

BRIEFS continued

tal hoasca tea by the New Mexican branch of the religion called *O Centro Espirita Beneficiente Uniao do Vegetal*. Roberts said that the government already has made an exception to drug laws by allowing peyote use by American Indian churches. - *The Washington Times*

***A COLORADO BILL** dealing with same-sex issues may be on the road to achieving the kind of balance that conservatives could support. The bill does not back same-sex marriage or similar arrangements that would put homosexual households on a par with the traditional family. But its author, state Sen. Shawn Mitchell (R), does think it is wrong that a gay man could be denied the right to visit his partner in the hospital or to list the partner as a dependent on his health insurance. So Mitchell has proposed a new legal category in Colorado: reciprocal beneficiaries. His bill would allow any two people who are close but cannot legally marry—a lesbian couple, two elderly brothers, a caretaker and his/her ailing relative—to register with their county clerk as reciprocal beneficiaries. They would have the same rights as married couples with respect to such issues as medical decisionmaking, inheritance and property ownership. The bill has already been endorsed by the conservative Focus on the Family, which is also supporting a constitutional amendment banning same-sex marriage in Colorado. The latter measure probably will be on the November ballot. - *The Washington Post*

***IN THE ANNUAL WAR ON CHRISTMAS**, the resistance won at least one battle, thanks to House Speaker J. Dennis Hastert. In November, he told federal officials that the lighted, decorated tree on the West Lawn of the U.S. Capitol—known in recent years as the “Holiday Tree”—should be renamed the “Capitol Christmas Tree,” as it was called until the late 1990s. The Capitol’s senior landscape architect confirmed the name switch. But calling a Christmas tree a Christmas tree has become a politically charged prospect in jurisdictions across the country—from Boston to Sacramento and in dozens of communities in between. “It’s a growing problem,” said Jared N. Leland, spokesman and legal counsel for the Becket Fund, a District-based legal and educational institute. “Christmas should be able to be called Christmas.” - *The Washington Times*

***IN A 6-3 RULING** handed down on January 17, the U.S. Supreme Court decided that former Attorney General John Ashcroft exceeded his authority by using a federal drug-control law to prevent the implementation of an Oregon statute allowing doctors to prescribe lethal doses of prescription medicines to terminally ill patients. Newly-appointed Chief Justice John Roberts voted in the minority for the first time since assuming office and joined in dissenting with Associate Justices Antonin Scalia and Clarence Thomas. Writing for the majority, Associate Justice Anthony Kennedy asserted that the intent of the federal law was to prevent doctors from abusing their powers in the pursuit of illegal trade in prescription drugs. “Beyond this,” he wrote, “the statute manifests no intent to regulate the practice of medicine generally.” - *The Washington Times/The Examiner-Washington*

***A SALES AND MARKETING SPECIALIST** from Maine has started a service aimed at providing under-staffed Roman Catholic parishes with priestly ministry. Louise Haggett says that “there are more than 5,000 parishes without a resident priest,” which means that many communicants only have “a Communion service with pre-consecrated wafers” available to them, even on major Holy Days like Christmas and Easter. To meet this need, Haggett started a web-based business called *rentapriest.com*. Her database has 2,500 names in it, which includes 300 married priests. A Latin-rite Roman Catholic priest is of course supposed to remain celibate, and if he marries, his active ministry ends. However, he can still minister in an emergency. *Rentapriest.com* appears to believe its service is covered under this exception. However, according to canon lawyer Fr. George Stuart of the Archdiocese of Washington, the only kind of emergency covered by this rule is one in which a Catholic is dying. “Any priest can then hear confession and give absolution. The interest there is to provide the sacrament, which should not hinge on whether the priest is in good standing or not.” Fr. Stuart pointed out that, “a Mass celebrated by a priest not in good standing with the church is still a valid Mass, but if not done in communion with the church, it’d be illicit and possibly sinful.” - *The Washington Times* ■

THE Christian Challenge.

A PUBLICATION OF
THE FOUNDATION FOR CHRISTIAN THEOLOGY
1215 Independence Ave. S.E., Washington, D.C. 20003

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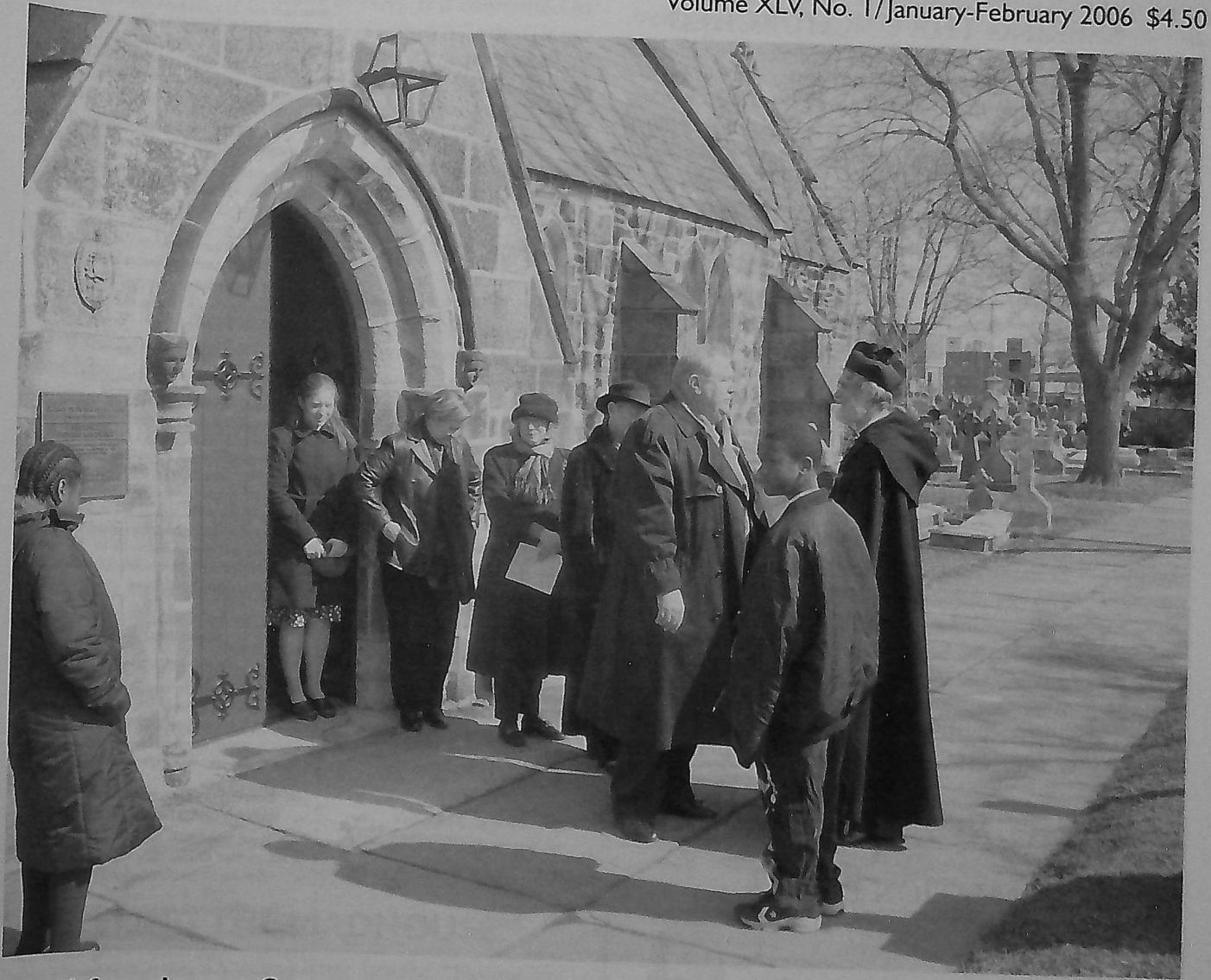
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THE Christian Challenge



THE ONLY WORLDWIDE VOICE OF TRADITIONAL ANGLICANISM—FOUNDED 1962

Volume XLV, No. 1/January-February 2006 \$4.50



After Long Struggle, Penn. Faithful Forced Out Of Building

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ON OUR COVER: Standing outside the south porch door of St. James the Less, Philadelphia, on February 26, the Rev. David Ousley greets parishioners for the last time following Mass at the parish. Having lost a long legal battle to retain its historic property, the orthodox Anglican congregation, which earlier became independent of ECUSA, had to turn over its building to the Episcopal Bishop and Diocese of Pennsylvania at the end of February, and begin worshiping elsewhere. See the full story on Page 25. Photo by John Heidengren

Christian Challenge

This magazine is supported by THE FOUNDATION FOR CHRISTIAN THEOLOGY, and is published 5-6 times each year. Opinions expressed in this publication are not necessarily those of the officers or directors of THE FOUNDATION FOR CHRISTIAN THEOLOGY, or of the supporters of this magazine. THE CHRISTIAN CHALLENGE was first published in January, 1962, by Dorothy A. Faber, founding editor.

THE MISSION OF THE FOUNDATION FOR CHRISTIAN THEOLOGY

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

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A base annual payment of \$24 for U.S. readers, (\$35 for delivery by first class mail), \$27 for Canadian readers (U.S. or equivalent Can. \$), and \$32 or equivalent elsewhere is requested to start or renew a subscription to THE CHRISTIAN CHALLENGE. Checks and money orders in U.S., British, Canadian, and Australian currency, as well as Visa and Mastercard, are accepted. Donations above the subscription fee are greatly needed and appreciated, and are tax-deductible for U.S. readers under the provisions of section 501(c)(3) of the Internal Revenue Act of the United States.

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Exclamation Points

WHY REMAIN IN ECUSA?

Why am I still in the Episcopal Church? Five words: Forward in Faith, North America (FIF-NA). It is committed to “the faith of the undivided (pre-1054) church,” which is my position exactly. I simply do not want to let down that small remnant committed to this position within ECUSA. I do not want to contribute to its discouragement nor fail to support its leadership—from the three diocesans so committed on down. If the times comes for disengagement from ECUSA, I want to be able to *move with this group* into whatever new relationship it deems necessary.

Meanwhile, I have certain objections to the present alternatives:

Rome—doctrinal: Since papal infallibility was never bought by the East, it lacks the necessary (for me) Christian consensus.

Orthodoxy—attitudinal: Orthodox hostility toward Rome seems (again, to me) more than Rome’s toward Orthodoxy. (Admittedly, Rome was never sacked by Byzantine knights, but can’t the East get over this?)

The Continuum—organizational. Multiplicity is the problem.

Obviously, the first step for us as orthodox Anglicans is unity among ourselves: FIF-NA, the Continuum, and others. (This is what the Fellowship of Concerned Churchmen is all about.) A second step might be to negotiate with Rome a mutual recognition of orders, to put this united orthodox Anglican entity in the same relationship to the Vatican that the Orthodox, (Polish) National Catholics, and others have at present. Beyond this, I cannot say, except that an eventual, complete unity must be our goal if we are to follow Our Lord’s wishes.

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“FLEEING THE MADHOUSE”

In the (September/October) letter headed “Fleeing the Madhouse,” neither Fr. Kimel’s long personal apologia *qua* solicitation to abandon Anglicanism, nor your editorial postscript explaining that he had converted to Rome, included a date. If his letter was after that renunciation of Anglicanism, it was irrelevant to determined Anglicans, except as a sad commentary, and it is surprising that you bothered to print it. However, even if it predated his joining Rome it is clear from his statements that in heart and mind he was already a Roman.

Among the many subjects he raised, two stand out as examples of his errors.

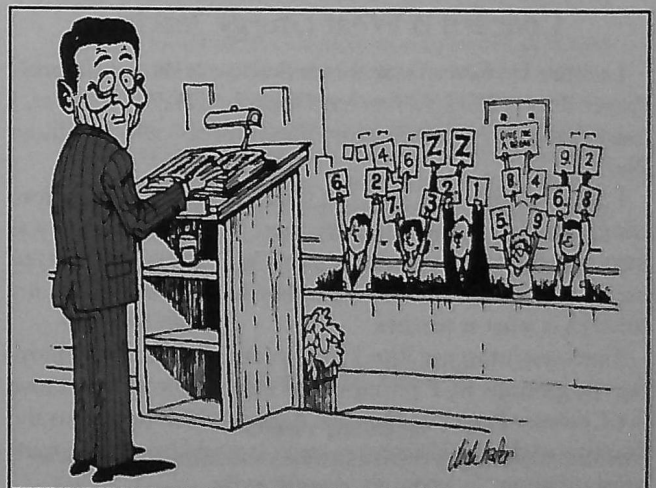
First, in connection with who is in “sacramental communion” with whom, he in one instance maintained that by definition, as it were, “every Episcopalian is in sacramental com-

munion with” such heterodox as Griswold and Robinson; and then he referred to having advocated severing communion with such bishops. In the former it was a matter of contagion or infection, in the latter it was protection from that danger by a sort of quarantine. He cannot have it both ways: there is either pan-Anglican contagion or there is not. His premise, however, is wrong: communion is broken not by definition but rather by informed intent in action, such as in open, specific declaration or at a communion rail.

Second, he bemoaned that his “personal concoction of the ‘catholic faith’” was just “one opinion among many Anglican opinions.” That “personal concoction” was no doubt the beginning of his downfall. No priest has the right to teach a personal concoction, and his 25-year practice of teaching such is no different in kind and in irresponsibility than the heterodox teaching of Griswold, Robinson, and company. For Anglicans, the catholic faith is expressed and practiced in **The Book of Common Prayer**. To the degree that he negated part of that expression and practice, or that he added to it without identifying any such additions as non-essential opinions and practices, he was already departing from Anglicanism.

ECUSA is not the standard of Anglicanism. The ancient prophets accused king and people as “a-whoring after false gods.” ECUSA’s leaders are similarly “a-whoring,” and vast numbers of Episcopalians in disgust have given up on Anglicanism, not knowing of Anglican alternatives to ECUSA. Others of us believe that Anglicanism is the highest and most authentic embodiment of Christianity, worthy to be preserved, protected, promulgated, and passed on to following generations. For this we need men in Holy Orders who are committed not to their own “concoctions,” but to the faith we have received in Anglicanism.

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Cartoon courtesy of The Christian Observer

“RECOVERING THE ANGLICAN WAY”

An Alternative

I want to respond to Fr. Peter Toon’s letter entitled “Recovering the Anglican Way” in the November-December 2005 issue of *THE CHALLENGE*.

Fr. Toon is absolutely correct in calling for a restoration of the orthodox **Book of Common Prayer** (1928 or an orthodox revision thereof) if the Anglican Communion, and particularly [Anglicanism in the U.S. and Canada], are to be restored to robust, healthy and zealous Christian life.

He is also absolutely correct in calling for conservative... Anglican movements such as the Anglican Mission in America, Forward in Faith, and the Anglican Communion Network to reject the 1979 Prayer Book and to adapt an orthodox **Book of Common Prayer**. His claim that the trojan horse of heresy lurks in the 1979 book is absolutely correct, and his Prayer Book Society can prove it.

There is one orthodox alternative, however, that may be overlooked. That alternative is the Western Rite of the Antiochian Orthodox Christian Archdiocese, which consists largely of formerly Episcopalian parishes. The liturgy used in these Orthodox Western Rite parishes is essentially a version of the 1928 **Book of Common Prayer** that resembles in many ways a People’s Anglican Missal rite that has been conformed by the Antiochian Orthodox Archdiocese to its Gregorian (Pope Gregory I, a pre-Great Schism pope considered by the Orthodox as the Orthodox Patriarch of Rome) roots and to Orthodox doctrine.

The result is a liturgy that I, for one, as an ex-Episcopalian (I became Orthodox in 1984), felt totally comfortable with and comforted by. Why do we feel comforted by an orthodox liturgy, Anglican or Orthodox? Because we know that we are praying Christian Truth...

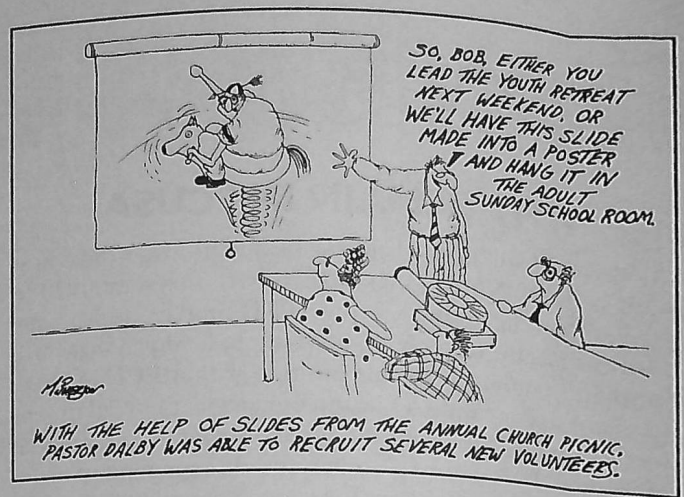
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Concern Is What Liturgy Teaches

I admire Dr. Peter Toon for his defense of the [traditional] Prayer Book (*TCC*, November/December 2005). However, I must challenge his assumptions about the so-called Anglican Way.

I am one who uses ECUSA Rite 1 in my parish. Before coming to San Diego I happily used modern rites, and was fortunate in my last parish (St. Mark’s, Fitzroy, Australia) to use the *Missa Normativa*. Taste in liturgy is irrelevant; my concern is what it teaches.

I am content to use Rite 1 here in the USA, and am enjoying the glorious BCP phrases in its Eucharistic Prayer. I love the Cranmer Prayer of Humble Access, which proclaims the doctrine of the Real Presence—and, it could be argued, transubstantiation.



However, let us not make the mistake of assuming that the [1928] **Book of Common Prayer** is a catholic book. The American BCP was produced by an Episcopalian committee—and look at what Episcopalian committees have wrought! In particular, it goes against catholic tradition by inserting an epiclesis after the elements are consecrated.

Outside of America, it is common for Anglo-Catholics to use the *Missa Normativa*. This is because that rite expresses plainly the Eucharistic Sacrifice and the intercession of the saints, something the 1662 BCP does not allow.

Clear teaching is essential if we are to follow the dictum *lex orandi, lex credendi*. I look forward to the forthcoming revision of the *Missa Normativa*, and know that it will be a rite possessing both catholic authority and teaching. And I will still be happy to use Rite 1 for my people!

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TAC AND ROME

The pursuit of Christian unity is an admirable thing, but the claim that the Traditional Anglican Communion (*TCC*, September-October 2005, p. 30) is “in dialogue” with the (Roman) Catholic Church is grossly overstated. And the impression given (by Archbishop John Hepworth) that the TAC is poised to become “the 27th ecclesial group accepted into communion with Rome,” belongs to the realm of fantasy.

I am in receipt of copies of two letters from Edward Cardinal Cassidy, the Australian archbishop who was formerly Cardinal Prefect of the Pontifical Council for Promoting Christian Unity, which reveal unambiguously that, on recent advice (October 2005) from the present Cardinal Prefect, Walter Cardinal Kasper, the TAC claims are at best mischievous.

Cardinal Kasper explains that “on a few occasions there have been contacts with the TAC, always at their request,” and he continues: “We have consistently suggested that rather than trying to establish relations with the Holy See, it would be more appropriate for them to establish local contacts; we have not seen any evidence of close relations between Catholic parishes and neighboring TAC parishes.”

The Cardinal Prefect reiterates advice to former TAC Primate Louis Falk that in making public utterances on the question of relationships with the Catholic Church and the TAC, "it would be overstating the case to speak of 'contacts' with the Holy See."

In addition, Cardinal Edward Cassidy points out that "contact with Archbishop Hepworth is further complicated by the fact that he was a Catholic priest in the Archdiocese of Adelaide before becoming an Anglican and then a 'Traditional Anglican.'"

The credibility of authentic traditional Anglicanism is put at risk when unsubstantiated and misleading claims are made by persons presuming to speak on its behalf.

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There is a slight curiosity here: You have the Cardinal saying both that the notion of "contacts" between officials of the two Churches is overstated, and that there have been such "contacts." And indeed, TCC has reported on these encounters over the past decade or so. Still, the TCC report you cite did not state that the TAC and Rome are "in dialogue," but rather said that "informal dialogue" had taken place—perhaps "conversations" or "visits" might have been a more precise—and that the TAC is now seeking or will soon seek the establishment of formal dialogue with the Catholic Church. For that reason—while we certainly agree that there is a serious question as to whether TAC's approach to Rome is going anywhere—we think it is somewhat premature to say definitively that it won't, as a surprising number of observers seem to be doing of late. Our view is that, first, Rome is not likely to act quickly on anything like this. And if TAC's Romish aspirations indeed have no future—if what you report from Cardinal Kasper portends the Holy See's refusal to respond favorably to TAC's application for formal dialogue—that will become evident in due course, won't it? Events will take care of themselves. Meanwhile, you and other readers may be interested in the TAC's view of these matters, contained in a recent release. The document, titled "The TAC and Rome," including statements from TAC Archbishop John Hepworth and Bishop Peter Wilkinson of the TAC's Anglican Catholic Church of Canada, can be found on our website (under "Recent News") at www.challengeonline.org. - Ed.

Note To Readers

This edition of *THE CHALLENGE* reflects the modest redesign that we told you (in the last issue) was coming. Among other things, we have tried to give the magazine a bit more "airy" and updated look, which we hope makes it more appealing and enjoyable to read. But we would be pleased to hear what you think. Feel free to let us know at info@challengeonline.org, or at 1215 Independence Ave. SE, Washington, DC 20003.

New 2005/06 Directory of Traditionalist Parishes



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

Much more than a reference source, this 300+ page directory chronicles the Anglican Communion's rapidly-expanding traditionalist movement.

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For more information, call (612) 824-3933.

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

FALSE DAWN:

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

by Lee Penn

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

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

Read **FALSE DAWN**

Order through
www.sophiaperennis.com and www.amazon.com
after March 15, 2005.

News Of The Weird

SOUNDS FISHY: British tourist Sharon Tendler has definitely outdone the trio of persons who recently “married” in the Netherlands.

Tendler finally made her dream match in late December by “marrying” a dolphin she has been visiting for 15 years in the Israeli resort of Eilat, reported the mass-circulation daily, *Yediot Ahronot*.

Tendler, 41, has been visiting the city on the Gulf of Aqaba two or three times a year to spend time with her 35-year-old underwater sweetheart, according to *The Age* (Australia).

“The peace and tranquility under water, and his love, would calm me down,” the Israeli daily quoted her as saying.

