

ENGLAND

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rade slated in Jerusalem. City officials had denied permits to the parade organizer, Jerusalem Open House, acting under heavy pressure from Jews, Christians and Muslims who did not want the local parade to take place in a city claimed by all three faiths as holy. So the parade went ahead June 30; however, it was temporarily halted when an orthodox Jewish protester stabbed three participants. The assailant was among a group of about 200 protesters who picketed the parade along the streets of the holy city. Police say they arrested a man suspected of being involved in the stabbing as well as 13 other protesters who attempted to break up the march. - Religion

News Service/Ecumenical News International

\*THE LAUNCH OF A NEW U.S. ECUMENICAL BODY,

Christian Churches Together in the U.S.A., which was supposed to take place in June and then in September, has been postponed again. The group—which seeks to create a wider coalition than existing church alliances—already includes, for example, the Roman Catholic Church, which is not a part of the U.S. National Council of Churches (NCC). The new group has also sought to bring in evangelical Protestants, as well as mainline Protestant, black and Orthodox bodies aligned with the NCC. But founding leaders of the new organization put off its planned September inauguration at Washington National Cathedral to seek further

“positive conversation with churches and organizations actively considering joining.” The chief concern was the lack of participation from major black Protestant denominations, said the Rev. Larry Pickens, ecumenical executive with the United Methodist Church. Pickens said this was one reason UM bishops approved only provisional membership in May. The U.S. Episcopal Church has already committed to the new ecumenical group. The NCC is supportive of and will operate alongside it. - The Washington Post

\*“NEW YORK—AND AMERICA—SAID GOODBYE to Billy Graham [June 26] in a three-hour tribute of music and preaching that drew 90,000 people to see and hear the evangelist’s last U.S. crusade,” reported The Washington Times. Thousands braved the hot sun to cheer and hear the ailing, 86-year-old evangelist who has reached millions around the world with the Good News, as he spoke at an afternoon rally at Flushing Meadows Corona Park. While Dr. Graham held open the possibility of a fall crusade in London, he took time to say several farewells—including to his longtime music director, Cliff Barrows, 82, and soloist George Beverly Shea, 96. His final sermon was vintage Graham: The Old Testament patriarch, Noah, and the Second Coming of Christ. “You’ve come to this crusade expecting to live many more years, but you never know,” Dr. Graham said. “The Bible says today is the accepted time, today is the day of salvation...But there will come a time when it will be too late for you.” Speakers who preceded Graham to the stage repeatedly referred to the evangelist’s departure from a public life that began 60 years ago at the close of World War II. One speaker, country music star Ricky Skaggs, said he and the gathering wanted to honor “someone who has been a father to the body of Christ. A father to the nation of evangelists.” During the three-day crusade, as many as 242,000 people came to see the evangelist, and 9,413 adults and children reportedly registered “faith commitments.” ■

THE Christian Challenge

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SUMMER 2005



# THE Christian Challenge<sup>®</sup>

THE ONLY WORLDWIDE VOICE OF TRADITIONAL ANGLICANISM—FOUNDED 1962

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# THE Christian Challenge

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- To defend the Christian Faith as embodied in traditional Anglicanism, defined in Holy Scripture, and enshrined in the Historic Book of Common Prayer
- To work for the unity of the Church under Christ, based on sound doctrine and discipline, as exemplified by the Chicago-Lambeth Quadrilateral of 1886-88
- To resist false teaching within the Church
- To restore the Church to her primary mission of proclaiming the Gospel

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# Exclamation Points

Letters From Our Readers And  
Commentaries From Around The Church

## LETTER TO CANADIAN PRIMATE

As a lifelong Canadian Anglican who has served as widely in our church as most priests, and probably much wider than the great majority (92 dioceses in 33 countries and in well over 500 parishes), I now know that I must, regrettably, accept the invitation extended to me by the last meeting of General Synod, and resign my membership in [the] Anglican Church of Canada (ACC).

When General Synod passed the motion to "affirm the integrity and sanctity of committed adult same sex relationships" it, thereby, clearly, [entreated] all those who did not, and could not, agree with that motion to do one of two things namely: (1) to accept the motion as a true expression of the will of the church, and [put it] into effect...or (2) [if one opposed the motion] to live with...and make the best of it [within the ACC], or to resign—to get out.

Most of the bishops, if not all, together with the majority of the clergy, and a goodly number of the lay delegates who voted in favor of that motion, did so with the clear understanding that many clergy, myself included, and a goodly number of laity throughout our church, would of necessity have to resign.

Many have done so, and I do so now. I do so because I can no longer hold up my head and, with any sense of pride, declare myself to be a member of the [ACC], a church which in my opinion has not only ignored the teaching of God's Holy Word, but has at one and the same time discarded the traditional teaching of our worldwide Anglican Communion.

Knowing that I might be seen by some as homophobic, and by others as unkind and unloving, [let me note that] I have, for many years, had a very gifted and godly team member—a healed, restored, homosexual—who has served with me in my ministry across the country and overseas.

Paul tells us that when we give our lives to Christ, "All things become new." Surely, that is why the church exists, to offer that newness of life to all who sincerely seek the same, including the homosexual and lesbian.

Archbishop, I have no desire to continue to be a member of, nor a priest in, a church which compromises that message, and there can be no doubt that, as seen in the recent Primates' Meeting in Ireland, the vast majority of our brothers and sisters in the...Communion are convinced that our Anglican Church of Canada has compromised the faith in recent years and continues to do so...

*The Rev. Dr. Marney Patterson  
President, Invitation Live Ministries*

*Dr. Patterson is an evangelist and the author of **Suicide: The Decline and Fall of the Anglican Church of Canada.***

## THE PRIMATES AND ECUSA

If [Anglican] primates of the global South are fully aware of the gradual but inexorable move to apostasy in the Episcopal Church, U.S.A. (ECUSA), which occurred from the 1970s to 2000, why do they focus only and solely on the most recent innovations in sexuality, doctrine and practice?

I have put this question to several people with close links to African and Asian archbishops. In essence they all agree with the following concise statement given to me by one of these kind persons:

*The logic is simple. The decisions about homosexuality are open, admitted, and incontrovertible. They didn't want to raise other things that would have to be proven (while being denied) and dilute the process of dealing with the unorthodox position on sexuality. It became clear some time ago that the Communion was going to split. To attach everything that could justify a separation would only delay the inevitable.*

Let us take this step by step and part by part.

First...in the matter of...the blessing and ordaining of persons in "committed" [same-gender sexual relations], the matter is very clear. There are those who advocate and do certain things, knowing that they are innovations; and there are those who oppose them on the ground of Scriptural morality, God's law, and biological facts.

If the focus is kept on this issue, and this alone, then it is difficult for anyone to sit on the fence; one either approves or rejects the new doctrines and practices. Therefore, "the logic is simple" and easily grasped by anyone. To accept the innovations, encourage and support them is to cease to be a Biblically-based Christian of an orthodox and traditional kind.

So far so good! And, let us be clear, to date this policy of focusing on a single issue has worked well, for seemingly the whole world is aware of it, and understands the difference between the position of North American churches and that of African and Asian churches.

However, I fail to see why the primates cannot run alongside their major campaign for Biblical sexual morality, a minor campaign (as we may call it) that seeks to answer those who ask such questions as: If the North American [provinces] say they are sorry, do a U-turn...and restore [orthodox doctrine and practice on the sexuality matter], does this mean that these churches are no longer apostate? [Would such a restoration] (in terms of synodical state-





ments and canon law mean that the crisis is over and these churches are back in full communion with the [provinces] of Africa and Asia?

I for one would like to know how the majority of the primates would answer these questions.

MY REASONS are various but one prominent one is this: I see a logic running through the innovations in worship, doctrine, discipline, polity and morality from the 1970s through to 2000. This logic is related to (a) a new attitude to Scripture, to the way it is read and interpreted (where, in essence its supposed cultural conditioning is taken into account and seen as corrupting the divine message); and also to (b) a widespread adoption of theories of human rights and of therapeutical (and feel-good) interpretations of received doctrines and practices, from salvation [to] piety to public worship.

In this context, the reasoning from Scripture which has allowed the widespread acceptance of divorce and the remarriage of divorcees, together with the employment as pastors of divorced and remarried persons, is [essentially] the very same reasoning which allows the Scriptures to be read as affirming same-sex committed relationships (which are said to [be unrelated to] the condemnation of fornication and sodomy in the Bible).

Likewise, the reasoning from Scripture which sees God calling and ordaining women as...priests and bishops is virtually the same as that used for the justification of same-sex blessings and ordinations.

In all these cases the obvious, straightforward meaning of the text is not accepted, for it is claimed that the real meaning can only be found by peeling away, as it were, the cultural skins and conditioning and thereby seeking the true kernel, the real truth.

By the Biblical interpretation in place from the apostolic age to the mid-20th century [however], it was/is impossible to sanction the widespread remarriage of divorcees, the ordination of women as priests/presbyters and the blessing of same-sex couples.

THE PRIMATES often state Biblical authority is what the present crisis is really all about. I for one would like them—now that the clarity of the dividing line [on] sexuality is as clear as...can be—to step into the larger arena and to tell us what...other signs of apostasy that they see in the North American churches, signs which [would] remain if the sexuality doctrine [was] reversed. The fact that they expect a split in the Anglican family of churches, with presumably the North American churches leaving, suggests that they do think that, apart from the apostasy [on] sexuality, there is (as i indicated above) a previous history of apostasy.

One final statement: I think that the basic causes of the beginning of the apostasy in [ECUSA] can be reduced to two...: The adoption of the divorce culture of the post-World War II era, and the massive lie told to God and man in [titling] the new prayer book of the 1970s "The Book of Common Prayer," when it was and remains in style and content a Book of Varied Services. These...innovations...set ECUSA on a route that had to lead to apostasy, at least at the synodical level. By the one innovation the authority of Scripture and the words of Jesus were



set aside, and by the other the moral code, the Ten Commandments, was reduced to situation ethics!

I look for clarification from the primates of the global South or from their appointed spokesmen in the West/North.

*The Rev. Dr. Peter Toon*  
thomascranmer2000@yahoo.com

*Dr. Toon is Vice President of the U.S Prayer Book Society and currently serving as interim at St. Thomas Episcopal Church, Houston.*

## ROME/CANTERBURY COMPARISON ON MUSLIMS

In following news reports and analyses of the institution of Benedict XVI, I have noted that he shares the interest of the current Archbishop of Canterbury in "dialogue" with Muslim scholars and other "moderates."

Benedict is following the precedent set by John Paul II, who found the honor accorded to Mary in the Koran to be highly significant, while ignoring the Koran's description of Jesus as a prophet superseded by Mohammed.

In terms of UN politics, John Paul II valued the firm stance of Muslims against abortion, and invited Muslims to an interfaith prayer service at Assisi. He also set a high priority on "protecting" ancient churches in Iraq and Syria. Saddam Hussein had given special "perks" to the Chalcedonians (he hired them as his personal bodyguards, saying they were the only Iraqis he could trust), and thus JPII opposed both Gulf Wars. In return for being permitted by Assad to make a pilgrimage to Syria, John Paul II stood with head bowed at a church shrine overlooking the Damascus Road, while Assad spewed forth venom against "the Zionists."

Benedict XVI has indicated his first priority is reinvigorating the church in Europe. Even before the formal ceremonies, he backed Roman Catholic opposition to the abortion bill passed by the lower house in Spain. Muslim population growth now outstrips the growth of non-Muslims; but if Benedict XVI can persuade European Catholics to give up the use of artificial means of birth control, the Catholic population...would begin to [grow] again. A Catholic-Muslim coalition might elect parliamentarians who would repel all the "culture of death" laws in various countries.

Similarly, Rowan Williams has continued the "trilateral" conversations established by his predecessor, George Carey. In reports of these conversations, mutual opposition to abortion has not been highlighted; nor has the "protection" of the [small] numbers of Anglicans in countries ruled by the Law of Shyr'a. The focus is on showing, from diligent study of authoritative religious texts, that all three "peoples of the Book" share a fundamental dedication to "peace."

Muslims in the United Kingdom have taken advantage of the state's subsidy for Church of England schools to demand that the state permit the teaching of the Koran to Muslim children; and I have seen no report of the Archbishop's objections. He has been quite outspoken about his fears that statements about "Islamic terrorists" could endanger the lives of Muslim citizens. He, too, opposed the invasion of Iraq, largely on the grounds of preferring "diplomacy over war." It is worthwhile noting that he first took up the cause of peace as one of the youthful protesters urging the [U.S.] to unilaterally destroy its nuclear weapons.

Finally, both Williams and Benedict share a vague suspicion that George W. Bush may not be a Christian: Politicians ought

not be quite so robust about their "religion." Because of these doubts, they have not applauded him for "reaching out" to Muslims in this country; and were probably horrified when he recently made the front pages of the newspapers holding hands with the Saudi Crown Prince.

Williams has likely never forgiven the Republicans for ignoring his advice on disarmament and invading Iraq. One might think Benedict, however, would be more appreciative of this President, who drew thousands of votes from conservative Catholics convinced that John Kerry was a "rebel" against church teachings, if not worse.

Will these "commonalities" be enough to renew formal discussions of theology and liturgy by the Roman Catholic and Anglican churches? The [recent joint issuance] of [ARCIC's] agreed-upon statement on Mary in mid-May seem to indicate some type of thaw...

*Odessa Elliott  
Pleasant Valley, New York*

## A CONTINUING PRIEST ON JPII

...Anglicans have refused to acknowledge the Roman doctrine, enunciated only in 1870, of the Infallibility of the Pope [but we] have always recognized the importance of the Pope's office...

In a world where Christianity is presented as a caricature, John Paul II...presented the Faith as a challenge. During his life he defied the Nazis, Communists, and then, somewhat unexpectedly, the soulless materialism which afflicts the "free world." His life tells us, insistently, that there is more to life than politics and economics. We are more than we seem.

One of the best encyclicals...that John Paul ever wrote was a 40-page meditation titled "On the Christian Meaning of Human Suffering." In it, the Pope said that God doesn't cherish suffering, but He does infuse it with meaning. Suffering can either turn us in on ourselves, he said, or turn us out to others...John Paul [showed] the world how a person of faith dies.

We can be confident that he [is] praying for the Church and world "on a higher shore, and in a better Place."

*The Rev. Gregory Wilcox  
Church of St. Mary of The Angels  
Los Angeles, California*

## ARCIC PAPER ON MARY

May I point out a small error in your report/analysis (p. 30 April-May 2005 issue) of the latest ARCIC Statement, *Mary, Grace and Hope in Christ*: The document holds that the doctrines of Mary's graced state from her beginning and her bodily assumption into heaven are consonant with the teaching of the Scriptures. You explain the doctrine of the assumption as meaning that Mary was directly received body and soul into heaven *without dying* (my emphasis). In fact, the Catholic Church's teaching holds simply that Mary, at the conclusion of her earthly life, was received body and soul into heavenly glory. It says nothing about her dying or not dying. The common teaching of the ancient Fathers and of theologians today is that she did die. Thank you for your very informative publication.

*Msgr. Daniel S. Hamilton  
Pastor, Our Lady of Perpetual Help Church  
Lindenhurst, New York  
danshamilton@hotmail.com*

## NO RETURN TO "CLOSET"

I read with incredulity the letter to the editor by [Fr.] Thrumston in the February-March *CHRISTIAN CHALLENGE* (The Anglican "Mess").

The premise of his letter (I surmise) is that we who feel love and affection for the Anglican rite and her heritage should allow (active) homosexuals...in our churches, in our Sunday schools, in our choir lofts, as long as they keep their pernicious lifestyle "in the closet."

If that is the gist of Thrumston's article, may I ask him where he has been since at least 1969? The homosexual movement, (since "coming out of the closet" since the Stonewall Riots) has made it expressly clear, that it has *no* intention of being quiet, submissive, or believing for one micro-second that their way of life [is sinful]! In short, they are "out, loud, and proud." Moreover, the "Homosexual Manifesto" made quite clear the "scope and sequence" for the [gay] lobby's takeover of the organs of culture...

*Fr. John Columkille  
unonius2@aol.com  
Minneapolis, Minnesota*

*The "Homosexual Manifesto," by Michael Swift, was published in the Gay Community News in 1987. It can be easily found online. Fr. Columkille is a former Episcopalian who now serves an Orthodox parish.*

## "KEEP IT UP"

We here in the Diocese of Pittsburgh continue to appreciate the work you do to keep the *whole* Anglican family informed and abreast of events within our various bodies. Keep it up.

*Peter G. Frank  
Communications Director  
Diocese Of Pittsburgh  
900 Oliver Building  
535 Smithfield Street  
Pittsburgh, Pennsylvania 15222*

...It's too bad more Episcopalians don't read [*THE CHRISTIAN CHALLENGE*]; they would freak out. It is a shame [what] a small band of [liberal] nuts have done...to so many people. The roots of my religion as I knew it have been destroyed. And yet the clergy act as though it's business as usual...

*From a new reader of TCC*

Thank you very much for your efforts on behalf of biblical Anglican believers everywhere and of every jurisdiction

*Gregory Anderson  
Taree, New South Wales, Australia*

...Thanks again for your superb publication and your enthusiastic dedication to bring us *all* the news...

*William Meyer  
Alta Loma, California*



# News Of The Weird

**DRUIDS MAY BE OUT** now in the Episcopal Diocese of Pennsylvania, but swamis are in.

It seems that All Saints' Episcopal Church in Northeast Philadelphia allowed a Hindu "living saint" known as Sri Sri Sri Shivabalayogi (really) to lead a meditation program as part of his North American tour.

"Devotees say the south Indian swami has achieved enlightenment and has a divine mission to promote peace through meditation. You can also get a private session with the swami," wrote Episcopal journalist David Virtue. "So I called the church to ask them how and why a swami was permitted to function in an Episcopal church that was still ostensibly Trinitarian. A woman answered the phone and said the Episcopal Church [is] very liberal and allowed the swami in. She said that she attended a weekly Janus Meditation group at the church, thanks to the rector.

"I asked if I might possibly get a private session with the swami to see if he could offer a formula for 'peace' for the fractured Episcopal Church, but was told this was not possible as I had not yet achieved the highest level of enlightenment, and I needed to do some more meditating."

**AN ANCIENT FESTIVAL?** Meanwhile, it appears that modern-day Druids, hippies and revelers who always turn up at Stonehenge to celebrate the summer solstice, as they did again this year, may have been coming all that way for nothing.

The latest archaeological findings add weight to growing evidence that ancient Druids visited Stonehenge to celebrate the winter solstice only.

The finding is backed by analyses of pigs' teeth found at Durrington Walls, a ceremonial site of wooden post circles near Stonehenge on the River Avon, which have shown that most pigs were less than a year old when slaughtered, reported *The Daily Telegraph*. Dr. Umurto Albarella, an animal bone expert at the University of Sheffield's archaeology department, said pigs in the Neolithic period were born in spring and were an early form of domestic pig that farrowed once a year. The existence of large numbers of bones from pigs slaughtered in December or January supports the view that our Neolithic ancestors took part in a winter solstice festival.

Prof. Mike Parker Pearson of Sheffield university, who leads the project, said: "We have no evidence that anyone was in the landscape in summer." Oops.

**LOST IN TRANSLATION:** An official working party on religious education in England recently decided that liturgies which mention "the body and blood of Christ" may make children think Christians are cannibals, and that references to the "Holy Ghost" are too spooky.

The panel would like to see teachers avoid such terms and images, including referring to the "Wailing Wall" in Jerusalem, rather than the "Western Wall," because that might make children think Jews are moaners.

The working party drew up advisory guidelines for use in schools, to bring about what it sees as an even-handed approach to religious education.

Mercifully, the guidelines were stalled, after critics described the proposals as "political correctness gone mad." Newspaper columnist Stephen Glover, in the (London) *Daily Mail*, said the working party wanted "an innocuous, one-size-fits-all religion that will offend no one and engage no one."

But—surprise—the guidelines were backed by the Church of England for its schools in the country.

"The problem lies not with the guidelines but with the media's interpretation of them," insisted Jan McFarlane, spokesperson for the Norwich diocese, according to *Ecumenical News International*. **NEXT: FEATHER BOAS?** A Church of England woman priest in Wiltshire has taken to wearing 30 silver sequins on her purple stole, to represent Judas' 30 pieces of silver (?).

In fact, the Rev. Veronica James, a design graduate and former buyer for a fashion chain, has designed all her own vestments, reports *Church Times*. James, a non-stipendiary assistant curate of Ashton Keynes, Leigh and Minety, in the Diocese of Bristol, says she sees no reason why clerics' personalities should not be reflected in their robes. James says she also does her best to make her clerical collar "look interesting," but evidently did not elaborate.

**BAPTISM WITH A BEAT:** First it was a "Hip Hop Mass," obviously designed to draw youth. But now New York Suffragan Bishop Catherine Roskam—recently in England to defend ECUSA's pro-gay policies before the Anglican Consultative Council—has moved on to "Hip Hop baptisms." She reportedly led the first of these events on May 6, at Trinity Episcopal Church of Morrisania in the South Bronx, New York, flanked by the "HipHopEMass.org rappers, band and choir." The goal is to build "a baptismal community of new believers praising and serving God in the rap and rhyme, the dance and art of hip hop culture."

**MORE BUSINESS AS USUAL IN ECUSA:** This October will see, not the first, but the "third biannual Michigan-wide Clergy and Spouse/Partner gathering." (Yes,

you read that correctly.)

The "All Michigan Episcopal Network Clergy Community Conference," which will include clerics from the state's four dioceses, will be held at the Grand Hotel on Mackinac Island. An announcement makes clear the gathering will be light on religion. "The main purpose is to give you open and free time to enjoy the island and the hotel, and one another," it told prospective participants.

**THANKS FOR CLEARING THAT UP:** Finally, a burning question has been answered by the following offering, which made the rounds of Anglican listserves not long ago:

Q: What is the difference between the ECUSA and the YAKUZA?

A: One is a ruthless gang of thugs, famous for demanding unity and institutional loyalty to the detriment of telling the truth (especially when its leaders fear that courts of law might become involved). The other is the Japanese Mafia.

**SPEAKING OF THE MAFIA:** The moral of the story might be: If don't want anyone to notice you, become a bishop.

It worked for Bernardo Provenzano, the Sicilian Mafia's "boss of bosses," who has eluded capture for more than four decades, reports *Reuters*. According to a Mafia godmother-



turned-superinformer, the 72-year-old mobster turned up at a summit of Cosa Nostra leaders in 1992 disguised in a bishop's purple vestments.

"At first I didn't recognize him. It seemed strange that someone would show up at a meeting dressed as a bishop," Giuseppina Vitale told a court in May, according to *Ansa* news agency. "He was even wearing a violet hat."

Provenzano has been on the run for 42 years. The most recent photograph police have of him was taken nearly three decades ago.

**PORN 101:** The University of Iowa has found a way, if not to be taken more seriously, at least to fill up a class in a hurry.

This fall, the communications program at the university's College of Liberal Arts and Sciences will feature a class on the "Examination of Pornography in Popular Culture." All 20 available students slots in the section were immediately filled, and there's an extensive waiting list, reports *World Net Daily*.

But wait: The class is to be taught by a graduate student named Jay Clarkson, who insists that students "seeking a cheap thrill should look elsewhere." The class is not "about enjoying or viewing pornography. We will certainly be talking [about] and reading critics who are against pornography."

