

Continued from Page 38

generations of midshipmen, the brief prayer time at the Academy in Annapolis, Maryland, takes place after a brigade of about 4,000 students gathers at noon at King Chapel. They stand by their chairs for announcements and the welcoming of any guests. Then, one of the school's six chaplains delivers a non-denominational prayer. Sometimes a moment of silence is observed instead. All are expected to remain silent but need not pray if they do not wish to, says a spokesman for the Academy, Commander Rod Gibbs. No group has sued to force an end to the noon prayer, but in another lawsuit the 4th U.S. Circuit Court of Appeals ruled in 2003 that Virginia Military Institute's mealtime prayers were unconstitutional because they violated free speech. - *The Washington Times*

***IN AN APPARENT RESPONSE TO LEGAL PRESSURE** from the American Civil Liberties Union, the Bush administration suspended funds granted to an abstinence program called the Silver Ring Thing (SRT) on August 22. The ACLU complaint, filed in Boston against the Department of Health and Human Services, which administers the funds, claimed that the monies were being used to promote sectarian activity and support proselytization and religious training. Representatives of SRT denied that the portion of their program financed by federal dollars was religious in content. Attorney Joel Oster of the Alliance Defense Fund (which for some time has been emerging as a potent counterforce to the leftist ACLU) stated that SRT offers "a religious program and...a secular program; kids can choose which one they want to go to." Students in the faith-based version of the program receive a Bible and a ring with a scriptural reference in token of their promise to God of pre-marital abstinence from sexual activity; students choosing the secular program receive a ring with a non-religious inscription and make their promise "to themselves, their friends, and their family," according to Denny Pattyn, leader of the program. Since 2003, SRT has been the recipient of about \$1 million in federal grants. The ACLU described the HHS action suspending the grant

monies as a good first step, which indicates that further action against faith-based groups receiving federal grants was likely. - *The Washington Post/The Washington Times*

***THE ACLU DEFENDS POLYGAMY**, according to its president. In little-reported comments at Yale University earlier this year, ACLU President Nadine Strossen asserted that establishing polygamous relationships is among people's "fundamental rights," one the ACLU has defended and will continue to defend. One report suggested that the ACLU's newly revealed defense of polygamy may weaken the pro-homosexual argument for changing the traditional definition of marriage. Proponents of same-sex "marriage" have long insisted that their promotion of the move was limited to homosexual couples. However, conservatives have predicted that "other shoes will drop" if gay "marriage" is legalized—perhaps including not only attempts to legalize polygamy but to change current legal definitions of child-adult relationships. - *Yale Daily News/Agape Press*

A LOCAL DIRECTOR of the ACLU recently equated al-Qaeda terrorists with members of a Louisiana school board seeking to open their meetings with prayer. Joe Cook of the ACLU of Louisiana spoke on camera with WAFB-TV, Baton Rouge, while staff and teachers of the Tangipahoa Parish district in New Orleans were at a seminar being informed of their free-speech rights by a member of the Alliance Defense Fund. Referring to the school board, Cook said, "They believe that they answer to a higher power, in my opinion. Which is the kind of thinking that you had with the people who flew the airplanes into the buildings in this country, and the people who did the kind of things in London."

***ACTRESS JANE FONDA**, whose conversion to Christianity was reported in 2000, distanced herself from "fundamentalists" in a recent interview. Fonda told *New York Post* columnist Liz Smith that she is a "feminist Christian" who regards the Bible as a metaphor, "written by people a long time after Christ died, and interpreted by specific groups." She said she reads extra-biblical gospels and is still searching for a church. - *VirtueOnline* ■

THE Christian Challenge

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THE Christian Challenge

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- To resist false teaching within the Church
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EDITOR

Auburn Faber Traycik

MAILING ADDRESS

Subscriptions and Contributions, Editorial Office and News: 1215 Independence Ave. SE, Washington, D.C. 20003; Telephone 202/547-5409; FAX# 202/543-8704
e-mail: info@challengeonline.org
website: www.challengeonline.org

DIRECTORS OF THE FOUNDATION FOR CHRISTIAN THEOLOGY

Peggy Bruce; the Rev. Michael Heidt; Ralph Kettell; the Rev. Charles Nails; Wallace Spaulding; Auburn Faber Traycik; Jeanne Woolley.

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ON OUR COVER: *The Lady Chapel of All Saints' Church, Wynnewood, Pennsylvania, the site of a recent conference on orthodox Anglican unity co-sponsored by the Fellowship of Concerned Churchmen and the Anglican Fellowship of the Delaware Valley (See Page 14). CHALLENGE photo*

Exclamation Points

Letters From Our Readers And
Commentaries From Around The Church

TOLERATING THE INTOLERANT

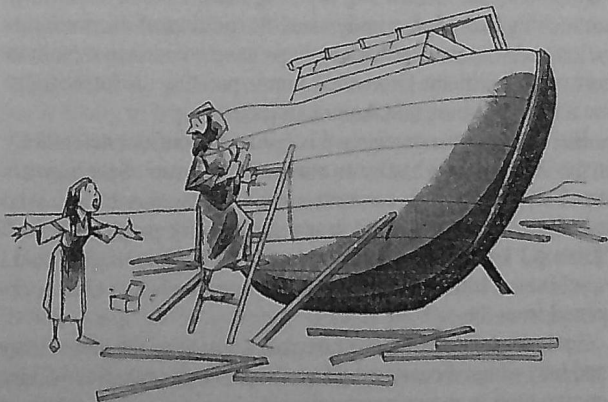
The wonderful 1980s British comedy/parody *Yes, Prime Minister* contains within its series an episode titled "The Bishop's Gambit." The Prime Minister is concerned with recommending to Lambeth the name of a clergyman to be appointed Bishop of Bury St. Edmunds, and one evening is discussing his dilemma with his wife at their Downing Street residence. Displaying an understanding of the modern Church of England, she questions of a particular candidate, "Is he an atheist or a communist?" The Prime Minister replies, "Both."

This brings to mind the recent activities of a particular Connecticut bishop (*TCC, Summer, 2005*). One wonders, which or both? One wonders of the inhabitants of "815," which or both?

Sometime during the 1890s *The Times* of London published an intriguing statement. I have misplaced the exact quote, but its essence is this: The attributes which propel a man to the position of bishop are the very attributes which cause him to be a bad bishop.

It is amazing that bishops, seemingly, remain oblivious to the fact that it is they who need us, not we who need them. By its very nature the position of bishop is a luxury to be tolerated, or in some cases no longer tolerated.

Tolerance is an interesting concept. When does one tolerate; when does one not? Must one graciously tolerate all things? Giuseppe Siri, Cardinal Archbishop of Genoa and a man who declined the Papacy in the 1963 Conclave, had in interesting view of the subject. He once said, "Tolerance is not a virtue. It's a mere expedient, when you cannot do otherwise." He is saying, as a no-nonsense Churchman, you might have to "tolerate" rheumatism, but not the corruption of doctrine or the abandonment of moral principle.



"This is what you spent our money on? I thought we were saving for a rainy day!"

It is obvious that Bishop Andrew Smith of Connecticut, among others, is an intolerant man. He will not, it appears, tolerate orthodox priests or parishes within his diocesan kingdom. Strangely, this is the obverse of Cardinal Siri's view, in that the moral principle Bishop Smith holds dear is the revision of traditional doctrine and the abandonment of traditional moral values. It is fascinating to observe those who insist we must tolerate and embrace all that exists in heaven and on earth [be] themselves brazenly intolerant of those who choose to believe otherwise. The question now arises: How long must the Anglican Communion suffer by tolerating the ECUSA brand of rogue theology within it? How many good priests must be inhibited? How many good parishes padlocked? How many orthodox bishops replaced with activist revisionists? How many lifelong Episcopalians driven to flee to more traditional denominations? How long must we tolerate the unapproachable stubbornness of those whose intolerant purpose is to completely revise Christian theology?

Perhaps we must wait until the terminally ill ECUSA finally shrivels to the point of irrelevance or outright extinction. Such patience, however, is to display the weakness of uncertain leadership and possibly endanger the existence of the Communion itself. It is time to recognize that the corruption of doctrine and the abandonment of moral principle by intolerant modernists must no longer be tolerated.

Robert Seitz
Tampa, Florida

The writer is a retired computer consultant, longtime Episcopalian and five time senior warden.

OUTTA HERE

...After 17 years as a member of ECUSA, I have left the Anglican Church in despair over its prospects of ever returning to orthodoxy. I am now a member of the Lutheran Church-Missouri Synod, and am severing all ties to the Anglican Church in all its manifestations...

James L.T. Knighton
Annapolis, Maryland

FLEEING THE MADHOUSE

Well over a year ago, [the Rev.] Ephraim Radner declared, "I am myself convinced that we are not really dealing simply with 'error' and 'false teaching' within ECUSA. Rather, we are dealing with something akin to madness."

I can think of no better diagnosis of the present Episcopal Church than that offered by Dr. Radner—madness! What else can explain a church that abandons its foundational theological principles and giddily jumps off the ecclesiastical cliff in an act of spiritual and institutional suicide?

Like the early Bolsheviks, our Episcopal revisionists really do believe in their revolution. Damn the torpedoes! Full-speed ahead! *Viva la revolucion!* Whatever the cost, no matter how many members are driven away, no matter how many congregations may be forced to close, no matter how many faithful priests are compelled by conscience to renounce their orders, no matter how many canon laws must be twisted and abused to rid the church of clerical dissenters, the revolution must succeed.

These guys sincerely believe they are doing the work of the Holy Spirit. They are true believers. To quote the Blues Brothers,

"We're on a mission from God!" All attempts, therefore, to effect a negotiated reconciliation within [ECUSA] will and must fail.

Two very different religions—at least two!—now inhabit one institutional body. Fourteen years ago, I and five other priests issued a summons to [ECUSA] to return to biblical orthodoxy—*The Baltimore Declaration*. We believed then that the bishops and priests of [ECUSA] had lost their hold on the twin defining truths of Nicene faith—(1) that Jesus is God, "of one substance" with the Father, and therefore is the definitive and final revelation of deity; and (2) that this Jesus, through his atoning death and victorious resurrection, is the divinely ordained and exclusive mediator of salvation...

A LOT OF THEOLOGICAL WATER has now passed under the bridge. It is now common for Episcopalians to uncontroversially state that there are "many ways to God" and that Jesus is but "one savior among many." The gospel of Christ has been replaced by an insidious counterfeit—the ideology of radical inclusivity.

The three sacraments of this ideology are abortion, the blessing of same-sex unions, and open communion. As an institution, [ECUSA] is no longer in a crisis of apostasy; it simply is apostate. Of course, there still remain faithful orthodox believers, congregations, and even some dioceses; but the war for orthodoxy in ECUSA has been lost.

The House of Bishops, the ECUSA bureaucracy, the seminaries, and the majority of parish pastors have all embraced the false gospel of radical inclusivity. Episcopalianism has become an e-fete high church unitarianism. Episcopalians today worship a very different God than the God of Abraham, Isaac, and Jacob.

To all who still believe we are called by God to stay and fight and recapture the institution—wake up and smell the coffee! ECUSA's madness is God's judgment upon it. God is not going to save the Episcopal Church as an institution. He has lifted his restraining hand and is now allowing it to follow its own sinful desires into lunacy and dissolution.

The Anglican Communion Network is still hanging on for two miracles to occur in the next three years. Miracle 1: The Archbishop of Canterbury will recognize the Network dioceses as the authentic expression of Anglicanism in the [U.S.]. Miracle 2: American courts will recognize this judgment and allow the Network dioceses to leave ECUSA while keeping all of their assets...

Both miracles are possible, though I can't imagine either as being probable. But if God can separate the Red Sea, I suppose he can move +*Cantuar* and state judges to see things the Network way.

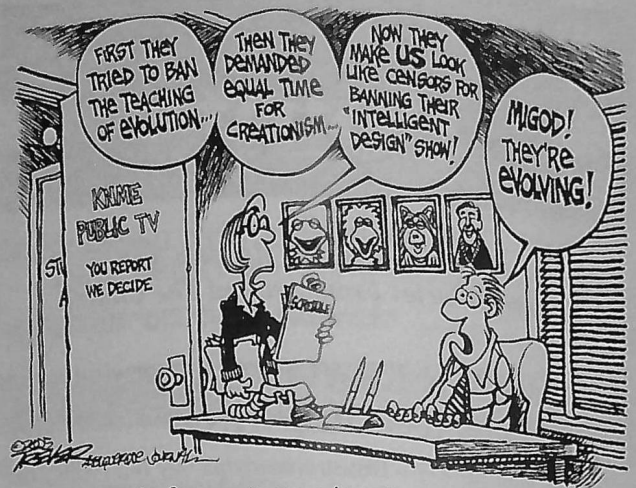
But let there be no mistake, ECUSA will not freely let go of one penny, one building, one square foot of property. It will buy the best lawyers and avail itself of every legal remedy. It's possible that the Network might eventually prevail, but only after years and years of litigation and millions of dollars spent by both sides.

And let's not forget that any Network bishop who attempts to dissociate his diocese from ECUSA will no doubt be tried by the House of Bishops and removed from office.

But does the possibility of legal victory, no matter how unlikely, justify risking the spiritual lives of our children and parishioners, not to mention our own souls?

The Episcopal Church does not claim to be the one and exclusive Church of Jesus Christ in the U.S.; therefore an unconditional obligation to remain and fight to the last man does not exist...

Last November I came to the conclusion that it is the moral duty of every Episcopalian outside of the Network dioceses to flee! I did not issue such counsel lightly then nor do I issue it lightly now. I know that many of my readers took umbrage at



my words, and a few wrote me privately and rebuked me. But I cannot help that. It's what I believe.

ORTHODOX BELIEVERS can no longer afford to keep their heads in the sand. It is time to look clearly at diocesan and parochial reality and acknowledge that ECUSA has bent the knee to Baal.

We can no longer pretend that our ecclesial world ends at the borders of our tiny congregations. Whether we like it or not, each Episcopal parish is part of and is the Episcopal Church. At this moment, every Episcopalian is in sacramental communion with Frank Griswold, Jack Spong, Bill Swing, and Gene Robinson—just name your favorite heretical bishop. Funny thing about sacramental communion.

It's utterly objective. As long as my bishop is in communion with these guys, so am I, regardless of my personal opinions and preferences. I may privately believe that Griswold & Company are teaching heterodoxy; I may whisper to myself, and perhaps even to others, that I am not really in fellowship with them; but the act of remaining in eucharistic communion with heretics objectively declares the opposite! Holy Eucharist is a public act. It presumes and proclaims a common faith; it boldly states that we mutually affirm each other's theological beliefs, that significant, church-dividing differences do not exist between us. It expresses and embodies unity in the catholic faith. A thousand miles may separate us; but there is only one one faith, one baptism, one Eucharist.

After I wrote my "Fly, you fools" article, some readers asked if I was not contradicting myself by excepting the Network dioceses. That's a hard question for me to answer. I admit the possibility that my admiration for Robert Duncan and Edward Salmon may be influencing my judgment. I honor what they are seeking to do. I also understand the politics of excommunication and why the Network bishops have decided to remain in communion with the Griswold Church, pending the future judgment of Canterbury and American [courts].

But I submit that precisely this failure to confront heterodoxy in the '80s and '90s has led to our present disaster. Several years ago I was riding in a car with a solidly orthodox bishop who asked me "Al, if you were in my shoes, what would you do?" "Bishop," I answered, "I would cut off all funding to '815' and I would sever communion with all bishops who have publicly departed from the catholic faith."

I also explained what severance of communion entailed: clergy and laity of his diocese would no longer be permitted to receive communion in the excommunicated dioceses, and members of the excommunicated dioceses would no longer be permitted to

receive communion in the parishes of his diocese; moreover, priests from excommunicated dioceses could no longer expect to transfer willy nilly into his diocese; some kind of certification of orthodoxy would be required and perhaps even conditional ordination. Needless to say, the good bishop did not heed my counsel—which is why he is a bishop and I am a lowly parish priest.

The words Elijah spoke to Israel are now spoken to all of us in [ECUSA]: "How long will you waver between two opinions? If the Lord is God, follow him; but if Baal is God, follow him."

FOR ME PERSONALLY, the burden of being in [ECUSA] is directly related to my role as a priest and pastor. I cannot in conscience summon sinners into the fellowship of the Episcopal Church, nor can I in conscience teach or defend what appears to be the new orthodoxy of the Episcopal Church. Here the question of authority bears most heavily upon me. By what authority do I declare that what I teach is in fact the revealed Word of God?

For 25 years I have been teaching a modified form of Anglo-Catholicism, with a dash of Luther, Robert Jenson, and T. F. Torrance. Yet not only is my personal concoction of the "catholic faith" not taught by 99 percent of Episcopal priests, it also lacks definitive Anglican authority; it is just one opinion among many Anglican opinions. Why should my parishioners take my teaching with any seriousness? My rectorial predecessors at my former parish didn't teach many of the things I do, and most likely my successors will not teach them either.

The fact is, Anglicanism has comprehended a wide range of ever-changing beliefs since its inception—from Calvinism to Latitudinarianism, from Anglo-Catholicism to modernism. My "catholic" version of the faith is simply one option in the Anglican cafeteria. It can claim no more authority than the now dominant inclusivist ideology. And this is intolerable.

And it should be intolerable for every priest out there who has a catholic bone in his body! I do not believe that [ECUSA] is a safe place for those who would be formed and nourished in the gospel. Ours is a denomination determined by the private judgments and theological insanities of its members. Do we want to raise our children as Episcopalians? The question is most acutely felt if one lives within a revisionist diocese.

How do parents explain to their children that "We are Episcopalians...but we disagree with everything the Episcopal Church teaches...and therefore we do not want you attending any diocesan functions...nor are you permitted to visit any other Episcopal parish, unless we have previously investigated the orthodoxy of its rector." Parents need to confront the reality that by the time their children grow up, there will not be an orthodox Episcopal congregation anywhere that will be safe for them.

Hence Episcopal parents find themselves in the untenable position of raising Episcopal believers whose future church affiliation will (hopefully) be non-Episcopal. Those within Network dioceses are of course hoping that a viable alternative Anglican entity will be created in the next few years. Whether this is likely to happen or not, the bookmakers must decide.

Last September I offered my own prognostications on the future of Anglicanism in the U.S. I remain confident in them. But even if the Network is able to secure some independence from ECUSA, I know that it cannot be a viable alternative for me personally.

As a priest and pastor, I must be confident that the Church I represent is indeed the true Church of Jesus Christ. I must be in a Church ruled, not by private judgment and Anglican compromise, but by Holy Scripture, the dogmas of the Catholic Faith, and the lucidity and life of the Holy Spirit. I must be in the Church.

Al Kimel

The Rev. Alvin Kimel is a graduate of Nashotah House (1980) and has served in the Dioceses of Maryland, South Carolina, and Pittsburgh. He is the former rector of St. Mark's Church, Johnstown, Pennsylvania. He recently converted to the Roman Catholic Church.

NEW REC PRAYER BOOK

I recently received my copy of the new Reformed Episcopal Church Prayer Book (*noted in TCC's Summer issue*). It was one of the delights of my life, recently. These folks....make the Anglican circle complete.

*Gerald C. Hastings
Lexington, Kentucky*

"NECESSARY"

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Tulsa, Oklahoma*

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*Dr. Larry Plumlee
Washington, D.C.*

I really appreciate your excellent coverage of news in the worldwide Anglican Communion.

*Marilyn Maloney
East Lansing, Michigan*

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News Of The Weird

IT SEEMED A FITTING FINISH, under the circumstances. The General Synod of the United Church of Christ (UCC)—which just became the first major U.S. denomination to endorse same-sex “marriage”—capped this momentous action at its July meeting with a visit from the children’s cartoon character SpongeBob Square Pants.

As a church news release explained, “SpongeBob and the UCC share something in common. They have both been accused by right-wing critics of endorsing a gay lifestyle.” (Gee, how could anyone think that of the UCC?)

Earlier this year, conservative and gay groups sparred over SpongeBob, who holds hands with a starfish and appeared in a commercial touting “diversity.” That also was the underlying theme in UCC TV ads last year which featured bouncers outside a church turning away racial minorities, the disabled, and a same-sex couple. The implication was that the 1.2 million-member UCC, unlike other churches, was inclusive and tolerant.

At the General Synod, bouncers from the UCC TV spot appeared on the stage with SpongeBob, who took their arms and chirpily suggested, “Let’s go find a UCC church!”

Never mind that an ever-declining number are actually looking in the liberal UCC’s direction: According to a report by Mark Tooley in *The Weekly Standard*, the UCC lost nearly one million members since 1960, and another 30,000 last year alone.

“It is sublimely appropriate,” Tooley commented, “that the UCC should align itself with a fictional, sexually ambiguous sponge sea creature instead of with the worldwide Body of Christ.”

ROCKING THE BOAT: This past summer was a popular time for female ordination boat trips, it seems.

On July 25, nine self-proclaimed Roman Catholic women were purportedly ordained—four as priests and five as deacons—in a ceremony on the St. Lawrence River near Gananoque, Ontario, Canada.

Three female “bishops” presided at the nearly three-hour service, two of whom were excommunicated by the Roman Catholic Church after themselves undergoing a boat ordination on the Danube River in 2002, reported *Christian News*.

The Canadian event, witnessed by a mostly female crowd, was organized by RC Womenpriests, an international group of self-proclaimed Catholics who advocate women’s ordination in violation of apostolic Christianity’s 2,000-year Tradition. At least five men holding themselves out as priests joined in the ritual, which began with the beating of a drum and two Native American songs led by an Algonquin woman.

Also over the summer, a married French Roman Catholic woman claimed to have been ordained a priest on a boat on the Saone River near Lyons. *Reuters* reported that some 60 “Catholic activists” were present as Genevieve Beney, a 56-year-old physical education teacher with a theology degree, took “vows” in a ceremony led by three women. The story did not say if any of

them claimed to be bishops, but said that two of the three were among the seven women from Europe and the U.S. who participated in a 2002 “ordination” and were excommunicated by the Roman Church.

Most of the boat ordinations are apparently intended to be means of doing the deed beyond the disciplinary reach of certain jurisdictions, or to confuse the jurisdictional issue. The ploy seems to be of negligible effect, though, especially as the Catholic Church won’t recognize the ordinations to begin with.

But “just wait,” one online observer quipped, “for the headlines [to follow]: ‘Episcopal Church Receives Catholic Women Priests As Ordained Clergy.’ Heck, they might even be proclaimed bishops in ECUSA...if only they were homosexual.”

FREUDIAN SLIP? We were not the only ones, it seems, who marveled that (evidently) no one at England’s liberal-leaning *Church Times* thought there was a reason to edit a headline the newspaper ran ahead of the July General Synod. The headline read: “Women bishops and suicide on Synod’s agenda.”

THE MISSING LINK: The Cooperative Baptist Fellowship (CBF)—an alliance of 1,800 U.S. congregations that oppose the Southern Baptist Convention’s conservative leadership—can at least be given credit for being up-front about it.

At an annual meeting, the CBF removed mention of Jesus Christ from its constitution, Baptist media reported.

Previously, CBF’s stated purpose was to bring Baptists together “in order that the Gospel of Jesus Christ will be spread throughout the world in glad obedience to the Great Commission.” The new language says the purpose is “to serve Christians and churches as they discover and fulfill their God-given mission.”

The 2,300 voters defeated two bids from the floor to refer the change to a committee, said *The Associated Press*.

Southern Baptist Convention leaders criticized the rival group’s change. The Rev. Russell Moore, a dean at Southern Baptist Theological Seminary in Louisville, Kentucky, said it represented “the eclipse of Christ.”

But CBF Moderator, the Rev. Bob Setzer of Macon, Georgia, seemed incensed that the omission

of Christ’s name from the CBF constitution would lead anyone to that conclusion. “Jesus is present in all we think, do and say in CBF, and anybody who reads that statement otherwise is not being fair to (Jesus) or us,” he maintained.

