

BRIEFS continued

April 6 to try to end the National Boy Scout Jamboree. The event, the government's financial support was unconstitutional. The Justice Department appealed. The Boy Scouts of America, which is not a party to the lawsuit, has filed a legal brief in support of the Pentagon. George Davidson, national legal counsel for the Boy Scouts, said Pentagon participation in the event is an important showcase for the military and has the potential to draw new recruits. "The jamboree has absolutely nothing to do with religion and everything to do with having a stronger military," Davidson said. - *The Washington Post*

**\*A NEW HBO PROGRAM** seems to have found a way to promote homosexuality as well as polygamy, which many think will be the next hot issue. In March, HBO launched *Big Love*, an entertainment series featuring a humorous and approving portrayal of polygamy, and a tacit promotion of homosexuality. The "bold new series" is replacing *The Sopranos* on the station's Sunday night line-up. Starring Hollywood's Jim Paxton, *Big Love* attempts to show the "endearingly normal" side of a typical American man who "happens" to have three wives. The producers worked hard to ensure they found an all-American actor to play the lead role, to minimize any potential "creepiness" of the material. Mark V. Olsen and Will Scheffer, the show's scriptwriters, are both gay. Although the producers deny there was any pro-gay agenda behind making the show, reviews have said the show's material contains numerous references to gay, lesbian, bisexual and transgendered themes, and showcases "gay apologia." Tom Hanks' production company produces the show, with Hanks acting as executive producer. Hanks' recent work includes his starring role in the anti-Catholic movie *The Da Vinci Code*, due for U.S. release on May 19. The Mormon Church—the Church of Jesus Christ of Latter-day Saints—which has banned polygamy in its fold since 1890, has distanced itself from the series, and obtained an agreement from HBO to issue a disclaimer at the start of the program, disassociating the practice

of polygamy from the Mormon community. "The Church has long been concerned about the continued illegal practice of polygamy, and in particular about reports of child and wife abuse emanating from the community." **\*A GAY RIGHTS GROUP** called Soulforce evidently was the main mover behind the number of "LGBT" (lesbian, gay, bisexual and transgender) families who showed up for the annual Easter Egg Roll for kids and parents April 17 on the White House Lawn. Soulforce asked participants to wear t-shirts identifying themselves, as "LGBT" and TV coverage indicated that many of them wore rainbow leis as well. The event overlapped with the Soulforce Equality Ride, billed as a 51-day gay rights bus tour begun in March and aimed at bringing media attention to the non-admission policies for gays at 20 Christian colleges and military schools. But on the tour's first day, 24 Soulforce members were arrested by police for trespassing at Jerry Falwell's Liberty University in Lynchburg, Virginia, and faced possible \$2,500 fines and a year in jail. The group of 35 gay, lesbian, bisexual, transgendered, and straight 18- to 28-year-olds had been warned ahead of their arrival they would not be welcome on campus. Liberty had been targeted by an earlier version of the Equality Ride last year and has a long history of dealings with Soulforce, the homosexual group started by Mel White, a writer who once worked for Falwell. It was unclear whether Soulforce had better success in the 19 other schools they planned to visit. - *World Net Daily/IRD*

**\*IT'S "ANOTHER REASON TO FEEL SORRY FOR LIBERALS,"** according to Eagle Forum. A study published by the Pew Research Center February 13 shows that "people who worship frequently are happier than those who don't [and] Republicans are happier than Democrats." This gap in happiness is not necessarily due to political success, as Republicans have been significantly happier since 1972. Researchers conducted 3,014 interviews of Americans across the country, asking them if they would say they are "very happy, pretty happy, or not too happy." The study found that happiness is also correlated with church attendance. ■

# THE Christian Challenge

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THE FOUNDATION FOR CHRISTIAN THEOLOGY  
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General Convention 2006:

**"Stepping Back" Toward Revisionist Victory?**

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## Christian Challenge

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

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# Exclamation Points

## THE UNDIVIDED CHURCH

"The faith of the undivided Church" is acclaimed in Wallace Spaulding's letter and in your quote of Flying Bishop Broadhurst's January speech, both in the January-February issue of *TCC*. Initially, the phrase has an attractive ring; it seems high-minded and unexceptionable. But if an Anglican starts to wonder just what that faith actually is, or was, doubts arise.

To be sure, the immediately-pre-1054 faith of the Church was secure and largely unquestioned (except by Muslim infidels), the messy Reformation had not yet occurred, the west's religious wars were still to come, and the countless subdivisions of the Church were in the distant future. The faith was simple and was simply what councils and patriarchs and popes and their clerics decreed.

But how is that faith related to Anglican faith? After all, in the west the faith of the pre-1054 Church was the same as that of the post-1054 Church, and it was the latter's faith that was the subject of the English Reformation from which emerged the uniquely reformed catholicism that is Anglicanism. Is authentic Anglicanism (*i.e.*, Anglicanism minus the various abhorrent modern aberrations) compatible with the earlier faith? Are the 39 Articles of Religion merely a curious collection of outdated and no-longer-relevant positions differentiating Anglicanism's faith from that of both the Romans and the Protestants? [In both cases] I clearly think not. Therefore I have to ask what the claimants of "The faith of the undivided Church" intend and how...they square it with Anglicanism. Is not the ball in their court in their continuing self-identification as Anglicans?

(The Rt. Rev.) Edgar Alan Nutt  
Charlestown, New Hampshire  
edalnutt@earthlink.net

## THE EPICLESIS

In reference to Fr. Tony Noble's objection (*TCC*, Jan.-Feb. 2006) to the position of the *epiclesis* in the (1928) *Book of Common Prayer*, I am confused.

In the Divine Liturgy of St. John Chrysostom, that of St. James, and the Liturgy of St. Basil, the *epiclesis* follows the Words of Institution at the *anaphora*. Then, following the invocation of the Holy Spirit the congregation repeats the beautiful triple "Amen." Clearly, the *epiclesis* is the climax of the prayer. What catholic tradition is older than this?

Thanks to pressure brought by Scottish bishops prior to Seabury's consecration, we have an invocation of the Holy Spirit in the American prayer book. Looking back to the 4th century (perhaps earlier), it would appear we got the order right!

Paul J. Kolisch  
11740 Ryan Circle  
Burnsville, MN 55337

For those unclear about it, the *epiclesis* is the invocation of the Holy Spirit over the bread and wine in the prayer of consecration—in the 1928 version "of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine...". "The English 1662 Prayer Book liturgy does not really have an *epiclesis*," noted an orthodox Anglican priest we consulted. "The fact that we (in the U.S.) do does indeed reflect the influence of the Scottish non-Jurors." - Ed.

## TAC AND ROME

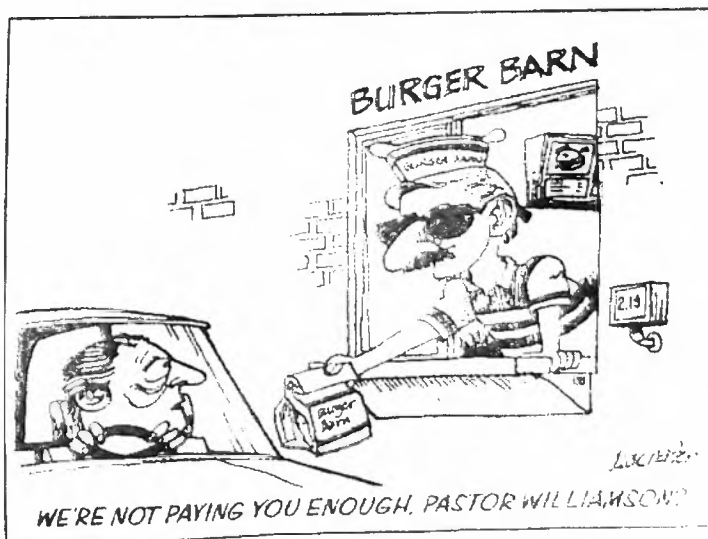
Your extensive commentary on my (edited) letter (*TCC*, January/February, 2006) may unfortunately be seen by some to betray your bias in this matter and obscure the tenor of my observations.

I am not responsible, as you suggest, for the "slight curiosity" in the cardinals' letters (which you seem to feel warrants a defensive editorial response as long as my letter!). I merely quote them.

There is no doubt that the impression has been given that the TAC is in deep dialogue with Rome and that some sort of *rapprochement* is imminent. The Australian media, rightly or wrongly, certainly understood that to be the case, and reported it, and many Anglicans were interested to know the facts. These reports were not contradicted in the secular media by the TAC as far as I know.

As a consequence, clarification was sought from the appropriate Catholic authorities. The correspondence quoted in my letter was the response. You will have to take up the 'curiosity' you discovered with the Vatican.

I am well aware of the documents you [say are] available on your website. Nevertheless, they have done little to counter the impression received that a significant two-way dialogue is underway between the TAC and Rome.



Cartoon courtesy of The Christian Challenge

and children in the Lapeer area, and celebrates "eight major feasts (called Sabbats), which are based on the natural cycles of the solar year (the seasons). Wiccans also celebrate the lunar cycles and especially the full moons."

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And here's another comforting thought: Haney's Wiccan group also assembles "ritual kits" for U.S. soldiers; Wicca is now listed as one of the religions of people in the armed services.

**THE ANSWER:** What's to be done? The decision last year by Church of England bishops to permit clergy to register same-sex civil partnerships under a new British law, if they pledge not to have sex, is pretty much a laughing stock.

What has been widely overlooked, though, was Lambeth Palace's signal that it had found a way to quell all the mirth and mocking once and for all. According to Episcopal e-journalist (and frequent satirist) David Virtue, the Palace announced late last year that it would issue chastity belts to all clergy entering into gay civil partnerships.

"This is the *only* solution short of an archdeacon knocking on doors late at night to find out if the Rev. Winston Finkbottom and the Rev. Nigel Wilting, his lodger," are having sex, sniffed the Palace's spokesperson.

The C of E House of Bishops, he said, is "absolutely convinced it has the mind of God on this issue and not some lesser deity, as they prayed earnestly for ten minutes, and the Bishop of Slutty on the Sly got a word of knowledge and found the words 'chastity belts are for idiots' written on the bathroom wall of a nearby pub. He knew God had spoken to him."

But wait: Could the C of E chastity belts be just the ticket for the upcoming Episcopal General Convention—the device that, once officially endorsed for gay ECUSA clergy, reconciles north to south and enables the American Church to stay on in the Anglican Communion?

Regrettably, the Archbishop of Canterbury said that Episcopal Presiding Bishop Frank Griswold had not requested any shipments of chastity belts from the C of E. Williams said the Palace did get "a very rude note" about them from New Hampshire Bishop Gene Robinson, who thought the belt would mar the fine lines of his ecclesiastical garb, and who "didn't believe in chastity, anyway." ■

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**GENE ROBINSON** in the House of Deputies during the 2003 General Convention which saw him approved to become the Bishop of New Hampshire and the Anglican Communion's first openly homosexual prelate. Episcopal News Service photo by Jeff Smith



## Report/Analysis By The Editor

THE FUTURE of the U.S. Episcopal Church (ECUSA) and its standing within the Anglican Communion now appears set to be determined chiefly by the June General Convention's decisions on compliant-sounding resolutions that, as presently written, would nonetheless leave ECUSA "pointing in the same direction."

### General Convention 2006:

## "Stepping Back" Toward Revisionist Victory?

This, after the Diocese of California averted a second major convention struggle—and probable schism in the Communion—by passing up the chance to elect another actively gay bishop on May 6.

The election of a second such prelate would have presented an opportunity for considerable drama: some claimed—and some did not believe—that the House of Bishops would this time narrowly refuse to back a non-celibate homosexual, and if so, that gay activists and their supporters would gather willing bishops to consecrate the candidate illegally.

The California diocese, however, chose a liberal, pro-gay, but married man with two grown children—Alabama Suffragan Bishop Mark Handley Andrus—to succeed Bishop William Swing. In so doing, delegates bypassed by a wide margin six other candidates, three of them partnered homosexuals, and one of those a lesbian. Placing second, and more favored among the laity, was the Rev. Canon Eugene Taylor Sutton, a black cleric serving at Washington National Cathedral, who also was not among the gay nominees.

The election of any one of the homosexuals would have forced the June 13-21 General Convention in Columbus, Ohio, to register a stark up or down vote on the consecration of the candidate, one that either failed the church's pro-gay stand or handed Anglican primates (provincial leaders) a clear-cut means of declaring that ECUSA is "walking apart" from the Communion.

That would have been a lose-lose situation for more moderate liberals, those deputies or bishops who likely want continue support for homosexuals, but also want to try to, or feign trying to, patch things up with the wider Communion for unity's or expediency's sake.

These include bishops—there are said to be some—who want to "maintain unity" because they are "genuinely sorry" that the Communion was so disrupted by General Conven-

tion 2003 decisions approving same-sex blessings and the church's first openly gay bishop (and now recovering alcoholic) V. Gene Robinson, even if they supported those decisions. But moderate liberals also appear to include those prelates prepared to slow their pro-gay agenda in a bid to retain Communion credentials and secure invitations to the 2008 Lambeth Conference of Anglican bishops, in anticipation of further revisionist gains in the decade between Lambeth '08 and '18.

ON THE SURFACE, the election of Andrus, 49, which aided the moderates, may seem to suggest that the diocese yielded to pressure from the Archbishop of Canterbury and others not to widen the Communion's conflict, and thereby handed a defeat to radical liberals who want ECUSA to be honest about its stand and accept the consequences (as evidenced by their efforts to pack the California slate with homosexuals).

Remarkably, such pressure came even from Episcopal Presiding Bishop Frank Griswold—the same man who agreed with fellow primates in 2003 that Gene Robinson's consecration would have devastating consequences for the Communion, and then acted as Robinson's chief consecrator, setting those consequences in train. In the run-up to California's election, however, he said the diocese "needs to respect the sensibilities of the larger Communion." When it makes its "wise" decision, it "will then be up to the House of Bishops to give or withhold their consent" a thinly veiled warning that the House might this time nix another homosexual bishop.

However, such official "encouragement" looks unlikely to have been determinative in California, given the level of support Andrus received (on the third and final ballot, he garnered the backing of over 72 percent of the clergy and 54 percent of laity). None of the gay nominees received more than a handful of votes. Reportedly, some members of the



Cartoon courtesy of *The Christian Observer*

Clearly it is not, except perhaps in the writings and minds of a few.  
That was the point I was making.

*Fr. Ramsay Williams, SSC  
All Saints' Parish  
East St. Kilda, 3182  
Victoria  
Australia*

We are sorry that our response appears to have given some unintended impressions. We meant only to observe—not hold you responsible for—the fact that there was a seeming contradiction in the Cardinals' statements about "contacts" with the TAC. Second, we felt it important to point out as a matter of record that the TCC story you referenced did not state (as your letter implied) that TAC and Rome are "in dialogue." As for our perceived "bias," we thought that, as TAC is only now applying or about to apply to Rome for formal dialogue, one had to allow for the possibility of movement in response to that, a matter that does not appear to be directly addressed in Cardinal Cassidy's letters. However, we agreed that there remained a serious question about whether the TAC's approach to Rome was going anywhere, and that any significant "imminent" action on the question by Rome was unlikely. In our mind that position differs from that which you say the TAC and some Australian media reports have taken on the subject; it does not embrace TAC's line or anyone else's in totality. - Ed.

## CHURCH OF ENGLAND

Many thanks for the latest edition of *TCC*. It has the best report I have seen on our February [General] Synod!

*The Rev. Stephen Trott  
Member, Church of England General Synod  
Boughton, Northampton, England*

## JAPAN

I will stand firm in the apostolic and biblical faith against the stream of revisionism in the *Nippon Sei Ko Kai* (NSKK, the Anglican Communion's Japanese province)...[The]

Bishop of Tokyo is in favor of homosexuality and ordained a woman to the priesthood...

NSKK is in a kind of stagflation, and they neither go forward in faith courageously nor become faithful followers of the apostatic ECUSA.

*The Rev. E.K. Kinoshita  
St. Timothy's Church  
Tokyo, Japan*

## Note To Readers

Since it had such a great bearing on our pre-General Convention coverage, this edition was held over in order to take account of the critical May 6 episcopal election in the Diocese of California. We therefore appreciate your understanding for the delay in getting this issue out. Those receiving copies of *THE CHRISTIAN CHALLENGE* by first class mail (\$35/year) should still receive this edition several weeks before the convention. To those receiving the magazine by lower rate (and much slower) mail, we continue to recommend that you consider getting the issue weeks earlier for just \$11 more. Send that amount for first class mail now and get our post-convention coverage just a few days after the issue is printed! Checks or Visa/MC information can be directed to The Christian Challenge, 1215 Independence Ave. SE, Washington, DC 20003.