So, they will talk about it, but won't look at it. Sure. ■

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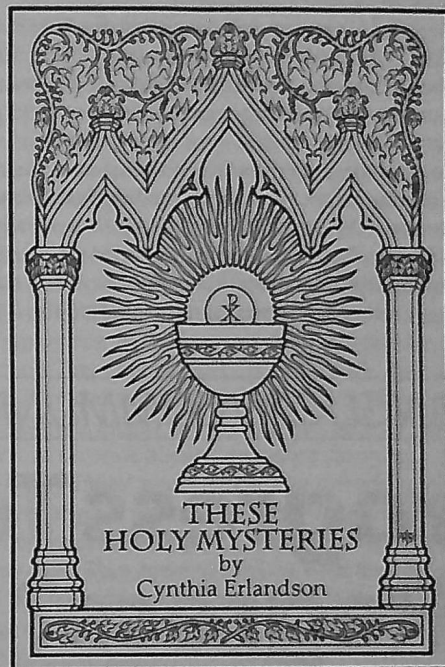
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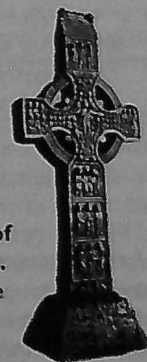


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NO DOUBT ABOUT IT, the summer has seen calls for the U.S. Episcopal and Canadian Anglican Churches to “shape up or ship out” of the Anglican Communion become flashing neon signs.

In June, the Anglican Consultative Council (ACC) became the second of the Communion’s four advisory “instruments of unity” to ask both churches to withdraw from the ACC until the 2008 Lambeth Conference, while they decide between continued Communion membership and policies supporting homosexual practice.

The vote endorsing the effective suspension of the two bodies by Anglican primates (provincial leaders) last February was the more noteworthy in that it came—albeit narrowly—from the most historically liberal of the “instruments,” and despite North American representatives’ best efforts to justify their provinces’ pro-gay decisions in presentations before the ACC.

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## THE ANGLICAN COMMUNION:

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# Progress To Regress?

At a pivotal meeting of the Anglican Consultative Council in England, orthodox sexuality teaching is affirmed and undergirded in a key change in ACC membership, and ECUSA and Canada get another request to “withdraw.” But could the Mother Church and the Archbishop of Canterbury now face effective suspension as well? Surprising new developments threaten a major shift in the Anglican Communion’s crisis.

*Report/Analysis By The Editor*

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Any hint that the U.S. Episcopal Church (ECUSA), at least, is now retreating from those decisions, after suffering a second rebuke, has not so far been evident, however. In the weeks after the ACC meeting, for example, ECUSA’s liberal hierarchy was silent as Connecticut and Eastern Michigan bishops acted to inhibit or depose orthodox priests who had not left ECUSA for “abandonment of communion”; in the Connecticut action, the bishop also forcibly seized the priest’s parish building. In the Michigan case, the deposed priest was the sixth faithful cleric lost to or pressured out of the diocese in just the last two years. (See more in “Focus.”)

Nor did it seem coincidental that all this transpired around the same time that the now-fully-constituted Panel of Reference met in July to start monitoring alternate episcopal care for Anglican faithful at theological odds with their bishop. Indeed, as both of the just-disciplined Episcopal clerics had appealed to the Panel in recent months, the actions against them seem aimed at pre-empting the Panel, which had requested a stay in ecclesiastical and civil proceedings in cases under its review.

The liberal leaders may have been galvanized, as well, by the July announcement of a developing western hemisphere al-



ACC MEMBERS process through Nottingham before a Eucharist in St. Peter’s Church. Photo: Anglican Communion News Service/J. Rosenthal

liance of Anglican faithful that will transcend Communion boundaries. (Read more in the second special report.)

Earlier, of course, the Episcopal House of Bishops, responding to requests from Anglican primates and the 2004 Windsor Report, agreed not to authorize any *public* same-sex blessings, or consent to any new gay bishops—or straight ones—but only until the 2006 General Convention further pronounces on these matters.

What one might conclude from all this is not just what conservatives generally already believe: that most liberal ECUSA leaders will not retreat from their revisionist theology—that message certainly came across at the ACC meeting—or be receptive to the Panel, at least while it remains an unknown quantity. No, one is also tempted to surmise from recent developments that some liberal leaders have begun to accept and prepare for “walking apart” from the Communion. Significantly, July also saw a closed-door meeting in Los Angeles of 19 revisionist and conservative Episcopal bishops, evidently to discuss ways of finally resolving their deep conflict—including through a negotiated separation and division of church assets.

Whether or not that is the case, the Anglican Church of Kenya’s House of Bishops recently formalized a lot of the “buzz” around the Communion by petitioning Archbishop of Canterbury Rowan Williams to exclude from the 2008 Lambeth Conference of Anglican bishops the prelates of any province who flout the Communion’s sexuality teaching as expressed in Lambeth ’98 Resolution 1.10. The resolution—which supports traditional marriage and deems homosexual practice “incompatible with scripture”—has now been endorsed by all four Anglican “instruments” (which, in addition to the ACC and Lambeth, also include the Primates’ Meeting and the Archbishop of Canterbury). The Kenyan petition was delivered to Dr. Williams during his stop in Nairobi on July 20. Some believe that the requested exclusions from Lambeth could effect or start the formal expulsion of ECUSA and the Canadian Church from the Communion.

## C Of E: Next On The Hot Seat?

At deadline, however, it appeared that there could be a huge complication with this appeal, one that few have anticipated: What happens if the Archbishop of Canterbury himself and the rest of the Church of England's hierarchy are among those under effective discipline by the time Lambeth is to start in Canterbury?

The specter of just such a major development in the Communion's crisis had in fact already been raised at this writing by no less than the most prominent Anglican leader outside Britain, Nigerian Archbishop Peter Akinola.

**IT ALL STARTED** with Britain's new Civil Partnerships Act, coming into effect December 5, which will give some marriage-like rights and benefits to homosexuals and others who register their partnerships (which may or may not be sexual in nature). However, as the Act bars partnerships between close relatives, critics say it is hard not to conclude that its main intent is creating a new form of "marriage." England's Lesbian and Gay Christian Movement (LGCM) said the Act would likely affect up to 750 clergy (*i.e.*, those presumably already in homosexual relationships and therefore in violation of church law).

Confronted with such an admittedly sticky predicament, the C of E prelates might have offered affected priests a choice between registering their same-sex partnerships *or* continuing as clergy in good standing. (That would risk the loss of up to 750 gay clergy, if LGCM's figure is correct, but the church already seems unconcerned about possibly losing the same number of orthodox priests over women bishops.)

What the C of E's House of Bishops (HOB) did in July, though, was declare in a pastoral statement that civil partnerships are not a form of marriage, and that clergy who register same-sex partnerships could remain in post—if they pledge to uphold church law by abstaining from sex.

**FAR FROM** calming the situation, the policy fanned the flames of the Communion's current controversy. Viewing the decision as absurdly unrealistic, and therefore as selling the pass on "gay marriage," Archbishop Akinola called for the Mother Church to be disciplined unless it recants. At least two other primates also have registered extreme dismay over the C of E policy.

In comments to London's *Sunday Times* after reviewing the HOB statement and the Civil Partnerships Act, Akinola ridiculed the bishops' decision, asking if they planned on placing cameras (dubbed "vicarcams" by one observer) in the bedrooms of their clergy.

"I believe that the temporary suspension of the Church of England is the right course of action to take. The church will be subjected to the same procedures and discipline that America and Canada faced," said the spiritual leader of nearly 18 million Anglicans.

Akinola, who also leads the potent Council of Anglican Provinces in Africa, also pointedly reminded that he does not need to "come to Lambeth Palace in order to go to heaven."

In a separate statement, Akinola said that the Act makes plain "that what is being proposed is same-sex marriage in everything but name." He therefore found it "incomprehensible," in light of the HOB statement's reaffirmation of historic sexuality teaching, that the bishops would "not find open participation in such 'marriages' to be repugnant to Holy Scriptures and incompatible with Holy Orders."

The African leader said the no-sex pledge to be extracted from clergy registering same-sex partnerships is "the height of hypocrisy...totally unworkable," and "invites deception and ridicule. How on earth can this be honored?"

Indeed, within days of Akinola's statement, some gay C of E clergy were already saying they would give no assurance of sexual abstinence after registering their partnerships, and some C of E bishops were saying they would not request such assurance. LGCM predicted that, in other cases, clergy would lie to their bishops to remain faithful to their calling *and* their partners. And, more than 20 clergy pledged to offer church blessings to couples who have entered into civil partnerships, despite the bishops' ban on the practice.

Akinola also noted "with alarm" that the statement proposes "a deliberate change" in discipline by not expecting the church to ask anything of laypeople who register same-sex partners before they are admitted to baptism, confirmation and communion.

"It seems clear that the [HOB] is determined to chart a course for the [C of E] that brings further division at a time when we are still struggling with fragmentation and disunity within the Communion," he stated. That "is not a path that we can follow," and is "clearly at odds" with the mind of the wider Communion. Akinola called on the English HOB to "renounce" its statement, in favor of historic sexuality doctrine.

*The Sunday Times* report quoted Central African Archbishop Bernard Malango as saying it is "very unfortunate" if Dr. Williams had backed the HOB policy (though presumably, he did). "It makes me sick. They have to explain what they mean by being married and having no sex. This is the final nail in the coffin of the entire Anglican Communion."



West Indies Archbishop Drexel Gomez said: "I don't see how civil partnerships will work. I will have

**NIGERIAN ARCHBISHOP Peter Akinola says the Church of England should be disciplined in the same manner as the North American provinces if its bishops do not renounce their policy on clergy who register civil partnerships.**

a difficult time explaining this; my people will take it in a negative way. This is an added threat at this moment

of tension within the Communion. Two-thirds of the Communion will not be able to accept it." Twenty-two of the Communion's 38 provinces have already reduced or broken communion with ECUSA over its support for actively homosexual bishop Gene Robinson and same-sex blessings.

Interestingly, *The Sunday Times* report by Alex Delmar-Morgan (not run in full in the published version but independently circulated online) indicated that the foreign primates seemed blindsided, not just by the C of E bishops' position on civil partnerships, but by pro-gay trends they evidently were unaware were already extant in the C of E. They were "astonished," the story said, by reports (noted previously in *TCC*) that eight of ten C of E bishops voted for the Civil Partnerships Act in a House of Lords debate, and that at least 300 same-sex blessings take place annually in C of E parishes in violation of church policy. They were alarmed as well by LGCM's claim that it sends out more than 1,000 packs containing liturgical and ministerial resources for same-sex ceremonies, and its prediction that more than 1,500 clergy will have registered their civil partnerships within five years.

"A move, which would be highly embarrassing, to suspend the Church of England would be akin to the Commonwealth expelling Britain, its founder member, and it would leave the



Queen and the Archbishop of Canterbury in the anomalous positions of being leading Anglicans technically outside the Anglican Communion," wrote *The Sunday Times*.

At this writing, Williams had not yet commented publicly on the partnerships controversy, nor were there indications that the HOB might revisit the matter. At the same time, it remained to be seen whether, if the C of E bishops do not renounce their policy, most Anglican primates would support action to discipline the Mother Church in the same manner as the North American provinces. However, signs were that Anglican primates were taking the matter "very seriously," a well-placed source said, and Akinola planned to bring the issue to a meeting of global South primates in October. In the meantime, he asked his brother primates and bishops to "remain calm in the face of this new provocation."

### *Liberals: Not Convincing In Nottingham*

It was not just a summer heat wave that caused tensions at the June 19-28 meeting of the Anglican Consultative Council, a body of bishops, clergy and laity from across the Communion formed in 1968 "to facilitate the cooperative work" of Anglican provinces.

It was also the ubiquity there of two ACC delegations that Anglican primates had asked to withdraw from the meeting, held at England's Nottingham University. While superficially acceding to the primates' request, ECUSA and the Anglican Church of Canada still sent their respective three-member delegations to the ACC gathering as observers. Those delegations were in addition to representatives from both bodies invited to come and "set out the thinking behind" their churches' support for homosexual practice.

Reports said that, while the "observing" U.S. and Canadian ACC delegates ended up seated apart from other ACC members during sessions and were separately housed, they were otherwise highly visible and loquacious as the Nottingham meeting got underway, showing up for "all sessions, meals, social gatherings": "mingling" and "lobbying" openly, and conversing with ACC staff (whose office receives significant subsidies from the North American Churches). One U.S. ACC member, the Rev. Robert Sessum, was said to have participated in Finance Committee meetings.

"They came not as delegates but observers, but they carried on like they were delegates, with the result that a closed-door meeting was held briefly with the Archbishop of Canterbury to resolve the tensions," one report said.

But Archbishop Williams' June 20 presidential address to the ACC, while complex and not thoroughly single-minded, had to be sobering for the liberals. Calling the state of the church "catastrophic," he said at one point:

"The question is...about what the Church requires in its ordained leaders and what patterns of relationship it will explicitly recognize as unquestionably revealing of God. On these matters, the Church is not persuaded that change is right. And where there is a strong scriptural presumption against change, a long consensus of teaching in Christian history, and a widespread ecumenical agreement, it may well be thought that change would need an exceptionally strong critical mass to justify it. That, I think, is where the Communion as a whole stands."

**THE NEXT DAY**, delegations from the North American provinces—pre-selected by their respective primates—were each given 90 minutes to explain their church's recent pro-gay decisions, with ACC delegates listening in "respectful silence" virtually throughout, one eyewitness said.

In his remarks, Episcopal Presiding Bishop Frank Griswold likened ECUSA's acceptance of active homosexuals to the early Church's decision to admit righteous Gentiles without making them undergo circumcision.

He argued that biblical interpretations have been contested within Christianity from the start, and that biblical writers likely had no experience of "faithful" homosexual unions as exist today.

ECUSA, he said, had "not reached a common mind" on the gay issue. But he said "the overwhelming majority of Episcopalians are committed to living a life of unity in difference," a concept he commended to the whole Communion.

The Rev. Susan Russell, president of the Episcopal gay group, Integrity, likened the current debate over homosexuality to that over women's ordination. It was not her sexuality that needed "healing," she said, but the Church's theology. She admitted that her Pasadena, California, parish has been blessing same-sex couples for 14 years. "The arc of the gospel is bound towards inclusiveness," she contended.

Jane Tully, the founder of Clergy Families and Friends of Lesbians and Gays (C-FLAG), said one of her sons is gay but that "God made him" and apparently "God likes diversity."

Others speakers on the ECUSA team were New York Suffragan Bishop (and ACC member) Catherine Roskam, who participated in Gene Robinson's consecration; Atlanta Bishop Neil Alexander, who voted for Robinson's consecration; Louisiana Bishop Charles Jenkins, who voted against Robinson but who believes Griswold (Robinson's chief consecrator) will guard his interests; and the Rev. Michael Battle, vice president of Virginia Theological Seminary, which allows same-sex couples in student housing.

In addition to their oral presentations in Nottingham, ECUSA representatives presented ACC members with *To Set Our Hope on Christ*, a 135-page work prepared by theologians and one historian in response to the request in Windsor Report paragraph 135. This asks ECUSA to explain "from within the sources of authority that Anglicans have received in scripture, the apostolic tradition and reasoned reflection, how a person living in a same-gender union may be considered eligible to lead the flock of Christ."

The document maintains that a nearly 40-year discernment process in ECUSA has produced "a growing awareness of holiness in same-sex relationships."

**THE CANADIAN TEAM** said that their church's General Synod had yet to take a position on same-sex blessings (though the Synod last year affirmed the "integrity and sanctity" of committed homosexual relationships), but that moves toward fuller inclusion make sense in a country that has moved to legalize same-sex "marriage." They also agreed that biblical authority is central to the debate but that there are "various ways of reading and understanding scripture" in the Communion.

The Very Rev. Peter Elliott, rector and dean of Christ Church Cathedral in the Diocese of New Westminster (Vancouver), said the courage of his church allowed him to be honest about being a partnered gay man. He said that, since 2003, there had been 14 rites celebrating homosexual unions in New Westminster, so far the only Canadian diocese to officially implement such rites. Elliott said he had conducted six of the 14 ceremonies, for couples who had been legally married beforehand under civil law.

Canadian Archbishop Andrew Hutchison contended that the gay issue "should not be church dividing," though his own theological commission has deemed same-sex blessings a doctrinal, not a pastoral matter.

Others tapped by Hutchison to appear were Robert Falby, the Diocese of Toronto's chancellor and co-author of the "integrity and sanctity" resolution; Maria Jane Highway, an "Indigenous Partner to General Synod" who supported the Synod's 2004 resolution; and the Rev. Dr. Stephen Andrews, president of Thornloe University, and one of the principal authors of the just-mentioned Primate's Theological Commission report. The report's finding that blessing same-sex unions is a doctrinal matter means that the issue can only be decided by General Synod (which next meets in 2007), though New Westminster has refused to cease gay blessings in the meantime.

"Both delegations want fervently to remain in the Anglican Communion" and expressed regret for hurt feelings, "but offered no possibility of stepping back from past actions or future innovations" in regard to sexual morality, said a *CHALLENGE* reader who witnessed the presentations in Nottingham.

"They asked the ACC to accept 'diversity' in this matter as being something which is not communion-breaking." They clearly expect the rest of the Anglican world to follow their lead eventually, he said, because the change in their churches is "claimed to be directly analogous to the Council of Jerusalem



THE PANEL OF REFERENCE at its July meeting in London. Photo: Anglican Communion News Service

## The Panel Of Reference?

The Panel of Reference—commissioned by Anglican primates "as a matter of urgency" in February—still remains largely a question mark after it was at last fully constituted by the Archbishop of Canterbury in June and held its first meeting July 12-14.

At this writing, conservatives were still waiting (if with waning patience) to see if supervision by the 13-member Panel can help secure sufficient alternate episcopal oversight for faithful Anglicans at theological odds with their bishops, when it wields only moral and not binding authority.

"The acid test for the Panel will be whether the protection it offers proves adequate for those who are being harassed, oppressed, and forced to leave their jobs and their churches," said the Anglican Mainstream organization.

While petitioners may choose to reveal details of their appeals to the Panel, the Panel agreed to conduct its deliberations secretly, communicating its recommendations to the involved parties with Archbishop Williams' consent.

So at this moment there was little more to go on but the Panel's membership and the communiqué from its first (mainly organizational) meeting in London.

The communiqué said in part that the Panel recognizes in the "schemes of extended, shared or delegated episcopal ministry" established by various Anglican provinces "a real attempt...to meet the principled concerns of those...in serious theological dispute with their bishops or provinces over recent developments concerning questions of Christian doctrine and discipline." Noting "concerns...expressed about the adequacy of alternative pastoral oversight provided by the schemes," the Panel said it is "keeping [them] under review and will test their viability against the cases referred to it by the Archbishop of Canterbury." The latter statement refers to the fact parishes, dioceses and individuals seeking relief must first petition Archbishop Williams; he will in turn decide whether or not to refer the case to the Panel.

Conservative angst lingers over the man named to lead the Panel, former Australian Archbishop Peter Carnley, a liberal not known for providing for theological minorities in his own province. Carnley's initial vision of the Panel was underwhelming to beleaguered faithful, and it appears under procedures adopted in July that he will have considerable influence on the Panel's recommendations.

Still, the Panel appears to have a slight conservative majority. Some believe that means members will neutralize each other. On the other hand, as only a few members are well known, and there are some impressive credentials among them—several have legal backgrounds—there could be some surprises from the Panel.

In addition to Carnley, Panel members include: **Michael Evans, QC**, chairman of the Standing Committee of the Governing Body of the Church in Wales; **the Rev. Dr. Joseph Galgalo**, lecturer in systematic theology at St. Paul's United Theological College, Limuru, Kenya; **Bernard Georges**, chancellor of the Province of the Indian Ocean; **former Central African Primate Khotso Makhulu**; **the Rev. Canon John Moore**, former director of the Intercontinental Church Society; **Mrs. Rubie Nottage**, chancellor of the Province of the West Indies and member of the Lambeth Commission on Communion; **former Texas Bishop Claude Payne**; **Archbishop of York-designate John Sentamu**; **former Southern Cone Primate Maurice Sinclair**; **Robert Tong**, member of the Anglican Church of Australia's Church Law Commission, and Chairman of the Council of the Anglican Church League, Australia; **the Rev. Stephen Trott**, Church Commissioner and member of Church of England's General Synod; and **Ms. Fung Yi Wong**, Anglican Consultative Council delegate from the province of Hong Kong. ■

Find more information on the Panel in the second special report, and the story in "Focus" titled "Some Friendly Reminders For The Panel Of Reference."



in Acts 15...though no mention was made of the requirement imposed by the Church on Gentile converts in Acts 15:20."

Listeners were told that the Episcopal bishops "DEPO" (Delegated Episcopal Pastoral Oversight) plan "was a great success," TCC's eyewitness said. They were not told about financial and membership losses resulting from ECUSA's pro-gay posture, or about those who have been "deposed or threatened merely for indicating dissent from the new 'orthodoxy.'"

As well, a "Global South" statement and several conservative commentators noted that the presentations (especially that from the ECUSA panel) were short on theological justification or biblical exegesis to underpin claims that the Holy Spirit has authored an acceptance of homosexual practice, or explanations as to why the churches violated the Communion's clear teaching as expressed in the Lambeth '98 resolution. The global South statement noted that that resolution's pledge to "listen to the experience of homosexual persons" must be preceded by an affirmation of the resolution's main thrust.

ACC delegate and lawyer Stanley Isaacs from South East Asia—a region dominated by Muslims and Buddhists—said: "They gave us a story about how God loves them as everyone else, and how they love Jesus and their families. I am not convinced."

ON JUNE 22, the day after the presentations, the ACC adopted an amended version of a surprise resolution that had been introduced as the meeting began by delegate Isaacs, and backed by a dozen mainly African ACC members—notably including Nigeria's Archbishop Akinola (the only primate currently on the ACC other than Dr. Williams, who serves as the ACC's president).

The resolution—adopted in a closed session, secret ballot vote of 30-28 with four abstentions—affirmed Lambeth Resolution 1.10 as the church's normative teaching, and endorsed the primates' call for the temporary withdrawal of ECUSA and the Canadian Church from the ACC, with delegates interpreting that to include the ACC Standing Committee and the Inter-Anglican Finance and Administration Committee; the two elected bodies manage ACC business when the Council is not in session. (The original resolution asked the churches to withdraw from all international Anglican structures, but it was evidently decided that the ACC delegates could only speak for their own "instrument.")

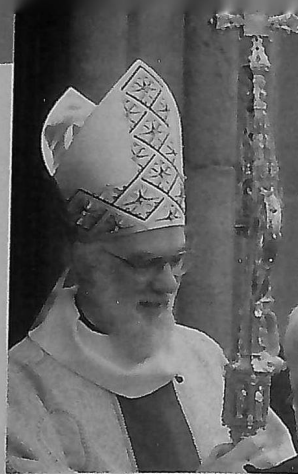
The closed session was requested by Archbishop Akinola, who wrote ACC Chairman, Bishop John Paterson of New Zealand, that "We dare not go forward from here without at least some indication of what comes next after listening to yesterday's presentations" from the North American Churches.

"Nobody is trying to be cruel here," Isaacs said. Homosexuals "are part of the Church...But if you are saying they should be priests, or...married in the Church, that is a different ballgame altogether."

As the ACC is not set to meet again until after Lambeth '08, the second vote for the two churches' exclusion from the ACC has little practical punch, but still packed a strong psychological and symbolic wallop, as evidenced by the reactions of the two North American primates.