WHO YOU GONNA CALL? With Asian tourists still shunning its southern beaches, Thailand is calling in a revered Chinese sea goddess to ward off the restive spirits of the thousands who died in last December’s tsunami.

A statue of Godmother Ruby, known as Mazu in Chinese, was to be brought to the Thai island of Phuket from the Chinese coastal province of Fujian in September for ghost-clearing rites, said a spokesman for Thailand’s Tourism Authority.

“After the tsunami, Taiwanese, Hong Kong, Chinese and other East Asians dare not come because they don’t want to visit places where mass deaths took place,” the spokesman told *Reuters*. “It is inauspicious.”

Mazu, a Taoist goddess of the sea, has a huge following among fishermen and shipworkers in coastal provinces of southern China and Taiwan.

WRONG NUMBER: Oops. A newly discovered fragment of the oldest surviving copy of the New Testament indicates that,



as far as the Antichrist goes, theologians, scholars, heavy metal groups, and television evangelists have got the wrong number. Instead of 666, it's actually 616.

The fragment from the Book of Revelation, written in ancient Greek and dating from the late third century, is part of a hoard of previously unintelligible manuscripts discovered in historic dumps outside Oxyrhynchus in Egypt. Now a team of expert classicists, using new multi-spectral imaging, are finally deciphering the original writing.

David Parker, Professor of New Testament Textual Criticism and Paleography at the University of Birmingham, thinks that 616 is the original. He said: "This is an example of gematria, where numbers are based on the numerical values of letters in people's names" (a feature of both Greek and Hebrew). "Early Christians would use numbers to hide the identity of people who they were attacking." He said that the 616 find adds weight to those who believe that it is a reference to the Emperor Caligula, and his "attempt to desecrate the Temple in Jerusalem, by having his statue erected there as part of the cult of emperor worship." Reports indicated that some thought the number 666 referred to Nero.

Fear of 666 is so extensive it actually has a name—*hexakosioihexekontahexaphobia*—and has inspired everything from televangelist speeches to Hollywood films. The numbers have long been appropriated into the lexicon and symbology of heavy metal bands, which have profited from using 666 for shock value on album covers, stage sets, t-shirts, stickers and other merchandise. Most famously, 666 provided the title of Iron Maiden's groundbreaking 1982 album, *Number of the Beast*. The title track begins with the Revelation passage "Let him who hath understanding reckon the number of the beast, for it is a human number. Its number is 666."

The recent 616 discovery isn't totally new. While it dates back the furthest, other ancient manuscripts of the Book of Revelation have the number as 616 instead of 666, provoking some debate in the past as to which were the original digits. Many scholars believe that 666 won out because it is derived from a more complex formula and also because it's simply more catchy.

But Alan Mitchell, a theology professor at Georgetown University, maintained that there's no reason the 616 discovery should detract from the popularity of 666. "In my opinion, it doesn't change anything," he said. "The most reliable manuscripts have the number as 666. There's no reason to change the text of the New Testament," he said, nor is there any reason "to change the tattoos."

That's a relief. ■

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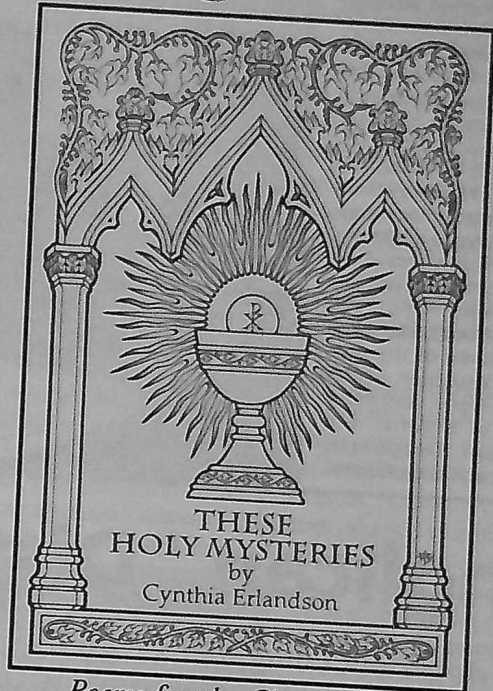
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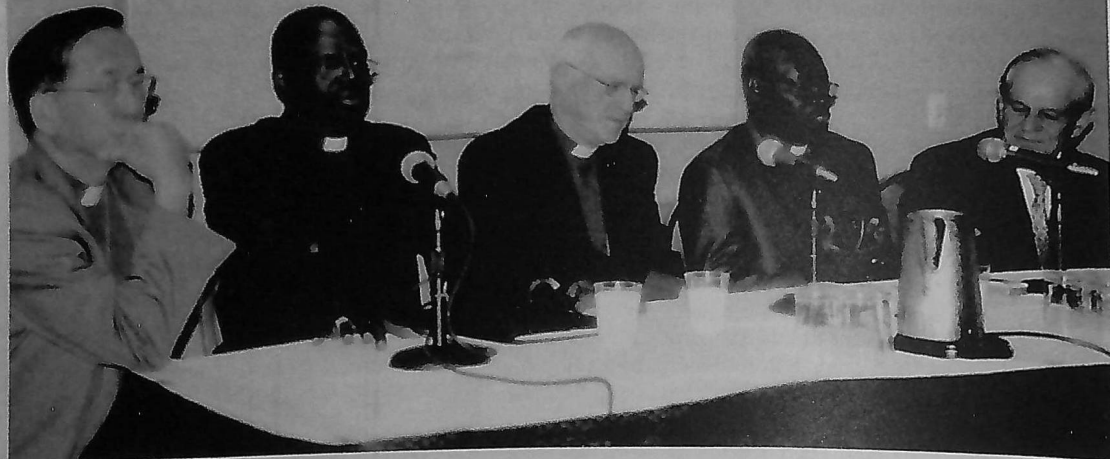
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FOUR ANGLICAN PRIMATES talk to reporters in New York in September about the current struggle within the Anglican Communion—recently exacerbated by a Church of England bishops' decision to allow clergy to register same-sex partnerships under a new British law. The four were in New York to receive awards for their courageous defense of the historic faith from *Kairos Journal*. Pictured, from left, are Archbishops Yong Ping Chung of South East Asia, Henry Orombi of Uganda, Gregory Venables of the Southern Cone, and Peter Akinola of Nigeria; and Emmanuel Kampouris, publisher of *Kairos Journal*.



Anglican "Distress Signals"

The Anglican Communion's crisis has some making "doomsday" preparations, while global South Anglicans are staying put, and—in a major statement—endeavoring to drive the stakes of Holy Scripture deeper into Communion soil

Report/Analysis By The Editor

THE "DISTRESS SIGNALS" of division throughout the Anglican Communion have perhaps never been more acute, says Anglican elder statesman, Archbishop Robin Eames of Armagh and All Ireland.

Tensions in the Communion are increasing "at an alarming rate," says West Indies Archbishop Drexel Gomez.

"The fault lines have been very evident for a long time, but now the fissures are starting to open on a truly Spielberg scale," says one leading orthodox priest. "The liberal establishment will seize everything it can before the dust settles."

Indeed, amid an increasingly acrimonious struggle in the Communion, some seem to have concluded that there is little now but for Anglicans to prepare for a significant parting of the ways over the issues of authority and homosexuality that will likely leave some "in" and others "out"—though arguments over just who is who could go on for years.

Some liberals are bracing for a scenario in which global South provinces—where most of the world's 77 million Anglicans reside—and conservative North Americans break away and form a rival Anglican Church. As grounds for such an expectation, they point, for example, to the September action by the Communion's most populous province, Nigeria, to make common faith rather than the link to Canterbury the basis of its communion relationships—a move unprecedented in "official" Anglicanism.

Despite appearances, though, conservative leaders maintain that if anyone is leaving the Communion it is those who have already demonstrated that they wish to walk apart from it doctrinally, not those who uphold the Communion's consensus of belief. Why, after all, should the theological majority leave?

But—assuming there is rupture—just who constitutes the continuing Communion, and who has split off, could become a matter of opinion, if—as now appears possible—the "Mother" Church of England is shunned by conservatives along with North American churches for violating the Communion's sexuality doctrine with its new policy on clergy in "civil partnerships."

OF COURSE, the exact shape of the prospective break remains to be seen, and the situation could again change quickly, just as it did over the last few months. But at the moment—with northern revisionists appearing highly unlikely to repent—more Anglican activists and leaders seem to be speaking and acting as if they see an impending split or significant realignment (as evidenced by recent events, on which more throughout this article, some of which are more fully covered in the "Focus" section).

That—the specter of division—was said by some sources to have hovered over a private meeting of some 20 Episcopal Church (ECUSA) bishops who gathered in Los Angeles not long ago to see if there remained any ground for liberal/conservative reconciliation or compromise, or whether they should start talking about dividing up assets.

If there was any hope of a negotiated partition of the latter, however, it was likely nixed by the move of a similar informal group of bishops to form a "Property Task Force" to defend against an expected increase in attempts by faithful congregations to leave ECUSA with their church buildings.

In tandem with that was a liberal Episcopal group's recently-exposed draft plan for the "Day After" a prospective split at next June's Episcopal General Convention, which calls for actions to reclaim church property and the sees of conservative bishops and put interim bishops in their place.

What some reports dubbed the "doomsday" plan of the *Via Media* organization envisions pre-prepared lawsuits and docu-

ments to recover property and to declare the sees of Anglican Communion Network bishops vacant, and to lodge charges against such prelates.

The scheme, which was not intended to be public, is outlined in draft minutes of a closed September 29 meeting of the organization's steering committee and has not been approved by its leadership, said Joan Gunderson, recording secretary for the committee meeting. She said it was part of a "what if" approach to a "worst-case scenario" in which, after the June 13-21 convention, ECUSA would remain in a smaller Anglican Communion, with the majority of Anglican provinces in Africa breaking communion with Canterbury, and bishops of the Network (still currently within ECUSA) seeking to follow.

The conservative American Anglican Council condemned the "planned coup of biblically faithful dioceses" and said: "If [Episcopal Presiding Bishop Frank] Griswold, ECUSA Chancellor David Booth Beers and '815' "are not complicit with this scandalous plan, they need to publicly repudiate *Via Media's* strategy." No such repudiation had taken place at this writing.

Even V. Gene Robinson, the non-celibate homosexual cleric whose appointment as Bishop of New Hampshire turned a conflict into a crisis in the global church, now predicts a division in "official" Anglicanism. He still has no plans to resign, of course, and remains convinced that gays and lesbians will be fully included in ECUSA someday—a day that he might now agree is imminent.

"I can't imagine that the 2006 convention is going to reverse itself and say it was wrong in 2003," said *Living Church* Editor David Kalvelage. He thought the convention was likely "to receive the Windsor Report, acknowledge the hard work done by the primates, and not take any decisive action"—though a non-decision is likely to be seen by Anglican primates (provincial leaders) as a negative decision about Communion membership.

"We are not going anywhere," said Archbishop Gregory Venables of the Southern Cone of America, speaking of conservative Anglican leaders. But he doubted that the Communion would survive "as we know it," because two antithetical beliefs could not be combined in one communion.

AND AS LONG as northern liberal bishops will not desert unorthodox doctrines, neither will conservative Anglican primates desert the faithful impacted by them. That means that cross-boundary pastoral arrangements and (hence) Anglican realignment will continue, despite a February primatial pledge not to encourage or initiate new interventions, as long as the international Panel of Reference or other Anglican structures are unable to adequately address the problem. The strange part about this, in the case of clergy, is that it does not seem to matter much any more if orthodox Episcopal clerics realign with another part of the Communion or not; recent events demonstrate that they are vulnerable to being inhibited or deposed by liberal Episcopal bishops for "abandonment," either way.

What is driving the "search for new relationships" in the Communion, Vinay Samuel and Chris Sugden of Anglican Mainstream recently wrote, is "that people are being dispossessed by bishops of their Anglican identity." Bishops seeking to redefine the faith are pressuring the faithful "to sign up to things which in conscience they cannot do," or throwing them out of "local Anglican polity" in places like Connecticut and Brazil. "The deal offered is compromise or lose your Anglican identity." Faithful Anglicans, however, "hold that orthodoxy is integral to Anglican identity."

THAT WAS a key assertion of the communiqué from the Third Anglican Global South to South Encounter October 25-30, notably held along the Red Sea in Egypt.

The gathering of 103 delegates—primates, bishops, clergy, and laity from 20 provinces in Africa, Asia, the West Indies and South America—did *not* initiate the separate, rival Anglican Church that some liberals and journalists thought it would. Indeed, the meeting was a largely positive one, focused on the quest for faithfulness to "God's vision of one, holy, catholic and apostolic Church," and efforts to combat such ills as poverty, HIV/AIDS, corruption, overwhelming debt, and violent conflict.

But in their communiqué, the provincial delegates—representing most of the world's Anglicans—echoed Nigeria and a number of Anglican primates in making clear that communion relationships must be based on common faith and doctrine as defined in scripture.

"The communiqué shows that the global South puts the true Christian faith before the institution," Archbishop Venables told *TCC*.

But, while still hoping for better, the delegates said they see "no evidence" that ECUSA or the Anglican Church of Canada are willing to align with the generally accepted teaching on sexual morality, a problem they see as symptomatic of a broader diminution of scriptural authority in those bodies.

Noting also that "disorder" had been allowed to multiply unnecessarily by the "slow and inadequate response of the Panel of Reference," they added that global South churches "commit to pursue networking with one another to add strength to our mission and ministry" and will



EVEN GAY NEW HAMPSHIRE EPISCOPAL BISHOP Gene Robinson now sees the likelihood of a split in the Anglican Communion, a possibility he earlier discounted.

"continue to explore appropriate structures to facilitate and support this."

In that connection, the representatives backed some recent initiatives: the

Council of Anglican Provinces in the Americas and the Caribbean (CAPAC), the Convocation of Anglican Natives in America (CANA), and Archbishop Venables' action to "stabilize the volatile situation in Recife, Brazil" (on which more later).

Strongly supported as well were the Anglican Communion Network and the Anglican Network in Canada (which are recognized by Archbishop of Canterbury Rowan Williams as well); and "those who make Common Cause, and the Missionary District that is gathering congregations that circumstances have pressed out of ECUSA."

Moreover—while, again, the Encounter did not launch a rival church—it made official the previously informal cooperation of global South leaders by creating a central commission to oversee their joint work. The commission is led by Nigerian Archbishop Peter Akinola, and includes Venables, Gomez, Central African Archbishop Bernard Malango, Rwandan Archbishop Emmanuel Kolini, and an Asian bishop to be named (South East Asian Primate Yong Ping Chung retires early next year).

"The idea is to be pro-active and to work as the majority and historic voice of Anglicanism in the world," Venables said.

ALL THIS will not have been good news for Archbishop Williams, a speaker at the Encounter on the subject of unity in Christ. While he was there, he urged delegates to keep talking with liberals and not to create new structures.

Nor will the Encounter's communiqué have pleased Archbishop Eames, who had a lot to say about what is going on in the Anglican Communion in some October remarks (on which more later).

Trading Punches

It was only a few months ago, in early summer, that conservatives had some reason to think that, though there were still miles to go, the Communion might at last be heading in the right direction.

Building upon the 1998 Lambeth Conference's orthodox sexuality resolution, ECUSA and the Canadian Church had been effectively suspended—asked to withdraw their representatives from the Anglican Consultative Council by both Anglican primates and the ACC—while each province answered through their legislative bodies questions posed to it by the 2004 Windsor Report. The Report, which recommended ways to hold the Communion together amid the sexuality conflict, effectively asked both churches to choose between the interdependent life of the Communion and their support for homosexual practice.

In addition, though unduly delayed in being constituted by Dr. Williams, the Panel of Reference commissioned by primates in February to help facilitate adequate alternate episcopal oversight for Anglicans in "serious theological dispute" with their bishops held its first meeting in early July.

North American faithful, meanwhile, continued banding together in networks and trans-jurisdictional alliances, in the hope that they could at length continue their relationship with Canterbury and the rest of the largely faithful Communion in liberation from a heterodox hierarchy.

These were and remain great expectations for a Communion that has no binding international authority, despite having four international "instruments of unity" (the ACC, the Primates' Meeting, the Lambeth Conference and the Archbishop of Canterbury).

Nonetheless, as the Communion's simmering crisis over homosexuality came to a boil with the 2003 consecration of Gene Robinson and the approval of same-sex blessings in both the U.S. and the Canadian Diocese of New Westminster, Anglican primates began to exercise the "enhanced responsibility" for ensuring Anglican unity that Lambeth '98 asked them to assume.

So by early July, the long era of Anglican fudge seemed to be fading, with rebellious North American bishops and jurisdictions now under international pressure that seemed to carry with it a definite first: a plausible threat of expulsion from the Communion.

THEN CAME the first meeting of the Panel of Reference, which seemed to be the cue for some liberal bishops to hasten efforts to get troublesome orthodox clergy and laity out of their hair before the Panel could say anything about it—and possibly before the anticipated split. Reports followed of suspensions or depositions of orthodox clergy for alleged "abandonment" in places like Michigan, Connecticut, Kentucky, and Recife, in the (ECUSA-planted) Anglican Church in Brazil (one of the few liberal provinces in the global South). The Connecticut case was of course accompanied by Bishop Andrew Smith's seizure of one of six parishes that had appealed to the Panel after negotiations with Smith for alternate episcopal oversight had stalemated. For his trouble, Smith now faces ecclesiastical charges and a lawsuit in federal court.

What is ironic about such activity—and remarkable in itself—is that the Panel had (as of late October) not pronounced on a single case submitted to it from faithful Anglicans, because no case had yet been referred to it from Lambeth Palace, the initial screener of the petitions.

Indeed, the Panel's silence about a notorious situation was key to the September 24 move by the Southern Cone's Archbishop Venables to give episcopal recognition and cover to Evangelical Recife Bishop Robinson Cavalcanti—deposed by Brazilian authorities even though he was appealing his questionable church court conviction—and to 32 of his clergy who had all been deposed at once, without due process, by Cavalcanti's appointed replacement.

Venables said the licensure would last "until such time as the Panel of Reference, the Archbishop of Canterbury, or the Anglican Communion has, in some way, adequately addressed" the Recife situation. His move was a milestone: Recife appears to be the first diocese to come under the oversight of another province than the one in which it is located.

Brazilian Primate Orlando Santos De Oliveira claimed that Venables ignored evidence showing that the dispute was not theological, that there were pre-existing problems with Cavalcanti, and that the bishop did not defend himself at trial. Archbishop Venables told *TCC* he was "sad that de Oliveira was unable to respond" to his and Archbishop Williams' invitation "to dialogue and practice restraint at a time of great difficulty."

Nigeria's Archbishop Akinola—who leads not only a provincial flock of 17.5 million but a



UGANDAN ARCHBISHOP Henry Orombi said he and other primates "see a different direction taking place" in the Church of England, referring to its new policy on clergy civil partnerships.

pan-African organization representing most of the world's Anglicans—followed up by disinviting Archbishop de Oliveira to the South to South Encounter in late October, saying that his presence there would be counter-productive.

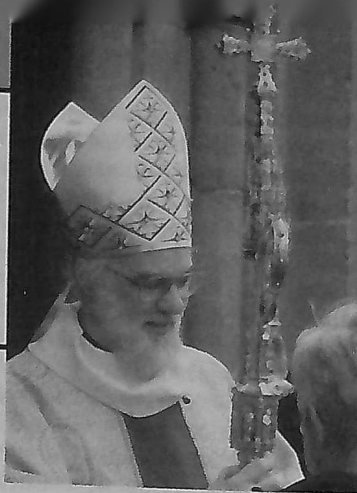
The response of Brazil and ECUSA allies was to form an alternative global South group, known as the Global Centre, at a Latin American meeting. It is reportedly supported by 26 bishops representing Brazil, Mexico and Province IX of ECUSA, which includes Venezuela, Colombia, Central Ecuador, Puerto Rico, Dominican Republic, Litoral, and Honduras. Other provinces are invited to join.

In an October 13 statement drawn up at the Latin American Anglican Theological Congress in Panama, the group also castigated Venables' and Akinola's actions as violations of agreements reached by the primates.

HOWEVER, WHAT REALLY knocked the Communion out of its early summer trajectory (as noted in the last issue) was the July 25 decision by Church of England bishops—including Archbishop Williams—to allow clergy who register same-sex relationships under Britain's new Civil Partnerships Law to remain in good standing—if they pledge to abstain from sex.

It was, to many conservatives, an absurd expectation that effectively granted church sanction to homosexual unions or "marriage." The policy also indicates that lay Anglicans who register same-sex civil unions will not be excluded from the sacraments.

ARCHBISHOP OF CANTERBURY Rowan Williams told participants in the South to South Encounter that the C of E's clergy civil partnerships policy is within orthodox bounds; he also urged them to keep talking to liberals and not to create alternate structures.



It swiftly drew fire from three primates, with Archbishop Akinola leading the charge.

"The language of the Civil Partnerships Act makes it plain that what is being proposed is same-sex marriage in all but name. I find it incomprehensible that the House of Bishops would not find open participation in such 'marriages' to be repugnant to Holy Scripture and incompatible with Holy Orders," he said.

His assertion that the policy is "totally unworkable [and] invites deception and ridicule" was soon borne out, as some C of E gay clergy said they would not pledge abstinence and some bishops said they would not request such a pledge.

While voicing "great affection and respect" for the C of E's historic role, Akinola asserted that the English Church should not be treated any differently than the North American provinces and should therefore be temporarily suspended if its bishops did not renounce their policy on clergy in civil partnerships. No church can ignore biblical teaching "with impunity," he said.

Richard Kirker, spokesman for England's Lesbian and Gay Christian Movement, countered that Akinola and his allies "will never formally and publicly move against the Church of England; their new American paymasters, led by Bishop Duncan of Pittsburgh (head of the Anglican Communion Network)...will not allow it."

BUT OPPOSITION to the clergy civil partnerships appeared to broaden when four conservative Anglican archbishops—Venables, Akinola, Yong, and Henry Orombi of Uganda—spoke to reporters in September in New York, where they received awards for their "exemplary fidelity to the authority of Scripture and exceptional pastoral courage." The awards were conferred by *Kairos Journal*, an inter-denominational online resource that aims to help pastors defend Christian truth amid cultural and secular pressures.

Archbishop Orombi, whose church, like Nigeria, has broken ties with ECUSA over its support for homosexual practice, said: "We see a different direction taking place" in England, and "we can only pray and hope they do not walk away." He added that Archbishop Akinola "speaks for all of us" who lead African Anglican provinces (except perhaps Southern Africa).

Archbishop Venables said the English action illustrated that what Anglicans have is "not a communion," but people who believe different things but "call themselves Anglican."

For his part, Akinola said that: "If England adopts a new faith, alien to what has been handed to us together, they will walk apart. Simple as that."

IT LATER EMERGED that Archbishop Williams had attempted to quell the partnerships controversy, assuring Akinola in a private letter that the C of E would not put the Communion at risk by altering its teaching on marriage, which was reaffirmed by the bishops' July 25 policy statement. In the conservative view, Williams' assertion was true in a technical sense, but not in an effectual one.

An October statement from a church spokesman, Jonathan Neil-Smith, defended the new policy, arguing (among other things) that the Civil Partnerships Act, which comes into force December 5, does not say it is for homosexual couples, rather allowing for a range of partnerships. Therefore, "civil partnerships do not necessarily involve activity contrary" to church teaching, he said.

However, the partnership law confers marriage-like rights and benefits on the registrants. And even the C of E bishops' statement admits that, "Partnership will be widely seen as being predominantly between gay and lesbian people in sexually active relationships." More tellingly, *The Daily Telegraph* reported that the British government launched a campaign in mid-September to promote homosexual "marriages," so as to alert some in the lesbian and gay community that government officials thought were still unaware of the Civil Partnerships Act.

