at the Battelle Memorial Institute, speaking on stem cells and the unborn. Upcoming programs will focus on such subjects as abortion, homosexuality, and separation of church and state.

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

## ACC Chaplain's Book Explores Conversion And Faith In War

The Rev. Brian K. Waite, a Navy chaplain of the Anglican Catholic Church (ACC), a leading Continuing Anglican body, has authored what is described as a remarkable "account of faith in the midst of the most difficult of circumstances known to mankind—war."

*For God and Country* is said by its publisher to be "different than any other book on the market in that it gives a detailed firsthand account of the emotional



maternal characteristics to their vocation. This is just as true of those who have chosen the religious life as it is of those who become biological parents.

This means the Roman Catholic priest is not simply a father figure: He is a spiritual father. To state what has ceased to be obvious in a society governed by the principle of androgyny: Mothers and fathers are not interchangeable. Women are not men and, therefore, cannot be priests any more than they can be fathers in the physical sense. If women can step into the role of priest, then it is no longer one of fatherhood.

To understand all of this required me to give up my functional view of the ministry. In most Protestant denominations, the pastor serves a role within the priesthood of all believers. He or she preaches the Word and administers the sacraments.

In the Catholic Church, the priest acts *in persona Christi*. Christ is the bridegroom; the Church is his bride. This nuptial mystery is proclaimed throughout the Old and New Testaments.

According to the Catholic understanding of the priesthood, the priest represents Christ himself, the Author of the covenant, the bridegroom and head of the Church. This is especially true in the case of the Eucharist, when Christ is exercising his ministry of salvation.

One must utterly disregard the importance of the nuptial mystery for the economy of salvation in order to make an argument for women's ordination.

If the Church were to ordain women, the entire understanding of the importance of the feminine and masculine in the working out of our salvation would be lost. Much is at stake here. Once I really saw that, it was relatively easy for me to give up my ordination and embrace the Church's position.

### "Plenty For Women To Do"

Ferrara believes that women can find innumerable opportunities for service in the Church if only they embrace their proper role; that women will find fulfillment in the Church if they understand that only Catholicism recognizes the importance of the feminine in society and in salvation.

**Q: What role is left for women in the Church if they cannot be priests?**

side of war—from the perspective of both a chaplain as well as a husband/father. In particular, this work is about a chaplain and his battalion, which were involved in some of the heaviest fighting of the [Iraq] war, as well as some of the most politically sensitive operations not discussed with the general public—such as the gathering of intelligence that led to the rescue of Jessica Lynch and negotiations with the third highest ranking Shiite cleric in the world.”

“However, **For God and Country** is not just about armed conflict; it is also about 44 Marines and their dramatic conversion to Christianity, leading to the largest baptismal service of its kind in the Tigris River for what many believe to be the past several centuries.”

Fr. Waite, who is assigned to the ACC’s military Ordinariate, serves as command chaplain for the Naval Submarine Support Center in Norfolk, Virginia, and assists at the ACC mission of St. John’s in neighboring Virginia Beach. Previously, he served with the 2nd Marine Division in Camp Lejeune, North Carolina, from August 2002 to July 2004, during which time he accompanied a Marine battalion on active duty in Iraq. As a result of his heroic actions there, he was awarded the Navy Commem-

**Ferrara:** It is not a matter of a role “being left for women” but of women embracing their proper role. There has always been plenty for women to do in the Catholic Church.

Remember, the ordination of women in Protestant communities is a recent development. Before then, women had almost no role to play in those denominations. Protestant churches are starkly masculine.

As a Lutheran, I had no female models of holiness to turn to for comfort and guidance. Though many Protestant denominations ordain women, they do not recognize the importance of the feminine—mother Church embodied in Mary—in God’s plan for salvation.

I do not see why many Catholics discount the importance of the women religious in the life of the Church as if they were second-class citizens. They are our spiritual mothers.

Protestants have never recognized such a role for women. Moreover, there are also all sorts of lay apostolates, orders and associations women can join.

**Q:** Your conversion from a Lutheran minister to being a Catholic also meant giving up your former ministerial role, yet some women in the Church argue they feel excluded because they cannot become priests. What would you say to them?