Bishop Griswold contended that the vote, which was "contingent on the absence of the six votes" from North American delegates, "reveals a divide" among ACC members. As a step in healing the divide, he stressed another, unanimously-adopted resolution on "listening" which endorses "a means of monitoring the work done on the subject of human sexuality" in the Communion, which will now include ECUSA's *To Set Our Hope on Christ*.

Archbishop Hutchison said the vote does not significantly isolate North American liberals further, but also added that the resolution would have failed had the six missing delegates been



**ARCHBISHOP OF CANTERBURY**  
Rowan Williams: Could Anglican primates now ask him to "withdraw"?

allowed to participate. ("Does the person on trial," one observer asked in response, "get to join in the jury's decision?")

The liberal leaders took another hit the same day, as well, as the ACC voted to change its constitution to include the 37 Anglican primates as *ex officio* members, a move Akinola said would

improve relations and cooperation among the instruments of unity. The change, which will increase ACC membership from 78 to 115, responds to a Lambeth '98 recommendation that the ACC had previously rejected. However, it will include steps to augment clerical and lay constituencies on the ACC to achieve proper balance.

The change will *not* be immediate, but must await the approval of the next Primates' Meeting (slated for 2007, though some expect a meeting next year) and of *two-thirds* of Anglican provinces. (An intermediate step that apparently can be effected now was the ACC's decision to combine the standing committees of the ACC and Primates' Meeting.) Once accepted, though, the larger change in membership will clearly have a significant impact on a body that (as one observer put it) was "previously...skewed toward North Atlantic liberalism."

"The ACC is the most liberal of the...Communion's instruments of unity, [but] the U.S. and Canada still lost [in Nottingham] and their jobs just got a whole lot harder," remarked the *Midwest Conservative Journal*.

## Reversal Of Fortune?

As implied by the primates' February communiqué, responses from the 2006 Episcopal General Convention and 2007 Canadian General Synod are expected to finally decide whether the two churches will walk with or apart from the Communion—with any attempted "fudge" likely to be taken by the primates as a decision to walk apart. That conclusive judgment appears almost certain to be made by primates *before* Lambeth 2008, raising hopes that Lambeth will be fruitful rather than feud-full.

Plainly, though, the rather remarkable progress that this represents to conservative hopes for the Communion was threatening to become major regress at this writing, with the Communion's roiled conflict perhaps engulfing even the Throne of St. Augustine. Scotland, too, still appeared poised to become a new front in the battle, as Anglican bishops there continued refusing to retract a controversial March declaration that being a practicing homosexual is not a bar to ministry.

And if the Mother Church—and the leader who decides attendees at and convenes the Lambeth Conference—are themselves under suspension by 2008, what then?

The recent meeting of Episcopal bishops in L.A. seemed to suggest that a "negotiated division" of ECUSA is being actively discussed. The question now, though, may be whether a far larger division is in view. ■

Sources: Anglican Mainstream, Institute on Religion and Democracy, American Anglican Council, *The Living Church*, *Anglican Communion News Service*, *The Daily Telegraph*, *Anglican Journal*, *The Times*, *Episcopal News Service*, *VirtueOnline*, *The Church of England Newspaper*, *The Guardian*, *The Standard*, *titusononline.org*, *The Associated Press*

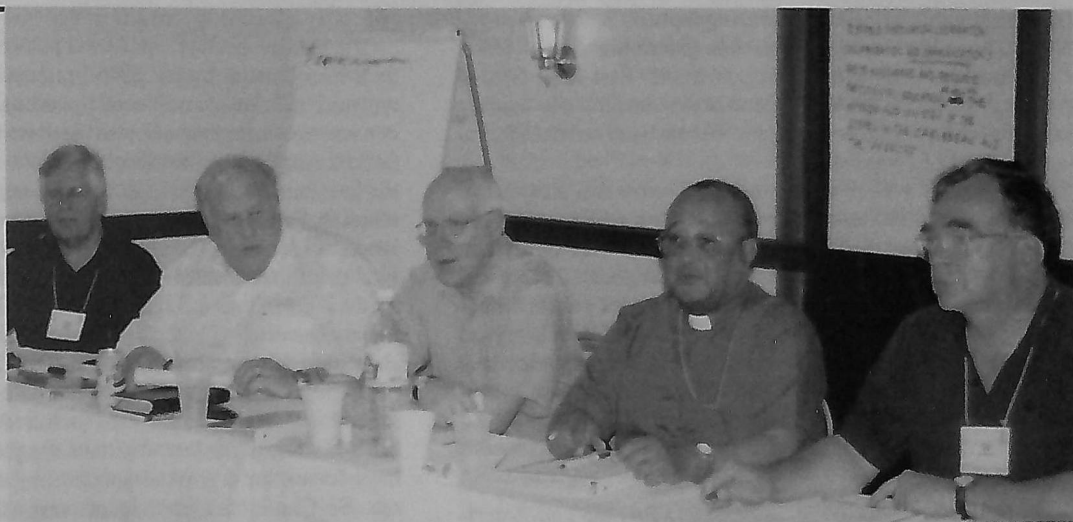
By Auburn Faber Traycik

**IN ANOTHER REMARKABLE CHAPTER** in Anglican realignment, a "Covenant of Understanding" has been signed calling for a formal alliance for mission and ministry in North and South America and the Caribbean.

The pan-American fellowship is envisioned as a mechanism to link those of similar theological perspective and could eventually include more than 1.5 million Anglicans in the hemisphere. It is being organized under the guidance of two primates (provincial leaders) of the Anglican Communion, Archbishop Drexel Gomez of the West Indies and Presiding Bishop Gregory Venables

**ARCHBISHOPS DREXEL GOMEZ** of the West Indies (second from right) and Gregory Venables of the Southern Cone (center) chair the recent Pan-American Conference in Nassau, which gave rise to plans to form CAPAC. Also pictured are (from right) Pittsburgh Bishop Robert Duncan, Moderator of the Anglican Communion Network; the Rev. Canon Bill Atwood of the Ekklesia Society; and former Florida Episcopal Bishop Stephen Jecko.

*CHALLENGE photo*



of the Southern Cone of America.

Inspired by the influential Council of Anglican Provinces in Africa

(CAPA), led by Nigerian Archbishop Peter Akinola, the new Council of Anglican Provinces in the Americas and the Caribbean (CAPAC) will be open to provinces, dioceses, networks and ministries that are committed to Jesus Christ as Savior and Lord and to historic Anglican formularies. Given the Communion's current crisis, a call to conform to theological standards outlined in the Windsor Report is also being emphasized.

Initially developed at a recent conference in the Bahamas, the agreement to form CAPAC will be presented to provincial structures in the West Indies and Southern Cone for discussion and ratification. The alliance is intended to support members and share resources in mission, ministry, and theological education; enable constituents to speak as one on common concerns; and seek to "provide regional solutions to regional needs," including those arising from ongoing challenges to orthodox faith in North America.

Among the chief concerns motivating this initiative is the need for adequate episcopal care for faithful Anglicans "in serious theological dispute" with their bishop or province, a provision endorsed by Anglican primates. With the international weight it will now bring to any task, CAPAC will seek to promote such care in cooperation with official Anglican structures, notably the Panel of Reference charged with monitoring substitute bishop arrangements.

"One of the great misconceptions has been the ridiculous assertion that those who remain committed to the faith of the

Communion are somehow 'dissidents.' By providing a mechanism to join together, it makes it obvious that those of historic Biblical faith are part of the overwhelming majority in the Anglican Communion," observed Archbishop Venables.

"In addition to addressing the isolation that some conservative congregations experience," Venables continued, "CAPAC will provide a way to work together and reach out more effectively with the Gospel."

**THOUGH MODELED** on CAPA—a leading orthodox voice amid the Communion's current crisis over homosexuality and authority—CAPAC will differ from it by not automatically in-

## Pan-American, Pan-Anglican Conservatives Move Toward Western Hemisphere Alliance

cluding all the Anglicans in the region. Organizers say this is necessary because of the actions of the U.S. Episcopal Church (ECUSA) and the Anglican Church of Canada that do not conform to historic faith and practice. Another difference is that affiliate status is envisioned for those who, though they are outside the "official" Anglican structures, share a common theological perspective and commitment to historic Anglican formularies.

Archbishop Gomez said, "It is crucial for the future of the Anglican Communion that we find a way to forge links based on shared theological commitments. Despite the fact we have shared some elements of history in the Communion, the current crisis has arisen because we do not share a common theological bond with those who are unilaterally seeking to change the faith."

**A FIRST STEP** for CAPAC has been the production of a "Covenant of Understanding." It has been agreed to by the two Archbishops and the Moderators of the Anglican Communion Networks in Canada and the U.S. The next step is for the provinces or any other group desiring membership in the pan-American fellowship to ratify the covenant.

The initiative is drawing support from the Networks' "Common Cause Partners," comprised in the U.S. of ECUSA organizations such as the American Anglican Council and the traditionalist Forward in Faith, North America (which forms a separate convocation within the Network), and at least three bodies outside ECUSA: the Anglican Mission in America, Anglican Province of America, and Reformed Episcopal Church. Allies



in Canada (The Federation and the Network) and the Anglican Communion in Canada.

Archbishop of Canterbury Rowan Williams has been abreast of developing plans and was notified of the intention to inaugurate CAPAC shortly before it was announced in late July. Nigeria's Archbishop Akinola, CAPA Chairman, was among primates who warmly welcomed the pan-American alliance. "The formation of this new regional body should be greeted with applause and strong support from across the Communion," he said.

CAPAC will not conflict and may eventually link with the convocation that Akinola is launching in the U.S. for expatriate Nigerians unable to find a compatible church home in ECUSA. Archbishop Yong Ping Chung of South East Asia echoed Akinola's welcome, adding, "What is wonderful is the coming together of many different groups. We are very encouraged to see this level of cooperation."

Spokesman for CAPAC organizers, Canon Bill Atwood of the international Ekklesia Society, said, "We owe a great debt to CAPA and other global South provinces that are really and truly focused on mission that is based on Anglican theological formularies. Their example has demonstrated that a shared theological perspective can produce a rallying point for mission and ministry. We need to move away from decline and irrelevance into mobilizing to share the Gospel of Jesus Christ with everyone in the Americas and Caribbean."

### Pan-American Conference

The resolve to form CAPAC arose from a July 6-8 Pan-American Anglican Conference in Nassau, attended by over 35 conservative Anglican leaders and activists from Canada, the U.S., the West Indies, and South America. Chaired by Archbishops Gomez and Venables, the meeting was sponsored by Ekklesia.

Also attending the conference were representatives of the groups and bodies already mentioned, as well as of the Anglican Communion in New Westminster, Anglicans United, Christian Formation Ministries (CFM), the Foundation for Christian Theology, Sharing of Ministries Abroad, and the Diocese of Recife, Brazil.

Participants there backed a draft "Covenant of Understanding" agreeing to form CAPAC, leaving fine-tuning of the document to the steering committee, following two days of prayerful and wide-ranging discussion. The latter included considerations of what the various parties could bring to the alliance in the cause of Christ; legal and struc-

A PARTICULAR FOCUS of the Pan-American Conference was the plight of Brazil's conservative Bishop of Recife, Robinson Cavalcanti (right), shown here when he joined last year in confirming 110 faithful Ohio Episcopalians. The Brazilian primate, who has deposed Cavalcanti, was castigated in a statement from the conference.



tural issues; and recent and possible future developments stemming from or impacting the Communion's current crisis.

Among those developments are the recent calls by both Anglican primates and the Anglican Consultative Council (ACC) for ECUSA and the Canadian Church to withdraw from the ACC for the period leading up to the 2008 Lambeth Conference of Anglican bishops. In the interim, both churches have effectively been asked to choose between their Communion membership and their pro-gay policies, as represented by ECUSA's consecration of a non-celibate homosexual (Bishop Gene Robinson); the approval of same-sex blessings in ECUSA and the Canadian Diocese of New Westminster; and the Canadian General Synod's affirmation of the "integrity and sanctity" of committed homosexual relationships.

The Nassau meeting considered potential responses to this effective ultimatum by the 2006 Episcopal General Convention, and the 2007 Canadian General Synod, and their implications for conservatives. Participants also discussed interim provisions for faithful Anglicans in hostile circumstances, and the chances that the (non-binding) Panel of Reference - urgently requested by primates in February but not fully appointed by Archbishop Williams until June - will be able to facilitate swift or sufficient structural relief in such situations. A "sufficient" provision is defined by the 2004 Windsor Report as one seen by the "alienated community" as offering a "credible degree of security."

Neither the Episcopal bishops' "DEPO" (Delegated Episcopal Pastoral Oversight) plan for alternate oversight, or a similar scheme in Canada, has garnered such credibility among the faithful, and some of the few who have sought relief by those means have found that it evoked punitive responses from their bishops. So Conference participants saw as an ongoing, pressing concern those ECUSA and Canadian Church congregations that lack orthodox episcopal oversight, and which suffer oppression or persecution. There was attention as well to individual congregations that have moved outside "official" North American provinces for reasons of conscience and/or liberal pressure, around which have sprung a patchwork of pastoral arrangements supported by foreign bishops and jurisdictions.

Canon Atwood said, "The explicit intention is for CAPAC to cooperate fully with the Archbishop of Canterbury and the structures of the Communion. That only makes sense, since it is being organized by leaders...who are deeply committed to remaining Anglican. So we want to be as official and collaborative as possible. However," he added, "the highest value is faith in Jesus Christ and carrying that forward in mission. If the Panel of Reference fails we will have to find some way of carrying forward the Gospel initiative."

PARTICULARLY in the case of parishes struggling within liberal-led dioceses, many at the Nassau meeting felt that the Panel—already unduly delayed in getting underway—needed to act quickly to demonstrate whether it can improve the often-dire conditions for believers on the ground.

It was within about a week of the Nassau meeting, for example, that pro-gay Connecticut Episcopal Bishop Andrew Smith inhibited one of the conservative priests seeking alternate episcopal oversight and took control of his parish building. By presstime, a second faithful ECUSA priest had been deposed by liberal Eastern Michigan Bishop Edwin Leidel.

Among other trouble spots that loom large among the pan-American allies—and about which they issued a statement from Nassau—is one clearly impacted by northern disturbances, but in South America. There, Bishop Robinson Cavalcanti of Recife, Brazil, the only conservative diocesan in the province, was suspended (on the first day of February's Primates' Meeting) and



**SOUTHERN CONE ARCHBISHOP** Gregory Venables (left), Reformed Episcopal Church Bishop Ray Sutton (center), and Pittsburgh Episcopal Bishop Robert Duncan consult during a break in the July 6-8 Pan-American Conference in Nassau. *CHALLENGE photo*

deposed (two days before June's ACC meeting) by Archbishop Orlando Santos de Oliveira.

The action, Cavalcanti told the Pan-American Conference, capped nearly 30 years of tensions between the conservative diocese and the (ECUSA-planted) Episcopal Anglican Church of Brazil. It was, however, pro-homosexual policies in ECUSA that brought those tensions to a head. The deposition followed the expressed opposition of the bishop and his diocesan standing committee to Gene Robinson's 2003 consecration—which de Oliveira publicly supported—and Cavalcanti's subsequent decision to join five ECUSA bishops in the unauthorized confirmations of 110 Ohio Episcopalians at theological odds with their local bishop.

At first, Brazilian bishops found no canonical basis on which to discipline Cavalcanti for his Ohio action, but before long it became clear he would face ecclesiastical trial anyway. In the interim, de Oliveira tried to cancel Recife's synod and inject a rival bishop into the diocese, and certain funding to the diocese was cut off. In June, a church court found Cavalcanti guilty of (*inter alia*) breaching his ordination vows, and "collegiality" in the case of the Ohio confirmations. The bishop is now constrained to make his appeal to the same church court that convicted him.

Though Cavalcanti says that most Recife members still stand behind him, and he continues as their bishop, earlier pleas to the Archbishop of Canterbury and Anglican primates for emergency alternate primatial oversight elicited no reply, and the Panel of Reference, though virtually certain to take up the Recife case straightaway, has not yet pronounced upon it. In short, though a few allies had spoken out, there had been limited response to this situation from the wider Anglican Communion at the time of the Nassau meeting. Recife has now legally registered as a separate ecclesiastical entity, but, said Cavalcanti: "We need to be connected."

In response, the Pan-American Conference fired off a resolution July 8 that noted "with profound concern and regret the lack of restraint [by the primate and province of Brazil] in the precipitous actions taken against [Bishop Cavalcanti] by not allowing the Panel of Reference an opportunity to mediate the conflict. In this way, the Province of Brazil has failed in its fiduciary and pastoral duty towards the Diocese of Recife. The rush to judgment, being both unwarranted and untimely, has caused a fundamental lack of confidence in the findings of the court.

"Therefore," the resolution continued, "we are constrained to maintain our relationship with Bishop Cavalcanti and the clergy and laypeople who continue to recognize him as their bishop." The Conference further implored the Archbishop of Canterbury and Anglican primates to urge "a halt to the legal process in Brazil regarding this issue and to conduct a fair and impartial inquiry into the conflict."

Supporters hope that this is just a start, that CAPAC's strength in numbers will in turn strengthen their voice in the cause of securing relief for embattled faithful, and promoting unity in truth in the Anglican Communion.

## Challenges

CAPAC also plans to take up an exciting opportunity: that of developing and gathering theological and liturgical resources and translating other key materials into Spanish and (ultimately) other languages of the region. CAPAC will in fact "speak" at least four languages, not only English and Spanish, but Portuguese and French.

To this challenge for CAPAC will be added a more familiar one, that being coping with differences, and some impairment of communion, over women's ordination.

However, both sides of the question—still officially unsettled within the Communion—were well represented at Nassau; the West Indies, for example, accepts female priests while the Southern Cone does not. And—as North American conservatives are already doing—the pan-American allies appear willing to continue providing for these differences in view of how much commonality they have in terms of the faith, their determination to resist liberal revisionism, and their desire to remain linked to the Communion's faithful majority. A few at Nassau suggested as well that the bipartisan cooperation, which also responds to appeals from Anglican primates, could foster greater unity on the women's issue over time, via a testing ("reception") process on women's ordination among conservatives that is genuine, rather than pre-determined (as in ECUSA).

Some parts of extramural Anglicanism, of course, would see no point in an alliance in which full communion and interchangeability of ministers does not exist, or one that, if it all embraced historic holy order, would still be in communion with other bishops and provinces at odds with it. But for some other parts of the Anglican Diaspora, the points noted above—theological commonality, connectedness, and sufficient freedom for God's will on women's ordination to be made clear—appear to motivate involvement rather than isolation.

Presiding Bishop Walter Grundorf of the Anglican Province of America, a Continuing Church, told *TCC* that the agreement between the Anglican Communion Network and Common Cause Partners affords respect and honor to the theological position of those who do not ordain women, and anticipates "that we will participate together...in all areas where our consciences will allow it."

"This allows us to work in partnership with the vast majority of Anglicans in the Communion as a traditional province in concert with others who are seeking to bring the Gospel to people at home and abroad in the Anglican Way," Grundorf said. "When we have Holy Communion, as we did in the Diocese of Fort Worth at the last ACN/CCP meeting, there has been a sensitivity to all those attending, hence the celebrant was male (Bishop Iker) and from the Anglican Communion."

The "Covenant of Understanding" in fact sees efforts to "bridge differences" and bring currently-fragmented, faithful Anglicans together once again as part of CAPAC's *raison d'être*. ■



# Focus

## In Connecticut, A Timely Coup D'Église, With Inhibition Nine Bishops Pledge To Intervene Report/Analysis

Connecticut Episcopal Bishop Andrew Smith timed it perfectly. Not only was the rector away, but the international Panel of Reference was meeting for the first time the same day to begin monitoring alternate episcopal oversight arrangements for faithful Anglicans in hostile circumstances.

So it was on that day—July 13—that Smith made a surprise raid on one of the “Connecticut Six” parishes that is seeking alternate oversight because of the bishop’s liberal revisionism.

Flanked by an entourage from the diocesan office, Smith entered and took control of St. John’s, Bristol, inhibited (suspended) the absent rector, the Rev. Dr. Mark H. Hansen, and replaced him with a woman priest who, like Smith, has supported gay New Hampshire Bishop Gene Robinson.

Over the objections of Senior Warden Rick Gonneville and an intermittently-tearful parish secretary, diocesan representatives broke into Hansen’s locked office, and hacked into the parish computer, reportedly to obtain parish financial statements and take down the church’s website.

And if St. John’s was too trusting to have beefed up its security once its relationship with Smith became chilly months ago, the bishop wasn’t. He immediately had the locks changed, keeping the vestry out, and posted a 24-hour guard on the building.

Moreover—even as some urged the Panel of Reference to immediately intervene in the Connecticut case—a spokesman said the bishop saw no role for the Panel in the dispute in his diocese, a rejection that critics said demonstrates the Panel’s irrelevance.

By deadline, Smith had denied resisting the Panel, rightly noting that he cannot block another party’s appeal to it. However, he has not answered pleas made since April by the “Six” and several Episcopal bishops for him to join in referring the Connecticut conflict to the Panel.

“In the name of ‘pastoral concern,’ [Bishop Smith treated] St. John’s as though it were a crime scene,” said the American Anglican Council (AAC)—just one of a bevy of groups and leaders that have voiced outrage over Smith’s hostile takeover. Indeed, the surprise raid has already sparked the start of a canonical disciplinary process against Smith, who may also face charges of criminal or civil wrongdoing, perhaps even at the general level. Nine Episcopal Church (ECUSA) bishops are supporting the preparation of a presentment against the bishop and he vowed to act beyond that to protect St. John’s and the rest of the “Six.”

In contrast, public silence on Smith’s attack had (at this writing) been conspicuously maintained by Episcopal Presiding Bishop Frank Griswold and fellow liberal prelates.



Bishop Smith

**THE INHIBITION OF HANSEN**, which could lead to deposition within six months, ordered the cleric not to exercise any form of liturgical ministry, not to set foot on church grounds, or have contact with church members during the inhibition period. Smith reportedly suspended Hansen, St. John’s rector since 1990, for “abandoning the communion of the church” (though none of the “Six” clergy have left ECUSA), and for having taken what was claimed to be an unauthorized sabbatical that left his parish without adequate pastoral care.

Saying he was “devastated” by Smith’s actions, Hansen has formally denied the accusations made in the inhibition, in which the bishop “misrepresented facts and caused tremendous stress on both my family and St. John’s Church,” he said.

In a statement calling on Smith to restore the *status quo ante*, St. John’s stunned vestry said the bishop’s move hardly represented “someone who wants to reconcile himself with this parish.” Any abandonment, it said, came not from the rector or parish but in Smith’s revisionist theology, which “places in danger our ability to remain” in the Anglican Communion, the vestry said.

Smith has “cut the heart right out of me,” said Gonneville, who has been working to build up St. John’s for 11 years.

“I feel violated...I feel homeless,” said vestry member Tammy Vogt. She predicted that most St. John’s members would move over to Trinity Episcopal Church in Bristol, led by the Rev. Donald Helmandollar, another of the “Six.”

So far, it appears that most parishioners are not accepting the priest-in-charge, Susan McCone. And, a July 17 meeting Smith called to “rebuild trust” with parishioners not only did not do that, it exposed what witnesses said were diocesan officials’ confused and unconvincing canonical and legal arguments for the actions against Hansen and St. John’s.

Preaching at Trinity, Bristol, recently, the Rev. Clay Knapp, who had been ministering at St. John’s, said Trinity should “be warned” following Smith’s shocking “forcible seizure of a parish still in ECUSA and installation of a priest-in-charge without consultation with the vestry,” moves supposedly intended for “the health and stability of the parish!”