Finally, Tendler plucked up the courage to ask the dolphin’s trainer for the mammal’s fin in marriage. At the wedding, the bride, wearing a white dress and watched by amazed spectators, walked down the dock to where the groom was waiting in the water. She kissed him, to the cheers of the spectators and then, after the ceremony was sealed with some mackerels, she was tossed into the water so she could swim away with her new husband.

“I’m the happiest girl on earth,” the bride was quoted as saying. “I made a dream come true. And I am not a pervert.”

There was no word on whether Tendler was a member of the Church of England, and if so, whether the dolphin will convert. But of Tendler’s “marriage,” one C of E priest assured *TCC*: “It won’t be long before there’s a liturgy for it.”

BON VOYAGE: As some people see it, the third-ranking prelate in the Church of England has demonstrated that it is possible for a bishop to miss the boat even while he’s on it.

“Every parish priest in London is expected to lead Holy Week and Easter services in his own church,” *The Sunday Times* recently observed. The Bishop of London, Richard Chartres, however, will at that time be away from his pulpit at St. Paul’s Cathedral to take in a free cruise around the Mediterranean.

Some senior clerics supported the Easter respite—part of a two-month sabbatical for Chartres—and a spokesman for the bishop assured that Chartres intends to advance-record a Good Friday liturgy for broadcast on Radio 4. But some of the bishop’s clergy clearly wondered why the short leave could not have been arranged so as not to overlap the “the most important time” of the year. One cleric said that the prelate had “lost the plot.”

“While most bishops minister to their flocks on the Christian calendar’s most holy day, Richard Chartres will be on board the *Minerva II*,” a Swan Hellenic cruise liner, “en route to Benghazi in Libya,” reported *The Sunday Times*.

The bishop—known as a traditionalist—has been invited along as guest lecturer, to speak on aspects of the rise and fall

of the ancient cultures of Egypt, Rome and Carthage. In exchange, he and his wife Caroline have received tickets worth 7,000 pounds,” the newspaper said.

On Palm Sunday, the bishop and his wife will be invited to a sherry-tasting session in Jerez, Spain, and on Good Friday the party will disembark at Tripoli in Libya to explore the ancient ruins of Leptis Magna. Holy Saturday will be spent cruising along the north African coast, with the ship arriving at Benghazi, on the Gulf of Sirte, on Easter Day.

Granted, the cruise was part of the first sabbatical for Chartres in some 30 years of ministry. But should we suppose that under those circumstances the bishop can forego the normal devotions of Holy Week and Easter?

Asked about this, our fellow religion writer, Dr. Uwe Siemon-Netto, scholar in residence at Concordia (Lutheran) Seminary in St. Louis, was philosophical:

“Given all the other eccentricities Anglicans are currently regaling us with, this seems to be benign enough,” he said. “As long as the good bishop promises to strip the bedside table in his cabin on Holy Thursday; you know, just take the doily off.”

PANEL OF IRRELEVANCE? The Panel of Reference, the Archbishop of Canterbury, and Lambeth Palace have been asking for it, it seems, and the amusing website, *Rich Anglican Fudge with Nuts* (RAFwN), seemed happy to oblige.

The Panel, of course, was urgently commissioned by Anglican primates a year ago to help facilitate alternate episcopal oversight for faithful Anglican parishes in theologically hostile dioceses. At this

writing, however, it had yet to pronounce on a single petition sent to it, despite word late last year that Lambeth Palace had finally begun to forward appeals to Panel members. In fact, it’s not completely clear whether average Anglicans would hear much of what the Panel thinks, since its main job is evidently to advise the Archbishop of Canterbury. One wonders, though, what he can do about imperious revisionist bishops that he hasn’t done before.

The upshot is that the Panel was ripe for a send-up. Enter RAFwN, which late last year proffered a “press release,” datelined Lambeth Palace, reporting that a spokesman for the Panel had been appointed, namely “the Rev. Canon Archdeacon Dr. Erasmus P. Thunderstruck (deceased 1974, formerly of Ipswich).”

According to the release, Canon Thunderstruck was “asked if his death more than three decades ago would have any impact on his ability to function as a spokesperson for the Panel of Reference. “Though he did not reply,” it said, “other knowledgeable sources indicated that it would probably not have a significant impact.”

“We are very pleased with our progress to date,” Thunderstruck’s assistant was quoted as saying, “and have taken very



important steps to move this process along with maximum efficiency to arrive at the desired outcome at the appropriate juncture, in the fullness of time, when the moment is ripe..."

Asked what specific progress had been made, Thunderstruck's assistant noted the acquisition of "lovely stationery," and personalized business cards for all Panel members. "We've also ordered Panel of Reference bottles of sherry to give away as non-specific December holiday gifts," he said. "In addition, we have held two teleconferences at which it was agreed that (Panel Chairman) Archbishop Carnley had more gray hair than the other members, and a motion was passed directing the Panel to pray for my aunt, who has a nasty case of explosive diarrhea."

The Panel of Reference, the release said, was "expected to meet again after the New Year to agree on chair cushion density for their next face-to-face meeting at Lambeth Palace."

MAKE ROOM FOR RUMI: In the Episcopal Diocese of Los Angeles (which recently failed in its bid to grab the property of three seceded conservative parishes), orthodoxy may not find compatible ground, but Muslim poetry does. According to Episcopal journalist David Virtue, the word last fall was that Trinity, Santa Barbara, was planning to host a "Rumi Circle," a series of sessions focusing on the storytelling and poetry of Mowlana Jalaluddin Rumi, a 13th century Muslim poet born in what is now Afghanistan.

THREE, AND COUNTING: He's former San Francisco Archbishop William J. Levada—appointed by Pope Benedict XVI last year to head the Congregation for the Doctrine of the Faith. He's also likely to be the most-subpoenaed top Roman Catholic official.

In a fall 2005 interview with Vatican Radio, Levada said his experience in dealing with the sexual abuse of minors by clergy may have played a role in Benedict's decision to appoint him.

Indeed, it is Levada's "experience" with handling such cases that has made him so sought-after by process servers.

From 1986-95, he was the Archbishop of Portland, Oregon—which filed for bankruptcy in 2004, in response to suits from abuse survivors seeking \$155 million in damages. (A bankruptcy judge has recently ruled that all parish property in the archdiocese is part of the latter's assets, thereby raising the possibility that such property could be sold off to satisfy awards to abuse survivors.) *Catholic World Report* states that "Several of the devastating lawsuits against the archdiocese involved priests who were restored to parish work by Archbishop Levada after having been accused of molesting children, or protected from criminal prosecution when their misdeed came to the archbishop's attention."

Since the lawsuits got underway, Levada has apparently become quite adept at dodging process servers, who in turn had to get creative.

In August 2005, minutes before he processed to the altar to start his final Sunday Mass in San Francisco, one server managed to hand Levada a subpoena requiring him to testify at a deposition requested by attorneys for 250 victims in clergy abuse lawsuits against the Archdiocese of Portland. Levada initially balked at the subpoena, accepting the document only when he was told he would otherwise be given the papers while he was at the altar. He called the server,

Cookie Gambucci, whose brother is one of the plaintiffs, "a disgrace to the Catholic Church."

Gambucci said it was "pretty sickening to hear that" from a bishop who has hidden clerical sexual abusers.

A week later, another subpoena was successfully served on the archbishop at his own farewell dinner at a downtown San Francisco hotel. The server, Chris Williamson, dressed in a borrowed Armani suit, mingled with a crowd of the rich and famous (it was also a fundraising event) and sat through three hours of praise for the Archbishop. He then successfully slipped Levada a demand that he testify in a lawsuit alleging "intentional infliction of emotional distress" by a principal of a Catholic school in Portland, Oregon.

In January 2006, a third process server caught the archbishop when he was leaving the office where he had given a seven-hour deposition in response to the first subpoena. Process server Anthony Piscitelli said he "placed the subpoena in Levada's possession after the archbishop attempted to turn and walk away. I stuck it beneath a newspaper he had wedged under his arm and said, 'Sir, you are served.'" This subpoena, which calls for Levada to testify in March, is on behalf of a Marin County woman who claims that she was abused by a priest during Levada's 1995-2005 tenure as Archbishop of San Francisco.

In the classic 1940s film, *The Postman Always Rings Twice*. But for Levada, the process server rings thrice. Or more? ■

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IN JANUARY, THE ANGLICAN MISSION IN AMERICA (AMIA), an initiative of the Anglican province of Rwanda, held its sixth annual winter conference, this year in Birmingham, Alabama. It drew some 1,000 persons, including nine primates of the Anglican Communion—the largest number of provincial leaders ever to take part in the yearly gathering. Together, they oversee 15 million Anglicans worldwide.

It was a sign that the AMIA has come a long way since the controversial consecrations of its first two bishops, Charles Murphy and Dr. John Rodgers, in Singapore in 2000. Some

Feature Report

Seeking The Unchurched

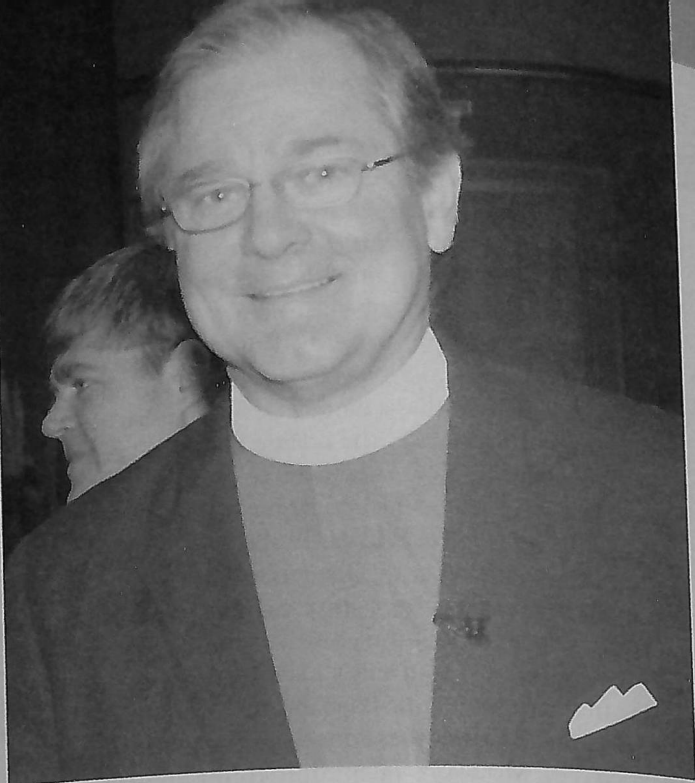
David Virtue interviews Anglican Mission in America Bishop Chuck Murphy about AMIA's mission, and the future of the Episcopal Church and Anglican Communion

conservative leaders at the time thought the surprise consecrations, performed principally by Rwandan Archbishop Emmanuel Kolini and then-South East Asian Archbishop Moses Tay, were precipitous and/or schismatic.

But like others who separated from the U.S. Episcopal Church (ECUSA) and formed separate bodies in preceding years, those who raised up the South Carolina-based AMIA were and are endeavoring to respond to ECUSA's theological breakdown—and recent years have merely underscored how acute the breakdown is. Fortunately, too, because the wider Communion finally began awaking to the American Church's true state about a decade ago, present-day ECUSA refugees have foreign support and help that was not available to those who went before them.

Now rapidly growing and focused on evangelizing America's vast unchurched—more than half its parishes are now started from scratch—the AMIA, unlike other jurisdictions extramural to ECUSA, is now regarded more widely as part of the Anglican Communion. This is largely due to its primary link with the Rwandan province, wherein its clergy are licensed. AMIA says it offers “a way for congregations and clergy to be fully Anglican...while, at the same time, being free of the crises of faith, leadership and mission” in the Episcopal Church.

Also unusually—for an Evangelical group that started out by accepting female clergy—the AMIA has now closely re-exam-



ined that issue and decided against ordaining women priests or bishops. A study of women in the diaconate is still pending.

Not all the primates who attended the winter conference agree with AMIA's position on that matter. But what they do agree on is “how things are moving forward” in the AMIA said a spokesman, the Rev. Jay Greener. At the conference's opening Eucharist, the nine primates lauded AMIA's stand for the gospel as “courageous,” “brave” and “strong.”

The conference, Greener said, was primarily a time of “worshiping together, praying together, spending time with these archbishops,” and often hearing of the problems in their own countries, which surpass anything Americans face. Kolini's nation, for example, is still recovering from the 1994 genocide of 800,000 members of the minority Tutsi tribe by the majority Hutus. Archbishop Fidele Diroпка of the Congo talked about the situation following a civil war that killed more than three million people

Present at the conference, aside from Archbishops Kolini and Diroпка, were the archbishops of Kenya, Uganda, Central Africa, Tanzania, West Africa, Burundi, and South East Asia. The Communion archbishops were joined by at least two counterparts in the Anglican diaspora, Archbishop John Hepworth of the international Traditional Anglican Communion, and Bishop William Millsaps of the U.S.-based Episcopal Missionary Church. There were visitors as well from the U.K., including Bishop David Pytches of New Wine and the Ven. Michael Lawson, representing the Church of England Evangelical Council.

Though AMIA was born out of adversity, it is indicative of its progress that there was little focus in Birmingham on the controversy gripping the Anglican Communion. But on those occasions when that subject did come up, the attending primates pulled no punches.

If ECUSA refuses to “apologize” and continues “walking apart” at its General Convention, “we will not follow,” said

South East Asian Archbishop Yong Ping Chung (who has now retired and been succeeded by Archbishop John Chew).

Repentance is the "only thing that can repair the church," Kenyan Archbishop Benjamin Nzimbi told a reporter during the conference.

The Episcopal Church will never repent and come into line with scriptural faith, predicted Central African Archbishop Bernard Malango. Speaking to a seminary audience while visiting Birmingham, he accused ECUSA liberals of being unwilling to be accountable to the church community or to be candid about what they believe and will do, rather resorting to "fudge and compromise."

A constructive approach to alleviating the Communion's crisis was also made at the winter conference, in the form of a paper and model covenant presented by Bishop Rodgers, the former dean of Trinity Episcopal School for Ministry in Ambridge, Pennsylvania.

The idea of a covenant that would help ensure unity and accountability among Anglican provinces that adopt it was put forward by the Windsor Report. That in turn has stimulated efforts in some circles to begin shaping a proposed text that could gain most of the Communion's approval.

Bishop Rodgers' suggested model would make central to the covenanted relationship apostolic mission, fellowship, worship and teaching, including the Catholic Creeds, the 39 Articles of Religion, and the **Book of Common Prayer** and Ordinal of 1662. Rodgers' model also calls for discipline for those who fail to abide by the covenant. Additionally, it addresses the need to separately establish a new, covenanted Anglican Communion if the Communion as presently constituted proves irreformable. He set forth a suggested process which would see a common covenant adopted at least by conservative primates and provinces by the first part of 2007. (See *Bishop Rodgers' paper and draft covenant* at <http://www.challengeonline.org>).

HERE FOLLOWS an interview that Episcopal journalist David Virtue of *VirtueOnline* did in Birmingham with Bishop Charles (Chuck) Murphy, AMIA's Chairman. We thought it was worth passing on to *CHALLENGE* readers, because it provides Murphy's own current snapshot of the AMIA, as well as his predictions of how things might play out for ECUSA and the Communion, both of which—with ECUSA's Gen-

eral Convention just a few months away—now stand at a critical juncture in the Anglican crisis over homosexuality and authority. - Ed.

David Virtue: Are you confident, bishop, that [AMIA is] going in the right direction?

Bishop Charles Murphy: Absolutely. There are 130 million unchurched Americans, and I am filled with hope [about] those who will respond to a clear, bold stand and witness for the full gospel of Jesus Christ as the truth, and I believe the results of the last five and a half years is clear proof that [there is] a real hunger out there.

DV: You have been in business, so to speak nearly six years. What are the numbers?

CM: We have four active bishops, 87 fully supported, tithing parishes, a dozen missions that will in time morph into parishes, and we are opening one new parish every three weeks.

DV: You managed to draw nine orthodox primates of the Anglican Communion to this year's annual conference, your sixth. Last year you had four. What's going on here?

CM: I wrote them a letter and invited them to come and told them we would love to have them here and to listen to them and to one another, and they said they wanted to come. There was no arm-twisting. They were not altogether fully on board with AMIA but they genuinely wanted to come and see what we were all about. They left impressed. The fact that [nine] archbishops and several bishops [undertook] such a long trip from Africa speaks volumes.

DV: Are there any Anglican Communion Network deans present (at the winter conference)?

CM: Yes. The Rev. Jim McCaslin; he is based in the Diocese of Florida and the Rev. Ron McCreary from Overland Park, Kansas. Canon David Anderson of the American Anglican Council is also here.

DV: Is Common Cause working out? (AMIA is among the "Common Cause Partners" that link a significant body of faithful Anglicans across ECUSA lines. - Ed.)

CM: I personally believe that Common Cause is good. It came

KENYAN ARCHBISHOP Benjamin Nzimbi (left) and his wife (second from right) with Fr. Richard Kim (right), an AMIA member from Detroit, and his wife, Helen, at January's AMIA winter conference in Birmingham, Alabama.



out of the Primates' Meetings and Round Table talks (among U.S. conservative Anglicans).

DV: Do you feel accepted by them?

CM: Yes I do.

DV: The buzzword these days is realignment; what is your assessment of this?

CM: My assumption is that a house divided against itself cannot stand. We are watching the Lord create a new wineskin for a new century. It is not unique to this century; history has had other realignments—the Reformation was a realignment, but it is underway again. Jesus came not to bring peace but division. It is not unique to this hour but it is underway again. There is a divide along the faultline of Biblical truth and those who still believe the faith once delivered to the saints. Those who still trust the gospel message will come together and work together to create a way forward. I believe it will come in stages, but not a magic moment or one glorious weekend together.

DV: What do you think will happen to the Episcopal Church?

CM: I believe the Episcopal Church is going to wither away. It will not prosper, it cannot; it has abandoned the gospel. I do believe, however, the ECUSA will continue to have a presence for another generation. There are too many people, even orthodox people, that simply cannot consider moving away from their present parish facilities, and so there is a great reluctance to do anything too radical. They are good people who love the Lord, but they are not called to be pioneers of a new wineskin.

DV: How long do you give the Episcopal Church?

CM: About another 30 years. It will work itself out through a continual stage of deterioration. John 15 speaks of the vineyard and dying branches. ECUSA is a dying branch. It has no gospel to proclaim.

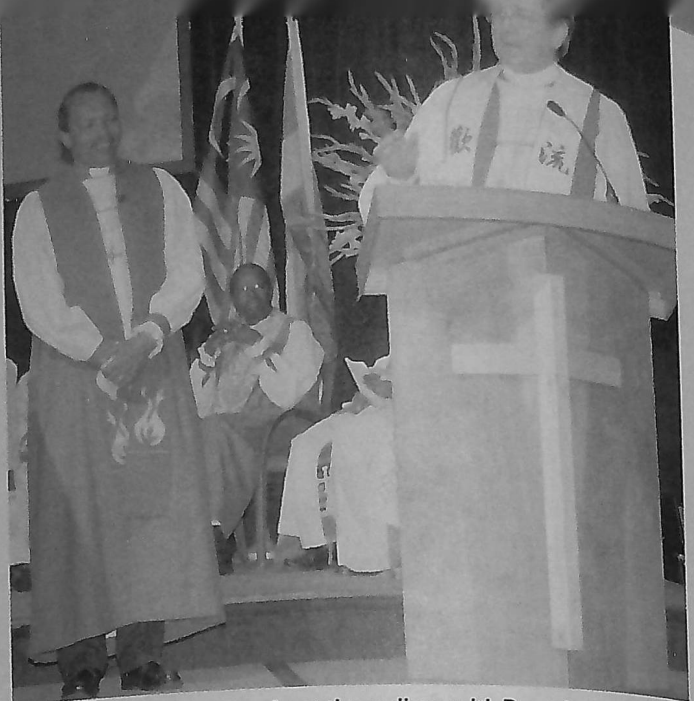
DV: Do you think a new presiding bishop following Frank Griswold, who might be moderate rather than revisionist, would make a difference to you and AMIA?

CM: We would be out of communion with an unreformed, unrepentant ECUSA.

DV: Are you talking with any Episcopal leaders about the future?

CM: Yes I am.

DV: Are you able to deal tangibly with Episcopal leaders?



AMIA BISHOP Chuck Murphy at the podium, with Rwandan Archbishop Emmanuel Kolini looking on, during worship at the AMIA's winter conference. Photo by Richard Kim

CM: There is an increasing awareness that a house divided will not stand. I do not see a long range future for orthodox Episcopalians in ECUSA. People are saying what will we do and where will we turn? If I am no longer engaged with the problem of ECUSA, where will we turn? they ask.

DV: How serious was the consecration of V. Gene Robinson in your estimation, and the damage it has done to ECUSA?

CM: Robinson's consecration confirmed a person's worst fears. It was a complete disregard for biblical authority and a willingness to embrace the fuzzy, fudgy theology of [Frank] Griswold, and the ultimate expression of that is Gene Robinson.

DV: There seems to be little from the ECUSA House of Bishops about the 20/20 program to double the church [membership]. Why is that?

CM: We believe we have a very clear call to reach out to 130 million unchurched people in this country. We believe our charge and our work leads us away from the biblical battles in the Anglican Communion. It is not going to hold us captive, and our drive [is] to reach America's unchurched.

DV: Do you think ECUSA will split?

CM: Absolutely. I believe it could split in the next five years.

DV: What do you think that will look like?

CM: We will have enormous clarity by [the 2008 Lambeth Conference of Anglican bishops]. Lambeth will acknowledge and recognize what already is.

DV: Do you believe you and your bishops will be invited to Lambeth 2008? (*AMIA bishops are members of the Rwandan House of Bishops. - Ed.*)

CM: Yes, I believe we will be invited. All the seated bishops will get invitations. The AMIA bishops are being invited to Lambeth because of our affiliation with the province of Rwanda. The question is, is that the appropriate venue and will the orthodox participate or be a part of it? The huge global South is in impaired or broken communion with ECUSA and the Canadians. In many ways it all depends on who gets invited. Unless there is a dramatic turnaround at [the 2006 General Convention] and in [the Anglican Church of] Canada, I don't believe the global South, who are already out of communion, will find an avenue like Lambeth [sufficient] to stay in the Communion.

DV: These are your assumptions?

CM: This is my reading based on assumptions and possible reversals of course. My opinion is that if the global South leadership is faced with the refusal by ECUSA to repent, they will find it very difficult to participate (in the Lambeth Conference) if the liberals are invited.