**Ferrara:** I would begin by saying I understand their anger and frustration.

At first, I was bitter about the prospect of giving up my ordination in order to join the Church. However, I would also tell them my life as a Roman Catholic laywoman, wife and mother has taken on a new sense of definition.

For the first time, I am trying to listen to what the Church has to say about who I am rather than expecting the Church to conform to what I think she should be.

In general, modern people chafe against revealed authority because they expect the outer life of institutions to be rendered serviceable to the psychological inner life of individuals. Therefore, if women want to be priests and claim to feel pain because they are not priests, it automatically follows that they should be priests.

Yet women who insist they have a call to the priesthood and use their pain as evidence of an authentic interior call

from God are, in fact, using the protean politics of pain and not Catholic theology to explain their experiences.

dation Medal with combat “V” for acts of valor on the battlefield, making him one of only a handful of chaplains on active duty to earn such a distinction.

Fr. Waite holds a bachelor’s degree in biblical studies, a master of divinity degree in biblical languages, a master’s degree in international relations with emphasis on the Middle East, and two doctoral degrees—a doctorate in ministry in religious studies and a Ph.D. in historical theology. He and his wife, Kathryn, have two teenage boys, Nick and Michael.

All author’s royalties from the book will be donated directly to Intrepid Fallen Heroes Fund, which has been established to aid the widows and orphans of those killed in the ongoing war on terrorism.

**For God and Country** may be ordered directly from the publisher, HeartSpring Media, P.O. Box 1655, Keller, TX 76244; by phoning 800/856-8886 toll-free; or by going online at [www.heartspringmedia.com](http://www.heartspringmedia.com). It may also be purchased from Amazon.com or by special order through most bookstores. ■  
Source: *The Trinitarian*

from God are, in fact, using the protean politics of pain and not Catholic theology to explain their experiences.

If they truly wish to empty themselves and renounce their own will for the sake of God and Church, they will find innumerable opportunities for service.

**Q:** How do you explain John Paul II’s claim that men and women were not created as identical beings to those who think men and women are the same, interchangeable?

**Ferrara:** I have found that those who are determined to embrace the principle of androgyny are not open to hearing about the Pope’s teachings.

However, the average person knows instinctively that men and women are not the same. This is especially true of those who have children. They see mothers and fathers, boys and girls, are inherently different.

John Paul II’s teachings explain reality. That is where I begin. If you can get people to acknowledge the simple premise that men and women—though equal in dignity and importance—are different, you can begin to talk about what this means for the roles they play.

**Q:** What can be done to combat the movement for women’s ordination?

**Ferrara:** Those of us who oppose women’s ordination cannot allow ourselves to be put on the defensive. We do not have to apologize for our stance. The best way to combat the movement for women’s ordination is to present the Church’s teachings in a positive light.

We do not raise the status of women by convincing them that they need to be men. Though women can and should be allowed to do most of the jobs traditionally filled by men—bringing to them a feminine sensibility—they cannot and never will be biological and spiritual fathers.

Those who insist otherwise effectively deny that which is noble and holy about being wives and mothers—biological and spiritual—in the plan by which God intends to redeem his creation.

The Catholic Church is one the few institutions, maybe the only one, left in the world that recognizes the importance of the feminine not only for the proper working of society but for our salvation. We need to be willing to say just that. ■

## ANGLICAN WORLD BRIEFS:

**\*ANGLICAN MISSION IN AMERICA CONGREGATIONS** helped raise \$225,000 for a new theological seminary in the Anglican province of Rwanda, during a "100 Days of Remembrance and Renewal" campaign for the African nation not long ago. Of the total, \$200,000 is going toward the start-up of the Kigali Episcopal Seminary. This amount includes a \$75,000 challenge gift from Church of the Holy Spirit in Roanoke, Virginia. The remaining \$25,000 will fund a clergy conference in October, the first time that clergy from across the province will be able to come together for fellowship, education and challenge. Archbishop Emmanuel Kolini, one of AMiA's sponsors, expressed deep gratitude for this "truly remarkable" gift. "This has offered us a way to meet two major needs within our province and country and to make a statement of Christian reconciliation. On this tenth anniversary year of the horrible genocide in Rwanda, you have helped us declare: 'Never again!'" The new seminary will allow that cry "to become reality," he said.