“[I am] shocked also that a good and faithful priest has been suspended from priestly ministry because he stood in opposition to his bishop on theological and moral grounds in a time when our worldwide Communion has rebuked the position of that bishop and those who think like he does,” said Knapp.

The rest of the “Six” parishes have rallied around Hansen and St. John’s. “We believe this is one more example of Bishop Smith’s apparent intention to systematically destroy, one by one, the six parishes that have requested adequate episcopal oversight,” they said.

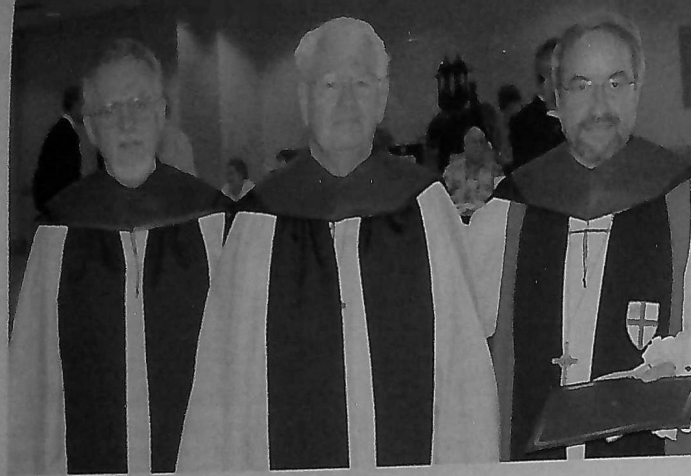
“Has this bishop lost his mind?” the Rev. Dr. Peter Moore bluntly asked. Moore, the former president of Trinity Episcopal School for Ministry, saw the actions undertaken by Smith (whose diocesan office, some observers noted, aptly sits on *Asylum Avenue* in Hartford) as needlessly exacerbating conflict in the local and international church.

Indeed, conservative global South primates meeting in London in mid-July were said to be watching events in Connecticut closely, especially as the primates’ agreement to cease cross-border visitations in support of conservative congregations was contingent upon good faith efforts by liberal bishops to provide alternate oversight.

**BUT NINE EPISCOPAL BISHOPS**, all of them serving dioceses and linked with the conservative Anglican Communion Network, are already on the case. At deadline, they announced plans to prepare presentment charges against Smith for “conduct unbecoming a bishop of this church,” and to raise “legal and fi-







**AWARDED DOCTOR OF DIVINITY DEGREES** by the REC in Orlando were APA Presiding Bishop Walter Grundorf (right) and the Rev. Dale Crouthamel (center), Professor of Theology at the REC's Philadelphia-area seminary. Professor of two honorees is the Rev. Dr. Curtis I. Crenshaw, Dean of the Cranmer Theological House Seminary. Photo by Annette Johnson

*REC/APA Continued from previous page*

Rev. Dale H. Crouthamel, Professor of Theology at the REC's Philadelphia-area seminary, and to Bishop Grundorf, during Morning Prayer on Thursday. The same day, the Women of the Church within the REC hosted a special luncheon to welcome the women of the APA. Greeting some 200 women in attendance, Diocesan Presidents Joan Workowski and Ruth Crenshaw shared information concerning the activities and organization in which the women of the REC participate.

Among significant announcements made in Orlando was that official representatives of more than a dozen Anglican jurisdictions and agencies, including the REC and APA, had made a mutual commitment to work together in common cause for the sake of the gospel, by signing a document entitled, "Commitments for the Communion of Anglican Provinces, Jurisdictions, and Ministries in the Americas."

The APA and REC have also joined the "Common Cause Partners," a coalition of conservative Anglicans in and outside of the "official" Anglican provinces in North America. The "Partners" also include the aforementioned ACN; American Anglican Council; Forward in Faith, North America; Anglican Mission in

America; Anglican Network in Canada; Anglican Communion in Canada; and Anglican Essentials Federation in Canada.

These same groups, have supported recent plans to form a western hemisphere alliance of the faithful, the Council of Anglican Provinces in the Americas and the Caribbean.

In other business, the REC Council approved on second reading the church's revised **Book of Common Prayer** and Lectionary, which is primarily based upon the 1662 BCP, but which also includes provisions for the 1928 order of service. A modern language version of the liturgy was accepted as well, with the stipulation that it only be used with express permission of the bishop ordinaries under certain circumstances. The REC's revised Constitution and Canons, first presented in 2002, also were approved on second reading. A handbook for the historic Order of Deaconesses, to be used in conjunction with the canons of both the REC and APA, was okayed by the bishops and committees of both jurisdictions prior to the Orlando meeting.

Both the APA and REC reported unprecedented growth in the last three years. These included new church plants, as well as the reception of existing parishes and clergy from other jurisdictions.

This first joint meeting of the two groups gave representatives of each the opportunity to worship and meet together, form friendships, and further strengthen their commitment to Christian unity and Anglican orthodoxy. A second joint synod is planned in 2008 in Victoria, British Columbia. It will be hosted by the REC Diocese of Western Canada and Alaska. ■

*CONNECTICUT Continued*

## Stalemated

The dispute with Smith arose after the six priests began seeking alternate episcopal oversight for their parishes following the 2003 General Convention's approval of same-sex blessings and ECUSA's first openly homosexual bishop. Their requests that Smith recant his support for homosexual practice had come to naught.

The clerics petitioned for a substitute bishop under the Episcopal bishops' "DEPO" (Delegated Episcopal Pastoral Oversight) plan, but asked for "adequate" oversight as backed by Anglican primates—"adequate" being something to be judged by the recipients. They wanted the alternate bishop instead of Smith to oversee the future succession of clergy and candidates for ordination in the parishes, and asked for a release from having to financially support the revisionist bishop and diocese. That was more than DEPO envisions or the bishop was willing to give, so negotiations between the parties stalemated some weeks ago.

Though acting under the "abandonment" canon, Smith's proximate reason for suspending Hansen was his claim that the priest had failed to abide by the diocese's sabbatical guidelines and (therefore) had neglected the pastoral care of his parish. In fact, the bishop told one reporter that the cleric's suspension was not related to their differences on the homosexual matter, and that he had no current plans to act similarly against the

other five priests. In a recent letter to St. John's members, Smith said Hansen's "extended absence...from his ministry while employed in another state, unpaid parish financial obligations, and [lay leaders'] lack of cooperation with the diocese" made him conclude that the "spiritual and financial health of St. John's was at risk" and that his July 13 intervention was necessary.

Upon return from his own sabbatical, Bishop Smith told the 2002 diocesan convention that "every parish should encourage their clergy to take sabbatical leave." While not governed by canon, Connecticut's *Healthy Church Practices* handbook sets out guidelines for sabbaticals and asks clergy to inform the diocese a year in advance of any planned leave.

But according to the diocese, Hansen told his parish in March that he would go on sabbatical after April 10 "for an unspecified period of time," without formally applying for such leave. Smith said an April query to St. John's vestry evoked the information that "Mark Hansen was on a nine-month sabbatical."

The priest "neglected to notify Bishop Smith of his departure as rector of the parish," said a July 13 statement announcing the inhibition, and "left the parish without sustained clergy leadership." It was implied that Smith delivered the notice of inhibition to St. John's because Hansen "was not at the church or rectory," and the bishop had "not been notified of an alternate address."

Hansen rejected Bishop Smith's claim that his whereabouts were unknown, saying he continued to reside in the parish rec-

tory and that no one had attempted to contact him either at the rectory or his mobile telephone numbers, both of which remain unchanged. As well, he said the bishop "is fully aware that family circumstances necessitated a sabbatical leave," those being the costly "specialized support services" needed by his son, and the priest's consequent need to seek more income.

Hansen added that the sabbatical was allowed under his contract with the parish, and that a copy of the agreement was sent to the diocese but received no response. It appears that Hansen was on what might have become a terminal sabbatical, but only if another biblically orthodox priest could be secured to take over at St. John's.

Vestry member Vogt also suggested that the rector went on sabbatical "to preserve our beliefs and 'buy us more time' from the pressure put on us by Bishop Smith."

Meanwhile, though, Hansen said he had arranged coverage during his sabbatical for the worship and pastoral needs of St. John's by clergy licensed in the Connecticut diocese, and in fact had discussed the arrangements two weeks before his inhibition with Connecticut Suffragan Bishop James Curry at diocesan headquarters. In addition, the cleric said he had continued to make himself available as needed during his sabbatical. Reports indicated that he had attended a vestry meeting just a day or two before Smith's raid.

"Everyone should know that we have done nothing wrong," said Vogt. "We did everything by the book." During the rector's sabbatical, "the congregation's pastoral needs were well taken care of," with the help of Frs. Knapp and Thomas Beck; other clergy among the "Six" were also available, she said.

And ironically, Episcopal journalist David Virtue reported that a Google search turned up the fact that Hansen's replacement, Ms. McCone, herself lives and works in another state (New York)—which suggests that, at best, she can only minister part time at St. John's. A query to McCone about this got no reply, Virtue said.

The AAC said that, based on its review of the facts, it did not believe that any of the six parishes had violated ECUSA's constitution or canons. "Bishop Smith's actions and threats against these parishes, their lay leaders and priests, can only be described as blatant attempts to force his own theological views of human sexuality on godly people within the Anglican Communion."

**IT APPEARED** at this writing that Smith had merely worsened for himself whatever problems he thought the "Six" had caused him. Still, there had been no move to lift Hansen's inhibition or return to St. John's members the building they erected only a few years ago.

But one vestry member, William Witt, Ph.D, said he felt certain that, whatever happens, "St. John's Church will survive. We are loyal Anglicans, and the Anglican Communion has made clear that it will support us. It seems that ECUSA is choosing to walk away from that Communion, and Bishop Smith...helped [on July 13] to hasten its break-up. I don't know whether the diocese will be able to maintain an empty building, or for how long. But the people of St. John's place their faith in the risen Christ, not in bricks and mortar." ■

Sources included *Hartford Courant*, *The Living Church*, *Episcopal News Service*, *VirtueOnline*, *The Church of England Newspaper*, *Bristol Press*, *The Associated Press*, *Midwest Conservative Journal*

## A Connecticut In Florida?

Although the dynamics are slightly different, a scenario similar to that in Connecticut may be taking shape in the Diocese of Florida.

There, seven faithful clergy were waiting at this writing to hear whether their bishop, John Howard, will grant a request for alternative episcopal oversight for them and some 2,000 parishioners under their care.

Unlike Connecticut's Episcopal bishop, Bishop Howard has not taken a liberal position on the homosexual dispute, but has not taken a thoroughly orthodox one either, the seven clergy say. They object to the fact that the diocese continues to financially support national church programs, and that Howard continues in eucharistic fellowship with the House of Bishops, including New Hampshire's gay bishop, Gene Robinson, and his chief consecrator, Presiding Bishop Frank Griswold.

"We believe that your public commitment to remain at the holy table with them ties us as priests and congregations to the 'yeast' of immorality and false teaching in an unacceptable way," the clerics said in a letter delivered to the bishop during a June 16 meeting with him. "We are convinced that this is a salvation issue, for we believe the consecration and ministry of V. Gene Robinson repudiates traditional teachings about repentance, grace, sanctification, holiness and discipline regarding the sacraments," they wrote.

The seven priests formalized their request for alternate oversight after the May diocesan convention rejected several conservative resolutions that would have distanced the diocese from ECUSA and strengthened its ties with the Anglican Communion.

At the same meeting, Howard declared that his flock will no longer be distracted by the gay controversy.

The bishop "holds the position that it's possible to be an Anglican and an Episcopalian. We're saying that that's no longer



FLORIDA BISHOP John Howard

possible; you've got to choose." one of the petitioning clergy, the Rev. Jim McCaslin of All Souls', Jacksonville, told *TCC*.

Some 22 provinces are in impaired or broken communion with ECUSA over its pro-gay policies, and ECUSA has been effectively suspended by two international Anglican bodies for the same reason.

The seven clerics do not want to be "under authority of a bishop still supporting" ECUSA, McCaslin said. They believe that "adequate" alternate oversight (as urged by Anglican primates) will allow them to remain in the Anglican Communion and continue their ministries in good conscience.

Like their counterparts in Connecticut, though, the Florida clergy are seeking more than is envisioned in ECUSA's "DEPO" plan, namely, a substitute bishop who will have full oversight with jurisdiction, including the right to control ordination and clergy succession in the affected parishes.

If their request is rejected, the priests say they will appeal to the international Panel of Reference established to supervise the adequacy of alternate bishop arrangements.

In addition to McCaslin, the Florida priests seeking alternate oversight are the Rev. Frs. Neil Lebhar of Redeemer, Jacksonville; David Sandifer of Calvary, Jacksonville; Samuel Pascoe of Grace, Orange Park; C. Alexander Farmer of St. Michael's, Gainesville; James Needham of Community of Li Tallahassee; and Robert Sanders of Jacksonville Anglican Fellowship, a newly formed congregation. ■

Sources included *The Florida Times-Union*



## Terror In London: Bus Bomb Hits Near FIF-UK Office

*Ed. Note: We were dismayed to learn that one of the July 7 terrorist incidents that rocked London's transit system occurred quite near the office of our friends at Forward in Faith, United Kingdom, which is based at Gordon Square. FIF-UK Director Stephen Parkinson kindly gave us this personal account of the event, and of the response of the faithful.*

"The explosion on the bus took place about 150 yards away from my desk—a block away, in American!...As soon as we heard the blast, we went outside and walked towards its source. There were hundreds of people, of course, and someone said that a bus had been blown up—at which point I realized what the red 'thing' I could see through the trees was.

"We came straight back to the office. I went straight into the Chapel (where Mass is said each weekday by an honorary chaplain) to pray before the Blessed Sacrament; in the few minutes I was there, half a dozen other people came and went. Our Chaplain, meanwhile, collected the Holy Oils and went to the scene to minister. He hasn't talked about it much, but he was gone for about two and one-half hours.

"He returned in time to say the daily 12.30 p.m. Mass, which was a Requiem for those who had died. There was, I suppose, a congregation of about ten—which is something like double what he would expect on a weekday outside term-time (for we are in the midst of the University and usually get quite a few students). But throughout the Mass, people kept coming in and out all the time. Some stayed for a minute or two, others for longer. They were all ages, both sexes and, I guess, from all over the world.

"After Mass, [the priest] left the Blessed Sacrament exposed on the altar for Adoration for an hour or so and there were people there praying throughout."

Parkinson attributed reports that many Londoners flocked to pubs after the bomb blasts to the fact that most such establishments have televisions, whereas most offices do not.

"People wanted to know what was going on," he said, "so they went where they could find out (Internet coverage will never really compete with TV!). Whilst they were there, they probably had a beer.

"I have got a TV in the office, so watched the unfolding story. Transport was severely disrupted, so I stayed the night here. By about 10.30 p.m. I couldn't take any more of the wall-to-wall coverage on every channel, so I did what seemed the only rational thing. I went out for a pint and toasted the memory of those who had died, the return to health of those who were injured and the sheer excellence of those whose task it was to respond to the atrocity. What I found were 50 or 60 people doing much the same thing. The atmosphere was sober, in every sense, and what we were doing was telling the perpetrators that they had failed."

**\*ARCHBISHOP OF CANTERBURY** Rowan Williams joined four other senior faith leaders, including a Muslim, in condemning the London bombings that killed some 60 persons and wounded perhaps 1,000 others, and in expressing a commitment "to resisting and overcoming the evil of terrorism." But Dr. Williams also said the U.K. would not allow the attacks to divide Christians and Muslims. "We in the faith communities will have to continue to stand and work together for the well being of our nation and for our shared understanding of the life that God calls us to," he said.

**\*ALSO CONDEMNING** the July 7 bombings, Episcopal Presiding Bishop Frank Griswold asserted that, to "win the 'war

on terrorism,' we must first address its root causes and bring peace to the Middle East." Speaking while on a visit to the Armenian Apostolic Church, Griswold said: "The Abrahamic faiths are called to be servants of God's peace which embraces all people and alone can overcome the fears and hatreds that divide us and prevent us from regarding one another as God's beloved children."

Please see our website (<http://www.challengeonline.org>) for an editorial comment inspired by the London terror attacks.

## C Of E Names First Black Archbishop

Without a doubt, June was a really big month for the Church of England's Ugandan-born Bishop of Birmingham, John Sentamu.

First came his appointment by the Archbishop of Canterbury to the Panel of Reference set up to address disputes over alternate oversight in the Anglican Communion. Then Sentamu was named as the C of E's first-ever black archbishop.

His appointment as Archbishop of York—a region in which he has not ministered previously—surprised Anglicans around the world.

The most surprised was Sentamu himself, a cleric known for criticizing the C of E as having a "monochrome, i.e., white" culture that creates hidden barriers against people of other ethnicities.

And if his appointment as the C of E's second most senior prelate—approved by the Queen on the recommendation of Tony

Blair—was meant as a nod (at last) from the Mother Church to the global South, it seems to have been taken as such.

"We are jubilant at the news of our fellow countryman's appointment



**ARCHBISHOP OF YORK-  
DESIGNATE John Sentamu**

*Photo: Jeff Jones*

as the next Archbishop of York, and are grateful to the Queen, the Prime Minister, and the Church of England for recognizing the emerging force of the Christian Church in the

global South," said Ugandan Archbishop Henry Luke Orombi.

Sentamu, 56, "was originally a judge in the High Court of Uganda. In 1974, when he refused to bow to pressure to deliver a 'not guilty' verdict to one of Idi Amin's cousins, he was forced to go into exile. Like the Biblical Patriarch Joseph, what was meant for evil, God has now used for good," Orombi said in part.

"We offer Archbishop Sentamu our heartiest congratulations. He is a product of the East African Revival Movement. May God use him to revive the wider Church of Jesus Christ, and may he stand true to the witness of the Ugandan Martyrs..."

On the homosexual issue (which undergirds the story of the Ugandan Martyrs), Sentamu might not be described as typically African, however.

To be sure, he affirmed his support for the 1998 Lambeth Conference's sexuality resolution, which rejects homosexual

practice as "incompatible with scripture." But he said he will not be drawn into Anglican rows about sexuality, and called for the church to overcome differences over the matter and "find a language for living together."

"If the African bishops think I am simply going to pursue certain causes, I want to remind everybody that we are not here to pursue issues and agendas...we are here to live and celebrate the good news of God and Jesus," he said.

Also, unlike the man he is succeeding at York, Dr. David Hope, Sentamu supports women's ordination.

Unsurprisingly, his general approach appears to be African-based with western accents.

At a press conference after his appointment was announced, he praised the missionaries who risked their lives to bring the gospel to Uganda, which had had an obvious impact on his life.

"Like those missionaries and martyrs who brought the gospel to my native Uganda," he said, "I hope that we can create a Church and a culture which is more relaxed and open to take risks and be more creative, so that the [C of E] is once again a spiritual home for all English men and women—as the Elizabethan Settlement actually had hoped."

It is imperative, Sentamu said, that the Church regain her vision and confidence in mission, in order to "reconnect imaginatively with the whole of England."

As the chief pastor of the York province and diocese, Sentamu said, "I will be a committed representative and a 'watchman' for the North. So I commit myself, above all, to seek the Kingdom of God and his righteousness in York and other parts of England."

Archbishop of Canterbury Rowan Williams said he was "absolutely delighted" at the appointment of Sentamu, who combines "a passion for sharing the gospel with a keen sense of the problems and challenges of our society, particularly where racism is concerned. His ministry in London and Birmingham has been praised by Christians of all backgrounds. He is a caring pastor and an exciting communicator. I look forward with great enthusiasm to working with him."

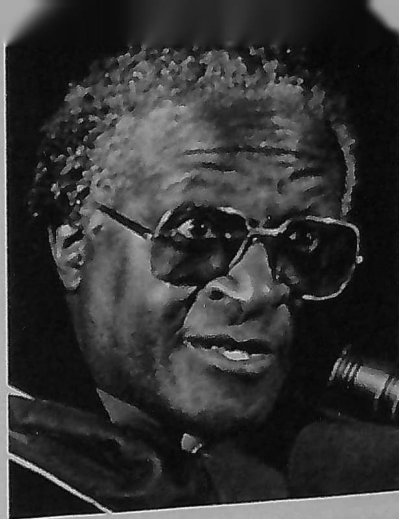
Welcoming the appointment on behalf of the Diocese of York, the Bishop of Hull, Richard Frith, said: "This is an exciting moment for the Diocese of York. The Bishop of Birmingham is known as a man of energy and passion for the Gospel of Jesus Christ—a thinker, campaigner and teacher—but above all a man of prayer and someone who lights up the Word of God for the world around him." Frith hailed Sentamu's "plain speaking," and his multi-cultural experience of life and the Church, which has made him "ready to engage with people of all backgrounds and ways of life. He challenges boundaries and fixed ideas about the world, the Church and the Christian Gospel."

Raised one of 13 children near the Ugandan capital, Kampala, Sentamu studied law at Makerere University. He became a barrister, judge, and an outspoken critic of Ugandan dictator Idi Amin, which earned him a term in jail. In 1974, he spent several months under house arrest before fleeing Uganda for Britain.

He studied theology at Cambridge before ordination in 1979. After serving in chaplaincies and a succession of London parishes, he was appointed Bishop of Stepney in 1996 and Bishop of Birmingham in 2002. He was elected to the General Synod in 1985, rapidly becoming one of its outstanding speakers, and has served on several church panels.

Bishop Sentamu is married to Margaret, a Senior Selection Secretary in the Ministry Division of the Archbishops' Council, and they have two grown-up children, Grace and Geoffrey. ■

Sources included *Anglican Communion News Service*, *Church Times*, *BBC*, *The Daily Telegraph*, *The Associated Press*



## "God Is Not A Christian"

DESMOND TUTU (pictured), the former Anglican Archbishop of Southern Africa, recently declared that "God is not a Christian." He made the comment in urging Pope Benedict XVI to continue the work of his predecessor in promoting interfaith dialogue. "We sometimes make out that God is in the preserve of one particular faith," said

the anti-apartheid veteran. "We need to have church leaders who are open to interfaith dialogue who are aware that truth is not encapsulated only in the Christian faith," he contended. He identified the Dalai Lama, Tibet's Buddhist spiritual advisor, as one of the "honestest people" he had ever met. Having advised Benedict on interfaith relations, though, Tutu, 73, said he had hoped for a Pope with more liberal credentials than the former Cardinal Ratzinger—one who would understand the problems of the developing world and consider ending the Roman Catholic Church's ban on condoms and women's ordination. (The Associated Press)

## Africans Suffer To Reject Liberal Aid

African Anglican bishops who are refusing millions of dollars in liberal U.S. Episcopal Church (ECUSA) money to protest homosexual clergy say the cost of maintaining that principled stand has been higher than they thought it would be.

"To be honest, there is not enough money for the needs we have in Rwanda after the [1994] genocide," said Rwandan Bishop John Rucyahana of the Diocese of Shyira, "but if money is being used to disgrace the Gospel, then we don't need it."

The Rev. Alison Barfoot, assistant to the Anglican Archbishop of Uganda, said the province has no working phones in its Kampala headquarters because it lacks the funds. Conservative American churches haven't pitched in enough—"definitely not to the extent of what [the Ugandans have] given up," she said.

The lack of money for African brethren is "scandalous," said the Rev. Canon Bill Atwood, General Secretary of the international Ekklesia Society. Some of the archbishops he met with during recent visits to several African countries told him "how painful it was, with people starving to death to make these choices."

