

BRIEFS Continued from Page 38

holds were to receive news in the mail that they are defendants in the property dispute between more than 200 plaintiffs who say they suffered abuse at the hands of Catholic clergy, and the Archdiocese of Portland. None of the parishioners or contributors will be personally liable for paying claims if they lose the case. But they could see their parish assets sold or put up as collateral for loans to pay settlements. The legal maneuver, known as a defendant class action, is very rare in bankruptcy court. But all parties involved agreed the class action was the best way to get the stalled, 11-month-old property litigation restarted. The heart of the dispute—ownership of property by the archdiocese's 124 parishes and three high schools—is vital to the year-old bankruptcy case. If the \$500 million to \$600 million in disputed real estate, investments and cash is found to belong to the archdiocese, it will become available to pay off abuse claims now totaling hundreds of millions of dollars. It is those claims that the archdiocese said pushed it into bankruptcy last July. If the property is found to belong to the parishes, as the archdiocese argues, the parish assets will be declared off limits for abuse settlements. At the time of its Chapter 11 filing, the archdiocese said it owned \$10 million in real estate and \$9 million in cash deposits. - *The Oregonian*

***LONG IN THE WORKS**, a new network for gays and lesbians, *Logo*, debuted in June. It is initially viewable in about ten million homes with digital cable. Unlike two pay-per-view, gay-oriented networks already operating, *Here and Q*. *Logo* is available in homes that do not specifically order it. Starting material was said to include such films such as *Kissing Jessica Stein* and *Philadelphia* and documentaries. The network also has a scripted series, *Noah's Arc*, about a homosexual black man and his friends in

Los Angeles, a reality series about opening a gay bar, and the stand-up comedy series *Wisecrack*. - *NewsMax.com*

***PORNOGRAPHY** is now available on cell phones, according to reports carried by *The Banner of Truth* and *CitizenLink*. They say that *Playboy* made a deal with Durango Wireless to make it possible to send teasers and spam to cellular customers, many of whom are teenagers. The "adult services" are supposedly subscription only, but have the possibility of popping up on anyone's cell phone. Randy Sharp, director of special projects for the American Family Association says that parents are still able to protect their kids by disabling Web access on all cell phones.

***LOUISIANA'S ABSTINENCE PROGRAM** has not violated a court order with its religious content, a federal judge ruled in June. The Governor's Program on Abstinence has religious references on its website as well as links to other sites that promote prayer and repentance. But U.S. District Court Judge G. Thomas Porteous Jr. ruled that these references do not constitute an excessive entanglement between government and religion. The decision deeply frustrated the ACLU, which said that evidence in the case was clear. - *The Washington Times*

***A BIBLE WITHOUT ALL THOSE BORING BITS:** A Bible of just 58 pages was introduced at Canterbury Cathedral in September. Written by Michael Hinton, a retired priest, and published by The 100 Minute Press, the **100 Minute Bible** is intended for those with more interest in the Bible than time. According to the author, it is written "in good, clear contemporary English" that condenses the biblical text to something less than 58 pages, though the volume itself is larger because it includes key maps. (Note: In keeping with the spirit of this Bible, *TCC* is keeping this news item short.) - *The Times (London)* ■

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"Reforming and Re-forming" Communion *Page 8

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A "Reforming and Re-Forming"

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 To work for the unity of the Church under Christ, based on sound doctrine and discipline, as exemplified by the Chicago-Lambeth Quadrilateral of 1886-88
 To resist false teaching within the Church
 To restore the Church to her primary mission of proclaiming the Gospel

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Exclamation Points

Letters From Our Readers And
Commentaries From Around The Church

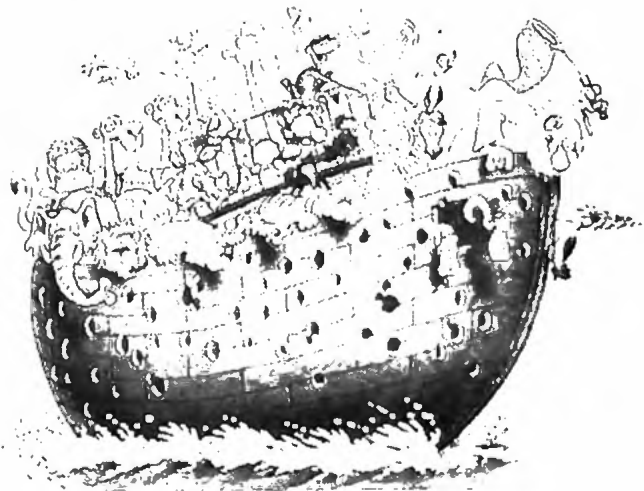
“FLEEING THE MADHOUSE”

While I have taken a different route out of the madhouse (to the Anglican Province of Christ the King rather than to Rome), I can heartily endorse Fr. Al Kimel's comments in "Fleeing The Madhouse" (TCC, September/October) in its entirety.

We've walked substantially the same road, had substantially the same experiences, and come to substantially the same conclusions for the same reasons. I unreservedly endorse his reasoning and his core message, which is that ECUSA is not in any genuine sense any longer within the one, holy, catholic and apostolic church, and it is the positive duty of every catholic-minded member of the same to leave it without delay.

Let me underline, along with Al, that this does not exclude those who live in the deceitful safety of Anglican Communion Network/Forward in Faith, North America (ACN/FIF-NA) dioceses. Regardless of what they say, they are in objective fact in communion with Griswold, Robinson, Ingham, and company. As one who used to play and promote this mind game (for which may God and those to whom I promoted it forgive me) and thus knows it from within, it is not really possible to be genuinely catholic and orthodox while you are connected to an institution that not only will not discipline heretics and apostates but promotes them to positions of leadership within it. That is an idea which is, not to put too fine a point on it, gnostic. It is like the woman who says to her husband while engaged in an affair with another man, "yes, I'm eating at his table and sleeping in his bed, but I'm really always thinking only of you." Yeah, right. The only thing that could explain such a position, if held sincerely, is madness. And the madness infects the entirety of ECUSA, not just the militant revisionists.

The message to those remaining in ECUSA—bishops, priests, deacons, religious, laity—is clear, and all Al and I and others are doing is to point it out: For the love of Christ, the love of



The woodpecker might have to go!

your children, and the salvation of your souls, get out, flee to Egypt now. There is a city near to flee to, even though it may appear to be a little one. Get out now and don't look back. Remember Lot's wife. [cf. Genesis 19:17ff, Luke 17:31ff.]

The Rev. Samuel L. Edwards
theodoulos@safebrowse.com

The rector of Holy Comforter, Montevallo, Alabama. Fr. Edwards is the former director of the traditionalist FIF-NA. His last post in ECUSA was as rector of Christ Church, Accokeek, Maryland, a position from which he was ousted by former acting Washington Bishop Jane Dixon, by means of a federal lawsuit. The courts sided with Dixon's claim that she could "interpret as she saw fit the canons regarding rector calls."

BAD BISHOPS

I believe the Episcopal Church has already completely unraveled but it has not been acknowledged as of yet. We witness bishops, in the name of preserving diversity and inclusiveness, using authoritarian tactics that would disgust all but a few of the most malicious among us.

These bishops act not as Shepherds [for] the Master they claim to serve, but as petty lords over fiefdoms whose sole purpose is to maintain ham-fisted control over their real estate empire. This entitlement-without-responsibility mindset is exacerbated and encouraged by the timidity or outright silence of the vast majority of the House of Bishops.

It's a diocesan dole. They get paid handsomely but don't produce anything. Instead of preaching the Gospel they spend their time parsing canons to enhance their authority and run up an obscene amount of legal bills to justify their behavior. Some of them really would make Joseph Stalin proud.

When atrocities such as that which [Connecticut Episcopal Bishop Andrew Smith...committed against Fr. Mark Hansen in the parish of St. John's, Bristol, are tacitly tolerated by the HOB, respect for bishops is further eroded. Respect is not gained by employing despicable bully tactics in the name of a merciful Savior.

Nor is it enhanced by using a convoluted interpretation of canon laws that I dare say would even make Henry VIII blush with acute embarrassment. I pray that a spiritual awakening occurs to inspire these bishops to behave as the chief pastors that they are supposed to be rather than as CEOs of corporations accountable to no one.

As an entity the HOB doesn't have the moral authority to speak to any issue that the average member of the church, or the rest of the world, cares to listen to. They usually speak only on those subjects near and dear to the narrow interest groups that got them elected to their positions of responsibility that so many systematically shirk. They warn of unilateralism but shamelessly employ it as a battering ram for a "gospel" that we don't recognize.

They make pronouncements against the U.S. government but...can't govern themselves. They warn us against war in foreign lands and to be more tolerant of other religions, but...wage an unholy war against the faithful who disagree with their positions in the parishes of their various dioceses.

They speak of evangelism but are paralyzed to reach out to those inside the church [who] don't understand their reckless race to embrace special interest policies, and are incapable of taking any stand against the zeitgeist.

They yearn for church growth, but can't seem to resist shutting the door to those trying to be faithful to the Gospel and to

Creeds. We are now in a doppelganger world where truth and falsehood are turned around and decent, faithful clergy and laity are now identified in the revisionist's view as the Anti-Christ!

We were warned of this very situation in the Gospels. Of course the very mention of believing scripture [can get one] labeled "superstitious" in this world of smoke and mirrors. It now seems that...when revisionists read the claims of sovereignty by the Almighty, the reaction is "who does this guy think he is...God?"

What does the Episcopal Church stand for anyway? I'm not sure I know anymore. I do know one thing: the majority of the House of Bishops doesn't have a clue [or] seem to care. They just want the money to continue to flow into their diocesan treasuries uninterrupted, but to promote what? They seem to be formulating some form of New Age Anglo-Unitarianism. It's "catholicism lite," if you will, with all of the taste but none of the requirements of discipleship.

I am growing very weary of hearing the most activist revisionist bishops and their minions accuse those that decry the installation of V. Gene Robinson as Bishop of New Hampshire as being homophobic and intolerant. This has to do with bishops and General Convention condoning behavior that God warns us is not what he planned for us.

Accepting the argument of orientation as being something that one cannot help, it does not excuse the church blessing it any more than the church should condone and bless lying. False witness is endemic to humankind and we can't help it, not even bishops. Presiding or otherwise. Even the most scrupulous of us has told at least one lie in our lives.

Do we want the church to say it's all right, or rather, that it's not good for us and strive not to do it again? Christ came to save us, but from what? Revisionists act as if this whole sin problem is just...one big misunderstanding perpetuated through the centuries to maintain "control."

...Maybe we were really supposed to set up a Big Club where the bishops have the power to blackball anyone that doesn't have a loose enough interpretation of the expectations of membership. The more seriously we take the Club's precepts the more unfit we are deemed to belong to it. This is sheer insanity!

As an Anglican, I am proud of our heritage of being allowed to openly question basic tenets of the Catholic faith in order to test that faith. Somewhere along the way, however, we have gone from encouraging questioning to satisfy our troubled finite human understanding of our loving, compassionate God to the blatant encouragement of disbelief.

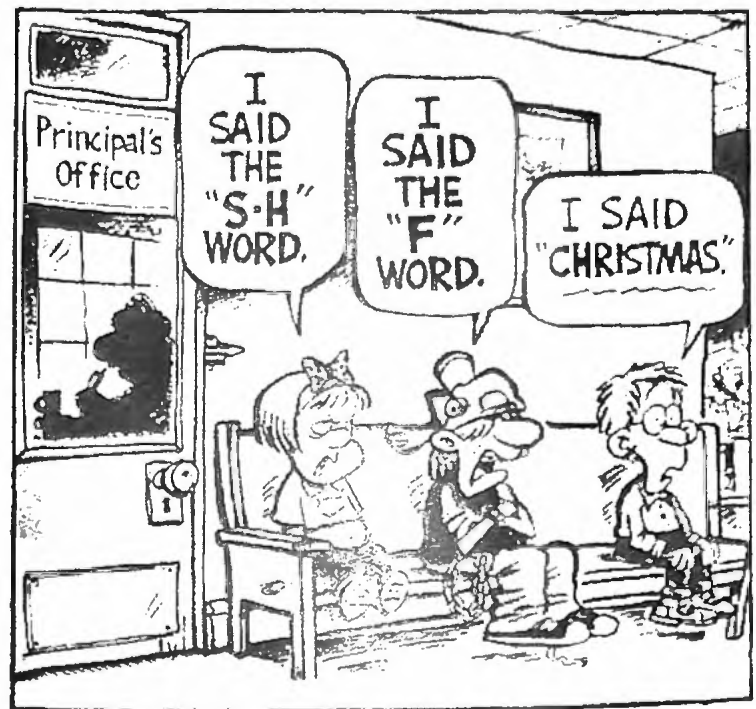
For the life of me, I can't understand, for example, why someone like John Spong wouldn't want to [stop] masquerading as a bishop representing a Supreme Being that he admits he doesn't really believe in. Maybe it's the money. Maybe it's that he could dress up and have a parade lead him to a reserved seat. I do not know what has motivated him but surely it's not the hope of our transfiguration from certain death to life eternal...

One thing is clear: he has apparently successfully instituted his Twelve Theses as the "secret handshake" for most to enter the House of Bishops.

May God have mercy on our souls!

Ben Joyner
St. John's Episcopal Church
Hampton, Virginia

The writer is a lay reader at St. John's, in the Diocese of Southern Virginia. He works as a quality inspector at Northrop Grumman, Newport News.



RECOVERING THE ANGLICAN WAY

If ever the U.S.A. is to see again in this century a genuine expression of the Anglican Way...then a battle must be fought to fully recover the historic Anglican formularies, *i.e.*, the classic **Book of Common Prayer** (along with the Ordinal and Articles of Religion).

The historic Rites/Forms of Service contained in the authentic editions (*e.g.*, 1662, & 1928 [USA] & 1962 [Canada]) of the BCP (first edition 1549) must rise up to do battle with the modern rites/forms of service found in the 1979 Prayer Book (falsely called "The Book of Common Prayer"), the 1985 Canadian **Book of Alternative Services**, and in the 1997 ECUSA book called **Enriching our Worship**.

It seems right now that the battle is over and the modern rites have won conclusively. Virtually all parishes of the Episcopal Church and, amazingly, virtually all the churches who confess to being the "orthodox" minority in ECUSA (and who belong in most cases to the Anglican Communion Network, the American Anglican Council and/or Forward in Faith) use the modern rites—and more often than not, Rite II of the 1979 Prayer Book.

The number of parishes in ECUSA that still use the classic **Book of Common Prayer** for all or some of their services is exceedingly small, probably not more than 70. And even in the Anglican Mission in America, the use of the 1979 Prayer Book and Rite II dominate, with not more than one congregation in 20 using the authentic BCP.

So where is a true edition of **The Book of Common Prayer** currently widely used in America? The answer is in the Continuing Anglican bodies and in the Reformed Episcopal Church...

One thing is clear, the use of Rite II for Daily Prayer and Holy Communion, and the use of the Baptismal Service of the 1979 book (a service which is the source and guarantor of major innovations in ECUSA via its defective "baptismal covenant"), do not provide America with an authentic form of the Anglican Way. They provide instead a kind of modern generic form of ecumenism, from which the teeth of the Gospel and the sword of the Word of God have been all but removed.

Of course, in good hands they can be used to achieve good things, but in essence they present a dumbed-down ecumenical liturgy that was invented by progressive liberals for the cause of the abandonment of historic biblical and creedal orthodoxy! If the aim is to be relevant, accessible, acceptable and inoffensive to modern secular minds and ears, then Rite II works well, for it has a weak doctrine of sin and a weaker doctrine of the holiness and righteous judgment of Almighty God.

In order to establish their character as truly of the Anglican Way, the Network and AMiA parishes must surely recover really and practically (and not merely nominally) the historic Liturgy of the classic Formularies of the Anglican Way as the basis of their doctrine and worship.

Notably, the classic BCP can be recovered in two forms: obviously in its received form, using the historic English language of public prayer, and also in a strict equivalent form in contemporary English (so that the shape, content and doctrine of the original is wholly preserved). Then congregations will have the original as Formulary available for use, and also may use the contemporary version for worship if they choose. (The Prayer Book Society released in August 2005 a book of parallel texts, that is, the BCP 1928 text on the left and a contemporary language version on the right. This is called **Worshipping the Lord in the Anglican Way** and is at www.anglicanmarketplace.com. It is not a complete BCP.)

The battle for the soul of the Anglican Way in America must include a choice between the present occupant of the Anglican ground, the 1979 Prayer Book with its assisting prayer books, and the classic BCP and its contemporary form, now pushed to the fringes. For if the 1979 book (= 1985 in Canada) continues to prevail, what is called Episcopalianism will merely continue to strengthen in character (even as it diminishes in numbers) as an ecumenical, generic, liberal expression of modern liturgy and church polity (often with a charismatic overlay).

Currently, the leadership of the Network and the AMiA seem satisfied with the dominant use of the 1979 texts. Yet there are signs of stirrings in the parishes and missions from which this critical recovery movement has to start.

The unity of the Anglican Way in America is only possible through a basic agreement on a common formulary and rites. Right now the Anglican or Episcopal Household in the USA is a much divided House, and must decide whether it truly wishes to regain its authentic and original Name, Integrity and Faith. Unity will only come if the progressive liberalism of the 1979

Prayer Book is banished from the Anglican Household and Way and right order and doctrine and worship are restored.

*The Rev. Dr. Peter Toon
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Dr. Toon is vice president of the U.S. Prayer Book Society.

CONTINUING "COMPETITION"

I believe that the implosion in ECUSA will continue, and the [petty] and vicious and prevaricating competition among the Continuing Churches [will] preclude a growing [Anglican] Church. I am sending a check of support in the hope that I am wrong and the present picture will improve. My prayers [are with] you and all traditional believers in the Anglican movement today.

*Fr. Bertram L. Davies
Medford, Oregon*

"SOME OF THE BEST"

Hang in there! In case no one's told you, in addition to the value of the [faithful], godly ministry itself, *THE CHRISTIAN CHALLENGE* carries some of the *best* current writing in the English language. If you stopped publication of the hardcopies, we'd suffer a *double* loss!

*Scott Tobey
Palo Alto, California*

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Note To Readers

We wish to thank all those readers who responded to our recent appeal. Your donations enabled *THE CHRISTIAN CHALLENGE* to keep publishing a little longer—long enough, at least, to look toward the start of its 44th year of service to the Church in January! And, our directors have met and decided on a couple of new endeavors that they believe will help the magazine continue; we hope to be able to tell you more about these soon. In addition, there are plans to undertake a modest redesign of *TCC* with the next issue; we hope you will like it.

In the meantime, however, financial support remains greatly needed from *CHALLENGE* supporters—and especially from those who want to keep *TCC* coming out in hardcopy, which is most of you! Your contributions by check or Visa/MC will be gratefully received at:

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News of The Weird

VICTORIA'S SECRET OF EVANGELISM: A new book backed by the Church of England's Bishop of Bolton encourages Christians to evangelize by hosting lingerie parties.

Produced by the charity Activate and aimed primarily at women, the book, *Open the Door*, argues that Christians have to use unconventional methods to reverse the decline in church-going. Mystery evenings, "pamper" (beauty/massage) parties, book clubs and knitting groups are also recommended to help break the ice with non-churchgoers.

The Rev. Jan Harney, a C of E cleric in Manchester who also works for Activate, said she wanted Christians to relax, have fun and get acquainted with people before trying to convert them. "I will always end the party with a five-minute period of reflection...It is a way to get to know people who will never normally go near a church," she was quoted as saying by *The Daily Telegraph*.

But while the book recommends lingerie parties, Harney admits she has not conducted such parties herself. "When *Bridget Jones* was all the rage I know that some Christian groups were holding knickers parties," she said. "To be honest, I am not sure what happened at those. Nobody has told me."

THEN AGAIN, TO INCREASE TURNOUT, the Church of England might take a cue from a C of E arts chaplain, the Rev. Jim Craig. An invitation to walk nude around Newcastle and Gateshead in the middle of the night this past summer drew not only Craig but 1,700 other persons. Craig, community arts chaplain in Bensham and Gateshead, said it was all part of his job. (?)

The event was organized by Spencer Tunick, who specializes in "documenting the live nude figure in public with photography," reported *Church Times*. Since 1992, Tunick has been photographing naked individuals *en masse* as they "metamorphose into a new shape." Craig said he bared all because he believes that "our bodies are essentially good things, to be proud of..."

The 1,700 willing to get naked met in a Gateshead car park to begin their walkabout. Craig was accompanied by his wife, who had given birth only two months earlier. He said the slight initial feeling of embarrassment soon disappeared, though it was "quite chilly" when the group met at 3:30 a.m.

Perhaps most remarkably, Craig said his participation in the clothes-less constitutional was with the permission of the Bishop of Jarrow, John Pritchard, and had received only support from parishioners and colleagues. "In fact, I spotted a female curate from Newcastle (among the nudists), but I am sworn to secrecy," Craig said.

GREAT GIG: Church e-journalist David Virtue recently reported that "the lesbian dean of Trinity (Episcopal) Cathedral in Cleveland, Tracy Lind, and her 'wife' recently took a four-month sabbatical to go to Italy to 'explore the metaphor of the piazza.'"

"I kid you not," Virtue wrote. "Here I sit, scratching my head, trying to figure out why the Lord almighty doesn't send me on an all-expense-paid trip to England to 'explore the metaphor of English country pubs!'"

RELIGIOUSLY CONFUSED? That's what the Rev. John Guernsey of Woodbridge, Virginia, thinks some Episcopalians

are. But he had some helpful advice on that score at the November "Hope and a Future" conference of conservative Anglicans in Pittsburgh.

He spotlighted the popular religious website, *beliefnet.com*, which offers a "fascinating" section—"Belief-O-Matic" that makes this promise:

"Even if you don't know what faith you are, Belief-O-Matic knows. Answer 20 questions about your concept of God, the after-life, human nature, and more, and Belief-O-Matic will tell you what religion (if any) you practice...or ought to consider practicing."

"In other words," Guernsey said, "you say what you already believe, and Belief-O-Matic will help you find a religion that conforms to your beliefs. Perhaps only partially tongue in cheek," he added, the website offers this disclaimer:

"Warning: Belief-O-Matic assumes no legal liability for the ultimate fate of your soul."

SEWANEE GENDER-BENDER: The cost of two semesters at Sewanee, the Episcopal university in Tennessee (apparently its original name, the University of the South, is rapidly becoming too un-PC) is a whopping \$34,645, according to *VirtueOnline*. And for that kind of change, you, too, can sign up for a new course at the school, "Cross-Dressing Cross-Culturally: Gender in Reverse," taught by Sewanee's new dean, Rita Kipp.

The course description says that: "The phenomenon of cross-dressing in theatrical, ritual, or everyday settings implies a gender division and reveals how gender is culturally constructed. Readings and films explore cross-dressing and gender in a variety of cultures, including one's own. Two related goals animate the course: to examine cross-dressing itself as an interesting phenomenon that appears in many cultural settings; and to see what cross-dressing reveals about gender systems. Prerequisite: None."

Now there's big money well spent.

BET YOU'LL HAVE TO CLEAN YOUR WINDSHIELD AFTER THIS: The main speakers at the Fellowship of Concerned Churchman's September conference in Wynnewood, Pennsylvania, naturally had thoughtful and erudite things to say about the meeting's topic, which was what to do to achieve unity among orthodox Anglicans, particularly those outside of ECUSA. Deciding it was time for a dose of straight talk, though, one layperson present, Martha Eischen of Wynnewood, rose to assert that orthodox Anglican laity are effectively united already, but that the formalization of that unity has been frustrated by the bishops, whom she called "purple-breasted miter-heads."