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# News Of The Weird

**NO-BUNNY ZONE:** The job of making the world safe for secularism is never done, of course. But it was a big win for all hyper-PC, church-state separationists recently when an official in St. Paul, Minnesota, decided to outlaw the Easter Bunny because the furry creature might offend “non-Christians.”

The Rev. Jerry Falwell couldn't decide whether it was more disturbing that “this guy believes the Easter Bunny actually has something to do with the Christian celebration of Easter,” or that he is part of the larger problem of “pompous officials” jumping on “the politically-correct bandwagon to eradicate all mention of religion (specifically Christianity) in public squares across our nation.”

In this example, a toy rabbit, pastel-colored eggs and a sign with the words “Happy Easter” were removed from city council offices, *The Associated Press* reported. This courageous action evidently saved innocent bystanders from unnecessary trauma, and averted another blatant municipal endorsement of religion.

But while they're straining at Easter Bunnies, we're waiting to see what the anxious band of the Politically Correct do about the fact that this all took place in a city named *St. Paul!*

**TOO MUCH INFORMATION:** And here we imagined that the Canadian Diocese of Saskatchewan was a rather sedate place.

But it was on that diocese's website, that we found a story reporting that the Anglican Church of Canada's House of Bishops had issued its own “nude calendar” in time for Easter.

Entitled “So You Think Your Parish Never Sees Enough of the Bishop?” the calendar features 12 photos of naked prelates “with their appurtenances covered by strategically placed objects.”

“Primate Andrew Hutchison is photographed on a bear rug, cigarette holder in hand, in homage to Burt Reynolds,” the story says. “A glass of scotch and soda preserves the primatial dignity. Other months have a regional flavor—the three Bishops of Newfoundland are photographed looking uneasy: each wears only a live snowcrab; Bishops Spence and Tottenham pose at Niagara Falls in matching barrels. Bishop Howe of Huron is photographed on horseback, his natural tresses flipped strategically forward in the manner of Lady Godiva.

“Yesterday, the Federal Department of Health announced that it was investigating the matters. ‘It's not that the calendar is dirty,’ said the spokesperson, Dr. Wendle Thornwinkle. ‘It's just that concerns have been raised that it could cause severe eye damage.’”

**THE STORY WAS, OF COURSE,** an April Fool's joke. It was accompanied by several other amusing accounts, such as “Lambeth Palace bought by wealthy Texan,” and “Diocese exchanges crest for image of Spongebob Squarepants.”

The furtive Panel of Reference—which at this writing had still not produced any evidence that it was fulfilling its task of helping to facilitate alternate episcopal oversight for faithful parishes in liberal dioceses—also took another hit, with a story that “the distinguished utilitarian philosopher Jeremy Bentham” had been appointed to the Panel.

Deceased since 1832, Prof. Bentham—and this part of the story is absolutely true—specified in his will that his remains should be present at board meetings of the University College of London. His nicely dressed, mummified remains are therefore kept in a mobile glass case, and since his death Bentham has been recorded at College meetings as “present but not voting.”

According to the “story,” Panel Chairman, former Australian Primate Peter Carnley welcomed Bentham, saying: “Imagine the wealth of experience he brings, having sat on the same committee for over 174 years! Given that his corpse is on wheels, he will obviously be moving faster than the rest of us, but we shall do our best to keep up.”

**WHIPLASHED:** A South African dominatrix is spitting mad, but is giving up her fight to keep a church manse, or vicarage, that she was leasing with a purchase option. According to *Pretoria News* and *Reuters*, elders of the *Nederduitse Gereformeerde Kerk* (Dutch Reformed Church) in Doornkloof, near Pretoria, asked Marianne Ellis and her husband to move after discovering Mrs. Ellis' sideline, for which she had installed a “torture chamber” at the

manse. Mrs. Ellis, who claimed that she never has sex with her clients, now says the elders can “shove” the disputed residence, and that she would “crack the whip again” after she and her husband had moved. “Then I will be back with a vengeance,” she declared.

**A NATURAL PROGRESSION?** Is the distance between Episcopalianism and paganism decreasing? Ask Wayne Haney, 41, who has become a Wiccan after serving as an Episcopal priest for five years.

A Michigan resident, Haney had come to the church in high school, and attended Virginia Theological Seminary. Notably, he served as a priest in New Hampshire—now home to gay Episcopal Bishop Gene Robinson—as well as in Michigan. But, based on what he told the *Battle Creek Enquirer*, whatever he found in ECUSA apparently didn't inculcate sincere belief, and ultimately ECUSA couldn't hold him. He seems to have been more drawn by the Harry Potter books he read with his children; that prompted him to undertake Internet research that eventually led him to Wicca.

Haney, who left the Episcopal priesthood in 1997, says he now serves as “the minister of the Sacred Birch Society,” a legally incorporated Wiccan group of nearly 40 men, women





and children in the Lapeer area, and celebrates "eight major feasts (called Sabbats), which are based on the natural cycles of the solar year (the seasons). Wiccans also celebrate the lunar cycles and especially the full moons."

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The C of E House of Bishops, he said, is "absolutely convinced it has the mind of God on this issue and not some lesser deity, as they prayed earnestly for ten minutes, and the Bishop of Slutty on the Sly got a word of knowledge and found the words 'chastity belts are for idiots' written on the bathroom wall of a nearby pub. He knew God had spoken to him."

But wait: Could the C of E chastity belts be just the ticket for the upcoming Episcopal General Convention—the device that, once officially endorsed for gay ECUSA clergy, reconciles north to south and enables the American Church to stay on in the Anglican Communion?

Regrettably, the Archbishop of Canterbury said that Episcopal Presiding Bishop Frank Griswold had not requested any shipments of chastity belts from the C of E. Williams said the Palace did get "a very rude note" about them from New Hampshire Bishop Gene Robinson, who thought the belt would mar the fine lines of his ecclesiastical garb, and who "didn't believe in chastity, anyway." ■

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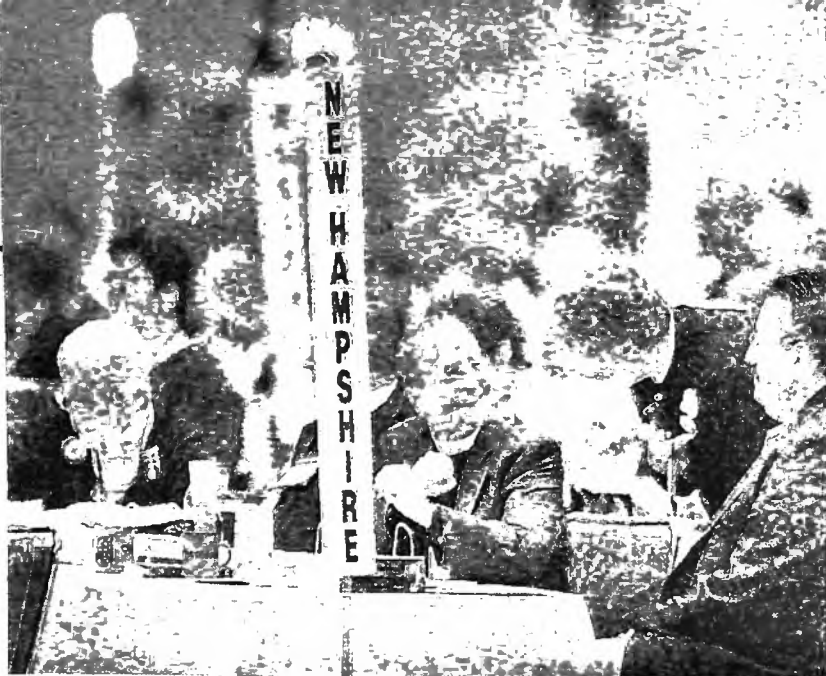
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**GENE ROBINSON** in the House of Deputies during the 2003 General Convention which saw him approved to become the Bishop of New Hampshire and the Anglican Communion's first openly homosexual prelate. Episcopal News Service photo by Jeff Smith.

Report/Analysis By The Editor

THE FUTURE of the U.S. Episcopal Church (ECUSA) and its standing within the Anglican Communion now appears set to be determined chiefly by the June General Convention's decisions on compliant-sounding resolutions that, as presently written, would nonetheless leave ECUSA "pointing in the same direction."



## **General Convention 2006:**

# **"Stepping Back" Toward Revisionist Victory?**

This, after the Diocese of California averted a second major convention struggle—and probable schism in the Communion—by passing up the chance to elect another actively gay bishop on May 6.

The election of a second such prelate would have presented an opportunity for considerable drama: some claimed—and some did not believe—that the House of Bishops would this time narrowly refuse to back a non-celibate homosexual, and if so, that gay activists and their supporters would gather willing bishops to consecrate the candidate illegally.

The California diocese, however, chose a liberal, pro-gay, but married man with two grown children—Alabama Suffragan Bishop Mark Handley Andrus—to succeed Bishop William Swing. In so doing, delegates bypassed by a wide margin six other candidates, three of them partnered homosexuals, and one of those a lesbian. Placing second, and more favored among the laity, was the Rev. Canon Eugene Taylor Sutton, a black cleric serving at Washington National Cathedral, who also was not among the gay nominees.

The election of any one of the homosexuals would have forced the June 13-21 General Convention in Columbus, Ohio, to register a stark up or down vote on the consecration of the candidate, one that either failed the church's pro-gay stand or handed Anglican primates (provincial leaders) a clear-cut means of declaring that ECUSA is "walking apart" from the Communion.

That would have been a lose-lose situation for more moderate liberals, those deputies or bishops who likely want continue support for homosexuals, but also want to try to, or feign trying to, patch things up with the wider Communion for unity's or expediency's sake.

These include bishops—there are said to be some—who want to "maintain unity" because they are "genuinely sorry" that the Communion was so disrupted by General Conven-

tion 2003 decisions approving same-sex blessings and the church's first openly gay bishop (and now recovering alcoholic) V. Gene Robinson, even if they supported those decisions. But moderate liberals also appear to include those prelates prepared to slow their pro-gay agenda in a bid to retain Communion credentials and secure invitations to the 2008 Lambeth Conference of Anglican bishops, in anticipation of further revisionist gains in the decade between Lambeth '08 and '18.

**ON THE SURFACE**, the election of Andrus, 49, which aided the moderates, may seem to suggest that the diocese yielded to pressure from the Archbishop of Canterbury and others not to widen the Communion's conflict, and thereby handed a defeat to radical liberals who want ECUSA to be honest about its stand and accept the consequences (as evidenced by their efforts to pack the California slate with homosexuals).

Remarkably, such pressure came even from Episcopal Presiding Bishop Frank Griswold—the same man who agreed with fellow primates in 2003 that Gene Robinson's consecration would have devastating consequences for the Communion, and then acted as Robinson's chief consecrator, setting those consequences in train. In the run-up to California's election, however, he said the diocese "needs to respect the sensibilities of the larger Communion." When it makes its "wise" decision, it "will then be up to the House of Bishops to give or withhold their consent" a thinly veiled warning that the House might this time pick another homosexual bishop.

However, such official "encouragement" looks unlikely to have been determinative in California, given the level of support Andrus received (on the third and final ballot, he garnered the backing of over 72 percent of the clergy and 54 percent of laity). None of the gay nominees received more than a handful of votes. Reportedly, some members of the

diocese felt that Andrus significantly outshone homosexual nominees at the episcopal candidates' "walkabouts" before the election. As well, church gay activists know that there will be other opportunities to put forward their candidates for the episcopate: although it has not announced its nominees yet, the Diocese of Newark's episcopal election in September is one to watch.

NEVERTHELESS, the California election seems to have put more moderate liberals in the driver's seat for General Convention. Their "vehicle" for getting where they want to go looks to be the report and recommended resolutions of a special ECUSA commission which go a bit farther than some predicted—but not nearly far enough, conservatives say—in trying to meet the expectations of the 2004 Windsor Report and Anglican primates.

Recent press reports that ECUSA was preparing to step back from its pro-homosexual policies—a claim that dismayed some liberals and gay activists—were soon declared unfounded by conservative leaders, particularly as the resolutions do not urge the moratorium on non-celibate homosexual bishops sought by the Windsor Report, only the exercise of "very considerable caution" in putting them forward. (More on the resolutions in a bit.) The convention could act to strengthen the resolutions in Columbus, but that remains to be seen. As things stand, though, the "step back" seems a largely tactical and illusory one actually designed to enable liberals to go forward with their Communion status *and* their revisionist agenda.

As well, moderate liberals seeking to appear compliant with Communion expectations are still likely to get a hard run for their money in Columbus from homosexuals in the church. To be sure, the longstanding gay group Integrity welcomed the special commission report and proposed resolutions, saying that the panel had made a "strong statement that this church will not scapegoat its lesbian and gay members." But Integrity and other "lesbitransgay" advocacy groups also plan a big presence and ambitious legislative program at General Convention, under the umbrella of "Claiming the Blessing." Integrity says it wants to "keep the momentum it has gained through 30 years of respected, successful advocacy and witness." What perhaps said it all, though, was the title of an article by John Clinton Bradley in Integrity's spring magazine: "No Turning Back."

At this writing, too, the church's left wing had begun "massive media campaigns of disinformation, half-truths and spin" aimed at conservatives, painting them as schismatic, destabilizers of ECUSA, and bankrolled with millions of dollars from right wing foundations, reported Episcopal e-journalist David Virtue. A centerpiece of the initiative was a two-part series by *Washington (D.C.) Window* Editor, James Naughton, titled "Follow the Money." The accuracy of "bankrolling" claims aside, Virtue wondered why it would be "wrong for the orthodox to have serious financial backers when liberals have professional bagmen like George Soros who have poured billions of dollars into liberal organizations."

ALL THINGS (at the moment) considered, U.S. conservatives see little chance that the convention will adequately meet the minimal requests made of it, and—more impor-

tantly—no chance that it will answer the call underlying them, which is for real repentance and a broad return to scriptural fidelity and orthodoxy.

"Anybody with any sense knows that ECUSA is not going to repent," said Canon Bill Atwood of the Ekklesia Society. He recalled a survey in 2000 which showed that 42 (out of some 110) Episcopal dioceses had practicing homosexual clergy serving, 32 dioceses would ordain active homosexuals, and 22 dioceses were performing same-sex blessings. "They're not going to stop that," he maintained. "If Nineveh comes to us in Columbus, God will be glorified and we can rejoice and be reconciled. But I'm not holding my breath."

"Slowing down is not stopping," said Cynthia Brust, Communications Director for the American Anglican Council (AAC). She thought that the resolutions as proposed could create a perception that ECUSA is conforming, but said "the key is, are there moratoria?" Clarity could be gleaned, she said, by examining whether the convention really agreed to the two types of restraint asked of it.

Still, some conservatives *are* worried that General Convention, bolstered by California's internationally-watched election, may do well in appearing accommodating and obscuring areas in which it falls short of expectations—thereby creating the kind of post-convention confusion and muddle in which liberals thrive, and conservatives flounder.

"The battle going into Columbus is obfuscation versus truth, and generalities versus specifics," said Canon Kendall Harmon of the Diocese of South Carolina.

Some sources said the impression of compliance could be augmented if the convention opts for a more conservative-leaning candidate for presiding bishop, though on the whole most do not expect the choice of successors to Bishop Griswold to make much difference for ECUSA.

Whatever happens, many will look to Communion leaders for clarity. But perhaps surprisingly, there are mixed opinions among those consulted by TCC on whether the conservative majority of Anglican primates and Archbishop of Canterbury Rowan Williams would be able or willing to identify

the inadequacies of ECUSA's position and judge the U.S. Church's status in the Communion accordingly.



### Really?

EPISCOPAL PRESIDING BISHOP Frank Griswold, who leaves office later this year, recently suggested that the fact that the church is focusing on a particular type of sexuality rather than "life and death" issues like poverty, disease and civil war was likely the result, not of the pressures of the gay lobby and its supporters, or ECUSA's actions violating historic sexuality teaching, but of the "Evil One."

## Pressure

One would not conclude this from recent developments, however. Indeed, as liberals and gay activists prepared to head determinedly into General Convention, international pressure on them was ratcheted up by Archbishop Williams.

Though he is known to have some liberal sympathies, Dr. Williams has lately issued some significant warnings and statements upholding Communion policy, and begun a series of private consultations with senior Church of England bishops and advisors to consider potential fallout from ECUSA's General Convention.

In his series of utterances, the Archbishop stated, for example, that the Communion is in danger of a "visible rupture" that could take decades to heal. Responding with "deep unease" to the list of nominees for Bishop of California, he also called on ECUSA to uphold a moratorium on the consecration of non-celibate homosexuals, reiterating that the mind of the Communion on sexuality matters cannot be changed by one province alone.