**\*A FORMER PRIEST OF THE SCOTTISH EPISCOPAL CHURCH (SEC)** has become the first married man to be made a Roman Catholic priest in Scotland. James Bell was ordained by the Bishop of Aberdeen, Peter Moran, at St. Mary's Church in Inverness. Bell had been ordained a deacon by Bishop Moran last September. Former Anglican priests, including some married ones, have already been ordained as Catholic priests in England and gone on to take posts in Scotland, but this was the first such ordination ceremony to take place in Scotland. Bell, 64, had served as an Anglican cleric in the SEC as well as the Church of England. Upon becoming a Roman Catholic, he undertook intensive additional studies to prepare him for his new role. — *Evening Times*

**\*THERE WAS LITTLE DOUBT THAT THE POPE** had Anglicans in mind when he recently chastised those who had hindered the movement toward the reunion of Christendom by introducing ethical teachings contrary to received Catholic doctrine. Pope John Paul II made the remarks in a November 12 sermon marking the 45th anniversary of a Vatican statement of unity with the Reformation. Though he urged perseverance in the commitment to unity, the Pope, speaking at St. Peter's Basilica, decried "new problems" that have emerged, especially in the ethical field, where further divisions arose which threaten a common testimony. "Thus the mechanisms of continued dialogue between the Anglican and Roman Catholic Churches remain in place, substantive dialogue between the two churches ceased following the 1999-2000 Lambeth Conference. 2001 has been a year of continued dialogue, but no progress has been made."

## ANGLICAN USA BRIEFS:

**THE REV. SARA ENA "NEE" RIVERA** began celebrating the 100th birthday of her mother, Concepcion Rivera, on the 1st of January. Her mother was 100 when she was born. Rivera, 68, was consecrated Bishop Suffragan of Columbia January 22 in Bellevue, Washington, with her father

## After 30 Years, An Apology For Reporter Who Warned Of Cult

It was over three decades ago that veteran journalist and sometime Episcopal priest Les Kinsolving began trying to warn authorities and the public about cult leader Jim Jones in stories written for the *San Francisco Examiner*.

He was the first reporter who publicly exposed bizarre behavior at Jones' Peoples Temple, which in the early 1970s was headquartered in California.

Now, after all this time, a former top aide to Jones has written to apologize to Kinsolving for his role in events that led to the deaths of more than 900 people in a mass murder-suicide in Jonestown, Guyana, in 1978.

"You were right about the Jim Jones and Peoples Temple. I was totally wrong," wrote Tim Stoen, Jones' former chief legal adviser and now a Humboldt County (CA) deputy district attorney. He hailed Kinsolving for seeing beneath the cult's superficial "glitter" and taking Jones and the temple on "when other critics were too faint-hearted to do so."

"If I had not been ideologically blinded by a utopian worldview, I [would] have been open to the truth you were trying to tell," Stoen wrote. He concluded his February 11 letter by asking the reporter to "forgive me."

Stoen publicly disassociated himself from the cult a year before the Jonestown suicides. But his Peoples Temple connections still haunt him three decades later, especially as his five-year-old son, John Victor, was among those who died in the jungle. In writing what was his most public admission of wrongdoing on behalf of the Peoples Temple, he said he "wasn't seeking any attention. I was just doing what I thought was right."

Kinsolving, now a Baltimore radio talk show host and a reporter for *World Net Daily*, said he was stunned to receive Stoen's apology after all these years.

In 1972, Kinsolving wrote the first critical stories about odd events at the Peoples Temple in Mendocino County's Redwood Valley and San Francisco.

The stories recounted how Stoen insisted that Jones had brought more than 40 people back from near death during services at the Redwood Valley church. Kinsolving raised questions about the violent nature of the cult after witnessing Temple guards armed with .457 magnum revolvers escorting dozens of Peoples Temple members to the airport.

John Stoen and members of Temple who later publicly brought back Jones' organizational structure as part of the *Examiner*. Stoen had an affair with Jones' sister, Kathleen Jones, and a 1974 lawsuit against her was dropped. He and other Temple critics were "not" and never will receive a public recognition for exposing a cult that had been called "the most dangerous cult in the world" by other prominent critics.