GEE, THAT EXPLAINS A LOT: Only in the Episcopal Church can a priest fired from a parish become the bishop of a diocese. That is what two sometime members of his former parish claim happened in the case of the ultra-liberal Charles Bennisson, now Bishop of Pennsylvania.

"The couple talked openly about Bennisson's time" at St. Luke's, Atlanta, said Episcopal writer David Virtue, "as they are not under the gag order" regarding the reason that Bennisson left.

"They said he was fired. He was given a severance package/payout to get lost, and this was a liberal parish to begin with. He was totally incompetent, the couple said."

Among other things, Bennisson messed up the wedding plans for their daughter, the two maintained. The Bishop of Atlanta did not intervene when the church dumped Bennisson. The couple said his last sermon "was an angry outburst at the congregation, and then he stormed out."

DON'T TRY THIS AT HOME or anywhere else, for that matter. Kyle Lake, pastor of the University Baptist Church in



Waco, Texas, and a leader in the "emerging church" movement, was electrocuted as he stepped into a baptismal pool and reached out to adjust a microphone during the Sunday morning service October 30.

Several doctors in the over 800-member congregation present rushed to the 33-year-old Lake when he collapsed, but efforts to revive him were unsuccessful and he was pronounced dead at Hillcrest Baptist Medical Center around 11:30 a.m. The woman Lake was about to baptize survived, having apparently not stepped into the water before what one observer called "the electrocution part of the service."

LAST, BUT NOT LEAST: It showed up in our *CHALLENGE* mailbox, without any prompting from us. But here it was at last, the perfect convenience for the busy cleric: a box of three individual servings of communion wine, packaged like individual coffee creamers—you know, the plastic cups with the peel-off tops? It was just the thing to add that *je ne sais quoi* to any hospital, home or even church Holy Communion service.

There was, of course, no indication as to whether the packaged wine was consecrated or not. But no matter, we of course gave these helpful clerical aids to a priest we knew would appreciate them, Fr. Geoffrey Kirk of Forward in Faith-UK, who happened to be visiting Washington.

But Fr. Kirk rightly wanted to get these important new ministerial accoutrements into the hands of somebody who could really use them, and alert other Anglican clergy to their availability. Yes, immediately upon returning to London, he gave the porta-communion kit to Archbishop of Canterbury Rowan Williams.

"He was somewhat perplexed," Fr. Kirk reported.

"Oh, dear," Kirk murmured to the Archbishop. "Don't tell me you already have one?" ■

REFORMING Continued from Page 13

restrictions on those invited. In fact, as with Lambeth '98, plans are to invite an extra-large crowd—not just serving diocesans but all active stipendiary suffragan and assistant bishops, as well as spouses—despite a recent report that the Conference is facing a potential cash shortfall of more than \$3 million.

Moreover, Williams wants to structure the meeting so as to "lower the chances of conflict" (as one report put it), something that would seem unnecessary if rebel bishops were excluded. The Archbishop reportedly wants a "relational, not confrontational... approach" at Lambeth, with a minimum of resolutions, and for the meeting to focus on "better equipping...bishops to fulfill their task as agents and enablers of mission."

"The way it's presented sounds more like a refilming of *Yellow Submarine* rather than an attempt to get to grips with our reality," Archbishop Venables told *TCC*. It is an "escapist" approach, he said, that conjures up images of "a party on the Titanic."

While he doubts that Williams would invite North American bishops still at seriously at odds with the Communion—even admitting them as observers would be unacceptable, he says—Venables thinks "there will be an attempt to dress the wolf up in grandmother's clothes," that is, that such prelates will show up at Lambeth in some form, without official sanction.

At deadline, though, there was word of a fascinating development—that a group that includes liberal ECUSA bishops and clergy had agreed to help organize and secure funding for a pan-Anglican Congress of bishops, clergy and laity in South Africa in 2007. The project revives earlier-cancelled plans for such a meeting which liberal originators hoped would be held in conjunction with Lambeth '08 in order, it seems, to offset the

Conference's more conservative thrust. Its resurrection now under non-official auspices may signal that U.S. revisionist bishops realize that this may be the only international-Anglican forum available to them in the next few years. ■

Sources included *Global South Anglican Debate Forum*, Anglican Manifesto in Ekklesia (UK), *The Living Church*, *The Times*, *The Daily Telegraph*, *Sunday Morning Herald*, *Ecumenical News International*, *The Church of England Newspaper*, *Church Times*, *The Washington Times*, *VirtueOnline*, *Anglican Communion News Service*, *Episcopal News Service*, *Associated Press*, *Canadian Press*, *Pittsburgh Post-Gazette*, *Reuters*

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“A REALIGNMENT OF THE ANGLICAN COMMUNION is already underway... We have already begun to learn to walk apart... Our Communion is fragmented and broken, and the Anglican Communion as we have known it, no longer exists.

“There is no evidence that the Episcopal Church (ECUSA) is willing to turn back from the innovations of the 2003 General Convention for the sake of preserving the Communion. Some deputies to General Convention are already saying, ‘Who needs the Anglican Communion?’”

That is Fort Worth Episcopal Bishop Jack Iker’s current assessment of the Anglican conflict, wherein the majority of the 77 million-member Communion fights for biblical fidelity and authority, most notably on the homosexual issue, and a minority for a revised understanding of scripture.

“Anglicanism is reforming and re-forming,” in the words of Pittsburgh Bishop Robert Duncan, Moderator of the Anglican Communion Network (ACN) within ECUSA.



A “Reforming and Re-Forming” Communion

Amid intense conflict over authority and homosexuality, the Anglican Communion is even now taking on a new shape

But of course, the struggle for the soul of the Communion is not yet over; the tense push and pull continues, producing a volatile situation for liberals and conservatives alike. Just who will be standing where and with whom at the end of the day remains to be seen, but the time that that starts to become clearer is drawing close.

The focus now is on next June’s Episcopal General Convention in Columbus, Ohio. There, ECUSA—presently under effective suspension from the Communion—has been asked to indicate directly and finally whether or not it will retreat from pro-gay policies that led to its consecration of actively gay cleric Gene Robinson and nod to same-sex blessings in 2003. Specifically, Anglican primates (provincial leaders) want to know if it will accept or reject the 2004 Windsor Report calls to commit to the “interdependent life” of the Communion and to moratoria on the consecration and public blessing of partnered homosexuals. (Only temporary and limited bans are in place in ECUSA now.)

The Anglican Church of Canada, most of whose hierarchy appears sympathetic to the Diocese of New Westminster’s implementation of same-sex blessings, has been asked to make the same determination as ECUSA, though its General Synod does not meet until 2007.

Most conservatives do not believe that Episcopal Presiding Bishop Frank Griswold and his liberal colleagues will give the straight answer sought from them at the convention. They will continue trying to “fudge” their position, “to say one thing while meaning another,” West Indies Archbishop Drexel Gomez opined in November.

“They’re not going to pull back” from their support of homosexual practice, “but will try to make it sound nice,” predicted Southern Cone Archbishop Gregory Venables.

But Gomez warned that “the final answer lies with the primates” of the Communion. If they find ECUSA’s response inadequate, “that would certainly be followed by some action,” he said, though he declined to say what that would be.


Some media outlets speculate that the conservative majority of the primates, centered in the global South, will split from the Communion, but the leaders themselves continue to say it is not they, but doctrinal rebels, who risk being deemed to be “walking apart” from the Communion.

Many think that the General Convention is likely to be followed by a primatial statement to that effect about ECUSA which would, however, continue recognition to the church’s faithful remnant.

That is the expectation of Archbishop Venables, who said that a number of primates had agreed that—though no Primates’ Meeting is scheduled in 2006—there must be one after General Convention to make a determination about ECUSA’s response. “If we were not to meet we would be failing in our responsibility,” Venables told TCC.

“I still believe there is room for us to walk together,” Gomez said a few months ago. But those who cannot accept “the Anglican consensus...are the ones who must leave.”

THE SHAPE OF THE ONGOING COMMUNION in that event cannot be confidently predicted, however, and may pivot largely on the reaction of Archbishop of Canterbury Rowan Williams. As Williams himself has said he will uphold the Anglican consensus on homosexuality, some think he would also side with any primatial finding that ECUSA or the Canadian Church have left the Communion. But if not, that could produce both a majority body and “rump” group of Anglicans which both claim to be, or are variously perceived to be, the “real” Communion.



ANGLICAN COMMUNION NETWORK (ACN) MODERATOR, Bishop Robert Duncan of Pittsburgh, celebrates Holy Communion at the start of the 2,500-strong "Hope and a Future" Conference in November. With him are Nigerian Archbishop Peter Akinola (left), South East Asian Archbishop Yong Ping Chung (second from right) and Ugandan Archbishop Henry Orombi. Photo: Peter Frank

Likewise, much will depend on continued solidarity among conservative global South primates, which is still theologically strong, but which a recent incident showed can be jarred by miscommunication.

The global church's composition may be ultimately affected, too, by whether or not the wider Communion will long tolerate the decision by the Church of England's bishops to allow clergy to register same-sex relationships under Britain's new Civil Partnerships Law, if they pledge to refrain from sex. Widely seen as a tacit endorsement of gay

"marriage," the policy has drawn the ire of some global South primates, including a call from Nigeria's archbishop for the C of E to be suspended alongside the North American Churches. As the controversial partnerships law came into effect in December, a small number of C of E clergy and bishops were already flouting church guidelines, including a ban on church blessings of same-sex civil unions.

Also affecting the future Communion's shape, of course, will be the impact of the temporal and financial considerations and struggles on attempts to realize a faithful U.S. Anglican body distinct from ECUSA.

However it shakes out, though, the Communion has been and will be changed.

Broadening Realignment

These days it is not just that Anglican realignment is advancing in familiar venues, it is spreading in new directions, having now impacted places like Australia and even the "Mother" Church of England, and led to ties between "official" and extramural Anglican jurisdictions.

The C of E has seen four anomalous ordinations in recent weeks. One put Prebendary Sandy Millar—the former vicar of London's Holy Trinity, Brompton, home of the Alpha course—in place as Uganda's Assistant Bishop for Mission in the Diocese of London—with support from that diocese's bishop and Archbishop Williams. (See more on this and several other developments mentioned in this article in the "Focus" section.)

Across the Thames and without official sanction, three men were ordained to the diaconate November 10 to serve thriving Evangelical congregations in the Diocese of Southwark by a bishop of the Church of England in South Africa (CESA), which is not a recognized part of the Communion. The outside bishop was brought in because Southwark Bishop Tom Butler refused for three years to ordain two of the men, though they were fully prepared, and because he refused to disassociate himself from

the House of Bishops' policy on civil partnerships. Butler had delicensed one of the Southwark clerics involved in arranging the ordinations, Richard Coekin, who has in turn appealed to Archbishop Williams.

In the liberal-leaning Anglican Church of Australia (ACA) the strongly Evangelical Diocese of Sydney's Standing Committee rebuffed a plea from Archbishop Philip Aspinall not to plant churches in other ACA dioceses. A diocesan ordinance allows "non-Anglican" congregations across Australia to "affiliate" with the diocese.

Also in Australia, orthodox Anglicans in Forward in Faith and the global Continuing Church fellowship, the Traditional Anglican Communion, have established a common eucharistic community across ACA lines which has one "flying bishop" and plans for two more.

In early December, the synod of the Evangelical Diocese of Recife, Brazil, approved the creation of an extra-territorial "North American Archdeaconry" for the so-far half dozen faithful parishes and missions that Recife oversees in the U.S. A Washington state cleric was designated archdeacon for the area, and Episcopal Bishop Peter Beckwith of Springfield (IL) in companion diocese to Recife, was named the archdeacon's "Auxiliary Bishop for Pastoral Care."

But, in a twist, Recife is (as earlier noted in *TCC*) itself receiving outside pastoral support. That, after being targeted by the hierarchy of the (ECUSA-planted) Anglican Episcopal Church of Brazil (IEAB)—one of the few predominantly liberal provinces in the global South—which last year deposed Recife Bishop Robinson Cavalcanti and 32 of his clergy, in the latter case without trial, Cavalcanti, his clergy and people are now under the oversight of Southern Cone's Archbishop Venables.

IN THE U.S., discontent continues to be evidenced by the steady if still-narrow stream of Episcopal congregations that have continued to separate themselves from the national structure (often without their property, but sometimes with it unless a court says otherwise or—occasionally—due to a settlement). With the Robinson consecration as a constant subtext in such actions, the departing congregations and clergy frequently do not align with other parts of the Communion—e.g., Bolivia, Uganda, or Nigeria. Some seceding congregations continue to go to Anglican bodies outside of ECUSA, while others simply declare independence and wait for the dust to settle.

This movement has been encouraged by the inaction of an international Panel of Reference which is supposed to help ensure the adequacy of alternative episcopal oversight for faithful Anglicans in revisionist dioceses. Commissioned "as a matter of urgency" by Anglican primates in February in return for formal pledges not to initiate new boundary-crossings, the Panel had (at this writing) not yet pronounced on a single petition from the faithful, having only started to consider such appeals at the end of 2005. Archbishop Gomez recently lamented that it seems "our request has not been taken seriously." "People are suffering and have been marginalized," said South East Asian Archbishop Datuk Yong Ping Chung.

Indeed, conservative clergy and congregations continue to be targeted by liberal bishops who, while unwilling to abandon their revisionist positions, are apparently worried about a situation that seems to be spinning out of control, and complicated by financial and membership losses: ECUSA reportedly suffered a third year of declining church attendance in 2004.

Among other things, some liberal bishops have recently acted to beef up preparations to defend against what could become a wave of attempts by Episcopal congregations to secede or

their property. That is a task that some believe could become legally harder for ECUSA if Anglican primates deem it outside the Communion, since that would place the national church in violation of its constitution. In early December, what was apparently the first meeting of the new Property Task Force was held in Chicago. There, an *ad hoc* group of about 20 bishops, diocesan chancellors and lawyers reviewed recent legal disputes over church property in several dioceses, and discussed "key issues" that might arise during future legal action.

"Hope And A Future"

Likely increasing anxiety among the property-clinging prelates was the potent proclamation of the historic faith and show of solidarity among conservative Anglicans in the U.S. and abroad that marked the previous month.

From November 10 to 12, some 2,500 North American faithful from 77 dioceses, 20 ECUSA bishops, and seven Anglican primates representing 32 million Anglicans met for the "Hope and a Future" Conference in Pittsburgh. The event was organized by the Anglican Communion Network, a consortium of ten Episcopal dioceses and some 130 congregations in and outside of ECUSA, encompassing over 200,000 congregants.

The Conference heard not just from the primates, ACN leaders, and representatives of the Network's Common Cause Partners—organizations within and faithful bodies outside of the "official" North American provinces—but inspirational addresses from an eclectic group of speakers.

These included California Pastor Rick Warren, author of *The Purpose-Driven Life*, Baroness Caroline Cox of Queensbury, the extraordinary, hands-on humanitarian who spoke about persecution of Christians in the Sudan, Nigeria and other places; Joni Eareckson Tada, who imparted Christian wisdom gleaned since a 1967 diving accident made her a quadriplegic; evangelist and best-selling author Anne Graham Lotz, daughter of Dr. and Mrs. Billy Graham; and the Rev. Canon Dr. Michael Green, a leading British Evangelical now serving an ex-ECUSA congregation, who spoke on restoring the church.

The ACN's Bishop Duncan urged patience and perseverance in the difficult battles that still lie ahead, but said the "logjam is about to break" for biblical and missionary Anglicans. And, the primates assured that they would stand with U.S. conservatives as long as they remain "faithful, biblical, evangelical, and orthodox."

THERE WERE SEVERAL SIGNAL MOMENTS at Pittsburgh reflective of the current Anglican reconfiguration, among them Bolivian Bishop Frank Lyons' ordinations of a priest and three deacons for ministry to ex-Episcopalians in the U.S. The ordinations were swiftly scolded as illicit border-crossings by the Episcopal Bishops of Washington and Maryland, in whose territories two of the ordinands are now ministering. The ordinations took place at the Conference's closing Eucharist.

It was hardly the first cross-jurisdictional action by Bishop Lyons, who oversees at least 18 U.S. congregations. With the Panel of Reference still MIA, and ECUSA still unrepentant, though, he and other conservative foreign leaders feel that they must come to the aid of distressed orthodox believers.

ECUSA has broken fellowship with faithful Anglicans and become an "open territory run by Unitarians," Lyons remarked.

Also at the November meeting, Bishop Duncan told the assembly that the Archbishop of Canterbury, who had earlier accepted the Network, went further when he and Duncan met at the late October Global South to South Encounter in Egypt. Dr. Williams was quoted as saying that the Networks in the U.S.,



THE PROCESSION for the opening Eucharist at the November conference of faithful Episcopalians/Anglicans in Pittsburgh. Walking together at the center of the photo are the presiding bishops of the Reformed Episcopal Church and Anglican Province of America, bodies outside ECUSA but linked to the ACN through the Common Cause Partnership. Photo: Peter Frank

and Canada "are full members of the Anglican Communion; that is to say, their bishops, their clergy and their people are involved with the Communion which I share with them, which we all share with them."

Some critics weighed this against the fact that Williams also remains in communion with ECUSA's liberal hierarchy, and his support for the C of E bishops' policy on clergy civil partnerships.

On the other hand, Williams' declaration of recognition is noteworthy because, Duncan asserted, it extends to the ever-increasing number of clergy and congregations who have felt they had to leave ECUSA, but have aligned with the Network.

"The old exclusive franchises are no more. A new day is dawning," Duncan said at Pittsburgh.

Queried by *TCC* about what this might mean for "separated" Anglicans, Duncan said through a spokesman, Peter Frank, that Williams' statement "did not appear to comment one way or another" on the status of extramural Anglican bodies allied with the Network through the Common Cause Partnership (the Reformed Episcopal Church (REC), Anglican Province of America (APA), and maybe the Anglican Mission in America, though it already claims a link to the Communion through its oversight by the primates of Rwanda and South East Asia).

"That stated, it hardly needs to be said that Bishop Duncan believes that all Common Cause organizations are part of the same Anglican family," Frank said.

Archbishop Williams' office did not respond to *TCC's* request for confirmation or comment on Duncan's interpretation of the primate's remark.

ONE OF THE MORE PROVOCATIVE moments at Pittsburgh came as outspoken Nigerian Archbishop Peter Akinola, head of the Communion's most populous province, called on those present to declare whether they stand with ECUSA or the Network, most of which is still in ECUSA though doctrinally at odds with it.

Asked what more he would like to see from ACN bishops, Akinola drew a standing ovation when he replied: "Many of you have one leg in ECUSA and one leg in the Network. We here have all broken communion with ECUSA," he said, referring to six other Anglican primates on stage with him. "If you really want the global South to partner with you, you must let us know exactly where you stand: Are you ECUSA or are you Network?"

Akinola's challenge was variously interpreted, but a number of observers thought he was asking for the ACN bishops and

Continued on Page 12

Gene Robinson, "Out" And About

For a while, it seemed like openly homosexual New Hampshire Bishop Vicky Gene Robinson was at least trying to keep as low a profile as possible to avoid exacerbating tensions among Anglicans over his November 2003 consecration.

Recently, though, Robinson has been making more frequent headlines—lately insisting, for example, that "I can't be unmade a bishop," and suggesting that the loss of links to Anglicans worldwide would be painful, but a non-issue in the American context.

And he is branching out, recently taking a swipe at Pope Benedict XVI and suggesting that frustrated Catholics could find a new home in the U.S. Episcopal Church (ECUSA).

Robinson was dismayed by Catholic officials who believe that homosexuality in the priesthood was a significant cause of the Roman Church's clerical abuse scandal (most of the victims were adolescent males). A new Vatican document has therefore stated that men with "deep-seated" homosexual tendencies should not be admitted to seminary or ordained. Robinson termed that "vile" and "an act of violence that needs to be confronted."

He denied that he was trying to lure Catholics away. Still, he asserted that many Catholics have come to ECUSA following the conservative new pope's election last spring.

(He is correct in the case of former New Jersey Governor James McGreevey, who resigned last year after admitting an extra-marital affair with a man. McGreevey, a Roman Catholic by background, said he has recently been attending services at two Episcopal parishes.)

So many Catholics are joining, that "Pope Ratzinger may be the best thing that ever happened to [ECUSA]," Robinson said in London.

THE GAY PRELATE WAS IN LONDON to accept Archbishop of Canterbury Rowan Williams' controversial invitation to meet with him. The two had a "friendly, but candid" private encounter November 3, which involved a discussion of problems that have arisen following Robinson's elevation to the episcopate. The meeting was the result of Williams' "commitment to listening to the voices of all concerned in the current challenges facing the Anglican Communion."

As agreed beforehand with Dr. Williams and the Bishop of London, Richard Chartres, Robinson was not allowed to preside at the Eucharist or preach while in London. Naturally, however, he spoke publicly outside of pulpits and talked to the press.

Despite heavy opposition from Evangelicals, Robinson spoke to a few hundred persons following a service St. Martin-in-the-Fields marking the tenth anniversary of Changing Attitude, a British-based group that promotes the ordination of homosexual clergy. He told the gathering that God had "pursued" him to be a bishop, and that it "never occurs" to conservative Episcopalians that ECUSA "might be...a more godly place with our full inclusion."

He told the BBC he thinks that the world's Anglicans should allow U.S. Episcopalians to decide their own ordination standards, noting that "no one is asking" other Anglican provinces to ordain homosexuals.

In an interview with England's *Church Times*, Robinson said being linked to Anglicans around the world is a "very precious thing" and "has provided us with a necessary and crucial balance to our own life—a window into what life is like in most of the world."

However, while the loss of that connection would be deeply felt, he asserted that it would not be an issue for the American nation, in which Episcopalians have had a history of leadership

disproportionate to their numbers, which now amount to less than one percent of the U.S. population.

He also maintained that Anglican primates do not necessarily speak for their provinces.

"It's a fallacy to assume that Peter Akinola (of Nigeria) speaks for the Communion," Robinson stated.

But he understood why Akinola has trouble comprehending the American context. "To be a homosexual in Nigeria is to be arrested and imprisoned; so how would Peter ever have the opportunity to meet a faithful and loyal and prayerful Anglican who...happens to be gay or lesbian, and to get to know that person and have his heart changed by that?" he asked.

Robinson conceded that the Communion is in serious danger, but said: "We are irreconcilable only if we choose to be. Reconciliation is a ministry we are all called to, and so to declare ourselves out of communion with one another is simply an infraction against God."

"It's very difficult to say" whether, knowing now the consequences of his consecration, he would have done anything differently, he remarked. He said ECUSA had learned that making "such a momentous decision without more consultation" was "perhaps inappropriate on our part." But he asserted that "more consultation could not have happened until I was elected, and

one knew I was going to be elected." He added that the General Convention "prayerfully and thoughtfully considered this and agonized over it. It was not some flippancy or mindless...action."

He acknowledged that he could be wrong. But he did not see ECUSA retreating from its present position.

"I can't be unmade a bishop," Robinson averred. "We will continue to nourish these relationships around the globe, and trust that the communion that is there will actually win out over the voices that are speaking of division."



Robinson

If he had not been consecrated, would the Communion be in the position it is now?