Williams' series of private consultations with senior English bishops and others, including representatives of the conservative Anglican Mainstream, began at Lambeth Palace on April 24, with discussions reportedly including how to deal with a range of possible outcomes of General Convention, how the international Anglican "instruments of unity" should respond, and what impact there would be on the C of E. One report said Williams was believed to be taking advice on whether he indeed has the power to "disinvite" bishops to the 2008 Lambeth Conference, though he has long been recognized as having authority to decide who to invite to Anglican meetings.

The issues at stake in these "next critical months" in the Communion's life are "too important...to allow events to overtake us," said a leaked letter of invitation to the April 24 consultation from Dr. Williams' head of staff, Chris Smith.

"The wording of the invitation makes it fairly clear that Lambeth [Palace] is expecting no backtrack from ECUSA and is therefore working out how to manage the oncoming schism," wrote *The Times* of London.

One source with a line into the consultations claimed, however, that participating bishops have agreed that whatever effort ECUSA makes to comply with the Windsor Report will be acceptable (a position that would seem to relieve Williams of having to "disinvite" Episcopal bishops to Lambeth).

But Dr. Chris Sugden of Anglican Mainstream said: "We are very concerned that a fudge isn't good enough. What we're looking for is repentance and the rescinding of decisions of the General Convention 2003."

And, it is Anglican primates who look to be the primary determinants of whether or not ECUSA has separated from the Communion. (There are, of course, disagreements over whether they have "authority" to do this, though it would seem that there is likewise no "authority" preventing them from declaring an opinion about ECUSA's Communion standing and governing their future actions accordingly.)

Bishop Griswold also revealed that he had a private meeting

**ARCHBISHOP OF CANTERBURY** Rowan Williams has lately held private consultations at Lambeth Palace to address possible fallout from the Episcopal General Convention.



with Dr. Williams in Canterbury to discuss measures that ECUSA proposes to defuse the current crisis. Meanwhile, however, Williams has declined an invitation to

make an appearance at the eight-day General Convention, citing pre-existing obligations. And in March, he sent the Bishop of Exeter, Michael Langrish, to deliver some sobering words to the Episcopal House of Bishops meeting (on which more in a minute).

And, in a signal move, Williams recently dashed hopes that liberals evidently had of overturning or undermining the 1998 Lambeth Conference's sexuality resolution (1.10) when the Conference meets again in 2008. He said in March that, while provinces will offer reflections at Lambeth '08 stemming from the process of listening to homosexuals called for in 1.10, he saw no "enthusiasm" or reason for reopening debate on the resoundingly-adopted resolution, which deems homosexual behavior "incompatible with Scripture." He stated that, despite "bitter controversy" over the issue, it remains clear that Lambeth 1.10 represents the mind of the Communion on sexuality.

The AAC said this left ECUSA with an "even more strongly defined choice." It must not only uphold Lambeth 1.10 but "abandon its agenda to revise Scripture and 2,000 years of teaching and practice on human sexuality, and...affirm the foundational tenets of Christian faith... Any other course represents a decision to walk apart."

## The Proposed Resolutions

It has been three tumultuous years since ECUSA's General Convention consented to the consecration of New Hampshire's gay bishop-elect and agreed that rites for the blessing of same-sex unions are within the bounds of church life. It was, said the AAC, the culmination of a "revolution in stages" against the apostolic faith; notably, the same convention defeated a resolution (B001) affirming the authority of Scripture and basic tenets of Christian faith. The convention actions and the subsequent consecration of Gene Robinson (along with the implementation of same-sex blessings in the Canadian Diocese of New Westminster) plunged the Communion into turmoil.

And to the obvious surprise of ECUSA liberals—who were indulged by Communion leaders in pioneering earlier innovations that also lacked broad consensus, the ordination of women priests and bishops—the crisis has not blown over. Among other things, 22 of 38 Anglican provinces have reduced or broken communion with ECUSA. Additionally, the realignment of conservative North American Anglicans has quickened and become more organized, notably with the

formation of the Canterbury-recognized Anglican Communion Network (ACN), consisting mostly of faithful still in ECUSA, and its links to various faithful associations and extramural Anglican bodies. The realignment also has taken some unprecedented turns, as more congregations have fled ECUSA and come under the oversight of foreign Communion bishops.

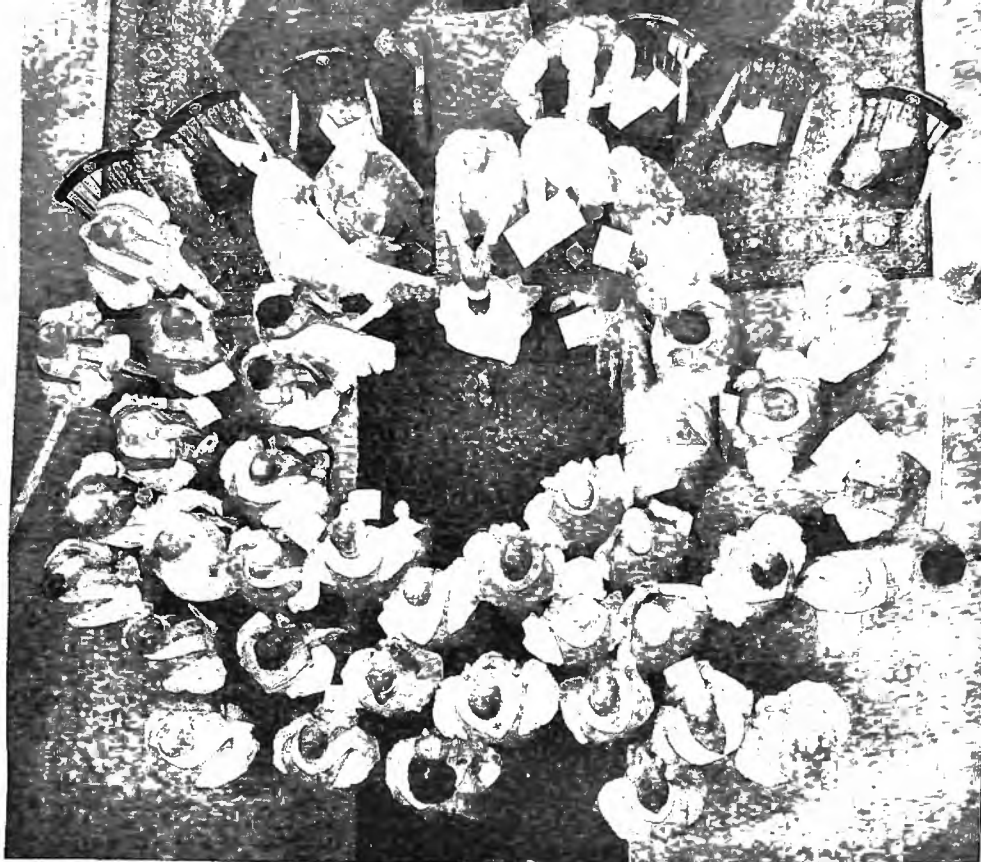
In 2004, the Lambeth Commission issued the Windsor Report, which—as Commission member, the Bishop of Durham, N. T. Wright, put it—“was about how the Communion can continue to operate when a province or diocese acts directly against the stated mind of the Lambeth Conference, Anglican Consultative Council (ACC), the Primates, and the Archbishop of Canterbury” (the Communion’s four advisory “instruments of unity”). The Report called (among other things) for ECUSA to express its “regret that the

proper constraints of the bonds of affection were breached in the events surrounding the election and consecration of [Gene Robinson] and for the consequences which followed”; it also called for a moratorium on the “election and consent to the consecration of any candidate to the episcopate who is living in a same-gender union until some new consensus in the Anglican Communion emerges”; and a moratorium on all public rites of blessing same-sex unions.

The 2005 the Primates’ Meeting gathered at the Dromantine Center in Northern Ireland, and subsequently the ACC meeting in Nottingham, England—where U.S. and Canadian representatives defended their homosexuality policies—gave a general welcome to the Windsor Report and reaffirmed Lambeth Resolution 1.10. And both bodies asked ECUSA (and the Anglican Church of Canada) to withdraw its members from the ACC in the run-up to Lambeth ’08, and respond through its legislative body to questions posed to it in the Windsor Report, while considering its “place within the Anglican Communion.” In other words, ECUSA was effectively suspended from the global church, and asked to choose between its support for homosexual practice and its Communion membership.

ECUSA leaders have so far expressed regret only for causing pain to the wider Communion, not for the unbiblical action of consecrating Robinson. And, in a move widely seen as vindictive, Episcopal bishops agreed to a temporary halt on the consecration of *any* bishop, gay or straight, and to authorizing public same-sex union rites (though the ban is not binding on clergy in all cases, or on private ceremonies). A final answer, however, is still expected from ECUSA’s General Convention.

NOW, IN A REPORT titled “One Baptism, One Hope In God’s Call,” released April 10, the Special Commission on the Episcopal Church and the Anglican Communion pro-



AN OVERHEAD VIEW of Episcopal bishops as they encircle and pray for gay cleric Gene Robinson at the moment of his consecration on November 2, 2003. Episcopal News Service photo

poses to make what initially looks like a conciliatory response to the wider Communion.

Appointed by Bishop Griswold and House of Deputies President, the Rev. George Werner, the mostly liberal special commission was charged with “[preparing] the way for a consideration by the 75th General Convention of recent developments” in ECUSA and the Communion “with a view to maintaining the highest degree of communion possible.” Griswold and Werner said the commission’s document is first and foremost “theological,” and secondarily “a beginning” and not the end point for conversation and legislative decisions.

The report includes six sections covering topics arising out of the current feud, plus a brief conclusion, and offers 11 recommended resolutions. The resolutions could undergo revision as they are prepared for debate in Columbus by an 18-member special legislative committee.

But among the resolutions as they stand now are some deferential-sounding calls for the convention to: commit to “interdependence” in the Anglican Communion and to the “fellowship of churches that constitute” it; commit to the Windsor process as it relates to communion and discerning “the nature and unity of the Church,” and to the (Lambeth 1.10) listening process; commit to the process of developing an Anglican “covenant,” recommended by the Windsor Report as a way to help ensure unity among provinces that adopt it; endorse “effective and appropriate pastoral care for all”; demonstrate support for Anglicans around the world by supporting the Millennium Development Goals, including regular giving to support international development work; and approve a curious canonical amendment that seems intended, in part, to ensure, after many long years, the end to discrimination against orthodox clergy and aspirants to ordination.

But while there are several significant caveats to be noted in those first motions, the rubber really meets the road in some of the few remaining ones.

Over the course of two proposed resolutions, ECUSA would express "regret" for pain caused by the actions of General Convention 2003, contributing to the "strains on communion," and causing "deep offense" to many faithful Anglicans; it would also apologize and repent for breaching the "bonds of affection" in the Communion "by any failure to consult adequately with Anglican partners before taking these actions." But this appears to miss the mark again. According to Bishop Wright, the Windsor Report's reference to breaching the bonds of affection equates not with a failure to consult but with "going against the stated mind of the instruments of unity."

The commission's offerings include "no rejection of the decisions of the 2003 General Convention," the official *Episcopal Life* admitted.

More significantly, as earlier noted, one resolution urges merely that "very considerable caution" be exercised in "the nomination, election, consent to, and consecration of bishops whose manner of life presents a challenge to the wider church" and will further strain communion. (Some commission members had wanted to use "refrain from" in the advice on future episcopal consents, admitted Commission Co-Chairman, New York Bishop Mark Sisk.) The resolution also makes no promises about not ordaining gay deacons or priests—because the Windsor Report did not ask for any, and the primates did not expand on its requests.

Another resolution concurs with the Windsor Report request that the convention not authorize public rites of blessing for same-sex unions. But the same resolution allows "a breadth of private responses to situations of individual pastoral care for gay and lesbian" church members; in other words, private same-sex blessings could continue. But some say there is a loophole that would allow public rites to continue as well.

As proposed, the resolution on same-sex blessings appears to be in compliance with the Windsor Report, which sought only to proscribe public ceremonies. However, the commission's claim that General Convention has never yet authorized public gay blessing rites is disingenuous, as, in 2003, it gave a blanket okay to whatever liturgies that "local faith communities" wish to use for same-sex blessings: such communities "are operating within the bounds of our common life as they explore and experience liturgies celebrating and blessing same-sex unions," the convention said. AAC's Mrs. Brust maintained that these local rites are still being used publicly.

"It's happening all the time," she said, pointing, for example, to the recent lesbian union ceremony involving the head of Claiming the Blessing, the Rev. Susan Russell, and her partner.

Remaining resolutions would have the convention reassert positions the church has already taken in support of homosexuals, with which few would argue *e.g.* that they are entitled to equal protection under the law, and "are by baptism full members of the Body of Christ" and ECUSA. But one clause would ask the church to commit to the communion of all the baptized "despite our diversity of opinion and,

among dioceses, a diversity of pastoral practice with the gay men and lesbians among us."

## Brake, But Keep Going

ECUSA "should slow but not halt its push for gay bishops and blessings," was one conservative writer's summation of the commission's recommendations.

Mr. Virtue called the 11 proposals "a carefully nuanced fudge that, when examined closely, offer nothing about returning to the faith once delivered to the saints' and therefore pose no threat to ongoing revisionism of the Episcopal Church. It also offers nothing to orthodox Episcopalians who had hoped [for] some relief or reprieve in...the church's 11th hour."

Writing on *standfirmfaith.com*, Fr. Matt Kennedy marveled that the "truly moderate" Windsor Report requests are still "far too stringent for the rebellious and schismatic Episcopal Church."

"What is being...proposed by ECUSA is not truly sufficient to show that [it] is intent on being a biblically-based, orthodox province," said the Rev. Dr. Peter Toon of the U.S. Prayer Book Society.

Even the moderate *Living Church* magazine was underwhelmed. "At first glance, the proposed resolutions included with the report seem to be in concert" with the Windsor recommendations, it said, "but instead it looks as though the commission was de-



**THE BISHOP OF EXETER, Michael Langrish,** warned Episcopal bishops in March that any further gay consecrations or authorizations of "any person" to undertake same-sex blessings would be widely read as a decision to "walk apart."

termined to change the words of these proposals to suit their own needs."

**THAT WHAT U.S. CRITICS ARE SAYING** is what Communion leaders might say as well was the clear message of the Church of England's Bishop of Exeter, Michael Langrish, to the March 17-22 House of Bishops (HOB) meeting at North Carolina's Kanuga Conference Center, where the prelates were given preliminary information on the commission's report and resolutions.

Langrish basically "told the U.S. bishops that the language of the special commission is not adequate," and "that if they consecrate another gay bishop or authorize same-sex relations, the Anglican Communion will break apart," and dialogue with Roman Catholics and Muslims will be finished, said *The Times* religion reporter Ruth Gledhill.

Significantly, Langrish spoke at the episcopal retreat as a representative of the Archbishop of Canterbury, which strongly suggests that the views he stated are those of Dr. Williams. As well, he was among bishops invited to the private Lambeth Palace consultations in April. And, he has, from past experience, some knowledge of the wider Communion, particularly the global South.

In his remarks to the HOB, Langrish noted the pivotal importance of the convention's response to the Communion

ion. But he said that for starters, he had, and the wider Communion was likely to have, "real anxieties" about the call for "very considerable caution" in electing actively gay bishops. It is not clear what that means, "how it would be judged, and who would decide," he said. "Can you exercise extreme caution and still act in a way that injects further difficulty into the life of the Communion?"

Langrish also effectively said that regrets expressed for "pain" caused are insufficient. At issue, he said, was the creation of a bishop for the Church Catholic "who was in a relationship not liturgically sanctioned by the Church" and without seeking the assent of the wider Church.

He warned that, while "no one can force another province or diocese either to go or remain (in the Communion)... no diocese or province can enforce its own continued membership simply or largely on its own terms. There has to be engagement. There is no communion without a shared vision of life in communion."

Concluding with a flourish, Langrish said: "So it does seem to me, as I listen to those other parts of the Communion that I know best, that any further consecration of those in a same-sex relationship, any authorization of any person to undertake same-sex blessings, any stated intention not to seriously engage with the Windsor Report, will be read very widely as a declaration not to stay with the Communion."

How well did the U.S. prelates listen?

After the HOB meeting, Arizona Bishop Kirk Stevan Smith still seemed to think the proposed resolutions offered a way forward. That, because they signal ECUSA's pledge to "work to conform" to the Windsor expectations, "[w]ithout backing away from decisions we have made."