"I am glad that you have taken the time to read my story and to write me back. My only regret is that I did not have the opportunity to meet you in person. I am glad that you have taken the time to read my story and to write me back. My only regret is that I did not have the opportunity to meet you in person. I am glad that you have taken the time to read my story and to write me back. My only regret is that I did not have the opportunity to meet you in person."

Stoen's letter was published in the *San Francisco Examiner* in 2003. It was the first time that Jones' former legal adviser had publicly apologized to Kinsolving.

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**FEISTY REPORTER** Les Kinsolving (in a photo from earlier years), now a radio commentator and reporter for *World Net Daily*, was stunned to receive an apology from a former aide of deceased cult leader Jim Jones for opposing Kinsolving's efforts to expose the Jones operation over 30 years ago.

cult's heavily armed compound. Many drank cyanide-laced Flavor-Aid; others who tried to resist the mass suicide

were shot. Bay Area Congressman Leo Ryan, who had traveled to Jonestown to investigate the cult, was killed by Jones' followers hours earlier while preparing to leave Guyana.

"The natural consequences of my wrongdoing—especially the death of John Victor and those temple members who trusted me—cannot be erased," Stoen wrote. He said he understands, "far more than ever before, the reality of original sin."

"I have asked God to forgive me for my wrongdoing in being a part of Peoples Temple. He has mercifully given me a second chance," he wrote.

Stoen was particularly moved to write the letter seeking forgiveness from Kinsolving after learning that his former adversary had recently suffered a heart attack. The intrepid reporter is now recovering from bypass surgery and was expected to return to work in late March.

"From my heart, I apologize for my mistreatment of you, including organizing the picketing, filing the lawsuit, and castigating your motives," Stoen concluded by writing. "I also pray you can forgive me."

"Heavens, I'm a Christian. We have no choice but to forgive," Kinsolving said. ■

Source: *The Washington Post*, 1/25/05; *The Daily Democrat*

—LATE NEWS—

**"Pope John Paul The Great" 1920-2005**

*... of the death of Pope John Paul II...*  
*... of many Catholics...*  
*... We can agree...*  
*... the Holy Father...*  
*... that we should...*  
*... law by one...*  
*... Luther...*  
 ... CHM...

**Commentary: He...**

**FOR THE EAST QUAKERS...**  
 ... has had a pop...  
 ... more of an opportunity...  
 ... they will catch...  
 ... I have...  
 ... I am sure...  
 ... but John Paul...  
 ... 130 countries...  
 ... logical clarity...  
 ... Who else...

acting as a co-consecrator. She is the 16th female bishop in the Anglican Communion, the 12th in the U.S. Episcopal Church (ECUSA), and the first Anglican woman bishop of Hispanic origin. The president of ECUSA's Province 7, Idaho Bishop Harry B. Bainbridge, was chief consecrator. Co-consecrating bishops, in addition to Rivera, included retired El Camino Real Bishop C. Shannon Mallory, New York Suffragan Bishop Catherine Roskam, Bishops William Swing of California and Vincent Warner of Olympia. - *The Living Church/Church Times*

**\*THE VEN. DR. WILLIAM C. WIYGUL** was recently consecrated Bishop of the Southern States within the Anglican Province of Christ the King (APCK), a leading Continuing Church body. APCK Archbishop Robert S. Morse was chief consecrator for the November rite, which took place at the Pro-Cathedral of the Holy Comiter in Montevallo, Alabama. Morse was assisted by APCK Bishops James Clark (Southern States-retired), Frederick Morrison (Southwestern States), James Provence (Western States), and Rocco Florenza (Eastern States). Bishop Wiygul was born in Natchez, Mississippi. He is a graduate of the University of Mississippi, and received his Ph.D. in medical clinical microbiology from the University of Tennessee. Later, he attended St. Joseph of Annatheia Anglican Theological College in Berkeley, California. Bishop Wiygul and his wife, Bath, are longtime residents of Montevallo, where the bishop was rector of Holy Comforter (now led by the Rev. Samuel Edwards). Prior to his election to the episcopate at a special synod in November, Wiygul also served as administrator of the Diocese of the Southern States and secretary of the National Bishops. - *The Church*

**\*DOMESTIC VIOLENCE CHARGES** against Claudia Kufs of Tallahassee, Fla., were dropped by Alachua County prosecutors after she testified in counseling. Kufs, 41, had filed charges against her husband in 2004. The charges were dropped after she testified in court that she had been abused by her husband for years. She testified that she had been in fear of her husband and that he had threatened to kill her. She also testified that she had been physically abused by her husband. The charges were dropped after she testified in court that she had been abused by her husband for years. She testified that she had been in fear of her husband and that he had threatened to kill her. She also testified that she had been physically abused by her husband.