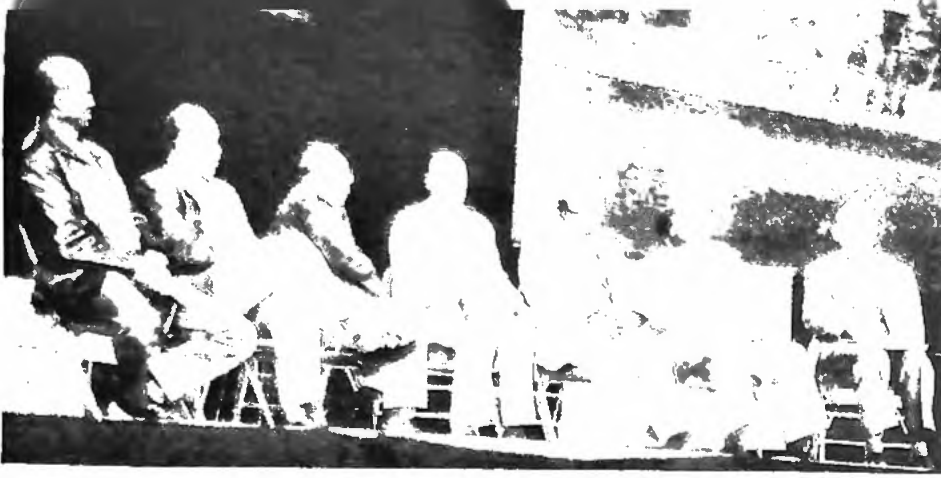
"I agree with the many, many voices who said this would have divided looking for a reason to happen. Perhaps it [added] fuel to the fire, but much of the divide we see was in the making long before anyone heard of Gene Robinson," he said.

Still, while most of the Communion remains implacably opposed to church sanction for same-sex practice, Robinson's attitudes toward homosexuals are changing in the global church. The gay issue is "being discussed in places that have never dressed it before," he told *The Church of England Newspaper* (CEN). He believes that homosexuals will be fully included in the church's life, though probably not in his lifetime.

Yet he is now "keen to move the debate away from his sexuality, which he seems to regard as a done deal." CEN said.

Robinson declared that he was "here to preach the Gospel, I'm not trying to point to myself, or the issue of sexuality, to the goodness of God." ■

Sources included Religion News Service, ABC, The Christian Post, The Christian Press, Church Times, Religion News Service, Anglican Communion News Service, Christian Post, The Daily Telegraph.



ENJOYING A LIGHT MOMENT during a Q and A session at the "Hope and A Future" Conference are the Anglican primates of (from left) Uganda, Rwanda, West Indies, Nigeria, Central Africa, Kenya and South East Asia. CHALLENGE photo

COMMUNION Continued from Page 10

members to act now (or be ready after General Convention) to declare non-communication with ECUSA's liberal hierarchy and/or leave ECUSA and align only with the Network and brethren in the wider Communion. Of course, any widespread conservative disconnection from ECUSA—whether it comes now or later—is in turn expected to dramatically increase liberal initiatives to seize parish property and assets and oust faithful clergy, as well as (at that point) faithful bishops.

ACN leaders were slated to discuss Akinola's call in the days after the "Hope and a Future" Conference ended, but TCC was unable to learn the results of that discussion by deadline. However, the conference was generously peppered with admonitions from various speakers to put Jesus Christ, the Gospel, and evangelism before position, property, or "any other security."

Meanwhile, the Nigerian primate was a key player in a milestone in Anglican realignment reached at Pittsburgh (though announced thereafter). There, he and the leaders of two extramural Anglican bodies, the REC and APA, entered into a "covenant union" that effectively establishes intercommunion between their churches.

ANNOUNCEMENT OF THE PACT came not long after Nigeria's synod shook the Communion by deleting references to "communion with the See of Canterbury" from its constitution; instead, it declared that the province would be in fellowship with all Anglican jurisdictions that uphold the "historic faith, doctrine, sacrament and discipline of the one, holy, catholic, and apostolic Church."

Likewise, over 100 delegates representing 20 provinces at the October 25-30 Global South to South Encounter along Egypt's Red Sea eschewed the more institutional understanding of the church that has overtaken Anglicanism in recent decades in favor of a theological definition of the Church. Their *communiqué* (noted in the last issue) reached back, past international Anglican structures, to the Holy Scriptures and the historic formularies as the basis of fellowship and partnership in mission and ministry.

By that standard, the North American Churches' "unscriptural innovations" regarding homosexuality came in for strong criticism and calls for repentance or "appropriate discipline...to maintain our unity" from the African, Asian, Latin American and Middle Eastern delegates. Meanwhile, they affirmed several manifestations of the current Anglican realignment: the ACN in the U.S. and the Anglican Network in Canada and their Common Cause Partners, the gathering "missionary district" that circumstances have pressed out of ECUSA; a Nigerian Anglican convocation in America, and the new Council of Anglican Provinces of the Americas and the Caribbean (CAPAC).

Archbishop Williams was invited to and graciously received at the Egyptian meeting, where he gave a deeply thoughtful

address stating that the only ground for church unity is in Jesus Christ. While there, he also declared that he stands with the Communion and "the majority of Christians through the ages" on the gay issue, while supporting ongoing discussion of it; urged conservative leaders not

to create new church structures even though existing arrangements might be lacking; and deftly (if not entirely satisfactorily, in the view of listeners) answered challenging questions on the civil partnerships issue.

Controversially, however, upon his return to London Williams met privately with Bishop Robinson, reportedly as part of his commitment to listen to different voices in the Communion. (See more on this in a separate story in this section.)

Global South Dust-Up

That in turn was followed by an episode that proves that the current Anglican scene is as rocky for conservatives as for liberals. A strong open letter to Archbishop Williams, purportedly from 17 primates—nearly half the Communion's provincial leaders—seemed to backfire when at least four of them disowned the communication.

The November 16 letter was issued under the oversight of Archbishop Akinola, who was chosen at the Encounter to head a leadership team supporting the joint work of global South Anglicans.

A response to Williams' remarks in Egypt, the primates' letter, widely seen as an "attack" on the Archbishop, praised the primate's "scholarly" address at the Encounter and his "unequivocal words" in support of the Anglican consensus on homosexuality. But it suggested that Williams was allowing what are known to be his personal sympathies toward gay clergy to keep him from being as tough as he needs to be with ECUSA and the Anglican Church of Canada.

While acknowledging that Williams lacks canonical authority over another province, the primates said they were "troubled by your reluctance to use your moral authority" to call on the North American Churches to cease any blessings or ordinations of those in same-sex unions. "We urge you to rethink your personal view and embrace the church's consensus and to act on it, based as it is on the clear witness of Scripture."

The letter also scored the C of E bishops' failure to seek a conscientious exception to the civil partnerships legislation, as the Roman Catholic Church did, as giving "the appearance of evil."

Williams' office curtly replied in part that, "If this letter is a contribution to the church's debate, then it is welcome, however robust. If it is an attempt to foreclose that debate, it would seem to serve very little purpose indeed."

NEGATIVE COMMENTS about the letter from pro-homosexualists were eclipsed, though, by complaints about it from a few primates themselves. Both the President Bishop of Jerusalem and the Middle East, Clive Handford, and Archbishop Venables said the letter should not have been made public and that they had not given permission for their names to be associated with it. Archbishop Gomez termed the letter sent out by

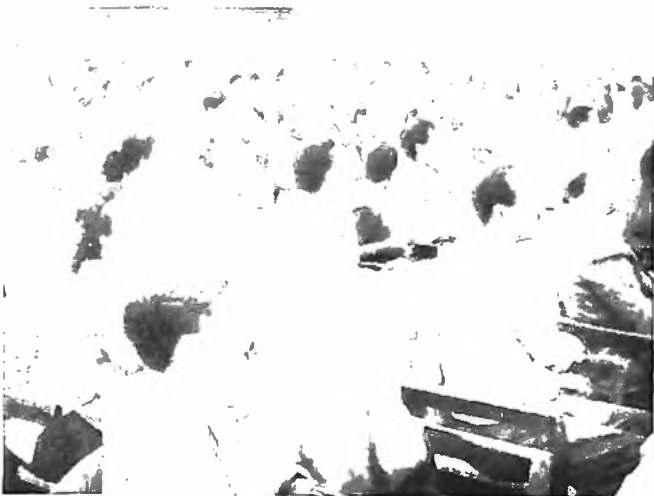
the African leader "an act of impatience and a disrespect for process." Also scoring the "hectoring" letter was the Archbishop of Burundi, Bernard Ntahoturi.

Indications were that the letter was not commissioned by the primates or approved by them when it was distributed in draft form in the "last moments" of the Egyptian meeting, nor was there mention at that time that the letter would be made public. "We don't know who wrote it," Venables told *TCC*. As well, it seems clear that no final draft was circulated to all primates before the letter was published with their names on it.

Archbishop Akinola, however, denied any missteps, saying that "no one objected" when the letter was circulated to all primates in Egypt. "All those that responded will see that the final draft reflected their inputs," he said. As Archbishop Williams' presentation at the Encounter was made public, he added, it was only fair "that our collective response...should also be publicly available."

"Are we seeing a break in the ranks among orthodox primates over Akinola's impetuosity?" asked Episcopal e-journalist David Virtue. "No. What we are seeing is the growing pains of global South orthodox primates emerging out of the shadow of Western liberal captivity...One should not read more into [it] than that."

This is just "confusion among godly, sincere people," said Canon Bill Atwood of the international *Ekklesia Society*.



DELEGATES listen intently at the third Global South to South Encounter in Egypt in late October. Photo: Global South Anglican website

However, it was clear that the disagreement, while over procedure and not theology, was troubling enough to a few primates that efforts are now afoot to establish guidelines for future joint communications in consultation with Akinola and other allied archbishops.

Meanwhile, Williams took a hit from the liberal side as well in November, as the House of Bishops of the Anglican Episcopal Church of Brazil (IEAB) wrote him to question his impartiality in the Recife dispute.

In a November 14 letter, 12 active and retired IEAB bishops defended the deposition of Recife Bishop Robinson Cavalcanti and 32 of his clergy, essentially for contumacy. Conservatives, however, say the depositions stemmed from the Diocese of Recife's opposition to ECUSA's endorsement of homosexuality and the IEAB's support of that stand.

The Brazilian leaders' actions got their representatives excluded from the Global South Encounter, something the IEAB bishops accused Williams of legitimizing by his attendance at the meeting without comment on that point. The bishops also

complained that their representatives had not been assured of an appointment with Williams after a month of requests, while Cavalcanti had been allowed to personally plead his case with the Archbishop.

As well, they charged that, in granting oversight to Recife, Archbishop Venables had violated the "sovereignty" of each province and attempted to structure the Communion "on ideological and not territorial bases"—seeming to imply that theology has little or nothing to do with official Anglicanism.

It does not appear that Williams ever responded to the Brazilian bishops' letter.

Flanking those clinging to the "old" Communion of late was, among others, Anglican Consultative Council Chairman, Auckland Bishop John Paterson, the liberal former primate of New Zealand. He insisted during a mid-November visit to Canada that Anglican provinces would not likely ratify an ACC decision to include all Anglican primates as *ex-officio* ACC members, something that would transform the historically liberal-leaning body.

And despite the contrary view expressed by some primates and even Archbishop Williams, Paterson also commended as "exemplary" the North American Churches' response to the 2004 Windsor Report, and apologized to those provinces for the way they were treated at June's ACC meeting in Nottingham. Anglican primates had asked that both churches' ACC members withdraw from that meeting, but invited representatives from each to explain their province's support for homosexual practice. After hearing those presentations, though, ACC members themselves supported the primates' request for both provinces to withdraw from the ACC while they considered their place within the Communion.

Lambeth 2008: "Party On The Titanic"?

One of the clearest signs that the conservative primates are *not* poised to leave the Communion is that they are planning for the next Lambeth Conference of the world's Anglican bishops, now set for July 16-August 3, 2008, in Canterbury. However, the peace of the meeting as well as the future of the Communion depend on how Williams handles invitations to the decennial gathering, which are in his purview.

It already appears that Bishop Robinson will be excluded, but Global South primates contend that other liberal North American bishops also should not be invited to the Conference unless they "truly repent," and do not see why Dr. Williams cannot publicly agree to that now.

Indeed, if the truly *unrepentant* are invited, problems quickly multiply for conservative leaders. Many global South provinces would then have to assess whether Lambeth '08 "is a place we want to be." Archbishop Yong told reporters at Pittsburgh. But the risk of a boycott, Archbishop Gomez pointed out, is that the liberals who do attend would "claim the mantle of Lambeth" and overturn the orthodox, 1998 Lambeth Conference sexuality resolution (I.10).

Archbishop Venables noted that Williams *has* publicly introduced a distinction between Anglican "family" and "friends," the latter presumably being those who come to be determined to have departed the Communion. The question may be how far Williams is willing to go for a friend. Would a friend be invited to Lambeth as a participant, an observer, or not at all?

The Archbishop said in an Advent letter that formal invitations to Lambeth will issued "closer to the time of the Conference"—probably signaling a delay until at least after the Episcopal General Convention—but so far there are no hints of re-

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Unusual Ordinations Impact Historic Center Of Anglicanism

The growing south-to-north flow of Anglican mission and realignment has now reached the shores of the "Mother" Church of England.

And in one case, it came with a surprising level of official support, though it nonetheless drew some criticism. In another, a priest has been delicensed by a liberal bishop, and has appealed to the Archbishop of Canterbury. Both developments, though, are emblematic of the growing chasm between the Anglican Communion's faithful majority, centered in the global South, and its revisionist minority, based in the North/West.

In a lively, November 27 service attended by some 7,000 persons, well known English Evangelical, Prebendary Sandy Millar, was consecrated in an unfinished cathedral in Uganda to serve as that province's Assistant Bishop for Mission in the Diocese of London—with support from that diocese's bishop and the Archbishop of Canterbury. The service was held in Arua, near the borders with Sudan and the Congo.

During the five-hour ceremony—punctuated by singing and dancing to drums and trumpets—Ugandan Archbishop Henry Orombi consecrated Millar, 65, the former vicar of London's Holy Trinity, Brompton, home of the Alpha course, as well as Joel Obetia, 48, who became Bishop of the Diocese of Madi/West Nile.

Millar pledged canonical obedience to the Archbishop of Uganda, to be bound by that province's constitution, and to resign if requested by a two-thirds majority of bishops.

In a speech of thanks, he said: "All of us with God's help will do anything in our power to continue the missionary work of this province and support in every way we can your loyal and courageous stand for the truth of God's word."

"Less than 130 years ago bishops were consecrated for mission in Uganda in London, where the gospel has been preached for 1,300 years," wrote Chris Sugden of the British-based Anglican Mainstream. "Now, in Arua, where the gospel has been preached for 80 years, a bishop has been consecrated for mission to London."

"The Anglican Church is going through a sickness period," Orombi said, presumably referring to the western drift from historic faith and doctrine. "The global South is offering treatment by remaining faithful."

Archbishop Orombi stressed that Archbishop of Canterbury Rowan Williams had requested him to appoint Sandy Millar, who has a long history with Uganda, in 2004; Millar's consecration was also backed by Uganda's House of Bishops. Orombi and Millar have been friends and colleagues for over 25 years, since Orombi came with his wife and family to England to study at St. John's, Nottingham, supported by Holy Trinity, Brompton. Millar preached at Orombi's enthronement in Uganda in January 2004. And, he has had an international ministry for many years as one of the founders of the Alpha course, the hugely successful missionary initiative which is now running in more than 35,000 churches of all denominations in 153 countries.



Millar's appointment also may jibe with the C of E's recent Mission-Shaped Church report, which recommended that bishops be "sufficiently free from administrative overload to be able to invest time in a more apostolic role, developing mission strategy and taking the lead in the discernment of priority mission initiatives."

Millar will use his wide experience as a church planter and growth practitioner. As a bishop focusing on this area, it appeared that he would be expected to mentor some clergy involved in pioneering ministries, though how he might function beyond that was not yet clear.

INDEED, some who would be theologically sympathetic to Millar were nonetheless bewildered by his elevation to the episcopate and the official sanction for it. Some wondered, for example, why he could not do what he has been asked to do without being a bishop, and why it was necessary for Uganda to act to make him so; perhaps because some thought he should be a bishop but would never be made one in the C of E? Or, one observer asked, was this "Millar's way to escape to an orthodox province, while keeping his C of E pension?"

Writing in the traditionalist *New Directions*, the Rev. Geoffrey Kirk, secretary of Forward in Faith, United Kingdom, hailed Millar's ministerial achievements and the "bold stroke for the Gospel" the Alpha course represents. "But why...make Sandy a bishop on the strength of it, as though episcopacy were a sort of long-service decoration?" he asked.

"Sandy, it is true, has had longstanding and cordial connections with the province of Uganda. But no one is suggesting that he is going to serve as a bishop in Uganda. Nor is he being appointed to an English see." Rather he is to "join the merry throng of 'bishops-at-large'...wandering at will around the parochial church which the Brompton explosion has created."

Kirk found it odd that, while revisionist northern bishops complain about foreign prelates who enter their territories to minister to disaffected faithful, "the Archbishop of Canterbury himself is



Beating The Drums For A New C Of E

THE CHURCH OF ENGLAND surely had not seen any archiepiscopal enthronement like it in its history: a service in a chilled York Minster that started with the traditional pomp and ceremony, but which gave way to drums and bare-chested Ugandan dancers sporting differently colored ostrich plumes and leopardskin leotards, and to balloons. But then, the C of E has never had an Archbishop of York like this one. The Ugandan-born John Tucker Mugabi Sentamu, 56, (who wants to be known as Sentamu Ebor rather than John Ebor) is the first-ever black archbishop in the C of E. Enjoying the revelry, the 97th Archbishop of York, donned in vestments of colliding shapes and colors, at one point whipped off his miter and joined the line of drummers. In his sermon to the some 2,500 persons attending the November 30 service, Sentamu quoted Michael Ramsey, a former Archbishop of York and Canterbury, by asking: "Why have we in England turned this glorious gospel of life in the Spirit into a cumbersome organization that repels, and whose people are dull and complacent?" He encouraged outreach to the disadvantaged, marginalized, and vulnerable, as well as to followers of other religions, not to convert them but to create understanding. At the same time, he said the "vital issue" he thinks is facing the C of E and the nation is the loss of the "long tradition of Christian wisdom which brought to birth the English nation. For the Church in England must once again be a beacon by which the people of England can orient themselves in an unknown ocean by offering them the Good News of God in Christ in practical and relevant ways to their daily lives."

Three-Way "Covenant Union" Transcends Communion Boundaries

In another remarkable chapter in Anglican realignment, leaders of the Anglican Communion's Nigerian province and two extramural Anglican bodies have signed a "Covenant Union of Anglican Churches."

While meeting at Pittsburgh for the November 10-12 "Hope and a Future" Conference of conservative Anglicans/Episcopalians, Archbishop Peter Akinola of Nigeria—the Communion's most populous province—and the presiding bishops of the Reformed Episcopal Church (REC) and Anglican Province of America (APA), Leonard Riches and Walter Grundorf, respectively, entered into the covenant on behalf of their three churches.

The pact, which caps talks between the bodies initiated by the Nigerian province, pledges the parties to work together for the sake of the Gospel and opens the door to ministerial exchange.

The concord also allows for the transfer of communicants between the churches; for representatives of one church to attend the synods or councils of another; and for a process leading to a full communion agreement.

Notably, the pact links three bodies not only across Communion lines, but which do not ordain women, in accordance with the Tradition of the Universal Church.

As well, the two extramural Anglican churches—interestingly formed more than a century apart—are in intercommunion and working toward a merger.

"The purpose of the...concord is to work together 'in the common cause of the Gospel of Jesus Christ,' pledging... 'mutual cooperation, support, discipline and accountability,'" said a release from the covenant partners. "Recognizing that all three Churches share a common heritage of faith and order within the Anglican tradition, they are united by saving belief in Jesus Christ as the Way, the Truth, and the Life, and by their commitment to the Faith once delivered, based on the irrevocable Holy Scriptures of the Old and New Testaments as the final authority for faith and life."

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now sanctioning a not-dissimilar action by a province seriously at variance with his own on important ethical matters."

A similar observation was made by Episcopal e-journalist David Virtue. "Liberals have been screaming about the irregularity of bishops crossing diocesan lines," and about African bishops who have come into the U.S. at the request of biblically orthodox congregations, he wrote. But "apparently it is okay if [the Archbishop of Canterbury] gives the green light for an Evangelical London priest to be consecrated by an Evangelical African primate to return to London and serve in a diocese that is run by an Anglo-Catholic bishop!"

"The cynic might suppose that this, in the face of demands for a new province by Forward in Faith, is no more than a transparent attempt to head off calls for a similar arrangement for conservative Evangelicals disaffected by the pan-sexual agenda," Dr. Kirk wrote.

He suggested that this was a case in which pragmatism of the kind employed to finesse women's ordination makes for bad precedent. For example, why, if London needs a "'missionary bishop' (in addition to its current generous supply of prelates), should other dioceses not follow suit?" he asked

"Effectively to turn Alpha into a sort of charismatic *Opus Dei* with its own personal prelature, and to do so by means of an off-shore consecration of the kind which has been roundly castigated elsewhere, is to create more problems than it solves," Kirk contended. As it stands, he said, the new bishop is, anomalously, "without territory, jurisdiction or defined ecclesial community."

But the Bishop of London, Richard Chartres, maintained that this is "an example of collaboration between provinces to the benefit of the worldwide Communion. We are grateful to Uganda for making this possible."

Millar will continue as priest-in-charge of St. Mark's, Tollington Park, in Stepney, and "continue to respond to invitations as he does now," Chartres said, but he will not become a "flying bishop" or "standard-bearer for Church of England dissidents."

Continued on next page

Meanwhile, Across The Thames...

The official acceptance that Millar's unusual ordination enjoys was absent, however, in the Diocese of Southwark (south London), where three men were ordained to the diaconate November 10 by a South African bishop from an Anglican body which is not part of the Anglican Communion.

Ordained in a south London church by Bishop Martin Morrison of the Church of England in South Africa (CESA) were Andy Fenton and Richard Perkins, who lead churches in Wimbledon and Balham, respectively, and a South African, Loots Lambrechts, who will lead a bilingual Afrikaans/English congregation in Wimbledon.

CESA resulted from the 19th century Colenso controversy, which led to the start of the Lambeth Conferences. While not part of the Communion, CESA has links with the strongly Evangelical Diocese of Sydney, and its orders are considered valid in the C of E.

The Evangelical Dundonald Church in Wimbledon said it called in the CESA bishop to ordain the three men because impaired communion exists with Southwark Bishop Tom Butler, and because Butler refused for three years to ordain two of the men, even though they were "fully trained" for ordination at Oak Hill College, "and leading growing Anglican congregations."

The Wimbledon church's pastor, Richard Coekin, said the parish is estranged from Butler over his position on the homosexual issue, particularly his refusal to disassociate himself from the House of Bishops' policy on civil partnerships, which allows clergy to register same-sex relationships under a new British law if they pledge to abstain from sex. The policy also makes clear that clergy cannot challenge lay congregants who register such partnerships.

Butler blamed his refusal to ordain the two men on the "Sheffield formula," which caps numbers in the diocese. But a spokesman for the group of church plants known as the Co-Missions Initiative said no diocesan funding was expected for two of the men, whose ministry, the bishop knew, was greatly needed. The Co-Missions Initiative, which began ten years ago as a result of a church plant by a southwest London chapel, has seen 400 percent growth, from one congregation of 40 adults to eight congregations totaling more than 600, Coekin said. Notably, not only are the congregations self-financing, they do not meet in diocesan-owned buildings. The Dundonald church is one result of the Initiative.

In a declaration of "temporary impaired communion," the Co-Missions Initiative made known it was going ahead with the ordinations.