DV: What is your feeling about the position [that] Dr. Rowan Williams, the Archbishop of Canterbury is in?

CM: I believe he is going to have to make a hard decision as [to] where he wants to stand, because a house divided against itself cannot stand, and he is going to have to decide where he stands in this great divide.

DV: You are a missionary movement, not a denomination. Do you see the Anglican Mission in America needing to fold its tent as a mission into something bigger, or will you stay a mission forever?

CM: As far as I can see down the road there is going to be an enormous need for skilled, trained, effective missionary outreach to the U.S. We could easily be a mission for the next 25 years.

DV: You have had some health problems; do you think about retirement?

CM: I am 58. My desire is to step outside my role as chairman of the AMIA in the next three years simply because I want to have an appropriate transition of my leadership role. I don't believe my health is a factor. This is not about my health, which is actually very good.

DV: Will you have an appropriate successor and transition of leadership in place?

CM: Yes I will. I am a missionary bishop; this is not just a role. I am chairman and given the authority and oversight of the mission.

DV: How is your health?

CM: I have had four heart procedures and a pacemaker and the result is that I am in great health. My enemies might be depressed at the news (laughter).

DV: What alliances are in the works?

CM: We are in conversation with the Reformed Episcopal Church, the Anglican Province of America, and we are strengthening our relationship with Forward in Faith. We are on board with the Anglican Communion Network and two of their deans are here at the conference. We are also talking with the American Anglican Council. Canon David Anderson is here at the conference. People have come to realize over the last five and a half years that the AMIA is not a flash in the pan, and unless something changes, it will grow from strength to strength. Over 105 clergy are here, two dozen bishops and nine primates who are all very receptive of us. The questions about our existence have been settled in their mind. At our last conference five primates came. We have nearly doubled that number in 2006. My read is that God is doing a new thing and that is not going to suddenly stop. He is pouring new wine into new wineskins.

DV: Thank you Bishop Murphy. ■

See more stories by David Virtue at <http://www.virtueonline.org>. Sources for the introduction included AMIA, *The Birmingham News*, *VirtueOnline*, *The Church of England Newspaper*

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Focus

Most Nominees For ECUSA P.B. Backed Homosexual Bishop

It is already being widely seen as one more sign that the U.S. Episcopal Church (ECUSA) will not turn from its pro-gay policies and walk with the Anglican Communion.

ECUSA named four nominees to be its new presiding bishop January 25—three of whom approved the consecration of the denomination's first openly homosexual bishop, Gene Robinson, and one of whom is a woman. And, the fourth candidate's "orthodoxy" appears highly questionable.

The same three who consented to Robinson's consecration also helped defeat a General Convention resolution (B001) affirming the authority of scripture and other basic tenets of the Christian faith.

"Tragically, the leadership of any of the nominees promises a 'business as usual' attitude that chooses collegiality and pluriform reality over orthodoxy," said the conservative American Anglican Council (AAC).

THE NOMINEES include Atlanta Bishop J. Neil Alexander, 52; Kentucky Bishop Edwin F. Gulick Jr., 57; and Nevada Bishop Katharine Jefferts Schori, 51, all of whom approved Robinson's consecration as bishop of New Hampshire in 2003, an action that turned a simmering Anglican conflict into a crisis at home and abroad. The only nominee to vote against Robinson, Alabama Bishop Henry N. Parsley Jr., has nonetheless not been a friend to the faithful in Alabama, and has attempted to prevent the conservative AAC and Anglican Communion Network (ACN) from operating there.

Cynthia Brust of the AAC thinks Parsley may have registered an orthodox vote on Robinson for the wrong reasons.

"He's on the record in a news article saying he voted against ...Robinson's consecration because now was not the time, [that] the church should reach consensus. That is not an orthodox position," she said.

Schori—who, if elected would be ECUSA's and the Anglican Communion's first female primate—has been a bishop for just five years and, though she has served in Episcopal parishes, has never been a parish rector. (Reportedly, a second candidate also has that dubious distinction, but it is not possible to tell which one from the information provided.)

Alexander, who appears to have been a Lutheran until about ten to 12 years ago and also has been a bishop for just five years, was among the small number chosen to defend ECUSA's pro-gay position to last June's Anglican Consultative Council meeting.

THE SUCCESSOR to liberal Presiding Bishop Frank Griswold, whose nine-year term concludes at the end of this year, will be elected June 18, during the church's General Convention, for a term extending to 2015. Additional nominees can be proposed until April 1, but it is likely that the nation's bishops will choose among names proposed by the



PRESIDING BISHOP NOMINEES, clockwise from top left, are **Atl:** Bishop J. Neil Alexander; **Kentucky Bishop Edwin F. Gulick Jr.;** **Alab:** Bishop Henry N. Parsley Jr.; and **Nevada Bishop Katharine Jefferts Schori.** Photos courtesy of Episcopal News Service

official nominating committee. The winner of the bishop balloting must then be confirmed by clergy and laity in the House of Deputies.

The Joint Nominating Committee for the Election of the Presiding Bishop, elected at the 2003 General Convention, consisted of nine bishops, nine priests and nine lay parishioners, with two youth appointees. It was co-chaired by liberal Virginia Bishop Peter James Lee, and New York City laywoman Diane Pollard. Its selection process included an initial questionnaire, interviews with references for all those whose names were submitted, interviews with those selected for further consideration, and site visits with those who continued in consideration.

Arizona Bishop Kirk Smith said any one of the nominees "would do a great job in leading our church forward." The Rev. Joe Reynolds, dean of Christ Church Cathedral in Houston and a progressive leader, said the candidates represent "the moderate mainstream of the Episcopal Church."

THAT IS NOT how conservatives saw it.

The only way ECUSA can continue working with the worldwide Communion is to move seriously into repentance, "upheld and marked by actions," including the immediate and permanent cessation of the "ordination and consecration" and blessing of actively homosexual persons, Brust maintained. Already, 22 Anglican provinces have reduced or

broken communion with ECUSA over its violation of accepted Anglican teaching on homosexuality, and ECUSA is effectively suspended from the Communion.

However, it appears that “none of the nominees for presiding bishop will lead ECUSA back into the clear teaching and practice of Anglicanism, nor can we hope that they will stand up to the House of Bishops to say ‘enough is enough,’” said the AAC.

As well, none of the candidates is known for evangelism, which is critical to the future of declining mainline churches, noted the Rev. Kendall Harmon, canon theologian in the Diocese of South Carolina. “Where is the concern for the evangelistic and missionary task?”

“The die has been cast,” wrote longtime Anglican evangelist Lee Buck. “The choice is: Stay with ECUSA and associate with heresy and deny the faith once given, or leave ECUSA and associate with those who still love the Lord Jesus and believe in the Holy Scriptures.”

See brief biographies of the nominees on our website at: <http://www.challengeonline.org>. ■

Sources included Agape Press, *The Living Church*, *The Church of England Newspaper*

Robinson Undergoes Treatment For Alcoholism

New Hampshire Episcopal Bishop V. Gene Robinson—the man at the center of the current turmoil over homosexuality and authority within the Anglican Communion—announced February 13 that he is being treated for alcoholism.

In a letter written from an alcohol treatment center at which he was undergoing a 28-day program, Robinson spoke of an “increasing dependence on alcohol” but also indicated that he has had a drinking problem for years. He says he had considered it “a failure of will or discipline on my part, rather than a disease over which my particular body simply has no control, except to stop drinking altogether.”

In his letter, the 58-year-old bishop said he checked into the treatment center February 1, “with the encouragement and support of my partner, daughters and colleagues.”

Robinson’s assistant in the Diocese of New Hampshire, the Rev. Tim Rich, said that a growing awareness of his problem, rather than a crisis, led to Robinson’s decision. Rich said the news surprised him and many others.

“We did not see it in any way impact his ministry in the diocese,” Rich said.

The Rev. David Jones, rector of Robinson’s home church, St. Paul’s in Concord, said he also was surprised and had not seen any signs, even in retrospect, that Robinson had a problem with alcohol. Robinson has been ordained since 1973.

Robinson’s move into treatment drew support from the Diocese of New Hampshire’s Standing Committee, and the pan-sexual Episcopal group, Integrity, both of which called for prayer for him while hailing his “courageous” example.

Robinson told his flock he had learned a great deal during his first week in treatment, and looked forward “to continuing my recovery in your midst.”

Alcoholism, of course, does not discriminate, and occurs among clergy at least as frequently as in the general popula-

tion. And Robinson is certainly not alone among Episcopal bishops in coping with the problem.

Homosexuals are, however, more at risk for substance than heterosexuals. According to *Homosexuality and Politics of Truth* by Dr. Jeffrey Satinover, alcoholism drug addiction among active homosexuals is 50 percent higher than in the general population. The life expectancy of a practicing homosexual is on average 20 years less than general population, he wrote. These statistics are not known, though.

STILL, SOME WONDERED why nothing was discovered or known about Robinson’s drinking problem before he was elected, either due to his own candor or the nominating committee’s diligence.

“Why now? Why didn’t we know this (then)? What happened to the discernment process?” said Episcopal episcopalist David Virtue.

Fr. Jones, who co-chaired New Hampshire’s search committee for bishop in 2003, said thorough background checks were performed on all the candidates for bishop, including criminal checks and interviews with former employers and others. Finalists were asked if there was anything in their past that would embarrass them or the diocese if it came to light. Jones

said Robinson did not say he was alcoholic then.

“For all I know, at that point, I didn’t have a problem,” Jones said, though Robinson now admits having been aware of it for years.

“There is no explanation from the diocese as to why this bishop did not seek treatment years ago, rather than traveling around the world promoting his new lifestyle and causing one of the worst crises in the history of the U.S. Episcopal Church (ECUSA), and [among] more than 70 millions Anglicans worldwide,” wrote Les Kinsolving of *World Net Daily*.

Perhaps, because of his alcoholism, Robinson could not be counted on to be candid and exercise proper judgement in offering himself for the episcopate. That alcoholism pivots on “ego” and impairs judgement was underscored in a recent piece, “The Missing Link to the Recent Anglican Fiasco” by the Rev. Dr. George Naff Gray Jr., OCP, of South Carolina. But if so, some said, what does that say about Robinson’s judgement about homosexuality?

Some also questioned Robinson’s thinking about his alcoholism.

“Alcoholism is indeed a disease, but since when has it ever ceased being ‘a failure of will or discipline?’” Kinsolving asked.

“The self-exculpating dismissal of will and discipline as irrelevant to disordered desires is always a morally dubious step,” wrote Richard John Neuhaus of *First Things*.

The Rev. Dr. Peter Toon, president of the U.S. Prayer Book Society, warned fellow orthodox Anglicans not to “gloat” over the “tragedy” that has befallen Robinson, reminding that they too are weak and sinful, and in need of the mercy,



Bishop Robinson

aid and power of Jesus Christ and the Holy Spirit. Urging prayer for the bishop, Toon said that the "disastrous" effects of alcoholism are well known, "and in [Robinson's] case these are surely intensified by his commitment to the life of same-sex relations."

POTENTIALLY THE MOST NOTEWORTHY element of this development, though, is what some believe it may signal for the Anglican crisis. Despite Robinson's stated eagerness to return to his episcopal role, some observers believe the announcement of his alcoholism treatment is a prelude to and will be a pretext for his decision to step down as Bishop of New Hampshire. He would thereby ease ECUSA's relations with the wider Communion without admitting his ordination was in error or precluding another such ordination.

Could it happen? Time will tell. Meanwhile, the possibility is discussed further in the following report. ■

Sources included *The Associated Press*, *World Net Daily*, *VirtueOnline*

General Convention Outlook Liberal Factions Compete, Second Gay Bishop Among Possible Convention Wild Cards

If one believes the most common wisdom about it, Presiding Bishop Frank Griswold and his liberal allies will seek to avoid losing their place in the Anglican Communion or deserting their pro-gay agenda when they gather at the June 13-21 Episcopal General Convention in Columbus, Ohio.

Of course, the Episcopal Church (ECUSA) cannot have it both ways, if conservative Anglican primates have anything to say about it. Their patience has already been sorely tried by American liberals; they see General Convention as the deadline for ECUSA to choose between its support for homosexuality and its Communion membership, and most of them are no longer likely to be fooled by ECUSA's talent at saying one thing and meaning another.

Nonetheless, many think ECUSA's liberal leadership will proffer an obfuscating response and otherwise do whatever it can to discourage a primatial determination that it is "walking apart" from the Communion; currently, it appears that money and the endorsement of a sort-of "covenant" (on which more later) could figure among attempted deterrents. More importantly, though, ECUSA liberals have had years of practice at slipping through the thicket with their program still in place, and should not be underestimated.

True, some think there are a number of revisionist Episcopal bishops who now believe that ECUSA went too far, too soon, in consecrating gay cleric Gene Robinson, and blame Bishop Griswold for exacerbating the backlash at home and abroad. "They don't want to see ECUSA dissolve into an isolated American sect, because they would lose all their credibility, and everything that made Anglicanism unique and special," said one seasoned commentator. Yet not even they are thought likely to muster sincere assurances of repentance, at least without leaving an out for themselves.

"The revisionists really have their backs against the wall," but "I think they believe that time is on their side"; hence they are likely to go for "the great fudge," said one of the conservative leaders and spokesmen *TCC* consulted for this

"All Of Us Are Going To Have To Decide Where We Stand" Dioceses Gird For Dire Convention Aftermath

With June's Episcopal General Convention widely expected to be a watershed, conservative Central Florida Episcopal Bishop John Howe has penciled in September 23 as the date for a potential special diocesan convention to respond in any way necessary to the General Convention's decisions.

Diocesan leaders will decide later whether to go forward with the special convention.

Meanwhile, Central Florida's annual meeting in January reaffirmed the diocese's call upon the General Convention to back the recommendations of the Windsor Report, which (*inter alia*) seeks a halt to the consecration and public blessing of those in same-gender sexual relationships.

Ominously, though, Bishop Howe said he can "see no scenario" in which the temporary moratoria earlier accepted by Episcopal bishops "will be continued beyond the General Convention itself." And if the convention does not honor the Windsor Report, he believes that will compel the Archbishop of Canterbury to declare that the U.S. Episcopal Church (ECUSA) had "made its decision to walk apart from the rest of the Communion."



PITTSBURGH BISHOP ROBERT DUNCAN'S diocese says that if ECUSA continues to "walk apart" from the Anglican Communion, it will "stand" with all Anglican churches that hold the historic faith, doctrine, sacrament and discipline of the Universal Church.
CHALLENGE photo

story. "The goal is to change the mind of the Anglican Communion."

"There is no way the agenda is going to change at all, but there is a great commitment to deception," said a second source.

YET, ANOTHER LIBERAL FACTION also appears set to vie for dominance in Columbus—one that would declare openly and firmly for the pro-homosexual side and let the chips fall where they may.

This "radical" wing maintains that "the time for decision is now to be fully inclusive," one conservative spokesman said.

"Two competing [liberal] strategies" are at work, said another. "One is to be low key and make it look like ECUSA is complying with the Windsor Report, and the other is to give an obscene hand gesture to the rest of the Communion, and say we've waited long enough."

In a recent article titled "Facing the Specter of Schism," for example, Maury Johnston, an author and gay Episcopalian from Richmond, Virginia, argues that "too much energy" is being expended trying to keep "a feigned appearance of unity" between parties who have "irreconcilable differences." After over 30 years of dialogue, it is time for "yea" or "nay" on the question of incorporating homosexuals at every level of church life. "This is a 'do or die'" convention, he says, explaining why "schism is sometimes the only sensible alternative."

Which liberal wing will prevail at the convention? One of *TCC's* sources believes it could go either way, depending on

The choice between “the Episcopal Church off on its own—one more tiny American sect—or a worldwide split in the Communion as a whole” is “appalling,” he said, “but that may be where we are headed.”

Howe said he had no intention of breaking from ECUSA but that if ECUSA breaks from the Communion, “it breaks away from me. And if that is the choice forced upon us—Episcopal or Anglican?—all of us are going to have to decide where we stand.”

THE EPISCOPAL DIOCESE OF THE RIO GRANDE’S convention last fall asked the upcoming General Convention to “reaffirm its constitutional obligation to be a constituent member of the Anglican Communion, in communion with the See of Canterbury, and to respond positively to the findings and recommendations of the 2004 Windsor Report.”

However, in his first convention address as Bishop of the Rio Grande, the Rt. Rev. Jeffrey Steenson said he would soon appoint a “commission to help us understand this process and what the implications [would be] were the Anglican Communion to shatter.”

He predicted that General Convention’s response to the Windsor Report would be unsatisfactory for many on the polar opposites of the debate.

THE CONVENTION OF THE DIOCESE OF SAN JOAQUIN, California, last October handily passed on second reading an amendment subordinating ECUSA’s constitution and canons to those of the diocese. The diocese now accedes to aspects of ECUSA’s governance only where it does not conflict with its own.

In an address, San Joaquin’s traditionalist Bishop, John-David Schofield, pointed to the “two contradictory and mutually exclusive churches” existing under the umbrella of ECUSA, and stated that if ECUSA did split, the present diocesan policy of “*laissez-faire* treatment of all our clergy” would end.

“Should anyone wish to remain in this diocese, then those holding to and promoting revisionist teaching would be given an opportunity to change or leave,” he said. He added that congregations are free to go as long as they do so “without leaving indebtedness behind.”

IN THE EPISCOPAL DIOCESE OF PITTSBURGH, home to the Moderator of the Anglican Communion Network (ACN), Bishop Robert Duncan, the annual convention in November urged Pittsburgh’s General Convention deputies to strongly advocate for the national church gathering to make a clear statement of submission to the Windsor Report.

Should the convention instead decide it will “continue its ‘walk apart’ from the Anglican Communion,” the resolution—apparently taking a cue from a recent resolution of the Nigerian Church—says that the Pittsburgh diocese “will stand with all Anglican churches, dioceses and provinces that hold and maintain the ‘Historic Faith, Doctrine, Sacrament and Discipline of the one Holy, Catholic and Apostolic Church,’ whatever the costs or actions required to do so.”

What actions will be required to make that “stand”? What will be the course conservative Anglican leaders prescribe for ECUSA constituents of the ACN after General Convention? TCC hopes to look at this topic more closely in the next issue. ■

Sources: *Episcopal News Service, The Living Church*

who is most persuasive, especially among clergy and laity in the House of Deputies.

But another believes the “radicals are going to win,” because none of the nominees for presiding bishop signal a change in course, and “because people on both sides are fed up with waiting...Everybody I talk to now is hanging on by a thread,” whereas “the deception requires that people believe that nothing’s wrong.”

But of course, liberals and conservatives alike are subject to developments that can upset their plans—or aid them.

If the dominant liberal strategy for General Convention is prestidigitation, for example, it will prove futile if the Diocese of California elects one of the two active homosexuals among its five recently-announced nominees for bishop. Since California’s election is in May, the decision on whether to approve the bishop-elect’s consecration would not go to individual dioceses but to General Convention, which would then be compelled to declare itself in black or white and not in shades of gray. Such a development would, however, serve the radical revisionists quite well.

Not surprisingly, unconfirmed reports maintained that California diocesan leaders were feeling pressure from some in the wider hierarchy not to pass this hot potato to General Convention. Much was also made of a comment by the Archbishop of Canterbury three days before California’s candidates were announced, while Dr. Rowan Williams was at the World Council of Churches in Brazil. “I believe if there is

ever to be a change in the discipline and teaching of the Anglican Communion [regarding homosexuality], it should not be the decision of one [province] alone,” he said in part.

On the other hand, a liberal “artful dodge” strategy would be ably assisted if, as some suspect, Bishop Gene Robinson’s recently-announced treatment for alcoholism becomes—despite his stated expectation of returning to work—a pretext for his subsequent decision to step aside.

Such a move would—if no gay bishop-elect is waiting to replace him come General Convention—afford ECUSA a way out of its dilemma [with] the rest of the Anglican Communion without admitting it was wrong to ordain an openly homo-



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

ION Continued

an or [precluding] another such ordination,” one online commentator said.

ing into treatment can be as much about evasion as recovery,” one priest asserted. “Robinson might come back to recovery and announce that he’s gained a lot of new converts, and needs to step away from being a bishop for a while to process them.”

alcoholism could be Robinson’s way of “easing out of a situation that has become increasingly untenable,” agreed another observer. “Even the liberals...are beginning to see that Robinson is a liability. That is why I predict that...Robinson will announce that he is resigning—not because of sexual perversion, rather multiple martinis. This will have the effect of keeping the homosexual campaign on track.”

That is probable because—though Robinson’s removal from the scene would hardly rectify the situation in ECUSA from the viewpoint of U.S. conservatives—it would likely diminish the international turmoil and the primates’ current determination to discipline ECUSA, thus possibly creating a debilitating kind of limbo for conservatives. This would play into

the hands of ECUSA’s liberal obfuscators, and there would be little that their radical brethren could say to protest it.

Others believe that the gay lobby, and Robinson most of all, are determined not to relinquish their gain in New Hampshire.

“I think the pressure’s there for Robinson to step aside, but I don’t think he’ll succumb to it,” one conservative spokesman said, adding that such a move would likely increase chances that California would elect a homosexual to replace him. Nothing would thereby have been gained by Robinson’s withdrawal.

Money Talks?

What if everything is *status quo* at the time of General Convention—Robinson remains in place, there are no further gay bishops-elect on which to vote, and the radical wing does not gain the upper hand—what are some potential components of the liberal “fudge”?

Not yet out at this writing (but likely to be where obfuscation will be most in evidence) was the work of a 14-member commission named last fall to prepare a way for General Convention to respond to the 2004 Windsor Report, the primates’

An Episcopal Exemplar? Bishops And The Diocese Of California

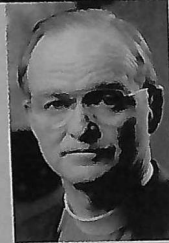
Report/Analysis By The Editor

Even when one considers the source—the resoundingly liberal Episcopal Diocese of California—it was hard to believe. But there it was, staring back at us from the jurisdiction’s website. The California diocese, which is preparing to elect a successor to Bishop William Swing, had held up as a model “shepherd” a deceased prelate whose ministry was marred by sexual misconduct with a teenager.

One does not wish to speak ill of the dead, of course. But the fact remained that—in an addendum to a section on its website titled “Seeking a Shepherd: Finding Our Bishop in the 21st Century,” the diocese cited three episcopal exemplars, each from a different minority ethnic group, among them the late Bishop of Navajoland, Steven T. Plummer. A married man, Plummer was reported in 1993 to have admitted to sexual activity with a male minor over a period of some two years, ending around 1989.