California's Bishop Swing said "we are fighting over freedom, among other issues," and that there is "a mad dash to create a worldwide final arbiter—a Windsor Report or an archbishop or instruments of unity—which would...put an end to all of the mischief caused by freedom."

Conservative Central Florida Bishop John Howe noted that some of his colleagues at the meeting immediately sought to clarify that the resolutions were not "forbidding" sexually active gay bishops. He added that, while "many...bishops would not vote to authorize same-sex blessings at this moment...they will not forbid them...And we all know they are being performed all over this country. Not to forbid is to authorize."

As shown by a recent survey of Episcopal bishops (see more in "Focus"), some bishops are prepared to say that they would vote differently than they did three years ago. "But (I believe) that is because of the consequences of that vote, not because they have actually changed their minds on the substance of the question," Howe said.

Most ECUSA bishops are "genuinely sorry" for having damaged the Communion and "do not want to see [it] destroyed," he said, but are "not repentant for the decision to confirm Gene Robinson's election...for they do not believe it was wrong."

And this, he predicted, will not be "enough to satisfy the primates and the Archbishop of Canterbury."



ANGLICAN PRIMATES at their emergency meeting at Lambeth Palace in October, 2003, just prior to Gene Robinson's consecration. Photo: J. Rosenthal/Anglican World

"If General Convention fails to adopt a stance of genuine compliance with the Windsor recommendations (which I am certain it will not do), I don't see how the Archbishop has any alternative but to declare that the majority of ECUSA has decided to 'walk apart' from the Anglican Communion."

## The Primates And U.S. Conservatives

But that, according to some sources, remains to be seen.

One well-placed conservative leader says there are varying views among the conservative majority of primates on the resolutions as they stand, and that some could be swayed by the perception of compliance that ECUSA wishes to give, or are looking for any excuse to get past the conflict. He thought that, while 12-15 primates will not be satisfied with anything but orthodoxy, others would be willing to accept something less.

His lack of confidence about solidarity among the primates extends to Archbishop Williams, whose actions he believes have had the net effect of supporting the liberals—as shown, for example, by the dilatory Panel of Reference charged with helping embattled faithful clergy and laity, which the Archbishop appointed and put under the leadership of a primate hostile to orthodox views. Williams has "killed" the Panel, and thereby encouraged liberal bishops to continue oppressing the faithful, by allowing his staff to filter information to it, the leader told TCC.

Further, he said there is a "big fight" underway over whether or not the primates should meet within a few months after General Convention, rather than wait until their scheduled meeting in February, as he claims Archbishop Williams wants the leaders to do.

The Archbishop of the Southern Cone (of South America), Gregory Venables, also contended that Dr. Williams and some other officials do not wish the primates to meet early, an idea he thought ridiculous. "If one of my children fell down a hole I wouldn't say I'll deal with it next Tuesday," he remarked.

Venables maintained, however, that if such a meeting can be managed (though it may require private funding) and there is opportunity for the primates to freely discuss the ECUSA



response, they would likely reach "solid" consensus on U.S. Church's status in the Communion.

For his part, Venables sees ECUSA's resolutions as "a very elaborate U-turn which leaves ECUSA pointing in the same direction it was before. It doesn't change anything at all. It's an attempt at conciliatory language that doesn't change the underlying intention of ECUSA to keep on doing the same thing. It's just trying to gain time..."

Venables sees a post-convention muddle as likely. Everyone will want to "pretend that things will be all right... Nobody wants to face the truth, but we have to," he said. The only possible hope, the only means of "shining a light into the cellar," is for the primates to step in, he said.

**HOW SOON THE PRIMATES** can shine such a light will be critical to conservatives in ECUSA, and especially to the movement led by the Anglican Communion Network. It seeks a united, biblical, orthodox American Anglicanism, one that, ideally and ultimately, would be expressed in an institutionally-distinct, Communion-recognized body.

The Network's progress toward its objective will be especially hindered if the convention fails to produce clarity about ECUSA's position—perhaps because it has done a good job of selling the idea that it is conforming, or because legislative machinery or timing prevents a vote on a key matter by the whole convention.

But even in a clearer situation—wherein Anglican primates determine that ECUSA has quit the Communion, but continue recognition to its faithful remnant—Network-aligned bishops feel that they face heavy choices on how best to lead a mass of people to the promised land through uncharted ecclesiastical territory.

In a recent commentary, Fort Worth Bishop Jack Iker contended that either leaving or staying in ECUSA could incur serious costs and consequences that should be considered. Indeed, at this writing, Network bishops were still not agreed on a unified, post-convention strategy, though there were plans for them to meet with the Bishop of Durham, N.T. Wright, at Nashorah House Seminary on May 17, to try to decide among different proposals. Even so, it may be that Network affiliates in different situations may wish to or have to pursue their common objective by different routes.

Among apparent possibilities, though, is that, if ECUSA is deemed out of the Communion, the Network may *not* spearhead a separation from ECUSA as part of the push toward a separate province, as many expected. Rather, some or all of the ten ACN-aligned Episcopal dioceses could sit tight, taking the position that they have not gone anywhere, but ECUSA has.

Contacted by TCC, ACN Chancellor Wicks Stephens stressed that this approach would just be the start of response, but might be a "smart place to begin." He noted that, even as things stand now, if a diocese said it was leaving, ECUSA seems to lack "a good legal argument that the property of a diocese belongs" to the national church (the relevant 1979 "Dennis Canon" appears to speak only to parish property). But if that same diocese said ECUSA left it, "no one has ever litigated that question," Stephens told TCC. In such a case, he believes, a court considering the disposition of property would have to weigh the burden placed on a diocese that had not changed. Add to that the fact that ECUSA's separation from the Communion would be a violation of its constitution, and one may find significant changes in the legal perspective that has obtained in a number of past church property cases.

Some conservatives have already scored the "stay put" approach as a strategy for slow but sure death, a loss of credibility and integrity as orthodox Christians, and a plan that—though conservatives agree that ECUSA's injustice in this area should be redressed—is still entirely too wedded to property and money. One bishop among the ACN-linked Common Cause Partners told TCC he gets the impression that most Network leaders are "trying to hold on until retirement and protect their dioceses and then it will be up to somebody else."

Several conservative leaders TCC consulted maintained that people are "fed up with waiting," and that if the Network does not move *en masse* soon, or has no plan for joint movement, such movement will happen in pieces.

The exact flow of people and parishes leaving ECUSA after June remains to be seen, though some predict "chaos and hemorrhaging." While most are likely to seek oversight from a foreign Communion bishop, some could opt for one of the leading orthodox Anglican bodies outside ECUSA: the Anglican Mission in America, Reformed Episcopal Church, Anglican Church in America, Anglican Province of America, Anglican Province of Christ the King, or the Anglican Catholic Church.

One can appreciate, then, the great weight that Network bishops feel. Whatever they decide will have a big impact on the future of the conservative movement.

Equally so, however, it is crunch time for ECUSA leaders, from whom many in the Communion are seeking signs of real transformation and reformation, both of which look to be in decidedly short supply in Columbus. ■

Sources: Global South Anglican website, *The Guardian*, *The Living Church*, *ArtueOnline*, *The Church of England Newspaper*, *Christian Today*, *Episcopal News Service*, *Church Times*, *The Associated Press*, *The Washington Times*



# FOCUS

## List Of Presiding Bishop Nominees Grows To Seven

Three more candidates for presiding bishop of the Episcopal Church (ECUSA) have been nominated by petition, forming a slate of seven for the top post.

Joining the Bishops of Atlanta (J. Neil Alexander), Alabama (Henry Parsley), Kentucky (Edwin Gulick) and Nevada (Katharine Jefferts Schori) in the line-up are:

**The Bishop of Lexington (KY), Stacy Sauls.** The 50-year-old Sauls, a liberal who supported the consecration of actively gay cleric Gene Robinson, has been a bishop since 2000. At the time of his election, he was rector of St. Bartholomew's, Atlanta. His other service includes membership on ECUSA's Executive Council, Standing Commission on Constitution and Canons, and Budgetary Task Force. He is also a member of the board for Forward Movement Publications and the Episcopal Media Center. A lawyer before

mittee on Evangelism. He also has served as a member of ECUSA's Standing Commission on Constitution and Canons. Since Hurricanes Katrina and Rita last fall, Jenkins has worked with Episcopal Relief and Development to form the diocesan Office of Disaster Response, and is involved in long-range New Orleans rebuilding plans. He received his M.Div. in 1976 from Nashotah House Seminary.

**The Bishop of Colombia, Francisco Jose Duque-Gomez.** Reportedly conservative, Bishop Duque-Gomez, 55, voted against Robinson's consecration. He became bishop coadjutor of the small Colombian diocese, which is part of ECUSA's Province 9, in 2001. He is also rector of San Pedro in Bogota. But perhaps most relevant to ECUSA's current problems, he has studied alternative mechanisms of conflict resolution at the National University of Colombia, and also participates in ecumenical social work with groups of victims of Colombia's internal conflicts.

Duque-Gomez also holds a doctorate in law and social sciences from the *Universidad Lebre de Colombia* and is a practicing attorney for several companies as well as a university professor, teaching in the area of civil, family and commercial law. From 1997-2003, he served as the Province 9 representative on ECUSA's Executive Council. He studied



THE THREE ADDITIONAL candidates for Presiding Bishop are, from left, Lexington (KY) Bishop Stacy Sauls, Louisiana Bishop Charles Jenkins, and Colombia Bishop Francisco Jose Duque-Gomez. Photos courtesy of Episcopal News Service

entering the ministry, Sauls received an M.Div. from the General Theological Seminary in New York City in 1988.

**The Bishop of Louisiana, Charles Edward Jenkins III.** Bishop Jenkins, 54, is identified in one report as a "moderate," though a priest who knows him says he is "unwavering in the faith and morals department" in Louisiana. However, at Presiding Bishop Frank Griswold's bidding, he was part of a special delegation asked to explain ECUSA's pro-gay stance at the Anglican Consultative Council (ACC) meeting in June 2005. The bishop told the ACC that he voted against Robinson's consecration but believed that Griswold, Robinson's chief consecrator, would guard his interests.

Jenkins became Bishop Coadjutor of Louisiana, his home state, in 1998. At the time of his election, he was rector of St. Luke's, Baton Rouge. He was elected president of the Presiding Bishop's Council of Advice in 2004. During past General Conventions, he has served as chairman of the House of Bishops' structure committee, and on the Cognate Com-

## New Group Finds Bishops' Views Changed On Gay Ordination, Seeks Charges Against Consecrators

A new lay Episcopal group has come out swinging, polling bishops on critical votes backing the consecration of a gay cleric and same-sex blessings, and mounting a national campaign to bring 35 bishops involved in consecrating the homosexual prelate to trial.

In its survey, Lay Episcopalians for the Anglican Communion (LEAC) found reason to believe that Episcopal bishops' views might have shifted since 2003, and now seeks church court procedures to determine exactly where the U.S. Episcopal Church (ECUSA) stands on ordaining non-celibate homosexuals.

In its blind, confidential survey of members of the Episcopal House of Bishops (HOB), LEAC asked the prelates where they would stand if voting now by secret ballot on the two critical endorsements of homosexual practice registered by the 2003 General Convention.

LEAC reported that 56.25 percent of the bishops responding think the convention should have opposed the consecration of partnered homosexual priest V. Gene Robinson as Bishop of New Hampshire, and 57.5 percent would have wanted to see it oppose the blessing of same-sex partnerships.

In a third question, bishops split about evenly on whether they would seek to remain in the Anglican Communion or

## Dedicated

**THE CHURCH OF THE HOLY COMMUNION, Dallas, a parish of the Reformed Episcopal Church, dedicated its new, 320-seat church building (pictured) on Palm Sunday, April 9. The parish, led by the Rt. Rev. Ray R. Sutton Ph.D., welcomed the Rt. Rev. Royal U Grote Jr., Bishop of the REC Diocese of Mid-America, who led the service, the first in the new sanctuary. A highlight of the dedication service was a procession led by a piper from the historic prairie chapel to the new building. Bishop Grote blessed the cornerstone, and then made the ceremonial knock on the door with his crozier. The new, 4,600-square-foot parish building features a brick and native stone exterior and a 68-foot bell tower; a new pipe organ will be completed for the facility by 2008. Church of the Holy Communion was founded April 22, 1963. Its parent body, the REC, founded by former Episcopalians in the latter 19th century, adheres to Holy Scripture, the traditional Book of Common Prayer (1928) and the Thirty-Nine Articles of Religion; it also upholds historic holy order, maintaining a male-only clergy. It is in communion with the Anglican Province of America, a Continuing Church body, and in intercommunion with the Anglican Church of Nigeria, the largest province in the "official" Anglican Communion; the REC is also one of the Common Cause Partners allied with the Anglican Communion Network, led by Pittsburgh Episcopal Bishop Robert Duncan. Photo: Cathy Heissenhuber**



theology at the Seminary of the Caribbean in Puerto Rico, the *Universidad Javeriana* of Bogota and the Theological Training Center of the Diocese of Colombia, where he currently serves as a professor of constitution and canons.

Duque-Gomez's jurisdiction is tiny (13 parishes and some 1,250 baptized members), and, though he is said to be conservative, bishops in Province 9 have been critical of global South Anglicanism for its clear theological stance, according to Episcopal e-journalist David Virtue; they have never taken a stand against any revisionist practice in ECUSA, "and they love U.S. dollars," Virtue wrote.

The House of Bishops will choose a successor to Bishop Griswold at Trinity Church, Columbus, Ohio, on June 18 during the 75th General Convention. ■

Sources: *The Living Church*, *Church of England Newspaper*

stay with ECUSA if the latter continues to "walk apart" from the Communion.

Release of the poll results dovetailed with widespread speculation that the HOB was poised to take a step back (for now) from its gay agenda when General Convention meets again June 13-21 in Columbus, Ohio. Many, however, still think the convention is unlikely to do enough to recover ECUSA's full standing in the wider Communion.

About 27 percent (some 80) of the nearly 300-member HOB members participated in the survey—a workable sample but smaller than anticipated. Further response was suppressed during the data collection period by an unfavorable letter to ECUSA bishops about the survey from Presiding Bishop Frank Griswold, even though the poll was backed by a supportive letter from former Archbishop of Canterbury George Carey, who is currently on a study sojourn in Washington. This reportedly led to a testy exchange of letters between the two leaders.

LEAC undertook the survey with the thought that, while HOB members' votes on Robinson in 2003 were published, perhaps "new, confidential expressions of opinion by the bishops might reflect [a] different consensus" and possibly aid in the struggle for "reconciliation" in the church. However, it said that prospects for reconciliation were "dreary" in light of Griswold's "attempt to kill this timely and potentially helpful research, plus the robotic willingness of many bishops to affirm his will."

While an important look into the HOB, the LEAC survey's use as an indicator of the House's true sentiments is unclear, chiefly because the some 80 bishops who responded were self-selecting and not necessarily the same prelates who actually voted on Robinson or on same-sex blessings at the last convention. The survey sought responses from any member of the HOB, including retired bishops, whereas ECUSA's 110 diocesan bishops were the only HOB members who could vote to approve or reject Robinson in 2003. Of those bishops who responded to the poll, 52.50 percent said they did not vote on Robinson's consecration. All bishops present in the House would have had the opportunity to vote on whether or not to permit same-sex blessings, and in that case 48.75 percent of survey respondents did not vote on the matter at the convention.

The survey information sent to bishops assured the anonymity of respondents, and also assured that the group conducting the poll was not affiliated with any other conservative or liberal Episcopal/Anglican organization. "There is no cross-leadership, governance or affiliation with Integrity, the American Anglican Council (AAC), The Anglican Communion Network, Anglicans United, Via Media, or other Episcopal group or advocacy organization," the bishops were told.

**THE MAIN MOVER** behind the LEAC is in fact James Ince, a cradle Episcopalian and member of All Saints', Chevy Chase, Maryland, a conservative parish in the ultra liberal Diocese of Washington. Moved by calls from conservative Angli-

## Back On The Job

**NEW HAMPSHIRE BISHOP V. GENE ROBINSON**, the Episcopal Church's first openly homosexual prelate, has returned to work after undergoing a month-long treatment program for alcohol addiction. In a March 7 statement following the surprise announcement of his alcoholism in February, Robinson said he had come back to his post refreshed, clear-headed and happy; grateful for the support he had received from his family, diocese and others; and determined to continue working toward recovery. Robinson said he would work with an "addiction coach" daily for another month or so, and then regularly after that for a year. He will also be attending Alcoholics Anonymous meetings. (The Living Church, Episcopal News Service)



can leaders for more vigorous lay participation in resisting the revisionist theology now gripping ECUSA, his vision was to raise up an organization of laity energized to reach and inform other laity—the 80 percent of lay Episcopalians that LEAC believes remain largely faithful but under-informed and silent about the crisis in ECUSA, its possible loss of Communion membership and descent into sectarian status.