"Together with many Evangelical clergy across the diocese and the nation we have resorted to this action for the needs of the churches," Coekin said. "It also expresses our unity with the many orthodox, Bible-believing Anglicans across the world who are outraged at the way things are headed in England. Sadly, we are having to publicly distance ourselves from the Bishop of Southwark."

Though Coekin said he only shared in organizing the "valid but irregular" ordinations along with other Southwark clergy (and noted that heterodox clergy have not been similarly targeted), Butler has singled him out for delicensing and denied the new deacons authority to minister in the C of E in his diocese. He contended that their ordinations violated church law demanding that a bishop from outside the diocese seek permission from the diocesan to carry out any episcopal acts. The case

is made more complicated, Butler said, by the fact that the outside bishop is from a church not in communion with the C of E or part of the Communion. "We do not do schism in the Diocese of Southwark," he wrote in a letter to his clergy.

In letters ably setting out his defense, Coekin has both written to Butler and appealed to Archbishop Williams. A committee representing Evangelical diversity in Southwark has also called for "a healing of division" and urged the diocese to "find a way to recognize the health and vitality" of the Co-Mission. Still, "Dr. Williams may be forced to preside over an appeal at a public hearing," wrote *The Daily Telegraph*.

The diaconal ordinations were supported by a number of Evangelical leaders, including those from the Reform group, and Reform insiders say that similar actions could follow in Evangelical parishes across the C of E. The November 10 rites were attended by several Reform clergy and backed by a resolution of the Reform group.

"There is going to be increased messiness," said Reform spokesman Rod Thomas. "There is every sign of schism in the church at the moment, and it has been precipitated by events in America. Instead of being firm in disciplining those who are causing divisions, we appear to be anxious to welcome them," he added.

Coincidentally, the anomalous ordinations dovetailed with the visit to Britain of gay Episcopal bishop Gene Robinson.

There are "two religions" in the church now, said Anglican Mainstream's Chris Sugden. "But we will not leave. We will do everything we can to ensure that the traditionalist teachings of the Anglican Church are passed on." ■

Sources: *The Times* (London), *Reuters*, *Church Times*, *VirtueOnline*, *New Vision* (Uganda), *The Living Church*, *Anglican Communion News Service*



Winding Up

FOR THE ENTIRE SPAN of his 36-year ordained ministry, the Most Rev. Datuk Yong Ping Chung (pictured) of the province of South East Asia has served in the Diocese of Sabah, East Malaysia. He is the last remaining charter member of the original standing committee of the province (which is one of the newer ones in the Anglican Communion). For the last 15 years, he has been Bishop of Sabah; there, though Christians are barred from evangelizing Muslims upon threat of imprisonment, the diocese has nearly tripled in growth since Yong took office in 1990. For six years, Yong has been South East Asia's archbishop, during which time he has been outspoken in defense of the historic faith. But Yong is now heading into retirement in February. Selected as the new Bishop of Sabah was the Ven. Albert Vun Cheong Fui, 49, archdeacon of the Urban Area of Sabah and rector of St. Patrick's Church based in Tawau (where his congregation has grown from 500 to 3,000). Chosen by the provincial standing committee to become the province's third primate was the Bishop of Singapore, Dr. John Chew Hiang Chea. Chew will oversee Anglican work and mission in four dioceses and nine nations. A native of Singapore, Bishop Chew served with Singapore's Ministry of Defense and Ministry of Science and Technology before entering the ordained ministry. He earned a bachelor's degree from the University of London and a doctorate from the University of Sheffield (England). He was principal of Trinity Theological Seminary in Singapore at the time of his election as bishop in 1999. An organizer of the third Anglican South to South Encounter held in Egypt in October, Bishop Chew was elected there as general secretary of the global South leadership team. (AA:2/Trinity Living Church/VirtueOnline)

"It was agreed that ministers of these Churches, subject to the respective regulations within the jurisdictions, may be eligible to exercise pastoral ministry in each Church. Archbishops and bishops of the Churches in concordat may also be invited to conduct episcopal duties within the other jurisdictions, with the blessing of the appropriate provincial authorities."

That aspect of the agreement may take on added significance in light of Nigeria's move over the last few years to create a convocation (CANA) for Anglican Nigerians in America unable to find a compatible spiritual home in the liberalized U.S. Episcopal Church (ECUSA). Reportedly, relationships already exist between CANA and REC or APA congregations in some places.

"The three Churches have united specifically for joint mission in North America," said the release. Archbishops Riches and Grundorf assured Archbishop Akinola that, wherever possible, individual congregations of CANA, REC and APA "would work closely and cooperatively together to demonstrate their commitment to one another and their desire to be a consistent Biblical, Evangelical and Catholic expression of faith in the Lord Jesus Christ."

"This emerging relationship with the 18 million-member Nigerian province of the Anglican Communion is without a doubt one of the most significant events in the life of the separated Anglican Church movement. It is a glorious occasion," APA's Bishop Grundorf told *TCC*.

"The document is mission-minded,

NIGERIAN ARCHBISHOP Peter Akinola (left) and APA Presiding Bishop Walter Grundorf.

Photo courtesy of APA

and...calls on us all to be active partners if this relationship is to grow. A

number of the APA parishes have Nigerian families as members," he said, naming particularly St. Barnabas' Church, Atlanta; St. Michael's, Charlotte, North Carolina; and St. Paul's, Seattle, Washington. As well, a close relationship continues between CANA's Church of the Resurrection and APA's Good Shepherd in Indianapolis, Indiana, he added.

"This concordat should serve as a...tangible indicator of our commitment to our Nigerian friends and to the historic Faith we all share," Grundorf said. He said that Archbishop Akinola wants members of the three bodies to "work together in making all faithful Anglican Churches ultimately one."

While it remains to be seen just what the fruit of it will be, the new concord is "a wonderful development," the Rt. Rev. David Hicks, the REC's Bishop Coadjutor of the Northeast and Mid-Atlantic, told members of his flock at Holy Trinity, Fairfax, Virginia, during a December 4 visitation.

He noted that, for many years, the REC, established in the late 19th century, was not very "visible," and there were questions about how it could relate to the Anglican Communion that led to an "on again, off again" dialogue with ECUSA.

The new covenant, however, affords the REC not only opportunities with Nigeria but with the wider Communion, said

Hicks (who will succeed Bishop Riches to allow him to concentrate on duties as presiding bishop).

And while the flow of help in the Christian world has historically been from north to south, the bishop sees the new pact as benefitting its American partners as much if not more than its Nigerian ones.

"We would do well to look for Africa for help" with such endeavors as church-planting, as well as meeting the challenge of Islam and serving as a "witness to the Gospel of Christ" in the Muslim community, he said. "We need to learn from those who've been in the trenches...how to [handle] this new situation for us."

In the case of the REC, the trilateral covenant represents a particularly remarkable achievement, in that the REC would have been highly unlikely to have been included in such a pact only five or ten years ago. In recent years, the REC has more actively engaged with faithful Anglicans outside its jurisdiction. And it has undergone a significant change—what Bishop Hicks described as "a recovery of classical, prayer book Anglicanism"—that has moved the historically Evangelical church more into the Anglican mainstream, and helped foster its relationship with the APA, a Continuing Church body. ■

Conservative Elected To Lead British Columbia

It had to be a bad day all around for liberal New Westminster (Vancouver) Anglican Bishop Michael Ingham, who has presided over the implementation of same-sex blessings in his diocese.

Not only was he not elected Metropolitan of British Columbia and the Yukon within the Anglican Church of Canada (ACC), the man who was chosen for the job November 4—Bishop Terrence Buckle of the Diocese of the Yukon—is a conservative prelate that Ingham earlier barred from offering alternate episcopal oversight to the disaffected in his diocese who sought it. What's more, Buckle succeeds a liberal as metropolitan, David Crawley, who threatened to discipline Buckle if he provided episcopal ministry to conservatives in New Westminster.

In the third round of voting, 21 provincial electors gave Buckle the victory, 13-8, after a third candidate withdrew. Buckle's election gives him authority over five dioceses, including New Westminster.

Seemingly the only Canadian Anglican prelate who openly opposes same-sex "marriage," Archbishop Buckle, 64, had been acting metropolitan since the retirement last year of Archbishop Crawley, formerly Bishop of Kootenay. He was installed as metropolitan on November 5 at St. Anne's, Richmond. He remains the diocesan bishop of the Yukon.

Clampdown In NewWest

Meanwhile, Bishop Ingham and his diocesan leaders recently acted to clear the New Westminster diocese of those who think like Archbishop Buckle.

The October meeting of the Diocesan Council passed a motion seeking to outlaw two significant conservative groupings: the Anglican Communion in Canada (ACiC) a body of some ten faithful parishes, five of them in New Westminster's territory, that have fled the diocese and are linked to the wider Anglican Communion through their oversight by an Anglican Mission in America bishop; and the Anglican Network in Canada, a body of Anglicans still within the ACC but linked to the ESSENTIALS organization. ESSENTIALS endeavors to be the theological and spiritual rallying point for historic Christianity

BISHOP TERENCE BUCKLE, the conservative new Metropolitan of British Columbia and the Yukon in the Anglican Church of Canada, shown here speaking at an ACC General Synod meeting last year. Photo: Sue Careless



in the ACC and calls on the Canadian Church to live by its orthodox heritage.

Not included in the apparent ban was the Federation, also linked to ESSENTIALS, but comprised of Anglicans who, while deeply concerned about the ACC's drift away from orthodoxy, say they are not in impaired or broken communion with the ACC. By contrast, the Network believes the national church or their diocese is in broken relationship with them and the rest of the Anglican Communion. The Diocesan Council resolution praised the Federation for trying to work within the structures, but incorrectly accused the Network of having left the Anglican Church of Canada.

"At no time was the Network ever consulted or invited to speak to Diocesan Council, nor was the ACiC," said the Rev. David Short, rector of St. John's, Shaughnessy in Vancouver, the largest Anglican parish in Canada.

"They have empowered the bishop to take the necessary legal action to toss out any licensed clergy or...parish of the diocese who choose to declare themselves" members of the Network or ACiC, said Cheryl Chang, the Vancouver-based Executive Director of the Network and a licensed attorney.

"The grand irony" is that published word of the move by New Westminster's leadership came during the same week that Archbishop of Canterbury Rowan Williams recognized the Anglican Networks in the U.S. and Canada "as being in full communion with Canterbury," she said. Dr. Williams made the comments at the late October meeting of global South Anglicans in Egypt.

It was at that meeting, too, that global South leaders representing most Anglicans in the world called "for the discipline of the North American provinces for being intransigent on sexuality issues," said Short.

"Bishop Ingham is threatening anyone in his diocese who openly acknowledges a relationship with the Network, which affirms the founding principles of the [ACC] and commits to remaining in full communion with the...Anglican Communion if the [ACC] 'walks apart'" from it, Short said.

Chang termed that a blatant attempt to crush orthodoxy in a diocese already in broken communion with the global church. ■

Sources: Anglican Communion News Service, VirtueOnline, lifesite.net

"Wake-Up Call" #1: ECUSA Sees Third Year Of Attendance Decline

Average Sunday attendance at Episcopal Church (ECUSA) parishes declined in 2004 for the third consecutive year, a situation which Kirk Hadaway, director of research at the Episcopal Church Center, sees as "worrisome and troubling."

The average number of Episcopalians in church on a Sunday dropped from a total of 823,017 in 2003 to 795,765 in 2004, a 3.3 percent decline. Active membership diminished by two percent to 2.25 million, more than 1.3 million down from ECUSA's peak membership in the mid-1960s.

Although almost one-third of all Episcopal churches grew by ten percent or more during the past five years, and the average annual pledge increased churchwide by nearly five percent, to \$1,881, Dr. Hadaway said the overall trend should be a "wake-up call" to anyone who cares about ECUSA.

ECUSA reported a two percent drop in average Sunday attendance in 2002, the year before the General Convention approved the consecration of openly gay cleric Gene Robinson and same-sex blessings. Hadaway said that some of the 62,801 persons who went missing from pews during the past three years did so because of the convention's decisions, but by no means all of them; he noted decline in a number of other U.S. denominations.

"General Convention exacerbated what was already underway," he asserted. "Something is happening in our culture that is affecting us more than others."

Three sociologists recently concluded that the "something happening" is not ECUSA's doctrinal revisionism, but largely changes in demographics.

Writing in the October 4 issue of *Christian Century*, Michael Hout of the University of California-Berkeley, Andrew Greeley of the University of Arizona, and Melissa Wilde of Indiana University say their study found that support for progressive causes was "irrelevant" to membership losses in ECUSA and other mainline denominations. Nonetheless, their findings point to the draw of orthodoxy over liberalism.

While mainline churches accounted for 60 percent of all U.S. Protestants in 1900, by 1960 they accounted for only 40 percent, with "conservative denominations" seeing their market share rise, the sociologists said. Falling birth rates accounted for 70 percent of mainline shrinkage, the study concluded, while "the declining propensity of conservatives to convert to the mainline accounts for the 30 percent of mainline decline that fertility rates cannot account for."

Steep Slide In Newark

One Episcopal diocese, Newark, is now admitting what TCC has reported in the past, which is that its loss rate is higher than in ECUSA as a whole.

In an unusually candid report, the Newark diocese, "for years the epitome of liberal Protestant Christianity in America" (in the words of one report), has acknowledged suffering a steep slide in membership and its need for a bishop who can revitalize its struggling parishes.

The diocese, which includes 113 parishes and 27,600 members in seven northern New Jersey counties, has lost nearly 24,000 congregants, or 46 percent of its membership, since 1972. That is nearly three times the average decline in ECUSA nationwide, the report said. Also, many Newark congregations are struggling to keep going.

The report blames the losses in the diocese—home to, among others, gay activist and ECUSA Executive Council member Louie Crew—mostly on what it says is a failure of Episcopalians to welcome newcomers, enthusiastically discuss their faith with outsiders, and maintain vibrant parishes. The 47-page profile, titled "Signs of Grace," is partly intended to be a guide for clergy and laity involved in the search to replace Bishop John Croneberger, who will retire at the start of 2007. The report does not signal a retreat from the diocese's liberal positions, including its strong pro-homosexuality. But it says that the next bishop should have the ability to attract newcomers. ■

Sources: *The Living Church*, Newark Star-Ledger

Extinction: The Shortest Way With Dissenters

Report/Analysis By
The Rev. Samuel L. Edwards

November was the cruelest month for a traditional Episcopal congregation in an upstate New York diocese where revisionism reigns supreme. For a second such congregation in a neighboring diocese, it marked another month in a saga that seems to prove the cynical adage that no good deed goes unpunished.

On November 19, the convention of the Episcopal Diocese of Rochester, whose bishop once served as an assistant to notorious Newark prelate John Spong, voted to declare the parish of All Saints' in Irondequoit "extinct" after its refusal to pay its \$16,000 apportionment to the diocese.

The church's rector, the Rev. David Harnish, who initially remained a priest in good standing in the diocese, indicated that he would "continue to serve All Saints' as I've been called to do."

All Saints'—which, with a regular congregation of 65, hardly fits the image of an abandoned chapel frequented by starlings, squirrels and a handful of ladies of a certain age—had refused to pay the apportionment because of the support of the diocese and its bishop for the consecration of actively homosexual New

Hampshire Bishop Vicky Gene Robinson and for the blessing of same-sex unions. An offer by the parish to put the apportionment money in an escrow account pending the outcome of the parent denomination's General Convention next June was refused by diocesan authorities, who instead moved to secure the abolition of the troublesome congregation.

All Saints' failure to pay its 2005 apportionment was hardly a first in the history of the Rochester diocese. As is the case in most other Episcopal dioceses, parishes have not paid apportionments before for a variety of reasons. However, according to a diocesan spokeswoman, it was the first time in living memory that a parish in Rochester was threatened with dissolution for not paying.

In the aftermath of the 2003 General Convention—which in ratifying Robinson's election set in train events on the world stage that have brought the Anglican Communion centered on Canterbury to the brink of dissolution—Fr. Harnish met with Rochester Bishop Jack McKelvey to discuss the convention's results and implications. The two agreed that the Episcopal Church (ECUSA) would never be the same because of the differences over Robinson's consecration, but their agreement seems to have been limited to that.

"[Bishop McKelvey] and our diocesan leaders were overjoyed," said Fr. Harnish. "We were in deep sorrow."

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"Wake-Up Call" #2: Canadian Church Disappearing

Bishops of the Anglican Church of Canada were said to be stunned by a new report that sees the ACC disappearing by 2061.

A private briefing given to the ACC's House of Bishops revealed that the church has lost 53 percent of its membership over the past 40 years, with 13,000 communicants, or two percent of members, opting out each year—the steepest recorded decline of any mainstream Canadian church.

Prepared by Keith McKerracher, a retired marketing expert and former president and CEO of the Institute of Canadian Advertising, the report shows that between 1961 and 2001, Anglican parochial rolls in Canada declined from 1.36 million to 642,000. It was considered significant that McKerracher, now a volunteer advisor to the church, relied on parochial rolls rather than national census reports, in which Canadians indicate which church they nominally support.

Moreover, the ACC's rate of decline has accelerated in recent years, with membership falling by 20 percent from 1991 to 2001, compared to 13 percent from 1981 to 1991. McKerracher said he told Canada's bishops that, at the present rate of decline, "there'll only be one person left in the Anglican Church by 2061."

However, he is not optimistic that the ACC will take any effective steps to arrest the decline, blaming a hidebound bureaucracy and a culture of inefficient committees stifling reform.

"The church is in crisis," McKerracher said. "They can't carry on like it's business as usual. They talk things to death. And my impression is that the bishops are not going to go around telling priests to shape up..."

"The church should do some marketing research to find out why people are fleeing," he said.

Except for the revivalist Pentecostal Assemblies of Canada, all other Canadian denominations studied lost members, though not as many as the ACC. (Not included in the study was the Roman Catholic Church, which does not collect or release parish membership lists.)



CANADIAN ARCHBISHOP Andrew Hutchison does not recognize his church's liberalism "as a possible explanation for the exodus of more than half its members," wrote Ted Byfield in an analysis carried by *World Net Daily*.

Although waning membership is not a new problem for ACC leaders, Canadian Archbishop Andrew Hutchison acknowledged that the report was "wake-up" call about the seriousness of the situation. He said that, for sev-

eral years, the church had thrown its energy and attention into dealing with the Indian residential schools affair at the expense of "church development." Now that a national solution appears to have been found to the residential schools issue (on which more below), Hutchison was hopeful that a new emphasis on social justice and ecumenical cooperation would turn the tide.

The "significance of the archbishop's response lay in what he did not mention, notably the church's consistent departure from traditional Christian teaching, which has been going on throughout the whole 40-year period of decline," asserted Ted Byfield in an analysis carried by *World Net Daily*. "It began with the acceptance of serial marriage, progressed to the ordination of women, then to the funding of terrorist groups in Africa, and finally to the acceptance of homosexual practice. The church's latest foray is its tacit approval of homosexual marriage, which has seen it virtually disowned by the Anglican churches of Africa and Asia."

The fact that Hutchison "refuses to recognize his church's liberal leaning as a possible explanation for the exodus of more than half its members means he's highly unlikely to begin reasserting Christian teaching," Byfield wrote.

WORD OF THE ACC'S VANISHING MEMBERSHIP coincides with reports that financial pressures have necessitated budgetary cuts in national church departments and the release of some staff at the Anglican Book Centre, which until recently has been a net contributor to the General Synod's bottom line.

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While the store appears to be recovering this year, it lost over \$300,000 in 2003 and again in 2004.

The financial pinch reportedly stems from a shortfall in diocesan contributions, a smaller-than-forecast response to the Anglican Appeal, and extra expenses associated with the move of ACC offices. The drop in donations also has been attributed by some General Synod officials to the controversy surrounding same-sex blessings, centered in the Diocese of New Westminster, and to diocesan obligations to contribute to a financial settlement over residential schools litigation.

***ANGLICAN AND OTHER CHURCH LEADERS IN CANADA** say a supreme court ruling on compensation to aboriginal students who suffered abuse at residential schools operated on behalf of the government, offers a chance for a lasting solution to the issue. In October, the high court upheld a lower court decision that would require one of the denominations implicated in the schools case, the United Church of Canada, to meet 25 percent of damages awarded to students who experienced sexual abuse at a native residential school. The federal government would be responsible for the remaining 75 per cent. The government announced it was allocating \$1.7 billion (U.S.) to be distributed among about 86,000 persons still living who attended the residential schools. About 15,000 former pupils had brought claims against the government and the Roman Catholic, Anglican, Presbyterian and United churches that ran the schools. These claims must now be dropped as part of the deal announced on November 23. ■

Sources: *The Vancouver Sun*, *The Church of England Newspaper*, *World Net Daily*, *Anglican Journal*, *Ecumenical News International*

EXTINCTION Continued

Bishop McKelvey contends that he "met with the leadership of All Saints' on many occasions" and "offered to continue the dialogue around our theological differences."

In the end, however, it seemed in this case that talk was not cheap. The diocese was not willing to keep talking while forgoing, even temporarily, the apportionment money. And the parish was unwilling to see its resources used for the promotion of an agenda that it saw as antithetical to the mission of the whole Church. An impasse had been reached.

The proceedings of the diocesan convention suggested that, in the end, the ground of unity in ECUSA is economic. For the church authorities in Rochester, the essential element of membership in the diocesan family appears to be paying the apportionment.

Bishop McKelvey claimed that, "We have made no indication that [All Saints'] needs to accept and believe everything we believe as the Episcopal Church, but what we say is that our tent is large enough for all of us." This appears to mean that it is large enough for all who are willing to pay the rent, for in his convention address he referred to the canons enabling the extinction of parishes for non-payment of apportionment as calling the convention to take "actions that you must consider when a congregation decides it does not wish to be a part of the family."

It is questionable whether All Saints' Parish's non-payment was indicative of a wish not to be a part of the diocesan family. It seems instead to have been intended as a means of recalling the diocese to its familial, theological obligations.

During debate on the measure, it was evident that not all of the delegates were convinced of the sincerity of the diocese's public hand-wringing over the affair and its protestations of reluctance to take action against All Saints'. Larry Rockwell of

Judge Sides With Two Seceded L.A. Parishes

In another setback for the Episcopal Diocese of Los Angeles, an Orange County, California, Superior Court judge confirmed in December an earlier preliminary judgement that two conservative breakaway parishes are the rightful owners of their church buildings and other property.

The decision in favor of All Saints', Long Beach, and St. David's, North Hollywood, was not unexpected. Last August, the same judge, David C. Velasquez, handed down a similar ruling in favor of St. James Church in Newport Beach.

All three parishes pulled out of the six-county Los Angeles diocese and the 2.2 million-member U.S. Episcopal Church in August 2004, citing differences over biblical interpretation, including on the matter of homosexual practice; Bishop J. Jon Bruno has permitted his priests to bless same-sex unions, and favored the ordination of the national church's first openly gay bishop. The three seceded congregations placed themselves under the oversight of an Anglican bishop in Uganda.

The L.A. diocese, which had argued that the parishes hold their church buildings and other property in trust for the diocese, said it would appeal the latest ruling, just as it appealed the decision in the St. James case.

"We continue to be very confident of our position on all three of these cases and believe the Court of Appeal will see it our way," diocesan attorney John Shiner said.

Orange County attorney Daniel F. Lula, whose firm has represented the parishes, said he was also confident that the three congregations would prevail on appeal. He said the judge had followed precedents in other cases previously affirmed by California appeals courts. ■

Source: *The Los Angeles Times*

Clifton Springs remarked that the Rochester diocese is "probably one of the most liberal in the country." In spite of that, he said, "I don't think we are treating this group fairly. We are looking for technicalities to tell them they are no longer part of our diocese."