Africa, which has 12 Anglican provinces, each containing numerous dioceses, is the fastest-growing portion of the 75-million-member Anglican Communion, of which ECUSA (though under discipline for its pro-gay policies) is still a part. Historically, the Africans have received a large amount of aid from the western church. But the 2003 election and consecration of divorced, actively homosexual cleric V. Gene Robinson as Bishop of New Hampshire caused many provinces across the global South to break or reduce communion with ECUSA.

Since then, the archbishops of Nigeria, Kenya and Uganda, overseeing 30.5 million Anglicans, announced they will not accept grants from liberal ECUSA sources. Some Rwandan and Tanzanian bishops are following suit. Central African Archbishop Bernard Malango also said recently that his church would join those turning down funds.



"We have said no to the funds from the American Church because we believe a church is formed to preach the gospel," Kenyan Archbishop Benjamin Nzimbi said July 1.

Edwina Thomas, national director of Sharing of Ministries Abroad, a Virginia-based international Anglican group, reminded that African prelates debated the matter in Nigeria last year.

"The archbishop of Congo stood in front of the bishops and said, 'My people are starving. They are having as little as one meal every other day,'" she said. "I remember the archbishop of Nigeria saying, 'We need to help you.'"

So do more Americans, Atwood contended.

"Say there are 1,000 conservative Episcopal churches that spend \$1,000 a month for air-conditioning," he said. "That's \$12 million a year. The amount of money they are spending on air-conditioning each year is what is being spent to run all the Anglican provinces in Africa."

ECUSA's largest diocese, Virginia, has a 2005 budget of \$4 million. A typical African diocesan budget ranges between \$50,000 and \$100,000.

Conservative churches are trying to match lost funding through such groups as the Anglican Relief & Development Fund (ARDF), set up by the Anglican Communion Network. As of June, the ARDF had made some \$825,000 in grants since its founding last summer.

But even though a lot of conservative Episcopalians are said to be redirecting money away from liberal dioceses and the national church, it seems a good deal of those funds are not yet being chan-

**KENYAN ARCHBISHOP** Benjamin Nzimbi says his province has said "no" to ECUSA funds because "we believe a church is formed to preach the gospel." Photo: Anglican Communion News Service



neled to Africa's suffering defenders of Anglican faith.

Even if North American conservatives really step up to the plate, though, they will have a hard time catching up to major grants given by Episcopal heavyweights such as Trinity Episcopal Church on Wall Street, the United Thank Offering, and Episcopal Relief and Development (ERD). It has been estimated that (under normal circumstances) 70 percent of all African funding comes from ECUSA.

The amount of grants so far made by the ARDF pales, too, when compared with a \$10 million U.S. Agency for International Development grant for AIDS prevention given last fall to the Church of the Province of Southern Africa. The Episcopal Diocese of Washington, which has many parishes and schools that give liberally to Africa, brokered that deal.

"We've not seen anyone turning down money from a parish," Washington diocesan spokesman Jim Naughton said. "Those contributions seem to fly under the radar."

Moreover, the Anglican Diocese of Renk in Sudan has accepted more than \$200,000 from the Diocese of Virginia. Both the Washington and Virginia dioceses supported the Robinson consecration.

But some other African Anglican provinces are adamant about declining funds from ECUSA liberals, in order, Kenya's Archbishop Nzimbi said, to remind ECUSA of its call to respond to the Great Commission and preach the true Gospel.

Last November, the Kenyan province refused the remaining

\$100,000 of a \$288,980 grant for theological education, given in 2002 by Trinity, Wall Street. Kenyan Bishop William Wago said the province laid off five workers and canceled plans for communications equipment and a medical clinic. "We are not to mortgage our faith," he said.

The Ugandan Anglican province is refusing grants from any pro-Robinson diocese and the New York-based ERD. Although it accepted \$30,000 from Trinity, Wall Street in February for a women's credit union, it turned down assistance from the Episcopal Diocese of Michigan for school fees for 60 girls. In May, it rejected a \$27,000 donation from the New Hampshire Diocese to improve local schools.

In March, Bishop Jackson Tembo of Uganda's South Rwenzori Diocese cut ties with the Episcopal Diocese of Central Pennsylvania, after learning its bishop, Michael Creighton, had voted for the consecration of Gene Robinson. Tembo's jurisdiction had received \$65,000 in prior support from the U.S. diocese, and Tembo withdrew a request for a \$350,000 grant from Central Pennsylvania to fight HIV/AIDS. Tembo said that did not mean his diocese was abandoning HIV/AIDS victims, adding that he believed God would honor its commitment and provide funding by other means.

**\*WANT TO HELP** replace some of the ECUSA funds that African Anglicans are doing without, but don't know where to send your contributions? There are several groups (e.g. the aforementioned ARDF) providing different forms of assistance. However, it appears that the Ekklesia Society, led by Canon Atwood, may be the most direct and efficient means of getting funds to struggling African provinces and dioceses. As well, 100 percent of contributions to Ekklesia for that purpose go to the needy jurisdictions, Canon Atwood says. Please direct donations to: Ekklesia Society, P.O. Box 118526, Carrollton, TX 75011-8526, <http://www.ekk.org/>. ■

Primary source for main report: *The Washington Times*

## C Of E Backs Women Bishops

The Church of England's General Synod, meeting in York, voted by a large margin July 11 to prepare legislation to allow women bishops, which could be adopted as early as 2008.

The vote ran counter to—and may in fact have been strengthened by—the pre-Synod efforts of 17 bishops to urge delay on women bishops.

Synod members rejected proposals for more study or other attempts to slow down the process, with supporters stressing the need to redress what they saw as an injustice to women as quickly as possible. Opponents argued that there was still insufficient consensus to change the Church's Tradition, and that many lifelong members would feel forced out of the church.

After a nearly four-hour debate involving 35 speakers, bishops favored the motion to begin removing legal obstacles to women bishops by a vote of 41 to 6; clergy by 167 to 46, and laity by 159 to 75. A simple majority vote was required for passage at this point, but the motion commanded in each order the two-thirds vote that will be needed for final approval. The election before November of representatives for the Synod's next five-year term will be among factors affecting future vote totals, however.

Reportedly, 14 Anglican provinces have approved women as bishops, but at present (with the retirement of one in New Zealand) only two provinces, the U.S. and Canada, have them.

In the C of E, women bishops could be chosen from what are now said to be more than 2,500 female priests, about 1,300 of them stipendiary (out of a total of some 9,000 paid clergy).

*Continued on Page 25*

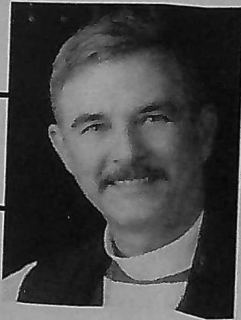
## The Anglican Sex Wars: More Wrangling And Realignment

Here follow selected brief reports of recent developments stemming from the breach of sexuality doctrine by the Anglican Communion's North American provinces.

**\*THE EPISCOPAL BISHOP OF NEW JERSEY**, George Councell, admitted to his diocesan convention "the damage done to our [bonds] of affection" within the Anglican Communion by the actions of the 2003 General Convention and his own participation in the consecration of divorced, noncelibate homosexual cleric Gene Robinson. He said in March that he would not authorize any public liturgies to bless same-sex unions, and had granted two parishes a visiting bishop "to administer confirmation."

**\*IT STARTED OUT** as a resolution that would have put the Episcopal Diocese of West Virginia on record as affirming its commitment to Anglican Communion fellowship, and siding with several key Anglican statements. Those included the 1998 Lambeth Conference's orthodox sexuality resolution; the February communiqué of Anglican primates; and the Windsor Report's findings on the U.S. Episcopal Church (ECUSA) and its requested moratoria on the consecration and blessing of those in homosexual relationships.

By the time the diocese's May convention finished with it, though, the resolution simply supported the Windsor Report "as an important basis for study" and something to which the House of Bishops and West Virginia Bishop William Klumeyer should "prayerfully and genuinely respond."



**NORTHWEST TEXAS BISHOP Wallis Ohl:** Another ECUSA prelate who says you can't take it (the property) with you, even if you buy it.

The resolution also asked diocesan leaders "to continue their efforts to strengthen the bonds of affection" among Anglicans.

**\*IN A SPECIAL CONVENTION** May 14 that lasted less than an hour, the conservative Episcopal Diocese of Dallas overwhelmingly accepted and endorsed the Windsor Report. The resolution adopted by the 325 lay and clergy delegates pledged to "comply fully" with the Report's "proposals and expectations." It further affirmed the diocese's "constitutional responsibility for being a constituent member of the Anglican Communion based upon the Preamble" of ECUSA's constitution. The diocese is led by Bishop James Stanton.

**\*TEXAS EPISCOPAL BISHOP** Don Wimberly admitted to his annual diocesan council that the past year in the diocese had been marked by the continued division over human sexuality, disillusionment over the discovery of embezzlement by a former treasurer and, most ominously, decline. "While this may be a response to national issues or a regular cycle of change, there can be no excuse for not spreading the gospel of Jesus Christ to the world outside our doors," Wimberly told the February council. Repeatedly sounding themes "We are stronger and healthier together" and "We are supporting missionary endeavors."

**\*REPORTS OF INCOMING LOSSES** and budget shortfalls continue apace. Such problems have lately been reported in: the Diocese of Michigan, where support from

congregations is running \$350,000 behind the amount projected for 2005; the Diocese of Georgia, which has seen an \$800 drop in budget income in the last two years, according to Bishop Henry Louttit; and the Diocese of Upper South Carolina, which is facing a deficit of nearly \$500,000, Bishop Dorsey Henders said in May.

**\*MEANWHILE, THE CONSERVATIVE DIOCESE OF SOUTH CAROLINA** "is doing fine," says a report on the ECUSA Dollars weblog. "The diocesan budget for 2005 is over \$100,000 and congregational income is up well over million dollars," South Carolina Bishop Edward Salmon said. "Sadly the budgets of most of our neighboring dioceses are down, and down significantly."

**\*GIVEN THAT THE WIDER COMMUNION** has effectively put ECUSA under discipline for its pro-gay policies, would be no surprise if the U.S. Church is less open these days about same-sex blessings it is performing. But if the church won't tell, *The New York Times* will, it seems. The newspaper reported May 8 that an Episcopal priest, the Rev. Mittie DeChamplain, had officiated at a "commitment ceremony" between two men at St. Paul's Chapel at Columbia in Manhattan.

**\*ONE OF THE PARISHES** being sued for its property, the Episcopal Diocese of Los Angeles has filed a counter-suit alleging breach of contract in the property dispute. St. James Anglican Church, one of three congregations that seceded from the liberal diocese last year and aligned with the Ugandan Diocese of Luwero, claims in its cross-complaint that the diocese pledged in writing not to try to seize St. James' property. The claim hinges on a letter the diocese sent to St. James in 1991. Then, the church undertook a large-scale fundraising campaign to buy more property and add new buildings, said St. James attorney Eric Sohlgren. But before doing so, the parish sought assurance from the diocese that it would not stake a claim to the property under canonical trust provisions, and the diocese did not issue such a letter, according to Sohlgren. The two other seceded parishes being sued for their property by the diocese are All Saints', Long Beach, and St. David's, North Hollywood.

**\*MEANWHILE, L.A. ASSISTANT BISHOP** Sergei Carranza came out swinging about the current church conflict in a widely circulated June e-mail. In it, Carranza contended that the problem is not the revision of sexuality doctrine or liberation persecution of orthodox believers, but what he claims is "guerrilla warfare fostered and nurtured by unhappy Episcopalians intent on sabotaging General Convention and destroying the polity of ECUSA." This "warfare," he said, "has among its tactics encouragement of uncanonical visits to carefully selected dioceses, some by bishops and primates from the global South, well as some domestic retired bishops, with the purpose of disrupting the life and ministry of said dioceses." Carranza faulted the primates for trying to exercise too much power and claimed they may be plotting to put one of their own in place of the Archbishop of Canterbury. The remarks made more surprising the fact that L.A. was, by invitation of Bishop Jon Bruno, the venue for July, closed-door meeting of ten revisionist and ten conservative Episcopal bishops who reportedly explored ways of resolving their differences.

**\*THE NEW CHRIST CHURCH, MIDLAND, Texas**, named for a congregation in Kansas that the Episcopal bishop allowed to purchase its property from the diocese and leave ECUSA. The same opportunity was, however, denied to Midland congregants by Northwest Texas Bishop Wallis Ohl, though, like them, Ohl opposed the election of Gene Robinson as Bishop of New Hampshire. Ohl demanded that those at



Nicholas Episcopal Church in Midland who were dissatisfied with ECUSA's drift from scriptural authority—nearly 90 percent of parishioners and all the clergy—vacate the building they built four years ago by June 1. The departing parishioners worshipped at St. Nicholas for the last time on Memorial Day weekend; present in the standing-room-only congregation as a show of solidarity was the rector of the seceded Kansas congregation, Christ Church, Overland Park, the Rev. Ron McCrary. The new Christ Church, Midland, led by the Rev. Jon Stasney, is now meeting at Midland Classical Academy and hoped to affiliate with another Anglican Communion province.

**\*ALSO JOINING THE EVER-GROWING** number of congregations or congregational groupings that have left ECUSA in the last few years is what is likely to be much of the membership of the prominent Church of the Holy Spirit, Tulsa, Oklahoma. Steve Juett, senior warden, said the decision to leave stemmed from ECUSA's general move "away from the orthodox teachings of the Anglican Communion," with the consecration of a divorced, actively homosexual cleric serving as the "final straw." Junior Warden Ralph Faulkner said ECUSA "seems to be going to more of a neo-Christian stance, dictated by culture." The two lay leaders said there had been an amicable parting from Oklahoma Bishop Robert Moody, though he refused the congregation's offer to buy its building. However, the bishop agreed to let the congregation continue to meet in the building until September, and to keep its church name, with those remaining with ECUSA adopting a new name. Holy Spirit hoped to affiliate with some other part of the Anglican Communion.

**SAYING THAT ECUSA** "has not upheld the authority of scripture," the Rev. Kent Litchfield and roughly 100 members of Christ Church, Elizabethtown, Kentucky, are leaving behind a historic parish to establish Holy Apostles Church. Meeting in rented space, the congregation will seek oversight from another part of the Anglican Communion. Three other similar congregations already exist in Kentucky.

**\*TRADITIONALIST QUINCY (IL) BISHOP** Keith Ackerman presided at a May 23 service of Confirmation and Reaffirmation of Faith at an Episcopal-turned-independent parish, St. Bartholomew's, Swartz Creek, Michigan, led by the Rev. Gene Geromel. The service was attended by more than 150 people, including representatives from six congregations in the state consisting mostly of ex-Episcopalians. Eleven priests of various Anglican jurisdictions concelebrated the Holy Eucharist with Ackerman, and the sermon was preached by the Rev. Canon Jon Shuler of the Anglican Mission in America (AMiA), the orthodox U.S. mission not recognized by ECUSA but supported by the Anglican primates of Rwanda and South East Asia. St. Bart's was able to buy its property when it voted to leave ECUSA in 2000.

**\*MANY CONSERVATIVE CONGREGATIONS** which left ECUSA or the Anglican Church of Canada in the last few years for reasons of theological conscience, and which either walked away from their church buildings or lost them to the local diocese, are doing better than might be expected. Consider the progress, for example, of three Episcopal-turned-AMiA congregations:

**FOUR YEARS AND NINE MONTHS** after it left ECUSA and its church property behind, Immanuel Anglican Church in Destin, Florida, recently moved into its new building. On Sunday, June 5, the parish, led by Fr. Mike Hesse, met for the last time at the Destin Community Center. Afterward members picked up the cross and carried it the 3.3 miles to their new location, and there celebrated Holy Communion.

**ALL SAINTS' EPISCOPAL CHURCH IN MOREHEAD CITY**

the first phase of development of its new church campus, to be located on 12 acres of property which All Saints' purchased a year ago. The land was paid off within 30 days after closing!

**MEMBERS OF CHRIST ANGLICAN CHURCH, MOBILE,** broke ground for their new building on Sunday, May 22, with no less than Rwandan Archbishop Emmanuel Kolini presiding. The structure is expected to be complete in the summer of 2006.

**IN BRITISH COLUMBIA,** it has been only a couple of months since a faithful former Anglican Church of Canada congregation in Pender Harbor chose mission over a court fight to keep its building, after coming under pressure from liberal Bishop Michael Ingham to vacate the structure. Yet the 120 members of the Christ the Redeemer Parish (formerly St. Andrew's), led by the Rev. Barclay Mayo and now meeting in rented space, voted July 12 to purchase a one-acre property in Madeira Park on which they hope to build their future sanctuary and ministry center. Mayo reports that pledges and donations are such that the congregation is well on its way to paying for the land.

**\*ANGLICAN CHURCH LEADERS IN THE ARTIC** have put themselves at odds with their national counterparts by condemning homosexuality and same-sex marriage. The Ven. Haydn Schofield of the Western Arctic said he initiated the June vote by 70 lay members, priests and bishops in the Diocese of the Arctic. Among other things, they adopted *The Montreal Declaration*, a charter of beliefs



**QUINCY BISHOP Keith Ackerman** presided at Confirmation in May at an Episcopal-turned-independent parish in Michigan.

written in 1994 by conservative Anglican church members. It states that "adultery, fornication and homosexual unions are intimacies contrary to God's design."

**\*LIKEWISE, THE CANADIAN DIOCESE OF FREDERICTON** passed several resolutions affirming the orthodox stand on the homosexual issue and Anglican Communion membership at its June synod. While renouncing homophobia, the synod: supported the moratoria urged by Anglican leaders on the consecration and public blessing of those in sexual relationships outside Christian marriage; affirmed "the traditional teaching of the Church and Scripture that fornication, adultery and sodomy, no less than other sins, are contrary to our Creator's will"; repudiated the Canadian General Synod's affirmation of "the integrity and sanctity of committed adult same-sex relations"; declared that any idea of the Canadian Church "walking apart" from the rest of the Communion is unacceptable and contrary to the Solemn Declaration of 1893, and would "seriously jeopardize the relationship between this diocese and General Synod"; and again called on the General Synod to affirm and uphold the teaching of the Holy Scriptures and the Church: (1) that marriage is the lifelong union of one man and one woman... and (2) that no clergyperson may bless any union or marriage of persons of the same sex." ■

Sources: *The Living Church*, Daily Pilot (CA), Midland Reporter-Telegram, Tulsa World, Christian Examiner, VirtueOnline, Forward Now

Earlier predictions that female ministers would attract new or lapsed persons to the church, however, remain unfulfilled. And, an independent survey conducted a few years ago linked female clergy to doctrinal erosion in finding that women clerics tend to be more skeptical about creedal beliefs than their male counterparts.

Provisions for those theologically opposed to female bishops are now "open to negotiation," one Synod member told *TCC*.

Traditionalists in Forward in Faith, United Kingdom (FIF-UK)—while saying that the C of E's commitment to women priests demands women bishops as well—have lobbied strongly for a non-geographical third province, overlapping the provinces of Canterbury and York, for those upholding historic holy order. The provision was among options cited in the Rochester Report on women bishops, and has been detailed in an FIF report, *Consecrated Women?*

The July motion envisions a review of safeguards for those theologically opposed. Several reports at the time of the Synod maintained, though, that any extension of current traditionalist provisions would likely fall well short of a separate province.

Such an eventuality, however, would likely provoke "a very large hemorrhage" of clergy to the Roman Catholic Church, warned FIF-UK Chairman, John Broadhurst, Bishop of Fulham; some reports said the C of E could lose as many as 800 clergy. Some 400 left over women priests, who were first ordained in 1994, and who now make up almost half of those training for ministry. The departures were stemmed only by the 1993 Act of Synod, which provided a system of alternate or "flying" bishops for parishes opposed to women's ordination.

Traditionalists say that that provision (which could be removed by the Synod at any time) will not be sufficient or secure enough in the case of women bishops, and that an orthodox episcopate would have to be maintained through a separate entity set up by a Synod Measure with Parliamentary backing.

Since women bishops are not accepted by most of Christendom, FIF says there would be "serious doubt as to whether they actually are bishops in the One, Holy, Catholic and Apostolic Church,"



## Former PBS Chairman Honored

ANTHONY KILMISTER (left), the former, longtime Chairman of England's Prayer Book Society, is formally made an officer of the Most Excellent Order of the British Empire by Queen Elizabeth II at Buckingham Palace on June 22. Mr. Kilmister's wife, Sheila, and other members of their family, were in attendance at the ceremony. Kilmister was awarded the honor both for his efforts to preserve the 1662 *Book of Common Prayer*, and for his longtime work in prostate research. Photo: BCA Films (UK)

about the validity of their confirmations or ordinations, and consequently about the sacramental ministrations of any male priests they ordain.

"A woman bishop wouldn't be a bishop because a bishop is someone whose ministry is acceptable...to all other bishops... through the ages...A [C of E] with women bishops would no longer have a united episcopate. Bishops would no longer be what they say they are," said the Rt. Rev. Andrew Burnham, one of the "flying" bishops. He is among those who says he would go to Rome if no safe haven for opponents is established.

"Failure to provide a structural solution for those opposed would bring about a most serious crisis in the life of the Church, affecting its unity and so its ability to witness to the Gospel in our nation," FIF said. →

## The C Of E's Skewed Priorities

Commentary By Uwe Siemon-Netto

Regardless of how one feels about the ordination of women, the Church of England's decision to prepare for female bishops at this pivotal point in history proves that this denomination has its priorities ludicrously skewed.

One has to wonder where the General Synod delegates had been in the days immediately preceding their July 11 vote. Were they on the Moon? On Mars? In total seclusion? Had they not noticed that we are all at war—under attack from an enemy fighting in the name of a false god requiring human sacrifices? And if they have, what makes them assume that this vicious war will not spread and accelerate at terrifying speeds?

Do they think that given these circumstances, the Church still has the option of muddling on along the lines of "Me Inc.," with its petty human concerns such as gender issues, or, worse, ecclesial blessing of wayward sexual inclinations? Do they really believe that since September 11, 2001—or July 7, 2005 for the Brits—they can afford to further fissure the Body of Christ?

This is not the time to drive away those faithful Anglo-Catholics who for solid theological reasons consider the whole idea of women priests and bishops an ontological absurdity. Nor is

this the time to cut bridges to eventual unity with the Roman Catholics, the Eastern Orthodox, or those confessional Lutherans whose understanding of the Real Presence of Christ in the elements of the Eucharist—but certainly not gender arrogance—reserves the priesthood for men.

Let Christ Himself resolve this "problem," without which His Church fared exceedingly well for the first 1,900 years of its existence, and pray that He returns swiftly.

In the meantime, we have more important things to do: bring the godless people of the northern hemisphere back to Him, evangelize urgently and intelligently among Muslims, especially among their genuinely oppressed women, and point them to the true God who does not send his goons out to commit random acts of murder, but suffers instead for his first creation.

This and this alone should have been discussed during the General Synod in York when it became clear that the suicide bombers had struck London. This is a matter of life and death both physical and spiritual, for all of us. Women bishops are not—not now, perhaps never. ■

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**FIF-UK CHAIRMAN**, the Rt. Rev. John Broadhurst, Bishop of Fulham, says that failure to provide a structural solution for those in the C of E theologically opposed to women bishops would provoke a "hemorrhage" of clergy and seriously hamper the church's unity, and therefore its ability to witness to the gospel.