What’s more, the diocese’s biography of Plummer (which had apparently been on the website for at least a couple of months) did not mention the sexual misconduct. Rather, it hailed the Native American as having led the Navajoland Area Mission (created from parts of the Arizona, Utah and Rio Grande dioceses) “on a path toward greater incorporation of Navajo traditions into Episcopal Church worship.” Navajoland’s bishop from 1990-2005—he died last year—Plummer “strived constantly to encourage development of indigenous leadership among the Navajo and a more self-reliant Navajo Episcopal church.”

The California diocese recently decided to formalize Bishop Swing’s “longstanding practice permitting the blessing of same-gender unions” by asking two diocesan panels to prepare a rite or rites to bless such unions. (So much for the Windsor recommendations.) Still, we wondered, could the plaudits for



CALIFORNIA BISHOP William Swing was said to be unaware of his diocese’s approbation for a bishop who molested a teenager. The diocese has now announced five nominees to succeed him, two of which are actively homosexual.

Plummer really signal what they seemed to about how far the revisionist diocese was willing to go?

VORACIOUSLY CURIOUS at this point, we contacted Sean McConnell of the Diocese of California’s Department of Communications in February to ask why Plummer was not unfortunately disqualified from serving as an inspirational bishop, and why mention of his sexual misconduct was omitted in the diocese’s story of his ministry.

Remarkably, Mr. McConnell replied that neither he nor those responsible for selecting the three model bishops were aware of Plummer’s impropriety “until you brought it to our attention,” even though he said he had met the bishop on several occasions and the prelate was known to other diocesan staff. “That is the reason why there was no mention of the misconduct in Plummer’s biography, which has now been removed from the curriculum in question,” he told TCC. “We take all instances of sexual misconduct very seriously in the Diocese of California, and we thank you for bringing this oversight to our attention.”

But why, we wondered, had not Bishop Swing prevented this “oversight”? As leader of the California diocese since 1980, he would have been among bishops to deal directly with this matter (the Navajoland Mission is overseen by the House of Bishops), which was also reported to the whole church.

“Bishop Swing did not create or review the materials in question,” nor was he aware of the citation of Bishop Plummer on the website, McConnell said. “I must take full responsibility for the oversight.” He said Swing was informed about the matter and approved of steps taken to rectify it.

2005 communique, and the 2005 meeting of the Anglican Consultative Council (ACC). A key question is whether ECUSA will abide by the Windsor Report's call for moratoria on the consecration and public blessing of those in same-gender sexual relationships. Episcopal bishops last year agreed to a ban only until General Convention (and note that the moratoria requested say nothing about actively gay priests or deacons or private same-sex blessing ceremonies).

Beyond that, there are signs that revisionists hope continued generous contributions the Communion's budget will be a strong hedge against ECUSA's effective excommunication from the global church.

In January, the church's Executive Council approved a proposed budget of \$152 million for the 2007-2009 triennium which includes an increase in funding to the international Communion of \$550,000. That would make ECUSA's total contribution \$2.350 million.

The Council did agree that the proposed additional ECUSA contribution—prompted by a request from the ACC for an increase in support from all provinces—should be separated out in the proposed budget so that General Conven-



PRESIDING BISHOP Frank Griswold: Many think he'll seek to fudge rather than openly forge ahead with the gay agenda at General Convention. But might his choice be affected by the fact that it is his last convention as P.B.?

tion could decide whether the church should comply with the ACC's full request.

But the Council doubtless knows that it is likely to hit a nerve here, that concerns about the loss or limitation of ECUSA's significant financial support are having some influence on the response to the Communion's crisis by some Anglican officials. One suspects, for example, that it was not just theological sympathy that recently moved ACC's Chairman, Auckland (New Zealand) Bishop John Paterson, to apologize to ECUSA and the Anglican Church of Canada for the fact that Anglican primates asked delegates of both churches to withdraw from last June's ACC meeting. (Both churches sent their members anyway, however, as observers.)

The Diocese of Newark (which most would put in the radical wing) has already urged the use of the money as a strong-

SO THE PROBLEM HERE, according to McConnell, was lack of awareness. But if so, it is very likely due to the Episcopal Church's handling of the Plummer case.

Simply put: How could people not notice the fact that a bishop was removed for sexual misconduct? The answer is that he wasn't.

While ECUSA generally forces out bishops charged with heterosexual adultery, it handled this case—or at least then-Episcopal Presiding Bishop Edmond Browning did—by sending Plummer away for a year to continue therapy, and then returning him to service as bishop, based on his counselors' opinions that he was unlikely to repeat his former behavior. The victim in the case was no longer a minor and “unwilling to pursue this any further,” Browning said in 1993.

At the time in 1994 that Plummer was reinstated, reports indicated that the members and Council of Navajoland were divided on the bishop's return—though that, apparently, was putting it mildly.

“It was a huge story back then and there's no way people didn't know about it,” said Julia Duin, who, before coming to *The Washington Times* in 1995, did a retrospective on the Plummer case as city editor of a newspaper in Farmington, New Mexico, which was Bishop Plummer's base.

“ECUSA was simply ignoring history or thinking that Navajoland was so backwater that folks had simply forgotten Plummer's [misconduct]” Duin told *TCC*. “But the locals all knew about it and the Navajos despised [Plummer]. In Navajo culture, anything smelling of homosexuality is truly despised.”

Nonetheless, Plummer gained the support of Browning and the Episcopal House of Bishops to continue leading the Mission.

A year after his reinstatement as bishop, though, “the diocese was a mess,” which Duin said was the crux of her coverage in Farmington. “Many were boycotting Navajoland's missions around the reservation.

“[Plummer] was unqualified to begin with, but ECUSA was

desperate to find an Indian priest who'd be bishop,” she added.

The boycott by Navajo Episcopalians appeared to end after Plummer died last year, and a new bishop took over; recent statistics reported Navajoland as showing the most increase among the few ECUSA dioceses which grew last year.

Said Duin: “The Navajos finally felt they could return to church without being spiritually stained.”

Another Gay Bishop?

Since *l'affaire Plummer*, of course, the Diocese of California has moved on to make a much bigger splash as it prepares to offer up another—and this time living—“model” when it elects a successor to Bishop Swing.

Since the election is set for May 6, whoever the diocese chooses at that time will bypass the normal diocese-by-diocese consent process, and instead be up for approval or disapproval by June's Episcopal General Convention.

On February 20, the diocese announced five nominees, all of them theological revisionists to one extent or another and two of them women—and two of them active homosexuals.

Both gay candidates—the Rev. Bonnie Perry of Chicago and the Very Rev. Robert Taylor of Seattle—are in same-sex relationships. The other nominees are Alabama Suffragan Bishop Mark Handley Andrus, the Rev. Jane Gould of Massachusetts, and the Rev. Canon Eugene Taylor Sutton of Washington, D.C.

Should one of the homosexuals be elected by the diocese, and then approved by General Convention, would-be liberal obfuscators would be stymied. Presiding Bishop Frank Griswold and his liberal colleagues would not have to worry about fudging a response to Anglican primates who want to know if ECUSA will observe moratoria on the consecration and blessing of those in same-sex unions. The General Convention will have given the clearest possible answer on the matter.

See more on the latter subject in “General Convention Outlook” in this section. ■

VENTION Continued

tactic. Its convention voted in January to ask the General Convention to approve the \$550,000 additional contribution to the Communion, but to put the increase in escrow until American and Canadian Church deputations to the ACC are reinstated as full members with seat, voice and vote, and until it is certain that all ECUSA bishops with jurisdiction are invited as "full and equal participants" to the 2008 Lambeth Conference. Meanwhile, Newark Bishop John Croneberger said his convention that he does not support a moratorium on same-gender blessings.

A SECOND POTENTIAL COMPONENT of the liberals' strategy involves the proposal the Windsor Report made for a covenant aimed at maintaining unity and accountability among Anglican provinces that make the pact part of their provincial regulations.

While the Report's own suggested draft covenant is problematic from the orthodox viewpoint, the concept of the covenant—intended to help fill an authority and disciplinary gap in the international Communion without creating a central "curia"—seems to have drawn support from some on both sides of the divide. Even Archbishop of Canterbury Rowan Williams thinks it is the best hope the Communion has of avoiding future crises such as that it is now suffering due to the actions of ECUSA and Canada's Diocese of New Westminster. Hence, various efforts to formulate a viable draft covenant are getting underway.

Anglican Mission in America Bishop John Rodgers, for example, has recently put forward a paper and suggested draft covenant which would bind participating provinces to apostolic mission, worship, fellowship, and teaching, and provide a means of discipline for those who violate the pact.

A big question, though, is whether a covenant can help alleviate the Communion's crisis in the near term. Many observers think the drafting and passage of such an agreement by the various provinces will take a number of years, though Rodgers' proposal presses for global South provinces, at least, to adopt a common covenant by early in 2007. However, even he seems to think that the goal is unlikely to be met.

But that, of course, is an upside of the otherwise-unappealing proposal for ECUSA's liberal hierarchy. A covenant is something it can support because it may buy time for facts to change or be changed on the ground, and because it could make ECUSA appear willing to submit to some international standards.

Just to make sure, though, the toughest provision of the covenant that ECUSA's Executive Council endorsed January 12 calls only for a willingness "to change in response to critique and challenge from others," without any means of discipline for those refusing to change.

Further, the covenant backed by the Council—a nine-point pact produced by the Inter-Anglican Standing Commission on Evangelism and Mission (IASCOME)—has no more than vague theological grounding or connection to authoritative sources of Christian belief. Key points instead admonish participants to "Recognize Jesus in each other's contexts and lives"; "Support one another in our participation in God's mission," and so on.

To be fair, the Council's proposed General Convention resolution urging widespread study of the IASCOME "Covenant



Honored

THE REV. DR. JOHN STOTT, eminent biblical scholar and rector emeritus of All Souls', Langham Place, London, was included in the Queen's New Years' Honors. He was awarded the CBE (Companion of the British Empire) in recognition of his services to Christian scholarship and the Christian world.

for Communion in Mission" makes clear that the document takes a different approach toward "binding the Communion together" than the Windsor Report. It concentrates on mission and is "deliberately general in its principles." It parallels but does not supplant the Windsor Report's proposal for a Communion-wide Anglican covenant, said ACC Deputy Secretary General, the Rev. Gregory Cameron. However, there is no indication so far that ECUSA is willing to sign on to anything more demanding in terms of doctrine and accountability.

What comes after General Convention? TCC will try to examine that topic in the next issue. ■

Sources included Episcopal News Service, The Living Church, VirtueOnline

Civil Partnerships Expose Widening Chasm In C Of E

The Church of England's response to a new British law permitting same-sex civil partnerships—which continues to evoke criticism from leaders in the wider Anglican Communion—has now exposed a growing divide over the issue among C of E bishops.

"There is a deep, underlying disunity in the House of Bishops over whether there are situations when sexual relations outside marriage can be welcomed and blessed by the Church," the Bishop of Chester, Peter Forster, said in January. The policy statement that the House issued on civil partnerships "marks a stage in the perceived acceptance of sexual relations outside marriage."

The new Civil Partnerships Act—purportedly aimed at addressing the needs of various sorts of domestic partnerships that may or may not be sexual—provides marriage-like benefits for civil partners, *e.g.* in such areas as taxes, next of kin status, inheritance, and pension rights.

The C of E's House of Bishops last summer reacted to the Act by reaffirming that sex belongs within marriage, but stating that clergy could register same-sex relationships if they pledge not to have sex. They barred church blessings of same-sex civil partnerships—a rule that has already been flouted in some places since the law came into effect in December—and advised that clergy could not quiz laypersons about the nature of their civil partnerships before admitting them to baptism or Holy Communion.

Despite government denials, the ambiguous language of the new legislation has been widely scored as a dishonest attempt to usher in gay "marriage"—which is just what many media reports have called it. (Tellingly, the new law bars partnerships between related persons who could not be legally joined in marriage; excludes cohabiting but unwed hetero-

sexual couples from its provisions; and cites the withholding of sexual relations as a potential reason for dissolving a partnership.) The C of E bishops recognize all this, but adopted a lenient policy because the Act allows for the possibility of civil partnerships that would accord with church teaching.

Since it was declared last summer, the bishops' position—and particularly the notion that the church can rely on pledges of sexual abstinence by clergy in same-sex partnerships—has continued to draw the ire of a number of global South Anglican primates. Nigerian Primate Peter Akinola even called for the C of E to either revise its policy or be suspended from the Communion alongside the liberal North American provinces. As the Archbishop of Canterbury himself has supported the English policy, the outcome of conflict over the matter could factor heavily in Anglican realignment.

IT WAS ONLY RECENTLY, though, that some C of E bishops began insisting that the law and policy do not change church teaching on marriage, while voicing frustration over the impact of both on that same teaching, and underscoring that clergy in civil partnerships should be celibate. At this writing, though, it was not apparent that their public angst would be enough to move the House of Bishops to reconsider its policy.

In December, three leading diocesan bishops—of Chichester (John Hind), Durham (Tom Wright), and Winchester (Michael Scott-Joynt)—all released letters and statements to their dioceses that at-

THE BISHOP OF ROCHESTER, Michael Nazir-Ali—one of several C of E bishops to comment on the civil partnerships matter recently—said the House of Bishops' policy on it is a "recipe for confusion" and will "severely test the Church's discipline."



tempted to assure the faithful that civil partnerships do not lead to gay "marriage" for clergy, and warning that discipline would be maintained for clergy registering same-sex partnerships and/or attempting to have them blessed in church. ("Disciplinary enquiries" are already underway in the Diocese of Durham in the case of the church blessing of a cleric and his partner.)

Bishop Wright, for example, said that any clergyman in his diocese entering into a civil partnership would face questions.

"This would not (as is sometimes suggested) be 'intrusive' or 'invasive', but the proper exercise of pastoral oversight," he said. This is "not about being 'pro-gay' or 'anti-gay.' It is about the due and proper process of living together as a Church and Communion." He said that the rules can be changed, but not without reference to the wider Communion.

Bishop Scott-Joynt said that it was right for the government to seek to rectify disadvantages and injustices faced by people in same-sex relationships, but not by "replicating, as the Act does, for civil partnerships virtually every provision that in existing law applies to marriage. To me, the Civil Partnerships Act therefore undermines the distinctiveness and fundamental importance to society of marriage by effectively equating same-sex relationships with it."

"Recipe For Confusion"

In January, the Bishop of Rochester, Michael Nazir-Ali, one of the C of E's most senior prelates, called the bishops' policy a "recipe for confusion," since the House has "been unable to say that civil partnerships entered into under this legislation would be inconsistent with Christian teaching."

In a letter to his clergy, Bishop Nazir-Ali said the policy will "severely test the Church's discipline and stretch pastoral relationships to breaking point."

He faulted it for giving bishops the task of "ensuring that clergy who enter into these partnerships adhere to church teaching in the area of sexuality, without giving the bishops the clear means to do so."

He said the House's position had also "compromised pastoral discipline at the local level and pre-empted the relevant canons" in the areas of lay preparation for baptism and confirmation, and receiving Holy Communion.

Additionally, he castigated a remarkable action by the church in connection with the new law, by which it gave the government permission to change church legislation by order so that the term "civil partner" was added wherever the term "spouse" occurred.

Nazir-Ali argued that the church could have derogated from the legislation on the grounds that its ambiguity is inconsistent with fundamental Christian teaching on marriage and would be unacceptable to a substantial number of its members.

FOR HIS PART, Archbishop of Canterbury Rowan Williams—who was closely questioned about civil partnerships when he appeared at last fall's global South to South Encounter in Egypt—said that a priest is liable to discipline if he refuses "to declare that his civil partnership is not a sexual union, or if [he/she volunteers] to the bishop that it is a sexual union." However, he admitted uncertainty about what form the discipline would take, "since we are in the middle of revising our disciplinary provision."

But it is already clear that "discipline" will vary from diocese to diocese. The gay rights group, Changing Attitude, claimed in December that none of the bishops it had surveyed were going to ask clergy if their sexual relationships were consistent with standards set by C of E bishops. Among those prelates is the Bishop of Worcester, Peter Selby, who said last July that he could not associate himself with the bishops' pastoral advice because it failed to celebrate gay relationships.

The Rev. Richard Kirker of England's Lesbian and Gay Christian Movement also suggested last November that many clergy will register gay partnerships secretly to avoid what he termed an "inquisition." Changing Attitudes advised clergy registering civil partnerships to offer only the "minimum" to a bishop who questions them on the subject.

A number of C of E clergy have already joined those who have registered gay civil partnerships in Britain—nearly 700 couples registered on the first day the law went into effect—and others are expected to follow suit. The government expected 4,500 couples to become "partnered" in the law's first year. ■

Sources included *The Church of England Newspaper*, *The Living Church*, *The Daily Telegraph*

Women Bishops: C Of E Synod To Review New Scheme For Orthodox

The Church of England's General Synod agreed in February to consider a compromise plan that could see women bishops in 2012, making some key decisions regarding ecumenical relations and C of E traditionalists in the process.

First, the Synod, by remaining on course with its November decision to start clearing the legal path for women bishops, was seen as signaling that the "end of an ecumenical dream" has been reached for reunion with Roman Catholics. *The Times* reported the disappointment of Cardinal Cormac Murphy-O'Connor, the leader of four million Roman Catholics in England and Wales.

Catholic bishops of the latter earlier warned that admitting female bishops would cause problems within and outside of the C of E. They noted that Anglicans admit that women's ordination is still an unsettled question among them, thus leaving doubts about the validity of the orders and sacramental ministrations of female clerics.

Similarly, the Anglican Bishop in Europe, Geoffrey Rowell, argued unsuccessfully that the C of E should recognize that it is "proposing to do something about which we are not agreed," and should "patiently work with our ecumenical partners before we act to create further division."

The Synod, meeting in Westminster, of course was told that Roman Catholics remain intent on working with the Church of England (and at least one of two international Anglican-Roman Catholic exchanges is underway again after a lapse). But Fr. Anthony Milner, the Catholic representative at the Synod, asked how Catholics could continue an "impaired" dialogue when disagreements within the Anglican Church itself make it "hard to make out who you are talking to sometimes."

SECOND, THE SYNOD rejected proposals for a "single clause" approach to admitting women bishops—a measure approving the innovation without further provisions for those theologically opposed—in the hope of averting another significant exodus of objecting clergy and laypeople; more than 400 priests left after the C of E ordained its first women priests in 1994. However, the Synod was given no opportunity to consider the main provision sought by traditionalists, an orthodox third province in the C of E, due in part to misunderstandings about what FIF-UK had proposed.

Instead—despite warnings that it will "enshrine discrimination against women"—the Synod voted 348-1 for a motion proposed by the Archbishop of Canterbury calling for "further exploration" of a scheme presented by the so-called Guildford Group, Transferred Episcopal Arrangements (TEA—an acronym that has been put to some amusing use, especially as the surname of a Guildford Group member is Tetley!). A handful of women's ordination proponents abstained from the vote.

As presented by the panel led by the Bishop of Guildford, Christopher Hill, TEA seems to be a further development of the current system of "flying bishops" (Provincial Episcopal Visitors—PEVs) established by the 1993 Act of Synod. Under TEA, the oversight of a traditionalist parish would be

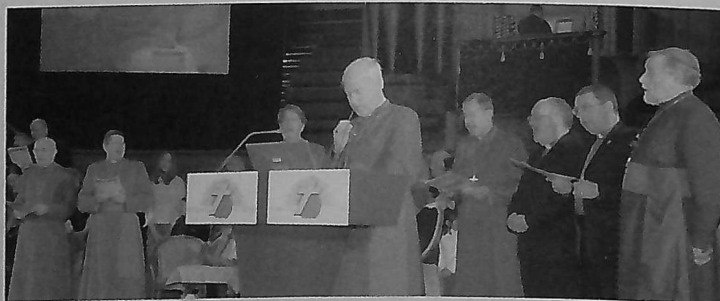
transferred at its request from the diocesan (who is either a woman or a man who shares in or approves of consecrating women) to the Archbishop of Canterbury or York. The Archbishop would then authorize a male Provincial Regional Bishop (PRB) to provide episcopal ministry to the parish. The PRB would not be answerable to the diocesan bishop, and would take over the bishop's responsibilities, in relation to the parish, in several areas, including pastoral care, and sacramental and disciplinary matters, including appointments, ministerial review, sponsorship of ordinands and ordinations. The oath of canonical obedience would be taken to the Archbishop through the PRB.

There are special provisions if the diocesan is himself a dissentient, or if the archbishop is a woman, though because of the Archbishop of Canterbury's international role, certain conditions or restrictions may be applied in that case.

"We have identified a way forward which, we believe, has the potential both to permit the admission of women to the episcopate, and preserve the maximum degree of unity across the Church of England," Bishop Hill said.

Schism Already Exists

In his comments to the Synod, Archbishop of Canterbury Rowan Williams said it was "not a question of legislating for schism" because schism existed already. The question was



THE BISHOP OF FULHAM, John Broadhurst, at the some 2,100-strong, Forward in Hope rally of traditionalists in London January 28, shortly before the General Synod convened. Behind him are (from left) Bishops John Gaisford, Keith Newton, Andrew Burnham, Martyn Jarrett, Wallace Benn, Roger Jupp, and David Silk. Photo: Nick Spurling

how to handle the matter "prayerfully, mindfully and decently and, I would add, hopefully."

In approving the motion moved by Archbishop Williams, the Synod agreed to "consider that an approach along the lines of 'Transferred Episcopal Arrangements,' expressed in a measure with an associated code of practice, merits further exploration" as a way to help hold the church together in the face of women bishops. The motion also invited the House of Bishops, as part of work following upon the Rochester Report on women bishops, to produce for the July Synod meeting "a statement of the theological, ecumenical and canonical implications" of the TEA approach. Reportedly taking primary responsibility for the latter task will be Bishop Hill and the Bishop of Gloucester, Michael Perham.

FORWARD IN FAITH, UNITED KINGDOM (FIF-UK), the leading traditionalist organization in the C of E, has maintained that the advent of female prelates would cre-

PERHAPS SURPRISINGLY, Archbishop of Canterbury Rowan Williams reminded the Synod that the orthodox view on women's ordination is, to those who hold it, not a matter of opinion but of obedience.



ate a new set of problems that would make current provisions for dissentients inadequate. It has therefore long called for a non-geographical third province in the C of E (as set forth in its recently published work *Consecrated Women?*). FIF's *New Directions* said that the Guildford Report had rejected its third province plan on the basis of something not contained in it, and therefore that the Report had not actually rejected what FIF had proposed.