If the latter scenario is realized, LEAC wants to do more than save just a "remnant" of U.S. Episcopalians from unwittingly being carried off by a heterodox body. "Should reconciliation fail, the LEAC will work with others to rescue and to build a much larger surviving Anglican group" than is now predicted to be gathered in the U.S. by the Network (presently said to encompass over 200,000 Episcopalians/Anglicans) and other existing conservative associations.

LEAC is "simpatico" with and supportive of "clergy-led orthodox organizations," and is receiving cooperation from them in return, Ince says. But all parties involved appear to realize that, when it comes to fearlessly informing others about what is happening in ECUSA, an all-lay group has an advantage over a clergy-led one because laypeople are "not subject to autocratic reprisals" by revisionist bishops.

Ince acknowledges that there is another recently-formed lay group, Episcopal Witness, operating under AAC auspices. It also aims to reach other laity with the truth that is often being withheld from them by revisionist bishops and clergy, in part by personal contacts with senior wardens. But Ince maintains that, while Episcopal Witness and LEAC are on the same side of the issues, they are covering different "terrain."

**SUCCESS FOR LEAC**, in Ince's view, is "every person we can wake up" and save from being led off by a body that is heading toward or beyond "Unitarianism." ECUSA and the faith "have been hijacked on our watch...and all we want to do is save [as many Episcopalians] as we can from the ravages of revisionism," Ince explains. Ultimately, the group hopes to help preserve, for future generations, a biblical and vibrant Anglicanism, either by restoring ECUSA or "creating a new Anglican province in America."

Remarkably, LEAC's leadership team—which lately added the energetic Frank Gallo, another All Saints' member—and "coast-to-coast" membership (which now stands at around 1,000) are being assembled and deployed at the same time that the LEAC work begun by Ince and initial supporters

and volunteers goes forward. "All professional services are *pro bono* or at sharply reduced billings," Ince notes.

Even so, while some see the group and its initiatives as covering old ground and coming very late—and perhaps too late—to the battle, it has made a splash with two major initiatives in a short period of time, with the Internet playing a key role in the efforts.

## Presentments Sought

Indeed, LEAC could hardly fail to get the attention of church leaders with its second endeavor, announced in an April 7 letter from LEAC Steering Committee member Rufus Peckham, Esq.

That communication notified the 35 bishops who participated in Robinson's consecration—including Robinson himself and his chief consecrator, Presiding Bishop Griswold—that it is mounting a national petition drive seeking the filing of presentment charges against them. It "respectfully" asked such bishops to recant and repent of their involvement in Robinson's consecration, or resign or retire, giving notice of the same by April 28. Copies of the letter were sent to bishops who voted against Robinson's consecration.

Response to word of this effort has been so great that LEAC is urgently seeking volunteers to help keep up with it. The group hopes that the petition-gathering campaign will move the requisite ten or more qualified bishops to lodge presentment charges against the Robinson consecrators. And the presentments, it hopes, will in turn compel the church to formally and clearly determine the "interpretation of certain canon law provisions" and whether the bishops who took part in Robinson's consecration violated their ordination or consecration vows as they pertain to church doctrine and discipline.

**OF COURSE, ECUSA HAS ALREADY SPOKEN** on this matter, as result of the charges filed against former Newark Assistant Bishop Walter Righter for ordaining a partnered gay man as a deacon. In that 1996 case, the ecclesiastical court dismissed the charges, saying it found no clear bar to the ordination of non-celibate homosexuals in ECUSA's constitution or canons; that neither the doctrine or discipline of the church had been violated in the ordination in question.

To be sure, to reach that conclusion, the court had to take what was widely viewed as a contortionist legal approach. Nonetheless, the 7-1 decision has not been judicially reversed or contradicted by General Convention since then.

Submitting the issue to adjudication again, however, would certainly garner, if nothing else, a lot of publicity that would reach the uninformed laity LEAC is targeting, and could compel judges to render an opinion either reinforcing or reversing the decision in the Righter case. Either outcome would have a significant impact on relations with the wider Communion.

But there is much to be done and procedural hurdles to surmount before 35 prelates would actually appear before a church court that is considering the merits of the case. Significantly, the ten serving diocesan bishops who must support the charges in order for them to go forward are not yet lined up, Ince said at an April 15 LEAC meeting in Washington.

If the ten prelates cannot be found, Ince told one reporter, "I really have little hope for the church surviving as anything more than a tiny remnant."

But LEAC is far from giving up. Among other efforts planned or underway, it is distributing printed materials to the wardens of some 7,300 Episcopal parishes, and hopes to have a booth at the June 13-21 Episcopal General Convention in Columbus.

The LEAC's website is at [www.layepiscopal.org](http://www.layepiscopal.org), and the group can be directly contacted at 240/485-7357, or [Info@layepiscopal.org](mailto:Info@layepiscopal.org). ■

## Open Letter Accuses Carey Of Acting As "Alternative Leader"

An open letter by supporters of Archbishop of Canterbury Rowan Williams demands an end to the "disloyalty" of Williams' predecessor, Dr. George Carey.

The letter accuses the former Archbishop of trying to set himself up as an "alternative leader" to Williams "after a series of interventions on highly sensitive issues," says a *Sunday Times* report by Christopher Morgan. The conservative Lord Carey "has become a figurehead for those attempting to stop Williams taking the church in a liberal direction over issues such as women bishops, gay clergy and accommodation with Islam," the newspaper said, though Carey supports women's ordination.

According to the story, a total of 15 bishops were expected to sign the letter, which evidently had not yet been sent to Carey when *The Sunday Times* reported on it on Easter Day. Supporters of the letter appear to include the Assistant Bishop of London, Michael Marshall, and the Bishop of Chelmsford, John Gladwin.

Bishop Gladwin said: "The Archbishop of Canterbury has a right to the full support of all the bishops and the primates across the world as we try to sort out the challenges that face us today."

Dr. Carey—who is presently serving at a Washington parish while undertaking study in the capital city—maintained that he is "fully supportive of the Archbishop of Canterbury. The authors of the open letter seem intent on creating division where there is none."

But the letter to him contends that: "Your actions in retirement are ...discourteous to Archbishop...Williams as he attempts to hold together the Anglican Communion...[He] deserves our respect and support, not the disloyalty which you currently display.

"We respectfully request that you desist from further intrusions into areas now beyond your control, and honor the convention of not undermining the work of your successor."

The open letter scores the former Archbishop, for example, for his supportive role in a lay group's recent survey of Episcopal bishops, which found that most of the respondents now think that approving the consecration of gay cleric Gene Robinson was a mistake; Episcopal Presiding Bishop Frank

Griswold discouraged the bishops' participation in the poll, and Griswold and Carey reportedly exchanged prickly letters on the subject.

The letter also scores Carey for traveling to Virginia in 2004 to conduct confirmations of 300 church members opposed to homosexual clergy, though he acted with the permission of Virginia Episcopal Bishop Peter Lee.

Among other interventions seen as unhelpful, according to *The Sunday Times*, was Carey's comment that he was "ashamed to be an Anglican" after the Church of England General Synod decided with Williams' support to review church investments in Caterpillar, whose bulldozers have been used by the Israeli government to raze Palestinian buildings.

"While the letter is intended to help Williams, it highlights splits over his leadership," *The Sunday Times* said. "In February [Williams] had to deny rumors he was planning to retire early, in 2008. Lambeth Palace is said to be 'saddened' by the frequency with which Carey 'pops up' to take positions that increase his successor's difficulties."

Reportedly, Carey opposed Williams' nomination as Bishop of Southwark (south London) in 1998.

About nine of the Church of England's 44 diocesan bishops are thought broadly to back Carey's conservative stance; about 12 believe Williams is insufficiently liberal, while the remaining 23 generally support him. ■

## ACC Head Voices Doubts About Lambeth, Proffers More Apologies To N. Americans

The chairman of the Anglican Consultative Council (ACC), one of the Anglican Communion's four advisory "instruments of unity," has expressed doubts about whether the 2008 Lambeth Conference of the world's Anglican bishops will take place as planned.

"A lot depends on who is invited," Bishop John Paterson of Auckland, New Zealand, told the International Committee of the Episcopal Church's Executive Council on March 6. If the gay Bishop of New Hampshire is invited, "we've been told many bishops will not come." But he queried his listeners: "If he's not invited, how many of you will come? How many of us will come?"

Paterson's doubts about Lambeth also stem from the fact that the 2008 Conference, unlike that in 1998, will not have as much financial assistance available to support the attendance of bishops from impoverished nations.

While with the Executive Council, Paterson, the former primate of the liberal New Zealand province, apologized again for the fact that the ACC concurred with Anglican primates in the decision to limit the participation of representatives of the Episcopal Church (ECUSA) and Canadian Anglican Church at the ACC's June 2005 meeting in Nottingham, England.

In light of violations of Anglican policy on sexuality in ECUSA and the Canadian Diocese of New Westminster, Anglican primates had asked the North American churches to withdraw their ACC members from last year's meeting. Both



Lord Carey

churches nonetheless sent their ACC members to Nottingham as observers. This, even though separate delegations from both churches were invited to present an explanation of their province's position regarding homosexuality to the gathered ACC members. Paterson, however, has apologized at least twice for the way the North American ACC members were treated at the meeting; he said sorry to the Anglican Church of Canada's Council of General Synod last November.

To ECUSA's Executive Council, he said: "I apologize and at the same time I commend your representatives for the manner in which they managed to somehow stay with the body that was treating them so badly."

And from his perspective, both the Canadian and American Churches had been "exemplary" in adhering to the recommendations of the Windsor Report, which called for moratoria on the consecration and public blessing of those in homosexual relationships. He said he would like to see a "win-win situation which the whole American Church could agree to."

He asserted that the Anglican Communion needs ECUSA, and that ECUSA needs the Communion, and that the ACC needs ECUSA.

Money, of course, is not inconsequential to the current Anglican struggle over homosexuality, and many think it will be a significant determinant of it. ECUSA is a major contributor to the Anglican Communion's budget, and the upcoming General Convention will consider a large increase in such funding—\$550,000 for 2007-09—requested by the ACC; if approved, the additional amount would raise ECUSA's contribution to \$2.3 million for the triennium. The Anglican Church of Canada, on the other hand, has already declined the ACC's request for an increase, citing budgetary constraints. For 2006, the ACC requested a grant of \$133,265, but the Canadian Church pledged \$105,000, the same amount it donated in 2005. ■

Sources: *Washington Window*, *Episcopal News Service*, *The Living Church*, *Anglican Journal*, *VirtueOnline*

## Extramural Canadian Anglicans Secure Permanent Oversight

The Anglican Coalition in Canada (ACiC), a group of conservative Anglicans who earlier fled revisionist trends in the Anglican Church of Canada, now have a more secure existence and connection with the Anglican Communion, after becoming full members of the Anglican Mission in America, with their own AMiA Canadian network.

The change means that the alternate episcopal oversight given the ACiC's some ten parishes in western Canada by an alliance of five global South primates is no longer temporary.

Like the AMiA, formed by ex-Episcopalians, the ACiC clergy and congregations are now "licensed directly by Archbishop Emmanuel Kolini as a missionary outreach of the Episcopal Province of Rwanda." They will operate under the pastoral oversight of the AMiA, which is also licensed in Rwanda.

Direct episcopal oversight was and still is provided by Bishop Thomas (T.J.) Johnston, a missionary bishop of the AMiA and the Rwandan province, with the Rev. Paul Carter serving as network leader.

The Rev. Ed Hird, ACiC Communications Director and rector of St. Simon's Church North Vancouver, said, "It is a new day for us. We are finally free. The Anglican Church of Canada usurped our buildings and we left in unity with our people and we are free to worship without distraction."

Hird is one of 11 priests that left the Anglican Church of Canada. Most of his 250-member congregation followed, leaving behind a tiny group of people and a parish now funded by the diocese; New Westminster Bishop Michael Ingham refuses to close the doors, lest the parish be seen as another casualty of his and the diocesan synod's decision to implement same-sex blessings. Hird's congregation now meets at Lionsgate Christian Academy.

"It has been enormously stretching, but we have made the break and the transition and we are growing," Hird remarked. He said the switch to permanent from temporary episcopal oversight aids church-planting efforts.

Another recent transition was in the name of the ACiC, formerly the Anglican Communion in Canada. Following a challenge by the Canadian Church filed with a national agency that controls corporate registrations, ACiC was allowed to keep the "Anglican" name but had to substitute "Coalition" for "Communion."

Hird said the change caused little inconvenience and allowed the group to keep the same acronym. The Canadian province's effort was "a missile strike on an empty building in Vancouver," he said. "They thought they had taken us out. They failed."

The five primates that have seen to it that the ACiC had episcopal care up to now include Archbishops Kolini, Bernard Malango (Central Africa), Fidele Dirokpa (Congo), Benjamin Nzimbi (Kenya), and Yong Ping Chung (SE Asia), who recently retired.

"It is really simple to join us, said Hird, somewhat tongue in cheek. "All you have to do is be prepared to follow Jesus, but this of course might mean leaving your boat (church buildings) behind and stepping out in faith to start again. We tell people that they haven't left the church of Jesus Christ, they have only left the property, but the gospel is about people, not steeples."

## Women's Ordination: No Problem?

The inception of the ACiC's link with AMiA and Rwanda was not, however, without a bit of controversy. In short order, the ACiC announced that, because "a number of our sponsoring primates allow women's ordination in their own provinces," it would allow women priests also. To that end, it announced that the Rev. Kathy King, formerly of Colorado, was to become the rector of The Light of Christ Church in Nanaimo in February.

AMiA—which three years ago concluded that, in line with Scripture and Tradition, it should not ordain women as priests or bishops—was soon at pains to explain if it had changed its



Bishop Paterson

## Uganda: Bishop, Church, Part Company



**RETIRED UGANDAN ANGLICAN BISHOP**, Christopher Ssenyonjo (pictured), who for several years has been ostracized by colleagues for openly supporting homosexuals, has been deposed from the Ugandan Anglican province after forming his own church, the Charismatic Church of Uganda, and consecrating a bishop for it. Acting under a canonical provision, Ugandan Archbishop Henry Orombi announced Ssenyonjo's separation March 23, noting that the bishop had left the Ugandan Anglican province with no warning for a church not in communion with it. However, Orombi said that the church would consider reinstating Ssenyonjo if he repented. Ssenyonjo, who formerly led the Diocese of West Buganda, came out in support of a gay upstart group, Integrity-Uganda, in 2001, and had been effectively inhibited by the Ugandan Church for much of the time since. Orombi said that, for at least six years, Ssenyonjo had openly misrepresented the teachings of Scripture on human sexuality and "[misled] the public on the good news of the Gospel of Jesus Christ." In March, Ssenyonjo reportedly inaugurated his new church at Wamala in Wakiso district and consecrated an "Archbishop called Howard" for it in America. It was also reported that he had opened branches in different parts of the country. "The information we are getting is that he has turned all the reverends whom the church fired because of misbehaving into his followers, but we are watching him," said former Ugandan Archbishop Mpalanyi Nkoyoyo.

*(Sources: Statement from Archbishop Orombi, The Monitor (Kampala))*

policy, and if not, why this arrangement would be acceptable to it.

Speaking for AMiA bishops, the Rt. Rev. Chuck Murphy wrote March 3 that, when the Rwandan province invited the ACiC "to come under its protective oversight in North America, the ACiC was given the same opportunity that the AMiA had been given to express its preference on women's ordination." That ACiC chose in favor of it is acceptable to the Rwandan province (which also ordains women) but at the same time "does not alter the AMiA decision."

Likewise, Murphy denied that Bishop Johnston's acceptance of Ms. King to ministry in Canada violated AMiA policies.

"All AMiA bishops are members of the House of Bishops of Rwanda, and subject to the authority of Archbishop Kolini," he said. "When directed to serve AMiA congregations, they will comply with AMiA policies. When directed to serve Rwanda in some other capacity, they will abide by the instructions of the Archbishop. Note please that Bishop Johnston accepted the Rev. King [under Kolini's authority]. He was acting on behalf of, and under the direction of, our Archbishop."

But then Murphy proffered a dose of reality about the Anglican Communion today, and concisely explained why some extramural Anglicans have little interest in being brought back into that "official" fold: the Communion as a whole no longer has a common view of holy orders or believes that the full interchangeability of ministers is necessary to true communion (as it is in other apostolic bodies).