**FIF WAS NOT ALONE** in its objections. Opposition to women bishops on biblical grounds was also voiced by Evangelicals such as Sydney Archbishop Peter Jensen and leaders of England's Church Society. The Society said that scripture teaches that "the office of presbyter (priest) should be occupied by men alone" and that making women bishops will compound the scriptural violation.

Before the Synod, 17 bishops, seven of them members of the House of Bishops, issued a last-minute appeal to the C of E to delay the move toward female prelates, saying it would be deeply divisive for the church's relations with other Anglican provinces and ecumenical partners.

"There is ample evidence from church history, not least, and most recently, in the Anglican Communion, that actions by individual provinces touching the scriptural and traditional faith and order of the Church, actions that inevitably unchurch those who cannot accept such changes, do not serve the unity which Christ asks of his Church," the 17 prelates wrote in a letter to *The Church of England Newspaper*.

The bishops—among them the prominent Bishop of Durham, Tom Wright—argued that the Rochester Report on women bishops showed that there is still "major theological disagreement" within the C of E on the issue. In light of significant ecumenical concern as well, to start removing the legal impediments to women bishops before having "a full and extensive theological debate... would widely and correctly be interpreted as assuming the answer," they said.

Christina Rees, chairperson of the group Women and the Church (WATCH), called the bishops' letter "an insult" to the thousands of serving female priests. She said the issue had been fully discussed and "exhausted," having been "on our agenda for 30 years," and that the large majority of C of E members wanted, and indeed were frustrated by not having, women bishops.

Rees was also in the news in early July after it was learned that, in remarks to a Swedish church newspaper, she had accused FIF of describing ordained, "holy" women "by grossly abusive invective, as though they were cheap whores."

"This is yet another example of the depths to which Christina Rees is prepared to sink in order to pursue her program of driving out of the Church of England all those who cannot accept her revisionist agenda," said FIF-UK Secretary, Fr. Geoffrey Kirk. Her lack of appeal from theological grounds demonstrates that she knows that she has no argument for women bishops on that basis, Kirk indicated.

Rees claimed her words were taken out of context. She said that she was trying to show why the group's use of the word "priestesses" is so offensive, as there were types of priestesses who were also the temple prostitutes. FIF-UK, however, rarely employs the word "priestesses" to refer to women priests. ■

Sources included *Forward in Faith*, *The Sunday Times*, *The Times*, *The Living Church*

## Some Friendly Reminders For The Panel Of Reference

Commentary Report

ALL AROUND of late, it seems, there are signs that the Anglican Communion cannot too soon forget or ignore many casualties of its lurches toward women's ordination.

Indeed, it was in (sometimes lawless) spurts that Anglican holy order was altered, as individual provinces introduced women priests and bishops at different times, in advance of consensus in the Communion. Even now, the Communion has not decided if the sacramental ministrations—the lifelines—offered by female clergy are more than "provisional."

But (despite contrary calls from the Eames Commission) those aligned with the Universal Church on women's ordination (those in England and Wales) were left to like it or lump it because of their suddenly unpopular stand. Not surprisingly, some took the hint and sought refuge outside the Communion.

The 2004 Windsor Report has assured us, though, that not how it went down. It held that women's ordination had been introduced in an orderly fashion, with proper consultation and Anglican "instruments of unity" and only mild negative effects. Other parts of the Report telegraph the view that the issue is settled and dissent no longer tolerable. Sign No. 1.

Then there was Dr. Rowan Williams' appointment of Australian Primate Peter Carnley to chair the Panel of Reference aiming to help facilitate alternate episcopal care for beleaguered faithful. Carnley, of course, is not known for his stance of non-liberals, and claimed his fame by ordaining women priests before the Anglican Church of Australia (ACA) approved them. More recently, he negotiated favorably with traditionalists in and out of the ACA on a scheme to provide a "fly-in-bishop"—David Chislett—but when Chislett was consecrated, he repudiated the plan and the new bishop.

That Carnley was nonetheless named to lead efforts to secure pastoral provisions can perhaps be explained by recalling that faithful Anglicans that most concern the Panel, and the primate who commissioned it, are those opposed to the North American Churches' pro-gay policies, not those opposed to an apostolic order. Except of course that Carnley is also gay-friendly.

Another signal came as the Archbishop of Brisbane, Phil Aspinall, was tapped to succeed Carnley as ACA primate. Aspinall removed Bishop Chislett from his parish after his consecration—despite acknowledging that the ACA had failed to meet the needs of traditionalists.

**FINALLY, WE HAVE** the Church of England's General Synod, which met in July in the wake of terrorist bombings in London, and amid the ongoing crisis over homosexuality and authority in the Communion. From these vicissitudes the Synod deduced a dire need for women bishops, even as some observers predicted that little more would be done to provide for those theologically opposed, and there would be a "hemorrhage" of clergy.

"I must say that I am not the slightest bit surprised by the vote," said the Chairman of Forward in Faith, United Kingdom (FIF-UK), Bishop John Broadhurst. "What was more shocking to me was the lack of charity and concern for traditionalists shown both in Synod and by several spokesmen for women bishops on television. Effectively, their attitude was, 'Let them go if they can't accept it—Goodbye!' It is interesting that for the last ten years we have sought to be charitable and concilia-

tory while our leading opponents have consistently shown a complete lack of care or concern for us."

True, the "no one cares anymore" signs are not everywhere. Though not an ideal situation, conservatives and traditionalists in North American provinces have managed to respect and provide for their differences on women's ordination. Still, the signal gaining strength across the Communion is that the past and present plight of those seeking to uphold historic holy order where it has been abandoned is no longer a consideration.

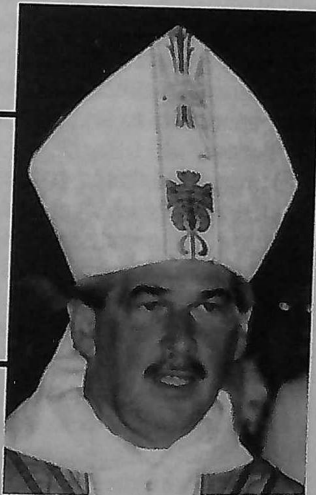
It is troubling, says well known traditionalist priest-turned-bishop, David Moyer, that as the Communion fractures and threatens to split, "those who commiserate on constituted commissions have appeared unwilling to acknowledge that there are thousands of loyal Anglican Christians who, through serious reflection, see the foundational problem as being, not the visible and highly charged issue of human sexuality, but rather the breach of Catholic Order for the ordained ministry of the Church. It is disturbing to hear the words 'catholic' and 'orthodox' used minus the fullness of historic theological meaning."

**IN SHORT**, then, it's over. Or is it?

It appears, in fact, that the Panel (which held its first meeting in July) is due for *at least* a half a dozen friendly reminders about the oppression and persecution of those opposing women's ordination from traditionalists *in and* outside of Forward in Faith.

Fully 120 pages already has been offered on the subject in a document compiled by members of FIF-Australia; Australia's

**FORT WORTH EPISCOPAL BISHOP** Jack Iker and the president of his diocesan standing committee are among orthodox leaders who have made submissions to the Panel of Reference focusing on the oppression of traditionalists resulting from their views on women's ordination rather than sexuality doctrine.



Bishop of The Murray, Ross Davies; wardens of All Saints' Wickham Terrace (Chislett's former parish), and the Most Rev. John Hepworth, primate of the Traditional Anglican Communion (TAC), the international Continuing Church fellowship which has taken in Anglicans displaced by female ordination in several countries. According to Hepworth, other TAC-supported submissions are being sent to the Panel from Communion refugees in South Africa, the U.S., Canada, and Japan. (The latter submission will be in Japanese!)

**AND THE EPISCOPAL DIOCESE OF FORT WORTH**, led by an FIF-North America bishop, Jack Iker, had by deadline also filed a petition with the Panel, seeking protection for its traditional beliefs on women's ordination as well as human sexuality.

Fort Worth officials point out that, before the homosexual controversy came to the fore, the U.S. Episcopal Church (ECUSA) set itself apart from other Anglican provinces by canonically mandating women's ordination, and thereby disallowing the open "reception" (testing) process on women's ordination commended by the Eames Commission on Women in the Episcopate.

In a July 11 letter and supporting material sent to the Archbishop of Canterbury, Iker and the president of his standing committee, the Ver

thorities "for upholding the Church's historic practice of holy orders" and its "refusal to ordain or license women as priests."

The diocese notes that the canonical mandate has led to threats that necessary consents from the wider church would be withheld for any newly-elected bishop (including one in Fort Worth) who does not ordain women. That in turn means that the survival of traditionalist clergy has become "legally impossible" within ECUSA. Yet, says Fort Worth, following New Hampshire's 2003 election of a practicing homosexual as bishop "we heard the same people argue that a diocese should have whoever it wanted as its bishop."

Iker and Reed assert that their diocese's circumstances meet the conditions of "serious theological dispute" as defined by the Archbishop of Canterbury in his mandate establishing the Panel. It is understood that petitions to the Panel from the other two U.S. dioceses led by FIF-NA bishops, Quincy (IL) and San Joaquin (CA), are in the planning stages.

**THE AUSTRALIAN SUBMISSION** to the Panel is respectful but "reveals how—time and time again—promises were made to accommodate and value those who in conscience could not accept women's ordination because of their loyalty to the foundational principles of Anglican ecclesiology and polity, and how such promises and guarantees were not kept," says Bishop Moyer, who was consecrated in February alongside Bishop Chislett.

In a letter to the Archbishop of Canterbury sent with the Australian submission, Archbishop Hepworth notes that on four separate occasions, the ACA's General Synod "refused to approve any arrangement for the pastoral care and sacramental life" of those theologically opposed to women's ordination. "In a number of dioceses, clergy and laity have been expelled from their parishes (sometimes under formal excommunication) for persevering in their beliefs. In other cases clergy have been refused licenses and permission to officiate unless they assented to the ordination of women (sometimes under oath). In other cases, clergy have been advised to join another church if they cannot change their beliefs."

It was out of these actions, Hepworth said, that the Anglican Catholic Church in Australia (ACCA, one of two TAC provinces in the region) came into being. "At every stage, it has attempted to remain a single Eucharistic community with similar Anglicans still surviving within the [ACA]. In this it has been largely successful. In addition to clergy openly under my jurisdiction, a substantial number of the parochial clergy of the [ACA] hold my license secretly."

That in turn led to the effort by TAC and its communion partner, FIF-Australia, to try to fill the gap in alternate episcopal care for traditionalists left by such provinces as those in Australia and the U.S. by raising up two "flying" bishops (Chislett and Moyer) based in the TAC but also licensed in an "official" Communion diocese (The Murray). In Australia, that means that Bishop Chislett could be "invited under existing diocesan regulations to serve [orthodox] minorities who, in the words of the Archbishop of Canterbury... 'cannot accept the episcopal ministry of their diocesan bishop,'" Hepworth maintained.

As Moyer explained it, he and Chislett seek to offer "bridge ministries" for those in the Anglican Communion who "require episcopal care by prelates not part of a college of bishops that is not Catholic and Apostolic (as judged by the two major Communion of Catholic and Orthodox Christianity)." The Australian paper proposes that the Communion recognize this ministry, and TAC generally (since it has branches in several parts of the world) as a provider of pastoral care and oversight for those see... mere "to maintain what the Churc



While that unusual pastoral approach may be hard for the Panel to take on board, it at least serves as another indicator of the results of many provinces' neglect of traditionalists.

Of course, the Panel of Reference—or Lambeth Palace, which will determine which submissions go to the Panel—could still yield to the current trend and ignore the traditionalist documents, especially as some come from those now outside the Communion. We suspect, though, that publicity about them in this and other forums, and the very existence of a monitoring body—even one stemming from the homosexuality dispute—will make turning a blind eye tougher to do than previously. ■

Sources included *The Living Church*

## In Farewell, Ousted "Flying Bishop" Raps Australian Church's Refusal To Provide Alternate Episcopal Care

An Anglican Church of Australia (ACA) cleric removed from his Brisbane parish after becoming a "flying bishop" in an unusual February rite bid a heartbroken farewell to his flock June 19, but also spotlighted again the ACA's refusal to provide for orthodox members in liberal contexts, and its double standard in dealing with conservatives.

As well, Bishop David Chislett said that—despite being forced to leave his "family" at All Saints' Wickham Terrace after ten years—he still intended to function as a trans-jurisdictional "missionary bishop" for traditionalists in Australia. He said the "apostolic district" under his care will be Queensland and much of New South Wales.

Last February 16, Chislett was consecrated in Pennsylvania (along with Fr. David Moyer) by bishops of the Traditional Anglican Communion (TAC), the largest international Continuing Church fellowship, and the Anglican Communion. It was anticipated that he would minister within the TAC's Anglican Catholic Church in Australia (ACCA) and among members of Forward in Faith (FIF) and other traditionalists in the ACA who are disaffected by women's ordination and other revisions: the ACA approved women priests in 1992 and is now considering women bishops. Both Moyer and Chislett were licensed as assisting bishops in the ACA's Diocese of The Murray by its Bishop, Ross Davies, one of the two clerics' consecrators.

Developed by FIF-Australia and the TAC, which is in communion with FIF, the bi-jurisdictional approach to providing a "flying bishop," such as are available to orthodox Church of England parishes, was a first step toward healing the jurisdictional divisions created by women's ordination. More importantly, though, the plan, which anticipated Chislett's consecration, garnered the favorable consideration of liberal Australian Archbishop Peter Carnley, who had cordial discussions on it with FIF and TAC representatives last January.

When Chislett was consecrated the next month, though, Carnley repudiated the move and abandoned the pastoral proposal, despite Chislett's pledge not to function episcopally until all details of the traditionalist provisions were worked out. Even so, Carnley, who just retired as Archbishop—and who himself has an irregular ordination (of women priests) in his background—was recently named by the Archbishop of Canterbury to head the international Panel of Reference commissioned to supervise alternate bishop arrangements for alienated faithful Anglicans.

Liberal Brisbane Archbishop Phillip Aspinall (lately named ACA's new primate), who suspended Chislett from the rectorship



**BISHOP DAVID CHISLETT**, at his February 16 consecration in Rosemont, Pennsylvania; behind him is TAC Archbishop John Hepworth, the chief consecrator of Chislett and Fr. David Moyer. Photo: John Heidengren

of All Saints' following his February consecration, finalized the cleric's removal recently. That, after a church panel held that, though Chislett's consecration broke no church law, he should still be de-licensed. The panel contended that there could be no bi-jurisdictional ministry where there was no communion relationship between the two ecclesiastical entities.

### CHISLETT'S HEART-FELT FINAL SERMON

All Saints' was couched in love for his people, and the timely and timeless lessons proffered by scripture and the saints. He hailed the decade of "hard work...blessing and growth" he and his flock had had in proclaiming and living "the Good News of Jesus." However, while Chislett said he did not normally speak of "political" matters in sermons, he said this was his "first and last opportunity to say a few things relative to the revoking of my license."

He reminded that he had written at Easter that:

"Bishop David Moyer and I both believe (as do those from among whom our names emerged for this new ministry) that submitting to consecration as 'missionary bishops' is an aspect of our obedience to the call of God, a fresh taking up of the Cross for the sake of the Gospel and the Faith.

"We knew in advance that we would face opposition and misunderstanding, and even lose a few friends," although support likewise came from various parts of the Universal Church, he said.

"...I believe more firmly than ever that the provision of a shared episcopal ministry to marginalized, persecuted and scattered Anglican Catholics in [FIF] and the [TAC]...is a good and godly goal. I still believe that such a ministry based at All Saints' would work well to inspire the halfhearted, the depressed, the down-trodden—those priests and people who have thrown in the towel—to reignite a passion for the Gospel, and to re-establish orthodoxy in places where it has all but vanished. Time will tell. Whatever the outcome of the process set in train by the Archbishop of Brisbane, that ministry will be exercised somehow."

He said that Anglicans like those at All Saints', who are Catholics and Evangelicals, "have been left between the Rock and a Hard Place by the relentless departure of liberal Anglicanism from the Faith once delivered to the saints." This has happened "in all sorts of different areas, but objectively and sacramentally in the ordination of women which...destroys not just the iconic value of the nuptial imagery at the heart of the Scriptures, the Gospel and the Faith, but also our confidence in the sacramental life of dioceses like this one that have embraced the changes," Chislett said.

"In England at least, Provincial Episcopal Visitors (or 'flying bishops') have been provided for Forward in Faith Anglicans like us, as a kind of 'holding operation' at this stage of the realign-

ment of English-speaking Christianity that is the natural consequence of the disintegration of the Anglican world," he noted.

The concept of alternate episcopal oversight or episcopal visitors has been supported for those at theological odds with their bishops by Communion leaders, including by bishops at the 1998 Lambeth Conference (in regard to women's ordination) and by Anglican primates (in response to the homosexual issue).

But that remedy "has so far been denied us in Australia," Chislett said.

**HENCE CHISLETT'S** February consecration, "after a very long time of discussion, debate and discernment."

That has now led to the revocation of his license. Chislett noted that this is far from what happened in the case of Archbishop Carnley's earlier anomalous ordination of the first women priests in Australia in 1992, before the General Synod had approved the move.

"The logjam preventing women's ordination in the Australian Church—as [Carnley] saw it—was removed," Chislett said. "There was no canon providing for what he did; but it was said that neither did he contravene any canons. Does that sound familiar?"

"My consecration was a far lesser act (in terms of 4th century patristic precedents in equally difficult circumstances) that sought to break the much bigger logjam of the refusal of the liberal bishops to provide alternative episcopal oversight to orthodox Catholics still within official Anglican structures," Chislett maintained. "It could have been dealt with in the thoroughly Anglican way that Carnley was, that is, with everyone wringing their hands and the consecration being 'deeply regretted,' but with Archbishop Aspinall shrugging his shoulders and saying, 'Okay, Dave, we've been checkmated just as you guys were by Carnley...now, how do we make this work?'"

"Many of us actually thought there was a good chance of that happening. We really did," Chislett went on. Despite what Aspinall says, because no church laws had been contravened "it was always possible for [him] to meet with the leaders of [FIF], All Saints' Wickham Terrace, and the [ACCA] in Brisbane," and work out a pastoral way for this ministry to function and to maintain "the 'highest level of communion' and cooperation possible" among those differing on female ordination, he said.

"But it seems—yet again—that there is one rule for the liberals and another for the orthodox," Chislett stated.

Carnley's unauthorized ordinations, and those of the "Philadelphia Eleven" women in 1974, were "hailed by liberals across the Anglican world as 'prophetic,'" he noted.

"On the other hand, when, after years of being refused even a hearing by the liberal bishops in this country, orthodox Anglican Catholics provide a ministry to the marginalized, it turns out to be 'grave cause' and reason enough to get rid of me..."

"The 'Benefices Avoidance Canon' that allowed Dr. Aspinall to do what he did is manifestly unjust," he declared.

**IN FACT** Chislett may seek a civil judicial review of that canon, which he says contravenes principles that undergird Queensland and Australian laws.

Meanwhile, he said that Aspinall's future conduct will determine whether or not he starts an extramural orthodox Anglican parish in Brisbane, where he still resides.

"Dr. Aspinall's recent acknowledgment that the needs of people like us have not been met within official Anglican structures in this country is a milestone," Chislett said. "He has committed himself to rectifying this situation. Time will tell."

To allow for that possibility, though, and because he had "worked so hard over the last ten years to gather" the All Saints' community together, he advised his former flock—including

those who had asked him to begin a new ACCA parish in Brisbane, to sit tight and work with diocesan authorities in seeking a new rector. He said "the desire of my heart is to see you stay together if that can possibly be achieved with integrity."

But he said that if Aspinall "fails to keep his word about respecting the distinctiveness of All Saints', if he does not allow the appointment—soon—of a new rector who is an Evangelical Catholic...then I will be forced to begin a new ACCA parish right under his nose in the heart of this city, for as a priest and a bishop I am not prepared to stand by and see people I love die spiritually at the hands of determined liberals."

Also going forward is an appeal by Australian Anglican traditionalists to the Panel of Reference (the recently-appointed members of which, though led by Carnley, appear to be 50 percent or more conservative). The submission (read it at <http://www.challengeonline.org>) charts the history of traditionalist persecution from the 1970s, according to Australian-based TAC Archbishop John Hepworth. (See also a related story on the Panel in this section.)

## Lord Carey To Serve U.S. Parish

In a surprise move, the former Archbishop of Canterbury will spend a year as a resident priest at a conservative parish in one of the most liberal Episcopal Church (ECUSA) dioceses—Washington, D.C.—while working on a research project at the Library of Congress.

Dr. George Carey will join the clergy team at All Saints', Chevy Chase, Maryland in November. Notably, the parish is part of the conservative Anglican Communion Network within ECUSA.

When the Rev. Alfred Zadig, rector of All Saints', broke the news to parishioners in late June, there were "tears of joy...No one knew this was even possible," Zadig remarked.

He said the 69-year-old conservative archbishop approached him about the arrangement at All Saints', which Carey had visited previously. "He asked us in February, 'Can I be your curate?'" Zadig said. "It was really un-



**FORMER ARCHBISHOP OF CANTERBURY** George Carey

believable. I am waiting for the other shoe to drop."

After details were worked out with the Library of Congress, Zadig informed Washington Bishop John Chane that the one-time spiritual

leader of the 75 million-member Anglican Communion would be living and working in his diocese.

The liberal bishop took the news well enough, but was also incredulous. Zadig quoted Chane as saying: "Let me get this straight. The Archbishop of Canterbury has asked to be your curate?" Carey reportedly spoke directly with Chane sometime in June.

Lord Carey and his wife, Eileen, will live on Capitol Hill while researching religion and poverty at the Library of Congress, which is also on the Hill. Carey has already written several books on church and religion. His D.C. stay will be interspersed with some travel as part of existing worldwide commitments.



As "Archbishop in Residence and Curate" at All Saints' through 2006, he will teach, preach and mentor the staff—one of whom he knows well: The parish's associate rector, the Rev. Layne Hansen, studied under Dr. Carey (while in England), and was ordained by him.

The archbishop had visited All Saints' as a guest lecturer in 2003. Last September, he presided at a mass confirmation service at Truro Episcopal Church in nearby Fairfax, Virginia, for 318 Episcopalians from 11 parishes. Those parishes had refused to allow Virginia Bishop Peter Lee to perform the ceremony after his 2003 vote to approve the consecration of V. Gene Robinson as ECUSA's first openly homosexual bishop. Archbishop Carey was brought in as part of a compromise between the two sides.

Reportedly, the Washington diocese has no plans for Carey to confirm in its jurisdiction, as confirmations are now mostly handled by Bishop Chane as group events at the cathedral. Whether Carey is approached for episcopal ministry elsewhere in the region remains to be seen.

Local conservatives are, however, excited enough just at the prospect of having such a well known Evangelical in their area.

"This is an unbelievable gift to all the Christian community in the District," Zadig said. Dr. Carey "will be an orthodox voice in this diocese."

**\*BY INTERESTING COINCIDENCE**, the liberal former Secretary General of the Anglican Communion, the Rev. Canon John L. Peterson, has also chosen Washington as a base. He was installed as "Canon For Global Justice and Reconciliation" at Washington National Cathedral on May 8, with Bishop Chane officiating. Well known to Archbishop Carey, Peterson was based in London during his tenure as Secretary General, an office that some conservatives say he used to undermine the will of the Communion's conservative majority. Peterson stepped down from the post at the end of 2004. At the cathedral, he is

responsible for organizing "a program of education, alliance building, resource gathering and communication to address the global issues of violence, poverty and disease," according to *Episcopal Life*. ■

Other sources: All Saints' press release, *The Washington Times*, *The Living Church*

## Mary: Grace And Hope In Christ

(Anglican-Roman Catholic International Commission;

Morehouse Publishing, 2005; 81 pages;

ISBN: 0819281328; \$14.95.)