HOWEVER, FIF WELCOMED the Synod's decision "to devote a further six months to exploring" whether TEA might be made suitable "for those who in conscience will be unable to receive the ordination of women as bishops."

"The general take on the proposals" among Anglo-Catholics was "that TEA might just provide the basis of a provision" that would offer sacramental assurance, "but that it didn't go far enough," FIF-UK Director Stephen Parkinson told *TCC*. "The main shortcoming is that it proposes 'sharing' jurisdiction; we want our bishops to have sole jurisdiction."

Indeed, some pointed to the potential difficulties of having up to three bishops covering the same TEA ground (the Archbishop, the PRB, and the diocesan).

It was not yet clear if the Guildford/Gloucester group will consult with the traditionalists, as the Guildford Group had failed to do before completing its report, "though it is fair to say that a number of its members consulted with various people privately," Parkinson said.

"What we will do if TEA fails to be improved remains to be seen," he added, "but my hunch (and it's no more than that) is that they will improve it. The question is, by how much?"

For revisionists to have women bishops in the C of E without causing a schism, "PRBs must be given their own dioceses with all the power of ordinaries," maintained one observer and academician, Roland Morant. He said the framework for such dioceses already exists in the four groupings based around the three PEVs and the Bishop of Fulham, London, the Rt. Rev. Broadhurst (also FIF's chairman), who offers episcopal care to orthodox London parishes outside of his area.

ENGLISH EVANGELICALS, some of whom have also supported their own version of a third province plan, appear to agree on the jurisdictional issue when it comes to women in the episcopate.

The Rev. David Holloway of Reform, which opposes the consecration of female bishops, said the "only solution will be fully alternative oversight," with the "visitor bishop" being the bishop. For Evangelicals—whose C of E parishes are generally the largest and show the most growth—"the issue is not the sacraments but male headship," he said.

Presently, more than 1,000 out of a total of 13,000 parishes have passed resolutions banning the appointment of a woman as their vicar, and 315 of those have also opted for

the care of flying bishops. And on three weeks' notice recently, FIF—which is the largest group in the C of E after the Mothers' Union—sold out of tickets to a buoyant London rally held shortly before the February Synod meeting; over 2,000 traditionalists packed Central Hall, Westminster, to capacity on January 28.

FIF's Bishop Broadhurst, one of several speakers at the rally, spoke of his "sadness" that the Guildford Group had not contacted FIF while working on its report, and suggested that traditionalists were being treated like children.

"We were never consulted. We were just told what was available," Broadhurst said to applause. That is rather like a child being summoned by his father to the study in some Victorian melodrama and being told that it had been decided that he would go to boarding school, he said. "Have we no voice? Are we children to be decided for? Or are we Christian brothers and sisters to be listened to, heard and attended to?"

He noted that while the number of clergy and communicants in the C of E is declining, the number of parishes petitioning against women priests is "continually growing in spite of quite severe pressure in some dioceses." The "flying bishops" have established themselves as guardians of the faith, "and we have in a real sense become a people with our own bishops," with "real life," and "growth," Broadhurst said.

"The real questions for Anglicans is where does their Authority come from and how does the Church which claims to be Catholic, having only the faith of the undivided Church, cope with the desire to liberalize and to conform to the contemporary world? The problem will not...go away...Those of us who believe that the [C of E] has no authority from God, or even of itself, to ordain women to the priesthood and episcopate have no choice but to continue our opposition and to stand by our principles."

BROADHURST'S POINT was driven home by no less than the Archbishop of Canterbury a few days later. FIF hailed the words with which Dr. Williams brought the Synod debate on women bishops to a close:

"People have talked at times about...how the Church can live with differences of opinion. I think that...for those who are not content...that we should [proceed toward] ordaining women as bishops, the problem is not one of opinion, it's rather one of obedience. It's one of obedience to Scripture, or obedience to the consensus of the Church Catholic. And, while that's not a view I wholly share, I think we ought to recognize that that's where it comes from; those who hold to it are not just thinking 'this is a matter of opinion.' And therefore it is rightly and understandably a lot harder to deal with dissent if you are talking about what fundamentally comes down to a question of whether you obey God or human authority..."

Yet another remarkable comment made during the Synod's February debate—this one taking a strip off of liberal Episcopal Church leaders—came from Bishop Pete Broadbent of Willesden, London. Broadbent said:

"We need to recognize the ecclesial realities that are creeping up on us...You cannot compel people to accept you as a bishop whether you like it or not. We want to find ways as a church of accepting that reality. A one-clause measure does not help us. It

will not provide the safeguards others are looking for. That word safeguards is important. Just look across the Atlantic and see what happens when a church has the power of bishops to be able to compel people to do what they want. Some of our brothers in ECUSA are behaving intolerably, intolerantly and arbitrarily towards parishes that don't agree with them because they have the power to do so and they are not covered by any kind of legislation. They are forcing people out of ECUSA. That is the reality. A one-clause measure will be suspected by many people of being in that same ilk."

According to one source, a little less than half of the 38 Anglican Communion provinces ordain women to one or more levels of ministry. The *BBC* recently reported that 14 of those provinces have agreed to women bishops. However, only two of them currently have female prelates, and the vast majority of ordained women are concentrated in a handful of mostly western provinces. ■

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

Church Struggles Intensify In Northern Virginia

A war of words broke out recently between Ugandan Archbishop Henry Orombi and Virginia Bishop Peter Lee over the latter's treatment of Fr. Phil Ashley, who, with his parish, South Riding Church, left the Virginia diocese for a Ugandan one.

Bishop Lee decided to interpret Fr. Ashley's November letter resigning his position in the diocese—the Episcopal Church's largest—as a renunciation of his priestly ministry, and on December 20 announced that he was deposed.

Ashley responded that he had explicitly refused to sign a letter renouncing his ordination during a meeting with diocesan officials.

"My resignation is not a renunciation," said Ashley, who is now a member of the Ruwenzori diocese, led by Bishop Benezeri Kisembo, and "a priest in good standing of the Church of Uganda."

"Bishop Lee is misusing the plain language of Canon III.13. There is only one Holy Order to which a priest is ordained, and it is neither American nor Ugandan...I have not renounced the ordained ministry. In fact, I have reaffirmed my orders..."

At least Lee thought up some canonical means of smiting Fr. Ashley besides the "abandonment of communion" canon that has now been invoked by several liberal Episcopal bishops against orthodox clergy. But the dynamic of what is going on is the same no matter what canon is used: The Episcopal Church (ECUSA) is trending toward deposing priests who affiliate with other provinces of the Anglican Communion, even though it claims to remain in communion with all parts of the same Communion.

In a January 5 open letter to Lee, Archbishop Orombi objected "in the most strenuous terms" to the summary deposition of Fr. Ashley on the basis cited by the Virginia bishop. "I have seen his letter to Bishop Jones. Even those of us for whom English is a second language understand his plain English to mean that he has resigned from the staff of the Diocese of Virginia, but not from his priestly orders," Orombi wrote.



VIRGINIA BISHOP Peter Lee (left) and Ugandan Archbishop Henry Orombi recently tangled over Lee's decision to depose a priest who had transferred to a Ugandan diocese.

"This kind of re-inventing of the plain meaning of a text is the same problem we are facing today through the Anglican Communion with regard to bishops and leaders in ECUSA reinventing the plain meaning of Scripture," the Archbishop added.

The Orombi letter concluded that Lee's actions in deposing Fr. Ashley constitute his "notice that the Bishop and Diocese of Virginia have broken communion with the Church of Uganda."

On the following day, Bishop Lee responded. Far from showing any genuine regret for his action, Lee complained that "you and the [Ugandan Church] have chosen to exercise episcopal acts outside the jurisdiction of your province without collaboration with me, and contrary to my understanding of traditional Anglican principles."

BUT BISHOP LEE soon had other problems to worry about in the increasingly restive suburban Washington region of his diocese, which is home to its largest, wealthiest, and most conservative parishes.

On January 22, the leadership of the largest of these parishes—The Falls Church, home to 2,200 Episcopalians—issued a courteous but firm letter signed by the parish's senior and junior wardens calling on their bishop to "repent and return to the truth." At issue was his support of the consecration of gay cleric V. Gene Robinson and his failure to oppose other elements of the pan-sexualist agenda.

The letter expressed "grief at your complicity in the errors of the 2003 Episcopal General Convention" and exhorted Lee to come back "to the standard that God has always called His people to uphold" in relation to chastity. It said that the bishop's public statements citing putatively scriptural reasons for the inclusion of unrepentant homosexuals were examples of "selective and careless exegesis that could be invoked to condone sin, sexual and otherwise."

The Falls Church letter came after the end of a series of discussions spearheaded by the parish's rector, Fr. John Yates. In the summer of 2005, he had led a group of 20 conservative Virginia clergy to confront the bishop over his policies. In a sermon preached on November 13, Yates said the group had told the bishop that "there are many of us who will not accept the new morality...and it may mean major schism."

If it comes to that, there may be a huge battle for the historic parish's assets, which are said to worth a total of \$17 million. The outcome of such a struggle cannot be predicted with certainty, but some observers would give the edge to the parish in spite of ECUSA's canonical claim to all parish property. The Falls Church was founded in 1732 and its charter predates by several decades the existence of the Diocese of Virginia. Additionally—and of no small practical significance in civil litigation—the budget of the parish is actually larger than that of the entire diocese.

Responding to the Falls Church letter, Bishop Lee complained that it "appears that you are accusing me of false teaching, lying, and prevarication and you find me guilty."

In an attempt at exculpation, he claimed consistently to have taught that "the normative context for sexual intimacy is life-long, heterosexual, monogamous marriage." However, this claim might be taken as another example of tendentious episcopal parsing, for the term "normative context" is frequently used to imply that there are other contexts which, though not normative, might be acceptable.

The bishop did meet with members of The Falls Church in what was described by Fr. Yates as "a somewhat strained family talk about difficult family issues," though he also said that "it was one of the best meetings we've ever had with him."

ACN Offers New Structure For Foreign-Linked Ex-ECUSA Parishes

In another sign of the times, the growing number of parochial affiliates of the U.S. Anglican Communion Network (ACN) that are under the oversight of foreign Anglican prelates are poised to organize as a special ACN convocation.

Representatives of more than 70 of the Network's 1,000-plus congregations will meet together in Kansas this March, Pittsburgh Bishop Robert Duncan, ACN Moderator, announced in February.

"The ten dioceses and six convocations of the Network will shortly be joined by a seventh 'international' convocation," he said.

Currently, five of the convocations in the some 250,000-communicant Network cover member parishes in geographic areas outside of ACN-aligned Episcopal Church (ECUSA) dioceses; a sixth non-geographical convocation is populated by the traditionalist ECUSA organization, Forward in Faith, North America (which recently voted to make all its member parishes part of the ACN unless they specifically opt out). The prospective new convocation would consist of ACN parishes that felt compelled to leave ECUSA but are under the oversight of bishops in other Anglican Communion provinces.

"These 70 congregations, while no longer a part of ECUSA, have been parishes of the Network from day one," Duncan said. They are now under the jurisdiction of dioceses in four Anglican provinces: Uganda, Southern Cone, Kenya and Central Africa.

"These congregations, whose circumstances have changed so drastically, are being invited to transfer from their present convocation into this new seventh convocation," he said.

"Given their new circumstances and the challenges of oversight and partnership at such distances, it seemed appropriate to reorganize them to function together."

The gathering of clergy and wardens from these churches will be held March 22-24 and will be hosted by Christ Church, Overland Park, Kansas, a Network congregation of the Diocese of Kampala, Uganda. ■

NONE OF THIS appears to have caused the bishop or diocese to deviate from their present course, however.

Evidence for this was on display less than a week after The Falls Church letter was issued, when the Diocese of Virginia met in its Annual Council in Richmond. The Council consolidated 11 resolutions dealing with the crisis in the Anglican Communion and ECUSA into a single omnibus resolution, which avoided taking sides in favor of "dynamic conversation." By a substantial margin (274-169) delegates refused to amend a resolution calling for respect of one another's views on controversial issues so that it would also affirm that "sexual relations should be confined to marriage between one man and one woman."

In his address to the Council, Bishop Lee claimed that people "are tired of bickering" and wanted to get on with the church's mission.

WITHIN DAYS OF THE COUNCIL meeting, a congregational meeting of the 230-member Church of the Holy Spirit in Ashburn voted 88-0 to depart the Virginia diocese and ECUSA and join Fr. Ashey and his flock in the Ruwenzori diocese.

A February 6 statement from the congregation—now renamed Church of the Holy Spirit, Anglican—said it had "returned to full communion with a large majority of the worldwide Anglican Communion, which has declared either broken or impaired communion with ECUSA."

Holy Spirit, led by the Rev. Clancy Nixon, was founded in 2001 as a mission of Truro Church in Fairfax, another large Evangelical parish in the Virginia diocese. It does not own any land or buildings, so will continue worshiping at an elementary school in Ashburn, though it plans a capital campaign to secure its first permanent home. No property issues were at stake in the South Riding case, either. ■

Sources: Church of the Holy Spirit, *The Washington Times*, *VirtueOnline*, *Presbyterians Week*, *The Washington Post*, *Richmond Times-Dispatch*, *The Living Church*

Ten Florida Parishes Leave; Others Plan To Follow

Could the Episcopal Diocese of Florida be a microcosm of what much of the U.S. Episcopal Church (ECUSA) will look like after General Convention this June?

If so, it won't be pretty.

Realignment has been underway in ECUSA for a while, of course, but in the Florida diocese it has hit unusually hard, and there is no let-up in sight.

Most members of ten congregations have separated from the Florida diocese and ECUSA, almost all of them in recent weeks, and some reports say that up to 18 other parishes are preparing to go as well.

Each parish that has left is now or will be under the oversight of one of several foreign Anglican Communion bishops. Florida Episcopal Bishop Samuel Johnson Howard has moved to inhibit some of the clergy who have withdrawn, and has begun efforts to recover property from seceded parishes that are still occupying the same.

The ex-ECUSA churches include the "Florida Six" congregations which had unsuccessfully appealed to Howard for full

D.C. Diocese Affirms Same-Sex Blessings

The Episcopal Diocese of Washington, D.C. has come through once again as one of the most reliably liberal on the planet.

Its late January convention approved a resolution reaffirming “the authority of individual parishes” to develop and adopt rites for the blessing of same-sex unions.

Gay blessing ceremonies have been going on unofficially in the diocese for years, and Washington Bishop John Chane authorized a rite for them in 2004, which he used in a commitment ceremony for one of his priests and his partner. (The rite is evidently not currently in public use, however, as part of a temporary ban pending the Episcopal General Convention.)

The resolution passed by the convention maintained that the 1979 *Book of Common Prayer*, page 13, gives individual Episcopal parishes the authority to formulate and adopt rites for homosexual unions. The resolution also reaffirmed the right of dioceses to elect bishops in accordance with the church’s constitution and canons (apparently meaning to say they can elect whatever sort of bishop they want, no matter what the wider church says). At the same time, it commended Washington’s bishops for attempting to find common ground in the Anglican Communion.

Speaking in support of the resolution, the Rt. Rev. Barbara Harris, who is now an assisting bishop in Washington,

said it is within the authority of ordained priests to bless as they see fit “houses, boats, hounds, horses and people.”

The convention postponed indefinitely a proposed resolution on compliance with the 2004 Windsor Report, which seeks a halt on blessing and consecrating those in same-sex unions.

“The diocese is now officially Unitarian,” commented Episcopal e-journalist David Virtue.

ADVANCE INTEREST IN THE CONVENTION was stimulated, though, by some media reports that the diocese would nominate the late U.S. Supreme Court Justice, Thurgood Marshall, for sainthood.

Not quite. But the convention did ask the 2006 General Convention to include Justice Marshall in the Episcopal Church’s book of notable Christians, *Lesser Feasts and Fasts*.

Marshall successfully argued the landmark 1954 civil rights case *Brown v. Board of Education* before the Supreme Court, and was the first African-American named to the high court when he was appointed by President Lyndon Johnson in 1967. He was a lifelong Episcopalian and a member of St. Augustine’s Episcopal Church in southwest Washington, where his widow, Cissy, still worships.

The diocesan resolution calls for the Bishop of Washington to declare May 17, the date of the decision striking down segregated schools in *Brown*, a day to commemorate the Christian witness of Marshall throughout the diocese. ■

Sources: *Episcopal News Service*, *The Living Church*, *The Washington Times*

FLORIDA Continued

alternative episcopal oversight. Five of these—Grace, Orange Park; All Souls’, and Redeemer, Jacksonville; St. Michael’s, Gainesville; and St. Luke’s Community of Life, Tallahassee, quit ECUSA as of January 1. The sixth, Calvary, Jacksonville, withdrew in November.

Though Howard has not supported pro-gay policies in the diocese, the conservative parishes objected to the fact that he remained in sacramental communion with bishops who backed the consecration of actively homosexual cleric Gene Robinson, notably Presiding Bishop Frank Griswold, Robinson’s chief consecrator, and Robinson himself.

But the departure of several of the “Six” was said to have been precipitated mainly by Bishop Howard’s continued threat to reduce them from parish to mission status in January, due to their refusal to give direct financial support to the diocese, an action not mandated by church law; each of the congregations had continued to support diocesan ministries.

The six congregations join St. Peter’s Anglican Church in Tallahassee, which was formed in October 2005 by the clergy and most congregants of St. John’s Episcopal Church, as well as the Anglican Fellowship of High Springs, whose rector and people left the diocese in October 2004.

An additional two parishes took the same step, also as of January 1: St. James’, MacClenny (now St. Peter’s Anglican Fellowship), and Church of the Nativity, Jacksonville.

More recently, a sizeable portion of the 850-member Advent, Tallahassee, has left to form Holy Cross Anglican Church. The congregation is led by the Rev Bob Coon.



FLORIDA BISHOP John Howard, it now appears, could lose up to a third of his congregations.

Three other Florida parishes—Epiphany, Jacksonville; Good Samaritan, Orange Park; and St. Teresa in Wakulla County—plan to break with ECUSA if it does not reverse course at June’s General Convention.

Several other Florida parishes are making similar plans, but have not yet made formal announcements, said the Anglican Alliance of North Florida, to which the seceded and several other faithful congregations belong.

FOUR OF THE TEN congregations that have left so far have already vacated their property and buildings, and a fifth (St. Luke’s) will continue meeting in rented space. Five others—Grace, All Souls, Redeemer, Nativity, and St. James—were set to hold out against Howard’s insistence that they relinquish the property that they said parishioners, not the diocese, had paid for and maintained.

Howard’s first target was the 1,300-member Grace Church, led by the Rev. Sam Pascoe. Founded in 1880, and the state of Florida’s second largest Episcopal parish in terms of attendance, Grace has a large, 17-building campus.

Pascoe said the parish’s attorney responded to a mid-January diocesan demand to turn over the property with offers to purchase or lease the campus from the diocese. That effort evidently failed.

However, Grace decided to avoid the unseemly litigation “with which the diocese has repeatedly threatened us.” In early February, it reached a tentative agreement with the dio-

case whereby the departing congregation would vacate the property after Easter.

Pascoe earlier noted that the parish pays \$200,000 on its mortgage each year, plus maintenance and insurance costs. "The bishop will inherit an empty building and an awful lot of bills," he said.

Reportedly, the diocese is open to negotiating the sale of All Souls' at fair market value to the congregation. The other property matters were unresolved at this writing.

On January 11, Bishop Howard inhibited seven priests who had quit the diocese from performing priestly duties therein, on the grounds that they had "abandoned the communion of this church," though in this case as in many others, the clergy are serving within the wider Anglican Communion, to which ECUSA still claims to belong. In addition to Pascoe, those inhibited were the Rev. Frs. Neil Lebhar (Redeemer); Alex Farmer (St. Michael's); James Needham (St. Luke's); James McCaslin (All Souls); Robert Sanders (Jacksonville Anglican Fellowship); and David Sandifer (Calvary, Jacksonville).

The Alliance said it does not consider the inhibitions to be relevant, since the priests in question are no longer part of the Episcopal diocese.

Meanwhile, in a January letter to his flock which seemed aimed at damage control, Howard reported good news about the diocese from his perspective; asserted that he and the diocese are in compliance with the Windsor Report, and are working to move the Episcopal House of Bishops in the direction the Report specifies; and laid the groundwork for legal action on church property matters.

The Anglican Alliance of North Florida was formed in the fall of 2005 as a way to begin gathering together Biblically faithful congregations in the Anglican tradition. It currently consists of 16 member congregations and 42 clergy in the North Florida area. These include parishes aligned with the Anglican Communion Network, Anglican Mission in America, and other Anglican churches represented by the Common Cause movement. ■

Sources: Anglican Alliance of North Florida, *The Florida Times-Union*, *Tallahassee Democrat*, *Clay County Line*

Penn. Faithful Forced Out Of Building After Long Struggle

Pennsylvania's Supreme Court has ruled that the traditionalist Church of St. James the Less in East Falls, Philadelphia, owns its property, but is bound by Episcopal Church (ECUSA) canons that say all parish property is held in trust for the diocese and national church.

The now-independent St. James—which left ECUSA in 1999 after concluding that its orthodox faith would not be tolerated in the diocese as led by Bishop Charles Bennison—was to turn over its historic building to the diocese at the end of February. All parishioners appeared poised to follow the rector, the Rev. David Ousley, to begin worshipping elsewhere.

The congregation's eviction is the culmination of decades of tensions with the diocese, an arduous legal battle, and over a century and a half of orthodox Anglican witness in an inner-city Philadelphia neighborhood, which—until the dio-



THE CHURCH and surrounding churchyard of St. James the Less, Philadelphia, viewed from the east. Photo: John Heidengren

cese sued for the property—including an acclaimed classical school for mostly disadvantaged children.

Ironically, it also comes as the victor in the case, Bishop Bennison, is himself facing ouster moves. Bennison has rejected a unanimous call from the diocesan Standing Committee to resign or retire over trust, leadership and financial issues, but has agreed to mediation conducted by national church personnel. The bishop also faces still-pending civil lawsuits stemming from his widely rejected move to depose orthodox cleric David Moyer, who, though now a Continuing Church bishop, remains rector of Good Shepherd, Rosemont, which is still aligned with ECUSA. (*See more in following story.*)

In earlier stages of the St. James case, the Orphans Court and the Commonwealth Court ruled that the parish's property was owned by the diocese. The Pennsylvania Supreme Court reversed the Commonwealth Court, ruling that "St. James retains legal title to its property," but holds it in trust for the diocese.