Another delegate, Sandra Curtis of Hammondsport, pled for more patience, asking, "Are we not the church that believed Saddam Hussein needed time for the world to negotiate with him?"

Others, speaking in favor of the sentence of extinction, were more candid about the source of irritation than the diocesan leadership. Lynn Sinnott of Palmyra stated on each of the two days of the convention that she was offended by what she took to be All Saints' demand that "If you do not repent and agree with our parish's theology, we will not support the diocese."

In the end, resistance to the diocese's draconian solution to the problem failed. The motion to extinguish All Saints', Irondequoit, passed on what was described as a "resounding voice vote."

The vote had no immediate visible effect at All Saints': The congregation assembled for Sunday worship as usual on the following day and Fr. Harnish presided and preached at the Eucharist, ignoring a November 15 letter from Bishop McKelvey that forbade him to do so. In the letter, the bishop had stated his intention to come at the regular time to "conduct a prayer service and be available" to answer questions from congregants.

When the bishop arrived, he was informed by a vestryman who met him at the door (accompanied by a plainclothes sheriff's deputy) that he was welcome as a fellow worshiper, but not as officiant at a service. The bishop (who had brought along his

own security man) stated that he would not participate in the service as a worshiper, since the rector was not authorized to conduct it, but he did sit in a pew throughout the service.

The following day, the bishop and his chancellor, Philip Fileri, appeared at All Saints' to get the keys and request the transfer of the parish's assets to the diocese. They were met at the door by attorney Raymond Dague, who informed them that, "The church isn't open and we did not bring the keys." After a brief argument between the attorneys over the legalities, the diocesan delegation retired empty-handed.

In late December All Saints' announced it had been accepted into the Ugandan Anglican Church.

The bishop has said he hopes to avoid legal proceedings, but—while no decision had been made at deadline—it appeared that the case was headed for the civil courts for resolution.

Meanwhile, To The East...

On the same weekend that Rochester's diocesan convention voted to snuff out All Saints', Irondequoit, the adjacent Diocese of Central New York was also meeting in convention.

When the convention's Committee on Credentials presented its report, it recommended that two parishes—St. Andrew's, Syracuse and St. Andrew's, Vestal—not be seated because they had not paid their diocesan assessments.

A total of eight parishes in the diocese were in arrears, but the other six were seated. The difference appears to be that the other six were not in open and vocal disagreement

STRANGE THINGS continue to happen in the Central New York diocese of Bishop Gladstone "Skip" Adams III—e.g., the suspension of a rector who reported allegations of sexual misconduct against a former rector, and Adams' deconsecration of four of the diocese's churches.



with the bishop and other diocesan representatives over the Robinson consecration and the permissibility of same-sex blessings. A motion to reject the committee's recommendations failed by a large margin. In Central New York, as in Rochester, a parish may apparently disagree with any policy or doctrine of the diocese as long as it does nothing concrete about it.

Further illustrating the success of his diocese's missionary strategy, the diocesan Bishop Gladstone "Skip" Adams III, announced in his opening address that he has or soon would be deconsecrating four of the diocese's churches, enabling the sale of the parish real estate for the benefit of the diocesan bank account.

A month earlier, Bishop Adams had conducted a clergy conference that included a briefing for the clergy on ecclesiastical proceedings by the bishop against Fr. David Bollinger, who has been rector of St. Paul's, Owego, for over 20 years. As noted in the last issue of *TCC*, Fr. Bollinger's troubles with the diocese apparently began when he followed the diocese's own procedures for dealing with allegations of sexual misconduct made by a former parishioner against a previous rector of St. Paul's. Since then, Adams has inhibited Bollinger, and accused him of financial impropriety, which the rector denies. An investigation into the latter was still ongoing at this writing. Meanwhile, St.

Paul's leaders, who support the rector, say the parish is losing members due to the rector's absence.

As in previous meetings on this topic, Fr. Bollinger was not allowed to be present at Adams' October conference with the clergy. A moment of minor drama occurred shortly after the start of the clergy meeting, when the bishop was told that one of the clerics present was using a tape recorder. The priest said the tape was being made for a colleague other than Fr. Bollinger who could not attend the meeting. However, the bishop and others insisted that the taping stop and that the tape be surrendered. Following an angry exchange of words, the priest removed the tape from the recorder, heaved it in the general direction of the bishop, and left the meeting before it ended.

During the question period following the presentation on the proceedings against Fr. Bollinger, several of the clergy present expressed concerns about his being excluded from the briefing and suggested that it raised questions about fair treatment.

This prompted an extended answer from the diocese's chancellor Paul Curtin, capped by a plea to the clergy to "trust the process" and "keep an open mind." Given the experience of many in ECUSA over the last 40 years who have done that, this seems to have been singularly bad advice. ■

Sources included the Anglican Communion Network, *The Rochester Democrat and Chronicle*, *WHAM-TV*, *WROC-TV*, *WorldNetDaily*, *transfigurations.blogspot.com*, *The Living Church*, *Binghamton Press & Sun*

Florida Diocese Faces Significant Losses

In the Diocese of Florida, where Bishop Samuel Johnson Howard recently denied a group of parishes full alternate episcopal oversight, an exodus by several conservative congregations has begun in earnest.

According to Episcopal e-journalist David Virtue, Bishop Howard will lose "fully a third of all his parishioners" from the known departures.

Bishop Howard was notified in a December 12 letter that, during the first week of January, five congregations would transfer from the Episcopal diocese to other provinces within the worldwide Anglican Communion, in order to remain faithful to Christ and linked to the global church's faithful majority. Three other congregations have already transferred out of the diocese.

The five congregations now exiting are: Grace Church in Orange Park, St. Luke's Community of Life in Tallahassee, St. Michael's in Gainesville, and Redeemer and All Souls', both in Jacksonville. All are part of the Anglican Alliance of North Florida, formed last September and now representing 14 churches and 40 priests in the region.

Those among the departing parishes which hold property hoped to negotiate a means of keeping their facilities. But Bishop Howard, writing in the November issue of *The Diocesan*, said that church law is clear that congregations leaving the diocese must forfeit their property. The congregations counter that canon law does not bar financial settlements allowing the faithful to keep their parish property, and that they should not be forced to leave or lose their property, since it is ECUSA's leadership that has breached orthodox doctrine.

"We have sadly watched...as theological and moral decay advanced within the Episcopal Church," said the Rev. Neil Lebbhar, rector of Redeemer, Jacksonville. "One of the marks of a true church is the ability to exercise both doctrinal and ethical discipline, a mark increasingly absent in [ECUSA]."

The denomination's unbiblical actions and policies have splintered the Communion, and it has been unwilling to change direction despite repeated appeals, said a release from the Alliance.

The congregations particularly object to the fact that, while Bishop Howard has not instituted pro-gay policies, which are at the heart of the conflict between ECUSA and the wider Communion, he and the diocese have remained "financially and sacramentally in partnership with those who have ignored" the Church's historic faith and doctrine.

With even Howard admitting that ECUSA is unlikely to repent in the "foreseeable future," the realigning congregations believe that ECUSA has abandoned its historic roots and its place in the Communion, and therefore any claim it had over property and resources paid for or provided by parishioners.

The December 12 letter to Howard proposes that the four parishes which hold property keep it and repay the diocese for any contributions made toward the same; and that the parishes release the diocese from further legal obligations or liabilities associated with the properties, and pay all legal costs of accomplishing that release.

The departing congregations are joining three others which have already left the diocese in order to remain linked to the larger Communion: Calvary, Jacksonville; the Anglican Fellowship of High Springs (parishioners from St. Bartholomew's); and St. Peter's (the significant majority of the former congregation and staff of St. John's), in Tallahassee.

In the case of Calvary—a mission which did not own its property—160 former parishioners are now meeting at the University of North Florida as Calvary Anglican Church, led by the Rev. David Sandifer. The diocese has since reopened the vacated building as Christ Church at San Pablo, with the aid of members from the 5,700-member Christ Church in Ponte Vedra Beach.

Recent communications from Howard, and the recent failed attempts of the departing parishes' representatives to meet with the bishop, likely signal a nasty battle ahead for the Florida conservatives. ■

Source: Florida Times-Union.

Virginia Church, Priest, Quit ECUSA

By an overwhelming vote of its congregation November 14, a growing new church in the booming western suburbs of Washington, D.C. severed its ties with the Episcopal Diocese of Virginia and aligned with the Anglican Province of Uganda.

Its priest, the scion of a prominent ecclesiastical family, announced that he would join his flock's exodus from the Episcopal Church (ECUSA) and its largest diocese.

South Riding Church, which was begun in a huge Loudon County subdivision five years ago under the aegis of the Virginia diocese, reportedly has grown to include 90 adult members. Of those eligible to vote, 86 percent participated in the congregational meeting and 84 percent of those voted to become part of Uganda's Diocese of the Ruwenzori, led by Bishop Benezere Kisembo.

A news release from the parish said the exit from ECUSA had been spurred by the denomination's theological and spiritual decay. Specifically cited was the Episcopal House of Bishops' failure in 2003 "to approve a resolution affirming basic tenets of Christian faith as well as the historic creeds and 39 Articles of Religion (B001)"; and "the approval of two measures contrary to the Anglican Church's authoritative teaching on human sexuality." Also cited were Virginia Bishop Peter Lee's

and his vote for the consecration of openly gay cleric Robinson as Bishop of New Hampshire.

South Riding's pastor, Fr. Philip Ashley, is the son of a copal priest and the grandson of a prominent Episcopal leader from Massachusetts. However, the ongoing disintegration of Christian orthodoxy in ECUSA brought him and his congregation to a moment of decision. Ashley said that "the leadership of South Riding Church can no longer compromise our mission remaining under the spiritual and jurisdictional authority of [ECUSA] and this diocese."

Ashley was asked by *The Living Church* why the decision was made just as the Virginia diocese was establishing a special mission to see how congregations in conflict with the diocese of the diocese and national church could continue to work within the system. (According to one informed source, these include some 20 parishes, including the largest and wealthiest in the diocese.) Ashley's response was that of a man who has seen ECUSA's favorite tactic of "continuing in conversation."

"Whatever results from those negotiations," he said, "will not address our primary concern that General Convention has abandoned scripture. Nothing can change the fact that the biblical and foreign gospel is being pushed."

While the congregation is certain to avoid any legal entanglements with the Diocese of Virginia—it owns no real estate—it is returning any other assets purchased with diocesan funds.

Bishop Lee claimed in December that Fr. Ashley had renounced his priesthood. Ashley denies this, saying he simply resigned his position in the



VIRGINIA BISHOP Peter Lee's failure to support a General Convention resolution affirming historic Christian teaching, and his vote for the consecration of openly gay cleric Robinson, were cited among reasons for South Riding Church's decision to leave ECUSA.

Virginia diocese, and refused to renounce his written letter of renunciation mandating Canon III.13, the provision under which Lee acted against the

"I have not renounced the ordained ministry," he said. "I only changed my 'address' from ECUSA to the Church of Uganda."

Conservative cleric Fr. John Yates of the well-known *The Living Church* said the South Riding decision reflects "how strong many Episcopalians feel about the theological issues confronting" ECUSA both locally and nationally. He and his flock do not appear ready to join the exodus, however. Fr. Yates pointed to the disaffiliation announcement as "an example of why it's so important that we be in constructive conversation without our bishop. Fortunately, such a process is now underway in the Diocese of Virginia."

Falls Church Fallout In D.C.

The Falls Church's indisposition to leave ECUSA has not prevented it from starting a project that has stirred the waters of neighboring revisionist Diocese of Washington, however. In May, it sent a former youth pastor, Bill Haley, to found an Anglican mission in northeast Washington for work among the poor in that section of the capital city. The Bishop of Bolivia, Frank Lee, ordained Haley a deacon at the Anglican Communion Network conference in Pittsburgh in mid-November, without the blessing

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Anglican Crisis News Briefs: More Rebellion And Reconfiguration

IN SOME NARROW TECHNICAL SENSE, Massachusetts Episcopal Bishop Tom Shaw may have abided by the 2005 agreement of Episcopal bishops not to conduct any same-sex blessings until at least the 2006 General Convention. Still, he presided at the November 12 nuptial Mass for two men "married" under Massachusetts law at an Episcopal parish in his diocese. State Senator Jarrett T. Barrios led the November 12 civil wedding ceremony at Redeemer, Chestnut Hill, for John H. Finley IV and C. Stanley McGee, which was followed by the Mass. Finley is a candidate for ordination in the U.S. Episcopal Church (ECUSA).

MEANWHILE, IT WAS NO SURPRISE, but delegates at the Episcopal Diocese of Massachusetts' convention in November sidestepped a vote on whether to endorse the 2004 Windsor Report. Instead, delegates endorsed a neutral resolution that calls for more study of the Report, which sought to recommend ways to hold the Anglican Communion together in the wake of violations of Anglican sexuality policy by the North American Churches. Among other things, the Report recommends that ECUSA and the Anglican Church of Canada express "regret" that "the proper constraints of the bonds of affection were breached in events surrounding the election and consecration" of practicing homosexual cleric V. Gene Robinson, and enact a moratorium on the blessing and consecration of partnered homosexuals.

THE WINDSOR REPORT figured in the deliberations of several other ECUSA diocesan conventions recently. Proposed affirmations of the Report and its recommendations got a thumbs up in the Dioceses of Alaska, Northern Indiana, Rio Grande, Southwest Florida, and Upper South Carolina, with most of the resolutions calling for continued membership in the Anglican Communion. But calls for endorsement of the Report were met with rejection or diluted substitute motions in the Dioceses of Iowa, West Virginia, and Rhode Island. The latter diocese also refused proposals to affirm the Communion's teaching on human sexuality as expressed at the 1998 Lambeth Conference, and Jesus as the only means of salvation.

IN THE EPISCOPAL DIOCESE OF CONNECTICUT, where Bishop Andrew Smith faces ecclesiastical and civil charges following his seizure of the conservative St. John's, Bristol, and suspension of its rector, delegates to the diocese's annual meeting overwhelmingly called on Smith to allow priests in Connecticut to preside at civil union ceremonies. A law allowing same-sex civil unions in the state took effect October 1. But Smith, while pro-homosexual, reminded clergy in a recent memo that they are not authorized to officiate at blessings of same-sex unions. He said that he will not alter the policy at least through the 2006 General Convention—a matter of months.

FOUR NORTHEAST OHIO PARISHES with a combined active membership of 1,300 voted in November to formally disaffiliate with the Diocese of Ohio and ECUSA and align with the Diocese of Bolivia in the Anglican Province of the Southern Cone. The decision resulted from a dispute with ECUSA "over divergent understandings of the authority of Scripture and traditional Christian teaching." The four congregations were part of a group of six parishes that made headlines in March 2004, when they invited bishops from outside the diocese to administer the sacrament of confirmation without the permission of then-diocesan Bishop Clark Grew II. A joint statement issued by the current diocesan, Bishop Mark Hollingsworth, and rectors of the four parishes—St. Luke's, Akron; St. Anne's in the Fields, Madison; Holy Spirit, Akron; and St. Barnabas', Bay Village—said the par-

ties were "committed to negotiating a mutually beneficial resolution and have agreed to continue working together toward that end." At the time, James Niehaus, a Cleveland attorney who represents the four congregations, told the *Akron Beacon Journal* that the churches and diocese had had "no specific discussions" about property and assets.

OHIO'S DIOCESAN LEADERSHIP made its sentiments on the latter subject clear, however, at the diocese's November convention. There, delegates adopted a series of canonical amendments which actually strengthened diocesan control over parish property—control that most thought was quite strong enough under ECUSA's current canons. Language that previously "encouraged" a parish to "make provision" in its by-laws for acceding "to the doctrine, discipline and worship of the Epis-



MASSACHUSETTS EPISCOPAL BISHOP Tom Shaw recently presided over the nuptial mass for a gay couple "married" under Massachusetts law in one of his churches.

copal Church and to the Canons of the General Convention and the Diocese of Ohio" was changed to "shall make provision." The canon on parish property was also beefed up, requiring each parish to submit to the diocese "financial statements, including a statement of assets, liabilities, and net assets; an IRS Form 990;" a list of officers and directors, and an accounting of the financial activities of related entities having a "separate annual budget of \$25,000 or more."

GROUPS LIKE THE PRAYER BOOK SOCIETY have not been allowed to meet at ECUSA's Washington National Cathedral, but the edifice was opened for use recently by the Metropolitan Community Churches (MCC), which claims to be the world's largest predominantly homosexual, bisexual and transgender Christian denomination. On October 29, the MCC held a public ceremony at the cathedral to install its new leader, the Rev. Nancy L. Wilson of Sarasota, Florida. Jim Naughton, spokesman for Washington Episcopal Bishop John Chane, confirmed that there was no Episcopal participation in the installation of Wilson as MCC Moderator. "We're proud to give them space, but that's what our hospitality consists of," he said. He added, though, that: "We do recognize the Metropolitan Community Churches as a valid expression of the Christian faith." Founded 37 years ago by the Rev. Troy D. Perry, the MCC now reports more than 250 congregations in 23 countries, and its services are attended by more than 225,000 people a year.

FURTHER NORTH, WHAT MIGHT BE CONSIDERED the flagship church for the wildest of ECUSA's revisionists, the Cathedral of St. John the Divine in New York City, has had an average deficit of \$700,000 for each of the past three years; 20 employees were laid off in 2005, said Herb Katz, a cathedral spokesman. And, the cathedral has engendered contentious debate, and possible attempts to intervene, in the surrounding community with its plans for two plots of under-used land—2.2 acres in all—within its 11.3-acre close. In its fall newsletter, the cathedral announced that it had reached two agreements. The first granted Columbia University a three-and-a-half-year option to lease and develop the strip of land to the north of the cathedral, though the university has no immediate plans for the property, a spokesman said. The second agreement brought the cathedral into exclusive negotiations with an investment trust intent on building market-rate rental apartments on corner of the close, with groundbreaking possible in 12 to 18 months.

NORTHWEST TEXAS EPISCOPAL BISHOP C. Wallis

Ohl Jr. told his flock not long ago that the diocese is in a precarious cash "crunch," and that, without help from individual members of the diocese, the situation will continue to deteriorate. Pleading in a letter for a "one-time offering" to bail the diocese out, Ohl pointed an accusing finger at St. Nicholas, Midland. Dismayed by the consecration of Gene Robinson, and told by Ohl to vacate the church property if they were dissatisfied, about 80 percent of St. Nicholas' 500 members left ECUSA in June and formed a new congregation under the Anglican archbishop of Uganda. Prior to the split, St. Nicholas had paid none of its \$109,000 apportionment for 2005, and Ohl said those remaining at St. Nicholas were unable to pay that sum. However, reports indicated that the departing congregation left more than \$220,000 in the parish checking account when it departed; some reports put the amount at \$277,000.

A NEW NIGERIAN HOMOSEXUAL NETWORK held its first general meeting in Abuja, Nigeria—seat of Archbishop Peter Akinola—on November 25-27, despite pressure from government authorities and church leaders. As with a similar group that launched a few years ago in Uganda, it appears likely that the new network is getting assistance if not impetus from Western sources, in this case Britain's Changing Attitude, also a gay group. The Abuja meeting was said to include about 100 lesbian and 900 gay members of Anglican churches from all around Nigeria, the largest such meeting ever held in the nation. Presentations were made by Davis Mac-Iyalla, convener of Changing Attitude Nigeria, and the Rev. Colin Coward, Director of Chang-

UNDER THE LEADERSHIP of Ohio Episcopal Bishop Mark Hollingsworth, the recent diocesan convention further turned the screws on any congregation that might be thinking of trying to leave ECUSA with its property.



ing Attitude England. Among other things, there were calls for deepening the process of listening to homosexuals, to which Anglican leaders who have upheld historic sexuality teaching nonetheless have committed themselves.

AFTER WEEKS OF SUSPENSE, THE ANGLICAN CHURCH IN MALAWI has rejected the appointment of a liberal British vicar as one of the country's three bishops. In a further sign of the split between African and Western Anglicans over homosexuality, a special church court of confirmation in the Anglican Church of Central Africa declined to approve the Rev. Nicholas Henderson, earlier elected as Bishop of Lake Malawi, citing his "active association as general secretary" of the liberal, pro-homosexual Modern Church People's Union. This, despite assurances that the candidate and the Bishop of Willesden gave Archbishop Bernard Malango about Henderson's orthodoxy and morality. The court, composed of bishops from around the province, was responding to a challenge brought by laypeople in the Lake Malawi diocese. At this writing, however, the Henderson story continued to simmer in Lake Malawi: a group of clergy from the diocese disagreed with the church court's decision to reject Henderson, and complained that an interim bishop had been imposed on them. ■

Sources: Concerned Episcopalians of Brazil; USA Today; The Living Church; The Associated Press; The New York Times; VirtueOnline; The Church of England Newspaper; The Times; Reuters; The Daily Times

VIRGINIA Continued from Page 22

of Washington Episcopal Bishop John Chane. At the same time, Lyons ordained two other deacons and one priest to serve congregations in the U.S.

Bishop Chane was not amused by this turn of events. In a letter to clergy and lay leaders, he said Lyons' ordinations of Haley and the other men clearly violated the admonitions of the Windsor Report and February's Anglican Primates' Meeting against cross-jurisdictional actions.

"More importantly, they violate the ancient Catholic tradition regarding the integrity and authority of diocesan bishops," Chane maintained. He said he was pursuing these matters with the Archbishop of Canterbury and Episcopal Presiding Bishop Frank Griswold.

"This appears to indicate that, while in ECUSA as a whole and Washington in particular 'the ancient Catholic tradition' seems to have no significance except as a target list for revisionist bombing raids, it has one element that Bishop Chane and his allies hold inviolable under all circumstances," quipped one observer.

Bishop Lyons, who now oversees a number of ex-ECUSA congregations in America, was unimpressed, saying that, "As far as I am concerned, there is not an Anglican representation in the [U.S.]. This is one great missionary territory up here. I don't recognize Bishop Chane as a representative of the Anglican Church because of his stance on things like the Resurrection and basic creedal issues." (This is a reference to an Easter sermon in which Chane said the Resurrection was "at best conjectural.")

As well, in an open letter to Chane in mid-November, 17 orthodox laypersons from seven parishes in the Washington Diocese said they were "appalled" by the bishop's criticism of Lyons' action, in light of "your many arguments leading up to and during the 2003 General Convention, that the approval of same-sex blessings 'simply recognizes what we have been doing all along.' In other words, you and other bishops at that time presented a *fait accompli* to the [bishops and deputies] and asked them to bestow legislative legitimacy [on] extra-canonical actions taken at the highest levels over a period of years.

"It is interesting," they said, "that you perceive discipline under church canons as something that applies not to you or your fellow bishops who have wrought destruction on our church and put the Anglican Communion itself in crisis, but are the first to cry foul to the Archbishop of Canterbury when good and faithful Biblical Anglicans decide to plant a small parish across town." ■

Sources included South Riding Church news release, American Anglican Council-Washington, *The Living Church*, *The Washington Post*, *VirtueOnline*

Penn. Delegates Register Tacit No Confidence Vote

Delegates to the Episcopal Diocese of Pennsylvania's November 5 convention rejected the proposed 2006 budget as well as a substitute austerity budget, placing the question of funding diocesan operations in the hands of the diocesan council.

Ultra-liberal Bishop Charles Bennison Jr. had opened the session with a call to the convention to affirm his leadership. "If you feel I'm not leading you effectively, tell me, and if I feel it is God's will, I'll resign," he said.

While the convention did not act on his offer, its defeat of the major initiatives he supported appeared to amount to a vote of no confidence in the bishop.