Given the "reality" that will obtain in most of the partnerships, Anglican Mainstream wrote C of E prelates in September that it would be better "to advise all Christians, whether lay or ordained, not to enter civil partnerships, rather than entering them under restricted conditions."

According to Neil-Smith, however, the House "has no intention of revising" its July 25 statement, though it will "keep the pastoral situation under review."

According to Archbishop Venables, Dr. Williams, while at the global South meeting in Egypt, was asked "very difficult questions" about clergy civil partnerships, which he carefully answered, maintaining that the C of E policy is within the bounds of orthodoxy and would not produce a problem. However, the issue is not closed as far as global South leaders are concerned, Venables said.

Nigeria: Resetting Priorities

In a new chapter in the Anglican struggle, the Nigerian Church created alarm when its September General Synod approved a constitutional amendment removing references to "communion with the see of Canterbury."

Instead, the new language said that the Nigerian Church "shall be in full communion with all Anglican Churches, Dioceses and Provinces that hold and maintain the Historic Faith, Doctrine, Sacrament and Discipline of the one, Holy, Catholic, and Apostolic church..." Emphasis was also placed on the 1662 **Book of Common Prayer** and the 39 Articles of Religion. In other words, noted writer and scholar Dr. Peter Toon, Nigeria stressed "the classic Anglican formularies."

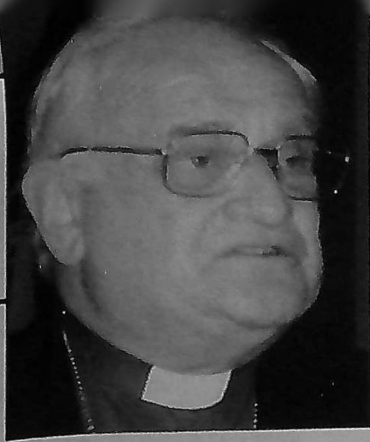
The Synod also gave constitutional permission for the Nigerian province to create convocations and chaplaincies of likeminded faithful outside of the country. This was apparently to give full official backing to CANA, which Akinola announced he was starting before the release of the 2004 Windsor Report.

The Nigerian actions were seen by some as the start of a schism, and fueled speculation that the late October meeting of global South Anglicans would initiate a full-scale split in the Communion.

"Nigeria is not breaking away" from the world body, Archbishop Akinola told reporters after the synod.

"We treasure our place within the...Anglican Communion, but we are distressed by the unilateral actions of those provinces that are clearly determined to redefine" the historic faith, introducing "new religious practices unknown to Scripture and our history," he said. Nigeria had reordered its links with fellow churches so that those determined to do that "may do so without us...We con-

RISH PRIMATE ROBIN EAMES scored the Nigerian Church's decision to make communion with Canterbury secondary to faith and doctrine, and warned against structural forms of theological realignment within Anglicanism. Photo: George Conger



tinue to pray, however that there will be a genuine demonstration of repentance."

The landmark Nigerian decision was warmly welcomed in some quarters, with (e.g.) Australia's conservative Diocese of Sydney looking to follow suit.

But the decision incensed Canadian Anglican Archbishop Andrew Hutchison, who said that his province would not change its policy toward homosexuals.

"I think what [Akinola] was really hoping for was that Canada would say what we did was dead wrong, and we're going to stop all conversation about this, and so on. It's not a realistic hope," Hutchison said.

In response to the Windsor Report's request for moratoria on the consecration and public blessing of partnered homosexuals, Canada's bishops agreed in April not to support same-sex blessings in any new jurisdictions, but they continue on a limited basis in New Westminster. Canada's General Synod is not slated to give a fuller response on the blessings matter until 2007. Similarly, ECUSA bishops have only agreed to a temporary ban on consecrating any bishops—gay or straight—or authorizing public homosexual blessings, though the latter is not necessarily binding on clergy who wish to offer such blessings.

The Eames Factor

But a real heavy-hitter entered the fray when Irish Archbishop Robin Eames—who led the panel that produced the Windsor Report—gave a series of lectures on the Anglican Communion at two liberal Episcopal seminaries (Virginia Theological and Berkeley Divinity), receiving honorary doctorates from both.

Eames, who also led two prior panels that did major work on the topics of communion and women's ordination, has always had a remarkable ability to simultaneously please and dismay both "sides"—a talent seen by some, however, as having a net liberal effect that is likely to favor the institution more than Christian truth. His lectures in Virginia and Connecticut seemed to have a similar duality, but still managed to leave conservatives more riled than liberals.

He doubtless cheered conservatives by suggesting, for example, that the root of the current clashes is the failure of more recent generations of Anglicans "to accept that there are parameters to divergence in scriptural interpretation, there are boundaries to ecclesiological autonomy and there are limitations to what a world family of vague technical relationships can endure and still remain a cohesive entity."

To that end, he spoke supportively of the Windsor Report's recommendation that Anglican provinces adopt a common covenant that would help ensure agreement on essentials.

"Controversial it may be for a Communion which is jealous of provincial autonomy and fearful of a central curia to contemplate any attempt to produce agreed protocol which will bind us all,"

Eames said. But—to avoid destructive disagreement—"is there any realistic alternative to some restriction on complete autonomy?"

However, he also contended, for example, that, though more was needed to heal the breach in fellowship, ECUSA and the Canadian Church had so far met or exceeded the requests of the 2004 Windsor Report as they are precisely worded.

Moreover, he warned that "alternative suggestions" from the global South as to "how Anglicanism could be organized" could lead to a "divided family [that] other traditions of the Christian Church would find it hard to take seriously."

To advance the view of some that "a break-up of the historic Anglican Communion is inevitable...we now see proposals for groupings which can share one overall concept of Anglicanism, and an exclusion from new structures of those who are interpreted to be in denial of true and traditional Anglicanism," Eames said. "I cannot overstate the dangers I see in such developments."

He went on to criticize the Nigerian Church's constitutional amendment and support for extra-provincial convocations as conflicting with the spirit of the Windsor Report and the primates' February communiqué. Urging Akinola to reconsider the actions, he appeared to suggest that, by making the Canterbury link secondary to catholic faith and doctrine, Nigeria had altered orthodoxy without prior consultation.

"I was personally very, very anxious when I heard about this development," Eames was quoted as saying. "What happens when an individual province redefines orthodoxy? It is cutting across the due process that I and others have lived by," he said in Virginia.

In Connecticut, he contended that Nigeria's new constitutional wording "challenges the concept of Communion as understood throughout Anglican history. Acceptance of an individual province's view of orthodoxy becomes the basis for relationship...Am I alone in interpreting such wording as the removal of established bonds of communion?"

JUST AS STARTLING was an assertion by Eames during an interview at Washington National Cathedral, where he preached, about the role he claimed that wealthy U.S. conservatives are playing in the current struggle. He said he is "quite certain" that many church leaders in the developing world had been offered financial inducements to distance themselves from ECUSA and the Canadian Church.

"I think it is happening; I just don't think it is moral," he said. "Is it the might of finance that will influence a theological outlook, and then that outcome come to dominate the Communion? It raises a serious question for me: what is the real nature of their faith and their Anglicanism? It is certainly different from mine."

Eames' comments contradict recent reports, which noted that global South provinces were suffering due to their decisions not to accept subsidies from western liberal sources, and that U.S. conservatives had only recently begun attempting to provide financial relief for them that, however, was falling well short of the mark. He also did not mention years of anecdotal reports asserting that western liberals have used financial inducements to get Third World provinces on board with their agenda (e.g. women's ordination). Another such report came in June from Central Africa's Archbishop Malango, who alleged that "ECUSA is trying to buy poor African bishops and sell them their ideas."

In an open letter, Akinola voiced "profound sadness" and surprise that Eames would launch an attack through the media, saying the Irish leader's remarks have "added to our problems."

He told Eames that a closer look would reveal that Nigerian Anglicans "are not making up our own faith, nor are we asking others to submit to our own interpretation of the Holy Scriptures... Your comments about a 'provincial only' view of the Faith are

precisely what we are seeking to avoid, whereas that is exactly what your friends in ECUSA are seeking to impose on the rest of the Communion." Pointedly, Akinola said: "Our primary commitment is not to an institution or structure, no matter how beloved or historic, but rather to the living Word of our living God."

And he added that, if Eames had evidence of the alleged conservative financial inducements, he should reveal it or "make a public apology to your brother primates."

In a brief response, Eames said he was "very disturbed by any speculation around the role that money may play in determining outcomes," adding that aid should be offered only to "extend Christ's kingdom." But if he accused U.S. conservatives of offering money for other reasons, he said he did not think developing world leaders had taken it. "I categorically state I have never believed that any financial offer was accepted by any of those who represent the global South on any other than terms of Christian outreach," Eames said.

"The Real Communion"

Which brings us back to the communique from the late October Global South to South Encounter, which could become the elephant in the living room for liberal Anglican leaders, or those unprepared for changes in the bases on which the Communion has operated, no matter how defective they have been shown to be.

Aside from its resounding elevation of "the supreme authority of the whole Word of God" and declaration that "family identity" depends on fidelity to it, the document is noteworthy for at least two other reasons.

First, it demonstrates how clearly, cohesively and substantively the global South can express itself when its leaders are not subject to western liberal influences (as at Primates' Meetings).

The American Anglican Council applauded the document "for its clear definition of what it means to be one, holy, catholic and apostolic Church." It also welcomed its emphases "on truth as the source of unity; on holiness as the call of Christ; on Scripture and the historic faith as the plumb line for catholicity; and on transformation through Christ as the central tenet of apostolic doctrine and teaching." The AAC also affirmed "the communiqué's focus on the authority of Scripture, the necessity of account-

ability, and the commitment to an Anglican covenant as recommended in the Windsor Report."

Second—and this will be the biggest problem for revisionists—the communiqué reflects the mind of the Communion. Archbishop Venables explained that "great care was taken to listen to the voice" of a gathering which represented most Anglicans in the world.

"The communiqué does not come from an alternative Anglican Communion but from the heart and soul of the real Anglican Communion," Venables told TCC. "What you get in that communiqué is what the Communion thinks."

The communiqué from the South to South Encounter can be viewed on our website at: <http://www.challengeonline.org>

Sources included *The Associated Press, Reuters, The Living Church, The Sunday Times, The Washington Post, The Washington Times, PBS, Belfast Telegraph, Anglican Communion News Service, The Bahama Journal, The Guardian, Church Times, VirtueOnline, Pittsburgh Tribune-Review, The Australian, Reno Gazette-Journal, Midwest Conservative Journal*

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Published by Episcopalians for Traditional Faith (ETF), *A Light unto My Paths* has been released just in time for Christmas giving. Make it part of your holiday season, and wrap copies now to share with family and friends on your Christmas list.

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By The Editor

ENDING DIVISIONS between U.S. orthodox Anglicans the initial sense a spiritual and organic process, rather than organizational, institutional one, and should always be guided cause of wider Christian unity.

those were just a few of the assertions made by speakers at a conference at All Saints' Episcopal Church, Wynnewood, Pennsylvania September 30-October 1. It was certainly not the first serious consideration of how to reunite Anglican traditionalists divided by liberalism in the U.S. Episcopal Church (ECUSA) and divided by conflicts among themselves. But it had to be one of the most thoughtful and sobering sessions yet held on the topic.

Unity Among Orthodox Anglicans: How Do We Get There From Here?

Some 50 faithful Anglicans came together for the conference and *The Affirmation of St. Louis: Seeking a Path to Reconciliation and Unity*, co-sponsored by the Fellowship of Concerned Clergymen and the Anglican Fellowship of the Delaware Valley (AFDV).

Indicated by the reference to the 1977 *Affirmation*, a key theme of the conference was to consider ways to resolve divisions among extramural Anglican bodies, chiefly those of the U.S. Continuing Church, though traditionalists remaining within ECUSA were included in that focus. Likewise, the FCC—now 30 years old—has a pan-Anglican membership.

Orthodox Anglicans still linked to ECUSA, of course, are themselves represented by several internal organizations, and now can find themselves in anomalous situations created by the theological clash with ECUSA, and between it and the wider Anglican Communion. The FCC meeting's venue was a case in point. Though All Saints', a traditional parish affiliated with Forward in Faith, North America (FIF-NA), is still within ECUSA, its rector, the Rev. Eddy Rix, is currently serving there without license from ultra-liberal Pennsylvania Bishop Charles Bennison. Bennison is canonically resident in the Anglican Diocese of Lusaka, Zambia, in the province of Central Africa.

WAS another cleric who defies "normal" Anglican order who kicked off the FCC conference with a talk on "The Affirmation of St. Louis in Historical Perspective." The Rt. Rev. David Moyer, former FIF-NA president, is rector of Good Shepherd, Allentown (PA), a parish still in ECUSA, while also serving as a bishop within the Anglican Church in America (ACA), a part of the global Traditional Anglican Communion (TAC); as episcopos-visitor to TAC parishes in England; and an assistant bishop in the "official" Australian province's Diocese of The Murray (led by Bishop Ross Davies, one of Moyer's consecrators). "The lines are blurred, because it's a new day," Moyer declared.

Moyer termed the *Affirmation* an "incredibly good" and still-vigilant document that recognized that "you can't have the church without catholic order."

At St. Louis, Anglicans said we will continue to be the church," and responded to God's call for orthodox Anglicans to be united, Moyer stated.

He noted that that vision started to fade into "absolute scandal" after the 1977 St. Louis Church Congress that produced the *Affirmation*, and particularly at and after the Continuum's 1978

Constitutional Assembly. He said the fragmentation of the movement under the weight of Catholic-Protestant tensions—long felt within "official" Anglicanism—dueling egos, and other strains would likely have been avoided if the Continuum had had what it conspicuously lacked: a seasoned bishop or bishops willing to lead this largely lay and clerical movement. As no Episcopal or other Anglican prelates were willing to step up to the plate, the Continuum was compelled to consecrate new bishops for a new situation (though retired Episcopal Bishop of Springfield, Albert Chambers, acted as chief consecrator in that cause).

Not that things have gone well in the Anglican Communion since then, either. Moyer observed that the Continuum said in 1977 what ECUSA orthodox/conservatives are saying today, that they remain in communion with Canterbury and all faithful parts of the Anglican Communion. But—while expressing appreciation for the support the present and former Archbishops of Canterbury gave him after Bishop Bennison moved to depose him—Moyer noted that Canterbury and the Communion are not as they used to be. Unlike one billion Roman Catholics and 400 million Orthodox, establishment Anglicans "have decided that they can disagree on ordained ministry and get along."

"Unfortunately, the global South primates are not clear on this," he added. "They're saying that the ordination of women to the presbyterate and episcopate is not Communion-dividing but that human sexuality is a salvation issue...Jesus says that unless you partake of His Body you have no life in you.' That is a salvation issue...When you break catholic order, the order of the Church, that is an act of schism. Which is worse for the Body of Christ, schism or sin?"

Traditionalists, he said, "must say there is no compromise on Christ's established order of ministry" and govern their communion relationships accordingly. Further, they should accept that the Anglican Communion "does not exist," because it lacks a common liturgy, an interchangeable ministry, any method of discipline, or a magisterium. He noted that this is increasingly being confirmed by events, such as Nigeria's recent decision (though based mainly on the sexuality dispute) to stress faith rather than communion with Canterbury in its constitution.

At the same time, Moyer insisted that Anglicans who hold common doctrine and discipline must be united, and seek wider Christian reunion.

"We can't keep going on week after week without the intention to bring things together," he said.

"I'm determined to give the rest of my life for the greater unity of the Church," he declared.

Asked what can be done that has not been done before to unite orthodox Anglicans, Moyer said leaders of the various bodies should "seclude themselves in fasting and prayer until it is accomplished."

In comments following Moyer's talk, the Rev. Canon John Hollister, chancellor of the Anglican Catholic Church, noted that, in the 1990s, ACC bishops declared that, as the Church of England had accepted the concept of women's ordination, communion with Canterbury was no longer "expedient."

The Rev. Warren Tanghe, a vice president of FIF-NA, respectfully challenged the claim that the Anglican Communion does not exist, rather asserting FIF's view that there remains a faithful community, a "vestige of an Anglican Communion," with whom to "interface." FIF, he said, had aligned with that community as well as parts of the Continuum.

Bishop Moyer agreed saying remarks...red to inst 1-
 tional Communion. But he disagreed with the idea that Anglicanism
 could be rebuilt "based on different notions of holy order."

The Jurisdictional Jigsaw

In his address on "Reconciling the Jurisdictional Chaos: The Geographical Challenge," though, Fr. Tanghe not only joined but surpassed Moyer in decrying the multiple separations among U.S. orthodox Anglicans, saying they have the same effect on the Body of Christ as terrorist bombs that rip apart physical bodies. "Ecumenism is not some interesting...aberration, but rather a work of repentance and restoration, placing ourselves at the disposition of the grace of God for His reintegration of His Church," said Tanghe, who is also chaplain at All Saints' Convent, Catonsville, Maryland.

However, he acknowledged that the work of reintegration would be slowed by the varied dynamics and "distinctives" of the salient orthodox Anglican bodies. Contrary to what some believe, their differences "are not just superficial matters or personality and pique, but involve serious issues of principle—whether they should be 'broad,' as historic Anglicanism has been, for instance, or strictly and explicitly Catholic in an Anglican way—and over time they have developed their own...unique familial characteristics."

He therefore suggested that "the model to which God is inviting us at this stage" is one of "jurisdictional partnership, rather than jurisdictional unity." Such a partnership could be implemented between jurisdictions or parishes within a region, he said.

"One congregation is working to bear witness to the Gospel of Jesus in this town. Another congregation is [doing the same] in the next town." Both "are in the Anglican Way," though they are in different jurisdictions, and have varied "distinctives," histories and emphases. "But because [they] serve one and the same Lord in one and the same Spirit, each can respect the other...and cooperate in... common witness, so far as its own particular polity and rules allow."

He conceded that, for more than one reason, the fact that each of the main extramural jurisdictions seems to predominate in a particular part of the country may deter partnerships between them.

Nonetheless, he saw such alliances as needed in light of changed circumstances. He observed that, when orthodox Anglican jurisdictions looked primarily to the limited number of alienated Episcopalians to fill their pews, they were competitors.

"But now that those who were likely to leave [ECUSA] for any of the existing orthodox Anglican bodies have done so, those bodies and their congregations must, of necessity, look to those who do not know and love and follow Jesus as their Lord and Savior, or do so only in a very partial and defective way, to fill

their pews. are m... n m e... y country, more than enough to fill every congregation in every jurisdiction, and plant many more."

This means that God is offering the different jurisdictions "a new opportunity to consult...and cooperate together, fully respecting each other's traditions, fully obedient to their own, in the mission they have in common," he said. In the process, they will get to know one another as they really are, perhaps begin to grow together, and to find in others "distinctives" treasures for themselves, or answers to problems they have not yet had to face.

He noted that a similar model is already found at the national level in the Common Cause Partnership. Urged by conservative Anglican primates, it links several church bodies and "ecclesial entities" inside and outside of the "official" Communion. Not all members of the Partnership are or can be in communion with all the others, but they have agreed to work together as much as possible for the sake of the historic faith, he said.

Tanghe reminded, however, that "we must always set what we are doing in...terms of the larger (ecumenical) mandate."

IN HIS RESPONSE, Suffragan Bishop Paul Hewett of the Diocese of the Holy Cross (DHC), organizer of the AFDW, pronounced Tanghe's address "excellent," while also calling for orthodox Anglicans to open themselves to "break-through" thinking and action to move toward a seemingly impossible goal, the creation of a new orthodox province.

A single new U.S. province, Hewett maintained, could include at least eight jurisdictions and groups: The Anglican Catholic Church (ACC), Anglican Church in America (ACA), Anglican Province of Christ the King (APCK), Anglican Province of America (APA, which is working toward a merger with the Reformed Episcopal Church (REC)), Anglican Mission in America, DHC, and FIF-NA. All the groups cited are orthodox in faith and uphold the all-male priesthood and episcopate; all but AMiA and FIF-NA do not support female deacons (as part of holy order, *i.e.*, as opposed to deaconesses).

Hewett laid out nine steps toward this new province, step one being for U.S. orthodox Anglicans and parishes to daily pray and give thanks for each other. That "leads to all kinds of new communication, cooperation, pulpit exchanges and clergy covering for one another," he said.

He also recommended (*inter alia*) that U.S. traditionalists continue to support FIF-United Kingdom as it pursues its goal of a free province in the anticipation of the C of E's likely approval of women bishops, as well as para-church organizations that transcend jurisdictional lines (such as the FCC, the Prayer Book Society and SSC). In addition, he highlighted the need for geographic planning "while existing jurisdictional lines are slowly erased." This process could be advanced by the formation of more regional fellowships, while a state "with a large number of traditional parishes can become a diocese in the emerging one province."

Finally, Hewett called for U.S. orthodox Anglicans to think, speak and act as though the new province already exists. "Refuse ingrown, narrow or denominational thinking...The Holy Spirit wants us to learn 'Kingdom Thinking,' which is to see geographic regions as the places where we work together to present the claims of Christ to every person living in them, people who are starving for the Gospel."

"This is the *kairotic* moment for us to relinquish the existing pattern of guerrilla units and become one army of the Lord in the terrible battle which is upon us, the battle for Truth," he said.



ACA BISHOP David Moyer, in an opening address, pledged to devote himself to the "greater unity of the Church."

Canonical Differences

In his talk on "Reconciling the Canonical Differences," the ACC's Canon John Hollister spoke not so much on the stated topic as on the reasons he thought that "canonical arrangements and legal structures are largely irrelevant, either to causing or to curing the present divisions" among extramural Anglicans.

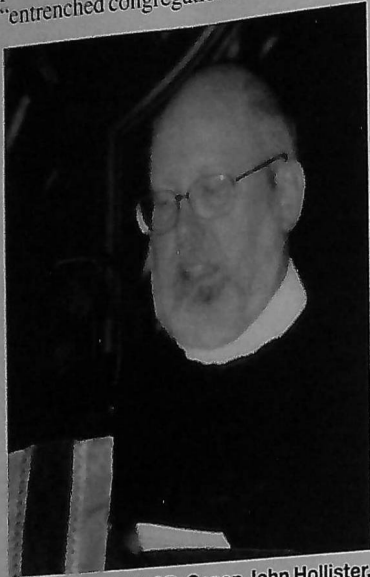
The Ohio-based cleric observed that many Continuing Anglican bodies had experienced tensions—carried over from ECUSA—between an "entrenched congregationalism at the parish and diocesan levels" and "the apostolic and practical mandates for substantial hierarchical authority," and asserted that Continuing Anglican bodies had adopted two different forms of juridical structure.

Most bodies operate under "old American forms"—a modification of ECUSA's canons, and sometimes of its constitution, as they stood at some time before ECUSA's 1976 break with apostolic order, while regulations based on "old Anglican forms" (guided by international Anglican reports in 1867 and 1948) were adopted *de novo* for the "post-St. Louis situation." These, Hollister said, are principally seen in the ACC's governing documents (with ACC's much-criticized canons now being pared down and recast in simpler language, he noted).

However, he doubted that disagreements over constitutional or other regulatory theory were at the heart of most divisions in the Continuum—even in that between the ACC and APCK, often blamed on constitutional differences. Rather, he contended that most of the separations stemmed from issues of *control* and *obedience*, which he argued underlie most schisms. These factors are in play when one or more persons decide he/they are enlightened beyond the grace granted to the rest of a church body and must therefore direct its decisions and destiny, often by ignoring restraints placed upon them by their group's formal structures. In other words, he maintained, schisms have more often been caused by an unwillingness to submit to the authority of the legal structures in place rather than by disagreements over the forms those structures would take.

Hollister further asserted that, even if the ACC, APCK and United Episcopal Church of North America (UECNA) "had separated from each other over constitutional or canonical theories or form," pre- and post-St. Louis extramural Anglican bodies which have since subscribed to the *Affirmation* are not responsible for or parties to the ruptures in the church jurisdiction formed at St. Louis.