St. James had argued that the application of ECUSA's 1979 "Dennis Canon," which imposes a trust in favor of the diocese and national church on all parish property, was wrong in its case, partly because the congregation had never expressly agreed to the canon and because it "takes St. James' property on the basis of a religious canon alone."

Pennsylvania courts do generally apply "neutral principles of law" in settling church property disputes, but the state Supreme Court held that the parish "is bound by the Dennis Canon under neutral principles of law as well as the fact that St. James had already agreed to place its property in trust for the diocese prior to the enactment of the Dennis Canon."

St. James' charter states in part that the parish "accedes to, recognizes, and adopts the constitution, canons, doctrine, discipline, and worship of the [diocese and national church]..." The court decision noted that charter changes cannot be made without diocesan consent.

The court did not consider an appeal of, and therefore let stand, the finding in lower courts that the parish acted outside state parish law when, in 1999—before its secession from the diocese—it merged St. James' into a non-profit corpora-



THE NAVE AND ALTAR of St. James the Less, Philadelphia, before its final Evensong on February 19. Photo: John Heidengren

tion formed two years earlier. By that means it adopted a new church corporate charter which did not recognize a relationship with the diocese or ECUSA.

The court also let stand the Commonwealth Court's finding that four vestry members, Karl H. Spaeth, Gary E. Sugden, Becky S. Wilhoite and Robert Snead, were liable for damages incurred as a result of the merger and subsequent lawsuit. It is unclear whether Bishop Bennison will seek such damages from the four vestry persons, one of whom (Snead) is now deceased.

One member of the state Supreme Court, Justice Newman, wrote a separate opinion concurring in the ruling that the property belonged to the parish, but dissenting on the existence of a trust, based primarily on a previous precedent in the case known as *Beaver-Butler*.

In its ruling, however, the state high court denied that it violated this precedent, asserting that the facts of the St. James case were somewhat different than those of the Presbyterian church and denomination in *Beaver-Butler*, e.g., the Presbyterian Book of Order did not cite a trust or bar parishes from disaffiliating at the time the local Presbyterian church seceded. However, Fr. Ousley, maintained that the court had altered its standards of what constitutes an implied trust in order to find for the diocese.

Faith v. Property

"Clearly we are very disappointed at the decision," said Fr. Ousley, who led St. James for 22 years.

He regretted that people are forced to decide between their faith and their property. "We will leave a part of our hearts in this holy and beautiful place. But the essence of the church is the faithful, not the buildings, and we expect by God's grace to survive and prosper..."

The decision on St. James also evoked concerns that the property of two other traditionalist parishes in the diocese that are alienated from Bennison—Good Shepherd, and All Saints', Wynnewood—would now be successfully targeted by him.

However, attorney Valerie Munson, who argued the case for St. James, said that much of it was narrowly decided and had

implications within ECUSA only for St. James. The case also does not appear to resolve the question of whether the Dennis Canon is sufficient to create a trust, an issue that affects many Episcopal parishes, Fr. Ousley said. Additionally, as earlier noted, Bishop Bennison is facing serious pressure in the diocese over his continued leadership and the diocese's financial situation.

In the particular case of Good Shepherd, the St. James decision has no negative effect, said Philadelphia attorney John H. Lewis Jr., who represents Bishop Moyer in his civil lawsuits against Bishop Bennison.

"Indeed, there are parts of the opinion that are favorable to the position of Good Shepherd," he said.

"Secondly, the decision has absolutely no effect on the issues of fraud, collusion and bad faith," which are among the matters at stake in the lawsuits against Bennison. Those suits remain as a barrier to any attempt to move against the property, Lewis asserted.

"Thirdly, the decision resulted from the unique facts relating to St. James the Less. Their documents and...actions...are fundamentally different than the documents and actions of Good Shepherd."

FINAL SERVICES at St. James for the departing congregation were held February 26, with a special Evensong the Sunday prior to allow supporters from outside the parish to worship with members at the historic church one last time.

"Bennison says he will have a vibrant congregation [there], but his track record of inner city church closures shows otherwise," Ousley said.

He said he and his flock—renamed St. Michael the Archangel and remaining independent for now—will be worshipping at a "nice facility" a few miles away, a chapel at West Laurel Hill Cemetery on Belmont Avenue in Bala Cynwyd. Sunday services will be at 9:30 a.m., but the first services at the new location were set for Ash Wednesday. Happily, he noted, "a number of people in the congregation are getting excited about the new possibilities." ■

Sources included *The Living Church*, *Episcopal News Service*, *VirtueOnline*, *The Philadelphia Inquirer*, *The Falser*

Bennison Rebuffs Call To Resign

The Episcopal Diocese of Pennsylvania's strongly revisionist bishop, Charles Bennison, recently said he "absolutely" would not accede to the request of his entire diocesan Standing Committee that he resign or retire by March 31.

He subsequently agreed to mediation overseen by the national church, but was recently reported to be confident that he will keep his job.

The Standing Committee's call for Bennison to go—the clearest sign yet that he has alienated moderates and liberals as well as conservatives in his diocese—was prompted by matters related to trust and finances.

Standing Committee President, the Rev. William Wood, asserted that Bennison is "economical with the truth," and that lack of trust in him is "paralyzing the diocese."

A January 29 letter from the whole Standing Committee said its unanimous request to Bennison, which was "agonizing for all of us, followed years of repeated attempts at rea-

soning with the bishop about fiscal management and trust matters, beginning with mediation in the early days of his episcopacy in 1999.”

Bennison maintains that the Committee is “opposed to the forward direction I’ve been leading the diocese.”

In recent years, the diocese has spent between \$9.6 and \$11.6 million in unrestricted net assets in order to meet program expenses as parochial contributions have declined.

“At this point, we do not know whether we have \$4 million or zero available trust funds to fund the 2006 budget,” the Standing Committee said. “Endowment funds have been used and are gone that had previously provided income for our ongoing ministries. The level of spending is such that we are relying on trust funds, that may no longer exist, to cover a budget deficit for 2006.”

But, with the bishop insisting that his resignation is “not in the best interests of the diocese,” it seemed that the jurisdiction could be in for a tug of war similar to that in the late 1990s in the Diocese of New Jersey. There, Bishop Joe Morris Doss held out against calls from diocesan leaders for him to leave, but eventually took a severance package valued at \$1.2 million to do so.

IT WAS BENNISON HIMSELF who announced in a January 25 letter to his flock that the Standing Committee had unanimously voted for him to step down as spiritual leader of the 65,000-member diocese centered in Philadelphia.

“I said in my address at the diocesan convention last November that if you felt that I were not leading the diocese effectively and asked me to resign, I would pray about it, and, if I felt it were God’s will, I would do so,” the 62-year-old prelate wrote.

Within 24 hours, however, the bishop said he was “done praying,” and was staying. “Our disagreements are not a reason for dissolving our relationships with one another,” he said.

After an all-day meeting with his staff on January 26, he said it was best to “pursue together a rigorous long-term process for addressing our problems.”

In early February, the diocese’s 12 regional deans, acting with the approval of Bennison and Wood, asked the presiding



March For Life

JOINING THE THOUSANDS who took part in Washington’s March for Life on the 33rd anniversary of Roe v. Wade in January were 16 members of the traditionalist Church of the Good Shepherd, Rosemont, Pennsylvania, including five youngsters, and the parish’s rector, the Rt. Rev. David Moyer (far right). Bishop Moyer’s wife, Rita (center), organized the marchers. Among others pictured (four of the group are not shown) are Mary DiBonaventuro (far left), head of the parish’s National Organization of Episcopalians for Life chapter, who attended the first March for Life in 1976, and Good Shepherd’s curate, Fr. Al Scharbach (front, second from left).

bishop’s Office of Pastoral Development for assistance. The Office’s Executive Director, the Rt. Rev. F. Clayton Matthews, agreed to lead the diocese through a process of mediation.

Demolition Derby

Bennison holds revisionist views on Jesus Christ (whom he believes was a sinner); scripture (which he says the Church wrote, and can rewrite); sexuality (he has recommended a new marriage ceremony for heterosexuals and homosexuals employing rites used by the Visigoths); and women’s ordination. In a recent issue of *The Pennsylvania Episcopalian*, he reportedly questioned the “historical accuracy” of the synoptic gospels and put them in the same category as the words on the Soviet War Memorial in Berlin (?).

HE IS PERHAPS BEST KNOWN, though, for his efforts to break up a multi-congregational, traditionalist stronghold in his diocese. After he became the diocesan in 1998, conservatives say he reneged on a pledge to continue a system of alternate episcopal care for faithful parishes.

Since then, his efforts have led to: the departure of St. James the Less, Philadelphia, a now-independent congregation which was to be evicted from its historic building at the end of February following a successful lawsuit by Bennison and the diocese; the departure of members of St. John’s, Huntingdon Valley, *sans* property, for the Anglican Mission in America; the delicensing of the rector of All Saints’, Wynnewood, the Rev. Eddy Rix, who nonetheless continues to serve the parish amid a tense stand-off between it and the bishop; and Bennison’s widely rejected deposition of the orthodox rector of Good Shepherd, Rosemont, David Moyer, who is now a bishop in the Traditional Anglican Communion, though Good Shepherd, which he still leads, remains aligned with the U.S. Episcopal Church.

Bennison’s move to defrock Moyer gave rise to three, still-pending civil lawsuits. The first seeks compensatory and punitive damages from the bishop (as an individual and as Bishop of Pennsylvania) stemming from his initial “inhibition” of Moyer; the second alleges fraud, collusion and bad faith, and seeks compensatory and punitive damages for the “deposition” of Moyer and an order setting that deposition aside. In a third action, the insurance company for the diocese has sued it and Bennison for a declaration that there is no insurance coverage for the Moyer lawsuit because of what it says was fraud committed by Bennison. The insurance company joined Moyer as a party, said his attorney, John H. Lewis Jr.

Bishop Moyer told *TCC*: “I called for the resignation of Charles Bennison four years ago because of his false teachings and duplicity, and his fraudulent actions towards me.” He said he was “pleased” by the Standing Committee’s request for Bennison to step down, “but call upon them to recognize that his failure as a bishop began with dishonesty and the abandonment of his vows to guard the faith.”

Of the two lawsuits filed against Bennison, Moyer stated: “Unless resolved, the litigation I commenced will continue even if the bishop resigns.”

Lewis added that, where the two Moyer lawsuits assert claims against Bennison as Bishop of Pennsylvania, the plaintiff reserves the right to press those claims against the eccle-

siastical authority in the absence of a bishop, the Standing Committee, and/or Bennison's successor.

MORE RECENTLY, however, it seems that unhappiness with Bennison has spread beyond traditionalist ranks in Pennsylvania, due to such factors as a lack of candor and collegiality, a fall-off in diocesan income, and how much and for what reasons money is being spent or proposed to be spent.

One Pennsylvania cleric cited the "exorbitant renovation of the cathedral" and "white elephant projects" seemingly geared to allow the bishop to build a kind of "pyramid" for himself in the diocese.

Bennison suffered a tacit vote of no confidence at November's diocesan convention, when delegates rejected his \$4.8 million budget for 2006, which planned to use \$1.2 million in endowment funds to balance the budget. Delegates also called for the finance and property committee to be elected by the convention instead of appointed by Bennison, and rejected his move to require that parishes tithe to the diocese.

Now operating under an interim budget that cuts spending by over \$300,000, the diocese plans a special convention March 25 to adopt a permanent budget for 2006. ■

Sources included *The Philadelphia Inquirer*, *The Living Church*, *VirtueOnline*

Fourth Parish Departs Los Angeles Diocese

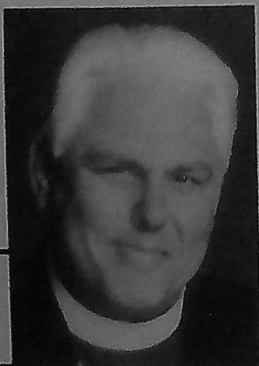
The Episcopal Diocese of Los Angeles was already busy trying to appeal its failed bid to recover the property of three seceded conservative parishes, and now a fourth congregation has left.

The some 260-member St. Luke's-of-the-Mountains, La Crescenta, California, voted February 13 to disaffiliate with the liberal Los Angeles diocese and the U.S. Episcopal Church (ECUSA). Like the three parishes that earlier left, St. Luke's has aligned with the Diocese of Luweero, Uganda.

In a February 14 letter to clergy, Los Angeles Bishop Jon Bruno said he was "deeply disappointed" in the congregation's decision, saying that he and the diocese had worked with it in the past to resolve differences. He prayed "that we may come together again" with the St. Luke's flock. The warm, fuzzy sentiments disappeared in the next line, however.

"The congregation's claim on the property of St. Luke's Church is clearly illegal" according to church canons and state law, and it is "my pastoral and fiduciary duty" to "protect" the diocese's "property rights," Bruno said.

On February 15, Bruno inhibited St. Luke's clergy on the grounds that they had abandoned the doctrine, discipline and worship of ECUSA. Suspended were the Rev. Ronald Jackson, rector; the Rev. Edmund Gibbs, and the Rev. Sara Burch (deacon). The bishop also revoked the licenses of



LOS ANGELES BISHOP Jon Bruno is "disappointed" by the departures but has continued to play hardball on church property and clergy inhibitions.

two clergy serving at the parish who are canonically resident in other dioceses: the Rev. Andrew Ray and the Rev. Douglas Folsom.

Fr. Jackson said the efforts at reconciliation with the diocese were unable to "bridge the theological chasm between us or bring [ECUSA] back into communion with most of the Anglican world that has severed ties with the U.S. church."

IN JANUARY, Orange County Superior Court Judge David Velasquez dismissed the last of the lawsuits seeking the return of property from the seceded parishes of St. James' in Newport Beach, All Saints' in Long Beach, and St. David's in North Hollywood. As noted, the diocese is appealing its loss.

Eric Sohlgren, St. James' attorney, said that: "The court has ruled repeatedly that, in California, an organization cannot confiscate someone's property simply by passing an internal rule," a reference ECUSA's 1979 "Dennis Canon." That would "be like belonging to an Auto Club and the Auto Club saying that because you're a member, the Auto Club gets to confiscate your car. It's just not the law in California and the court has been very consistent with that."

The California approach to church property matters has been more favorable to seceding congregations than that in many other states, however. ■

Sources included St. James' Church, Diocese of Los Angeles, *North County Times*, *The Living Church*

Realignment Hits San Diego

The Diocese of San Diego had seemed untouched by Anglican realignment, but now two congregations have left it and the U.S. Episcopal Church (ECUSA) in quick succession.

One report claims that they may be followed by several other parishes, some of them perhaps encouraged after three congregations successfully seceded from the Diocese of Los Angeles with their church property.

The latest to quit the San Diego diocese is the 250-member St. Anne's, Oceanside, California, which dates from 1889. Ninety-seven percent of the congregation voted to leave ECUSA for the wider Anglican Communion, and specifically for the "jurisdictional oversight" of the Bishop of Bolivia, Frank Lyons, in the Anglican province of the Southern Cone, led by Archbishop Greg Venables. While many departing parishes point specifically to ECUSA's violation of Anglican sexuality teaching, St. Anne's cited its reasons for leaving in more general terms.

"We are a biblically orthodox church that accepts Jesus Christ as the One and Only Lord and Savior, and acknowledges the authority of the Holy Scripture as the Word of God," said Connie Fowle, a congregational leader. "Our devotion is to God, not to an institution. When an institution no longer represents our understanding of God's Word and His Will, we must have the courage and faith to stand by our convictions. That time has come."

St. Anne's rector, the Rev. Tony Baron, said the decision to withdraw came after "much deliberation, dialogue, and fervent prayer," in response to trends in ECUSA that have been building for years. The parish has seen, "progressively...

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Anglican Crisis News Briefs: More Push And Pull

***MOST EPISCOPAL DIOCESAN CONVENTIONS** continue to grapple with the problem of declining income (due largely to Episcopalians leaving or diverting funds elsewhere), and proposals to impose mandatory assessments.

For example, the Diocese of Colorado passed its third consecutive deficit budget in November; Southwestern Virginia Bishop F. Neff Powell recently said that the diocesan budget needs a line of credit to make it through the year; and this coming year the Diocese of Washington, D.C. will need to raid a trust for \$1.26 million to stay afloat, though its budget still appears headed for a deficit. And, the Diocese of Atlanta—home to Bishop Neil Alexander, a candidate for presiding bishop—recently voted that congregations that fail to pay their ten percent parochial assessment will lose voice and vote for their delegates in diocesan matters.

***AS WELL, THE 2004 WINDSOR REPORT** (which, among other things, urges moratoria on the consecration and blessing of those in same-sex relationships), and hopes of retaining the Episcopal Church's membership in the Anglican Communion, continue to be popular topics at diocesan conventions.

Resolutions supporting and/or memorializing the General Convention to support the Windsor Report recommendations (or comparable language) were recently passed in several dioceses, including Central Florida, Eau Claire, Pittsburgh, Rio Grande, and Southwest Florida.

Resolutions calling merely for the study of—or watered down to call for the study of—the Windsor Report, or blandly commending the Report, were recently adopted in a number of dioceses, including Arizona, Chicago, Massachusetts, Minnesota, Mississippi, and Oregon. Sometimes these mild receptions of the Report were accompanied, nevertheless, by motions seeking to retain the diocese's and national's church's place in the Communion.

The Diocese of Southwestern Virginia affirmed its "continued commitment" to the Communion but also its "desire for the full inclusion of all God's people in our Church and...society."

And in the case of Mississippi, the annual council in early February also voiced "strong protest" against bishops from other parts of the Communion giving unauthorized pastoral care over jurisdictional lines. African bishops now oversee two new Anglican churches in the area of Jackson.

***IT IS NOT TRUE** that the wider Anglican Communion has rejected the U.S. Episcopal Church (ECUSA), West Missouri Bishop Barry Howe told his convention last November. Overseas, Episcopal bishops "are finding very gracious welcomes and immense hospitality, [and] invitations to share in sacramental ministries, including ordinations of new priests and bishops," he asserted.

***A RARE PROVISION** of alternate episcopal care under the Episcopal bishops' DEPO (Delegated Episcopal Pastoral Oversight) plan has been made in the Diocese of Hawaii. Bishop Richard Chang has allowed Calvary Church, Kaneohe,

to have South Carolina Bishop Edward Salmon as episcopal visitor. Chang will maintain episcopal jurisdiction over the parish, and Calvary will remain part of the Hawaiian diocese.

***ST. PAUL'S CATHEDRAL IN THE DIOCESE OF WESTERN NEW YORK**, led by Bishop J. Michael Garrison, has hired a lesbian priest, the Rev. DeLiza Spangler, formerly of St. Paul's in St. Joseph, Michigan, reports David Virtue. The cathedral also has a homosexual canon for congregational life, the Rev. Ethan James Cole, and a gay archdeacon, the Ven. Bruce Gillies. The cathedral's previous dean was the Very Rev. Allen Farabee, who was terminated by the chapter in 2002, after a six-year tenure during which cathedral communicants dropped in number from some 750 to



WEST MISSOURI BISHOP Barry Howe says it's just not true that the wider Anglican Communion has rejected ECUSA.

305; they now number fewer than 200, according to *VirtueOnline*. While still at the cathedral, Farabee preached an Easter

Sunday sermon in which he bemoaned the closure of the only gay bathhouse in Buffalo, calling it an "alcove of safety" that he likened to the Upper Room!

***THE EPISCOPAL BISHOPS OF MARYLAND** allegedly got a local Presbyterian Church to oust an independent Anglican church that was renting space at its facility. Organized last spring, the 100-member Anglican Church of the Resurrection in Baltimore, which is under the oversight of the Diocese of Chile in the Southern Cone, was forced to vacate Brown Memorial Woodbrook Presbyterian Church by January 9, which short-circuited by about six weeks a verbal agreement for a two-month trial use of the facility by the Anglicans.

Resurrection's members, most of whom left St. John's Episcopal Church in Glyndon over support for homosexuality by the local diocese and ECUSA, had held its first service at the Presbyterian church on Christmas Eve. Two days earlier, the Rev. Eliot Winks, rector, and lay leader Patrick Cunningham, were informed by a member of Brown Memorial's vestry that the congregation would have to leave early, and that the bishops of the Episcopal Diocese of Maryland, specifically Suffragan Bishop John Rabb, had pressured their Presbyterian counterpart, Executive Presbyter the Rev. Peter Nord, to deny use of the church. The eviction was "nothing more than a roadblock, but by God's grace we will overcome this and be in the place he needs us to be," said Fr. Winks.

***THE BISHOP OF OTTAWA, CANADA**, Peter Coffin, has stirred debate by granting a temporary license to an American priest, Linda Fisher Privitera, who is in a lesbian relationship. Coffin claims the license does not reflect a change in diocesan policy. He said that Privitera, who is now associate priest at St. John the Evangelist, has said she will not perform same-sex blessings and will abide by the diocesan policy on sexuality. Canonically resident in the Diocese of Massachusetts, Privitera moved to Ottawa last November to join her partner, who had accepted a job at Carleton University.

THE ARCHBISHOP OF WALES, Dr. Barry Morgan, a member of the panel that produced and unanimously approved the Windsor Report, has commended a book that is “quite different” to that Report. The arguments advanced in **Gays and the Future of Anglicanism** for including homosexuals within the church and its ministry “deserve to be read and pondered by all who are involved in the debate on human sexuality,” Morgan says. Published late last year, the book includes essays by some of the Communion’s “finest theological minds,” he says. “This book throws down a formidable challenge to the Anglican Communion. It cannot afford to ignore it.”

IT MAY BE A LONG SHOT. Unsurprisingly, however, it increasingly appears that, as part of their overall strategy, liberal ECUSA leaders are endeavoring to chip away at the conservative global South bloc, *e.g.*, through visits by ECUSA representatives to some of the African provinces in the apparent hope of softening them up. One report not long ago, for example, said that ECUSA was courting the Episcopal Church of Sudan (ECS) via diocesan partnerships, offers of seminary scholarships, and visits by U.S. “missionaries.”

So far, though, ECUSA’s efforts seem to have done little to make the Sudan more tolerant of its pro-gay policies. In late January, the Sudanese province’s synod (in the first meeting it has been able to hold since the 2003 General Convention) castigated ECUSA for its approval of a practicing homosexual as bishop and same-sex blessings, viewing those innovations as unbiblical. However, it stopped short of breaking communion with ECUSA.