Bennison said the diocese had spent "\$9.6 million of unrestricted net assets in order to move forward the initiatives that prior conventions authorized," and challenged delegates to con-

tinue that support. "If you cannot support the program budget proposed by Diocesan Council that depends on a draw-down of \$1.2 million in unrestricted net assets, say so, although I think it would be about the dumbest thing our diocese has ever done," he told the convention.

Gathered at the Philadelphia cathedral, convention delegates rejected the \$4.8 million program budget by a vote of 205-175. An alternate budget that would balance income with expenditures and would not draw upon the diocese's unrestricted net assets was also defeated, as was a substitute resolution referring the budget to the Council of Deans and calling for a special diocesan convention in six months.

The defeat of the 2006 budget, as well as of the bishop's plan to mandate a certain level of giving for richer, mostly Evangelical parishes to help keep poorer liberal ones open, "were seen as massive blows to Bennison's leadership of the diocese," wrote Episcopal e-journalist David Virtue.

As well, delegates approved a resolution calling for the election by convention of Finance and Property Committee members. Up until then, members of that committee had been appointed by the bishop, who chose those "committed to helping him get whatever he wanted," Virtue wrote. "By making it an elected board with the Standing Committee in control, it [becomes] more accountable. This strips Bennison of his power over how money will now be spent...

"It is now apparent," Virtue concluded, "that both liberals and conservatives no longer...trust him." ■

Sources: *The Living Church*, *VirtueOnline*

Realignment, ACN Link, Headline FIF-NA Meeting

By Wallace Spaulding

A widening gap, if not yet a formal separation, between the U.S. Episcopal Church (ECUSA) and the traditionalist Forward in Faith, North America (FIF-NA), most of whose members remain in ECUSA, was evident as FIF-NA members met in Pittsburgh November 13-15.

FIF-NA President, Bishop Keith Ackerman of Quincy (IL), told the organization's Assembly that the realignment of U.S. Anglicanism had happened and was happening; and its Senior Vice President, the Rev. William Ilgenfritz, said that the time for talking had ended, with the implication being that the time for action had begun.

Both leaders credited the morally traditional and largely Evangelical Anglican Communion Network (ACN), in which Forward in Faith forms a non-geographical convocation, for having goaded FIF-NA into action.

In fact, the forging of closer ties with the ACN was the most prominent theme of the Assembly—starting with the fact that the meeting followed upon the massive, ACN-sponsored gathering of conservative Episcopalians/Anglicans in the same city. As well, Ackerman referred to his ACN counterpart, Pittsburgh Bishop Robert Duncan, as a "truly anointed" leader.

The Network leader himself expressed his support of FIF as "you who hold the majority Christian opinion." He welcomed the Assembly and praised the witness to the Gospel of the Anglo-Catholic liturgy.

"Our partnership in the Gospel is coming on hard days," Bishop Duncan told FIF members. "You've already endured. I ask you to encourage those now joining the downtrodden. You have been there upholding Jesus Christ. You know what the battle is like. We're glad you're here," he added.



Fire Damages Quincy Parish

HOLY TRINITY, GENESEO, Illinois, in the traditionalist Episcopal Diocese of Quincy, was severely damaged by an early morning fire November 20. It was the second major fire at a Quincy parish in three years. The cause of the blaze was unknown at this writing. Arriving on the scene, Bishop Keith Ackerman was able to recover a few communion vessels and to walk past the church's charred altar to carry the Blessed Sacrament outside. After meeting with parish officials and Holy Trinity's vicar, the Rev. Richard Greene, Ackerman celebrated the Eucharist for the congregation at a parishioner's home, administering communion from the reserved Sacrament that he had carried from the 150-year-old church. He credited the Church Insurance Corporation for its immediate response to the disaster; several clergy and lay leaders from the diocese were quick to offer their aid as well. Ackerman asked for prayer "as we seek to rebuild." Another parish in the diocese, St. John's, Quincy, is rebuilding after a fire there three years ago. (*The Living Church*)

The Common Cause Partnership, which includes Network members, along with the American Anglican Council, and three Anglican bodies outside of ECUSA—the Anglican Mission in America, Reformed Episcopal Church, and Anglican Province of America—has been working to speak with one voice for the faithful in their conversation with Anglican primates (provincial leaders). Duncan noted. We have tried going it separately, and it did not work. We cannot go back to our divisions, but must rather stand as Anglicans together, he said.

Duncan was flanked by FIF-NA's second Vice President, Fr. Warren Tanghe, who said that North American faithful who want assistance from Anglican primates and to be part of the Anglican Communion must join hands. Anglican primates "see fragmentation" and "will not deal with individual groups," Tanghe said. Rather, they want the ability to talk with one body which speaks for Anglican orthodoxy in North America, both within and outside the Communion. The Common Cause Partnership was formed to provide a structure for consultation and cooperation, thus serving as that one voice, he said.

The primates know there are differences between the groups (primarily over women's ordination), as there are among themselves, Tanghe noted. However, several of the leaders opined at the larger Pittsburgh meeting that women's ordination is not a communion-dividing matter, though one primate urged a serious re-examination of the issue in due course.

Tanghe suggested that the "federal" composite of the Partnership could become the basis for a new Anglican province. He added, though, that FIF-NA's role in the ACN and Common Cause did not negate its continued intercommunion with the global Continuing Church fellowship, the Traditional Anglican Communion, which is not among the Partners.

Also indicative of the ACN-FIF linkage was the fact that the head of the Anglican Network in Canada, the Rt. Rev. Donald Harvey, the retired Bishop of Labrador and Eastern Newfoundland, was chosen as the Assembly's chaplain.

Most notable in this regard, though, was the Assembly's passage of a resolution to make each FIF-NA parish automatically an ACN one, unless the parish opts out of that affiliation. All this took place with the understanding that FIF-NA's adherence to the historic, male-only priesthood would be continued and respected.

Also announced at the Assembly was that FIF-NA deans would be appointed to head geographical subdivisions co-terminous with the ACN's five geographical convocations (covering areas outside of the ten ECUSA dioceses affiliated with the Network). The convocation areas are New England, Mid-Atlantic, Southeastern, Mid-Continental, and Western. Among other things, the FIF-NA deans are charged with closely coordinating with their ACN counterparts. Fr. Ilgenfritz is overseeing this aspect of FIF-NA functions, and it is perhaps significant that he is resident in Bishop Duncan's diocese.

Bishop Harvey and four others from overseas informed the Assembly of the situations in their respective countries: The Rev. Geoffrey Kirk, secretary of FIF-UK; Rwandan Archbishop Emmanuel Kolini; the Bishop of Lusaka, Zambia, David Njovo; and Dr. Birgitta Peterson of the Church of Sweden. In addition, Central African Bishop Bernard Malango was able to be present at the meeting's opening Evensong, before being called away on business.

Youth was also stressed at the Assembly; it was the subject of one of its workshops. Fr. Ron Drummond, Youth Missioner of the Diocese of Quincy, and Lynn Shattuck, Diocese of Fort Worth, pointed to the urgency of reaching out to young people with the Truth. Young Robert Shattuck was elected to fill a vacancy on the FIF-NA Council.

And in a workshop on sub-national organization ("deaneries and chapters"), Brother Kirt Gerber presented an excellent selection of materials for grassroots-level meetings. ■

Sources included a report by the Rev. Keir Acker.

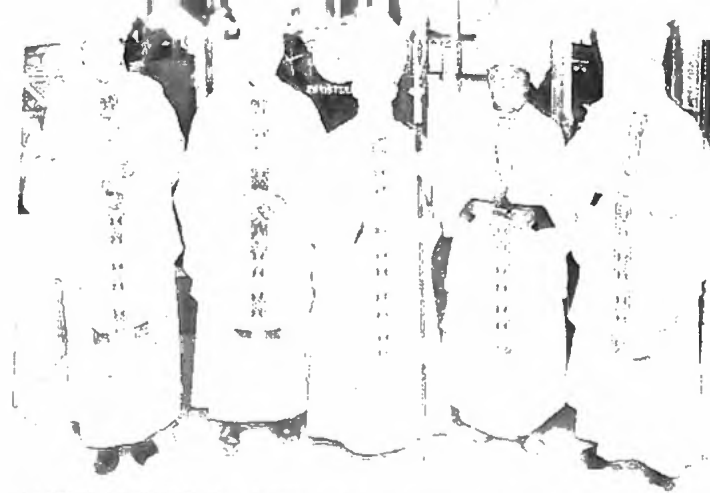
FIF-Australia Plans For Further "Flying Bishops"

The aim of orthodox Anglicans in and outside of the "official" Anglican Church of Australia (ACA) to create a single eucharistic community and provide the alternate episcopal care that the ACA has refused to traditionalists was again evident as Forward in Faith, Australia, held its national meeting in November.

The gathering in the parish of O'Halloran Hill, Diocese of the Murray, was attended by about 60 members of FIF-Australia, which functions within the ACA, as well as representatives of the international Continuing Church fellowship, the Traditional Anglican Communion (TAC).

Among those addressing the meeting were the Bishop of Ruvuma, Tanzania, Maternus Kapinga; the Rt. Rev. David Moyer, Bishop for the Armed Forces within the TAC's Anglican Church in America and episcopal visitor to TAC parishes in England; and Lay Canon Cris Fouse of FIF-North America.

"Despite the continuing difficulties of maintaining [an] orthodox catholic presence in Australia, the conference was upbeat and confident," said a report on the FIF-International website. The meeting culminated in a Sung Mass, with the Rt. Rev. Ross Davies, Bishop of the Murray within the ACA, as chief concelebrant, joined by Bishop Kapinga; TAC Archbishop John Hepworth of Australia; Bishop Moyer; and Bishop David Chislett of the TAC's Anglican Catholic Church in Australia (ACCA). Both Bishops Chislett and Moyer are also licensed as assisting bishops within the Diocese of the Murray.



MAKING VISIBLE the trans-jurisdictional eucharistic community of orthodox Anglicans that has been created in Australia, TAC and Anglican Communion bishops concelebrated the Eucharist together during the national meeting of FIF-Australia in November. Pictured are (from left) TAC Archbishop John Hepworth, the Rt. Rev. David Moyer of the TAC's Anglican Church in America; the Rt. Rev. Ross Davies, Bishop of the Murray within the "official" Australian province; Bishop Maternus Kapinga of Ruvuma, Tanzania; and Bishop David Chislett of the TAC's Anglican Catholic Church in Australia. Both Bishops Chislett and Moyer are also licensed within the Diocese of the Murray. While in Australia, Moyer led a retreat for clergy from the Murray and TAC.

In a controversial action, Chislett was consecrated along with Moyer by Anglican Communion and TAC bishops in Pennsylvania last February. The move was part of the initiative by FIF-Australia and TAC to create a unified, trans-jurisdictional sacramental community among orthodox Australian Anglicans, and furnish them with alternate episcopal care ("flying bishops"). Though Communion leaders have supported such care for faithful Anglicans at odds with their bishop over issues of holy order or sexual morality, the ACA, which approved women priests in 1992, has never yet provided alternate bishops for those opposed to women's ordination, and is now contemplating women bishops.

After Chislett was consecrated, he was removed from his Brisbane ACA parish by his superior, Archbishop Philip Aspinall, upon the recommendation of a church review panel, even though the panel found that he had not broken church law.

However, he has now started a lively grassroots mission in a Brisbane tavern, and, with support from FIF, shepherds one of three Australian districts that Hepworth has delineated in the ACCA. The intent is clearly that Chislett will serve ACCA parishes in his district, the north, but also be available to ACA parishes therein. Hepworth told TCC that, under ACA law, Chislett's license from Bishop Davies gives ACA parishes the right to invite him to visit.

Moreover, FIF-Australia's General Meeting not only "overwhelmingly affirmed the actions of [its] National Council in putting forward David Chislett for consecration as a bishop," it supported two other candidates proposed by the Council and Hepworth to be "flying bishops."

Backed by the meeting to serve as bishops parallel to Chislett in the western and southern ACCA districts were FIF's Chairman, the Rev. David Robarts, and a member of its Council, the Rev. Harry Entwistle, respectively. Hepworth expects that the two will be consecrated, again by TAC and Communion bishops, before the 2007 Australian General Synod.

One reason "we are creating one eucharistic community across boundaries [is to] underscore the authenticity of our flying bishops' ministry; it's grounded both in the TAC and in orthodox Anglican Communion dioceses," Hepworth said.

He noted that the leader of the Communion province of Nigeria, Archbishop Peter Akinola, had recently done something simi-

lar to FIF/TAC, establishing what amounts to intercommunion allowing the exchange of bishops and clergy with two extramural Anglican bodies. However, he noted that Akinola is "is not being so heavily denounced for it" as TAC and FIF have been, both by liberals as well as by some co-religionists.

Hepworth noted that the TAC/FIF-Australia coalition's endeavors have now prompted ACA bishops to set up a subcommittee "to try to discover why we are so upset and what to do about it. They met for three days recently in Adelaide—my hometown—and didn't bother to ring me or any FIF leader," he told TCC. "I think they may come up with some proposal, but [ACA] bishops are violently opposed to alternate episcopal oversight...Meanwhile, we are entrenching a system [to provide it]." ■

Women's Ordination Persists As Global Issue

Catholics Warn C of E On Female Bishops;
Conservative Primates Differ On Women's Issue;
FIF Fights For Third Province

In a strongly-argued document, Roman Catholic bishops in England and Wales have said that the Church of England's acceptance of women bishops would "undoubtedly create a further major obstacle" to Anglican-Catholic ecumenical efforts, and could do "irreparable damage" to the C of E's "internal visible and spiritual unity."

Acting on an invitation for ecumenical response to the C of E's "Rochester Report" on women in the episcopate, the Catholic prelates warned that approving female prelates would involve a "tremendous and intolerable ecclesiological risk" that could further destabilize the C of E as well as the wider Anglican Communion.

Produced by the Department of Dialogue and Unity of the Catholic Bishops' Conference of England and Wales, the ten-page response noted that the Rochester Report itself acknowledged that there remains "a lack of consensus" within the C of E (and indeed within the Communion) on the issue of ordained women as well as the "nature of episcopacy," and that strong opposition to the decision to ordain women priests has not died out.

And while conceding that female priests imply female bishops in a catholic understanding of Holy Orders, the bishops said the Report also admits that women's ordination as a whole is still being tested in the Communion and could ultimately be rejected.

Doubt is thereby introduced into the orders and sacramental ministrations of women priests and bishops. But the issue of sacramental certainty "is too vital for the life of the Church" to be gambled upon or experimented with, the prelates said. There is "a tremendous and intolerable ecclesiological risk involved in [moving to consecrate women bishops] without an assurance that it is right and irreversible."

The Catholic bishops affirmed leadership roles for women in the church and the "essential...equality" of men and women, but also their creation as distinctive and complementary beings, and other solid biblical, and incarnational or iconographic, reasons that the Church has maintained a male-only apostolic ministry. The introduction of women bishops is in fact a "radical" departure from "the historical continuity of ministry from the apostles down through the centuries," they wrote, and would create a breach within a college of bishops that is supposed to stand in solidarity not only within itself but with all bishops of the Universal Church, past and present.

Thus, the negative practical consequences of breaking Tradition to ordain women—e.g., there are already some limits on

ministerial interchangeability—would grow in number when women are made bishops. For example, some—including some bishops—would refuse to recognize or receive the ministry of not just female bishops but all those ordained by them, the Catholic prelates noted.

Quoting a possibility raised in the Rochester Report, the prelates feared that "the introduction of women bishops would lead to the rupturing of communion within the episcopate and thus destroy that very unity of the Church which bishops are meant to focus," something that would negatively impact the spread of the Gospel in Britain.

Broadening their vision to include the international Anglican system, the bishops noted the anomaly of "impaired communion" (over women's ordination as well as sexuality) among members of a supposed "Communion," and predicted that this state of affairs would be exacerbated by the consecration of women bishops in the Mother Church. Presently, only two Anglican provinces have women bishops, though they are possible in several others.

Not "Communion-Breaking"

The serious concerns raised by the Roman Catholics, though, appear unlikely to move Anglican leaders in the global South, the Communion's "center" and conservative stronghold, even though the provinces they represent are as divided over women's ordination as is the Church of England.

Evangelical provinces such as Uganda, Kenya, and Rwanda ordain women, while Nigeria and South-East Asia do not. Anglo-Catholic-style provinces



FIF-UK SECRETARY, the Rev. Geoffrey Kirk, recently marveled that, as with women priests, approved by the C of E in 1992, the church was moving toward the admission of women bishops in largely "atheological fashion," ignoring appeals for deeper study of the issue.

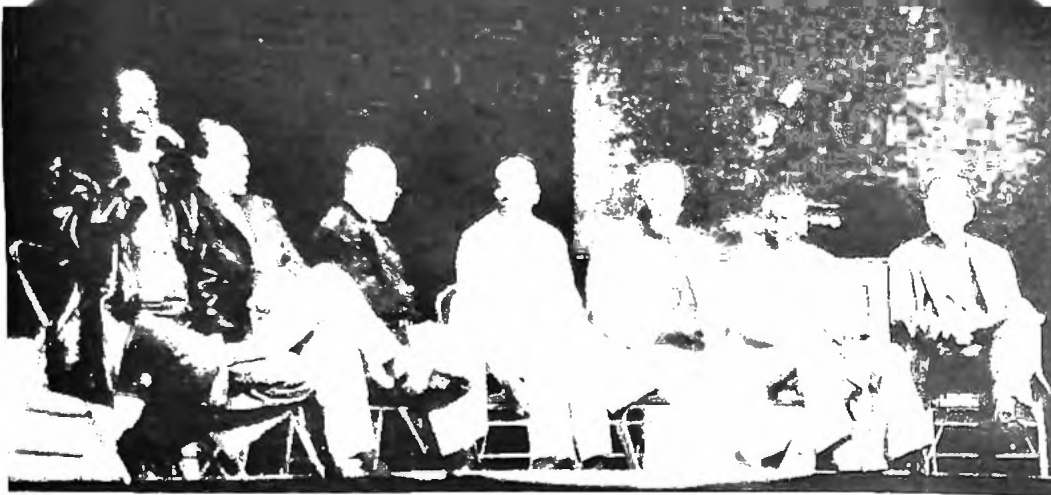
also differ, with Central Africa against and the West Indies for ordaining women. Archbishop Ellison Pogo recently urged the Church of Melanesia to permit female priests, averring that there are "positive cultural reasons" to do this, and that the Church "cannot remain as it has always been."

Significant Anglican opposition to women's ordination is also represented in Forward in Faith organizations in several "official" Anglican provinces: in some appeals made to, but not yet addressed by, the international Panel of Reference; and in the existence of extramural Anglican bodies. And as the Catholic bishops' document again indicates, women's ordination presents serious ecumenical problems for Anglicans in dealing with Christianity's majority bodies.

Still, seven global South Anglican primates (provincial leaders) at the some 2,500-strong "Hope and a Future" Conference in Pittsburgh November 10-12 asserted that women priests are not a "communion-breaking" issue.

Some of the leaders gave positive testimony about the work of female priests and deacons in their own contexts. But—wherever their provinces stand on the matter—the seven primates all seemed to agree with Rwandan Archbishop Emmanuel Kolini that different ordination standards are, for now, "something the church may live with and discuss."

Only Archbishop Datuk Yong Ping Chung of South East Asia, where women are actively involved in non-ordained ministry,



THE PROVINCES REPRESENTED by seven conservative Anglican primates who attended the November "Hope and a Future" Conference in Pittsburgh have differing policies on women's ordination. Still, the seven leaders told the 2,500-strong gathering that women's ordination is not a "communion-breaking" issue. CHALLENGE photo

pressed the point further, saying that "a lot of churches ordain women without really getting into the study of the word of God." He commended the examination of the subject completed by the initiative he oversees with Kolini, the Anglican Mission in America, which concluded that the AMiA should not ordain female priests or bishops. Yong said his own province also was not convinced from a study of scripture that women's ordination is necessary, and that "expediency" and the pull of culture were insufficient bases for the innovation.

Orthodox Plight, Fight, In The C Of E

Back in the C of E, the Roman Catholic bishops' warnings were likewise thought unlikely to halt the momentum toward women bishops. But *The Church of England Newspaper* suggested they might influence the provisions the C of E offers to those who "believe that the Anglican episcopacy will have fundamentally changed when women are admitted to the college of bishops."

Ironically, however, while the formidable Forward in Faith-United Kingdom (FIF-UK) warmly welcomed the Catholic prelates' paper, that document spoke *against* the orthodox provision that FIF is advocating, based on the same arguments against women bishops that the Catholic bishops presented: that for a separate province in the C of E, sitting parallel to the existing geographical provinces of Canterbury and York, the entity would uphold historic Holy Order.

"We need an independent episcopate with full jurisdiction," in the event of women bishops, asserted the FIF-backed *New Directions* in December. "The failure to grant such basic requirements would be the willful extinction of the Catholic voice and presence in English Anglicanism."

"We have witnessed the savage destruction of opposition in Canada, the [U.S.], Norway, Sweden and Scotland. In each of those countries conscience clauses, solemn assurances and codes of practice [for the orthodox] have all disappeared without trace, leaving only bitterness and impotence in their wake. The innovators have carried off the spoils in terms of institutions, preferences, endowments and real estate. It must not happen again. It must not happen here."

But the English and Welsh Catholic prelates said they did not understand how different convictions on women's ordination could be contained in a church that intends for the sacraments to be "duly ministered." They said it is "difficult to see" how a "Third Province" solution "can be understood as anything less than institutionalizing schism," and questioned when the attempt to maintain "the highest degree of communion possible" is nevertheless too minimal to pass for visible unity within the C of E and Anglican Communion. They cited among par-

terbury, perhaps wondering, along with others, what happens when *Canuar* is a woman.

The comments prompted FIF-UK leaders to seek to meet with the Catholic bishops to discuss a proposal on which FIF-UK has worked long and hard, and which has received support in a few other, perhaps surprising quarters. FIF has even drawn up draft legislation for the separate province (contained in its recently published work, *Consecrated Women?*).

New Directions said the new province plan—cited among potential traditionalist provisions in the Rochester Report—"creates no anomalies or ecclesial eccentricities" beyond those spawned by the 1993 Act of Synod which started the system of "flying bishops" for women's ordination opponents. And it would give to both parts of the C of E "an internal coherence in the matters of orders which neither has experienced since 1993."

Under the plan, FIF leaders say the entailments to Canterbury and York would be minimal, and the new province would be able to adopt or ignore any decisions made by the C of E's General Synod.

Asserting that the consecration of women bishops does not accord with biblical teaching, the (Evangelical) Church Society in England recently supported the creation of a separate province as the best means of avoiding "unworkable compromises."

More notably, Archbishop of Canterbury Rowan Williams, who earlier said the separate province proposal should be considered, told the Synod in November that he still "passionately believes it worthwhile "to seek for a structure that will allow what I have been calling 'interactive pluralism'; that is, "a situation in which difference is publicly acknowledged and given space, but not regarded as an excuse for 'ghettoization' or exclusion from a serious degree of shared work, shared resources and mutual responsibility." FIF-UK welcomed Williams' vision, asserting that it accorded precisely with its own.

FIF "was formed with a vision for unity and truth, and with the explicit intention of securing for our children and our children's children an ecclesial structure in which we and they can with confidence live the Catholic Faith," FIF-UK Secretary, the Rev. Dr. Geoffrey Kirk, told FIF's October National Assembly in London.

FIF clearly has an uphill battle for its separate province, however, with C of E bishops as a whole already appearing firmly opposed to the idea. This, despite warnings that the failure to institute adequate provision for opponents of women bishops could spark a major exodus of clergy from the C of E.