... of the death of Pope John Paul II...  
 ... of many Catholics...  
 ... We can agree...  
 ... the Holy Father...  
 ... that we should...  
 ... law by one...  
 ... Luther...  
 ... CHM...

What other clergyman played any comparable role in bringing down communism, a godless system? What other world leader—spiritual or secular—understood so profoundly how hollow and bankrupt the Soviet empire was, so much so that this tireless writer never bothered to pen an encyclical against Marxism-Leninism because he knew it was moribund?

Has there been a more powerful defender of the sanctity of life than this Pole, in whose pontificate nearly 40 million unborn babies wound up in trash cans and furnaces in the U.S. alone? What more fitting insight than John Paul II's definition of our culture as a culture of death—an insight that is now clearly sinking in, to wit the declining abortion rates in the U.S.?

In Europe some time ago, a debate occurred in Protestant churches: Should John Paul II be considered the world's spokesman for all of Christianity? This was an absurd question. Of course he spoke for all believers. Who else had such global appeal and credibility, even to non-Christians and non-believers?

Of course, there was the inveterate Billy Graham. There were many faithful Orthodox and Protestant bishops, pastors and evangelists. But there was only one truly catholic (lower-case "c," meaning universal) voice of discipleship, only one determined to pursue this discipleship to the bitter end. And that was John Paul II.

I concede there have been times when "my" pope wasn't fully my pope. When he said the Virgin Mary had saved his life at Mehmet Ali Agca's assassination attempt in 1981, he left me bewildered. Naturally, I was thankful he survived. But as a Protestant, I would have given God alone credit for this wonderful turn of events.

We Lutherans also venerate the Virgin Mary. In some of our services the intercessory prayers begin with the words, "With Mary, the Mother of our Lord, and with all the Saints we be-

#### *BRIEFS Continued*

ion, said she had accepted a buy-out offer and will step down. Last fall, an in-house committee report, which contained 66 recommendations, said the diocese was one of the most dysfunctional in the country. The report faulted Bane as a strikingly ineffective leader and found major financial mismanagement and a near-total absence of accountability in the diocese's operations. It also called the relationship between Bane and Gallagher disastrous, saying that the degree to which they disagree is "legendary." It further stated that no specific duties were assigned to Gallagher and that she "has displayed an explosive temperament under a variety of circumstances." The diocese, with offices in Norfolk and Petersburg, has about 120 churches covering 25 counties and 16 cities from the Atlantic Ocean west to Appomattox and Danville. -

*Richmond Times-Dispatch/The Living Church*

**\*THE REV. STEPHAN HEIMANN**, a Continuing Church cleric and the able editor of *US Anglican*, a publication of pastoral support for orthodox believers, has died unexpectedly of complications from surgery for a hernia. He was a priest of the Anglican Province of America (APA). Fr. Heimann's funeral was held March 5, with APA Presiding Bishop Walter Grundorf officiating, at St. Michael's Anglican Church in Charlotte, North Carolina, where Heimann assisted Fr. Richard Bakley. Grundorf said that St. Michael's would publish the issue of *US Anglican* that was due to go to press at the time of the editor's death, but was not sure what will ultimately happen to the journal. "Fr. Heimann left no family and very sketchy details about his worldly pos-

seech thee..." But then, the pope is by definition Catholic and therefore Marian, especially if he is a Polish pope. So, for God's sake, let the pope be pope.

But then John Paul II visited Agca in his prison cell and forgave him. Now he was again fully "my" pope. At a time when nothing plagues the world more than man's apparent inability to forgive—an inability most egregiously obvious in the Middle East—he reminded all Christians by his own example of their premier obligation to their fellow man—and to the head of the church, who is Christ.