He argued, in fact, that there are different families of separations among the extramural groups, and that current quests to recover unity among all of them actually seek something desirable that, however, has not heretofore existed. While conced-



ACC CHANCELLOR, Canon John Hollister, discounted the role of constitutions and canons in Continuing Anglican divisions.

now subsist have no past ins...

He contended, for example, that one could not understand the causes of and seek to remedy the separations between the ACC, APCK, and UECNA by looking at the "unrelated histories" of other extramural Anglican bodies, such as that of another "family" of divisions that he saw as including the ACA, (formed in 1991 by the entire American Episcopal Church, which dated from 1968, joined, however, by a significant group of ACC members), and the APA, a spin-off from the ACA rooted in the old AEC. He identified the 19th century separation of the REC from ECUSA as part of another set of divisions with their own causes.

"To know why any 'Continuing' or 'extramural' Church is separate from the others," a task vital to achieving unity, he said, "we must study its unique institutional history and, especially, we must compare it to the other churches that share the same 'family tree.' We cannot compare apples to oranges to discover why they are both not grapefruit."

"Only once has a body larger than a parish formed itself into a group for the purpose of leaving a Lambeth province in order to continue the historic Anglican Faith, and that was at the Congress of St. Louis," Hollister declared. "All other 'Continuing Churches' exist today either because a number of individuals left [ECUSA] and subsequently gathered themselves together or because some members of an existing 'Continuing' group went into schism from their parent group."

HOLLISTER said there are only two strategies available to remedy Continuing Anglicanism's fragmentation.

"One is to pray for the conviction and conversion of the hearts of the proud, the arrogant, and the self-willed who have caused this problem." The other, he said, is for each group to be much more diligent in investigating and assessing the backgrounds and fitness of those proposed for ordination or consecration. He also called for each church group to "restrict its creation of new bishops to cases of true and pressing...pastoral necessities."

While thus improving the climate for inter-group discussion, he said (again, contrary to common wisdom) that there are "real theological issues" that hinder unity among some Continuing and other extramural Anglican bodies—and in some cases between them and traditionalists still in establishment Anglicanism—that should be considered "honestly and dispassionately." These include varying perspectives on: the 39 Articles of Religion; the validity of rites such as those in the 1979 prayer book; whether Holy Order is really one sacrament or three; the validity of sacraments and orders conferred in an "official" Anglican province since it began ordaining women; the propriety and logic of seeking or maintaining ties with Canterbury; and marital discipline. (*Canon Hollister included a more complete inventory of such discussion points in an appendix to his paper, which is found following his address on our website at <http://www.challengeonline.org>. - Ed.*)

"Until we explore these issues, calmly and rationally, we have no hope of meaningful progress toward the *de novo* unification" of Continuing and other extramural Anglicans, Hollister concluded.

IN HIS RESPONSE, the Rev. Canon R.H. Tregenza, Ph.D., of the Anglican Province of America, agreed with that assertion. But he wondered why Hollister continued to stress the "St. Louis churches"—the ACC and its "sister provinces" (APCK and UECNA)—as holding "some special place in North America...We are all by the grace of God heading as Apostolic Christians to the Wedding Feast, and like Southwest Air there are no pre-assigned seats," he said.

The Maryland-based Tregenza said he also agreed that schism “for the most part” stems from non-canonical issues of control and obedience. But he said the “pressing issue for me is how Anglican constitutions and canons can be redefined in such a manner as to provide a better mechanism to deter heresy.” He thought it might be better to return to all 85 original Apostolic Canons.

The Cross As Antidote

“The Role of Bishops, Clergy and Laity in the Quest for Unity” must begin with penitence and humility, contended the Rev. David Ousley, rector for 22 years of St. James the Less, Philadelphia, an Episcopal-turned-independent congregation (which now awaits an appellate court decision on whether or not it will lose its property to Bishop Bennison).

Fr. Ousley drew a parallel with how St. Paul dealt with the Corinthians, who suffered from some substantive (Gospel-rooted) and therefore necessary divisions, but mostly from “carnal” envying and sectarian strife.

“Paul’s direct antidote to the problem, as articulated in the first chapter of I Corinthians, is the Cross, which is weakness to this world’s strength...Recalling them to the Cross is Paul’s way to humble their pride. The Cross is the source of unity: no Cross, no unity,” he said.

Christian history, Ousley continued, is full of splits, “some necessary, some benign, some sinful.” Likewise, while most of the splits undertaken by groups of orthodox Anglicans since 1976 have been regarded by those who effected them as necessary to the integrity of the Gospel, he said, some of them were rooted instead in “some form of human selfishness,” e.g., personality conflicts or objections to leadership style, “and are rightly termed ‘schism.’” Complicating matters, Ousley noted, is that orthodox Anglicans might in a few cases disagree as to which are substantive or non-substantive issues, for instance, the ordination of women deacons, or whether seeking reunion with Rome is a high priority.

The post-1976 Continuing Church has “split various times,” Ousley noted. Additionally, others who left ECUSA since 1976 have formed separate bodies. “While that is not exactly ‘splitting’ it still contributes to the current state of disunity,” he said.

Ousley made six suggestions for approaching sectarian and substantive divisions that are aimed

at shifting the balance toward godly unity. The first, a prerequisite for the rest, is penitence.

“We should be sorry for our disunity...We should regard [it] with...shame,” he stated. “We should acknowledge that even if [our] actions did not precipitate the division, [we] have since acquiesced in it” and perhaps even contributed to it, or “disrupted the unity God would give,” for instance by bad-mouthing other jurisdictions or their leaders. We should acknowledge that those in and outside of the Church have been hurt. The *status quo* rep-

resents “a Christian moral failure—no less than marital infidelity” and is “offensive to our Lord,” he said.

“Second, we need to remember that *unity is received and achieved*. In the New Testament, unity is something that is given (by the Spirit) rather than something *achieved* by man (see *Ephesians 4:3*)...We are apt...to try to negotiate the matters [divide: the pragmatic approach. (There is a place for such.)] I however, begins with the Cross. We should do likewise.

“This means (third) that humility is essential. Along with penitence, humility undergirds the necessary change of heart and cultivates charity, he maintained, while pride engenders thoughts, words, and deeds that militate against unity. Most seriously, pride leads us to depend on ourselves instead of God,” he added.

“Fourth, we must...never indulge the idea that the *status quo* is acceptable,” Ousley said. “From a Gospel perspective, it is not a desirable extra-cost option, like a leather interior in a SUV. It is rather an essential element, like the steering wheel that we may be one, as Jesus and the Father are one. We ask God to rid our hearts of the sense that ‘We’re doing just the way we are, thank you very much.’”

“Fifth, the change of heart which I am suggesting here...lead us (and especially our leaders) to an openness to new ways of receiving the unity which God would give us. I have in mind the offer made at last year’s conference in Wilmington by the Bishop of Fulham (John Broadhurst, Chairman of FIF) to privately mediate the American divisions in any way that might be helpful.”

Sixth, honesty, truthfulness and clarity will be essential in resolving substantive disagreements, or those perceived as such, Ousley said. And those conditions are “much more likely to arise from changed hearts. Moreover, the non-substantive issues will dissolve before the power of humble, penitent Christian faith and practice,” he averred.

“The bottom line is that we need to give up the carnal approach altogether, and embrace a more distinctly Christian approach,” he concluded. “So, ‘the role of bishops, clergy and laity in the quest for unity’ is in the first place conversion of life.”

IN PART of his response, the Rev. William Kenney, assistant rector at St. John the Evangelist, Churchville, Pennsylvania, an Episcopal-turned-AMiA congregation, called attention to the fact that no mention had been made thus far of the “widespread and pervasive activity of Satan in leading [orthodox Anglicans] into their painful divisions.” At the same time, Satan’s activity against traditionalists clearly showed “that we must begin by finding something right in living these difficulties out,” he observed.

Still, he echoed Fr. Ousley and other speakers in saying “our painful and shameful difficulties should lead us to be humble before God Almighty, as our Lord’s own cross led to humble submission before the Father.” ■



CANON R.H. TREGENZA of the APA, who responded to Hollister’s address.

Texts of addresses from the FCC/AFDV conference are available on our website, <http://www.challengeonline.org>

Signposts

“I Was A Stranger, And Ye Took Me In”

*An Anglican Chaplain's
Post-Hurricane Journal*

By The Rev. Charles Nalls

DURING THE SECOND WEEK OF SEPTEMBER chaplains of the Maryland Defense Force (MDDF)—a state version of the National Guard serving in times of emergency—were notified that their services might be needed to serve MDDF personnel, National Guard troops and utility workers active in relief efforts along the decimated Gulf Coast following Hurricane Katrina. The mission would include providing religious support to the thousands of local civilians who were streaming into field clinics.

Just a week earlier, in response to a request from Louisiana authorities, the first wave of MDDF personnel had been airlifted to Jefferson Parish from Warfield Air National Guard Base outside Baltimore. It was followed within days by some 125 additional MDDF personnel. It was the first time that the MDDF had been called to volunteer active duty for the State of Maryland, and the first time mass inductions have occurred, since World War II. It was also the first time in its history the MDDF had been called to service out of state.

Each of the contingents included licensed medical personnel and first responders—all civilian volunteers—as well as medically certified MDDF officers and non-commissioned officers, along with an MDDF command element.

This writer was aboard the second large contingent to be sent to the disaster area on September 17. The airlifts took place on two Maryland Air National Guard C-130J aircraft which daily ran the round trip to New Orleans. Experienced air crews, on a brief home duty between assignments in Iraq, quickly “squared away” their MDDF passengers—many of whom had never before served in the military before volunteering for the hurricane relief effort.

Reports indicated that only five hospitals were up and running in the targeted area, and most clinics and physician offices remained shuttered. But the need for medical services was growing by the day, to serve those who were returning after the hurricane or who never left.

On landing in New Orleans, there was no time to waste. Cargo pallets were dropped from the ramps while the aircraft taxied to a stop. Air operations were heavy, with the constant flow of helicopters and cargo planes reminiscent of a combat zone. That image became even sharper as armed security detachments from the Arkansas National Guard appeared to escort new arrivals to their base of operations.

Through the oppressive afternoon heat, the convoy passed ruined houses and businesses. As we passed over a bridge, one soldier looked down from the humvee and calmly observed that there was a “floater”—a body in the river. Such sightings were of course to become frequent for those on house-to-house searches in New Orleans as the floodwaters receded.

THE TEAM'S FIRST STOP was Meadowcrest Hospital in Gretna, where the normal patient population and staff were gone, and temporarily replaced by outside relief workers. The MDDF doctors, nurses and other medical staffers, along with some of the police officers and National Guard members protecting them, stayed in patient rooms. The compound was heavily secured; anyone not wearing the required wristband was approached by polite but firm men and women with automatic weapons.

The first Maryland team had arrived to find the building badly trashed, partly by Katrina and partly by people who apparently tried to ride out the storm inside after patients were evacuated, or who looted drugs. By the time the next teams arrived, though, it almost looked like a functioning hospital—except for the camouflaged National Guard soldiers standing a 24-hour watch.

The cafeteria had reopened, courtesy of a man named Scully, and his crew. Various described as a chef from one of Emeril Lagasse's restaurants, a retired Chicago cop or a real estate agent, Scully, along with about five other people, cleaned out the kitchen and somehow managed to find an official to certify it. He and the crew then cooked meals for the Defense Force from 6 a.m. until about 10 p.m. They would prepare box lunches to send with the teams, so much so that we would give most of it away at the various clinics.



MAJ. CHARLES NALLS (right) and Maj. Mark Ritter (left) with a local resident, Jim Lemoyne—a WW II veteran who came out of Hurricane Katrina with only a photo of himself in his uniform.

Daily, Scully and the gang kept up a cheerful conversation with everyone. We know precious little about them other than that they ignored the losses we knew each had suffered, and gave unfailing care to the caregivers. In the evening, one or two would slip into the Mass, then return to their work.

God In The Field

Within the first hour of our arrival, troops sought counseling and prayer. It was a challenge to find a quiet space in the now bustling hospital. Its “meditation room,” slightly larger than a closet, was in a closed section of the building still beset with mold and biohazards. A chaplain had held services the previous week on the hospital's roof garden, but any repeat of that was nixed by sporadic shooting from the adjoining neighborhood.

So, operating out of a patient room in the former maternity ward and infant care facility, I received a steady stream of visitors to talk and pray about what they had seen, and, for some, about an upcoming deployment to Iraq.

We gathered for informal morning prayers and a quick meditation before going to the clinics, and in the evenings, the Eucharist was celebrated after dinner in the cafeteria. Denominational lines evaporated, and many who had not been to church for some time quietly filtered in to the evening Masses, or joined in the morning prayers.

The Clinics

Medical personnel were divided into six teams, each to set up field clinics in various parts of Jefferson Parish. Accompanied by five-person security details, the medical teams quickly established themselves in their assigned locations, setting up triage areas, immunization stations, pharmacies, and medical care sections.

Our convoy route down a closed I-10 passed unbelievable destruction: buildings collapsed or with windows blown out, leveled houses with mounds of sodden personal belongings in front, boats lying on roads, and the now infamous Superdome, its roof covering mostly gone. Lines of utility trucks from different states, there to restore basic services, moved along beside us. And, then there were the hundreds of tractor trailers, laden with food, water and essentials; they were the face of Christian charity pouring in from thousands of churches and groups.

As soon as my team opened the doors of its field clinic in Kenner, Louisiana, patients began coming. Residents, returning to their ruined homes that had been contaminated by the flood waters, were in need of tetanus and hepatitis vaccines. Many patients, particularly the elderly, required prescription medications. With their supplies running out, most pharmacies shut, and doctor's offices closed, they were able to receive desperately-needed medications and prescriptions from MDDF personnel. Others, suffering a variety of illnesses and medical problems, were seen by doctors and nurses from Johns Hopkins, University of Maryland Medical Center and from hospitals and clinics throughout Maryland. Trained EMS crews stood ready to transport the worst cases to the few functioning medical facilities.

I teamed with Maj. Mark Ritter, a pediatric psychiatrist from the National Institutes of Health. We monitored incoming patients, escorting them to triage, as well as working to calm, counsel and pray with those anxious about receiving immunizations and treatment.

MANY SUFFERED shock, grief or stress. Quickly, however, we began to see something quite remarkable. Among the hundreds of patients, even those who had lost all of their worldly possessions, there was no sense of anger or trace of bitterness. Many, even those who had lost loved ones, counted blessings and maintained a steadfast faith in the face of incredible adversity.

Most people wanted simply to offer thanks for the aid they received and to voice aloud that they would be all right. Reunions with neighbors and families returning to Kenner became frequent as word of the clinics spread. Denominational and racial divisions were nowhere in evidence, as people offered to share what little they had with neighbors. Many, of course, had lost *absolutely everything*. Team and security personnel who witnessed people trying to cope with that stark reality were profoundly affected by it, and yet encouraged by the incredible faith and determination of the people.

New Orleans

By September 20, several clinics had shifted location and the task force began evacuation in advance of Hurricane Rita. Medicines were running short and a team was dispatched to Kenner

to retrieve critically-needed hepatitis vaccines, and to bring Holy Communion to several civilians whose parishes had been destroyed. Following an expedited Mass in the early morning hours, the team set out for Kenner in a Maryland National Guard Humvee.

In the face of Rita, reentry to New Orleans had been halted and an evacuation suggested. Traffic became unmanageable and our team began to try for alternate routes to reach and retrieve the vaccines, at one point ending up (nevertheless) in New Orleans and an area that re-flooded in the wake of Rita. We had seen the devastation from the overpass, but this was the first time our team had been in the city itself.

Several things strike you—the overwhelming smell of decay and the disaster. Clearly, there were dead in the area that either had not been recovered or had only recently been removed. Spray painted marks on doors showed whether wounded or dead had been found in various locations.

However, the silence and lack of movement were the most disturbing aspects. There were no dogs barking, no birds flying, not even bugs or insects. The whole area had been scoured.

Evacuation

By mid-week, Hurricane Rita had become a reality, and preparations for the task force's evacuation were underway. The medical staff insisted on reopening the clinics for a half day, and transport began to arrive to take the teams out for one last effort. At the same time, Arkansas Guard began to fill the hospital where they were to ride out the storm.

Gear was prepared for rapid movement as aircraft arrival times and clinic schedules were set. Morning briefings were cut short, and the morning prayers were shorter than usual, and units rolled out early.

I preached a final sermon in the kitchen to Scully and his crew, but meant for all. It went something like this:

"I have watched you these last few days. In Scripture, Our Lord said that *'whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.'* (Mt. 10:42) Elsewhere Christ tells us *'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me...'* (Mt. 25:34-36)

"You have given that cup of cold water. You have taken in the strangers and given them food and drink and loved them without thought of yourselves. In doing that you have followed the example of Christ Jesus—no, you have acted in his image. By loving your neighbors like that, you have loved God. Amen."

Epilogue

A total of 207 MDDF medical personnel, along with command and support staff, were deployed in relief efforts following Hurricane Katrina. In six remote medical pods in Jefferson Parish, Louisiana MDDF personnel provided medical treatment for more than 7,000 citizens in less than three weeks.

THE REV. CHARLES NALLS is a priest in the Anglican Province of Christ the King. He serves as Vicar of the Parish of Christ the King in Washington, D.C. and as priest-in-charge of St. Athanasius, Ashland, Virginia. He also is the Executive Director of the Canon Law Institute. Following his service in the Naval Reserve as an intelligence officer, he was commissioned as a Major in the Maryland Defense Force, in which he is a chaplain. ■

Focus

Connecticut: Making It A Federal Case

Report/Analysis

It may be that, right about now, Connecticut Episcopal Bishop Andrew Smith is starting to think that being a liberal prelate in the U.S. Episcopal Church (ECUSA) today is more trouble than it is worth.

In developments growing directly out of his July 13 invasion and takeover of St. John's, Bristol, and inhibition of its rector, Fr. Mark Hansen (noted in the last issue), Smith finds himself having to deal with both ecclesiastical charges and a federal civil rights lawsuit filed by leaders of the conservative "Connecticut Six."

How had it come to this? It was the half dozen congregations' objection to Smith's support for the consecration of openly gay cleric Gene Robinson and other deviations from orthodoxy that led to their request for a level of alternate episcopal oversight that the bishop was unwilling to grant. Though Smith said he had unrelated issues with Fr. Hansen, (whom he claimed had taken an unauthorized sabbatical), the deep tensions arising from the stand-off over the oversight matter were the clear backdrop for the bishop's surprise July seizure of St. John's and his suspension of Hansen for allegedly "abandoning" ECUSA. The five other rectors among the six remain under an earlier-declared threat of suspension on the same charge.

The diocese's assigned interim pastor for St. John's, the Rev. Susan McCone, officiates at Sunday services for a minority remnant of the regular congregation, which sources say is often augmented by the presence of Episcopalians from other parishes in order to inflate attendance figures—a technique that has been employed in similar situations elsewhere in the Episcopal Church.

To judge from their reported statements, the parishioners who have remained at St. John's under the new regime, not surprisingly, are a mix of liberal and corporatist Episcopalians. One, Candace Getler, said she was discomfited by both the Smith and Hansen camps' method of dealing with the situation, but added that: "Everybody has a boss, and whether you agree with that boss or not, you have to respect them (*sic*)."

Another remaining parishioner, 15-year member Dave Desmarais, objected to St. John's rightward move over the last four years from what he said was a moderate position, and its increasing focus on the gay issue. "It's gotten harder and harder for some folks that didn't agree with it," he commented.

The larger part of the regular congregation—estimated by one report to be "40 or 50"—call themselves "St. John's in Exile" and worship for now at nearby Trinity Church, another of the "Six." Parishioner Donald McIntyre said that, "What the bishop did is despicable...We had a godly parish that they destroyed."

Indeed, the plain fact is that Smith has managed, within three months' time, to completely take over and "turn" St. John's, at least for the short term.

Having already secured the church building, a diocesan representative, on August 1 contacted the Farmington Savings Bank,



ST. JOHN'S, Bristol, Connecticut. Photo: Tony Andreano

at which the parish keeps its money, to ask that it prepare new signature cards for the account so as to give the diocese's designees control of the parish funds. Around the same time, St. John's elected vestry, whose members are part of the exiled group, also contacted the bank, requesting that it assign new account numbers and that the statements be mailed to a new and different address.

The bank, sensing difficulties ahead, went to court and filed a motion called an interpleader, which asks the court, in essence, to compel the two parties (the parish and the diocese) who claim the account to sue each other to determine which owns it.

In September, Fr. Hansen, having received no response from Smith to his good faith denial of the abandonment charge, and lacking any means of appeal, resigned as rector of St. John's, figuring that was best for the parish.

Then there was, on October 16, what a diocesan spokesman said was a duly called meeting of current parishioners (though she could not say for sure whether the "exiled" members were notified of it). At that gathering, St. John's was disconnected from the "Connecticut Six," the conservative American Anglican Council and the Anglican Communion Network. A new vestry, supplanting the "exiled" one, also was elected.

BUT SMITH will have to fight, or at least spend extra time and money, to keep the gains he has made over the last three months.

On August 22, 19 clergy and lay leaders in the Diocese of Connecticut filed formal canonical charges against the bishop. In a document presented to Episcopal Presiding Bishop Francis Griswold, Smith is charged with violations of the structure and regulations of ECUSA, the Diocese of Connecticut, and the vestry rights of St. John's, Bristol, and other parishes of the diocese. He is also accused of refusing to grant due process to clergy charged with violating the canons by an illicit use of canonical provision (IV.10) intended to deal with clergy who have left ECUSA for a denomination not in communion with

Griswold had 90 days to inform Smith and a review committee of bishops of the ecclesiastical charge. The review committee, which acts more or less in the role of a grand jury, determines whether the case should go to trial. Hence, no further action is probable before late November at the earliest. And past experience is any indicator, no substantive action on the complaint is likely.

Wisely not content to rely only on the ecclesiastical route, on September 27 the clergy and vestries of the Connecticut Six (including Fr. Hansen, who resigned September 23) filed a lawsuit against Bishop Smith, the Diocese of Connecticut, the Presiding Bishop, and nine other parties, in Federal District Court in Hartford. The 67-page complaint alleges that the defendants in concert to violate the plaintiffs' personal and corporate rights.

Continued on Page

Action In Brazilian Case Marks Milestone In Anglican Realignment

Report/Analysis

One might have thought it could not get much worse, but liberal leaders of the Anglican province in Brazil recently found a way to intensify their slapdown of conservatives in the Diocese of Recife—by defrocking 32 of its clergy at a single stroke.

That was enough, though, to provoke a historic move by Southern Cone Archbishop Gregory Venables to give Recife's bishop and clergy his episcopal recognition and cover.

It was, for the local faithful, a positive turn after 30 years of tensions between Recife—Brazil's lone conservative diocese—and its (Episcopal Church-planted) province, tensions that came to a head after Recife's leaders expressed opposition to the 2003 consecration of practicing homosexual cleric Gene Robinson as Bishop of New Hampshire.

The hierarchy of the province—one of the few liberal ones in the global South—had already managed to get Evangelical Recife Bishop Robinson Cavalcanti "convicted" via a questionable church court process for (among other things) breaking his ordination vows and "collegiality." The latter charge arose chiefly from Cavalcanti's 2004 decision to join some Episcopal bishops in confirming 110 Ohio Episcopalians at odds with their liberal bishop—something Brazilian bishops originally said was not a canonical violation. While the disciplinary process was going on, Brazil's primate interfered in the Recife diocese, which then moved to legally register itself as a separate ecclesiastical entity. More recently, Cavalcanti has been appealing his conviction, though under church law the appeal had to be made to the same court that convicted him.