"To those who will say that maintaining the ACiC as a separate network is a distinction without a difference," Murphy wrote, "I ask you to consider that to be Anglican, through AMiA, ACiC or otherwise, is to be in communion with those who are not of one mind on the issue of women's ordination. Our sponsoring province of Rwanda permits the ordination of women to the priesthood, while other provinces whose encouragement we enjoy do not. As the AMiA,

our distinction from the ACiC allows for a good faith expression of a differing theological understanding that essentially models the Communion at large. This is important. Of even greater importance to the Mission, in my mind, is the collective concurrence of the AMiA and the ACiC in those essentials of faith set forth in the Solemn Declaration. That is what unites us, and that is what motivates us."

Still, this episode seems to suggest that, despite the attempt to insist, as several primates did last fall, that women's ordination is not "communion-breaking," it remains an issue that not only divides liberal proponents and orthodox opponents, but threatens the viability of carefully formed alliances among conservatives who differ on the matter. That was a focus of, for example, a recent lengthy statement by the primate of the Traditional Anglican Communion, Archbishop John Hepworth, which TCC will endeavor to cover more fully in an upcoming issue. ■

*Sources: ACiC, VirtueOnline, The Church of England*

## Conference Formed To Organize Foreign-Linked U.S. Parishes

They came to address a growing phenomenon in Anglican realignment—that of faithful congregations that have fled the U.S. Episcopal Church (ECUSA) and are now under the oversight of foreign Anglican provinces of the Anglican Communion.

So it was that—seeking to bring cohesion to this varied and growing movement—clergy and lay leaders of 63 conservative U.S. congregations under the oversight of Uganda, Southern Cone (South America), Kenya and Central Africa, acted unanimously in March to create the Anglican Communion Partners of the International Conference.

The Conference, which aims to meet common pastoral and missional needs, forms a seventh convocation within the conservative Anglican Communion Network (ACN).

Meeting at Christ Church, Overland Park, Kansas, March 22-24 at the invitation of ACN Moderator, Pittsburgh Bishop Robert Duncan, International Conference affiliates pledged to work together to build a biblical, missionary and united movement of Anglicans in North America. They also gratefully affirmed their solidarity with their overseas bishops.

According to a Network release about the meeting (which was closed to the press), the worship and prayer at the gathering "displayed the three great streams of global Anglicanism: Anglo-Catholic, Charismatic and Evangelical. The Conference launched initiatives to plant churches, cooperate in global missionary activities, and evangelize and disciple the next generations." As well, it "emphasized its intention to increase ministry partnership with other orthodox Anglicans in the U.S."

### "Unified Oversight"

The Rev. William A. Thompson, dean of the ACN's Western Convocation, hailed the International Conference's formation in a March newsletter, saying that the foreign-linked parishes, including his own, had been in "growing danger of fracture and incoherence" and "needed to be brought together in a unified structure."

Thompson said that those who join the Conference will still be "under the oversight of the province and diocese that has given them succor." But he said the overseeing primates had given permission for Bishop Duncan and other faithful U.S. bishops and archdeacons to act for them in providing "unified oversight for all those outside ECUSA."

No consecration of a bishop for the international convocation is currently planned, he said, rather, a group of retired U.S. bishops will undertake episcopal acts such as ordinations and confirmations. "Some of these retired bishops will be transferring out of the ECUSA House of Bishops and into a global South province," Thompson said.

As well, ACN convocational deans will serve as archdeacons of the Conference, he added. Each will function much as archdeacons do in the global South, which is as a "regional leader in the diocese," overseeing parishes in their archdeaconry on the bishop's behalf. "The archdeacons will receive their authority to oversee the Conference parishes in their archdeaconry from the four overseas primates through Bishop Duncan," Thompson said.

**\*IN A DECIDEDLY PROVINCE-LIKE ACTION**, the Network also recently announced the rollout, effective April 1, of its Qualified Retirement Plan for clergy. ACN-aligned clergy who are not in or otherwise eligible for the Church Pension Fund of the Episcopal Church are invited to enroll. The Plan Provider selected by the Network is American Funds, highly regarded in the investment community with more than 70 years of investment experience. Before the end of the year, the ACN also anticipates announcing a retirement plan for lay employees, property and casualty insurance programs for parishes and organizations, and a group health insurance program. Each financial step amounts to a further distancing of conservatives from ECUSA. ■

Source: The Anglican Communion Network

## D.C. Bishop Labels Akinola A Human Rights Violator

Frayed ties between the Episcopal Church (ECUSA) and the Anglican Church in Nigeria were not helped by a recent *Washington Post* column in which Washington Episcopal Bishop John Chane labeled Nigerian Archbishop Peter Akinola a human rights violator because of his support of a Nigerian law criminalizing same-sex marriage.

Chane wrote February 26 of the "bitter internal struggle" between ECUSA and much of the Anglican Communion over the place of gay and lesbian Christians in the Church; and he charged that Akinola had, by his actions, violated the 2005 declaration of the 38 Anglican primates that: "The victimization or diminishment of human beings whose affections happen to be ordered towards people of same sex ... is anathema to us."

The Washington bishop asserted that Nigeria's new law "denies gay citizens the freedom to assemble and petition their government," and infringes freedom of the press, which is threatened with prosecution if it publishes gay marriage announcements, and freedom of religion for those Churches choosing to perform such marriages.



**ARCHBISHOP Peter Akinola (top left)**, leader of some 18 million Nigerian Anglicans, was targeted recently for a second round of criticism from Washington Bishop John Chane (lower left).



Chane does not see the law's prohibition of gay marriage as the central issue, conceding that American society and the Church have failed to arrive at a consensus on this issue as well. But he sees the legislation as crossing the line in several important ways, most seriously by criminalizing homosexual behavior, the publicizing of it, and the public demonstration of same-sex amorous feelings. He claimed that the law violates the UN Universal Declaration on Human Rights regarding freedom of thought, conscience, religion, association and assembly. Chane asked

how Lambeth Conference resolutions dating back to 1978, which call on Anglicans to listen respectfully to the experiences of gay people, can be fulfilled when such conversation has been criminalized.

Chane's article, "A Gospel of Intolerance," warned American civil libertarians against Akinola and those associated with him, complaining particularly about the Washington-based Institute for Religion and Democracy (IRD), which he said is sponsoring, with the help of wealthy donors, "so-called renewal movements to fight the inclusion of lesbians and gays" in ECUSA and other mainline American denominations.

**IN AN OPEN RESPONSE** to Bishop Chane on March 7, the American Anglican Council of Washington blasted the bishop for what it said was an unwarranted and unfounded attack on Akinola.

"We find no evidence of any sort of a public statement by Archbishop Akinola in regard to these proposed laws," the AAC trustees said, explaining that the Nigerian Justice Minister had published a draft of the law only the previous week and searches had turned up no Akinola statement at all.

The Nigerian province's standing committee was said to have endorsed the government's action, and one report (by *LifeSiteNews.com*), perhaps issued subsequently, did quote Akinola as having said that the bill should be passed since it expresses the moral views of Nigerians. However, while the proposed law sounds harsh to American ears, Pittsburgh Episcopal Bishop Robert Duncan said this needed to be seen in the context of the strong push by Nigerian Muslims for the adoption of Islamic shari'a law, which considers homosexual activity a crime punishable by death. Archbishop Akinola has fought for years against the adoption of shari'a.

The AAC letter criticized Chane for erecting a straw man position and attacking it, rather than engaging what Archbishop Akinola has actually said on the subject of homosexuality. It suggested that it was Chane's position that was intolerant, and urged him to contact Akinola to sort out truth from fiction.

A spirited response by Faith McDonnell of IRD suggested that the bishop had been paying too much attention to conspiracy theories on religious-left blogsites. The IRD and traditional Christians believe that the Church should welcome and care for all, she said; the problem with the bishop and his allies is that their concept of "pastoral care" involves denying the destructiveness of sinful behavior.

McDonnell pointedly accused the bishop of a lack of transparency in describing the agenda of "inclusion" in ECUSA, given that "step after step has been taken to exclude those bishops and priests in the church who do not agree that [liberal] innovations are 'a new move of *the Spirit*.'" As well, she said, he does not reveal that the total destruction of traditional mores and the affirming and blessing sexually broken lifestyles is the goal for ECUSA which he himself advocates.

She then slammed Bishop Chane for his disturbing silence about the persecution of Christians in Nigeria, and the ominous influence of Islamic shari'a law. The IRD, she said, is an advocate of religious liberty and human rights, while Chane is silent on life-threatening persecution in Nigerian society. And, western Christian espousal of decadent western immorality fuels the flames of religious discord between Muslims and Christians there, she said. ■

Sources: IRD, *The Living Church*, *The Washington Post*, *Christian News*, *Washington Window*, *VirtueOnline*

## Unrest Continues In Malawi

Turmoil over the rejected election of a Church of England cleric as bishop has continued in a Malawi diocese, to the point that some in the diocese recently resorted to throwing stones at the bishop named in the English cleric's place, and briefly took Central Africa's archbishop hostage.

The Rev. Nicholas Henderson, known in part for his past fundraising efforts on behalf of Malawi Anglicans, was elected bishop of the Diocese of Lake Malawi in July 2005. However, the church's court of confirmation rejected his election because of his involvement with a liberal church group

**CENTRAL AFRICAN ARCHBISHOP** Bernard Malango, though looking happy in this photo, couldn't have had an easy time lately dealing with the bitter dispute over Lake Malawi's bishop.



seen as backing homosexual clergy. Despite this, 21 out of 26 clerics in the diocese remain in support of the consecration of Henderson as bishop, according to *The Daily Times* newspaper.

On February 22, hundreds of demonstrators protesting Henderson's rejection briefly occupied the church offices in the capital city of Lilongwe, and took Archbishop Bernard Malango hostage, insisting that he address them on the Henderson matter. Malango turned down the request and managed to slip out through a back door.

The raid on the diocesan offices apparently came around the same time that Fr. Henderson made a private ten-day visit to Malawi, receiving a rousing welcome on his arrival.

On his departure, Henderson claimed that problems that had arisen from his election to the Lake Malawi diocese resulted from differences between himself and Malango.

Henderson is a former general secretary of the Modern Churchpeople's Union (MCU), which in 2005 compiled a book that strongly supported the 2003 election of openly gay cleric V. Gene Robinson as Bishop of New Hampshire. Archbishop Malango leads a conservative province and is himself opposed to Robinson's election.

The Central African province's court of confirmation refused Henderson's appointment on the grounds that his association with the MCU demonstrated that he was "not of sound faith."

Instead, Malango appointed retired Bishop James Mwenda from Zambia to act as a "caretaker" bishop of the Lake Malawi diocese, provoking anger among many people there, and sparking charges that this was not in accordance with church law. Some allege that Malango's support for the rejection of Henderson, who is white, is racially motivated, and that Malango wants only a black bishop who is "in his pocket."

In early April, the enthronement of Mwenda as Bishop of Lake Malawi at All Saints' Church in Nkhotakota was conducted under police guard, as some threw stones to try to stop the Zambian from succeeding the late Bishop Peter Nyanja; at least two protesters were arrested. Archbishop Malango stayed away from Mwenda's enthronement, sending a representative instead. ■

Sources: *Episcopal News Service*, *Ecumenical News International*, *The Chronicle (Lilongwe)*, *The Malawi Nation*, *The Daily Times*

## The Bishop Who Wouldn't Leave Report/Analysis

Liberal Pennsylvania Episcopal Bishop Charles Bennison is still refusing the diocesan Standing Committee's call for him to step down over financial and trust issues—even after national church representatives concluded that the bishop himself has shown why a conciliation process will not work.

Bennison even insisted initially that the mid-March report issued by representatives of the Episcopal Church's Office of Pastoral Development recommended reconciliation efforts, which is what the bishop has been urging since the Standing Committee unanimously asked him January 24 to resign or retire by March 31.

"They do recommend a process of reconciliation and remediation," he contended. "It's a process I continue to hope everyone will engage with."

But in the report of their consultations with various parties in the diocese, national church representatives, Bishop E. Clayton Matthews and Ms. Woodriff Sprinkel, expressly advised *against* a long-term conciliation process, citing the "unanimous opinion that the bishop is incapable of entering into any process without being in control of it."

They added that if the Standing Committee and Bishop Bennison "still insist that some process be devised for them to address the issues that have been raised and/or to work on terms of separation through formal mediation, then the presiding bishop's office will assist as long as the ground rules are



defined by outside persons to insure that neither party tries to control the process. The expense of this work would be solely that of the diocese, and the choice of the mediation firm would be that of the presiding bishop's office."

The Standing Committee, however, agreed with the Episcopal Church (ECUSA) representatives that a reconciliation process would not be "beneficial."

**BENNISON**—who holds revisionist views on Jesus, scripture, sexuality and women's ordination—is best known for his singular efforts to break up a multi-congregational traditionalist stronghold in his diocese. But the report by Matthews and Sprinkel confirms that Bennisson's leadership style since becoming bishop in 1998 has now caused disaffection across the theological spectrum in Pennsylvania. It also records that various attempts to rectify matters with the bishop have proved fruitless.

Cited among the many complaints that have developed against Bennisson are an "authoritarian and controlling style of leadership" and lack of collaboration; the "withholding of financial information" and "manipulation of finances"; the creation of mistrust and fear of retribution; and "breaches of confidentiality." Standing Committee President, the Rev. William Wood, publicly accused the bishop of being "economical" with the truth.

Angst over finances stems mainly from a decline in parish giving, and alleged improper dipping into diocesan trust funds and principal assets to keep the diocese afloat and to fund the bishop's pet projects, such as the purchase of a diocesan camp, or the (largely unclaimed) renovation of a cathedral that reportedly draws less than 100 people weekly. Earlier reports indicated that diocesan financial accounting and reporting was flawed enough that Standing Committee members were not sure what unrestricted net assets were legally available to draw upon, and what funds may have been used in contravention of their earmarks and must be restored. As well, as the Matthews/Sprinkel report noted, Bennisson faces still-pending civil suits filed by David Moyer, stemming from the bishop's widely condemned move to depose the orthodox priest-turned-Continuing Church bishop a few years ago (despite which Moyer still leads Good Shepherd Episcopal Church in Rosemont). Hundreds of thousands of dollars are said to have been spent so far on Bennisson's defense in the cases.

**BENNISON SEEMS** to have done an especially effective job of antagonizing black members of his flock, who apparently see him as putting projects that will assure his legacy before the aiding and strengthening of congregations in the diocese, to the particular detriment of ministries in African-American and poor communities. Jane R. Cosby, president of the Philadelphia chapter of the Union of Black Episcopalians, scored the bishop for choosing a black cleric who is new to the diocese to play a key role in deciding the future of the ministries in question. She urged Bennisson: "Don't punish people who have little because they have little."



Bishop Bennisson

More recently, a black woman priest in the diocese, the Rev. Lula Grace Smart, blamed the bishop for the fact that her husband, the Rev. Vivian Smart, 62, suffered a brain seizure and was hospitalized. Mrs. Smart said that Bennisson was trying to fold her husband's mission parish, St. Mary's, Chester, into the financially self-sufficient St. Paul's, Chester, and retire the priest of the predominantly black congregation in order to cut diocesan costs. There was considerable grassroots opposition to the move.

According to conservative church journalist David Virtue, Dorothy Jeanne Dangerfield, who works for Fr. Smart at his parish, said that what the bishop was really doing was forcing Fr. Smart out as a mission priest, where his salary of \$82,000, which includes medical and pension, would be eliminated and Bennisson could instead pay Smart \$30,000 as a retired priest, thus freezing his pension, so the Church Pension Fund would end up subsidizing the diocese. She believed that Bennisson intended to do likewise with other mission priests eligible for retirement.

And at this writing, Fr. Smart had just died. Bennisson either heeded admonitions to, or had enough sense to, stay away from his funeral.

**MATTHEWS AND SPRINKEL** said that, given the "depth of divisions that have been created over many years, the repeated leadership style preference of the bishop, and the unanimous opinion that the bishop is incapable of entering into any process without being in control of it, we cannot recommend any...rigorous long-term process for addressing problems."

Moreover, Matthews and Sprinkel said they told Bennisson that "if he persisted in this pattern of behavior, the issues before him and the diocese would deteriorate into any ugly and unfortunate battle in which he would ultimately have to leave."

Bennisson rejected this notion, contending that the Matthews/Sprinkel report "contains a significant number of errors and inaccuracies of fact and interpretation" and that a more positive view of the diocese would have emerged had the representatives consulted with a "broader spectrum of people."

In other words, he appears to have opted for the "ugly and unfortunate battle"—though at this writing both the president and vice president of the Standing Committee were showing signs of wavering in the face of Bennisson's rebuff of the committee's call for him to go.