Reviewed By The Rev. Fr. Samuel L. Edwards

**MOST ANGLICANS** of "high-church" persuasion are familiar with the witticism that describes the Evangelical/Protestant attitude toward the Blessed Virgin Mary as, "she's a dead Roman Catholic."

This may be a caricature, but like all effective caricatures, there is a considerable amount of truth behind it. Most professing Protestants—and, since the 1960s, not a few Roman Catholics—appear to hold this view, at least in a functional sense. The Anglican-Roman Catholic International Commission's (ARCIC) statement *Mary: Grace and Hope in Christ*, recently released in Seattle and London, goes a good way toward demonstrating that such a position has no genuine foundation in Scripture or in the histories of either faith tradition.

This agreed statement is a remarkably sound piece of theological writing—which might be regarded as little short of astonishing if one looked only at the names of the two Anglican co-chairmen of the Commission during the Marian dialogue: Episcopal Presiding Bishop Frank Griswold held the post until, following his role in the V. Gene Robinson affair, his presence threatened to halt Roman Catholic participation. The appointment of Australian Primate Peter Carnley as Griswold's successor gave traditionalists little hope that a genuinely orthodox voice now would be leading the Anglican delegation, since Carnley is no less a revisionist than Griswold. However, that would be unduly to magnify the importance of co-chairmen in such groups and to diminish that of the other members, who in this case included some of very high intellectual stature, such as Bishop Michael Nazir-Ali of Rochester and Dr. John Muddiman of Oxford for the Anglicans, and Walter Cardinal Kasper and the late Fr. Jean Tillard for the Roman Catholics.

The statement is utterly free of the kind of polemic with which the two traditions have afflicted each other over the centuries, especially on this topic. There is a frank acknowledgment that much popular Roman Marian piety has been excessive and theologically unsound. One of my few minor disappointments is that the statement does not seem to give a similarly-weighted acknowledgement of the active negativity towards our Lady that has periodically emanated both from hard-core low church quarters and (more recently) from radical feminists—an odd pair whose principal (and perhaps only) common bond is anti-catholic bigotry.

*Mary: Grace and Hope in Christ* shows in a high degree the best of both classical Anglican and Roman theological method. It begins with the witness of Scripture and conducts a detailed Genesis-to-Revelation review of the relevant texts within the entire context of the biblical witness. By the time this section is finished, it has become clear that the role of Mary in the saga of salvation is far from marginal. Her prominence in Christian consciousness is not, as some would have us believe, a by-product of a decline in faith and devotion after the Constantinian revolution; nor is it an example of how the cult of the Great Mother was incorporated by

## ACC Metropolitan Will Step Down

The Most Rev. Brother John-Charles FODC has indicated his intention to resign this fall as Metropolitan of the Anglican Catholic Church's Original Province, and as Archbishop of the ACC's Missionary Diocese of Australia.

His resignation will be effective at the opening of the Continuing Church body's XIV Provincial Synod on October 26 in Grand Rapids, Michigan.

The Synod's first business would therefore be the election of a new metropolitan by the Council of Bishops, with the concurrence of the Senate of the Clergy and Assembly of the Laity. If a metropolitan is elected, enthronement would follow at the main Synod Eucharist. The Australian vacancy would be dealt with separately.

Archbishop John-Charles, who formerly served as a bishop within the Anglican Communion, has been the ACC's chief pastor since October 2001. In 2003, he returned to his native Australia and filled an episcopal vacancy there while remaining Metropolitan. ■

Source: *The Tritonian*





an influx of still semi-pagan converts after being a Christian became safe and advisable; nor is it part of a conspiracy by "the patriarchy" to conceal or compensate for their oppression of women. Instead, from the witness of Scripture alone, it is clear why Mary is taken to be the archetype, not just of the faithful woman, but of the faithful Christian and the faithful Church.

The treatment of the Virginal Conception of the Lord is typical of the scholarly reflection on Scripture informed by faith shown throughout the document. The Commission notes that, "The virginal conception may appear in the first place as an absence, *i.e.*, the absence of a human father. It is in reality, however, a sign of the presence and work of the Spirit. [T]he virginal conception, far from being an isolated miracle, is a powerful expression of what the Church believes about her Lord, and about our salvation." [Paragraph 18]

**FOLLOWING THE ANALYSIS** of the scriptural witness, the statement gives a thorough historical summary of the development of Marian doctrine in the Church's tradition and emphasizes its crucial connection with the doctrine of Christ, pointing especially to Christological factors to account for the development of Marian elements in liturgical worship. The section on the growth of Marian doctrine and devotion during the Middle Ages is especially helpful in its treatment of the breakdown in the relationship between theology and spirituality in the latter part of that period (ca. the 14th and 15th centuries) and the distortions that took place in popular Marian piety—and in some theological teaching—as a result. This lays the groundwork for a discussion of the effects of the Reformation (and Counter-reformation), both positive and negative, in this area of concern.

While reporting accurately on the reduction of Marian devotion in Reformed liturgy and devotion, the statement also points out that this did not inevitably imply a denial or suppression of the received tradition: "In this context, the English Reformers continued to receive the doctrine of the ancient Church concerning Mary." They accepted her as *Theotokos* on scriptural as well as traditional grounds and, following early Church tradition and the teaching of other Reformers such as Martin Luther (and John Calvin and Ulrich Zwingli, who are not named in the report), "the English Reformers such as Latimer (*Works*, 2:105), Cranmer (*Works*, 2:60; 2:88) and Jewel (*Works*, 3:440-441) accepted that Mary was 'Ever Virgin.'" [Paragraph 45] As if this were not enough to give doctrinaire anti-catholics a case of the vapors, the report goes on to point out that these same reformers (like the good Augustinians they were) were reluctant to deny that she was free of at least actual, if not original sin.



The paragraph [47] on the continued growth of Marian doctrine and devotion in the post-Reformation era is accurate and measured, admitting that it suffered from "the distorting influence of Protestant-Catholic polemics." At the same time it explains how the essentially Christocentric nature of Marian doctrine has been undergoing a process of "re-reception" under the impetus of the renewal in scriptural, liturgical, and patristic studies that characterized the 20th century.

The claim is made in Paragraph 49 that "Mary has a new prominence in Anglican worship through the liturgical renewals of the 20th century." While there is much truth in this, the report fails to acknowledge the role of the theological and liturgical renewals of the 19th century's catholic revival in the Anglican Church. This is a minor disappointment, especially given that the renewals cited could not have taken place at all without the sacrifices made in the service of those who are not mentioned.

### The Marian Dogmas

In the next section of the report, the insights of the Commission's reviews both of Scripture and Tradition are integrated into a theological reflection headed "Mary within the pattern of grace and hope." This is an elegantly constructed dissertation which may prove to be most useful in parochial teaching on the subject. Paragraphs 54 through 57 lay out the common doctrine concerning Mary. Paragraphs 58 through 63 are a discussion of the issues and obstacles created by the Papal Definitions of 1854 (the Immaculate Conception) and of 1950 (the Assumption).

Their consonance with the biblical witness to the contrary notwithstanding, the lack of scriptural support sufficiently explicit to accord these two doctrines' dogmatic status remains a problem from the Anglican side. From the Roman side, it is difficult to imagine how full communion can be restored without an acceptance of the definitions. Additionally, there is another problem alluded to in Paragraph 62: "The definitions of 1854 and 1950 were not made in response to controversy, but gave voice to the consensus of faith among believers in communion with the Bishop of Rome." [*Italics added.*] This is a methodological problem for Anglicans (and others, such as the Eastern Orthodox), for the consistent pattern of the Church throughout history has been that *dogmas are not defined unless they are under attack and unless failure to define them would imperil the substance of the Gospel*. These conditions do not appear to have been met in the case of either of the Marian definitions in question, since at least within the Roman Church no one was denying them.

While this discussion is helpful in delineating the issues at hand, no definite conclusions are reached here on how the Roman and Anglican methods of doctrinal discernment might adequately be reconciled. The most that the Commission can offer is the opinion that, "Any such re-reception would have to take place within the context of a mutual re-reception of an effective teaching authority in the Church." [Paragraph 63]

**THE FOURTH SECTION** of the report discusses "Mary in the life of the Church" and is concerned with demonstrating that, in the end, the different tendencies of emphasis in the Anglican and the Roman approaches are far from irreconcilable.

"Anglicans have tended to begin from reflection on the scriptural example of Mary as an inspiration and model for discipleship. Roman Catholics have given prominence to the ongoing ministry of Mary in the economy of grace and the communion of saints. Mary points people to Christ, commending them to him and helping them to share his life." [Paragraph 65]



**THERE FOLLOWS** [Paragraphs 67 through 70] a concise but thorough discussion of "Intercession and Mediation in the Communion of Saints." In it, the history of the practice of requesting the prayers of the saints in general and of Mary in particular is reviewed, along with the Reformers' objections to it—spurred by what are admitted to be exaggerations in popular devotion—and the Counter-reformers' clarifications in support of it. The Commission resoundingly affirms the scriptural doctrine that Jesus is the one mediator between God and man, but also points out that "all the ministries of the Church, especially those of Word and sacrament, mediate the grace of God through human beings. Hence asking our brothers and sisters, on earth and in heaven, to pray for us, does not contest the unique mediatory work of Christ, but is rather a means by which, in and through the Spirit, its power may be displayed." [Paragraph 68]

It is the clear implication of this segment that the most serious theological problems with the idea of invoking the prayers of the departed saints (properly understood) lie with those who object to the practice, for if their usual arguments against it are accepted, there seems to be no logical reason why one should ask for the prayers of any Christian, living as well as departed, unless one is willing to posit a clearly unbiblical notion that

there is a Church on earth essentially separate from the Church in heaven. Practically speaking, this means that those who do object to the practice are not obliged to do it, but neither are they allowed to convict of heresy those who do, so long as the "unique mediatorial role of Christ" is not compromised.

Clearly, the Commission's teaching on this point is in accord with that of the great Anglican theologian Austin Farrer, who pointed out that, as helpful and lawful as it may be to invoke the prayers of the saints, "no Christian is obliged to invoke the prayers of any saint in his own devotions." [Lord, I Believe: Suggestions for Turning the Creed into Prayer, Cambridge, Mass.; Cowley Press, 1989, page 88.]

**IN THE CONCLUDING SUMMARY** of its findings, the Commission reports that the agreement it has reached "significantly advance[s] our consensus regarding Mary." None of the elements of the agreement is likely to raise objections among high-church or catholic-minded Anglicans. (Indeed, as I read them, I was reminded of what John Keble is supposed to have said whenever someone pronounced an opinion of which he approved: "Yes, that is what my father taught me.") It has been a staple of catholic Anglican catechesis for time out of mind that the doctrines of our Lady's immaculate conception, perpetual virginity, and bodily assumption are, at worst, not contrary to Scripture, and at best consonant with it, and that therefore they are allowable opinions which *may* be held by Anglicans in good faith and in good conscience. Likewise, the invocation of the prayers of the saints has been regarded as a practice that, in itself, is neither harmful nor heretical.

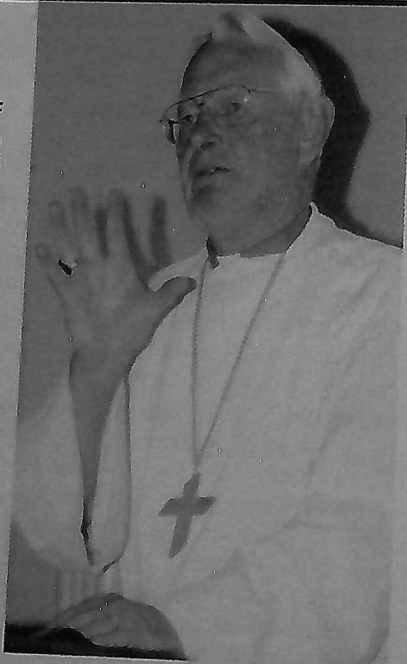
So, for many of us, there is nothing substantially new in *Mary: Grace and Hope in Christ*. There may be a sense of satisfaction that the discussion between the parties has advanced to the point where such an irenic and illuminating statement can be produced.

Yet, having said that, this Anglican, who is not (and, under current conditions, does not wish to be) in communion with Canterbury must raise at least a couple of questions. First, while there is little doubt that the ARCIC document is something with which the Roman magisterium would find little fault, how can it be determined with certainty whether, on the Anglican side, it is any more than the opinion of the Commission's Anglican members? Certainly, there are large numbers of Communion Anglicans on all continents who will approach its findings with trepidation and suspicion, if not with outright hostility. This is true even among those who are typically and carelessly lumped together as "orthodox," but the measure of whose agreement seems less an acceptance of the faith and order of the historic Church than a mutual abhorrence of post-modern pan-sexualism. In matters pertaining to the Virgin, many of these are still caught in attitudes not dissimilar to those held by Cromwell's Roundheads or the 19th century Church Association or the Rev. Ian Paisley. They are not likely to be persuaded by the product of a Commission, half of whose members they automatically distrust (because they are Roman Catholic) and the rest of whom they regard with a suspicion born of distrust of any appointment made by the faltering "instruments of unity" who cannot seem to gain the ascendancy over an aggressive theological revisionism—and whose commitment to doing so is itself questioned by some.

Secondly, as good as the statement is, in the context of the present convulsion of the official Anglican Communion, one must ask whether it will be of much ultimate use or instead will be consigned to the library of might-have-beens as an agreement of historic interest but little practical significance, since one party to the dialogue died before anything could be done with it.

## Celebrating The Faith

**THE COMPANIONS OF ST. PETER**, Washington, D.C., was started just last November as a traditionalist (Forward in Faith) mission separate from the local Episcopal diocese. But on June 6 it held its first "Festival of Faith" under the oversight of the retired Episcopal Bishop of Eau Claire (WI), William Wantland. Some 115 persons turned out at Church of the Holy City, the mission's regular meeting place, over the course of the day's events. The Festival began with High Pontifical Mass, at which Wantland (pictured at St. Peter's) both celebrated and



preached a vigorous sermon on putting Jesus first. The Rev. James Blacker, SSC, mission priest, served as deacon. Following the service, Bishop Wantland gave the first of a series of inspirational addresses based on the Festival's theme, "Upon This Rock," followed by a question and answer period, and a barbecue lunch prepared on the church lawn. Afternoon speakers included Fr. John William Klein, SSC, rector of Mt. Calvary, Baltimore; and the Rev. Michael Heidt, rector of St. John's, Norristown, Pennsylvania, who launched the Festival of Faith movement in 2001 when he was rector of St. Luke's in Bladensburg, Maryland. Since the first Festival there, dozens of similar events have been held at Episcopal parishes and cathedrals around the U.S. St. Peter's Festival also included a meeting of members of the Anglican Communion Network's Chesapeake Missionary District. The day concluded with a glorious Evensong, with Bishop Wantland officiating and preaching, and the choir of St. Luke's, Bladensburg providing choral music and support under the direction of Patrick Delaney. The musical offerings were further augmented by pianist Pin-Huey Wang. Interestingly, Bishop Wantland took part in the Festival with the knowledge and agreement of Washington Episcopal Bishop John Chane. CHALLENGE photo

For myself, while I can see that happening, I do not think it need be so. There are, after all, Anglicans other than those in the Canterbury Communion—we who are of what heretofore has been called “the Continuum,” or perhaps more aptly (now) “the Survivium.” A good number of us, having got beyond the perception that our primary Anglican vocation is to maintain the Elizabethan Settlement rather than to build and, under God, effectively offer a witness genuinely catholic and reformed in doctrine and practice, are likely to be more receptive to the fruits of this particular dialogue.

In any event, *Mary: Grace and Hope in Christ* is a significant contribution to reconciliation in theology and practice, and I would recommend it as a good text for parish study groups. Published by Morehouse, it can be obtained from Amazon.com for about \$10 or read on the Internet at [http://www.ecumenism.net/archive/arcic/mary\\_en.htm](http://www.ecumenism.net/archive/arcic/mary_en.htm). ■

FR. SAMUEL EDWARDS is the former executive director of Forward in Faith, North America, and now a priest of Anglican Province of Christ the King. He is rector of the Church of the Holy Comforter, Montevallo, Alabama.

## UCC Backs Same-Sex “Marriage”

The United Church of Christ’s national assembly has overwhelmingly endorsed same-sex “marriage,” making it the first major Christian denomination to do so.

The Rev. John H. Thomas, president of the 1.3 million-member UCC, said the church’s General Synod “acted courageously to declare freedom.”

About 80 percent of the 884-member Synod voted July 4 to approve the resolution affirming “equal rights for couples regardless of gender.” The resolution comes at a time when some members of Congress are attempting to pass a constitutional amendment banning same-sex “marriage.”

The resolution asks UCC churches to consider supporting legislation granting equal marriage rights to homosexual couples and to work against laws banning same-sex “marriage.” It also calls on them to consider wedding policies “that do not discriminate against couples based on gender,” an apparent encouragement for congregations to bless homosexual unions as marriages.

The vote is not binding on individual churches within the UCC, but could cause some to leave the fold; at least one congregation immediately announced its departure. However, the UCC already had a tradition of support for homosexuals dating back at least 30 years; for example, it has no bar against actively gay clergy.

“Despite the UCC’s boasts of inclusivity,” however, “it has lost nearly one million members since 1960 and...30,000 members last year alone,” reported Washington’s Institute on Religion and Democracy. “[It] has definitively moved from being ‘mainline’ to ‘sideline’ as global Christianity moves in a more orthodox direction.”

Formed in 1957 and traditionally strong in New England, the UCC is distinct from the more conservative Churches of Christ, which has about two million members in the U.S.

The U.S. denomination which comes closest to the UCC on homosexuality is, of course, the Episcopal Church, which supports same-sex unions, albeit without (so far) giving them the status of marriage.

At least one Episcopal diocese, Maryland, however, has gone on record (in May) as encouraging government legislatures to oppose a constitutional amendment to ban same-sex “marriage” and to include gender identity in anti-discrimination protections. ■

Sources: *The Associated Press*, *The New York Times*, *The Living Church*

## Gay “Marriage” Update: Canada, Spain, “Take The Plunge”

Though fiercely opposed by conservatives and religious leaders, gay “marriage” became legal in Canada July 20, when Governor General Adrienne Clarkson signed legislation for the innovation.

The approval by Queen Elizabeth II’s representative was the last step, coming a day after the Canadian Senate approved the legislation.

Canadian Prime Minister Paul Martin’s minority Liberal Party government passed the contentious bill in June, making Canada the fourth nation in the world to legalize same-sex marriages, after the Netherlands, Belgium, and Spain.

Members of the House of Commons voted 158-133 in favor of the legislation in an overtime session of Parliament one year after Martin won his first mandate to lead Canada in the last general election.

After the Supreme Court of Canada ruled in December that proposed changes to the marriage laws from “a man and a woman” to “two people” would not contravene the constitution, nor force clergy to perform same-sex marriage ceremonies against their beliefs, Martin pressed forward against stiff opposition led by the Roman Catholic Church, saying he could no longer support a law that created “two classes of citizens.”

But some say the law does not protect those who object on religious grounds. Anglican Essentials Canada, a coalition representing thousands of faithful, said the law lacks “specific provision for the protection of religious freedoms.” It called on the Parliament to “urgently and immediately seek out ways to protect honest expressions of our classical Christian faith. We see this as the only course of action that would uphold our fundamental freedom of conscience and religion set out in the Canadian Charter of Rights and Freedoms.”

*Continued on next page, right column*



### “A Touchstone Of Scholarship”

EVANGELICAL ANGLICAN LUMINARY, Dr. John Stott (pictured), was recently named among the 100 most influential figures in the world by *Time* magazine. Stott, 84, was ordained in 1945, after which he served as a rector at All Souls, Langham Place in London. He has been a key player in the resurgence of previously marginalized Evangelicals. In the early 1960s, he established the Evangelical Fellowship in the Anglican Church, which has since spread

throughout the world, offering scholarship in the West to potential future leaders in Asia, Africa and South America. He has been presented with numerous opportunities to become bishop, archbishop, or to head several of the world’s top theological seminaries, but instead, he has remained committed to equipping leaders in countries where resources and experience are limited. The author of over 40 books, he was awarded the Lambeth Doctorate of Divinity in 1983, and has honorary doctorates in America, Britain and Canada. He has been Chaplain to the Queen since 1959. “I can’t think of anyone who has been more effective in introducing so many people to biblical worldview,” said renowned evangelist Billy Graham. “He represents a touchstone of authentic biblical scholarship that, in my opinion, has scarcely been paralleled since the days of the 16th century European Reformers.” (*The Church of England Newspaper*)



## ANGLICAN WORLD BRIEFS:

**\*AUSTRALIA'S FORMER GOVERNOR-GENERAL**, who resigned after being caught up in the controversy over the cover-up of clergy child abuse, revealed in May that he was suffering depression and post-traumatic stress disorder. Dr. Peter Hollingworth, who previously served as Anglican Archbishop of Brisbane, where allegations of a cover-up were centered, revealed in an interview with the *Australian Bulletin* that he could understand why some people commit suicide. He said that he had not contemplated it himself, and was now reducing his dosage of anti-depressants, which he had used to cope since his resignation in 2003. But he said: "I am pretty close to the edge." Although Hollingworth resigned, he has denied being involved in the cover-up in Brisbane. In fact, he now believes that his downfall was due to a "powerful secular culture," which could not tolerate the religious in the public square. - *The Church of England Newspaper*

**\*SOME WOULD HAVE PREFERRED HIM** to succeed Peter Carnley as primate of the Anglican Church of Australia, but (though some reports said it was close) that did not happen. However, Sydney Archbishop Peter Jensen, an outspoken Evangelical, has been appointed to succeed Carnley as head of a key Australian theological body, the General Synod's Doctrine Commission. Dr. Jensen has been a member of the commission for 24 years. The group's recent publications include *Lost in Translation* and *Faithfulness in Fellowship: Reflections on Homosexuality and the Church*. The Bishop of North Sydney, Dr. Glenn Davies, said Jensen is one of the country's most qualified and experienced theologians and the commission is arguably the most important of the Church's numerous ecclesiastical bodies. "There has been a minority Evangelical voice in the commission for many years, so to have a clear and articulate Evangelical leader as its chairman is a vote of confidence in the Archbishop," he said. Its next project is a paper on the understanding of "church" in light of the Archbishop of Canterbury's endorsement of "fresh expressions of church." - *Southern Cross*

## ANGLICAN USA BRIEFS:

**\*THE RT. REV. CRAIG B. ANDERSON**, rector of St. Paul's School in Concord, New Hampshire, and the former Bishop of South Dakota, stepped down as headmaster of the Episcopal Church-related prep school at the end of the school term in June, after agreeing with St. Paul's board that it was "in the best interests of the school." Bishop Anderson's eight-year tenure as rector of the school came under fire in 2003, after *The New York Times* ran a series of articles detailing concerns among some alumni and trustees about Bishop Anderson's some \$450,000 compensation package and what critics charged was a lack of oversight of the school's finances. The compensation controversy in turn prompted the New Hampshire Attorney General's Office to investigate. Last year, St. Paul's trustees agreed to reduce Bishop Anderson's salary by ten percent, and



**IS THE LESSON HERE** that resisting liberal revisionism can be a whole lot of fun? So it seems, during this wonderfully light moment at April's meeting of faithful Episcopalians in Woodbridge, Virginia. Pictured are Episcopal Bishops James Adams of Western Kansas (left) and Robert Duncan of Pittsburgh (right), with the Presiding Bishop of the Southern Cone, Gregory Venables. Photo by Gary Schenk

**THE SPANISH PARLIAMENT** legalized gay "marriage" in its traditionally Roman Catholic country in June, also defying conservatives and clergy. Jubilant gay activists blew kisses to lawmakers after the vote.