Part of the problem is that some C of E leaders and Synod members appear to be in a hurry to get women bishops. Speaking to the FIF Assembly, Dr. Kirk pointed out that, as with women priests, approved by the C of E in 1992, the church was moving toward its final break from apostolic order in large

"atheological fashion," ignoring contrary appeals. Moreover, "nowhere in the process of drafting the legislation is it proposed to consult formally with representatives of those for whom provision is to be made," Kirk said.

Even the Rochester Report, which was "characterized by both historical and theological learning," and "an even-handed presentation of all sides of the debate," was largely set aside after the Synod debated it last February, noted *New Directions*.

FIF's draft measure—at the time of the Assembly "the only substantive proposal on the table"—is "routinely referred to as a 'non-starter' by our opponents," though "no one has yet been able to say precisely why," Kirk said.

Meanwhile, the liberal so-called "Affirming Catholic" group recently began a campaign to ensure that the General Synod passes a "single clause measure" on women bishops—a straightforward approval of the innovation without any new provisions for dissentients, other than a "code of practice."

FIF leaders charged that Affirming Catholicism, while "talking about showing Christian charity towards the tens of thousands" of C of E members theologically opposed to women bishops, is nonetheless supporting "a form of 'provision' which will ensure that Catholic Anglicans will have no alternative but to leave."

At its October Assembly, FIF agreed to further moves aimed at raising up a separate province. It resolved, for example, that FIF representatives should start lobbying members of the Ecclesiastical Committee of Parliament on the need for sufficient arrangements for traditionalists in legislation to permit female bishops. More ominously for the C of E, FIF also resolved to seek legal advice on whether clergy claims for "constructive dismissal" might be successful "in the event that women are consecrated as bishops and no adequate provision is made for those who dissent." This is a reference to British law that allows the possibility of compensation if an employee who is not doing a poor job is nonetheless fired or forced out of his post.

At deadline, though, it emerged that opponents of women bishops are likely to be offered, not a new province, but "Transferred Episcopal Arrangements" (TEA)—a scheme which sounds very much like the current system of "flying bishops" for women priest opponents, also known as "Provincial Episcopal Visitors." It would allow a parish to transfer out of a local bishop's pastoral oversight to that of the Archbishop of Canterbury or of York, whose appointee—a "Provincial Episcopal Commissary"—would then oversee the parish.

An article by Stuart Seaton in December's *New Directions* contends that this scheme would, in several ways, under the C of E's college of bishops, an outcome that would be self-defeating for would-be women bishops. C of E bishops, Seaton wrote, would either have to accommodate "sacramental schisms" among themselves, or accept that orthodox prelates who could not be in communion with women bishops would have to leave.

Reportedly, the TEA scheme, contained in a leaked 62-page document, is to be unveiled at the General Synod's February meeting, which is slated to make key decisions on legislation for women bishops.

Yet, might the innovation thought to be unstoppable in the Synod prove, after all the fuss, not to be? One well-informed source recently remarked to *TCC* that signs that the new crop of Synod members are more conservative than the last were confirmed in the recent election of Synod officers. That raises at least a possibility, he said, that the C of E could narrowly avoid completing its break from apostolic order within the five-year term of the present Synod. ■

Sources: *The Church of England Newspaper, New Directions*

Haverland Tapped As ACC Leader At Upbeat Synod

The Rt. Rev. Mark David Haverland was elected October 26 as the sixth Metropolitan of the Original Province of the Anglican Catholic Church (ACC), a leading Continuing Church body.

Haverland's election and enthronement took place during the ACC's 16th Provincial Synod, convened at the Crowne Plaza Hotel in Grand Rapids, Michigan.

Haverland, 48, who has been Bishop of the South since 1998, succeeds the Most Rev. Brother John-Charles FODC, who resigned effective with the opening of the Synod.

The new archbishop was elected in Grand Rapids by the Council of Bishops, meeting privately, and ratified by the Senate of the Clergy and the Assembly of the Laity.

"Archbishop Haverland's enthronement took place amid ancient ritual, elaborate ceremony and magnificent music," said the ACC newspaper, *The Trinitarian*.

Born in 1956 in Youngstown, Ohio, Haverland received an A.B. degree *summa cum laude* in political science from Kenyon College in 1978, an M.A. in theological studies from Duquesne University in 1981, and a Ph.D in religion from Duke University in 1989.



Archbishop Haverland

Ordained deacon in 1981 and priest in 1982, he has been rector of St. Stephen's, Athens, Georgia, since its founding in March 1983. Previously, he served congregations in Pennsylvania and North Carolina. He was elected Bishop of the South in 1997 and consecrated by the late Most Rev. M. Dean Stephens in January 1998. Archbishop Haverland is also the author of *Anglican Catholic Faith and Practice*.

FOLLOWING HIS ELECTION, the new ACC Metropolitan chaired a Provincial Synod that was not only har-

monious but the shortest on record, with business ending before Evensong on the second day, and leaving Friday morning free for delegates to eat a leisurely breakfast or reschedule earlier flights home. "Credit goes to a lack of controversial items and Archbishop Haverland's judicious chairmanship, moving the meeting along while allowing all who wished a chance to speak," *The Trinitarian* said.

The Archbishop set the tone in his charge to the Synod. Taking for his text *Psalms 122:3*, "Jerusalem is built as a city that is at unity in itself," he declared that the ACC has many reasons to be optimistic.

The Authorized Version of the Bible and the *Book of Common Prayer*, Haverland noted, "provides us with a well-balanced spirituality." And, "the ACC was and remains unique among church bodies emerging from the Congress of St. Louis, because we are a church of law that is not the creature of a dominating person or two," he said.

Citing the collegial nature of its episcopate, Archbishop Haverland noted that on non-essential matters, consensus is respected. "I cannot see us moving on a critical matter without a strong degree of consensus," he said.

He stated that it is now time for the ACC to turn to the wider tradition "outside of our doors, and not just co-terminous with Canterbury in its orthodox days." Referring to recent contacts with the Roman Catholic Church and Eastern Orthodox bodies, he said: "Unity in the Church will involve others not like us."

The quest for unity, however, does not mean selling out the ACC's faith and core principles, Haverland added. "The only justification for Continuing Anglicanism is our integrity," he said. "The central tradition of the Church is not at the disposal of a church convention."

The presence of ACC bishops, clergy and laity from around the world bolstered the good mood. Representatives were present from the United Kingdom, Haiti, South Africa, Australia and South America. This was the first time, it was noted, that all jurisdictions in the ACC were represented at a provincial synod.

Also present at the Synod were representatives from other churches, among them the Rev. C. David Burt of the Anglican Use Society in the Roman Catholic Church, and the Rt. Rev. David L. Moyer of the Anglican Church in America.

The Synod passed on first reading a constitutional amendment spelling out the ACC's adherence to the doctrines of the real presence of Christ in the Eucharist. If three-quarters of ACC diocesan synods concur with the amendment, it will be scheduled for a second and final reading at the Provincial Synod in 2007, where it must gain a three-quarters majority by orders for adoption. This amendment was originally passed at a 1999 Provincial Synod, but failed to gain the requisite super-majority of diocesan synods. Resolutions from ACC diocesan synods memorialized at the 2003 Provincial Synod recall the amendment.

At the 2003 Provincial Synod, the amendment was passed, but it was not adopted because of the opposition of the diocesan synods of the Episcopal Church in the United States of America and the Episcopal Church in the United Kingdom. The amendment was also opposed by the diocesan synods of the Anglican Church in North America and the Anglican Church in Canada.

The amendment was also opposed by the diocesan synods of the Anglican Church in South America and the Anglican Church in Africa, the Caribbean and the Pacific.



prelacy and rules governing chaplains and laity in the armed forces as well as rules governing the armed forces jurisdiction. The amended canons were necessitated by recent and anticipated growth in the number of military chaplains in the ACC.

Expressing his gratitude, the ACC's Bishop of New Orleans, D. Presley Hutchens, told delegates that ACC parishes and individual members have contributed more than \$80,000 to assist churchfolk along the Gulf Coast impacted by Hurricanes Katrina and Rita, and that the final figure is expected to approach \$100,000.

The monies will be used to meet mortgage payments and pay stipends at Christ Church in the New Orleans suburb of Metairie until the parish gets back on its feet, as well as to assist individual church members who have lost their homes and/or jobs because of the hurricanes and subsequent flooding, he said. ■

Source: *The Trinitarian*

Queen Elizabeth An "Enemy of Islam"?

Al-Qaeda has threatened Queen Elizabeth II, naming her as "one of the severest enemies of Islam" in a video message justifying the July bombings in London.

The threats were contained in an unexpurgated version of an *Al-Qaeda* video, parts of which were broadcast by *Al-Jazeera*, the Arabic satellite channel.

Britain's MI5 security agency obtained the complete video and passed a warning to the Queen's protection team. London's *Sunday Times* reported November 13.

The newspaper also obtained the full 27-minute video, which was circulating on secure *jihadist* websites in the Middle East, used to recruit prospective terrorists, as well as on a British-accessible website, *Talibad*, maintained by London-based Sunni extremists, Muhammad al-Massar.

The video, by Muhammad al-Zawahiri, the second in command of *Al-Qaeda*, was first posted last July by British Muslim extremist website *al-islam.com*, which says it was posted by a "Syrian" and "British" user. *al-islam.com* says it was posted by a "Syrian" and "British" user.

The video was also posted on the website of the *Islamic State of Iraq*, which says it was posted by a "Syrian" and "British" user.

HER MAJESTY Queen Elizabeth II chats with Archbishop of York John Sentamu following a Holy Communion service marking the opening of the General Synod's new five-year term. The Queen also spoke at the opening session of the newly elected Synod, in her role as Supreme Governor of the Church of England.



The Queen also indicated her pleasure over improved relations between Christian churches. For example, the signing of a covenant between the Church of England and the Methodist Church.

...and the Methodist Church. During a debate on covenanting, the Synod itself heard Archbishop Williams' approval of the agreement, as well as attacks of

Williams Visits Pakistan After 27 Squares, Anti-Christian Violence

...Williams visited Pakistan after 27 squares, anti-Christian violence. The Archbishop of Canterbury, Rowan Williams, visited Pakistan in the wake of a series of attacks on Christians in the country. Williams expressed his concern and solidarity with the victims of the violence.

and/or destroyed property in a number of churches, Christian schools and homes.

The anti-Christian rampage reportedly began after a Catholic Christian in Sangla Hills insisted that he be paid a gambling debt of "a significant sum of money" by some of his Muslim neighbors. In response, they set fire to the pages of a Koran and blamed it on him. Despite evidence that the Christian was an illiterate who could not have distinguished a Koran from any other book, Muslim leaders urged retaliation, saying that as guardians of the Koran, they should "teach a lesson to those unbelievers." The consequence was that crowds of up to 3,000 people attacked the Christian quarter, ransacking it at will, and making refugees of some residents.

Archbishop Williams commended the national leaders for condemning the violence, and blamed the abuse of religious blasphemy laws.

"The problem is not so much the idea of a law against blasphemy as about a law whose penalty is so severe and whose practice gives so much scope for allowing people to settle private scores," he said. ■

Source: Religion News Service

The Vatican Reiterates: No Actively Homosexual Clergy

The Vatican reiterated its stance on the ordination of openly gay men to the priesthood. The Holy See's position remains unchanged, emphasizing that the priesthood is reserved for those who are celibate and free from any form of sexual activity.

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sent by the

ANGLICAN WORLD BRIEFS:

***THE ANGLICAN CHURCH IN NIGERIA** says one of its priests, the Rev. Emmanuel Akpan, was shot dead on September 18 at a checkpoint manned by police and army members for refusing to pay them a bribe. A spokesman said that the Anglican Church would get to the bottom of the case and would not allow Akpan's killers to go unpunished. Samuel Adetuyi, police commissioner in the Rivers State, where the incident took place, admitted in an interview that enforcement personnel at the checkpoint were responsible for the murder, and said "investigation of the case is ongoing." Nigerian media have reported that killings of civilians by police and military personnel at checkpoints in Africa's most populous country have become commonplace. In August, a forum organized by the Roman Catholic Church called for the restructuring of the police force to purge corruption, halt extra-judicial killings, and make the force more people-friendly. The Rev. George Ehusani, secretary of the Catholic Secretariat of Nigeria, said Nigerian police are "enmeshed in corruption, torture, extortion, greed, intimidation, manipulation and...[are] skilled at covering up crime." - *Ecumenical News International*

***RITUAL ANIMAL SLAUGHTER** during celebrations inaugurating the new Diocese of False Bay in the Church of the Province of Southern Africa has prompted outrage from animal rights activists and concern from church leaders in Britain and Africa. Plans were to slaughter an ox during November 25 celebrations at St. Peter's Church in Khayelitsha to inaugurate the diocese. South African Archbishop Njongonkulu Ndungane said the slaughter is a "recognized black African cultural practice on occasions such as this" that recognizes "our communion with those who have passed on," and that it was not a "sacrifice" or "ancestor worship." The Bishop of Salisbury, John Austin Baker, said he appreciated the explanation, but that even the possibility of "cruelty to a fellow creature should have no part in any Christian activity, ritual or other." - *The Church of England Newspaper*

***THE CHURCH OF ENGLAND** is pioneering a special force of "street vicars dressed in trendy clothes rather than surplices and cassocks," to recruit and/or hold services in pubs, amusement arcades, skateboard parks or other unconventional venues. The aim is to combat declining attendance at worship by adapting better to a more secular society. Most of the priests, aptly named pioneer ministers, will not be attached to parish churches but will have a roving brief. They may be housed in suburban estates or dispatched to nightclubs to spread the faith. The venture apparently builds on existing experiments with "fresh expressions" of the church. - *The Sunday Times/The Times*

***THE CHURCH OF ENGLAND'S BISHOP OF HEREFORD**, Anthony Priddis, has defended his decision to ordain a transsexual woman a priest on October 29. Assistant curate Sarah Jones, 43, spent the first 33 years of her life living as a man named Colin. Priddis said Jones was "made and loved by God." - *BBC*

***THE ONGOING EFFORTS** by the Church of England's leadership to limit the property-ownership rights of clergy slowed somewhat in late November, when the General

seminary and to Holy Orders "candidates who have no proclivities.

THE DOCUMENT emphasizes that candidates for ordination must have reached what it calls "affective maturity" which allows them "to relate correctly to both men and women." It proceeds to make it abundantly clear that "those who have a tendency to homosexuality, present deep-seated homosexual tendencies, or support the so-called 'gay culture'" are by definition not of the requisite level of affective maturity and are not to be ordained.

A distinction is made, however, between entrenched homosexual tendencies, which necessarily disqualify a man for ordination, and those that are "only the expression of a temporary problem—for example that of an adolescence not yet resolved," which is not necessarily a disqualification. The document mandated that "such tendencies must be clearly overcome for at least three years before ordination to the diaconate."

In the document's final section, the Congregation for the Clergy area which many traditional Roman Catholics have identified as the main cause of their Church's recent sex scandals: The document charges those charged with selecting, training, forming, and ordaining candidates for the diaconate and priesthood. It does this, not by assigning blame, but by emphasizing the kind of personal responsibility reposed in those who have specific roles in this area. It is underlining the fact that there exists no right to ordination, but that the major superiors (such as heads of monastic orders) are personally responsible for the choice of those called to Holy Orders. Therefore, they must have "a mature and certain judgment on his qualities." If they have serious doubts, they are obliged to refrain from ordaining him.

Seminary rectors also are reminded that they are personally to express their own judgment on each candidate. Spiritual directors and confessors, although bound by the obligation of confidentiality, are charged to cite and stress to the candidate "the teaching of the Church concerning priestly chastity and the affective maturity that is characteristic of the priest, as well as help him discern whether he has the necessary qualities," and to dissuade those who are homosexual from proceeding toward ordination.

The candidate himself is reminded that he "has the primary responsibility for his own formation." Hiding his homosexuality for the sake of proceeding to ordination is called "dishonest"—"a deceitful attitude [that] does not conform to the spirit of truth, loyalty and openness that must characterize the personality" of a priest.

PRO-HOMOSEXUAL ACTIVISTS asserted that the Instruction would produce just such secretiveness, hence the Rev. Richard Prendergast of St. Josaphat Church in Chicago, a part of the group called Catholics Affirming Holy Leadership, "We're going back to the prehistoric, for we have to live a lie"—an apparent endorsement of lying if it is a condition of ordination.

Another Chicago priest, who recently "came out" and publicly opposed the Vatican statement, was critical of what it said about the obligations of spiritual directors and confessors. Michael Herman asserted that, "The relationship between a seminarian and his confessor or his spiritual director is not about enforcing church documents, but to serve as guides. They've gone so far as to say your confessor or spiritual adviser's role is to talk you out of" being ordained. Herman did not explain why it is that one's willingness to be obedient, or not, to church teaching was not an issue in spiritual guidance, a position which is implied by his objection.

Others, such as Francis DiBernardo of New Ways Ministry, claimed that, regardless of the plain words of the document,



On A Mission From God

IT ALL STARTED two years ago with the Rev. Robert Bowman (left) and one family. Now Holy Trinity, a Reformed Episcopal Church (REC) parish in Fairfax, Virginia, has about 50 congregants, and Bowman has handed over its leadership to a new priest called by the parish, the Rev. Charlie Camlin (second from left). Bishop David Hicks (center), the REC's Bishop Coadjutor of the Northeast and Mid-Atlantic, installed Camlin as rector on December 4. A native of South Carolina, Camlin felt a call to full time ministry after 11 years in the business world. He holds a B.A. in Biblical Studies from Southeastern College at Wake Forest, a Th.M. in historical and systematic theology from Dallas Theological Seminary, and is currently working toward an S.T.M. from Cranmer Theological House in Houston. He also has six years of teaching experience. Over the past nine years, Camlin has served churches in North Carolina and Texas while completing his theological education. At the time of his call to Virginia, he was assisting at Church of the Holy Communion in Dallas. Camlin is married and has three children. Bowman, who heads a local Christian school, may do further mission work in the region.

real intent was to silence homosexual priests and seminarians, which would make it more difficult than it is already to find well-adjusted candidates.

Fr. James Bretzke of the University of San Francisco echoed this concern, saying that, "There are lots of excellent gay priests and seminarians, and we have a priest shortage. We're not exactly a buyer's market here. If you're not going to ordain gay men, and not going to ordain married men, and not going to ordain women, well then who's left? It's not exactly a big pool."

More traditional Roman Catholics disagreed, saying that if the terms of the Instruction are actually enforced (which, given the cavalier attitude taken toward church authority by many U.S. Roman Catholics at all levels, is an open question) it could lead to the opposite effect—an increase in the number of men offering themselves for ordination.

Conservative critics such as Michael Rose (author of *Goodbye, Good Men*) have long attributed the slump in priestly vocations to a lack of respect for, an unwillingness to defend, and outright attempts to undermine the Church's moral teaching and authority in many of the seminaries. Vocations directors in many dioceses (not infrequently nuns who have issues with the ban on women clergy) have tended to discourage aspirants who are loyal to the Church's magisterium, often weeding them out on charges such as psychological rigidity. In support of the position that the solution to the priest shortage lies in the re-catholicization of the seminaries, it has been noted that those seminaries—such as Mount St. Mary's in Emmitsburg, Maryland—that are committed and obedient to Rome are full and often unable to accommodate every aspirant who wishes to attend. Those seminaries that lack that commitment—and often harbor an active homosexual sub-culture that Rose calls "the lavender mafia"—are consistently long on space and short on people.

Synod agreed to vest ownership of church parsonages, but not of churches and churchyards, in independent diocesan boards. The original proposal would have ended the ownership rights of incumbents (clergy in charge of parishes) over both their homes and their workplaces. The elimination of the ancient system of parson's freehold, under which the incumbent priest exercises the full rights of ownership over the ecclesiastical property of his parish for as long as he holds the cure, has long been on the agenda of reformists in the C of E. However, many clergy and parochial church councils have resisted a change they see as depriving the parishes and their clergy of a degree of security and independence. That is all the more desirable at a time in which bishops and diocesan administrations are seeking more direct control of local affairs and finances while experimenting with the Church's faith and order. Many of those who spoke against the change in the Synod said that they were afraid that if the ownership of parsonages was vested directly in the dioceses, diocesan boards of finance would find the temptation to sell them to raise more money well-nigh irresistible. This is far from unlikely at the present time, when declining attendance and revenues is driving the English Church's government to close churches and liquidate their assets. - *The Church of England Newspaper*

***THE VEN. ASHOK KUMAR** was consecrated October 9 as Bishop of the Diocese of Amritsar within the Anglican Church of India (ACI), a part of the global Continuing Church fellowship, the Traditional Anglican Communion. The consecration took place at St. John's, New Delhi, at the hands of Bishops Emmanuel Porter, Devinder Edwin Singh, and Javed Massey, and with the permission of ACI Archbishop and Metropolitan Stephen Vattappara.

ANGLICAN USA BRIEFS:

***A PRISON INMATE** has become an Episcopal priest. California Bishop William Swing ordained James Tramel in 2005 at California State Prison-Solano. Those present at the service, the first of its kind in a California prison, included Tramel's parents, friends, other clergy, and inmates from the Episcopal congregation Tramel started at the institution. The 37-year old ordinand was convicted of second-degree murder in 1986, after co-defendant David Kurtzman stabbed a man to death in a Santa Barbara park. Tramel has served 19 years of a 15-to-life sentence, and was granted a March 2005 parole date by the California Board of Prison Terms that was later reversed by California Governor Arnold Schwarzenegger. Tramel began ministry as an Episcopalian while working with dying inmates at a hospice in the California Correctional Medical Facility in Vacaville. In 1998, he became the first inmate accepted at the Church Divinity School of the Pacific, where he earned a Masters of Theological Studies degree through a distance-learning program. A member of the Church of the Good Shepherd in Berkeley, he met with members of his congregation and the Commission on Ministry through letters, over the phone, and in the visiting room at Solano Prison. Swing ordained Tramel to the diaconate on July 4, 2004. - *Episcopal News Service*

Meanwhile, the Episcopal Church's most prominent homosexual cleric termed the Catholic document's assertion that homosexuals cannot relate "correctly" to men and women "offensive" and not reflective of "the real lives of gay and lesbian men and women that I know." Given ECUSA's increasingly open encouragement of homosexual ordination, it is not unlikely that there will be some cross-over of seminarians from the Roman Church over this issue, if the terms of the document are in fact put into practice. ■

Sources included *The Boston Globe*, *The New York Times*, *The Washington Times*, *Zenit*

Top Methodist Court Defrocks Lesbian Cleric

The highest court in the 8.25 million-member United Methodist Church has defrocked a lesbian minister from Pennsylvania, and reinstated a Virginia pastor who had been suspended for denying church membership to an openly gay man.

The latter ruling has already caused a revolt among Methodist bishops.

The court ended the ministerial standing of self-identified lesbian Irene "Beth" Stroud, 35, the associate pastor at the First United Methodist Church of Germantown, Pennsylvania. Stroud "came out" in a 2003 sermon, telling her congregation that she was living

in a "covenanted relationship" with another woman. Methodist clergy who are sexually active outside of marriage.

In December 2004, a lower church court stripped Stroud of her clerical credentials, after convicting her of "practices and teachings" by the United Methodist Church to be incompatible with traditional teaching. A UM appeals court subsequently reinstated Stroud's removal from the ministry, citing a constitutional provision they said was ambiguous, and claiming that the church's definition of "practicing homosexual."

But in its 6-2 ruling, the UM Judicial Council overruled the appeals court ruling, saying that Stroud "was accorded fair and due process rights" and that the appeals court had erred in saying the church officials had failed to define what "practicing homosexual" was in terms of church law.