In the past 25 years, I have often found myself in the odd position of having to defend "my" pope against the wrath of Catholics whose pope he officially was, at least on paper. No, he was not a comfortable *pontifex maximus*. The faith he preached and lived was no salami from which you could slice away bits according to your appetite.

He, the most Catholic of all contemporary Catholics, did not countenance the sale of indulgences intrinsic to contemporary ecclesial mushiness: Stay in the church, pay your dues and we'll bless in advance your sinful behavior, which we'll attribute to a God-given quirk in your personal makeup.

John Paul II wouldn't have any of that. This upset many.

Was he stubborn? Yes, he was, especially from my Protestant perspective. Why did he not permit the ordination of married men when in many parts of the world, especially France, octogenarian priests serve 20 or more altars because of the church's vocation crisis? Had he not considered the beneficial benefits of the Protestant parsonage in non-Catholic lands?

I would have had a stronger argument were it not for the snowballing divorce rates among Protestant pastors, who have frequently ceased setting shining examples to their flocks. On the other hand, Catholic seminaries in many parts of the world

sessions," Grundorf told *TCC*. *Fr. Heimann had not been long in his editorial post but had been doing a great job of making US Anglican a positive and edifying journal; he will be missed.* - Ed.

## OF GENERAL INTEREST:

**\*IN A MAJOR VICTORY FOR THE PRO-LIFE MOVEMENT**, the United Nations has adopted a declaration condemning human cloning. In its February 18 action, the UN called on member states to adopt urgent legislation outlawing all cloning practices "as they are incompatible with human dignity and the protection of human life." The comprehensive ban came after a two-year negotiation which forfended a French and German effort to allow for human experimental cloning. "This is a powerful message to the world community that this morally questionable procedure is outside the bounds of acceptable experimentation," said Austin Ruse, president of the Catholic Family and Human Rights Institute, one of the main NGOs involved in the negotiation. "This should encourage similar bans in legislatures around the world, including in the U.S. Senate," Ruse said. - *C-FAM*

**\*THE MAN WHO OVERSAW THE CREATION OF DOLLY THE SHEEP**, the world's first cloned mammal, was granted a license by British regulations February 8 to create cloned human embryos for research. Ian Wilmut got the second such license granted by the British government in the past half year. And, the move paralleled simi-

are filling up with a new and extraordinarily manly crop of candidates for the priesthood—manly, like the pope whose example they follow.

To be a Christian doesn't mean to be cuddly. This has not been a cuddly pope, either. What he said and wrote—including 14 encyclicals filled with elegant thought and prose—has irked millions. He, who was instrumental in toppling socialism, was an inveterate preacher of justice and peace, and a harsh critic of the contemporary "Me First" variety of capitalism—but his admonitions were not rooted in Marxism-Leninism; they were based in the gospel. Thus he only did his job as supreme pontiff. And thus his warnings hit home.

Yes, my pope sometimes seemed harsh. It shocked many of his Protestant admirers that in his superbly scripted encyclical *Ecclesia de Eucharistia* (Church of the Eucharist) he categorically ruled out altar fellowship between the Roman Catholics and us. But then, did he not have a point when he said this fellowship should come at the end of the ecumenical process—as its crowning moment?

As one whose own denominations ranks Word and Sacrament as equal pillars on which the church rests, I have never understood the fashionable thoughtlessness with which so often the wafers are chewed and the wine (or grape juice) is drunk, each communicant interpreting this sacramental act in his individual—meaning postmodern—way.

I for one was grateful to John Paul II for standing up against this aberration, even if this offended those of us yearning for Christian unity.

Toward the end of his pontificate, my pope's critics, including cardinals, were increasingly shaking their heads at his stubbornness. Why would he not step down, considering that his

lar recent government actions in Korea and China—a trend that has some American scientists concerned that the U.S. is losing its lead in one of the fastest-paced but most controversial specialties in biomedical research. It is illegal to create cloned human embryos with federal money in the U.S. A few U.S. scientists have recently said they intend to do so with private money, and California voters recently passed a measure to finance human embryo cloning and related research with state grants. But congressional conservatives, bolstered by recent election gains, are gearing up for a renewed attempt to ban such experiments. Wilmut, of the Roslin Institute in Scotland, stressed that his team will destroy the cloned embryos within 14 days of their creation. The goal, he said, is to harvest the embryos' stem cells, which may hold key secrets about the underpinnings of various diseases. - *The Washington Post*