According to Mr. Virtue, Tom Allen, the rector's warden of St. Christopher's—the parish led by Standing Committee President, Fr. Wood, and Vice President, the Rev. Mary Laney—first asked Bennisson to send another bishop in his place to preach and confirm at St. Christopher's on April 23, but then backed down when Bennisson refused the request.

Virtue maintained that leaders of the parish, which is withholding part of its pledge to the diocese, could have resisted or recommended that parishioners stay away. Instead, Allen wrote parishioners March 30 that: "Surely we should welcome the bishop...and support his message to the confirmands."

"The Standing Committee has asked Bennisson to step down and then its leaders turn around and accept him coming to their parish? What sort of spiritual schizophrenia is this?" Virtue asked.

But Bennison still appears to face vociferous opposition in the diocese, including that from a group of Episcopalians of diverse races, theological views and economic backgrounds that has come together as Concerned Pennsylvania Episcopalians (CPE). As well, the March 25 special diocesan convention severely curtailed the bishop's spending.

The convention overwhelmingly adopted a budget resolution proposed by activist layman Jeff Moretzsohn of CPE. It limited the use of unrestricted net assets (UNA) to \$550,000 instead of \$950,000, as proposed by the Diocesan Council (which has not supported the call for Bennison to resign). The decision does not allow the Council to spend more without convention approval, and requires an independent auditor to verify that the cited amount of UNA is available for use. The biggest cut in funding was to the diocese's Camp Wapiti, and the convention also reduced its pledge to the national church by \$225,000, despite the bishop's contrary pleas. There was evidently no attempt to cut the bishop's salary, but the diocesan staff was cut from 24 to 9. The convention had earlier stripped the bishop of the right to appoint members of the Finance and Property Committee, which, along with the Diocesan Council, he allegedly manipulated to get what he wanted.

Last but not least, the convention demanded a full audit of diocesan finances, to show how unrestricted, temporarily restricted and permanently restricted net assets have been spent or classified since 2003. The results of that probe could well eliminate whatever remaining support or acquiescence the bishop still commands in the diocese. ■

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Sources: *The Living Church*, *VirtueOnline*, *Evening News*

## Florida Bishop Sues For Seceded Parish's Property

Florida Episcopal Bishop John Howard has filed a lawsuit against the rector and vestry of one of nearly a dozen conservative congregations that have separated from the diocese and come under the jurisdiction of overseas Anglican provinces.

In the suit filed in circuit court March 30, Howard targets Redeemer Anglican Church in Jacksonville, alleging that the parish's vestry has breached its "fiduciary duties and trust obligations." The suit seeks recovery of the church property as well as legal fees.

In a letter to the bishop's lawyer written before the complaint was filed, Kyle Gavin, representing the vestry, wrote that Redeemer "remains a constituent member of the Anglican Communion and continues to diligently uphold and propagate the historic faith as required" by the constitution of the U.S. Episcopal Church (ECUSA). "Sadly, the same cannot be said for ECUSA."

The letter went on to state that the vestry's fiduciary responsibility is primarily to "those parishioners who elect them and entrust them to use their donations to further the Church's purpose (and) uphold the historic faith."

The Anglican Alliance of North Florida, a coalition of 16 conservative parishes in the region that includes most or all those that have left or are considering leaving the diocese, said it was

"saddened by Bishop Howard's action and by the confusion and anguish it will inevitably cause." The Alliance noted that Redeemer had repeatedly offered to submit to Christian mediation, "following the Biblical injunction in *1 Corinthians 6*. In contrast, the bishop's action is a direct violation of that passage, which calls on Christians not to take one another to court."

Each of the 16 churches in the Alliance has "prayerfully followed the course that seemed right for them in their dealings with the diocese," said a release from the group. "But all of the churches in the Alliance are of one mind in affirming that Redeemer Church is entitled to the property it paid for, and that the parish is within its rights in resisting a forced takeover by the Diocese of Florida."

Some of the ex-Episcopal congregations have left their properties in the face of pressure from Howard. Grace Church in Orange Park, after being threatened with a lawsuit, agreed to leave its historic, multi-building campus after Easter, and is now worshipping at a high school.

But others, like Redeemer, led by the Rev. Neil Lebharr, and All Souls, Jacksonville, led by the Rev. Jim McCaslin, have remained determined to keep their properties. All Souls was in negotiations about the future of its property.

While Bishop Howard has not instituted pro-gay policies in his diocese, the conservative parishes have objected to the fact that he remained in sacramental communion with those who backed the consecration of gay cleric Gene Robinson. As well, several of the Alliance's congregations were galvanized by Howard's threats to reduce them to mission status. ■

Sources: Anglican Alliance of North Florida, *Times-Union* (Jacksonville)

## NY Judge Declines To Dismiss Suit Against Bishop

Charges brought by an Episcopal priest against Central New York Bishop Gladstone "Skip" Adams II, the diocese, and former controller and administrator Gael Sopchak will



### Succession Secured In Albany

A CLERIC WHO HAS GIVEN ASSURANCES that he will uphold orthodox teaching on sex outside traditional marriage was recently elected to succeed the conservative Bishop Daniel Herzog as Episcopal Bishop of Albany. The Very Rev. Canon William H. Love (pictured), 48, rector of St. Mary's, Lake Luzerne for more than a decade, was elected by clergy and lay delegates on the fourth ballot March 25, out of a field of 11 candidates. In written responses to questions posed by the diocese to all

candidates, Canon Love affirmed that "there are no circumstances in which I would authorize the use of rites for, or any practice of, same-sex blessing, union, or marriage in this diocese or anywhere else in the Church," nor would he "knowingly or purposely permit or approve the ordination or licensing of a person who is sexually active outside the bonds of marriage between a man and a woman." A Dallas native, Love is a 1980 graduate of Southwest Texas State University. After serving as an Air Force intelligence officer, he earned his master's degree from the State University of New York-Plattsburgh, and his M. Div from Nazareth House. He was ordained deacon in the Diocese of Albany in 1991 and priest the following year, after which he served initially as dean's vicar at All Saints' Cathedral, Albany. He is married, with two children. Bishop Herzog, 64, has not announced a retirement date, but must retire within three years of Love's consecration. The latter is contingent on Love getting consent from June's Episcopal General Convention.

not be dismissed, New York State Supreme Court Judge Jeffrey Tait decided on Good Friday.

Adams had sought unsuccessfully to stop the court action, contending that the \$4.35 million lawsuit filed by the Rev. David Bollinger was a violation of his First Amendment rights

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Bishop Bennison

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ful to all persons involved," reported conservative church journalist David Virtue. "It also claims that the full disclosure of the presentment [particulars] would 'potentially prejudice the proceedings now before the ecclesiastical court.'

"The Standing Committee which issued the presentment is the same group that would not hear from [St. Paul's] vestry and recall the priest of the predominantly black congregation in order to cut diocesan costs. There was considerable grassroots opposition to the move.

According to conservative church journalist David Virtue, Dorothy Jeanne Dangerfield, who works for Fr. Smart at his parish, said that what the bishop was really doing was forcing Fr. Smart out as a mission priest, where his salary of \$82,000, which includes medical and pension, would be eliminated and Bennison could instead pay Smart \$30,000 as a retired priest, thus freezing his pension, so the Church Pension Fund would end up subsidizing the diocese. She believed that Bennison intended to do likewise with other mission priests eligible for retirement.

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## Anglican Crisis News Briefs: More Push And Pull

\*A NEW PILOT TRAINING PROGRAM at Church Divinity School of the Pacific (CDSF) will train allies for lesbian, gay, bisexual and transgendered (LGBT) persons in the

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sion of the issues" raised by the Windsor Report. However, they defeated motions backing the moratoria the Report seeks, and approved a resolution saying that homosexual persons may become priests or hold other church offices without pre-conditions.

## AND, DELEGATES TO THE DIOCESE OF EAST

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A CLERIC WHO HAS GIVEN ASSURANCES that he will uphold orthodox teaching on sex outside traditional marriage was recently elected to succeed the conservative Bishop Daniel Herzog as Episcopal Bishop of Albany. The Very Rev. Canon William H. Love (pictured), 48, rector of St. Mary's, Lake Luzerne for more than a decade, was elected by clergy and lay delegates on the fourth ballot March 25, out of a field of 11 candidates. In written responses to questions posed by the diocese to all candidates, Canon Love affirmed that "there are no circumstances in which I would authorize the use of rites for, or any practice of, same-sex blessing, union, or marriage in this diocese or anywhere else in the Church," nor would he "knowingly or purposely permit or approve the ordination or licensing of a person who is sexually active outside the bonds of marriage between a man and a woman." A Dallas native, Love is a 1980 graduate of Southwest Texas State University. After serving as an Air Force intelligence officer, he earned his master's degree from the State University of New York-Plattsburgh, and his M. Div from Nashotah House. He was ordained deacon in the Diocese of Albany in 1991 and priest the following year, after which he served initially as dean's vicar at All Saints' Cathedral, Albany. He is married, with two children. Bishop Herzog, 64, has not announced a retirement date, but must retire within three years of Love's consecration. The latter is contingent on Love's giving consent from June's Episcopal General Convention.

not be dismissed, New York State Supreme Court Judge Jeffrey Tait decided on Good Friday.

Adams had sought unsuccessfully to stop the court action, contending that the \$4.35 million lawsuit filed by the Rev. David Bollinger was a violation of his First Amendment rights to discipline his clergy.

Bollinger, the longtime rector of St. Paul's, Owego, filed his lawsuit after being inhibited by Adams for a year. The suit asserts that the bishop retaliated against the priest as a means of covering up allegations of sexual misconduct made against a former rector of St. Paul's—Fr. Ralph Johnson—that Bollinger had brought to Adams' attention. Instead of focusing on Johnson, the suit asserts that Adams turned on Bollinger, accusing him of financial irregularities, which the priest denies. Bollinger asserts that Sopchak gained improper access to his personal bank account, apparently to seek information to support the financial charges against him. In March, Adams filed a presentment (formal charges) against Bollinger, meaning that he will be tried by a church court.

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FR. DAVID BOLLINGER (top) filed suit against Central New York Bishop Gladstone Adams (bottom) after being inhibited by the bishop for a year. (Photos: *The Living Church*)



That led the diocese to obtain the services of a forensic psychologist, who reportedly concluded that there was substance to the allegations, which suggests that Fr. Bollinger was right to bring them to Adams' attention. When confronted recently by Bishop Adams and Fr. John Martinicchio, chairman of the diocesan Pastoral Response Team, Johnson, now living in Gibson, Pennsylvania, apparently resigned his ministry in ECUSA, but later rescinded the action.

"Fr. Johnson signed a paper in which he relinquished his position as a priest in the Episcopal Church," Chris Peterson, a member of St. Paul's vestry, said in early April. "It is not known whether this paper contained any explicit admission of guilt. But priests have three days in which to reconsider resignations. And Fr. Johnson rescinded his resignation within those three days." At last check, the diocese was working on a second paper, which it hoped Fr. Johnson would sign; if not, the diocese would likely seek a presentment against him.

Still, neither the inhibition or presentment against Bollinger had been lifted at this writing. Adams and other diocesan spokesmen are keeping mum on the case, and the diocese "continues to maintain the veil of secrecy over the charges, claiming that they are doing so in order 'to be fair and faith-

ful to all persons involved,'" reported conservative church journalist David Virtue. "It also claims that the full disclosure of the presentment [particulars] would 'potentially prejudice the proceedings now before the ecclesiastical court.'

"The Standing Committee which issued the presentment is the same group that would not hear from [St. Paul's] vestry," which supports Bollinger, "because to do so would prejudice their minds in the matter," Virtue wrote.

He reported that the diocese has hired one of the most expensive law firms in Syracuse to handle the lawsuit. "Ironically this was the same diocese that could not afford to continue the ministry of the Thornfield Conference Center and tore it down."

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Sources included *VirtueOnline*

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All Saints' has returned the favor, filing a lawsuit claiming that the diocese and Bishop Jack McKelvey "abused their discretion and failed to follow their own rules" and New York law in declaring the parish "extinct" last November.

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The congregation has continued in possession of the parish property and records, and has met regularly for worship, claiming affiliation with the Anglican Church of Uganda.

The diocesan suit names All Saints' rector, the Rev. David Harnish, and its wardens and vestry. The diocese says it had earlier made repeated requests to be given access to the property and records. Bishop McKelvey said that if the parish now turns over its property, he would withdraw the complaint. There was no indication that the diocese made any offer to enter settlement negotiations.

Bishop McKelvey said that he had worked for four years to resolve the congregation's concerns, speaking of ECUSA as a very big tent with room for many viewpoints; he regretted that the rector and parish had "charted a different path." He stated that they must abide by the law, return property that is not theirs and honor the legal obligations "flowing from their voluntary decisions." ■

Sources: The Diocese of Rochester, *The Living Church*, *Rochester Democrat & Chronicle*, *Rochester*

## Anglican Crisis News Briefs: More Push And Pull

\*A NEW PILOT TRAINING PROGRAM at Church Divinity School of the Pacific (CDSP) will train allies for lesbian, gay, bisexual and transgendered (LGBT) persons in the faith community context, according to a March 17 press release distributed by the seminary in Berkeley, California. "With the current focus on sexuality in the Anglican Communion, this training is especially critical for allies" in the Episcopal Church (ECUSA), said Karen Johannis, one of the CDSP students involved in creating the four-hour training session. "Many people would say they are okay with LGBT persons being in their faith community, but being trained as an ally equips a person with skills to go from 'okay with' to 'in partnership with.' It's a significant difference in behavior and knowledge."

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AND, DELEGATES TO THE DIOCESE OF EAST CAROLINA'S February convention defeated with no debate a resolution that acknowledged the Windsor Report as the only way the diocese, ECUSA and the Communion can go forward together. Some delegates noted that the diocese approved a resolution endorsing the Report in 2005, and questioned the need to do so again. But the convention also defeated a resolution urging the diocesan deputation to



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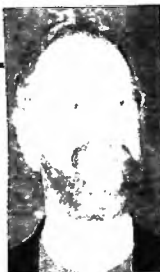
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a more theologically compatible bishop under ECUSA's Delegated Episcopal Pastoral Oversight (DEPO) plan. Northern Indiana Bishop Edward S. Little II will serve as episcopal visitor to the parish, led by the Rev. Joe Maioeco. Bishop Little plans to visit the Church of the Advent May 22 for a congregational forum and July 23 for an episcopal visitation.

**\*MEANWHILE, BISHOP HOLLINGSWORTH** took on the contention of the Rev. D.O. Smart, a former Episcopal cleric now aligned with a foreign Anglican province, that differences between conflicting parties in ECUSA are "mutually exclusive and irreconcilable." The Ohio bishop contended that the challenge to Christians is rather "to be reconciled people... in spite of our differences." Hollingsworth was at least the second ECUSA bishop to get riled by a letter that Fr. Smart sent to the wardens of over 2,000 Episcopal parishes. In it, Fr. Smart, a regional dean of the Anglican Communion Network, talked about the issues at stake in the upcoming General Convention and the possibility that ECUSA could be deemed to be "walking apart" from the Communion, and offered to make additional information available, including a DVD titled *Choose This Day*. The communication irked the liberal Bishop of Kansas, Dean Wolfe, enough to fire off a letter to his clergy, while Hollingsworth wrote to all his parish senior wardens.

**\*FOR THE THIRD TIME** recently, the Episcopal Diocese of Tennessee failed to elect a new bishop. Over the three sessions of voting, a total of 36 ballots were cast. The laity appears to want a conservative, Canon Neal Michell of Dallas, to be their next bishop, while the clergy want Canon Jay Magness, canon to liberal Kentucky Bishop Edwin Gulick, a candidate for presiding bishop. But a two-thirds majority is needed for final approval of any candidate.

**\*THE EPISCOPAL DIOCESE OF KENTUCKY**, home to presiding bishop candidate, the aforementioned Bishop Gulick, adopted a \$1.3 million operating budget during its February annual convention. But that came with a warning from the diocesan treasurer that the diocese cannot continue its present pattern of drawing about \$500,000 of its operating income each year from its \$5 million unrestricted endowment fund. The convention also approved a canonical change requiring congregations to provide an explanation to diocesan leaders when they could not pledge 15 or more percent of net operating income to the diocese.

**\*IN THE CANADIAN DIOCESE OF OTTAWA**, a controversy over Bishop Peter Coffin's decision to grant a temporary license to a partnered American lesbian priest continues. A group of clergy told Coffin that the licensing is a "breach of the General Synod process in place in this country and puts our relationship with the worldwide Anglican Communion in jeopardy." Bishop Coffin has stated that he would stand by his decision to grant the Rev. Linda Fisher Privitera "temporary permission" to function as an associate priest at the parish of St. John the Evangelist, denying that the move reflects a change in diocesan policy. Privitera was formerly the rector of the Church of Christ the Savior in Arlington, Massachusetts, and has blessed same-sex unions for over a decade.