Then, on August 23, the revisionist suffragan bishop put in charge of the diocese by the province's episcopal majority seized upon a streamlined solution to the Brazilian bishops' self-created problem: He deposed 32 of Recife's clergy, who serve around 90 percent of its communicants. The charge was the same as that now commonly used by liberal U.S. bishops against the obstreperously orthodox: "abandonment of communion."

The appointed suffragan bishop of Recife, Filadelfo Oliveira Neto (not to be confused—except doctrinally—with Brazil's Primate, Orlando Santos de Oliveira) claimed in his announcement of the depositions that "dialogue had been exhausted" with the deposed clerics, whom he characterized as "uncompromising and rebellious"—evidently meaning that they had refused to accept the dictates of the revisionist leadership of the Anglican Communion's province in the Portuguese-speaking nation, South America's largest.

According to Oliveira, the clergy had engaged in "disobedience and disrespect" by refusing to recognize the deposition of Bishop Cavalcanti by the Convocation of the Episcopal-Anglican Church of Brazil (*Igreja Episcopal-Anglicana do Brasil*).

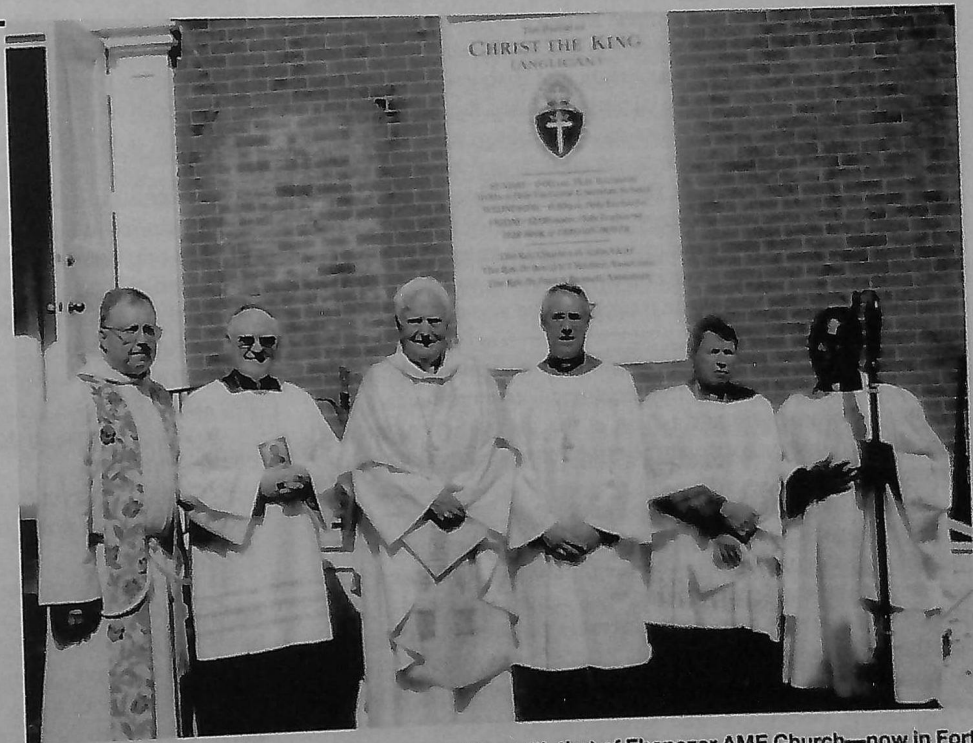
In a statement, Bishop Cavalcanti and the president of his diocese's Standing Committee, Fr. Mauricio Coelho, pointed out that Cavalcanti's putative deposition was under appeal with the Ecclesiastical Court of the Brazilian province and had also been referred for arbitration before the Archbishop of Canterbury's Panel of Reference. They described the mass deposition of clergy as a political maneuver to guarantee that a synod called for September 9-10 by the diocese's liberal rump would be able to achieve their purpose of "destroying the existing orthodox [diocesan] and setting up a new one."

The warring parties, following a pattern now familiar to Americans, went to the Brazilian civil courts to establish their title to

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Rededication

SEVERAL BISHOPS of the Anglican Province of Christ the King joined a capacity congregation at Christ the King, Georgetown, Washington, October 2, as the Continuing Church parish was rededicated to the cause of orthodoxy and evangelism following the renovation of its 155-year-old structure. Celebrating the Mass of rededication was APCK Archbishop Robert S. Morse (third from left), shown here in front of the parish with (from left) the Rev. Charles H. Nalls, vicar; Bishops Frederick Morrison (Southwest), James Province (West), William Wiygul (South), and Fr. Dennis King. The building now housing Christ the King was built by freed men in 1856 as Ebenezer African Methodist Episcopal Church, and was a stop on the Underground Railroad, a refuge for freedom-seeking slaves. In 1984, Archbishop Morse, together with Fr. "Dixie" Gilman and lay leader Walter Sistrunk, purchased the building from the AME congregation, renovated it, and opened it to those desiring to live as orthodox Anglicans. In the 21 years since, the parish has been a constant witness to the historic faith in the nation's capital. The generosity of Georgetown Contractors, together with that of Ebenezer AME Church—now in Fort Washington, Maryland—and faithful parishioners, made the restoration of the church possible. Happily, an Ebenezer trustee, Julia Mopkins—baptized at the Georgetown church in 1934—was on hand for its October 2 rededication, and presented Archbishop Morse with a commemorative plaque following the service. CHALLENGE photo ■



under the U.S. constitution. The defendants did this, it says, by using the laws of Connecticut, which give legal status to ECUSA as not provided to all religious entities in the state, to de-canonize them, by unconstitutional means, of their constitutional right to freedom of speech, association, privacy, due process, and equal protection. That, the plaintiffs say, has had a "chilling effect" on their exercise of their right to freedom of religion.

The same issues and claims of fact cited in the ecclesiastical complaint also are rehearsed in the civil complaint, with the admission of a charge that the actions of the bishop and his allies and constituents constitute multiple violations of the Connecticut Unfair Trade Practices Act—specifically, "trespass, theft, conversion and breach of fiduciary duty and...aiding and abetting the same..." Presiding Bishop Griswold is among those charged with "aiding and abetting" the diocese by his refusal to intervene after being notified of the misapplication of the "abandonment" canon and of the illegal seizure of St. John's; and by providing Smith with "support and resources." The plaintiffs ask for a jury trial and relief that includes compensatory and punitive damages, together with a permanent injunction against the defendants.

At this writing, the court had not indicated whether it would accept jurisdiction, but if it does, the outcome of the case, however and in whatever court it is finally decided, is likely to be a landmark.

Sources included the American Anglican Council, *The Associated Press*, *The Living Church*, *Christianity Today*, *VirtueOnline*, *The Bristol Press*

BRAZIL Continued from previous page

the Recife diocese. On September 7, a judge ruled that the synod called by the revisionist faction (Bishop Oliveira's), though ordered by the provincial authorities, could not meet to transact business, since the other group (Bishop Cavalcanti's) had already met and officially recorded their minutes with the appropriate state authorities. Then, only five days later, a different court agreed with the Brazilian Church's assertion that Bishop Cavalcanti and his clergy were no longer Anglicans and lifted the suspension of the Oliveira synod. The conflicting court rulings have compelled Cavalcanti to appeal the case to yet another and higher court.

International response to the depositions, first of the bishop and then of most of his clergy, was prompt. Nigerian Primate Peter Akinola cited the Cavalcanti deposition as well as the theological differences over homosexuality in a letter to Brazilian Primate de Oliveira which made it clear that he was not welcome to attend an October meeting of global South Anglican bishops in Egypt. Akinola wrote: "These circumstances demonstrate such a dramatic divergence from the theological commitments of the Anglican Communion and others in the global South, that the presence of your province at the conference in Egypt would be counterproductive."

On September 29, Archbishop Venables of the Southern Cone of South America (which includes most of the Spanish-speaking sub-equatorial countries on the continent) announced that, because of the slow pace at which the Canterbury Panel of Reference was moving, and the vulnerable position in which that left the Brazilian faithful, he was extending personal letters of recognition to Bishop Cavalcanti and the doubtfully deposed clergy of his diocese.

"These letters and licenses...are intended to bring some stability to the situation and to make it clear that many leaders around the world do not accept the actions of the Brazilian province," said Venables.

BRAZILIAN BISHOP ROBINSON CAVALCANTI, here confirming a layperson, is still recognized as spiritual leader in Recife by the large majority of the diocese.



The action is significant, since it represents the first time in the Anglican Communion that the recognition of a diocese in conflict with its own province has been extended from another province.

Three days before the mass deposition of clergy, though after the attempted removal of the bishop, the council of the Episcopal Diocese of Springfield, Illinois, had unanimously approved a companion relationship with the Diocese of Recife, recognizing Bishop Cavalcanti as the legitimate ecclesiastical authority there.

To add both to the confusion and to the sense that the Recife controversy may be a major milestone in Anglican realignment, the Anglican Communion office in London altered its listing for the Diocese of Recife in early October, naming Oliveira rather than Cavalcanti as bishop. The alteration drew strong protest from the American Anglican Council, which demanded to know by what authority it was made, urged the Communion office to restore the old listing, and called for an emergency session of the Panel of Reference to deal with the situation.

IN A FURTHER LATE DEVELOPMENT, 26 liberal and corporatist Anglican prelates from Brazil, Mexico, and the Spanish-speaking Province IX of ECUSA—meeting in Panama for the Latin American Theological Congress—issued a statement calling for the establishment of a "Global Center" for the Anglican Communion, apparently to serve as some sort of ecclesiastical counterweight for conservative global South provinces. The statement is larded with references to "unity," "plurality," "diversity," "tolerance," "via media," and "inclusiveness," and calls for a commitment to these as "a permanent sign of Anglicanism."

Signatories to the document, which appears (unsurprisingly) to have originated in Brazil, decry both Archbishop Akinola's exclusion of Brazil from the global South meeting in Egypt and Archbishop Venables' recognition of Bishop Cavalcanti and the clergy loyal to him.

Meanwhile, according to the globe-trotting General Secretary of the Ekklesia Society, Canon Bill Atwood, who recently visited the Diocese of Recife, the real work of the Church is continuing there.

Recife's conservative clergy "are getting the Biblical mandate right and are doing it with more maturity than almost anywhere," he says.

By contrast, "when the Archbishop and the Province excommunicated the clergy they did not do anything to insure that the poorest of the poor would continue to receive care...That sends a chilling message. If you are poor, homeless, or unemployed and are linked with those who are theologically conservative, if you worship with them, or are even peripherally connected with clergy who are theologically opposed to the same-sex agenda that is the darling of the province, then you are expendable." ■

Sources included Anglican Essentials, Diocese of Springfield, Diocese of Recife, American Anglican Council, *The Living Church*, *The Church of England Newspaper*, *Church Times*, *VirtueOnline*

"Florida Six" Seek Graceful Exit From ECUSA Two Other Clergy Quit Diocese

The "Florida Six" congregations who earlier appealed to the Archbishop of Canterbury's Panel of Reference after the local bishop denied their request for alternate episcopal oversight are now negotiating with the bishop for a graceful exit from the U.S. Episcopal Church (ECUSA).

The Rev. Neil Lebhar, rector of Church of the Redeemer, Jacksonville, said the six congregations are in talks with Florida Bishop Samuel Johnson Howard, who denied their request for a substitute bishop in August.

The conversation has been gracious, productive and extensive, with both sides committed to negotiation rather than litigation for the sake of the Gospel, Lebhar said.

"This is extremely painful for me and I am sure many others," he added.

Bishop Howard said he sees no signs of repentance by Episcopal bishops for the actions taken at the 2003 General Convention that would satisfy the Florida Six or many Anglican archbishops.

Lebhar said he had created a transition team within his parish to prepare to leave ECUSA. Such teams are in various stages of formation in other congregations around the diocese that are not as far along as the Florida Six in their exit plans.

According to Episcopal e-journalist David Virtue, Lebhar is looking ahead to renewing his ministry, either in his present location or at a new site, depending on the outcome of the property negotiations.

"Our primary focus is future Christ-centered ministry...in partnership with others in the Anglican Communion," Lebhar was quoted as saying. Meanwhile, a bishop of the conservative Anglican Communion Network (not yet identified at this writing) has been asked to provide episcopal ministry.

He said there would be an attempt to balance the interests and needs of remaining and departing members and of the diocese.

"Mass Exodus"?

The significant departures now anticipated from the Florida diocese may be just the tip of the iceberg for Howard.

On October 2 came the surprise announcement by the rector of a large parish in Howard's diocese that he would start a congregation outside it.

"There was stunned silence, then gasps and then standing ovations at both services Sunday at St. John's," said a local news report. "It was the sound of Tallahassee's second-oldest church splitting apart." St. John's is not among the "Six."

Bidding his flock a fond farewell, the Rev. Eric Dudley, 46, said he was resigning his ten-year rectorship of the over 1,500-member St. John's, because he could no longer support ECUSA and because he was "disillusioned" by Bishop Howard's actions.

The issue is more than just homosexuality, he said. "After two years of prayerful struggling as well as thousands of conversations with fellow priests and bishops, I have come to realize that the roots of heresy are so deep in [ECUSA] (in seminaries, among priests and bishops) that there really is no possi-

bility of changing the fabric of this church," Dudley said. Nor does any "truly orthodox rector or bishop I know [have] any hope" for ECUSA's future, he added. He felt it better to "pour my life and ministry into building a strong Anglicanism in America based on the solid Gospel of Jesus Christ."

Dudley said he is now under the authority of Ugandan Archbishop Henry Orombi, and on October 9 launched St. Peter's Anglican parish in a church that is being made available to him "freely, for three to five years," until the congregation grows enough to buy property. But the resources for that are likely already there: Two associate rectors of St. John's, and most vestry members and parishioners followed Dudley to the new ministry; 840 persons showed up for St. Peter's first service, compared to an average of 730 at St. John's.

At a meeting of some 400 St. John's members a few days later, Bishop Howard assured that the parish would "move forward with hope, optimism and confidence." He said he was seeking an interim pastor to serve the congregation.

Also leaving is the Rev. Nick Marziani, who says he will vacate his interim rectorship at Nativity, Jacksonville, at Epiphany 2006. He is following what he believes is God's direction to him to "seek absorption back into the Roman Catholic Church into which I was baptized in 1950, and not to any longer pursue any sort of Anglican ecclesial identity."

Fr. Dudley said that conversations with other colleagues in the diocese revealed that up to 15 other clergy are planning to do the same thing he has done, though on different timetables. "We will begin to see a mass exodus from [ECUSA] now until after...General Convention next year," he said.

The Rev. James McCaslin, rector of All Soul's, Jacksonville, one of the "Six," agreed, saying that, while Howard sees his diocese as "one of the strongest" in Anglicanism, the truth is that "many individuals and congregations in this diocese are not willing to remain in ECUSA if it does not repent by General Convention in June, 2006."

IT WAS IN JUNE that Lebhar, McCaslin, and five other clergy, including a retired priest serving an extramural fellowship, asked Howard for the "adequate alternative episcopal oversight" backed by Anglican primates in order to continue their ministries "with clear consciences" and remain linked with the Anglican Communion's faithful majority.

One of the main problems, in their view, was that Howard, though not affirmatively supportive of the homosexual agenda, remains in sacramental communion with those who have repudiated orthodox sexuality teaching, notably non-celibate homosexual New Hampshire 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 clergy wrote the bishop in June. They cited *1 Cor. 5* as the basis for their contention.

They asked Howard to grant another bishop "not at table" with Robinson and Griswold such oversight over them as would include confirmations as well as clergy discipline, employment and succession.

In an August 12, 18-page refusal of that request, however, Howard asserted that the petitioners were actually looking for a "divorce" from the diocese rather than a "time out" while larger theological issues are debated.

Denying the bishop's claim, the petitioning clergy reiterated that they were asking for, not a "divorce," but a "temporary separation until such time as, God willing, either [the Episco-



Bishop Howard

pal Church] repents or the diocese breaks fellowship with those leading ECUSA astray."

Howard offered to negotiate with the four parishes in the group (the other two are missions under his oversight) under the terms of the Episcopal bishops' "DEPO" (Delegated Episcopal Pastoral Oversight) plan, widely seen by conservatives as inadequate.

The congregational leaders said they were "open to considering other forms of oversight," but also had applied to the Panel of Reference, a petition that may now be mooted, however.

Rectors and parishes who made the original oversight request, in addition to Lebharr (Redeemer) and McCaslin (All Souls), were the Rev. Sam Pascoe, Grace Church, Orange Park; and the Rev. Charles A. Farmer, St. Michael's, Gainesville. Also petitioning were the Rev. Frs. David Sandifer and James Needham of two diocesan missions, Calvary, Jacksonville, and St. Luke's Community of Life, Tallahassee, respectively; and the Rev. Dr. Robert J. Sanders, a retired priest who leads Jacksonville Anglican Fellowship. ■

Sources included report by Mike McManus, *VirtueOnline*, *The Living Church*, *Times-Union*, *Tallahassee Democrat*

Kentucky Bishop Joins In "Abandonment" Suspensions

An orthodox cleric in Kentucky who started an Anglican congregation now under the oversight of the Anglican Bishop of Bolivia is among the latest to be disciplined by an Episcopal bishop for allegedly deserting the church.

On August 4, Kentucky Bishop Ted Gulick inhibited the Rev. Kent Litchfield, joining "a long line of bishops in the (U.S.) Episcopal Church (ECUSA) who are misapplying and abusing canon law in order to take punitive action against clergy who oppose [ECUSA's] actions at General Convention 2003," declared the American Anglican Council.

Gulick, backed by his diocesan standing committee, suspended Litchfield for "abandoning the communion of the Episcopal Church," a provision historically used against clergy who quit



ECUSA for a denomination not in communion with it.

Liberal Episcopal bishops are now routinely using that canon against orthodox clergy who realign with another part of the Anglican Communion—even though ECUSA is (at least for now) still in that fold—in part because it can lead to deposition without trial, something Gulick touted as a "gracious" gesture to the accused.

The inhibition, which also charges Litchfield with an "open renunciation" of ECUSA's "doctrine, discipline and worship," directs the cleric "not to represent himself as a priest or perform any of the functions of a priest."

Fr. Litchfield, who opposed the 2003 General Convention's approval of an actively homosexual bishop, retired from Christ Church, Elizabethtown, ECUSA, and the Diocese of Kentucky as a priest in good standing on June 30. On July 1, he assumed duties as rector of Holy Apostles Church in Elizabethtown, newly formed with a group of Christ Church parishioners. Both the priest and his some 80-member flock, now meeting at a theater, are under the jurisdictional and spiritual supervision of conservative Bolivian Bishop Frank Lyons, a prelate from the province of the Southern Cone of America. Hence, Gulick's inhibition of Litchfield—received by the priest August 4 but kept quiet by the diocese for over a month—was issued to a cleric no longer under his authority, said the AAC.

Gulick said Bishop Lyons, who shepherds several other congregations of ex-Episcopalians, was "out of bounds" in taking the Kentucky Anglicans under his wing.

Remarkably, he also said that Litchfield's action was unfortunate when the Anglican Communion seems to be moving to-

Skullduggery In Syracuse? Priest Who Reported Abuse Inhibited

Report/Analysis

By The Rev. Samuel L. Edwards

The Episcopal Diocese of Central New York seems to have become the venue of a story that has most of the elements that used to enliven such shows as *Dallas* and *Falconcrest*. Backstabbing, managerial vengeance against whistleblowers, financial shenanigans, allegations of clerical sexual misconduct and attempted cover-ups thereof—they're all there in the still-developing saga that pits the rector and vestry of St. Paul's, Oswego, against the diocesan administration headed by Bishop Gladstone "Skip" Adams, III—whose name, nickname, and serial number seem to carry the strongest cachet of northeastern preppy culture.

The story begins over three years ago, when a former parishioner of St. Paul's told its rector, the Rev. David Bollinger, that a previous rector—since identified as retired priest, the Rev. Ralph Johnson—had molested him when he was 12 years old. Fr. Bollinger—in keeping with practice that is virtually univer-

sal and required in ECUSA—reported the incident to the diocese and the parish. Fr. Bollinger maintains that there are 15 additional victims or witnesses of abuse by Fr. Johnson during his tenure as rector. Asked by a reporter if he had sexually abused several boys in the 1970s, Johnson said "Not that I know of."

Controversy within the parish ensued, and Bishop Adams eventually visited St. Paul's to address the issue. According to Fr. Bollinger, the bishop chalked the complainant up as someone who had never been a member of the parish, saying that, "people like this are always looking for money."

With the controversy still unresolved in early November 2004, Adams met with the vestry and said that he would take steps to bring healing to the congregation. Fr. Bollinger and others thought this meant that the alleged abuse victim would be able at last to confront the accused, Fr. Johnson.

Yet during the November 19-20 diocesan convention, it was reported that there were no active misconduct investigations. When this was questioned by delegates from St. Paul's and another church once served by the accused priest, Adams then entered the debate, saying that there was no investigation because Fr. Bollinger had not cooperated fully, though it is not clear what the bishop meant by this assertion.

ward reconciliation. The claim stands in stark contrast to the suspension of ECUSA and the Anglican Church of Canada by a second international Anglican body in June, and the widespread withdrawal or reduction of communion with ECUSA by provinces in the wider Anglican fold.

It is assumed that the bishop will depose Litchfield at the end of the six-month suspension period, though it will have no effect on the cleric's new ministry.

In fact, Litchfield sees Gulick's disciplinary action as an ineffectual bid to stop a "hemorrhage" in the Kentucky diocese.

Episcopal bishops "are losing territory, they're losing power, they're losing clergy, they're losing congregations, and...they're losing money," he commented. "So they're doing all...in their power to stop the hemorrhage," but everything they do only seems to make things worse, he said.

OTHER ORTHODOX CLERGY who have recently been inhibited or deposed under similar circumstances include the Rev. Mark Hansen of St. John's, Bristol, Connecticut (noted elsewhere in this section) and the Rev. Gene Geromel of St. Bartholomew's, Swartz Creek, Michigan.

A few years ago St. Bart's reached a settlement with liberal Eastern Michigan Bishop Ed Leidel that allowed it to become an independent parish and keep its property. Geromel, 57, remained on the rolls of Episcopal clergy and continued reporting to Leidel, though he repeatedly asked the pro-gay prelate to transfer his "letters" to an orthodox ECUSA bishop. Leidel refused this, eventually opting instead to inhibit and finally depose the cleric in August; he also froze Geromel's pension five years ago, the priest said.

Leidel contended that he harbored hopes for reconciliation, or that Geromel would receive a call in another diocese to which he could be legally transferred. Leidel said that: "Five years of restraint and six months of due process were generously offered this errant priest" to demonstrate he had not abandoned ECUSA, which Geromel denies doing.

The deposition does not prevent Geromel from continuing to serve St. Luke's, but seemingly severed his link with ECUSA—except that 13 Episcopal bishops immediately declared the depo-

sition "invalid," and seven of the 13 who are serving bishops licensed Geromel to function as a priest in their dioceses. ■

Sources: AAC, Diocese of Kentucky, *Agape Press*, *Louisville Courier-Journal*, *The Living Church*

Seceded L.A. Parish Prevails Against Diocese's Property Bid

An Orange County, California, Superior Court judge has ruled that the Episcopal Diocese of Los Angeles cannot confiscate the property of a congregation that seceded from the diocese and Episcopal Church (ECUSA) over theological differences.

The decision in favor of St. James', Newport Beach, is consistent with California statutory and case law that has proved more favorable to seceding congregations wanting to retain their property than that in many other U.S. states. But the California decision could influence the outcome of church property cases elsewhere in America, especially states in which there is no precedent on the subject. The diocese has already said that it will appeal the ruling, however.

St. James' was among three L.A. parishes that last year realigned with the Ugandan Anglican Diocese of Luweero due to differences with ECUSA and the diocese over the consecration of a non-celibate homosexual, the authority of scripture, and the divinity of Christ. The parish was sued by the Los Angeles bishop (Jon Bruno) and diocese a year ago. The suit also sought damages from the rector and lay leaders as individuals.