**\*IT WAS A BOX OFFICE SMASH**, and an incredible international phenomenon that took the cinematic world by storm, but one which Hollywood, in the end, pointedly ignored. Mel Gibson's *The Passion of the Christ* was not nominated for a single major Academy Award. Writing for the *Catholic Exchange*, James Bemis thought the snub of *The Passion* "puts the lie to the Hollywood establishment's reputed 'tolerance.'" Moreover, he claimed that it had triggered a "hostile blacklisting of Gibson and other Christians... In a year when a great film like *The Passion* so obviously should have been honored, Tinseltown's elites instead chose five forgettable films as the finest they had to offer..." A less violent re-cut of *The Passion* opened on hundreds of screens in March.

body no longer accommodated his mind? His face looked puffed up, shook uncontrollably, saliva dripped from the corner of his mouth. Often he could not finish a sentence.

Well now, Stephen Hawking, the cosmologist, can't speak at all anymore, and nobody suggests that he should stop entrusting his important thoughts by arduous means to his computer. And John Paul II, whose mind was as clear as ever until the end, has had an additional mission Hawking does not have. It's called discipleship.

"Christ did not come down from the cross either," the pope kept saying—and did something utterly counter-cultural in an era when husbands and wives all too often find it impossible to live out their commitments beyond their first marital squabble: He bore his cross, for all to see, especially the young who came to surround this severely handicapped old man by the hundreds of thousands wherever they could, filled with immense affection and admiration.

John Paul II represented to them the opposite of the wishy-washy perversions of postmodernity with its ever-shifting "truth" claims. He was, if you pardon this very Protestant remark, the "Here I stand" kind of a guy we needed as much as ever in the church. That's why he has made disciples of millions of young people around the globe.

That's why he was my pope—and why I didn't have to be a Roman Catholic to claim him as mine. ■

UWE SIEMON-NETTO is religious affairs reporter for United Press International. His column is used here by permission.

**NOTE TO READERS: We had planned an offering on the Terri Schiavo case, but obviously that will have to wait until the next issue. - Ed.**

**\*TERRORISTS USED A DISABLED CHILD** as a suicide bomber on election day in Iraq, the country's interior minister, Falah al-Naqib, said January 31. In all, 44 people were killed in a total of 38 bomb attacks on polling stations. Police at the scene of one the Baghdad blasts said the bomber appeared to have Down's syndrome. -

[www.thisislondon.co.uk](http://www.thisislondon.co.uk)

**\*MUSLIMS LIVING IN BRITAIN** (who form nearly three percent of the population) must either emigrate or join the *jihad*, a key Islamic figure said in January. Sheikh Omar Bakir Muhammed, leader of the now-officially-disbanded Islamic militant group Al-Muhajiroun, said that, as the covenant of security under which Muslims previously lived in Britain has been broken, Muslims must now consider themselves at war. What violated the covenant, according to Sheikh Omar, was the anti-terrorist legislation introduced in the U.K. after the 9/11 attacks. If the British government would review these policies and release those detained without trial in Belmarsh prison and elsewhere, Muslims could live at peace in Britain, he asserted. Otherwise, they must prepare themselves to fight. "The response from the Muslims will be horrendous if the British government continues in the way it treats Muslims," he said, adding that suicide bombings were a possibility. He called on Muslims to form a new coalition united behind al-Qaida with Osama Bin Laden as their leader. - *United Press International*

**\*THE SWEDISH PASTOR SENTENCED TO A MONTH IN PRISON** for allegedly spreading hatred against gay people in a sermon had his conviction quashed on appeal.