Speaking in Birmingham, Alabama, recently, Central African Archbishop Bernard Malango accused ECUSA of trying to lure a group of provinces to its side with worldly treasures. “We would rather have Jesus and poverty,” Malango said. “In that combination we find ourselves rich, and not losers. Their stuff is all wood, hay and stubble, and it will be burned up in the fire. Our treasure will last because it is spiritual gold.”

***NOW THAT JOHN SENTAMU HAS BEEN ENTHRONED** as the Church of England’s first black Archbishop of York—a move that was welcomed in Sentamu’s native Uganda and elsewhere among conservative African Anglicans—the new archbishop has become “equally critical...of African church leaders...arguing that they have exaggerated the importance of homosexuality,” says *The Church of England Newspaper*. He still claims to hold a traditional view on sexual ethics, but does not regard it as an issue that should divide the church (a position that finds an interesting parallel with statements by some conservative African leaders about women’s ordination). “We have got to focus back on what is the key issue of the Gospel,” Sentamu said. Among primates who responded, Rwandan Archbishop Emmanuel Kolini said in part that Sentamu “has got us wrong. We do not concentrate on homosexuality. The issue was brought up by the [U.S.] and others for us to discuss. For us it is a sign of sickness when we are asked to accept and bless homosexual practice. For us it is a sin. But God loves sinners. He does not love sin. This is what we said at Lambeth, and that we would listen to anyone who needs pastoral care.” ■

Sources included Anglican Mainstream, American Anglican Council, *The Living Church*, Episcopal News Service, *Church of England Newspaper*, *VirtueOnline*, *Rocky Mountain News*, *The Clarion-Ledger*, *Anglican Journal*, *The Juba Post*

REALIGNMENT *Continued from Page 28*

since the 1960s, a deterioration of the high view of scripture and [a move toward] more of a pluralistic viewpoint regarding Christianity and Jesus Christ not being *the* Way, but *a* way toward salvation,” he said.

Baron said the new link with the Bolivian diocese has given parishioners a sense of freedom and a renewed desire to continue with the primary mission of being and making disciples for Christ.

At this writing, the diocese had not yet indicated whether it will mount a legal campaign against St. Anne’s plans to continue worshiping at its present location and facilities in Oceanside.

IN DECEMBER, a parish in the same diocese aligned with the Anglican Province of America (APA), a Continuing Church body. But in this case, the congregation walked away from its building.

The Rev. Keith Acker, 49, who is communications director for Forward in Faith, North America within ECUSA, reportedly left with some 50 of the 80 members of Christ the King (East County of San Diego) to “walk with [Anglican] primates of the global South” and form Alpine Anglican Church of the Blessed Trinity, which meets at a local school. The action followed a vestry vote of 7-0 with one abstention.

Fr. Acker turned over the keys to the parish property in December to San Diego’s relatively new Episcopal Bishop, James Mathes.

“We chose not to litigate. We made it clear to the bishop that it was not primarily about him but the overall issue of biblical authority in the Episcopal Church,” Acker said.

Though there was mention of Mathes’ liberal-leaning views on homosexuality, Acker said the main difficulty was that ECUSA has “distanced itself from the rest of the Anglican Communion...I’ve always seen myself as an Episcopalian, but I was an Anglican first.”

But the congregation’s exodus was also triggered by something else: Mathes’ insistence that a former Continuing Church priest, Frank Pannitti—who for some time had been assisting at Christ the King with the informal okay of the previous bishop—go through the licensing process before he could again function sacramentally at the parish.

Ironically, however, the APA has not accepted Fr. Pannitti as a clergyman, either, due to some problems in his background. APA Presiding Bishop Walter Grundorf told *TCC* he believed Pannitti had “withheld vital information on himself [from] Fr. Acker and the people who wish to form the new mission in Alpine.”

Whatever the case may be, Pannitti and about a dozen of his supporters are now said to have left Blessed Trinity to form their own mission.

The departure of Christ the King members was a blow to Bishop Mathes, who had appealed for patience, unity and communication as he took office. A letter to his flock on December 14 indicated that he had tried several times to reach out to Acker and the congregation, and had thought he was making progress on that score. He said he had been committed to “creating space for Christ the King to be a unique and valued church in our diocese...”

Bishop Mathes sent clergy to conduct a joint service for the remnant congregation at Christ the King on the Sunday following the departure of Acker and his flock, and that was followed by a meeting to choose new leadership.

Meanwhile, Acker said that his congregants had been “revitalized to reach out to those who don’t know Jesus. We’ve wasted too much energy on endless debate and watching the decline of [ECUSA]...” ■

Sources included *San Diego Union-Tribune*, *VirtueOnline*, *Agape Press*

Michigan Parish Secedes Rejects Even Orthodox ECUSA Bishops As Overseers

The overwhelming majority of a Michigan Episcopal parish’s active members and its priest have walked away from their property after the diocesan bishop failed to provide acceptable oversight from another bishop.

Spokesmen for St. Andrew’s Church in Livonia cited intractable differences with the Episcopal Church’s stand on biblical faith and morals.

The action took place at the end of a “conversation” process initiated by Michigan Episcopal Bishop Wendell Gibbs (whose territory covers Detroit and the surrounding Michigan counties). The talks sought to address the parish’s concerns about revisionist teaching and practice solidifying its hold on the Episcopal Church (ECUSA), both nationally and locally.

St. Andrew’s departure came after Gibbs refused the parish’s requests for him to transfer the congregation to a foreign Anglican Communion bishop, saying that he lacked the intention or canonical authority to do that.

He said he offered the parish “several names of conservative Episcopal bishops who could provide pastoral care...in accordance with the provisions outlined in the document *Care for All the Churches*, commonly known as DEPO or Delegated Episcopal Pastoral Oversight.” At one point last fall, Gibbs expanded his list of acceptable ECUSA alternates to include traditionalist Quincy (Illinois) Bishop Keith Ackerman.

Gibbs’ efforts, though, were fruitless. Last September, St. Andrew’s rector, Fr. C. Allen Kannapell, was in correspondence with two key global South Anglican primates—Gregory Venables of the Southern Cone (of South America) and Drexel Gomez of the West Indies—who made it clear that they had no confidence in ECUSA’s DEPO plan. In Venables’ words, it “is utterly inadequate because it leaves all of the oversight and control in the hands of the bishop who is not maintaining ‘the faith once delivered to the saints.’”

St. Andrew’s leaders did agree to meet with Bishop Ackerman on January 25, but Fr. Kannapell cancelled the meeting beforehand, saying that the parish’s vestry had concluded “that our obedience to God’s call should not be predicated on the future obedience of any bishop currently in ECUSA, no matter how orthodox that bishop may be.”

In a January 5 letter to Bishop Gibbs asserting their request to be transferred to an overseas Communion province, Fr. Kannapell and his vestry said that, in their view, “no Episcopal bishop is theologically acceptable to our parish, as

every ECUSA bishop remains under the authority of a church hardened in its unrepentance.”

On January 7, the bishop telephoned Kannapell and ordered him to meet with him the following day to discuss the situation, threatening to inhibit him if he did not appear. Going “not out of fear but a chance to talk,” Kannapell complied, taking with him his wife, an attorney and his senior warden.

When he arrived, Bishop Gibbs asked him to renounce his orders. The rector refused, saying, “I was made a priest, and [am] still a priest, but I can’t be under your authority.” When Kannapell refused a further threat, the bishop signed a letter of inhibition against him.

Gibbs suspended Kannapell on the now-familiar ground of “abandonment of communion,” which conservatives claim is specious, since it is based on a canon historically applied to clergy who have left for a church not in communion with ECUSA.

Kannapell says he “was inhibited for seeking adequate episcopal oversight” of the sort envisioned by the Windsor Report, rather than the inadequate oversight offered under DEPO.

A request for the parish to negotiate with the diocese for possession of its property was summarily rebuffed. The rector was ordered to vacate the parish immediately—before the Sunday services scheduled for the following day.

Being advised that, under Michigan law, the seceding parishioners had virtually no chance of retaining their property, it was decided simply to leave it and begin anew. Accordingly, the reconstituted congregation, known for now as the Anglican Church of Livonia, is worshipping at a local Holiday Inn. At the first service, some 190 of St. Andrew’s 400 parishioners were present—representing 95 percent of the regular average Sunday attendance of 200.

Meanwhile, at the old church, “a handful” of parishioners showed up for the two services conducted by Fr. John Henry, the priest appointed by Gibbs to take charge of the now largely depopulated parish. ■

Sources: Anglican Church of Livonia, Episcopal Diocese of Michigan, *VirtueOnline*, *The Living Church*, *kimgrams.org*

Central New York Diocese Sued

After nearly a year of being barred from his parish, Fr. David Bollinger had had enough.

In mid-January, the rector of St. Paul’s Church in Owego filed a civil suit against the Episcopal Diocese of Central New York and its Bishop, Gladstone “Skip” Adams, seeking \$4.35 million in damages.

The suit asserts that the bishop retaliated against the priest as a means of covering up sexual misconduct allegations concerning a former rector of St. Paul’s that Fr. Bollinger had brought to his attention.

The suit claims that the diocese falsely accused Fr. Bollinger of misusing church funds as a way of diverting attention from the abuse case, which the diocese failed to pursue in accordance with its own pro-

Continued next page right column



The Rev. David Bollinger Photo: *The Living Church*

ANGLICAN WORLD BRIEFS:

***THE ANGLICAN BISHOP OF JERUSALEM**, the Rt. Rev. Riah Abu El-Assal, joined 12 Christian leaders in Jerusalem January 31 in congratulating the Palestinian people "for their democratic performance in the recent parliamentary elections." The group, which includes patriarchs and heads of the Churches of Jerusalem, also prayed for "all those who will govern in this difficult period," and pledged cooperation with their efforts for "the public good and the national Palestinian aspirations, together with the cause of justice and peace in a non-violent way...Our message to the government of Hamas, members and leadership, is the message of Our Lord Jesus Christ in his Sermon on the Mountain" (*Matt 5:3-10*), which the leaders then quoted in their statement. Hamas, which surprisingly secured 74 of 132 seats in the legislature, is responsible for dozens of attacks on Israeli civilians. Its professed objectives include the destruction of Israel and the founding of an Islamic theocracy in its place. There were concerns that, unless Hamas modified its position, the Hamas victory could speed up Christian immigration from the Holy Land. Today, there are only about 50,000 Christians living in the West Bank, the Gaza Strip and Arab East Jerusalem. They make up less than 2 per cent of the Palestinian population. - *Column by Nick Miller/Episcopal News Service/Ecumenical News International*

***CENTRAL AFRICAN ARCHBISHOP** Bernard Malango has declared a mistrial in the Court of Inquiry for the Bishop of Harare, Dr. Nolbert Kunonga. The decision to end the trial came on technical grounds and does not exonerate the controversial bishop; however, he will not be retried. Kunonga—an ally of Zimbabwe's notorious president, Robert Mugabe—was alleged to have asked members of the Zimbabwe secret police—the Central Intelligence Organization (CIO)—to "have certain people, whom he named, killed." Bishop Kunonga allegedly marked for death ten troublesome priests and laypersons. He was also charged with having "publicly and deliberately maintained doctrines or opinions which are contrary to the teaching of the Church"; diverted church funds and assets for his private use; falsified records; purged the diocese of its white clergy; and violated a host of church laws and procedures. Kunonga was brought before a church tribunal on August 23, but the trial collapsed after three days when the presiding judge withdrew from the case. Kunonga has been banned from travel to the European Union and the U.S. for his complicity in the crimes of the Mugabe regime. In 2003 he was given a farm confiscated from a white settler as a reward for his services to the regime. Kunonga was elected Bishop of Harare in 2001, in an election critics charge was manipulated by the secret police. An outspoken supporter of the government, he endorsed President Mugabe's urban depopulation campaign, Operation Murambatsvina ("Drive out Rubbish"), which has left over 375,000 people homeless. - *The Church of England Newspaper*

***A NIGERIAN ANGLICAN PRIEST** in Bida, Abuja, was recently assassinated. The Ven. Elijah Yisa was shot in the head by two people who entered the premises of St. John's Cathedral in the evening. He died on the spot. The Bishop of Bida, Jonah Kolo, for whom Yisa worked as an assistant, said the attackers should turn themselves into police "so that they will



DELEGATES to the ACC's South African synod during a break in the proceedings. Photo: The Trinitarian

ACC Leader Visits S. Africa

Archbishop Mark Haverland, the new Metropolitan of the U.S.-based Original Province of the Anglican Catholic Church (ACC), a leading Continuing Church body, recently presided over the first annual synod of the ACC's Missionary Diocese of Southern Africa.

The December 1-3 meeting took place in Cape Town (which is also home base to the "official" Church of the Province of Southern Africa (CPSA), one of the few liberal-leaning Anglican Communion provinces in the global South).

During his 13-day stay in the nation, Archbishop Haverland, episcopal visitor to the missionary diocese, also ordained two deacons; elevated those two and another deacon to the priesthood; confirmed four candidates at Holy Paraclete, Cape

CENTRAL NEW YORK continued

cedures. Bishop Adams denies this, contending that the diocese could not pursue the claim because the alleged victim of the abuse never came to meet with the diocesan response team, nor was the team provided with a name.

The diocese accused Fr. Bollinger of mishandling funds in his custody—which the cleric denies doing—and conducted an audit, the results of which had not been made public at this writing. Members of St. Paul's vestry, which has been supportive of Bollinger, have stated that they can prove that the bishop's allegations are specious. The priest also claims that the diocese improperly accessed his personal accounts, which Adams denies.

Although Fr. Bollinger was to be paid through February, he had no guarantee of an income after that.

"I haven't worked as a priest since [February 2005]," he said. "It's been very painful. They've basically ruined my life's work." Adding to the strain has been the illness of one of his three daughters, who suffers from thyroid cancer.

Rwandan Priest Refused

Meanwhile, a priest who is canonically resident in the Anglican province of Rwanda, but who has been serving at a Central New York parish to which he was called as rector over a year ago, has been rejected by the diocese.

Town, and another 11 at St. Peter's, Grahamstown, Eastern Cape. As well, he baptized four infants at St. James', Sovenga, Polokwane (formerly Pietersburg).

Additionally, Haverland met with a number of clergymen and laity affiliated with other church bodies to convey information to them about the ACC and to listen to their concerns; spoke with the Roman Catholic Archbishop of Cape Town by telephone; and met for more than an hour with the superior of a Roman Catholic religious order.

"When I arrived in South Africa for my trip in 2004, we had one priest and four deacons," Haverland said. Now, following his trip there late last year, the ACC has 11 priests; the missionary diocese has held its first synod "in a spirit of absolute unanimity and tranquility, and [members are] full of plans for acquiring buildings and land and new congregations. There was a strong feeling of optimism everywhere."

The number of clergy is likely to grow substantially, he added, holding out the possibility of 30 to 40 clergy in the diocese by the end of 2006.

The growth of the ACC diocese is being aided partly by events in CPSA, which Haverland termed "a once-great church now fallen into heresy." CPSA Archbishop Njongonkulu Ndungane has not joined other African primates in firmly reasserting orthodox sexuality doctrine in the face of northern violations of it. And just during Haverland's visit there were reports of a gay CPSA dean who is looking for a man to "marry"; the possibility that a CPSA diocese may soon elect a woman bishop; and of a remark by former CPSA Archbishop Desmond Tutu to the effect that, since no one was present at the Virgin Birth or the Resurrection, it is impossible to know what really happened. ■

Source: *The Trinitarian*

In a January 19 letter to Fr. Robert Hackendorf, Central New York Standing Committee President, the Rev. Kathryn Eden, informed the priest that he would not be recommended for certification as a priest in that diocese.

Hackendorf has been ordained for six years, and for most of these has been canonically resident in Rwanda, under the authority of Archbishop Emmanuel Kolini. Over a year ago, Hackendorf was called to be rector of St. Andrew's Church in Syracuse. His letters dimissory were presented to Bishop Adams at that time. But in an extra-canonical action, Adams imposed a requirement that the diocese's Standing Committee certify him before he could be recognized as a priest in Central New York. And while acknowledging that he had received the transfer letters from Archbishop Kolini, Adams did not meet the requirement of Episcopal Church (ECUSA) canons that he accept or reject them within 90 days.

Existing in a kind of ecclesiastical limbo, Fr. Hackendorf has served as the "pastoral leader" of St. Andrew's, which has the largest Sunday attendance of any parish in the diocese. In that capacity, out of deference to the bishop's request, he has not celebrated the Eucharist, although he has done every other thing that a rector normally does in a parish, including preaching, teaching, and presiding at vestry meetings.

Continued on next page

not go to hell." Reportedly, the murdered priest was "not controversial, nor...involved in any dispute with anybody." - *Ecumenical News International/VirtueOnline*

***FEARS AMONG CHRISTIAN LEADERS** about what Britain's Racial and Religious Hatred Bill would do to free speech were eased when the bill emerged from Parliament in a somewhat different form than expected. MPs voted that only "threatening words" should be banned, not those which are abusive or insulting. They also agreed that incitement to religious hatred must be "intentional" and removed the word "reckless" from the face of the bill. They voted that proselytism, discussion, criticism, insult, abuse and ridicule of religion, belief or religious practice would not be an offense under the bill. - *The Church of England Newspaper*

***WITHIN DAYS** of a nationwide appeal for 60 million pounds to save crumbling churches, the Church of England came under fire over plans to buy a 2.5 million-pound house for the next Bishop of Oxford. News that the C of E was to purchase the stately, eight-bedroom Pullens End in Headington—"the most magical country house that you could ever hope to find in the city of Oxford," opened the church up to charges of insensitivity at a time when parishes and dioceses are struggling and Oxford is facing a worsening housing crisis. But a church spokesman said the lease on the property occupied by outgoing Oxford Bishop Richard Harries will expire soon, and that the house purchase is coming from the church's historic resources and not from parishioners' offerings. - *The Church of England Newspaper*

***IT SEEMS A REFRESHING CHANGE**—a bishop who resigns because his marriage has broken up. The bishop in question is the Rt. Rev. Peter Barrett of the Church of Ireland's United Dioceses of Cashel, Ossory, Waterford, Lismore, Ferns and Leighlin. The Anglican Archbishop of Dublin, Dr. John Neill, accepted Barrett's resignation and asked for prayers, saying Barrett "had provided caring pastoral oversight and a faithful ministry of Word and Sacrament. He had led the United Dioceses with both ability and humility." However, a leading Church of Ireland layman subsequently scored the Church of Ireland's House of Bishops for "hounding" Barrett into exile in Britain. - *VirtueOnline/Irish Independent*

ANGLICAN USA BRIEFS:

***"WE ARE NOT OKAY."** Christ Church, a New Orleans-area parish of the Anglican Catholic Church (ACC), a leading Continuing Church body, came through Hurricane Katrina with almost no physical damage and no flooding—foresighted planning had the church built on piers. But the parish and its members have found picking up the pieces of their lives to be a slow and frustrating process which promises to be protracted. Almost a dozen families have moved away or indicated their intentions to do so for reasons stemming from Katrina. And those who remain, even ones who suffered minimal damage, "are in a state of low-grade shock," said Christ Church's rector, the Very Rev. Donald Rice. It has been a "profoundly disturbing incident" which is "not over yet. As one local columnist put it, despite what you hear on TV, 'we are not okay.'" Not least among the Katrina survivors' woes is the slow, bureaucratic response of government agencies, in particular the Federal

On January 2, the vestry wrote Bishop Adams concerning Fr. Hackendorf's acceptance, but received no reply. However, on January 10, the priest was granted an audience with the Standing Committee, at which he declared he would sign an affirmation required by ECUSA's canons ("to submit in all things to the discipline of this Church without recourse to any other ecclesiastical jurisdiction or foreign civil jurisdiction"). Nine days later, the Rev. Ms. Eden wrote to him, saying that, while the door was not completely closed, the Standing Committee could not "certify" Hackendorf at this time. She said the panel "felt you had some unresolved issues concerning [ECUSA] and your connection with the Church of Rwanda."

The "issues" are not clearly specified by either party, but Eden noted Hackendorf's "concerns for some of the positions that [ECUSA] holds"—most likely the church's continuing acquiescence in a pan-sexualist agenda and the impact that has on its relations to the wider Communion.

In his letter to Bishop Adams, Hackendorf said that, while he and his parish had complied with what the bishop wanted, they had not understood why Adams insisted on the particular kind of acceptance process he was undergoing. The relevant canon (III.4) is manifestly intended to apply to priests ordained in the historic succession in churches that are not in communion with ECUSA.

He told Adams that "we are apparently at the end of the line" with the process, and went on to ask him to return his letters dimissory from Archbishop Kolini.

Then, in a paragraph which must have sent a chill down the episcopal spine, Hackendorf wrote, "This action indicates that

BRIEFS continued

Emergency Management Agency (FEMA). Also there is concern that public consciousness of their plight will diminish over time; the news media, they fear, have moved on to new stories. And yet, Fr. Rice is quick to add, "those with the worst damage have emerged with remarkable strength and calm. The general attitude is that God will make all well in time." - *The Trinitarian*

***THE RT. REV. VICTOR M. RIVERA**, who was the Episcopal Bishop of San Joaquin, California, from 1968-88, died December 23 at the age of 89. A native Puerto Rican, Rivera followed several relatives into the ministry, having been particularly inspired by the missionary work of his mother, who died when he was a teenager. Rivera's successor, Bishop John-David Schofield, described the late bishop as "theologically very conservative, but very compassionate and liberal regarding outreach." Throughout his episcopacy and during his retirement, Bishop Rivera remained unconvinced that God had called women to holy orders. However, he participated in the 2005 consecration of his oldest daughter, Bishop Bavi Edna "Nedi" Rivera, as Suffragan Bishop of Olympia. - *The Living Church/The Fresno Bee*

OF GENERAL INTEREST:

***THE VATICAN** will maintain its ban on intercommunion with non-Roman Catholics, but has opened the door toward a pastoral interpretation of this ruling. In a break with prior practice, Pope Benedict XVI released the text of 50 propositions

the Diocese of Central New York is not in communion with the Church of Rwanda, which is an indication that Central New York is withdrawing from the worldwide Anglican Communion. Our prayers continue to be with you and the diocese as you move ahead with your decision, in the words of the Windsor Report, 'to walk apart' from the Communion... Obviously, we refuse to abandon the Anglican Communion." (Emphasis added.)

The stage seems now to be set for the diocese to lose its largest parish. ■

Sources: Binghamton Press and Sun-Bulletin, transfigurations.blogspot.com

Rochester Bishop Inhibits Priest

He is the rector of what the Episcopal Diocese of Rochester, New York, says is an "extinct" congregation.