The measure passed the 350-seat Congress of Deputies by a vote of 187 to 147. The bill, part of the ruling Socialists' aggressive agenda for social reform, also lets gay couples adopt children and inherit each other's property. The Senate, where conservatives hold the largest number of seats, rejected the bill, but it is an advisory body and final say on legislation rested with the Congress of Deputies.

**IN CALIFORNIA**, a bill to make marriage "gender neutral" has failed in the state's Assembly. That dashed the hopes of homosexual rights groups that lawmakers in the nation's most populous state would become the first to legalize same-sex "marriage" without a court order.

The "marriage equality" bill, AB19, pushed by openly homosexual San Francisco Assemblyman Mark Leno and Assembly Speaker Fabian Nunez, would have defined marriage in California as a civil contract between "two persons" instead of "a man and a woman."

Conservatives cheered the bill's demise, but warned that Californians must pass a state constitutional amendment to adequately protect marriage from politicians and judges.

But Geoffrey Kors, executive director of Equality California, said homosexual rights advocates should be pleased that the Assembly vote, while disappointing, was "the farthest" a same-sex "marriage" bill had ever gotten in a state legislature without court-ordered action. The Leno legislation failed in the Assembly by just four votes.

Republicans and their allies had argued that the bill contradicted Proposition 22, a ballot measure passed by voters in 2000 that says only marriage between one man and one woman is valid or recognized in California.

Their position seemed to be undergirded by an April California Court of Appeal ruling, which said that the state's new domestic-partnership law was legal under Proposition 22, but that the legislature could not change the voters' "absolute refusal to recognize" same-sex "marriage" without again submitting the matter to the voters.

Potent forces are now lining up to support or defeat a state constitutional amendment defining marriage in traditional terms. At

the same time, a lawsuit to determine the constitutionality of same-sex "marriage" is wending its way through the state's courts. ■  
Sources: Fox News, The Associated Press, The Washington Times, Agence France Presse

## —LATE NEWS—

### Another Orthodox Priest Deposed

On August 4, the Rev. Gene Geromel became the latest orthodox Episcopal priest to be deposed for "abandonment of communion."

Thirteen Episcopal bishops declared the deposition issued by Eastern Michigan Bishop Edwin Leidel "invalid," and granted Geromel license to function as a priest in their dioceses. The 13 prelates scored Leidel's improper use of church rules to silence a priest opposed to his support for homosexual practice.

Geromel, 57, is the rector of St. Bartholomew's, Swartz Creek, which withdrew from the Episcopal Church five years ago and purchased its property from the diocese. Geromel remained in ECUSA and continued to report to Leidel, but for the previous eight years had asked the bishop to formally transfer him to an Episcopal prelate linked with the orthodox Forward in Faith organization. "He refused to allow this," the priest said.

### Florida Bishop Denies Oversight

At presstime, Florida Episcopal Bishop John Howard refused the request of seven conservative clergy for alternate episcopal oversight, asserting that the terms of their petition indicated that they are looking for a "divorce" from the diocese rather than a "time out."

Denying this, one of the seven petitioners, the Rev. Samuel Pascoe of Grace, Orange Park, told *TCC* that, "Nobody thinks alternative episcopal oversight is a permanent solution to anything." It is "a temporary measure [for] a temporary crisis," one in which the Episcopal Church's clouded standing in the Anglican Communion is expected to be clarified within one to two years. Responding to Howard's "divorce" metaphor, Pascoe said he and the other six clergy instead "want a trial separation so we can work on the marriage."

Howard offered to discuss with the clergy and their flocks a provision under the "DEPO" plan, widely seen by conservatives as inadequate. Pascoe said that he and his colleagues, who earlier said they would appeal to the Panel of Reference if their oversight request was refused (as reported in our story on Page 19), still intend to make that appeal, though he said the clergy would shortly meet to work out further details of their response and plans. ■

### See Additional Stories On Our Website!

Readers will find additional reports from the news period covered by this issue at: <http://www.challengeonline.org>. Among them are:

- ACC Divestment Resolution Stirs Controversy
- Canadian Anglican Faithful Mobilize At Toronto Meeting
- Amid All The Sex, A Little Old-Fashioned Greed
- Methodist Bishops Okay Communion Sharing With ECUSA
- Split Decision On Ten Commandments
- Editorial: Islam's "Death Cult"

froze it for two years. On May 14, the *Times* reported that the Internal Revenue Service had begun an audit of the school's finances. - *The Living Church*

\***THE REV. DR. I. CARTER HEYWARD** was honored at a festive dinner April 15 in anticipation of her retirement after 30 years as Howard Chandler Robbins Professor of Theology at Episcopal Divinity School (EDS) in Cambridge, Massachusetts. Termed by *Episcopal News Service* as an "expert in feminist liberation theologies and Christology," Heyward has written several books on spirituality, including *When Boundaries Betray Us*. Heyward was one of the "Philadelphia 11" women ordained to the Episcopal priesthood in 1974, before the church approved the move, and is a self-identified lesbian.

\***A FEMALE SUFFRAGAN BISHOP** who left her diocese after notoriously clashing with the diocesan has been named assistant bishop in the Diocese of Newark starting September 1. The Rt. Rev. Carol Joy Gallagher had been suffragan in the Diocese of Southern Virginia, where the leadership style of Bishop David C. Bane has caused turmoil for months. Both Bane and Gallagher were asked to resign, but only Gallagher did, accepting a buyout offer earlier this year. She will assist Newark Bishop John Croneberger (for whom a successor will be elected in September 2006) and work with Canon Carter Echols on clergy deployment. Meanwhile, Southern Virginia's Annual Council in February called for Bane to ask the national church for help in pulling together the people of the diocese. That process is underway. Last fall, a diocesan committee report that contained 66 recommendations said the diocese was one of the most dysfunctional in the country. The report saw significant problems with Bane's leadership style and found serious disagreement between him and Gallagher, who it noted had "displayed an explosive temperament under a variety of circumstances." - *Episcopal News Service/Richmond Times-Dispatch*

### OF GENERAL INTEREST:

\***CHRISTIANS IN NIGERIA FEAR A FRESH ATTACK** by Islamist extremists. In July, threatening letters were received from militants, warning of a "fight to the finish" in which "not one Christian will survive." Islamist militia have been seen stockpiling ammunition and carrying out shooting practice. Such threats are part of a continuing campaign of intimidation by extremists identifying with the causes of the Taliban and Al-Qaeda. Nigerian government figures say more than 50,000 have died in religious fighting in Plateau State alone, where militants have been trying to drive out Christians to pave the way for Islamic law. "Islamist militants want to change the balance of the population so they can impose radical Islamic law," says Eddie Lyle, Chief Executive of Release International, a British human rights organization operating in Nigeria and 29 other nations, and one of the sources for the recent reports of possibly-imminent Islamist attacks. "If they succeed they will divide the country and impose a religious apartheid between the Muslim north and Christian south. This is nothing short of ethnic cleansing."

Continued on Page 37



# Signposts

## CARROLLINES

The Rev. Dr. Carroll Simcox was an orthodox Anglican luminary of the 20th century—a writer and multiple author, as well as devoted priest, whose literary and pastoral ministry spanned both the Episcopal and Continuing Churches.

Among many other credits, Dr. Simcox was the sometime Editor of *The Living Church* and President of *The Foundation for Christian Theology*, sponsor of THE CHRISTIAN CHALLENGE, for which he wrote many a column.

He was gifted with the ability to write and communicate in a broadly accessible way, a skill no doubt supported by the light-hearted sense of humor that complemented his scholarly and cerebral propensities.

Indeed, he was a man who, right up until the time he died at age 90 in late 2002, was always reading and thinking deeply about the Lord and the great issues of the Christian life, always conversing—and contending—with God. At length we came to see that—even if there was sometimes disagreement between the two parties to the conversation—Dr. Simcox's constant attentions to God and His Creation were a form of unending prayer and indeed, of praise to the Almighty.

As Simcox himself wrote: "Love's conversation never ceases."

That is but one bit of wisdom Dr. Simcox offers in what was probably his last written work, *Carrollines* (2002), a wonderful collection (never formally published) of his one- or two-line observations on the Christian life and human existence generally. We are pleased to offer some of them here.

God alone is; all else is becoming.

Strictly speaking, none of us are human beings, only human becomings; but some of us have bold aspirations.

Christian pains are all growing pains, and they beset only the growing.

In order to grow, you today must compete successfully against you yesterday.

It is only as God's charity becomes our charity that we become Christian.

Christians live not by their income but by their outgo.

It is a thousand times better to err by extravagance in giving than by prudent restraint.

It is important for us to understand that serenity of Spirit has no connection with serendipity of fortune.

Abstain that others may obtain; fast that others may feast.

Having a talent is good only if it is good for other people.



Wisdom is the beautiful distillate of knowledge washed suffering and sorrow.

Love binds and caresses; hate lacerates and poisons.

Faith outruns reason and love outruns understanding.

Affection is the icing on the cake of love.

Where there is no love there can be no justice.



It is written that it is a fearful thing to fall into the hands of the living God (*Heb. 3:7*). But is it not more fearful to fall of them?

If Jesus is for us the eternal contemporary, we ought never think or speak of Him in the past tense.

The unpardonable sin is the sin of not wanting to be pardonable.

God never does anything for us except as we are willing him to do it through us.

The one art peculiar to prayer is that one can listen without speaking. God reserves the right to interrupt us, thank God.

When God fully takes over a human life, he de-solemnizes it, if needed, and fills it with a joyous spontaneity.



Anybody can be described; nobody can be defined.

Nobody is indispensable but anybody is irreplaceable.



Some of us are really better than our behavior, some worse.

Any totally shameless person, if such exists, is totally destitute and demands our pity and our prayers.

When unbridled emotion gets in the way of sweet reason, ableness it unflinchingly gets in the way of all truth, all honesty, all decency and all charity.



Just being a minority never makes you right. Being right usually makes you a minority.

We can often know the facts of the case, but we can never know the whole truth of any matter.

The secret of happiness in old age is to be on friendly terms with Father Time. He's really a nice old chap and can even jolly if you don't fuss at him or about him.

Love's conversation never ceases. ■

**\*NIGERIA'S ANGLICAN AND ROMAN CATHOLIC CHURCHES** have expressed grave concern about the entrenched corruption that has caused Nigeria to be rated as the third most corrupt country in the world by the German-based Transparency International (TI). While backing efforts by the government to fight graft in Africa's most populous nation, the bishops from the two denominations said firm action is needed to eliminate the scourge. Nigeria's President Olusegun Obasanjo has admitted an alarming level of corruption exists in the country that must be "uprooted from our economic and political system if there is to be any meaningful progress." Archbishop Josiah Idowu-Fearon of Kaduna, said: "Politicians see politics as a business enterprise and not service to the people; that is why there is massive stealing of the nation's wealth." The Nigerian government says the country lost over \$400 billion in 40 years due to corruption. The president said a report by U.S. intelligence experts, released to Nigerian legislators, said the west African country could collapse into anarchy and drag the whole region into bloodshed and chaos. The Nigerian leader said he decided to make public the report from the U.S. National Intelligence Council on Africa's medium-term prospects in order to encourage Nigerians to work together to prove the Americans wrong. - *Ecumenical News International*

**\*IN MAY, SCIENTISTS IN SOUTH KOREA** said they had created the world's first embryonic stem cells that genetically match particular sick or injured patients. They reportedly made nearly a dozen cloned human embryos that were genetic twins of patients with various medical problems, and isolated from those embryos batches of stem cells with the potential to replace failing tissues in those patients. The single previous claim that stem cells had been derived from a cloned human embryo, reported last year by the same team at Seoul National University's College of Veterinary Medicine, left some scientists doubting the results. Moreover, the process appeared to be hopelessly inefficient, requiring almost 250 human eggs extracted from female donors to get just one cloned embryo with its precious cache of stem cells. In the new experiments, reported in the online version of the journal *Science*, the team needed only 17 eggs on average to make each batch of stem cells, which have the capacity to develop into any type of tissue. But the Korean team admitted that much work is needed before stem cell techniques can be perfected. - *The Washington Post/BBC/The Associated Press*

**\*THE CASE OF SWEDISH PENTECOSTAL PASTOR** Ake Green, who was convicted and then acquitted of criminal charges over a sermon on homosexuality, is not over yet. Sweden's Supreme Court said in May that it would review the case. An appeals court in February threw out a hate crimes conviction against Green, saying it is not illegal to preach a personal interpretation of the Bible. But Sweden's chief prosecutor appealed to the Supreme Court, contending that Green violated Sweden's tough 2003 hate crimes law. - *The Associated Press*

**\*A JERUSALEM COURT** ruled June 26 that city officials did not have the authority to ban a gay pride pa-

Continued on Back Cover

# The Society of Mary



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St. Luke's of Bladensburg, MD, an Anglican Catholic Parish in the Episcopal Diocese of Washington, seeks a new full-time rector. Our new priest must be a warm, welcoming man committed to Biblical Truth and ready to lead an ethnically diverse and spiritually unified congregation. St. Luke's is a scripturally traditional church dedicated to spreading the Gospel of Christ and providing witness to a progressive diocese and our surrounding community. Pension and benefits package; free housing in adjacent rectory. Contact: St. Luke's, Attn: Ada Okafor, 4002 53rd St., Bladensburg, MD 20710; 301/367-3993; [www.stlukesparish-bladensburg.org](http://www.stlukesparish-bladensburg.org).

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

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### Saint Michael's Reformed Episcopal Church

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### Seeking a New Rector

St. Michael's Church is a congregation of approximately eighty-five souls of the Reformed Episcopal Church ([www.rechurch.org](http://www.rechurch.org)) and is located in Cumberland County, PA in the greater Harrisburg metro area.

A candidate should be committed to traditional Anglicanism; in agreement with the Thirty-nine Articles of Religion; the Declaration of Principals of the REC; and be comfortable with the 1928 Book of Common Prayer.

Please contact Sr. Warden E. L. Simmons:  
St. Michael's Reformed Episcopal Church  
1825 Good Hope Road Enola, PA 17025  
717-728-3855  
email: [joebvxsplt@aol.com](mailto:joebvxsplt@aol.com)  
Church Web site: [www.episcopal.co.nr](http://www.episcopal.co.nr)

# CHURCH DIRECTORY

## ARKANSAS

### Hot Springs St. Chrysostom's

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

## CALIFORNIA

### Los Angeles (Loz Feliz area) St. Mary of the Angels

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

### Monterey St. John's Chapel

(ECUSA)  
1490 Mark Thomas Drive; Sun 8a HC, 10:30a  
HC, MP 2nd & 4th; Weekday HC Tues 5p,  
Wed 10a, Thurs noon, Sat 5p; all services 1928  
BCP; The Rev. William J. Martin.

## COLORADO

### Colorado Springs

#### St. Aidan's Anglican Church

(Anglican Province of Christ the King)  
Four Elm Ave, Broadmoor; Sun MP & Church  
School 9:30a, HC 10a; Wed EP & Bible Study  
7p; The Rev. Paul Shepard; 719/634-8237;  
719/473-8080, 719/471-2591

### Denver

#### St. Mary's Church

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

## DELAWARE

### Wilmington

#### St. Mary's Anglican Church

(Anglican Catholic Church)  
4201 Washington St.; Sun 10a HC; Tues 7p  
Evensong, Thurs 10a Matins (with Healing  
Service 1st Tues); Holy Days as announced;  
the Rev. Canon Kenneth W. Gunn-Walberg,  
Ph.D.; church 302/764-9080, rectory 302/428-  
1323, e-mail: canonken@mymailstation.com

## DISTRICT OF COLUMBIA

### Washington

#### Companions of St. Peter the Apostle

(Independent mission/FIF-NA)  
Church of the Holy City, Upper Chapel, 1611  
16th St. NW; Sun Mass 10:30a; The Rev.  
James Blacker; info: 703/522-7847;  
www.episcopalian.org/naecw/companions.html

## FLORIDA

### Lantana/West Palm Beach area

#### The Church of the Guardian Angels

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

### Pompano Beach/Lighthouse Point St. John the Theologian

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

## MAINE

### Ellsworth

#### St. Thomas Anglican Church

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

### Portland

#### Anglican Cathedral of St. Paul

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

## MARYLAND

### Bladensburg

#### St. Luke's Parish

(Episcopal Church/FIF-NA)  
Annapolis Rd. (Rte. 450) at 53rd Street; Sunday  
8a Low Mass, 10a High Mass, SS 9:30a; Tues  
HC 10a, followed by breakfast and Bible Study,  
Wed HC noon; Thurs HC 6:30p; Fri HC 10a; all  
services 1979 BCP Rite I; church phone/fax:  
301/927-6466

## MICHIGAN

### Detroit

#### St. John's

(ECUSA/American Anglican Council/  
1928 BCP)

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

## MISSOURI

### Kansas City

#### St. James

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

## NEW MEXICO

### Santa Fe

#### St. Thomas the Apostle Mission

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

## NEW YORK

### East Aurora

#### St. Luke's Anglican Chapel

(Anglican Province of America)  
591 Porterville Road; Sun Mass 8a; The Rev.  
Dr. William Stott, Rector; 716/868-9638

## PENNSYLVANIA

### Philadelphia

#### Church of St. James the Less

(Independent/FIF-NA)

3227 W. Clearfield St.; Sun Low Mass 8a;  
Sung Mass 10a; (Summer Low Mass with  
Hymns 9a); Weekdays Masses: Tues & Thurs  
6p; Wed 10a; Fri 9a; Sat 9:30a; American  
Missal/1928 BCP; The Rev. David Ousley;  
215/229-5767

### Phoenixville

#### Church of the Transfiguration

(Anglican Fellowship of the  
Delaware Valley/FIF-UK)

51 Columbia Ave.; Sun 9:45a Church School,  
10:30a Family Mass, 5p EP; Mon-Fri 7:30a MP,  
7:30p EP; Weekdays Masses 7:45a Tue, 7:45p  
Wed, 10a Fri; Sat 9a MP, 7p Confessions, 7:30p  
EP; The Rev. Paul C. Hewett, SSC, Rector, The  
Rev. John W. Richards, Jr., Deacon;  
610/415-9788; www.anglicanfellowship.com

### Rosemont

#### The Church of the Good Shepherd

(Episcopal Church/FIF-NA)

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

## SOUTH CAROLINA

### Florence

#### Anglican Church of Our Saviour

(Anglican Catholic Church)

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

### Greenville

#### Holy Trinity Anglican Church

(Anglican Church in America)

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

## TEXAS

### Bedford

#### St. Vincent's Cathedral

(ECUSA)

1300 Forest Ridge Dr.; Sun 7:05a MP, 7:30a  
Mass, 9a Mass, 10:15a SS all ages, 11:15a  
Mass, 6p EP/Evensong 1st Sun, 6:30p Classes  
in Basic Christianity (22-week course for  
adults); Mon 9a MP, Noon Mass; Tues 6:30a  
Mass, 9a MP; Wed 8:40a MP, 9a Mass, 10a  
Bible study; Thurs 9a MP, 7p Mass; Fri 9a MP  
Noon Mass, Sat 8a Confessions, 8:40a MP, 9a  
Mass; Rite I used in Advent, Lent, other times  
Mass; Rite II; Dean Ryan S. Reed, SSC; Canon  
Richard A. Cantrell, SSC; Fr. Jeffrey Moore,  
curate; 817/267-8869, 817/354-7911, fax 817/  
354-5073; RReed@svcs.org; www.svcs.org

### Dallas

#### The Church of the Holy Communion

(Reformed Episcopal Church)

17405 Muirfield Dr; Sun Said Eucharist 8a,  
Choral Family Eucharist 9a, MP 11a (1st Sun  
HC); 1928 BCP, The Rt Rev. Ray R. Sutton,  
Ph.D., Rector, The Rev. Samuel A. Steere III,  
Assisting Priest, The Rev. Robert R. Shattuck,  
Deacon; 972/248-6505, fax 972/248-6593; e-  
mail: holycomm@sbcglobal.net; website:  
www.holycommindallas.org

## Houston

### St. Thomas of Canterbury

(Reformed Episcopal Church/  
Forward in Faith)

14007 South Freeway; Sun HC (said) 8a, HC  
(sung) 10:30a (1st & 3rd), MP (sung) 10:30a  
(2nd, 4th, 5th); All services 1928 BCP/1940  
Hymnal; The Rev. Canon James T. Payne,  
Rector; The Rev'd John Lohmann IV, Assistant  
Rector; 713/434-1117

### Richardson

#### St. Stephen's Anglican Church

(Anglican Catholic Church)

901 Waterfall Way; HC Sun 10a, Wed 7p; The  
Rev. Dr. Craig Merkel, Rector, The Rev. Fr.  
Hugh Carpenter, Associate; 972/669-1928

### Richland Hills

#### St. Michael Church

(ECUSA/ACN)

3800 Popplewell St.; Sun Rite I Mass 10a,  
1928 BCP Mass 2nd Sun, Rite I MP and HC  
5th Sun; Wed Rite I Mass 9a; Call for Holy  
Day schedule; The Rev. Dr. Deuel C. Smith Jr.,  
Rector; 817/595-0226

## VIRGINIA

### Alexandria

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

(Anglican Catholic Church)

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

### Arlington

#### Church of St. Matthias

(Anglican Province of Christ the King)

3850 Wilson Blvd. (Wilson Blvd. Christian  
Church); Sun HC 9a; The Rev. Stephen  
Petrca; 301/493-8506; 703/243-9373

### Fairfax

#### Holy Trinity Church

(Reformed Episcopal Church)

Green Acres School, 4401 Sideburn Rd.; Sun  
9:30a HC 1st & 3rd, MP 2nd & 4th, MP &  
Litany 5th, 11:15a SS all ages; 1928 BCP; The  
Rev. Dr. Robert W. Bowman, Vicar; 703/579-  
1069, www.holytrinityva.org

### Leesburg/Dulles

#### Our Saviour, Oatlands

(Episcopal Church)

Route 15 at Goose Creek, eight miles south of  
Leesburg; Sun HC 8a, HC or MP with SS &  
Nursery 9:30a, EP 3rd Suns 6p; the Rev. Elijah  
White; 540/338-4357

### Mathews

#### St. James Anglican Church

(Anglican Province of America)

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

### Roanoke

#### St. Thomas of Canterbury

(Anglican Catholic Church/  
An Evangelical Catholic Parish)

4910 Hubert Rd. NW; Sun Matins 8-30a,  
Family Mass 9a, Christian Education 10a,  
Choral Eucharist & Sermon 11a; Thurs Mass &  
Unction 9:30a, 10:30a Bible Class; Holy Days  
as announced; Canon Marvin Gardner, Ph.D.,  
Rector; Study 540-345-6030,  
drmarvgardner@cox.net, www.S7/C.org; Canon  
Wallace C. Shields, M. Div., Priest Associate.

## WASHINGTON

### Auburn

#### King of Glory Church

(Christian Episcopal Church)

Zion Lutheran Church Chapel, Auburn Way S,  
and 17th Ave. S.E., Sun 12:30p; The Rev. T.C.  
Casness; 206/447-0706;  
cwcbcc@foxinternet.net