Separate rulings were still expected from the same court in the diocese's suits against the two other seceded parishes, All Saints', Long Beach, and St. David's, North Hollywood.

IN THE RULING issued on August 15, Judge David C. Velasquez dismissed the case against St. James' prior to trial, saying the diocese had failed to show that it ever had a legal ownership claim in the property. In a swipe against ECUSA's 1979 "Dennis Canon," which declared that all parish property is held in trust for the local diocese and national church, the judge said the diocese presented no evidence showing that a trust over parish property existed under state corporations law.

Near the end of the month, according to an attorney retained by the rector, the diocesan controller gained access to Fr. and Mrs. Bollinger's accounts at the Church Pension Fund and at Fidelity Services through fraudulent means. It is unclear why such access was sought in the first place and, in a bizarre twist, it was only discovered after the controller bragged about her feat during a meeting with St. Paul's vestry.

On January 3, Bollinger's attorney formally requested that the diocese investigate the matter and, if appropriate, apologize to the Bollingers and discipline the controller.

An investigation was conducted, but the report was never made available to Bollinger or, apparently, to anyone else outside the diocesan office. Instead, Bishop Adams said in a letter to Fr. Bollinger that he had "betrayed my trust and...openly engaged in personal attacks on both me and members of my staff."



Bishop Adams

Early in January 2005, the person who had first accused Fr. Johnson of misconduct returned to St. Paul's and swore to the abuse in an affidavit witnessed by Fr. Bollinger, another priest of the diocese, and a notary public. It appears that this document was then transmitted to the bishop and the diocese's Pastoral Response Team.

It was about this time that Bishop Adams hired a public relations consultant from the New York firm of Eric Mower and Associates to help him deal with the developing scandal. In a memo obtained and published by *The Living Church*, the bishop's advisors recommended, after talking about the situation with the consultant, that a special meeting of "the Board" (presumably of trustees or the standing committee) be called "to get everyone on the same page...on the current issues in Oswego." It was also advised that the diocesan chancellor write a letter to the clergy expressing "righteous indignation" at Fr. Bollinger's release of his attorney's letter regarding the alleged misconduct by the controller (characterized as "a privileged and confidential lawyer-to-lawyer communication"). Also suggested was that the letter state that allegations of criminal conduct were "irresponsible, liableless (*sic*) and baseless," but that nevertheless an independent investigation was taking place, the results of which would be communicated to



AN INTERIOR VIEW of St. James', Newport Beach, during a recessional. Photo courtesy of Karen Bro

To be legally effective under that law, a trust would have had to be explicitly accepted by St. James.

"Under a hierarchical system of church governance, the canons and rules of the general church override any disposition of local church property mandated by state law," Judge Velasquez said in *Coordinated Episcopal Church Cases (Rasmussen v. Bunyan)*. "However, California courts are not bound by canon law. And the hierarchical theory of resolving disputes over church property has been repudiated by California courts. Instead, California follows neutral principles of law in resolving church property conflicts, which would include the examination of deeds and a local church's articles of incorporation.

"Plaintiffs have not presented evidence that title to the parish property has ever been held in the name of any person or entity other than the parish since the time it was conveyed to the parish," Velasquez wrote.

Interestingly, the judge also ruled against the diocese on First Amendment grounds, finding that the diocesan lawsuit stemmed from St. James' "rejection of the Church's doctrinal views." He said the diocese's suit could not proceed because it arose from protected free speech rights on matters of public interest. That may be the most helpful aspect of the decision to parishes involved in similar cases outside of California.

the clergy. Most telling was a recommendation to take a hard line against Fr. Bollinger—specifically, a canonical inhibition to get him out of the parish, with reinstatement contingent upon (among other things) his undergoing a psychological evaluation and a financial audit.

Although he did not immediately impose the recommended inhibition, on January 19 Bishop Adams did issue a "pastoral admonition" to Fr. Bollinger, directing him to keep silent about the abuse claims and allegations concerning the controller, removing him as regional dean, and strongly urging him to seek a residential psychiatric evaluation in a setting chosen and paid for by the diocese. This was followed by a meeting of clergy of the diocese from which Bollinger was excluded, and at which the bishop attempted to (in his words) "offer facts and attempt to clear up any rumor or unsubstantiated allegations that are being spread around the diocese" concerning a sexual misconduct case.

Fr. Bollinger did seek an evaluation, although he chose the venue and, presumably, paid for it. This did not sit well with the bishop and figured in his issuance of a 90-day inhibition of the cleric on May 31, ushering in what Fr. Bollinger said was "the summer from hell for me and my family." (Adding to the emotional and financial strain on the Bollinger family, the second

Judge Velasquez ruled as well that the diocese must pay St. James \$81,000 in legal fees—another affirmation that the diocese wrongly brought suit against the parish, said St. James rec-tor, Praveen Bunyan.

After the initial lawsuit was filed, St. James' returned fire on the diocese with a Strategic Lawsuit Against Public Participation (SLAPP), based on a statute aimed at preventing civil lawsuits with little merit from being filed by large private interests to deter individuals from exercising their political or legal rights to free speech or to petition the government. The free speech ruling under SLAPP allows St. James' to recover its legal fees and other costs, though the diocese is appealing the monetary judgement as well.

The lawsuit by the Diocese of Los Angeles was "really aimed at punishing and making an example of St. James' Church for publicly disagreeing with the direction of [ECUSA] and taking a stand by disaffiliating from it," said Eric C. Sohlgren, St. James' lawyer. "Few things are as precious to Americans as the right to free speech and the right to own property."

Fr. Bunyan views the court decision as "vindication from a vindictive lawsuit," for which church members rejoiced and praised God.

He said that parishioners had acted sacrificially "to build a place to worship and to bring up their children, nurture them in the Lordship of Jesus Christ and...biblical orthodoxy." Still, he said, "The property is not the main thing. It is about the name of the Lord being lifted up high. We just stood firm on the property issue because we believe legally we owned it."

The decision "is simply an initial step in a long process" and will be "immediately appealed," said a statement prepared by the Diocese of Los Angeles.

"As anyone familiar with the circumstances understands, this is not an issue concerning freedom of speech, but simply one that addresses who is the rightful owner of the property in question," said Bishop Bruno. "We have never disputed that members of the departing congregations are free to worship how they wish, and with whom."

The Rev. Charles H. Nalls, director of the Washington-based Canon Law Institute, said the result of the St. James' case was encouraging but should not be relied upon too heavily.

of their three daughters had been diagnosed in January with a rare form of thyroid cancer, and was undergoing treatment for it in Kentucky.)

Meanwhile, the diocese was circulating allegations that Fr. Bollinger may have criminally misappropriated money from his discretionary fund, charges that the priest categorically denies. His denial has the full support of St. Paul's vestry, which in a September 8 letter to Bishop Adams specifically addressed the allegations made by the bishop, detailing the damages done to the parish in consequence of the inhibition and opposing Adams' decision to extend the inhibition for another three months.

All this takes place in a diocese facing an apparent and worsening financial and pastoral situation. According to e-journalist David Virtue, income from parishes is said to have dropped nearly 20 percent, "but with no reports being published it is hard to tell." Though unconfirmed, expenses associated with the Bollinger case are said by informed sources to have been in excess of \$90,000.

Much of the situation remains murky and unresolved, but it is virtually assured that the November meeting of the Central New York diocesan convention will be one for the books. ■

Sources included *The Living Church*, *VirtueOnline*, *TitusOneNine* weblog

"The California case is limited to California," he said. Though courts in states with no precedent on the subject may take note of it, the legal picture elsewhere remains a "patchwork," with different states taking different approaches to church property conflicts. Some states, for example, consider both neutral principles of property ownership as well as church polity, he said.

But another conservative leader thought the L.A. diocese was taking a costly risk in appealing the St. James' decision. The Rev. Canon David C. Anderson, president of the American Anglican Council and rector of St. James' from 1987-2003, said that, by taking to a higher court a case the diocese would almost certainly lose, the diocese will not only incur further financial losses, but broaden the impact of the decision.

"This challenges the presumption of the Dennis Canon as an ironclad, unassailable law," he said. "The higher [the diocese] goes in the courts, the greater the significance." ■

See a related story on our website (<http://www.challengeonline.org>), "Vatican Says Archdiocese Can't Seize Parish Assets." Sources for the main report included St. James' press release, *The Living Church*, *Agape Press*, *The Los Angeles Times*, *Orange County Register*, *The Daily Pilot*, *Episcopal News Service*

ECUSA Bishops Form Property Task Force

Report/Analysis

It was, for the faithful, an ominous move. But it also amounted to a frank admission by Episcopal bishops about the disturbance created by the American Church's deviations from the global Anglican consensus, and about the U.S. hierarchy's priorities in the event of a significant split.

Episcopal bishops are evidently so concerned about the possibility that some dioceses and hundreds or even thousands of local congregations might leave the U.S. Episcopal Church (ECUSA) over its endorsement of homosexual practice and possible expulsion from the Anglican Communion, that they have moved to pool legal resources to defend against the loss of parish property.

Twenty-eight bishops have created a ten-member task force of attorneys and other experts to assist in cases in which congregations or dioceses attempt to secede from ECUSA with their buildings.

The *ad hoc* group of prelates (most of them evidently liberal or moderate, but said to span the sexuality divide) met on a voluntary basis during the Episcopal House of Bishops' September 22-27 meeting in Puerto Rico to explore "the creation of a resource to assist congregations and dioceses in the challenging work of resolving property disputes," said a press release from the group.

The consultation was said to be motivated by a desire to be "good stewards of sacred places."

The conferees resolved to combine their "experience, expertise, and other resources" to face the rising tide of property litigation.

"To be drawn into litigious contests that threaten profound loss does harm to the past generations who contributed to the mission of [ECUSA] and denies future generations rightful resources," the bishops' statement contended.

"Think about that absolutely incredible statement!" said edgy journalist and radio commentator Les Kinsolving, a former Episcopal priest. "Just how many past [generations of] Episcopalians ever, ever supported the consecration of an [actively homosexual] bishop? Or same-sex marriage?...Should any court in America rule that a local church—whose members agree with the Holy Scriptures' strong condemnation of sodomy—[should]

be penalized for this belief by having a bishop...confiscate all the church property they and their ancestors have paid for?"

"To hijack the sacrifices previous generations made to erect Gospel-serving buildings and divert those resources for the vapid and spiritually bankrupt message of uncritical 'acceptance' may sound good to [the bishops], but it squanders the opportunity for redemptive change offered by the Cross," said the Rev. Canon Bill Atwood, general secretary of the Ekklesia organization. "It forfeits the chance to become more like Jesus and know His peace. Picking and choosing which parts of our heritage to preserve is selective responsibility and it is reprehensible."

Liberal California Bishop William Swing, who brought the property matter before the House, said that a steering committee of ten people—bishops, chancellors, and lawyers—would be recruited immediately and that a report of its progress would be made at the next House of Bishops meeting. ■

Special Commission Will Lay Groundwork For ECUSA's Response To Primates

Report/Analysis

Presiding Bishop Frank T. Griswold and the Very Rev. George L. Werner, president of the House of Deputies, recently announced the appointment of a 14-member commission charged with reporting "on the Episcopal Church (ECUSA) and the Anglican Communion" to the 2006 General Convention.

The two leaders said they sought "people of diverse opinion" for the panel—one which will help shape the final answer that Anglican primates (provincial leaders) seek from ECUSA on whether it will walk together or apart from the Anglican Communion, most notably on the issue of homosexuality.

It will surprise few, though, that the "diverse" commission is stacked with liberals—about ten of them, it appears. Of those, at least three are bishops who consented to the consecration of gay cleric Gene Robinson. At least two are lesbians, one of them a cleric forced out of a western diocese after reportedly admitting to some sexual impropriety with women parishioners. Yet another panelist sees those supporting Anglican realignment as engaged in "fascism."

Then again, it is the liberals, not conservatives, from whom the primates most need a straight answer next year.

The panel has been charged specifically with preparing the way for General Convention to receive and respond to the 2004



PRESIDING BISHOP Frank Griswold addresses a joint session of bishops and deputies during the 2000 Episcopal General Convention. *Episcopal News Service photo by Jeff Sells*

One Of The "11"

THE REV. KATRINA SWANSON, one of the "Philadelphia 11" women ordained as priests in 1974, before the Episcopal Church (ECUSA) approved the innovation, has died in Maine at age 70. On July 29, 1974, Swanson's father, retired Bishop Edward R. Welles II, was among four bishops who defied church policy to preside over the ordination of Swanson and ten other women during a three-hour service at the Church of the Advocate in Philadelphia; he is shown here ordaining his daughter on that day, with (among others) two of the then-newly-ordained female priests joining in the laying on of hands: the Rev. Emily Hewitt, to the left of Welles, and the Rev. Carter Heyward, to the left of Hewitt. Two weeks after the ceremony, the church declared the ordinations invalid. The women were not allowed to lead services (though some did anyway) and the four bishops were reprimanded for violating church law. Of the 11 and the ordaining bishops, though, Swanson received the toughest punishment: a three-month suspension from working as a deacon in Kansas City, Missouri. ECUSA approved the ordination of women in 1976, however, and the eleven women were officially recognized as priests. Reportedly, ECUSA now has more than 4,000 female priests and deacons. (Cleveland Plain Dealer)



Windsor Report, the communiqué of the primates from their February meeting in Northern Ireland, and the recent session of the Anglican Consultative Council (ACC) in Nottingham, England, "as they pertain to the life of [ECUSA]" and its relationship to other provinces in the Communion.

In February, the primates asked ECUSA (and the Anglican Church of Canada) to withdraw its representatives from the ACC in the lead-up to the 2008 Lambeth Conference of Anglican bishops, and answer "through their relevant constitutional bodies...the questions specifically addressed to them in the Windsor Report." That report called for moratoria on the consecration and blessing of those in homosexual relationships. (Episcopal bishops have only agreed to a temporary halt, and the pact is not necessarily binding on priests who wish to perform gay blessings.) The Windsor Report also asked all provinces to consider "whether they are willing to be committed to the interdependent life" of the Communion. In June, the ACC, the Communion's principal deliberative body and one of its four "instruments of unity," adopted a resolution backing the primates' action, and also asking ECUSA to withdraw from the Council.

At its first meeting November 7 at the Episcopal Church Center in New York City, the commission was to begin reviewing those documents as well as submissions from Episcopalians, Dean Werner said. In addition to writing the report for the so-called Blue Book of pre-convention information, the panelists "will have the freedom to propose resolutions for convention," he said.

Werner said he and Bishop Griswold agreed that the commission should be comprised of four bishops, four other clergy, four laypersons, and two with "special gifts" to contribute. The likelihood is that some but not all of the commission members will be appointed to the relevant legislative committee that is charged with introducing and sometimes rewriting resolutions once convention opens. That committee will be announced later, Dean Werner said.

Even before the appointment of this panel, of course, conservative leaders were not expecting ECUSA to relinquish its liberal sexuality policy at the 2006 General Convention. The real question may be how much the convention tries to obscure that fact. Anglican primates, however, are likely to view any ambiguous answer as a sign that ECUSA desires to "walk apart."

The members of the special commission are New York Bishop Mark Sisk, chairman; the Rev. Ian T. Douglas, Episcopal Divinity School, vice chairman; Sarah Dylan Breuer, Frederick, MD; the Rev. Mark Harris, Lewes, DE; the Rev. Katherine Grieb, Vir-

ginia Theological Seminary; Upper South Carolina Bishop Dorsey F. Henderson Jr.; Nevada Bishop Katharine Jefferts Schori; Georgia Bishop Henry Louttit, Jr.; the Rev. Charles E. Osberger, Wye Mills, MD; the Rev. Canon Rosemary Sullivan, Virginia Theological Seminary; Katherine Tyler Scott, Indianapolis, IN; the Rev. Francis H. Wade, Washington, DC; Christopher Wells, South Bend, IN; and the Rev. Sandra A. Wilson, South Orange, NJ. ■

Sources: *The Living Church*, *VirtueOnline*, *Anglican Communion News Service*, *Episcopal News Service*, *The Church of England Newspaper*

Noted Evangelist, Author Will Lead Ex-ECUSA Congregation

Michael Green, one of the Anglican Church's leading evangelists, will head an American congregation that has separated from the U.S. Episcopal Church (ECUSA) over its consecration of practicing homosexual cleric V. Gene Robinson.

The former evangelism advisor to the Archbishops of Canterbury and York will take up the post of co-rector of Holy Trinity Church in Raleigh, North Carolina.

The parish resulted from the decision of several dozen members of Raleigh's Christ Church to quit ECUSA last year after becoming disaffected with their liberal bishop, Michael Curry, in the aftermath of Robinson's consecration.

What began as a home group Bible study has become an independent and growing Anglican church. The congregation meets in a school chapel and recently purchased a rectory and offices. It has joined the Anglican Communion Network (ACN), the coalition of conservative churches and dioceses, most of which are still in ECUSA but doctrinally at odds with it.

Canon Green said the congregation which now forms Holy Trinity had been forced to break away to continue worshipping "in the inherited Anglican way," but hoped to continue cordial relationships with the Diocese of North Carolina.

Green, who has extensive preaching and leadership experience in evangelistic missions around the globe, said he looks forward to this new phase in his ministry. Holy Trinity has a sound spiritual foundation and a "strong desire to reach out in evangelism and social concern into the local community," he said. His initial commitment will be to spend six months in each of the next two years at Holy Trinity, where he will work alongside co-rector David T. Drake, a graduate of Trinity Episcopal School for Ministry.

Presently Senior Research Fellow at Wycliffe Hall, Oxford University, Green holds several academic degrees and has

Continued on Page 30

The Continuing Crisis, In Brief Some Of The Latest In Anglican Revisionism And Realignment

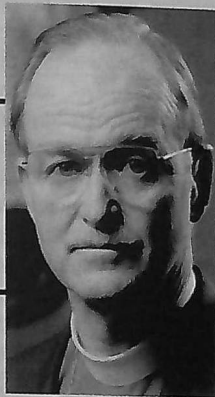
NOT WAITING FOR ECUSA'S 2006 GENERAL CONVENTION to give its final answer on the matter to the wider Communion, a task force in the Diocese of California has decided that it is time to make official in its convention a practice that the diocese has allowed for over two decades.

Citing widespread support for the "appropriateness" of blessing same-sex unions, the panel recently recommended that two diocesan commissions jointly prepare a rite or rites to bless same-gender unions, together with a policy for the use of such rites, for consideration by the 2007 diocesan convention.

California Bishop William Swing has permitted clergy to perform same-sex blessings for baptized members of the diocese on a case-by-case basis since 1983.

In making its recommendation, the 21-member task force discounted "diversity of opinion" in the diocese about "the relationship between marriage and same-sex covenants" and the overwhelming opposition to legitimizing same-sex unions in the wider Anglican Communion. The task force concluded that "differences in our understanding and practice of marriage and blessing same-gender covenants do not undermine the doctrinal foundations of the Church's life and faith." These differences, it contended, amount to a simple "disagreement" among faithful adults that does not rise to the level of "apostasy or heresy."

A CALIFORNIA DIOCESAN TASK FORCE now seeks official backing for the same-sex blessings that Bishop William Swing (pictured) has allowed in the diocese since 1983. Swing, incidentally, has called for the election of a successor next year.



NEWARK BISHOP JOHN CRONEBERGER

and other Episcopalians recently joined with Unitarians, Lutherans, Catholics and Jews in a sort of pep rally for the New Jersey Supreme Court, which they were hoping would soon return a case decision that would legalize same-sex "marriages" in New Jersey. The September 16 event at Montclair State College included over 400 clergy among its participants. It also revealed that the typically-seen acronym for non-heterosexuals—LGBT (lesbian, gay, bisexual, and transgender) may be outdated. A comment from Stephen Goldstein, chairman of the group Garden State Equality, reveals the acronym now includes an "I," which stands for intersects—people who don't know what gender they are.

THE DISCOVERY that an explicit short story about two homosexual male cowboys is featured as part of the senior English program at St. Andrew's Episcopal High School in Austin, Texas, has not gone down well with some. Episcopal writer David Virtue reported that parents were complaining, and that the Episcopal institution was facing what one source said was a possible \$3 million in lost funding if it did not pull the story from the curriculum. At last check, however, it appeared that that had not happened, with headmistress Lucy Nazro saying that almost all parents and students were satisfied with the material. The short story, "Brokeback Mountain" by Annie Proulx—which is being made

into a major motion picture—tells of two male cowboys from very different backgrounds who meet and fall in love while working together as sheep ranch hands near Wyoming's Brokeback Mountain during the summer of 1961. The movie was shot in Calgary, Alberta, Canada and is due to be released in December, 2005.

THE PARTICIPATION of William J. Cox, the retired assisting Bishop of Oklahoma, in an ordination and confirmation services this summer at the seceded Christ Church, Overland Park, Kansas, appears likely to come under Episcopal House of Bishops scrutiny. Acting on a request from the primate of the Anglican Province of Uganda, Henry Luke Orombi, Bishop Cox ordained two priests and a deacon at Christ Church on June 29, and on July 24 returned to lead a service of confirmation. However, though Christ Church has left ECUSA (with its property, due to a settlement reached with the diocese), the Rev. D.O. Smart, one of the deacons ordained priest by Cox, was still a cleric in ECUSA, albeit under six-month inhibition initiated by the Bishop of Kansas, Dean E. Wolfe, on April 27.

Bishop Cox maintains that he did not violate any ECUSA canons, based on the fact that he was given written assurances by Archbishop Orombi that all the candidates had been properly prepared either for ordination or confirmation and that none had any further ties with ECUSA.

Archbishop Orombi wrote that the Ugandan Church had pledged to continue responding to "cries for help" in North America "until a branch of the Anglican Communion with whom we are in communion is established [there]... This is completely consonant with the 2005 primates' communiqué, in which we pledged to neither 'encourage nor initiate' such relationships."

THE CATHEDRAL CHURCH OF ST. JOHN in the Episcopal Diocese of Delaware is bankrupt and Bishop Wayne Wright has asked its dean, the Very Rev. Margaret "Peggy" Patterson, to leave, according to church journalist David Virtue. The rectory was recently sold to pay overdue bills, and a letter released by the cathedral said it had funds to operate just through September. Recently, the liberal-led diocese announced that it was planting its first church in 40 years, "hardly something to brag about," said Virtue. "They plant them one a week in Nigeria."

EPISCOPALIANS WHO EARLIER WALKED AWAY from the century-old Redeemer Church, Rochester, New Hampshire over differences with the diocese—now led by Gene Robinson—have had a very successful year in which all expectations were met, according to Kathy Lewis, treasurer of the new St. Michael's Church. Aligned with the Anglican Communion Network, the church has 75 members and an average attendance on Sundays of 40 people, meeting at Grace Baptist Church. St. Michael's already has a Sunday school and youth group, and has also hosted events in conjunction with Grace Baptist, a relationship that Lewis says has been positive and that congregants plan to continue even as they look for a place of their own. Tentative future plans also include taking part in an outreach to children in Africa. Meanwhile, Redeemer Church, Rochester, had to be closed by Bishop Robinson earlier this year due to insufficient funding.

***INDIANA EX-EPISCOPALIANS** in the Evansville area who came together to pursue Anglican ministry outside the local ECUSA diocese recently had a visit from their bishop, from 4,000 miles away. Bishop Frank Lyons oversees the Diocese of Bolivia in the conservative Anglican province of the Southern Cone. The newly formed All Saints' Anglican Church in Evansville, though in the territory of the liberal-led Diocese of India-

napolis, had initially operated under the oversight of Springfield (IL) Episcopal Bishop Peter Beckwith, a vocal critic of ECUSA's moral revisionism. But the Evansville Anglicans thought they needed oversight from an orthodox bishop aligned with the wider Anglican Communion as opposed to ECUSA.