Stroud, who was more upset about the ruling than the court, said she would continue to work at the German Church as a lay minister, which means she cannot administer Holy Communion or conduct baptisms.

THE SECOND JUDGMENT involved Pastor Ed Johnson, who had been serving as senior minister at South Hill UMC in South Hill, Virginia. Johnson, 58, had been on unpaid leave since June, when Methodist ministers in Virginia voted to discipline him for refusing to allow a gay man to formalize his congregation after gleaning that he was unwilling to teach church teaching against homosexual practice.

BRIEFS Continued

***A HOTLY CONTESTED BILL BEFORE THE MASSACHUSETTS LEGISLATURE** that would have subjected churches to greater state scrutiny of their financial records was pulled from the debate calendar on the last day of the 2005 legislative session, after lobbying by a coalition of Episcopal and other church leaders, convinced House Speaker Salvatore DiMasi to permit further debate by the public. Massachusetts Episcopal Bishop M. Thomas Shaw III, and the Hon. Byron Rushing, a Democrat member of the legislature and co-chair of the diocesan General Convention deputation, and other concerned church leaders met to voice their concerns over the bill with Speaker DiMasi on November 16. DiMasi later said he decided to put off the vote until next year's legislative session in deference to concerns from the church leaders. Bill S2267, "An Act Relative to Charities in Massachusetts," was introduced in response to the sexual abuse scandals surrounding the Roman Catholic Archdiocese of Boston. The bill would require churches to submit annual financial reports and statements of assets to the Commonwealth's Attorney General. On August 9, Massachusetts Suffragan Bishop Roy Cederholm wrote to the clergy of the diocese urging them to enlist their parishioners in a lobbying effort to block the bill. - *The Living Church*

***THE EPISCOPAL DIOCESE OF PITTSBURGH** was represented at a September interfaith prayer service for more than 300 fetuses whose remains were discovered in a McKeesport, Pennsylvania, garage that once belonged to a suspended funeral director. Attended by some 60 persons, including Suffragan Bishop Henry Scriven and the Rev. Judith Gentle of the Pittsburgh diocese, the interfaith service at St. Paul's Seminary in East Carnegie heard remarks from a rabbi and representatives of the Roman Catholic and Baptist Churches. None of the fetal re-

mains—believed to have resulted from miscarriages, abortions, stillbirths and short-lived births at Magee-Worner Hospital between 1999 and 2002—were brought to service. Allegheny County Coroner Dr. Cyril H. Wecht, who asked the Religious Leadership Forum to organize the service, said that remains that could be identified would be returned to families requesting them. Some that will probably not be identified because of "co-mingling" will eventually be buried or cremated, he said. Although Wecht and the religious leaders addressed themselves directly to people who may have been the parents of the remains found in the garage, it was unclear whether any of them were at the service. Those who were there and spoke to reporters had either lost babies under other circumstances or were active in the anti-abortion movement. - *Pittsburgh Post-Gazette*

***THE RT. REV. WALTER GRUNDORF**, president of the Anglican Province of America, a Continuing Anglican Church body, says that it was not Hurricanes Katrina or Rita, but Hurricane Wilma that recently left two of APA's parishes damaged: St. Mary's, Delray Beach; and St. Peter's, Deerfield Beach, both in Florida. "St. Mark's, Vero Beach, Florida, suffered greatly last year, but their building (which was under construction at the time) is not complete," Grundorf told TCC. He said the APA had raised \$25,000 in donations for hurricane relief, and thousands more was sent by members directly to the Anglican Relief and Development Fund operated by the Anglican Communion Network, to which APA is linked as a "Common Cause" partner. APA parishes have also donated clothing and other items.

***WILLIAM C.R. SHERIDAN**, Bishop of the Episcopal Diocese of Northern Indiana from 1972 until 1987, died September 24 at his home in Culver, Indiana at the age of 88. A traditionalist, Bishop Sheridan was born in New York and brought up in Baltimore. After overcoming a childhood

In a 5-3 ruling, the Judicial Council reinstated Johnson with back pay. It declared that the UM **Book of Discipline** "invests discretion in the pastor-in-charge to make a determination of a person's readiness to affirm the vows of membership."

This was in response to a claim by Virginia Bishop Charlene Kammerer, Johnson's superior. Kammerer asked the high court for a ruling on her interpretation of the **Book of Discipline**, which she saw as requiring membership for the gay man in question, and a church pastor as lacking the authority to debar him.

It is this latter part of the ruling in the Johnson case that is considered to be one of the most sweeping decisions of the Judicial Council. The court viewed the case as a question of pastoral authority rather than one about whether persons in same-sex relationships are eligible to join the church.

In a dissenting opinion, one member of the court said the decision "compromises the historical understanding that the Church is open to all."

In clear agreement with that view, the 65 active UM bishops unanimously voted November 2 to issue a pastoral letter contesting the court's decision in the Johnson matter.

Pointing to constitutional language they believe supports their case, the bishops wrote in the November pastoral that: "While pastors have the responsibility to discern readiness for membership, homosexuality is not a barrier." ■

Sources: *Agape Press, Reuters, The Philadelphia Inquirer, The Washington Post, The Washington Times*

about tuberculosis, he was enrolled at St. Paul's Episcopal School, where at about the age of 15 he became aware that he might have a vocation to the priesthood. Due to depression-era financial difficulties, he had to withdraw from the University of Virginia after 18 months as a student there, but was enabled to continue his education at Nashotah House and at Carroll College in Waukesha, Wisconsin, from which he was graduated in 1942. He served parishes in Maryland, Chicago, and Northern Indiana before being elected bishop in 1972. Although Bishop Sheridan opposed many of the Episcopal Church's innovations, he never gave serious thought to leaving that body. He was a member of the Coalition for the Apostolic Ministry, the Evangelical and Catholic Mission, and the Episcopal Synod of America as well as a long-time trustee of Nashotah House. He is survived by his wife, Trudi, five children, nine grandchildren, and eleven great-grandchildren. - *The Living Church*

OF GENERAL INTEREST:

"THE FIRST ARABIC-SPEAKING CHRISTIAN TELEVISION CHANNEL is drawing 10-15 calls from curious Muslims every day. *Alkarma* ("the vineyard") began broadcasting on October 17. The GlobeCast World TV satellite channel, which reaches about a million Arabic-speaking people in the U.S., Canada, and Mexico, is starting to attract advertisers, which will help offset the \$40,000 monthly cost of operating the channel. Currently, contributions supporting the operation total about \$10,000 a month. The Egyptian-born Christian business-man Samuel Estefanos, makes up the difference. *Alkarma* broadcasts Christian-themed programming, including seven original programs developed by Estefanos: "The World of Women," "The

Inevitably, First Trio "Married"

If U.S. states that have accepted gay "marriage" or civil unions want to know what's ahead, they might take a look at the Netherlands.

The Netherlands and Belgium were the first countries to give full marriage rights to homosexuals. Already, however, this has advanced to the point that the first civil union of three partners was registered in the Netherlands in September. Victor de Bruijn, 46, was united with both Bianca, 31, and Mirjam, 35, in a ceremony before a notary, who duly registered their civil union.

"I love both Bianca and Mirjam, so I am marrying them both," de Bruijn said.

While admitting that a marriage between three persons is not possible in the Netherlands, he said a civil union is. "We went to the notary in our marriage costume and exchanged rings. We consider this to be just an ordinary marriage."

De Bruijn had previously been married to Bianca. The two met Mirjam Geven through the Internet, who subsequently came to live with them and divorced her husband.

In response to reporters' questions, de Bruijn said the relationship works because there is no jealousy between the two women. The reason for that, he thought, was that both of them are bisexual.

He said he is firmly heterosexual and that a fourth person will not be allowed into the "marriage," because the trio wants to take their marriage obligations seriously and "not philander." ■

ity," and "Where is the Truth?" The channel provides *The Jesus Film* and other materials to inquirers free of charge. Broadcasts are in various Syrian, Iraqi, Egyptian, and Lebanese Arabic dialects, reflecting the varied origins of the Arabic population in North America. Some programming for children is aired in English. According to Estefanos, the goals of *Alkarma* do not include religious debate, but "are focused on two things: providing solid biblical teaching and programs for the family." - *The Washington Times*

***IN A SURPRISE TURN**, an anti-homosexual conservative bishop was effectively installed earlier this year as the head of the Lutheran state church in Norway, following a sharply divided vote in the liberal Norwegian Parliament. Olè Christian Kvarme, who had been the Bishop of Borg, was approved to serve as the new Lutheran bishop of Oslo—in close proximity to the government, Parliament, and royal family—only after a heated Parliamentary debate in which some opponents called for members to quit their 3.9 million-member church in protest. There was even division within the government of Prime Minister Kjell Magne Bondevik—himself a Lutheran minister—as openly gay Finance Minister Per-Kristian Foss was joined by another Cabinet member in opposing Kvarme's appointment. A former General Secretary of the Norwegian Bible Society, Kvarme, 56, was the choice of the church's leading bishops, who have maintained that anyone in a Norwegian registered partnership cannot serve as a pastor. That, despite the fact that employees of the government-funded church are civil servants. One of 11 bishops in the Lutheran Church, Kvarme replaced retiring Bishop Gunnar Saaisett, whose views are much more liberal. By contrast, Kvarme will not, for example, support ordaining active homosexuals as pastors. However, he has endeavored since his installation in Oslo to reach out to homosexuals, and says he wants to pre-

Continued on Page 36

The Marriage Fight: An Update

Texas has become the 19th U.S. state to pass a constitutional amendment to preserve marriage as between one man and one woman.

For supporters, the vote represented another victory on the path to what they hope will be a federal marriage protection amendment to the U.S. constitution.

IN MASSACHUSETTS on November 23, supporters of traditional marriage finished delivering the last of more than 120,000 signatures to city and town clerks, nearly twice the number needed to get a marriage amendment on the ballot in 2008.

The proposed state constitutional amendment would define marriage in historic terms, thereby overruling a Massachusetts Supreme Judicial Court decision that led to the legalization of same-sex "marriage" as of May 2004. An estimated 6,500 homosexual couples have since "married" in the state; if approved, the amendment would not affect gay couples who have already wed.

If at least 65,825 signatures on the petitions were certified and the petitions then approved by the Secretary of State's office, the marriage amendment was to go before the state legislature. Fifty out of 200 lawmakers must approve the amendment in two successive sessions for it to be placed on the 2008 ballot.

Marriage amendment petition drives were also underway at this writing in Arizona, California, Florida and Illinois.

A MANHATTAN JUDGE'S RULING ON SAME-SEX MARRIAGE was reversed December 8 by a New York appeals court, which said that the government has a "strong interest in fostering heterosexual marriage."

New York State Supreme Court Judge Doris Ling-Chee "erred" in February when she ruled the state's domestic relations law unconstitutional because it did not permit marriage between people of the same sex, the New York Supreme Court Appellate Division, First Department, said in its 4-1 ruling.

"The power to regulate marriage lies with the legislature, not the judiciary," the court said. It faulted the lower court for "writing a statute it found unconstitutional and creating without a new constitutional right."

New York City Mayor Michael Bloomberg said that he expects the case, filed by five homosexual couples who want to "marry," to go to the New York Court of Appeals, the state's highest court. If that court affirms the supreme court decision, he said he would urge the state legislature to "change the state's domestic relations law to permit gay marriage." ■

Sources: *The Washington Times*, *The Church of England Newspaper*



BRIEFS Continued from Page 35

promote peace and unity. He says he wants to build a "Jesus-focused Church" that is relevant and available to all. - *Lutheran World Federation/Aftenposten/United Bible Society*

***MAKING ABORTION A RIGHT** for all women in the European Union (EU) was the focus of a conference held in the European Parliament building in Brussels, Belgium, on October 18. Attending were 17 European Parliament members and representatives of various NGOs, such as Catholics for a Free Choice. Of particular concern to the participants were restrictive abortion laws in countries like Ireland, Portugal and Malta, where the Catholic Church exercises strong influence. Dr. Emmanuel D. Bezzina of Malta said this is a "cruel world...because the Catholic Church is enshrined in the Maltese Constitution. Hence the power of the Catholic Church is tremendous. See for yourself, we could not even send one Maltese woman to speak here because had anyone come they would be terrified should publicity be given in Malta..." Another growing concern, said participant Anne Van Lanker of Belgium, was that the "tendency in the European Parliament is now changing because new member states have made the organization more pro-life and so we are not sure if a good law will come out." Among the issues addressed at the conference was the more general one of "subsidiarity." Though used in different ways, this term has an important meaning in a European context; namely that the EU government will not override the policy of member nations in many areas, such as social legislation, unless there is a clear and compelling reason. Sarah Ludford, a London member of the European Parliament, contended that "It is no longer good enough to say the question of women being denied access to such abortion services is purely a matter for national governments and is nothing to do with Europe...If Eurosilence prevails about the continuing tight restriction or even prohibition

on abortion that persists in several member states, we are complicit in women's lives being destroyed because of excessive deference to the notion of 'subsidiarity'."

Catholic Family & Human Rights Institute

***THE PEDIATRIC SOCIETY** in The Netherlands, a nation which has already accepted adult euthanasia, has agreed that "in exceptional circumstances and under strict conditions" that "deliberate ending of life" of newborns "can be an acceptable option." Dutch pediatricians recently voted unanimously to adopt as national guidelines the so-called Groningen protocol that covers the mercy killing of newborn babies who are incurably sick and suffering severely. The protocol gives exact details of the requirements doctors must follow and includes the mandatory reporting of all cases. The pediatricians believe reports should go first to a national committee of doctors, lawyers, and ethicists rather than to the public prosecutor. Such a system already exists under the euthanasia law but the system excludes newborns, as a request for euthanasia from the patient is required. - *bmj.bmjournals.com*

***POLITICAL AND RELIGIOUS DIGNITARIES**, including those representing Anglicanism, joined some 12,000 mourners who poured into the Burgundy village of Taizé August 23 for the funeral of Brother Roger, the celebrated and influential founder of an internationally-known ecumenical Christian community, who had been tragically murdered the week before during a prayer service. A 36-year-old Romanian woman was arrested after she allegedly rushed from a large crowd of worshipers and stabbed the 90-year-old monk's throat at the Taizé Ecumenical Community's Church of Reconciliation, where Brother Roger's funeral was also held. The funeral service was transmitted on a giant screen outside the church, where thousands gathered. Brother Roger (Schutz-Marsauche), known for his work to develop dialogue and unity among all Christians, was buried in the cemetery in Taizé, where the monk—the son of a Swiss

—LATE NEWS—

St. James Loses Appeal

The traditionalist, ex-ECUSA Church of St. James the Less, Philadelphia, has lost an appeal to the Pennsylvania Supreme Court against the seizure of its parish property by the Episcopal Diocese of Pennsylvania. The court said that St. James owns the property but holds it in trust for the diocese. At this writing it was not clear when the diocese would take control of the property, but the vast majority of the congregation will probably leave with the rector, the Rev. David Ousley, to worship elsewhere. Liberal Pennsylvania Bishop Charles Bennisson reportedly said he would have a vibrant congregation at St. James, though "his track record of inner-city church closures shows otherwise," Ousley said.

Calif. Priest Quits ECUSA

A traditionalist California Episcopal priest and most of his 80-member congregation have left the Episcopal Church for the Anglican Province of America. Saying that the Episcopal Church has "distanced itself from the rest of the Anglican Communion," the Rev. Keith Acker, rector of Christ the King Episcopal Church, Alpine, turned over the church keys to San Diego Bishop James Mathes in December and started Alpine Anglican Church of the Blessed Trinity, which meets at a school. ■

Protestant father and a French Catholic mother—had lived since 1940. - *The Guardian/The Living Church*

***SWEDISH PENTECOSTAL PASTOR**, Akë Green, can finally breathe a sigh of relief. Sweden's supreme court acquitted the cleric in late November of engaging in hate speech during a sermon preached against homosexuality. Green said it "feels very good that they have ruled in a way that our way of preaching should not be infringed upon." During a 2003 sermon in the east coast town of Borgholm, Green described homosexuality as "abnormal, a horrible tumor in the body of society." After the 63-year-old Green appealed in mid-2004 against the first verdict that meted out a month in prison, a furious debate ensued in Sweden. The supreme court noted in its verdict that Green's statements were made during a sermon, in a religious community and were Biblically-based. It said the sermon was protected by freedom of speech and religion. The RFSL (the National Association for Sexual Equality) charged that the verdict made the church "a free zone for agitation against homosexuals." - *Ecumenical News International*

***EIGHT NATIONS**—including China, North Korea, Saudi Arabia and Sudan—have been re-designated as "countries of particular concern" in the U.S. State Department's annual report on international religious freedom. The report released on November 8 also named Burma, Eritrea, Iran and Vietnam as countries of concern. Secretary of State Condoleezza Rice told reporters that, during the past year, some governments "have modified laws and policies, improved enforcement or taken other concrete steps to increase and demonstrate respect for religious freedom." - *Ecumenical News International*

***THE LONG-TERM CHALLENGES OF RECOVERY** in regions directly affected by Hurricane Katrina have led to increased interest on the part of churches and other faith-based organizations in the Bush administration's efforts to fund the activities of such agencies in the inter-

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est of those in need. The Mississippi Faith-Based Coalition for Community Renewal, an agency whose mission is to promote the federal revenue-sharing effort, reports that, in the month following the catastrophic storm, attendance doubled at its sessions informing church groups how they can gain access to federal funds. Religious leaders in many localities are now in the process of setting up separate nonprofit corporations that can receive, hold, and distribute government monies without the risk of commingling with local resources. This helps to address the reluctance on the part of a number of church groups to accept government funding because of the risk of undermining their independence. - *The Washington Times*

***WASHINGTON ROMAN CATHOLIC CARDINAL** Theodore McCarrick jolted traditional Catholics and other Christians by praying in the name of Allah at a September 13 event involving Muslims at Catholic University. At the public gathering in the presence of King Abdullah II of Jordan, McCarrick told his distinguished guest: "I asked Allah, the compassionate and merciful Lord of all the world, to bless you..." And later he added: "May Allah, the merciful and compassionate, continue to guide your steps along this noble path." One observer noted that, according to the Catechism of the Catholic Church, paragraph 841, Muslims together with the Catholics, "adore the one, merciful God," though there are divergences beyond that point, and of course McCarrick did not use the word "God." One commentator hoped that "Allah, the merciful, will speed the Pope's acceptance of [McCarrick's] ecclesiastical resignation letters."

***IN A STARTLING DECISION**, U.S. Bankruptcy Judge Elizabeth Perris agreed in July to expand the Portland (OR) Archdiocese bankruptcy case to include every Roman Catholic parishioner and contributor in Western Oregon—more than 389,000 people. About 80,000 Catholic house-

Continued on Back Cover

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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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(ECUSA)

1500 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. Luke's & St. Aidan's Anglican Churches

(Anglican Church in America/Anglican Province of Christ the King) 2425 N. Chestnut St.; Sun MP 8:45a and 10:45a, HC 9a and 11a; fellowship and refreshments, nursery and church school; Holy Days as announced; The Rev. WALTER WILSON; The Rev. Paul Shepard; 719/473-7950, 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, 1p, Sat Mass 9:30a; Sat Holy Hour 4p; The Rev. Fr. Devitt 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/aacsv/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. Norris G. Brookshire; 954/751-8370

MAINE

Ellsworth

St. Thomas Anglican Church

(Anglican Church in America)

At White Birch, U.S. Rt. 1, 2 miles east of Ellsworth Center, 9a HC 1st, 3rd, 5th Suns, MP 2nd & 4th; The Rev. Canon Granville Heathome, Rector; The Rev. Mr. Frank Gray, Deacon Associate; 207/326-4120, fax 207/326-8598; e-mail: ligo574@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 207/541-4736, e-mail: tryork@maine.rr.com; www.wownewsports.com

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 E; 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 1, 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.dhsp.net

NEW MEXICO

Santa Fe

St. Thomas the Apostle Mission

(Episcopal Church)

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

NEW YORK

East Aurora

St. Luke's Anglican Chapel

(Anglican Province of America)

591 Porterville Road; Sun Mass 8a; The Rev. Dr. William Stott, Rector; 716/868-9638

PENNSYLVANIA

Philadelphia

Church of St. James the Less

(Independent/FIF-NA)

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

Phoenixville

Church of the Transfiguration

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

51 Columbia Ave.; Sun 9:45a Church School, 10:10a 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. Hewitt, SSC, Rector; The Rev. John W. Richards, Jr., Deacon; 610/415-9788; www.anglicanfellowship.com

Rosemont

The Church of the Good Shepherd

(Episcopal Church/FIF-NA)

Lancaster and Montrose Avenues; Sun 7:30a MP, 9a 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. Meyer, 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 & 9a, MP 1st, EP 2nd; 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; 864/232-2582

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 Claves in Basic Christianity, 22-week course for adults; Mon 9a MP, Noon Mass; Tues 6:30a Mass, 9a MP; Wed 5:40a 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; RRreed@svcs.org; www.stvc.org

Dallas

The Church of the Holy Communion

(Reformed Episcopal Church)

17405 Muirfield Dr; Sun Sald 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 972/248-6543, e-mail: holycomm@beglobal.net; website: www.holycommenon.dallas.org

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; 972/669-1925

Richland Hills

St. Michael Church

(ECUSA/ACN)

3800 Popplewell St.; Sun Rite I Mass 10a, 1928 BCP Mass 2nd Sun, Rite I MP 2nd 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. Montic Ave.; Sun HC 7:45a, 9a, 11:15a; Wed HC noon; The Rev. Nicholas C. Athanasios, Rector; 703/683-3343, 703/683-2645; e-mail: sta_stm@comcast.net

Arlington

Church of St. Matthias

(Anglican Province of Christ the King)

3850 Wilton Blvd., 17000 Blvd. Christian Church; Sun HC 9a; The Rev. Stephen Peters; 703/373-8508, 703/243-4375

Fairfax

Holy Trinity Church

(Reformed Episcopal Church)

Green Acres School, 4401 Sedgecroft Rd., Sun 9:30a HC 1st & 2nd, MP 2nd & 4th, MP 4, Litany 5th, 11:15a SS all ages, 1928 BCP; The Rev. Charles Carlin, Rector; 703/574-0663; www.reformedepiscopal.org

Leesburg/Dulles

Our Saviour, Outlands

(Episcopal Church)

Route 15 at Goose Creek, eight miles south of Leesburg, Sun HC 9a, HC 7 MP with SS & Nursery 9:30a, EP 3rd Sun 6p; the Rev. Ellyn White; 430/334-2357

Mathews

St. James Anglican Church

(Anglican Province of America)

Meets at Trinity Church, Rt 14 at 826, Sat 11a 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 & Eucharist 9:30a, 10:30a Bible Class; Holy Days as announced; Canon Marvin Gardner, Ph.D., Rector; Study 320-345-0150, dmargardner@comcast.net, www.stfc.org; Canon Wallace C. Shields, M.D., Priest Associate

WASHINGTON

Auburn

King of Glory Church

(Christian Episcopal Church)

Zion Lutheran Church Chapel, Alchem Way 5 and 17th Ave. S.E., Sun 12:30p; The Rev. TC Casimes; 206-447-0706, www.cecc@fourinternet.net

ENGLAND

London

Christ the King, Gordon Square (WC1)

(Forward in Faith Headquarters)

Church, Church of England/FIF) Low Mass Mon 10:50, Tues-Wed- Thurs 9:30a, Fri 12:30p; Fr. John Scott, Holyday Chap; 00207755 3588; For details of Sunday Masses in London and elsewhere throughout the UK, please visit www.forwardinfaith.org