Nonetheless, the Rev. David Harnish has been barred from exercising his ministry by Rochester Bishop Jack McKelvey, flanked by his diocese's Standing Committee.

The inhibition of the rector of All Saints' Church in Irondequoit on the grounds of "abandonment of communion" was handed down on January 26.

All Saints' was declared "extinct" by Rochester's convention last November, because the conservative parish had failed to contribute toward its mandatory parochial assessment payments to the diocese.

The congregation and its priest requested and received recognition from Archbishop Henry Orombi as part of the eight million-member Anglican province of Uganda, which All Saints' says is "a more biblically faithful and supportive environment than the [2.2] million-member Episcopal Church (ECUSA)."

prepared by the Synod on the Eucharist held October 2-23. Proposition 41 affirmed the existing rules barring intercommunion, but said the admission of non-Catholic Christians to the Eucharist, the sacrament of penance and anointing of the sick "in determined individual situations under precise conditions is possible, and even recommended." - *The Living Church*

***POPE BENEDICT XVI** has given his support to a gathering of Europe's main Protestant, Anglican, Orthodox and Roman Catholic churches in 2007, saying he hoped it would help promote awareness of Europe's spiritual roots. "Europe needs to rediscover its Christian roots, making room for ethical values that are part of its rich and well-established spiritual heritage," Pope Benedict told church leaders from different denominations attending the opening event in Rome of the 3rd European Ecumenical Assembly, which will culminate in Romania in September 2007. - *Ecumenical News International*

***IN HIS FIRST ENCYCLICAL**, Pope Benedict XVI has praised the "ecstasy" of physical love between a man and a woman as a pathway leading to the divine love of God. In *Deus Caritas Est* (God is Love), the Pope cautions against the "debasement" of sexual love as a "commodity to be bought and sold." Quoting the Hebrew Bible's Song of Songs, a book that exalts both the physical and spiritual aspects of conjugal love, he uses the document to reclaim for Christianity the divine potential of the erotic. The Pope concedes that Christianity has been regarded at times as having been opposed to the body, but says that sex is meaningless if not combined with spiritual or divine love. But he says that through God, eros can be en-

To the consternation of diocesan officials, All Saints' so far continues to meet at the same location at which it has worshiped for 78 years, and Harnish continues his ministry there as a priest of the Ugandan Church. At last check, the diocese was "exploring options in regard to the property dispute." But the congregation asserts that, although the extinction legislation violated both the diocese's own canon law and New York state law, it signifies that McKelvey and his diocese "have relinquished their authority over this parish."

The attorney for the parish, Raymond Dague, says Bishop McKelvey's inhibition decree is unenforceable, since Fr. Harnish is no longer a member of either the Rochester diocese or of ECUSA.

What's more, Dague said, "In declaring Fr. Harnish out of communion with the Diocese of Rochester, Bishop McKelvey and the Standing Committee appear to be declaring themselves out of communion with Uganda."

The conservative Anglican Communion Network mused that, by its actions, the Rochester diocese seems to have acknowledged that the congregation it declared extinct is a functioning part of the Ugandan province and the wider Communion. ■

Sources: All Saints' Church, *The Living Church*

Prayer Book Society Still On The Move, Finding New Opportunities, After 35 Years

The U.S. Prayer Book Society, which this year marks its 35th anniversary, remains active in preserving and defending



THE PRAYER BOOK SOCIETY BOARD at its February 8 meeting at St. John's, Savannah, Georgia. Shown from left are immediate past Society President, the Rev. David Kennedy; current President, Dr. Peter Toon; Miriam Stauff; Auburn Tracyk, the Rev. William Martin (behind Mrs. Tracyk); Marilyn Ruzicka; Philip Kirk (behind Mrs. Ruzicka), the Rev. Edward Rix; the Rev. Craig O'Brien; and Dr. T. Herbert Guerry.

classical Anglican liturgy and (most importantly) the doctrine that underpins it.

As well, the current moves by a growing number of congregations to transfer affiliation from the Episcopal Church (ECUSA) to overseas Anglican bishops "is providing new opportunities for the Society," said the Rev. Dr. Peter Toon, who was made Society president for 2006 at the suggestion of the outgoing president, the Rev. David Kennedy, SSC. The choice was approved by the Society's February 8 board meeting in Savannah, Georgia.

"The trauma of departing [ECUSA] often causes a search by those in the exodus for the real meaning of the Anglican Way, its Scriptural base, its attachment to the Fathers of the Church, its Formularies, its liturgy, music and poetry, its pi-

they will "resist the new order." They will work to have the decision repealed with the support of "ecumenical partners" in Sweden and abroad, said the declaration's author, the Rev. Yngve Kalin, pastor of Hyssna in southern Sweden. The Moscow Patriarchate has suspended relations with the Swedish Church over the pro-gay decision. On October 27, the Swedish Church Assembly, called the Kyrkomotet, voted to amend its prayer book, changing the section on marriage to "Marriage and Blessings." - brusselsjournal.com/VirtueOnline

***THE ALL AFRICA CONFERENCE OF CHURCHES** has expressed dire concern over the escalating violence in the Darfur region, west of Sudan, where renewed fighting is forcing aid workers to flee. "As Africans and Christians, we are appalled by the reports of random, indiscriminate killings, especially since ethnic and religious hatred is reported to be at the root of aggression," said the Rev. Mvume Dandala, the leader of the African church grouping. - *Ecumenical News International*

***IN AN UNDER-REPORTED INCIDENT** on December 30, thousands of Egyptian security police assaulted more than 2,500 Sudanese refugees—men, women and children—who were camped across from the offices of the UN High Commission for Refugees in Cairo. The Institute on Religion and Democracy's Church Alliance for a New Sudan (CANS) reports that as many as 265 people died in the attack, and a *New York Times* story depicted the plight of hundreds of others whose fate was unknown. "This is just the latest indication of the Egyptian government's callous attitude toward the African Sudanese."

nobled and purified. The Pope also defends the right of Christian aid agencies to carry out charity work, saying their efforts show that God and religion can be used for good rather than misused in the name of "vengeance, hatred and violence." Christian aid workers must not proselytize but inspire faith by example. The encyclical is significant because, as Benedict's first, it sets the tone for his pontificate. Although focusing on love, it is also a sophisticated working-out of the relationship between Church and State, with references to earlier Catholic social teaching. The Pope, 78, told a Vatican conference that he had chosen the theme of love and charity "because the word love is too much abused in the world today." In the encyclical he says: "I wanted at the beginning of my Pontificate to clarify some essential facts concerning the love which God mysteriously and gratuitously offers to man, together with the intrinsic link between that Love and the reality of human love." - *The Times*

***THE RUSSIAN ORTHODOX CHURCH** expressed support in December for the Vatican's recently-stated position against allowing those with deep-seated homosexual tendencies in seminaries, and accused Protestant denominations of "succumbing to secular values" over the issue. "Homosexuality was called a sin in Holy Scripture—there's no possibility of any other interpretation," said Fr. Igor Vyzhanov, chairman of the Moscow Patriarchate's Commission for Inter-Christian Dialogue. - *VirtueOnline*

***OVER 800 PRIESTS OF THE CHURCH OF SWEDEN** have repudiated the Swedish Church Assembly decision to bless gay unions, saying it is contrary to the Word of God and that

ety and devotion, and so on," said Dr. Toon. More than ever before, the Society is being "sought out, consulted and asked to advise by those wanting to know more of the riches of Reformed Catholicism."

The Society, which works with faithful Anglicans in and outside of the Anglican Communion, seeks to maintain the integrity of the Anglican Way by keeping Anglican churches worshipping the Lord in "the beauty of holiness, in spirit and in truth." It maintains that there is one **Book of Common Prayer** (BCP) which has appeared in many editions, of which the first was in 1549. Other classic editions include the English 1662, the American 1928, and the Canadian 1962. Though all of those editions contain the historic English language of public prayer, the Society also supports contemporary language liturgy that preserves the shape, content and doctrine of the historic rites. It believes that the formularies of the Anglican Way are the BCP, the Ordinal and the Articles of Religion.

The Society continues to make available fine reprints of liturgical resources, as well as to produce a variety of materials related not only to the nature and content of liturgy, but contemporary issues in the church. Current offerings include a leather-bound edition of the Altar Book for the 1928 **Book of Common Prayer; Worshipping the Lord in the Anglican Way**, a book of parallel texts, with the 1928 liturgy on the left and a contemporary language version on the right; *Episcopal Innovations* by Dr. Toon, which chronicles and shows the inter-connectedness of innovations in ECUSA from 1970s onwards; *Same-Sex Affection, Holiness, and Ordination: A Response to Presiding Bishop Frank T. Griswold* by Dr. Toon; and *Neither Archaic Nor Obsolete, and Neither Orthodox Nor A Formulary*, by Dr. Toon and the late Dr. Louis Tarsitano. The Society also publishes a bimonthly magazine, *Mandate*.

BRIEFS continued

said CANS Director Faith McDonnell. "The suffering of the Sudanese is not over, and it is not just in Sudan." In response to the Cairo incident, CANS held a rally in front of the Egyptian embassy on January 5.

***MALAWI'S CHURCH ACTION IN RELIEF AND DEVELOPMENT** agency has launched a program to bring assistance to people in the country's two southern districts of Blantyre and Zomba which have been hit by a severe food shortage. "Currently, there are over 4.5 million Malawians in need of food, a figure that we may live with until harvesting time in April," said Baptist pastor Fletcher Kaiya, the program's project coordinator. Malawi is facing the worst drought in more than a decade and the situation has been aggravated by the HIV/AIDS pandemic and chronic poverty, according to aid agencies. In addition, floods at the end of 2005 displaced at least 1,000 people and destroyed a much-needed maize crop. The relief program, with assistance from the Global AIDS Interfaith Alliance, would mostly benefit home-based care patients and orphans, Kaiya noted. "A total of 2000 households will now at least have food prepared from maize and cooking oil that they will receive for four months," said Kaiya.

- *Ecumenical News International*

***A DANISH PASTOR** was reinstated last year after retracting statements made in 2004 that he did not believe in

Society materials can be obtained by calling 800/727-1928 or visiting www.anglicanmarketplace.com. Information on the Society itself can be found at www.episcopalian.org/pbs1928. ■

—LATE NEWS—

Williams Warns Of "Rupture," Dismisses Lambeth Gay Debate

In two sets of highly significant remarks, Archbishop of Canterbury Rowan Williams has warned of a "rupture" in the Anglican Communion, and effectively dismissed any idea that the gay debate would be reopened at the 2008 Lambeth Conference of Anglican bishops.

Williams said that, though the 2008 Conference will hear results of provincial studies of the gay issue, "we cannot properly or usefully reopen the discussion as if [Lambeth '98] Resolution 1.10 did not continue to represent the general mind of the Communion." The resolution deems homosexual practice "incompatible with scripture" and speaks against the ordination or blessing of those in same-gender sexual relationships.

His statement will discourage any liberal plans to push for a recall of 1.10 at Lambeth '08, and increase pressure on the Episcopal Church's General Convention to make a definitive choice between its pro-gay policy and Communion membership.

Adding to the pressure was Dr. Williams' recent warning that the potential "visible...rupture" over homosexuality in the Communion could take decades to heal. The parties would be unlikely to "settle down quietly" into a "federation" of churches, he said. His remarks came in the wake of the Diocese of California's announcement of five candidates for bishop, two of whom are active homosexuals.

Sources included *The Daily Telegraph*, *The Boston Globe*

God as creator. The Rev. Thorkild Grosboll came under fire when he told a newspaper that "there is no heavenly God, there is no eternal life, there is no resurrection." He resumed preaching in a small town north of Copenhagen after reaffirming his belief "through a statement of faith pronounced at baptism." - *Ecumenical News International/Religion News Service*

***THE U.S. SUPREME COURT** said February 21 that it would consider reinstating a federal ban on partial birth abortion, pulling the contentious issue back to the high court on conservative Justice Samuel Alito's first day on the bench. At issue is whether the Partial Birth Abortion Ban Act that President Bush signed into law in 2003 is unconstitutional because it lacks an exception to protect the health of a pregnant woman. Alito could be the tie-breaking vote when the court decides whether doctors can be barred from performing the gruesome abortion procedure. - *The Washington Times*

***MEANWHILE, IN A UNANIMOUS DECISION** in a case pitting religious rights against federal drug laws, the Supreme Court ruled that adherents of a small Brazilian-based religion can import and use hallucinogenic tea in their ceremonies. The court's opinion, the first ruling on religious freedom written by new Chief Justice John G. Roberts, rejected the U.S. government's efforts to stop the import and use of sacramen-

Continued on Back Cover

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LATE NEWS continued

Panel Head Boosts Gays

For conservatives, it was bad enough that the Panel of Reference appointed last year is chaired by a liberal prelate, and (at this writing) had yet to make any impact in its appointed task of facilitating alternate episcopal oversight for faithful Anglicans in hostile situations.

But at deadline conservatives were decrying the fact that Panel Chairman, former Australian Primate Peter Carnley, had telegraphed a strong bias against the orthodox believers that he and the Panel are supposedly trying to help.

Sweeping away any illusions that he was approaching his task with impartiality, Carnley told *The West Australian* that it was only a matter of time until gay marriages and gay priests gain wider acceptance by the Anglican Church. He said the Communion could "tolerate a fair bit of difference. We just have to agree to differ on some issues." He also said that the ordination of Australia's first Anglican women bishops was likely less than two years away, contending that theological objections to the change "don't amount to much."

In a related report at deadline, faithful Canadian Anglicans accused the Panel of Reference of bias, bureaucratic delay, and a failure to provide safeguards for petitioners seeking alternative episcopal oversight. *More in the next issue.* ■



SIGNPOSTS continued from Page 38

tine and resulting infection—something totally unrelated to her mother's illness. Doctors performed two surgeries, but the baby was too sick and fragile to recover. A second, heart-breaking funeral followed.

Of course, nothing about this outcome abnegates or casts doubt on the courageous struggle the family made to preserve God-given life. Simply put, the family was faithful in their response to the tragedy that befell Susan Torres and her baby, and God was faithful in doing what He thought was best, which was permitting the return of Baby Susan to her mother, who had lost so much in her untimely death. Still, in His mercy and grace the family had a time to get to know a precious little soul who now awaits them in eternity.

"Confident that Susan Anne Catherine Torres is already reunited with her mother, we thank the Lord for their witness and for the gift of their courageous lives," said Arlington Roman Catholic Bishop Paul Loverde.

Keeping baby Susan alive cost thousands of dollars a day more than the insurance provided, as mentioned on the website that tells the story, www.susantorresfund.org. However, the great news is that the Lord continues to provide, and thousands of thoughtful donors have contributed so generously that not only are all of Susan and baby Susan's medical costs covered, there was a remainder to set up a college fund for two-year-old Pete and enough left over to continue the pro-life cancer research and prevention fight. ■

Dr. Edwin P. Elliott edits *The Christian Observer* and leads Manassas Reformed Presbyterian Church (Hanover).

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Signposts

An Ordeal Of Life, Death, And Faith

Ed. Note: Last summer, a moving drama played out over several weeks near the CHALLENGE's base in Washington, D.C. Its most moving moment, but not its final one, came as a feisty baby girl was born 13 weeks premature in Arlington, Virginia, to a beautiful, young, but brain-dead mother. Susan Torres, 26, also the mother of a two-year-old son, had effectively died the day before Mother's Day, at 15 weeks of pregnancy. Though in deep grief, Susan's family fought for the life of her baby. We learned that our good friend and colleague in religious journalism, the Rev. Dr. Edwin P. Elliott, a Reformed Presbyterian minister from Manassas, Virginia, had firsthand knowledge of this ordeal of life, death, and faith. We are pleased to pass on Dr. Elliott's account of it here.

SUSAN ROLLIN TORRES was a roommate to my daughter, Laura Elliott, for the year before her marriage to a local boy, Jason Torres. Susan and Jason met in college at the University of Dallas. The family wanted a little supervised time between the engagement and the marriage, so Laura was designated chaperone.

In May, Susan became terribly ill, nearly paralyzed with headaches. Doctors at one local hospital could not figure out what was wrong, and one Saturday night Susan died in her husband's arms as she ate supper. Jason is a big man and trained in rescue techniques so he kept the body functioning until Susan could be taken to another local hospital.

Overnight it was learned that the melanoma which had generated a freckle removed from Susan's arm nine years earlier had reactivated for unknown reasons and become a brain crushing tumor in her skull. As the tumor took over it caused an aneurysm.

WHEN I FIRST WENT to see Susan in the hospital, she was dead. I have been in the ministry most of my adult life; I started making pastoral rounds with my father in the 1940s. I have some background for evaluating these things.

However, Susan's tiny daughter was alive, and the family wanted the little girl to have an opportunity to live. The hospital kept the life-support systems in place.

The Purtills, longtime friends of the Torres family, organized the family and contacted Rob Schenck of Faith and Action. Within 48 hours, a website, www.susantorresfund.org, was in place and a campaign was underway to keep the little girl alive in her dead mother.

On my second visit, I looked at Susan and she wasn't dead.

I can't quite describe it, but someone was home, even though the brain had been decimated. A physician suggested that perhaps the baby had taken over and was operating the body. The systems were coming back on line—kidneys, lungs, heart. The machines were still necessary for the lungs, but the scene was totally different from the starting day. I think prayer had more than a little to do with it.

Laura; Jason; his brother, Justin; and Mother Rollin (Susan's mother) and many others began to pray around Susan and read to her. Susan's mother kept her daughter's nails and hair immaculate. The young people in the family would also try to stimulate the baby to make her kick. The bed was one of the marvelous new ones which moves all the time.

There came a point, though, that Susan's body could go no further. Physicians removed baby Susan Anne Catherine by Caesarean section at Virginia Hospital Center on August 2. When she arrived, Susan yelled bloody murder. The corps of specialists cheered, because that is a very healthy sign in babies born prematurely. She also rolled her tiny hands into fists and hit everything she could—another good sign. When the head of neonatology set out to attach a needle to her foot, little Susan opened her eye, took a careful look and kicked her vigorously. Within days, the newborn was off the normal preemie tubes and eating well from an eyedropper.

Baby Susan Anne Catherine came into the world surprisingly well developed for her chronological age. As of late August she was over two pounds, was off the ventilators and receiving a small amount of formula each day. An initial examination found that her mother's melanoma had not penetrated the placenta.

We buried Susan Anne's mother on August 6. The physicians had

kept her body functioning an extra day so that she would not technically die on Baby Susan's birthday.

"This is obviously a bittersweet time for our family," Justin Rollin said in August. "We are overjoyed at the birth of Baby Susan and deeply grieved at the loss of her mother. From the beginning, we knew that two things would get us through to the baby's birth: God's providence and Susan's determination. Susan was always the toughest person in that ICU room. Her passing is a testament to the truth that human life is a gift from God and that children are always to be fought for, even if life requires—as it did of Susan—the last full measure of devotion."

In this case, it was a fight that was won, a victory of life that will remain, even though it turned out to be brief. Five weeks and five days after her birth, feisty Susan Anne Catherine suddenly took a turn, and died after suffering a perforated intes-

Continued on Page 37

Church Directory

CALIFORNIA

Monterey

St. John's Chapel
(ECUSA)

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

COLORADO

Colorado Springs

St. 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, 6p; Sat Mass 9:30a; Sat Holy Hour 4p; The Rev. Fr. Dewitt F. Truitt, Rector; 303/758-7211, fax 758-3166

DELAWARE

Wilmington

St. Mary's Anglican Church
(Anglican Catholic Church)

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

FLORIDA

Lantana/West Palm

Beach area

The Church of the Guardian Angels

(Episcopal Church/EIF-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. Vomis G. Brookshire; 954/781-8370

MAINE

Ellsworth

St. Thomas Anglican Church

(Anglican Church in America)

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

Portland

Anglican Cathedral of St. Paul

(Anglican Church in America)

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

MARYLAND

Bladensburg

St. Luke's Parish

(Episcopal Church/EIF-NA)

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

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 Coehre, Rector; The Very Rev. Luther Toole, assistant; The Rev. Jevon Gordon, curate; 816/361-7242; www.dntyp.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/Bala Cynwyd

Church of St. Michael the Archangel

(Independent/FIF-NA)

Bringhurst Funeral Home Chapel, in West Laurel Hill Cemetery, 225 Belmont Ave. (off City Ave.); Sun Sung Mass 9:30a; weekday Masses, call for information 215/247-1092; www.orthodoxanglican.org/archangel

Rosemont

The Church of the Good Shepherd

(Episcopal Church/FIF-NA)

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

SOUTH CAROLINA

Florence

Anglican Church of Our Saviour

(Anglican Catholic Church)

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

Greenville

Holy Trinity Anglican Church

(Anglican Church in America)

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

TEXAS

Bedford

St. Vincent's Cathedral

(ECUSA)

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

Dallas

The Church of the Holy Communion

(Reformed Episcopal Church)

17405 Muirfield Dr; Sun Said Eucharist 8a, Choral Family Eucharist 9a, MP 11a (1st Sun HC); 1928 BCP; The Rt Rev. Ray R. Sutton, Ph.D., Rector; The Rev. Samuel A. Steere III, Assisting Priest; The Rev. Robert R. Shattuck, Deacon; 972/248-6505, fax 972/248-6593; e-mail: holycomm@sbcglobal.net; website: www.holycommuniondallas.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; 972/669-1928

Richland Hills

St. Michael Church

(ECUSA/ACN)

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

VIRGINIA

Alexandria

St. Andrew & St. Margaret of

Scotland

(Anglican Catholic Church)

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

Arlington

Church of St. Matthias

(Anglican Province of Christ the King)

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

Fairfax

Holy Trinity Church

(Reformed Episcopal Church)

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

Leesburg/Dulles

Our Saviour, Outlands

(Episcopal Church)

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

Mathews

St. James Anglican Church

(Anglican Province of America)

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

Roanoke

St. Thomas of Canterbury

(Anglican Catholic Church/

An Evangelical Catholic Parish)

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

WASHINGTON

Auburn

King of Glory Church

(Christian Episcopal Church)

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

ENGLAND

London

Christ the King, Gordon Square

(WCI)

(Forward in Faith Headquarters

Church, Church of England/EIF)

Low Mass Mon 1 05p, Tues-Wed Thurs 8:30a, Fri 12:30p; Fr. John Scott, Honorary Chaplain; (0)20/7388 3588. For details of

Sunday Masses in London and elsewhere

throughout the U.K., please visit

www.forwardinfaith.com