THE ANGLICAN MISSION IN AMERICA (AMiA), the orthodox U.S. outreach overseen by the Anglican archbishops of Rwanda and South East Asia, not only celebrated its fifth anniversary at midsummer, it announced the affiliation of its 80th congregation, a new church plant in the Chicago area. The church is a growing group of about 60 worshipers in West Chicago, a suburb 35 miles west of the city. Church of the Savior was started by some members who were part of another AMiA congregation, Church of the Great Shepherd in Glen Ellyn (to the east), when that church was experiencing overcrowding. A core group of parishioners began to pray about the possibility of planting a new congregation. That and conversations with about 25 churches in the region led to rented space at Faith Community Church in West Chicago. The congregation is led by the Rev. William Richardson.

ANOTHER AMIA CONGREGATION, the former Hudson (Ohio) Fellowship—a faithful mission outside ECUSA which has grown from 16 to over 130 souls in two years—has become a “homeowner.” It recently purchased a building near the center of historic Hudson and will move from rented quarters to the former commercial office space which, by divine happenstance, looks remarkably like a church. Led by the Rev. Doc Loomis, the congregation, which hopes to be in its new digs by Advent, will also adopt a new name: Holy Trinity Anglican Church.

FOLLOWING YEARS OF WORSHIPING in several locations around Little Rock, Arkansas, St. Andrew's, also part of the AMiA, recently closed on 14 acres of land that will become its home. The wooded acreage will be the site for four planned phases of construction, beginning with a multi-purpose building that will include a worship area for 500 people, to be completed by the end of 2006. St. Andrew's also has called a new rector to succeed the Rev. (now the Rt. Rev.) T.J. Johnston. The Rev. Philip Jones recently came to the parish from St. Clement's Episcopal Church, El Paso, Texas, a 900-member congregation which has experienced tremendous growth since Jones' arrival seven years ago. Bishop Johnston recently announced that he will be planting a new church in Mt. Pleasant, South Carolina, a decision that has caused friction with the conservative Episcopal Diocese of South Carolina, though AMiA's flagship parish, All Saints' Pawleys Island, also sits in diocesan territory.

THE ANGLICAN COMMUNION IN CANADA (ACiC)—a coalition of faithful Canadian Anglican congregations formed as a result of the offer of episcopal oversight by the archbishops of Kenya, Congo, Rwanda, Central Africa, and South East Asia—has seen its first priestly ordinations. Over 270 Canadian Anglicans were in attendance as two Vancouver-area deacons, the Rev. Dr. David Bowler of Church of Our Lord, Comox, and the Rev. Ken Bell of St. Timothy's, North Shore, were ordained to the presbyterate by Bishop T.J. Johnston, with ten Anglican priests joining in the laying on of hands. Johnston, an AMiA bishop, was delegated by the five archbishops to provide episcopal oversight to the ACiC. The ACiC says it is open “to all faithful Anglicans across Canada who wish to get on with their lives and be free from the ongoing controversy plaguing the Anglican Church of Canada (ACC).” The coalition is among the “Common Cause Partners” that link faithful Anglicans in and outside of the Anglican Communion. ■

Sources: AMiA, ACiC, St. Louis Post-Dispatch, The Living Church, VirtueOnline, The Associated Press, Courier and Press

EVANGELIST Continued from Page 28

authored over 50 books, such as *Don't All Religions Lead to God?*; *Evangelism in the Early Church*; and *Who Is This Jesus?* His latest work, *The Books the Church Suppressed*, which engages robustly with the controversial *Da Vinci Code*, will be published in the U.S. in January. Green has served as Rector of St Aldate's, Oxford; professor at Regent College, Vancouver; and as Advisor for Evangelism to the Archbishops of Canterbury and York. Canon Green played a crucial part in the formation of the ACN in January 2004, brokering the final compromise between the disparate Anglo-Catholic and Evangelical groups that make up the U.S. Church's conservative wing. ■
Source: *The Church of England Newspaper*

TAC's Pursuit Of Intercommunion With Catholic Church Endorsed

Delegates to the General Synod of the Anglican Church in America (ACA), a leading Continuing Church body, have unanimously endorsed efforts by leaders of its burgeoning global fellowship, the Traditional Anglican Communion (TAC), to pursue intercommunion with the Roman Catholic Church.

The endorsement from the ACA—the last TAC province to weigh in on the issue—was gratifying to TAC Primate, Archbishop John Hepworth of Australia, who was on hand for the ACA's triennial synod September 20-24 in Portland, Maine. For the last several years Hepworth, chief shepherd to TAC adherents in 44 countries, has led an informal dialogue between the TAC and the Vatican, and has also endeavored to establish communion with European Lutherans seeking similar common ground with Rome. The TAC now hopes a formal dialogue can be established in pursuit of its objective.



Archbishop Hepworth

“It is a quest of being a single Eucharistic community,” one in which Roman Catholics could receive communion in TAC churches and vice versa, said Archbishop Hepworth.

If the TAC achieves intercommunion with Roman Catholics, he hopes for an arrangement in which the Anglican way of practicing Christianity would be recognized as special and would continue.

“We have no doctrinal differences with Rome which would prevent us from being in full communion with one another,” he said in a recent interview. “The climate is brewing for the [TAC] to be the 27th ecclesial group accepted into communion with Rome, and the first church touched by the Reformation to do so. My broad vision is to see the end of the Reformation of the 16th century.”

Archbishop Hepworth said that if Christians truly believe in the notion of an undivided Church, they ought to discover what it takes to find unity with both East and West and “be liberated from everything that stops it.”

Immediately following the national event, George Langberg, the ACA's Bishop of the Northeast (New York and New England), told his diocesan synod that the TAC had “embarked on a journey toward unity in direct response to Jesus’—prayer that his

AC Of The Robinson Kind

The Anglican Church in America has plainly not gone unnoticed by the most well known bishop in the Episcopal Church (ECUSA) today.

On Sunday, September 18, Gene Robinson, the actively gay Bishop of New Hampshire, showed up without warning to worship at ACA's All Saints' Church in Concord, New Hampshire, where he was given a blessing but refused Holy Communion.

The Continuing Church parish includes those who broke away from ECUSA over Robinson's November 2, 2003 consecration, and in fact was launched on the eve of that ceremony.

In full view of the congregation, Robinson, in purple shirt, collar, and pectoral cross, reportedly entered at the front of the church a minute prior to the service, and sat in a pew in the middle of the nave. He stayed for the entire service. When he approached for the reception of communion, the rector, the Rev. Canon Dean T. Steward OSB, made the sign of the cross on his forehead.

Afterward, Robinson, who was not accompanied by his partner, Mark Andrew, reportedly introduced himself to a few people on a one-on-one basis, had a few words with the rector, who invited him to return, "with the thought that [Bishop] Robinson might find the Faith at [All Saints']"

Robinson did not stay for the coffee hour, saying he had other matters to attend to, and left without explaining his unannounced visit. ■

Sources: The Messenger, VirtueOnline, Christian News

followers all be one." After quoting that prayer from John 17, Bishop Langberg said, "We are accustomed to say, 'Lord, hear our prayer.' Tonight Jesus says to us, 'My people, hear my prayer.'"

The goal of reunion with Rome does not seem to be viewed as a priority among most other extramural orthodox Anglican bodies, or among conservatives within the Anglican Communion. And several online commentators took issue with Hepworth's comment about "no doctrinal differences," with some saying the problem is rather what the Roman Church requires as belief necessary for salvation which other parts of Christianity, including Orthodoxy, do not. However, some speakers at the recent Fellowship of Concerned Churchmen conference firmly maintained that any efforts at reuniting faithful Anglicans must always hold in view the objective of wider Christian unity, especially that with other parts of Universal Church.

With the endorsement of all its provincial churches in place, the TAC will now prepare a formal unity plan to present to the Vatican next year, outlining how intercommunion could be accomplished, recognizing that the two churches have similar theological beliefs.

Plans from both sides would be exchanged. If the Vatican endorses a plan, it would be brought back to the TAC churches, which would be asked for their approval. But Hepworth admits the exact steps in the process are unclear.

"No Anglican church has come into communion with Rome before," Hepworth said. "There's no road map."

The TAC's College of Bishops is scheduled to meet in plenary session next year, possibly at Rome.

IN OTHER ACTION at the General Synod, ACA Archbishop Louis Falk announced his retirement as Primate of the ACA, effective December 31, 2005, after more than 14 years in that role, most of that time also serving as TAC primate. The Synod did not elect a successor to Falk, however. Instead—because its Con-

up is now decidedly global—it c to eliminate the position of ACA primate and adopt a new structure, whereby a "President of the House of Bishops" will be elected for a three-year term at the time of each General Synod, thus leaving Archbishop Hepworth as the only bishop of the TAC designated as primate. Archbishop Falk was elected and agreed to serve in the new role for at least the first year of the three-year term, while the ACA completes the transition from primate to president. Bishop Langberg was elected as vice-president.

The ACA delegates also agreed to a moratorium on increasing the size of the College of Bishops. The ACA college stands at six, which includes Bishop David Moyer of the Armed Forces and Bishop Ruben Rodriguez Molina of the Diocese of Central America and Mexico.

***A NEW COMMUNITY OF ORTHODOX ANGLICANS** has been started in Brisbane, Australia, under the leadership of Bishop David Chislett, who earlier this year was removed from his former parish of All Saints', Brisbane, by Australian Archbishop Philip Aspinall (who is now primate of the "official" Anglican Church of Australia (ACA)). Chislett was ousted after he was consecrated a TAC bishop, even though he was also licensed within the ACA's Diocese of The Murray, and a church panel admitted that he had broken no church law. Some former All Saints' parishioners have joined with Chislett in forming the innovative new community, Patmos House. Its first service—in a local tavern "transformed...into a basilica"—drew 58 people, including 13 children. Said Chislett: "God is leading our lives. We are Christ-centered, Bible-believing, Gospel-driven Catholic Christians." ■

Sources included the *Portland Press-Herald*, *VirtueOnline*

Williams Could Forego Consecrating Women Bishops

If and when women bishops are approved by the Church of England, Archbishop of Canterbury Rowan Williams may decline to consecrate them under a plan that seeks to avert a large exodus of traditionalist clergy from the church.

The plan is being discussed at high levels of the church, though pro-women campaigners were expected to argue that it



Not Holding Back

THE MAN who has now been confirmed as the Archbishop of York, Ugandan-born John Sentamu (pictured), has already made it plain that he will be anything but dull. In remarks over the summer and more recently, Sentamu, 56, the first black man to be named archbishop in the C of E, again criticized the Church of England's leaders for failing to tackle institutional racism, and revealed that had received racist hate mail since his appointment. He also accused the British of godlessness, defended Muslim schools, dove into the

politics of Iraq, talked of his love of ordaining women, and condemned the language used about homosexuals by some archbishops from his native continent. Though he says he supports the 1998 Lambeth Conference's orthodox sexuality resolution, he urged Anglicans to rise above disagreement over New Hampshire's actively gay bishop and hold together. Sentamu was to be formally enthroned at York Minster on November 30. In a related story, the C of E recently appointed its first black cathedral dean. The Rev. Rogers Govender, 45, a native of South Africa, is the new dean of Manchester. (*The Church of England Newspaper*, *The Times*, *The Guardian*, *The Associated Press*, *news.yahoo.com*)

would treat women as second-class citizens, reported of London.

Under the proposal, Dr. Williams would relinquish his role as the primary consecrator of bishops in southern England, delegating the task to another bishop. A minimum of three bishops, and usually many more, participate in consecrating each C of E bishop.

At present, Dr. Williams is expected to lead all consecrations in the southern province—the Archbishop of York is responsible for the north—but while the role is symbolically important, it is not a legal requirement.

Senior insiders believe that all but the most diehard opponents of women bishops would feel able to remain under the archbishop's authority if he did not consecrate women personally.

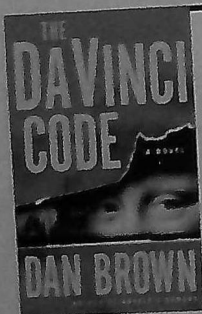
Additionally, Williams could appoint a number of traditionalist bishops to minister to the 400 or so parishes across the country that are expected to reject female bishops.

The advantage of the plan, they argue, is that it falls well short of the call by leaders of Forward in Faith, United Kingdom, for a separate orthodox province within the C of E.

The traditionalists say that deeper problems would be created by women bishops that would necessitate a "third" or "free" province which maintains historic holy order, and has its own archbishop, bishops, theological training colleges and synod. They say that, otherwise, as many as 800 clergy could leave the Church when women become bishops, a change both sides expect to occur within the decade.

Though it faces some strong opposition, Williams earlier supported consideration of the third province idea, but is also said to be sympathetic to a compromise. Insiders believe that he would give up consecrating bishops if the General Synod asked him to do so for the sake of unity.

The newly confirmed Archbishop of York, John Sentamu, enthusiastically favors women bishops, but said he also would not consecrate them if the "powers that be" thought it would help maintain unity.



C Of E: Mixed Welcome For Da Vinci Code

DESPITE THE HEFTY SUM of money offered for it, authorities at Westminster Abbey refused to allow the edifice to be used in the filming of the controversial work, *The Da Vinci Code* by Dan Brown; they said that "we cannot commend or endorse the contentious and wayward religious and historic suggestions made in the book." "Luckily for the filmmakers, the Dean of Lincoln, the

Very Rev. Alec Knight, is not so fussy," wrote Charles Moore in *The Daily Telegraph*. "He agrees that the book is 'a load of old tosh.' But as soon as the team offered 100,000 pounds to the cathedral if he would let them film, he gave in. 'It will bring Lincoln and Lincolnshire more into focus,' he says, 'It is a huge opportunity in secular terms.' A solitary nun mounted a prayer vigil at the cathedral doors in protest, but the Very Reverend was nothing daunted, happy in his Anglican illusion that 100,000 pounds is a lot of money to extract from Hollywood." *The Da Vinci Code*, which has sold more than 20 million copies across the world, is a contemporary tale based on the contention that Jesus married Mary Magdalene and had children by her. Leonardo Da Vinci comes into the plot because, although he painted Christian subjects to "fund his lavish lifestyle," he knew the truth about Mary Magdalene and left clues to this in his paintings. In the story, this code is cracked by police cryptologist Sophie Neveu, supposedly a descendant of Jesus, and top Harvard symbologist Robert Langdon (Tom Hanks), who explains how the Church has lied to preserve its power and suppress "the sacred feminine."

the synod in February when it votes legislation to admit women to the episcopate. ■
Source: *The Daily Telegraph*, *The Church of England Newspaper*

C Of E Bishops' Panel Scores U.S. Anti-Terror Policy; Urges Christian Apology To Muslims

A working group of Church of England bishops has issued a report expressing anxiety about "unbridled American power" and fear that the popularity of apocalyptic novels (such as the *Left Behind* series) might encourage "unquestioning acceptance of violence in the name of God."

The group also urged Western Christians to apologize to Muslims for the war in Iraq.

Mark Tooley of the conservative, Washington-based Institute on Religion and Democracy (IRD) observed that the 100-page report, *Countering Terrorism: Power, Violence, and Democracy post-9/11*, "seemed to lump together all of the most dreaded bugaboos of European leftists: the Bush Administration, evangelical Christians, and U. S. economic and military power."

The evangelical *Church of England Newspaper* editorially referred to the report as "an interesting piece of political opinion," but noted strange inconsistencies in the document's approach.

It commented that, "The Bishops worry about the failure of democratic principles to take root in the Middle East, but dislike Israel, the one democracy in the region." The editors also pointed to the Anglican Consultative Council's recent decision to question investment in Israel (a move Jewish commentator Melanie Philips dubbed "the dark age of Anglicanism") as an example of the same attitude (one which dovetails with the recent rising tide of anti-Semitism among the Euro-intelligentsia). The editors further recalled that, "after all, the Anglican bishops were hardly lining up in the late 1930s to put together rescue plans for the victims of the Holocaust."

Many online comments likewise focused with considerable asperity on what they viewed as the strange sort of moral myopia evident in the report.

One wrote that, "these people are so invincibly ignorant and morally obtuse that they should not qualify as Sunday school teachers, much less bishops. They embrace murderers of children, beheaders of reporters and an Iraq consisting of a prison above ground and graves of the victims of genocide and totalitarianism underneath, [in contrast] to one where people elect their own government and write their own constitution. [T]hey are indeed true successors of those who appeased Hitler and glorified Stalin, of Chamberlain's toadies and the Red Dean."

Another suggested that such thinking would ensure that England will become "an Islamic nation under Sharia law by 2080...They don't have any parishioners to tend to, so they attempt to take care of national and global affairs."

IRD's Mr. Tooley expressed a similar sentiment when he pointed out that, "The Church of England, like U. S. mainline Protestantism, is demographically collapsing, while evangelical and other forms of orthodox Christianity are growing around the world. Perhaps these bishops and other critics of conservative Christianity, rather than relying upon fears and stereotypes for their critiques of others, should more closely examine the reasons behind their own declining churches and diminished cultural influence. Perhaps, too, these bishops might express as much interest in dialogue with evangelical Christians as they do in dialogue with Muslims."

propos months without charge and to minimize various forms of incitement to terrorism, as criticism mounted that he was overreacting to the July bombings in London's transit system. Immediately after the July 7 bombings, in which four attackers killed 52 bus and subway passengers and themselves, Blair had strong cross-party support when he promised tougher measures to combat terrorism. But that support appeared to be eroding as increasing numbers of politicians, Muslim leaders, and human rights groups publicly criticized parts of the bill.

***HUNDREDS OF CHRISTIANS** protested outside the British Parliament in October against a proposed law which would ban incitement to religious hatred, which came up on second reading in the House of Lords. Opponents say the Racial and Religious Hatred Bill will damage freedom of speech and worsen community relations, reported the *BBC*. But Home Secretary Charles Clarke said it would only affect "extreme behavior." ■
Sources for the main report included IRD, *Church Times*, *The Church of England Newspaper*, *The Daily Telegraph*

Vatican Seminary Visitations Will Assess Preparation, Morals Mainliners Sound Uncertain Trumpet Report/Analysis

An official visitation to each of the 229 Roman Catholic seminaries in the U.S. by a Vatican task force has sparked both hope and fear among American adherents of the world's largest Christian communion.

The visitation, which resembles the kind made by school accrediting agencies and is likely to take several years to complete, is occurring in the context of the impending release from Rome of a document that, according to some sources, says that even celibate homosexuals should be denied entry into seminaries and ordination to the priesthood.

The visitation commission is not concerned solely with the high-profile issue of homosexuality among the clergy. Its detailed instructions, contained in a document called an *Instrumentum Laboris* issued by the Congregation of Catholic Institutes, make it clear that the visitors are to make a comprehensive evaluation of the entire program of study and priestly formation in each of the seminaries.

The second paragraph of the document states that, "The Visit will examine the various elements of priestly formation in the [U.S.]. Particular attention will be reserved for the intellectual formation of seminarians, to examine its fidelity to the Magisterium (the Church's official teaching authority, specifically the college of bishops in communion with the Pope), especially in the field of moral theology, in light of *Veritatis Splendor* (Pope John Paul II's 1993 Encyclical Letter "Regarding Certain Fundamental Questions of the Church's Moral Teaching"). Special attention will also be given to the criteria for admission of candidates, and to the programs of human and spiritual formation aimed at ensuring that they can faithfully live chastity for the Kingdom."

Concern has been spreading for several years among traditional Roman Catholics about what appears to be a disproportionate number of homosexuals (estimates range from 10-60 percent) in the Roman Church's clerical ranks. Some commentators and researchers have posited the existence of a "lavender mafia" of homosexuals and sympathizers that in many dioceses control the vocations process and ensure that aspirants loyal to the church's magisterium, and especially its moral teaching, are

oman Relations With Islam

Subtly redefining Vatican relations with Islam, Pope Benedict has departed from the conciliatory overtones of his predecessor to forge an approach that presses for reform.

The shift, observers say, reflects a growing desire among Vatican officials for the Roman Catholic Church to reassert itself after two decades of dovish dialogue under John Paul II.

Support for interreligious dialogue remains strong, but a declining Christian presence in predominantly Muslim countries—

coupled with the spread of Islamic terrorism—has prompted a new Catholic consensus that conditions must be placed on future contact.

In his August meeting with Muslim leaders in Cologne, during his visit to Germany, Pope Benedict challenged the (mostly Turkish) Islamic representatives to reject interpretations of Islam that inspire terrorism.

He urged Muslims to join Christians



Pope Benedict XVI

in trying to combat the spread of terrorism and "turn back the wave of cruel fanaticism" behind it that endangers the lives of so many and "hinders progress toward world peace."

Germany has about 3.5 million Muslims, one of the highest figures in Western Europe.

Ridan Cakir, president of the Turkish Islamic Union, said participants in the German encounter share the pontiff's position. "With this common platform, we are able together to fight terrorism," he said at a news conference afterward. ■

Sources: *Religion News Service*, *The Washington Post*

denied entry—a phenomenon that will be familiar to many North American and British Anglicans. This concern has come into sharper focus in the last year after a church-commissioned study of the ongoing sexual abuse scandal found that four out of every five victims abuse was male.

While some sexuality experts have suggested that the high percentage of boys and male adolescents abused may have more to do with accessibility than sexual orientation (the assumption being that homosexuality and pedophilia/ephebophilia are different), many conservative churchmen fixed the blame largely on homosexuals and the seminaries, calling for an overhaul of the system by which men are selected and trained for the ministry.

With the election to the papacy this year of Benedict XVI, who has openly called for the cleansing of moral "filth" from the Roman Church, the hopes of traditional Catholics for thoroughgoing reform have grown.

Homosexual clergy and their supporters voiced anxiety that the visitation could signal a witch hunt that would result in the expulsion of large numbers of serving clergy—even genuine celibates—as well as seminarians. Some accused the church of using the visitation as a means of diverting attention from the American hierarchy's derelictions and misdeeds during the period prior to the revelation of widespread clergy sexual abuse. Francis DeBernardo, head of an advocacy group for homosexual Catholics called New Ways Ministry, asked a *Washington Post* reporter, "Why not look instead for evidence of cowardice, secrecy, and dishonesty—the traits displayed by so many bishops which magnified the crisis into a public scandal?"

Some of the genuine anxiety (if not the grandstanding advocacy variety) concerning the broadness of the Vatican brush may

ANGLICAN WORLD BRIEFS:

***THE ECCLESIASTICAL TRIAL** of an Anglican bishop who supports widely-condemned Zimbabwean President Robert Mugabe collapsed in late August when the presiding judge withdrew from the case before the accused entered a plea or any testimony was given. The Bishop of Harare, Nolbert Kunonga, had been accused by priests and parishioners of 11 offenses, ranging from inciting the murder of a number of his clergy, to fraud, heresy, and bringing the Anglican Church into disrepute. He denies the charges. However, the Malawian Supreme Court judge who was appointed to oversee the trial resigned after hours of arguments, before the trial even got underway. Claiming the case has become entrenched in technicalities and adjournments raised by the defense, Judge James Kalaila told a courtroom packed with clergy gathered to give evidence against their bishop: "I have not in all my years as a judge in Malawi or elsewhere heard anything like this dispute. I will contact the archbishop and ask him to appoint another judge." It was not completely clear what would happen next, but one report said that charges against Kunonga may be refiled in an ecclesiastical court outside Zimbabwe. Another mentioned the possibility of filing in secular court, though in light of Zimbabwe's oppressive regime it was questionable how well that would work. Kunonga, who studied in England and America, is the only Anglican Church leader banned by the State Department from entering the U.S., due to his complicity in the Mugabe regime's crimes. Reportedly, Mugabe has rewarded Kunonga with two farms seized from their white owners. -

The Church of England Newspaper/The Daily Telegraph

***HUNDREDS OF CHURCH OF ENGLAND CLERGY DOUBT THE EXISTENCE OF GOD**—compared to 97 percent of committed Anglicans who believe God exists—and fewer than two-thirds of the clergy believe in miracles. So concluded a recent study of belief in the C of E, *Fragmented Faith?*, compiled by a team from Bangor University. Not surprisingly, the study also found differences over homosexuality to be among predictors of widening divisions. It reported that one-third of clergy are in favor of the ordination of practicing homosexuals as priests, compared with one-quarter of laity. Nearly one-third of clergy also support the ordination of gay bishops, but among the laity this falls to fewer than one-fifth. Published on the eve of the July General Synod, the study concluded that congregations are more conservative than most of the comparatively liberal clergy preaching to them. *Fragmented Faith?* grew from a partnership between Bangor University's practical theology department and *Church Times*. More than 9,000 people responded, of whom nearly 8,000 were Anglicans in England, nearly 2,000 of them being laity. - *The Times*

***WHILE CHURCH OF ENGLAND BISHOPS** face growing pressure over their soft policy on clergy who register soon-to-be-legal civil partnerships, British Methodists, with whom the C of E is working toward intercommunion, are set to become the first mainstream Church in Britain to offer blessing services to homosexual couples. The Methodist Church's conference decided in June to draw up national guidelines for couples who have officially registered their civil partnerships. Still,



It's A Jungle Out There!