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### BRIEFS Continued

a Swedish gay rights group has called the verdict "disturbing." Ake Green, a pentecostalist pastor from Borgholm on the Baltic island of Öland, was convicted last year by a court in Kalmar under Swedish laws banning "agitation against minority groups." In his sermon, he had described homosexual behavior as a "cancerous tumor" in society. In the original verdict, the court ruled that certain phrases in his sermon amounted to an attempt to stir up hatred of homosexuals. In overturning that ruling, the appeal court in Jönköping said that the sermon was not an attack on homosexuals because it was a personal interpretation of the Bible. The court "strongly questioned" Green's comments, but said the stringent hate crime law should not be used to stifle discussion about homosexuality in churches and other public places. The case, which attracted international attention, could still move to Sweden's Supreme Court. - [www.thelocal.se/Religion/News/Service](http://www.thelocal.se/Religion/News/Service)

**\*A BILL INTRODUCED AND PASSED** in just three days in February has allowed the government of Ontario, Canada, to advance "a revolutionary change in the way all laws, government programs and institutions...refer to marriage and married persons." In order to accommodate same-sex partners and cohabiting unwed heterosexual couples, all references in this category must now be "gender neutral," a decision demanding changes to over 70 provincial statutes, reported *LifeSiteNews.com*. "No longer can a married couple be referred to as 'husband and wife' or 'man and woman,'" but rather with phrases like "spouses" and "married couple." The terms "widow" and "widower" are also struck from gov-

ernment statutes, to be replaced by "surviving spouse." Said LifeSite: "Considering the massive size and pervasiveness of government, this is certain to gradually lead to a general devaluation of marriage throughout the province, all for the purpose of imposing 'equality' for that tiny number of same-sex couples that chooses to 'marry,'" taking advantage of a redefinition of marriage imposed by activist judges.

**\*CONTRADICTING THREE UPSTATE NEW YORK JUDGES**, a Manhattan judge declared February 4 that a law banning same-sex marriage violates the state constitution—a first-of-its-kind ruling in New York. The conflicting decisions virtually guarantee that the issue will reach the state's highest court. In the Manhattan decision, state Supreme Court Justice Doris Ling-Cohan ruled in favor of five gay couples who had been denied marriage licenses by New York City. (The Supreme Court is New York's trial level court.) - [Newsmax.com/The Washington Times](http://Newsmax.com/The Washington Times)

**\*FOUR CHRISTIAN MEN** are no longer faced with the possibility of serving some 40 years in jail for "preaching and singing" at a homosexual event. On February 17, a Philadelphia judge dismissed all criminal charges against the four members of the Evangelical group Repent America who were accused of trying to disrupt last October's "OutFest," an outdoor celebration of National Coming Out Day. In dismissing the charges, Court of Common Pleas Judge Pamela Dembe said that prosecutors had failed to make even a minimal showing of any criminal conduct, said Brian Fahling, a senior trial attorney for the American Family Association. Videotape from the event proved critical in

*Continued on Back Cover*

# CHURCH DIRECTORY

## ARKANSAS

### Hot Springs

#### St. Chrysostom's

Reformed Episcopal Church  
 117 Vista Left, Sun 10:30 AM  
 112 So. 4th, Sth: The Rev. Charles  
 501-254-7191

## CALIFORNIA

### Carlsbad

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

Episcopal Church  
 1000 S. Coast Hwy., Sun 10:30 AM  
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### Los Angeles

#### St. Mary of the Angels

Anglican Church  
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### San Diego

#### St. Francis Episcopal Church

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## ILLINOIS

### Chicago

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## FLORIDA

### Maitana/West Palm Beach area

#### The Church of the Guardian Angels

Episcopal Church/ECUSA  
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### Compano Beach/Lighthouse Point

#### St. John the Theologian

Episcopal Church  
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## GEORGIA

### Atlanta

#### St. John of Our Saviour

Episcopal Church  
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## MAINE

### Bowdoin

#### St. Dunstan Anglican Church

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### Portland

#### St. Andrew's Episcopal Church

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## MISSISSIPPI

### Mobile

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## MICHIGAN

### Detroit

#### St. John's

ECUSA/American Anglican Council  
 1928 BCP

50 E. Fisher Freeway, Detroit, MI 48201  
 Sun 7:00 AM, 10:00 AM, 11:00 AM, 5:00 PM  
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## MINNESOTA

### St. Louis Park (Minneapolis)

#### Anglican Church of St. Dunston

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## MISSOURI

### Kansas City

#### St. James

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## NEW JERSEY

### Philadelph

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## NEW YORK

### Albany

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## Rosemont

#### The Church of the Good Shepherd

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## SOUTH CAROLINA

### Florence

#### Anglican Church of Our Saviour

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### Greenville

#### St. James Anglican Church

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## Texas

### Dallas

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