A SAFARI-THEMED VACATION BIBLE SCHOOL at All Saints', Janesville, Wisconsin, a parish of the Anglican Catholic Church (ACC), appears to have been a hit with the some 40 children who attended. In addition to the Bible school program, the kids heard from the Rev. Thomas B. Wirth, priest-in-charge of St. John's Menomonee Falls, Wisconsin, who came to talk about his missionary journeys to South Africa with ACC's Bishop of the South, Mark Haverland. He also brought a friend, African-American storyteller Henry Thurmond. Fr. Wirth taught the Bible schoolers, many from low income families in and around All Saints' neighborhood, to make drums they later used to accompany themselves in singing a Zulu hymn he taught them. Again this year, the Rev. Canon Edward Ruhlander, just-retired rector of All Saints', and other parishioners went door to door distributing flyers inviting children to come to the parish for three hours each day. About 15 more children attended this year than last. Photo courtesy of *The Trinitarian*

have been allayed by the revelation from a "senior Vatican official" to *The National Catholic Reporter's* Rome correspondent that the forthcoming document on homosexuals in seminaries will not contain an absolute ban, but will insist that three categories of candidates not be admitted: (1) those who "have not demonstrated a capacity to live celibate lives for at least three years"; (2) members of a "gay culture," which includes pro-homosexual activism; and (3) those whose homosexual orientation is so strong that their presence in an all-male environment would be a risk. Furthermore, the document has nothing to say about men who already are ordained, according to the *Reporter's* source.

In any event, there appears to be no change in the offing in Roman Catholic doctrine or practice concerning homosexuality or the priesthood, unless it is a firmer enforcement of what is already there. Archbishop J. Michael Miller, secretary to the Congregation for Catholic Education, said at a meeting in Baltimore in late September that there was already in existence a Vatican ban on priestly ordination for homosexuals, an apparent reference to a 1961 document stating that anyone with "perverse inclinations to homosexuality or pederasty" ought not to be ordained. Many U. S. seminaries have ignored this document for years, but the time in which they can do so without consequence seems to be ending.

Gay Issue Buffets Protestants

Meanwhile, in contrast to Catholic reassertion of traditional moral doctrine and practice, mainline American Protestant denominations continue to be riven over issues concerning the acceptability of homosexuality:



A special commission of the Episcopalian Church USA, which has experienced recurrent liberal pressure over the matter, recently pled for unity and scriptural fidelity while the debate continues, but appeared to support something approaching what Episcopalians would recognize as "local option."

The 20-member Theological Task Force on the Peace, Unity and Purity of the Church urged PCUSA's 2006 national General Assembly to make no changes to a 1997 law that limits clergy and lay officeholders to sex only within heterosexual marriage. And, it affirmed the national church's power to set standards for officers' doctrine and conduct. But it said that local congregations and regional presbyteries must apply the standards to individuals. Under its plan, the national church could review the adequacy of candidate screening but not override local judgments "on which matters are essential" and how serious any deviations are.

The August national assembly of the Evangelical Lutheran Church in America (ELCA), which enjoys a relationship just short of full communion with the U.S. Episcopal Church, defeated a proposal that would have permitted homosexuals in "committed relationships" to serve as clergy under special conditions if local bishops and synods approved. Although the proposal was defeated by only a 503-490 vote, it had required two-thirds approval to be enacted.

But while a move toward the acceptance of same-sex blessing services was also rebuffed, the measure that was adopted appears to some conservatives to have effectively authorized local option on gay blessing ceremonies.

That decision, approved by a vote of 670-323, upheld a 1993 statement of the ELCA bishops that found no Biblical or historical basis for homosexual blessing services, but said the church would "trust pastors and congregations to provide faithful pastoral care to all to whom they minister." Calls for more specific language—either explicitly approving or banning same-sex blessings—were defeated.

And, the American Baptist Convention (different from the Southern Baptist Convention) appears headed for a major division over the national denomination's failure to plainly state that homosexual practice is incompatible with scripture. Over 300 churches in the Southwest are taking initial actions to break with the ABC-USA, while the West Virginia Baptist Convention—the largest in the ABC—was to vote on a secession resolution at its regional meeting in October.

Sources included *The National Catholic Reporter*, *The Washington Times*, *The Washington Post*, *The New York Times*, *The Associated Press*, *VirtueOnline*, *Pioneer Press*, www.bishop-accountability.org, www.twincities.com

Gay Agenda Advanced In New England, Slowed In Calif.

A law permitting civil unions with all the legal benefits available to married couples went into effect in Connecticut October 1, making that state the third (after Vermont and Massachusetts) to give homosexual pairings legal recognition.

The phenomena of civil unions and gay "marriage" seem likely to be confined to New England for the time being: California's Governor Arnold Schwarzenegger (a liberal Republican who has indicated openness to such a change) vetoed a bill approving same-sex marriages in late September, saying that it violated the clear will of the people of California expressed in a 2000 referendum. In that vote, an overwhelming majority approved a ballot proposition defining marriage in California as being between one man and one woman.

Continued at top of next page

senior Methodists maintained that the church would continue to uphold its teaching that sex is licit only within heterosexual marriage. The guidelines would also respect the consciences of ministers who do not wish to conduct such blessings.

***AS PART OF ITS BID TO COMBAT DECLINING ATTENDANCE**, the Church of England has started using new criteria to select priests, designed to ensure that they are mission-minded and can speak of the good news of Jesus Christ in a way that is "attractive and appropriate." The church also has approved plans for more clergy to be appointed without a parish, but instead to work as "mission support clergy." The moves signal the church's determination to make evangelism a priority following the call of Archbishop of Canterbury Rowan Williams for a mix of traditional and emerging churches. In a related story, former Archbishop of Canterbury George Carey recently warned that a tendency to appoint bishops with little parish experience will undermine efforts to halt a decline in church attendance. - *The Church of England Newspaper*

***DELEGATES TO THE FIFTH ANGLICAN INDIGENOUS SACRED CIRCLE** in Pinawa, Manitoba, unanimously asked the Anglican Church of Canada to create within one year the office of national native bishop—an idea that native leaders have supported for several years. "I never thought in my life I would see this moment. I say *meegwetch* (thank you) and plead with the primate (Archbishop Andrew Hutchison) to accept this challenge," delegate Shirley Johnson from the Diocese of Huron said at the August meeting of some 130 Anglicans from 19 dioceses. The seven bishops—six Canadian and one American—who attended the gathering stood with Archbishop Hutchison and expressed approval of the concept. However, they cautioned that it may take longer than one year to achieve the goal of a bishop with full authority and jurisdiction for aboriginal communities. The native people's plan would seemingly lead to a parallel jurisdiction, which liberal Anglican leaders have steadfastly resisted—particularly when traditionalists ask for such an entity—though several overlapping jurisdictions already exist elsewhere in the Anglican Communion, including for ethnic reasons. It was over a decade ago that native Anglicans and the national church first signed a covenant stating that First Nations people aim to be "a new, self-determining community with the Anglican Church of Canada." - *Anglican Journal*

***A BISHOP BEING A REAL BISHOP!** Uganda's Anglican Bishop of Rwenzori, Benezeri Kisembo, refused in June to confirm 62 Christians after they failed to answer the scripture questions put to them. The bishop said he would not promote Christianity based on ignorance of the Bible and other basic religious creeds, because this is a liability to the church. Another date for the confirmation was to be fixed after the 62 candidates had successfully undertaken Bible lessons. - *The Monitor (Kampala)*

ANGLICAN USA BRIEFS:

***AFTER STEADFASTLY RESISTING** calls to resign from those who criticized his leadership style, Southern Virginia Episcopal Bishop David C. Bane Jr. announced

Continued on Page 36

at All Saints', Catholic Church children who the kids heard of St. John's about his mission of the South, American schoolers, many neighborhood, selves in singing Rev. Canon, and other parenting children to 15 more children Trinitarian

Vatican official correspondent in seminaries that three Catholic who "have not at least three includes pro-sexual orientation male environment has nothing according the

the offering in homosexual-ement of what secretary to the meeting in Baltimore existence auals, an appearance with "per-ly" ought not to red this document do so without

nts of traditional Protestant de-concerning the

GAY AGENDA Continued from previous page

While participating Connecticut residents were pleased with the new privilege, it was clear that in their minds it is only a way station on the road to full recognition as married couples. Said one pair, "It feels good, but it doesn't feel like it will when we get married."

Other Connecticut homosexual partners have no plans to take advantage of the new law, though they see it as progress.

IN NEIGHBORING MASSACHUSETTS, which passed legislation allowing same-sex marriage after the state's high court discovered a previously unknown right to the same in Massachusetts' constitution, advocates of making that decision at least potentially nationwide in scope have gone to court. They filed suit, seeking to overturn a 1913 law that forbids non-residents to marry in the state if they are barred from marrying in their state of residence—which (for gays) presently means every state but Massachusetts.

If the 1913 law is annulled, it is virtually certain that some partners joined under Massachusetts statutes will return to their state of residence and seek to have their unions legally recognized as marriages. The matter would without doubt end up in the federal courts, with pro-homosexual (and pro-polygamy) advocates seeking to overturn state Defense of Marriage Acts on the grounds that these violate the "full faith and credit" clause of the U.S. constitution, which requires the states to recognize one another's legal acts as valid.

Meanwhile, the push to amend Massachusetts' constitution to define marriage in traditional terms, which saw success in the state legislature last year, has now lost traction. Massachusetts lawmakers rejected a marriage amendment to the state constitution on second reading in September, assuring that same-sex marriage will continue in Massachusetts for at least three

BRIEFS Continued from Page 35

October 1 that he will retire as diocesan at the 2006 Annual Council next February. An interim bishop will likely be appointed. Bane's announcement came just a couple of weeks before a report was to be released by a special panel of three bishops asked to recommend ways to help the diocese—which an independent panel earlier judged to be deeply dysfunctional—to get back on track.

MARY ANN ROBERTS TOMKINS, a Continuing Anglican and editor, died July 13 in Sheridan, Wyoming. She was 71. Though trained as a nurse, Mrs. Tomkins became editor of the *Windham County Transcript* newspaper in Connecticut. She later edited several church newsletters as she followed her husband, the Rev. Peter B. Tomkins, to parishes in Ohio, Connecticut, Rhode Island, New Hampshire and Arkansas. She also wrote a children's book, *Hand in Hand in Springtime*. Mrs. Tomkins is survived by her husband, two daughters, a son, two stepsons, eight grandchildren and two great grandchildren. Memorial donations may be made to (among others) the International Anglican Fellowship, c/o Walter Kilian; 51 River Front Drive, Unit 2; Manchester, NH 03102; 603/222-1070; walterkilian@juno.com.

***THE STRUGGLES OF AN EPISCOPAL PRIEST** with family, church politics and Jesus, and even his own nagging reliance on painkillers, will be featured in a new drama included in NBC's 2005-2006 mid-season line-up. "This challenging new series is our first announced drama for mid-season as we continue to seek different, out-of-

more years. The conservatives' battle now shifts to a petition drive to get the marriage amendment on the ballot in 2008. ■

Sources: *The Washington Post*, *The Washington Times*, *The New York Times*

—LATE NEWS—

Two Seceded L.A. Parishes Closer To Keeping Property

The other two of three ex-Episcopal Los Angeles parishes got encouraging news in late October.

As he had ruled in the case of St. James, Newport Beach, Orange County Superior Court Judge David Valasquez held that the Diocese of Los Angeles and the U.S. Episcopal Church do not have a valid claim to own the property of All Saints', Long Beach, and St. David's, North Hollywood. He also awarded court costs of over \$61,000 to the two parishes.

However, he gave ECUSA 20 days to file an amended complaint if it could find different facts on which to base its claim to the parishes' property. The parishes will then have 20 days to reply, and both sides were due back in court on December 1.

The L.A. diocese is already appealing its loss to St. James. ■

Source: *The Christian Post*

New ACC Leader Chosen

The Rt. Rev. Mark D. Haverland, Bishop of the South within the Anglican Catholic Church, a leading Continuing Church body, was overwhelmingly elected Metropolitan and Archbishop of the ACC's Original Province in late October.

The election as well as enthronement of Archbishop Haverland took place at the ACC's provincial synod in Michi-

the-box projects," said Kevin Reilly, president of NBC Entertainment. Reilly said the new series, *The Book of Daniel*, is "bold and surprising storytelling told by a great cast led by Aidan Quinn," a frequent star of television and film for two decades. The pilot episode for the show was filmed at the ultra-liberal All Saints' Episcopal Church in Pasadena, California, where Quinn portrays Daniel, a young, liberal priest and father who clashes frequently with his conservative woman bishop (?), Dr. Beatrice Congreve, played by Ellen Burstyn. The series, set in upstate New York, will also feature Quinn's frequent conversations with Jesus, played by actor Garrett Dillahunt. Among Quinn's parishioners is longtime actress and comedienne Phyllis Diller. - *Episcopal News Service*

OF GENERAL INTEREST:

***KENYAN CHURCH LEADERS** have expressed outrage at plans by the nation's government to turn the country into a religious state, which they fear will entrench Islamic Sharia law. A referendum was to be held in November to vote on a draft constitution that would set in place Christian, Islamic and Hindu courts, turning Kenya from a secular into a religious state. The church leaders are concerned that (among other things) the constitution would raise the prospect of religious intimidation against those who seek to evangelize. - *Ecumenical News International*

***POLICE ARRESTED PAKISTANI CHRISTIAN** Yousaf Masih in July after complaints he burned pages from

gan. He succeeds the Most Rev. Bro. John-Charles FODC, who has retired. ■

Settlement Reached In Pittsburgh

A lawsuit seeking to compel leaders of the conservative Episcopal Diocese of Pittsburgh to adhere to the Episcopal Church's property canons was settled out of court October 17, with both sides expressing satisfaction about the outcome.

The dispute arose after a 2003 special diocesan convention called for releasing diocesan control of property to any congregation that sought to disaffiliate from the diocese. Though the resolution was subsequently withdrawn, two liberal parishes filed suit, seeking a court order compelling adherence to the 1979 "Dennis Canon" of the U.S. Episcopal Church (ECUSA).

Following negotiations that began over a year ago, a court-approved agreement was reached. It affirms that title to parish property presently held by the diocese will remain with the diocese, even if some or a majority of parishes decide to leave ECUSA, and that title to property held by a parish will remain with the parish. Should a parish seek to leave the diocese, the agreement outlines a procedure to be followed that requires notification of all interested parties.

The Pittsburgh diocese said the procedure "leaves the final decision for the disposition of property to the parish, bishop and (diocesan) board of trustees and provides for a mediation process" if those parties cannot reach a resolution. The agreement itself indicates that any interested party can be part of initial discussions on the prospective disaffiliation between diocesan leaders and the parish, in the mediation, and/or may seek a judicial determination of ownership rights.

The settlement also allows parishes to opt out of Pittsburgh's

the Quran. Insulting the Quran, Islam, or the Prophet Muhammad can be punishable with death under Pakistan's blasphemy laws. Police arrested Masih, 35, in Nowshera after neighbors reported he was burning the Quran in a street, police said. Reportedly, Masih's employer had asked him to burn garbage that included the Quran pages. About 300 Muslims took to the streets after his arrest, demanding quick punishment. Some pelted a nearby Hindu temple with stones, thinking wrongly that Masih was Hindu, police said. Five rioters were arrested. Christian and human rights groups want to scrap Pakistan's blasphemy laws, saying they are used to persecute Christians. According to *Ecumenical News International*, a government report showed that, of 647 blasphemy cases since 1988, 90 involved Christians, who comprise less than 3 percent of the population. Twenty of the defendants were slain while awaiting trial. - *The Associated Press*

***AERIAL PHOTOS OF THE CROWD** told the story of a sort of Roman Catholic Woodstock, as 800,000 young Catholics turned out in Cologne, Germany, over the summer to see their Pope on World Youth Day. The annual festival was launched 20 years ago by Pope John Paul II—actor, sportsman, showman, a darling of young Catholics. It was clear at the vast concluding Mass on Marienfeld, or Mary's Field, 20 miles west of Cologne, on August 21 that Pope Benedict XVI had been taken into the hearts of young Catholics despite the fears that he would appear too stern and cold. True, unlike John Paul, the new Pope tried to shush the young people when he considered that they were getting too rowdy or carried away with their chants of "Be-

membership in the Anglican Communion Network without losing their diocesan standing.

The two sides concurred that the pact does not create a legal precedent under Pennsylvania law.

The Rev. Canon Harold Lewis, rector of Calvary, Pittsburgh and one of the litigants, said he was pleased that the settlement "recognizes and upholds...the major contentions in our lawsuit." Pittsburgh Bishop Robert Duncan said that the settlement "affirms the competence and responsibility" of diocesan leaders to interpret and to fulfill "their fiduciary and property duties" under the diocesan canons. ■

Sources: Court of Common Pleas of Allegheny County, Diocese of Pittsburgh, Calvary Church, *The Living Church*

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ne-de-tto"—his name in Italian, meaning "Blessed." But the faithful interpreted his manner as part of his charm, a bashfulness shown by an intellectual more used to being shut in the libraries of the Vatican than let loose to the wolves, and it endeared him to them. They cheered him when he chided them for not going to church or when he tried to explain to them the importance of the "mystery of the Eucharist" in language they might understand, comparing the transformation of bread and wine into the body and blood of Christ as "nuclear fission." The more than one million worshippers who gathered for Mass appeared glad to have a leader once again, as Benedict, 78, told them that Catholicism was not a "consumer product" from which they could pick and choose what they liked while neglecting the rest. "Religion constructed on a do-it-yourself basis cannot ultimately help us," he said. "It may be comfortable but at times of crisis we are left to ourselves." He spoke in the tone of a kindly grandfather, rather than that of the dogmatic theologian he was seen as for years in his role as the Vatican's guardian of the doctrine of faith. - *The Daily Telegraph*

***THE ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE OF NORTH AMERICA** has voted overwhelmingly to withdraw from the historically left-leaning U.S. National Council of Churches, saying that NCC membership "no longer contributes" to its mission. The action, taken by the Archdiocesan convention on July 28, was supported by Metropolitan Saliba, the church's senior cleric. A spokesman for the church said that the over-50-year-old NCC had "lost its goal of Christian unity on a

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doctrinal basis." He added that church officials were displeased by a recent NCC fundraising letter that urged church members to fight conservatives. Support for homosexual causes and the Council's "shift toward a political agenda" were also mentioned in Antiochian circles as reasons for leaving the NCC. The Council retains 35 Protestant and Orthodox member bodies, but all of its leading mainline denominational members have been suffering membership decline for most of 40 years. The Antiochians, who number 390,000 in the U.S. and 150,000 in Canada, have attended meetings of an emerging new alliance, Christian Churches Together, which includes some NCC members along with conservative non-members, like the Roman Catholic Church and Evangelical Protestant churches. - *The Associated Press/Institute on Religion and Democracy/Ecumenical News International*

***POLARIZATION OVER THE GROWING INFLUENCE** of Evangelical Protestants appears to be occurring in at least two branches of the U.S. armed forces. While Evangelical military chaplains complain of hindrances to the free expression of their religious belief, some military officials say such chaplains tend to come on too strong, flouting military traditions of pluralism and diversity. The issue grew larger after accusations this summer that Evangelical chaplains, faculty and coaches were pressuring cadets at the Air Force Academy. On August 29, the Air Force issued new guidelines on respect for religious minorities. The guidelines caution against promoting any particular faith—or even "the idea of religion over non-religion"—in official communications or functions. They also discour-

New 2005/06 *Directory of Traditionalist Parishes*



The Fellowship of Concerned Churchmen announces the new edition of the **Directory of Traditional Anglican & Episcopal Parishes**. The FCC Directory is the most comprehensive reference guide of its kind. Richly illustrated, it lists more than 1,200 parishes in the U.S., Canada and worldwide, including those affiliated with all Continuing Church jurisdictions. Information includes parish location, service times, and clergy.

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age public prayers at official Air Force events or meetings other than worship services, one of the most contentious issues for many commanders. But they allow for "a brief non-sectarian prayer" at special ceremonies like those honoring promotions, or in "extraordinary circumstances" like "mass casualties, preparation for imminent combat and natural disasters." In what was apparently a separate action, the Air Force, facing a lawsuit over alleged proselytizing, recently withdrew a document that permitted chaplains to evangelize military personnel who are not affiliated with any faith.

***IN THE U.S. NAVY**, Evangelical Protestant chaplains are fighting what they say is a legacy of discrimination in hiring and promotions, and bristling at suggestions that they not pray publicly "in the name of Jesus." Pentagon data analyzed by *The Washington Post* showed a substantial rise in the number of Evangelical military chaplains in the past decade, along with a modest decline in mainline Protestant ministers and a precipitous drop in Catholic priests, mirroring a nationwide priest shortage. But a still-pending 1999 class action lawsuit tackles what Evangelical chaplains say is the armed forces' rigid quota system for military chaplains that calls for one-third of them to be Catholics, one-third mainline Protestants, and one-third everyone else. - *The New York Times/The Washington Times*

***THE U.S. NAVAL ACADEMY** has no plans to banish the noon mealtime prayer for midshipmen, after the Air Force issued its new policy discouraging prayers at some events servicewide, but keeping the tradition at others. Honored

Continued on Back Cover

CHURCH DIRECTORY

CALIFORNIA

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/aaaw/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 Outley; 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; Weekday 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 Monroe Avenues; Sun 7:30a MP, 8a Low Mass, 10a High Mass, Nursery 9:45a, Sunday School 10:50a, Adult Forum noon; Weekday Holy Eucharist: Mon-Fri 12:05p, Wed 7a, Sat 9a; Daily Offices: Morning Prayer, Mon-Fri 9a, Sat 8:30a; Evening Prayer, Mon-Fri 5p; Recital and Choral Evensong Sun 4p as announced; The 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, Pamlico 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 Rite II; Dean Ryan S. Reed, SSC; Canon Richard A. Cantrell, SSC; Fr. Jeffery Moore, curate; 817/267-8869, 817/354-7911, fax 817/354-5073; RReed@sves.org; www.stvc.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@sbeglobal.net; website: www.holycommuniondallas.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. Athanaelos, 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 Petricca; 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, dmarvrgardner@cox.net, www.STofC.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. Casimes; 206/447-0706; cwcbccc@foxiinternet.net

ENGLAND

London

Christ the King, Gordon Square (WCI)

(Forward in Faith Headquarters Church, Church of England/FIF) Low Mass Mon 1.05p, Tues-Wed-Thurs 8:30a, Fri 12:30p; Fr. John Scott, Honorary Chaplain, (01207)388 3588. For details of Sunday Masses in London and elsewhere throughout the U.K., please visit www.forwardinfaith.com