**\*THE NEW ANGLICAN PRIMATE OF THE INDIAN OCEAN**, Bishop Ian Ernest of Mauritius, is seen as

"an important voice in Anglican Communion affairs," according to *Episcopal News Service*. A member of the 2008 Lambeth Conference Design Group Committee, and convener of the bishops' training sub-group of a Communion theological panel, Ernest sees theological education and unity as key priorities for the Communion, and is excited that he may be the first bishop in his province to ordain women to the priesthood. He is described by one source as "a towering intellect" who is also compassionate and self-effacing.

Notably, Ernest was in the U.S. for four months last year while on a study sabbatical at the ultra-liberal Episcopal Divinity School in Cambridge, Massachusetts. The successor to Archbishop Remi Joseph Rabenirina, Ernest was described by *ENS* as "enthusiastic about welcoming missionaries from the Episcopal Church to live and work in the province to assist with theological training, particularly in the areas of liturgy and Anglicanism." Unsurprisingly, the *ENS* report caused some to conclude that Ernest will not be an ally to the mostly-conservative global South primates. ECUSA "is working hard to buy off global South bishops and primates," asserted one online observer.

**\*EPISCOPALIANS FROM THE DIOCESES OF CHICAGO AND VIRGINIA**, two liberal-led jurisdictions, joined Archbishop of Canterbury Rowan Williams and Sudanese Archbishop Joseph Marona February 28 for the consecration of the



**KENTUCKY EPISCOPAL BISHOP** Edwin Gulick, a candidate for presiding bishop, is among the many ECUSA leaders whose dioceses are feeling a financial pinch. While the diocese's February convention adopted a \$1.3 million operating budget, the treasurer said the diocese could not keep drawing some \$500,000 of its operating income each year from its endowment.

first new cathedral in the Episcopal Church of the Sudan since the end of its 21-year civil war last year. St. Matthew's Cathedral in Renk is located near the border between Sudan's Islamic north and its mainly Christian south. Construction of the cathedral was primarily funded by contributions from the Virginia diocese. It was completed in ten months at a cost of \$175,000. Episcopalians from Chicago were on hand because the newly constructed chapel of Renk Bible College was named in honor of St. Michael's Church in Barrington, Illinois, which raised \$50,000 to rebuild the college after the Islamic government demolished the campus to build a road. The belief of some conservatives that liberal ECUSA dioceses often have ulterior motives in aiding African provinces will not be diminished by the published comment of the Rev. Lauren Stanley, an ECUSA missionary serving in the Diocese of Renk, that the consecration celebration was centered partly on joining the conservative Sudanese province and the "fairly progressive" American one. Recently, the Sudanese synod castigated ECUSA's endorsement of homosexual practice, but stopped short of severing ties with the U.S. Church. ■

Sources included *The Living Church*, *Episcopal News Service*, *VirtueOnline*, *Anglican Journal*, *Anglican Planet*

## S.C. Property Dispute Likely To Continue After Complex Court Ruling

A South Carolina judge's recent ruling in the case of an Episcopal/Anglican church property dispute seemed to be a partial win for both sides, but was complex enough to leave many wondering exactly what had happened.

What's more, this was likely just "Round One," as Judge Thomas W. Cooper Jr. put it in his courtroom in the Georgetown County Courthouse. One or more appeals are likely.

The dispute is between the Episcopal Diocese of South Carolina, and All Saints', Pawleys Island, the majority of which left the Episcopal Church (ECUSA) for the Anglican Mission in America (AMiA), a project of the Anglican province of Rwanda, in 2004—after the landmark 2003 Episcopal General Convention. However, the majority congregation remained on its church campus, which is also AMiA's headquarters.

Judge Cooper found that the 60 acres of land involved is governed by a still-valid charitable trust established by Percival and Anna Pawley in 1745, for the purpose of providing Church of England worship services for the inhabitants of the environs known as Waccamaw Neck. He said the probate court is the proper authority to appoint new trustees of the trust and determine the rightful successor to the C of E in regard to it.

Meanwhile, Cooper ruled that the majority congregation could continue occupying the disputed land (though, by agreement of the congregations, the All Saints' faction loyal to the diocese has been allowed to worship there also). As well, the judge decided that the diocese and the ECUSA All Saints' group have the right to use the All Saints' name, and the right to cash and assets still held by the AMiA church.

Each side sees the decision as a partial victory.

"The circuit court ruled that the diocese and...national church [have] no interest in the property," said Dan Stacy, senior warden for the AMiA congregation.

"If we got a triple, maybe they got a single," said Gueerry Green, senior warden of the All Saints' group aligned with the diocese. "But this is gonna go back to court."

The majority congregation will stay on the property in question until a probate court examines the trust and determines which church body has rights to the land under the 1745 trust.

Both parties of the conflict were expected to decide whether they wanted the judge to reconsider any part of his ruling, and/or whether they wanted to go through the appeals process; the diocese was reportedly considering appealing the decision that the 1745 trust applies. An appeal may significantly delay the hearing in probate court, however.

According to church e-journalist David Virtue, at some point the AMiA congregation offered the Diocese of South Carolina several million dollars for the property of All Saints'. South Carolina Bishop Ed Salmon and the diocesan Standing Committee did recommend a settlement offer in the same range, but before a vote on it could be taken, the diocese-aligned All Saints' group refused the offer. ■

Sources: Post & Courier (Charleston), Episcopal News Service, Georgetown Times

## Draft Report Pleas For Action On ECUSA's Membership Slide

A draft version of a report to June's 75th General Convention contains an impassioned plea for action in the face of the accelerating numerical decline of the Episcopal Church (ECUSA).

The Standing Commission on Domestic Mission and Evangelism called for an organized, broad-reaching churchwide effort, with General Convention bishops and deputies recommitting the church to the "20/20 Initiative" to double attendance by the year 2020.

The report expresses disappointment that, despite the situation and much discussion, many bishops have not even begun

## Non-Baptized Increasingly Welcomed At Communion In ECUSA

For a couple of years now, the Episcopal Diocese of Northern California has been in the vanguard of a movement to allow "open communion."

That term used to mean allowing any baptized Christian to receive Holy Communion. In Northern California's terminology, though, it means permitting even those not baptized to receive Holy Communion—an uncanonical practice.

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Source: The Living Church

regated Episcopal Pastoral Oversight (DELO) plan. Indiana Bishop Edward S. Little II will serve as episcopal visitor to the parish, led by the Rev. Joe Maiocco. Bishop Little plans to visit the Church of the Advent May 22 for a congregational forum and July 23 for an episcopal visitation.

**\*MEANWHILE, BISHOP HOLLINGSWORTH** took on the contention of the Rev. D.O. Smart, a former Episcopal cleric now aligned with a foreign Anglican province, that differences between conflicting parties in ECUSA are "mutually exclusive and irreconcilable." The Ohio bishop contended that the challenge to Christians is rather "to be reconciled people... in spite of our differences." Hollingsworth was at least the second ECUSA bishop to get riled by a letter that Fr. Smart sent to the wardens of over 2,000 Episcopal parishes. In it, Fr. Smart, a regional dean of the Anglican Communion Network, talked about the issues at stake in the upcoming General Convention and the possibility that ECUSA could be deemed to be "walking apart" from the Communion, and offered to make additional information available, including a DVD titled *Choose This Day*. The communication irked the liberal Bishop of Kansas, Dean Wolfe, enough to fire off a letter to his clergy, while Hollingsworth wrote to all his parish senior wardens.

**\*FOR THE THIRD TIME** recently, the Episcopal Diocese of Tennessee failed to elect a new bishop. Over the three sessions of voting, a total of 36 ballots were cast. The laity appears to want a conservative, Canon Neal Michell of Dallas, to be their next bishop, while the clergy want Canon Jay Magness, canon to liberal Kentucky Bishop Edwin Gulick, a candidate for presiding bishop. But a two-thirds majority is needed for final approval of any candidate.

**\*THE EPISCOPAL DIOCESE OF KENTUCKY**, home to presiding bishop candidate, the aforementioned Bishop Gulick, adopted a \$1.3 million operating budget during its February annual convention. But that came with a warning from the diocesan treasurer that the diocese cannot continue its present pattern of drawing about \$500,000 of its operating income each year from its \$5 million unrestricted endowment fund. The convention also approved a canonical change requiring congregations to provide an explanation to diocesan leaders when they could not pledge 15 or more percent of net operating income to the diocese.

**\*IN THE CANADIAN DIOCESE OF OTTAWA**, a controversy over Bishop Peter Coffin's decision to grant a temporary license to a partnered American lesbian priest continues. A group of clergy told Coffin that the licensing is a "breach of the General Synod process in place in this country and puts our relationship with the worldwide Anglican Communion in jeopardy." Bishop Coffin has stated that he would stand by his decision to grant the Rev. Linda Fisher Privitera "temporary permission" to function as an associate priest at the parish of St. John the Evangelist, denying that the move reflects a change in diocesan policy. Privitera was formerly the rector of the Church of Christ the Savior in Arlington, Massachusetts, and has blessed same-sex unions for over a decade.

**\*THE NEW ANGLICAN PRIMATE OF THE INDIAN OCEAN**, Bishop Ian Ernest of Mauritius, is seen as

Senior Catholics in Britain admit that relations between the Episcopal Church and the Roman Catholic Church of the 2008 Lambeth Conference Design Group Committee, and convener of the bishops' training sub-group of a Communion theological panel, Ernest sees theological education and unity as key priorities for the Communion, and is excited that he may be the first bishop in his province to ordain women to the priesthood. He is described by one source as "a towering intellect" who is also compassionate and self-effacing.

Notably, Ernest was in the U.S. for four months last year while on a study sabbatical at the ultra-liberal Episcopal Divinity School in Cambridge, Massachusetts. The successor to Archbishop Remi Joseph Rabenirina, Ernest was described by *ENS* as "enthusiastic about welcoming missionaries from the Episcopal Church to live and work in the province to assist with theological training, particularly in the areas of liturgy and Anglicanism." Unsurprisingly, the *ENS* report caused some to conclude that Ernest will not be an ally to the mostly-conservative global South primates. ECUSA "is working hard to buy off global South bishops and primates," asserted one online observer.

**\*EPISCOPALIANS FROM THE DIOCESES OF CHICAGO AND VIRGINIA**, two liberal-led jurisdictions, joined Archbishop of Canterbury Rowan Williams and Sudanese Archbishop Joseph Marona February 28 for the consecration of the



**KENTUCKY EPISCOPAL BISHOP** Edwin Gulick, a candidate for presiding bishop, is among the many ECUSA leaders whose dioceses are feeling a financial pinch. While the diocese's February convention adopted a \$1.3 million operating budget, the treasurer said the diocese could not keep drawing some \$500,000 of its operating income each year from its endowment.

first new cathedral in the Episcopal Church of the Sudan since the end of its 21-year civil war last year. St. Matthew's Cathedral in Renk is located near the border between Sudan's Islamic north and its mainly Christian south. Construction of the cathedral was primarily funded by contributions from the Virginia diocese. It was completed in ten months at a cost of \$175,000. Episcopalians from Chicago were on hand because the newly constructed chapel of Renk Bible College was named in honor of St. Michael's Church in Barrington, Illinois, which raised \$50,000 to rebuild the college after the Islamic government demolished the campus to build a road. The belief of some conservatives that liberal ECUSA dioceses often have ulterior motives in aiding African provinces will not be diminished by the published comment of the Rev. Lauren Stanley, an ECUSA missionary serving in the Diocese of Renk, that the consecration celebration was centered partly on joining the conservative Sudanese province and the "fairly progressive" American one. Recently, the Sudanese synod castigated ECUSA's endorsement of homosexual practice, but stopped short of severing ties with the U.S. Church. ■

Sources included *The Living Church*, *Episcopal News Service*, *VirtueOnline*, *Anglican Journal*, *Anglican Planet*

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## Likely To Continue After Complex Court Ruling

A South Carolina judge's recent ruling in the case of an Episcopal/Anglican church property dispute seemed to be a partial win for both sides, but was complex enough to leave many wondering exactly what had happened.

What's more, this was likely just "Round One," as Judge Thomas W. Cooper Jr. put it in his courtroom in the Georgetown County Courthouse. One or more appeals are likely.

The dispute is between the Episcopal Diocese of South Carolina, and All Saints', Pawleys Island, the majority of which left the Episcopal Church (ECUSA) for the Anglican Mission in America (AMiA), a project of the Anglican province of Rwanda, in 2004—after the landmark 2003 Episcopal General Convention. However, the majority congregation remained on its church campus, which is also AMiA's headquarters.

Judge Cooper found that the 60 acres of land involved is governed by a still-valid charitable trust established by Percival and Anna Pawley in 1745, for the purpose of providing Church of England worship services for the inhabitants of the environs known as Waccamaw Neck. He said the probate court is the proper authority to appoint new trustees of the trust and determine the rightful successor to the C of E in regard to it.

Meanwhile, Cooper ruled that the majority congregation could continue occupying the disputed land (though, by agreement of the congregations, the All Saints' faction loyal to the diocese has been allowed to worship there also). As well, the judge decided that the diocese and the ECUSA All Saints' group have the right to use the All Saints' name, and the right to cash and assets still held by the AMiA church.

Each side sees the decision as a partial victory.

"The circuit court ruled that the diocese and...national church [have] no interest in the property," said Dan Stacy, senior warden for the AMiA congregation.

"The way between the two, maybe they got a single," said Guerry Green, senior warden of the All Saints' group aligned with the diocese. "But this is gonna go back to court."

The majority congregation will stay on the property in question until a probate court examines the trust and determines which church body has rights to the land under the 1745 trust.

Both parties of the conflict were expected to decide whether they wanted the judge to reconsider any part of his ruling, and/or whether they wanted to go through the appeals process; the diocese was reportedly considering appealing the decision that the 1745 trust applies. An appeal may significantly delay the hearing in probate court, however.

According to church e-journalist David Virtue, at some point the AMiA congregation offered the Diocese of South Carolina several million dollars for the property of All Saints'. South Carolina Bishop Ed Salmon and the diocesan Standing Committee did recommend a settlement offer in the same range, but before a vote on it could be taken, the diocesan-aligned All Saints' group refused the offer. ■

Sources: Post & Courier (Charleston), Episcopal News Service, Georgetown Times

## Draft Report Pleas For Action On ECUSA's Membership Slide

A draft version of a report to June's 75th General Convention contains an impassioned plea for action in the face of the accelerating numerical decline of the Episcopal Church (ECUSA).

The Standing Commission on Domestic Mission and Evangelism called for an organized, broad-reaching churchwide effort, with General Convention bishops and deputies recommitting the church to the "20/20 Initiative" to double attendance by the year 2020.

The report expresses disappointment that, despite the situation and much discussion, many bishops have not even begun

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Source: *The Living Church*

to talk within their dioceses about mission, evangelization, new starts and opportunities. It pleads with the bishops to turn their attention from institutional concerns and focus on mission.

Though there have been some periods of gain or slowed loss, ECUSA has been in a serious overall downturn for the past several decades, the same period in which revisionist forces gained control in the church. Since its peak strength of 3.6 million in the mid-1960s, ECUSA has lost some 1.4 million members.

But the Commission, in presenting its analysis of data, said it shows that the ongoing numerical decline is due to systemic failures of the church rather than the hot-button controversial issues such as the normalization of homosexuality. Renewal is still possible, it claims, pointing to the success of various church-planting and evangelization initiatives.

In contrast, the Committee on the State of the Church presented a basically upbeat report to ECUSA's Executive Council on March 8. Fr. Reynolds Cheney, chairman, went through the figures of decline (a 7 percent drop in membership in ten years, a 4 percent attendance decline in ten years), but said that, given the tensions and conflicts in the church, some degree of that will always characterize an institution that is alive.

Only 11 of ECUSA's some 100 dioceses saw an increase in attendance in 2004. Kirk Hadaway, director of research and congregational development at the Episcopal Church Center, said that "Through 2001, overall attendance was increasing. As recently as 2002 there was optimism about where we were heading." The 2003 General Convention, which approved the consecration of ECUSA's first known actively homosexual bishop, "was certainly a factor, but we can't say how much." ■

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## Rome Keeps Trying, Despite Anglican Provocations

Archbishop of Canterbury Rowan Williams is to make his first formal visit to Pope Benedict XVI in Rome this autumn, in another attempt to mend the centuries-old rift between the Roman Catholic and Anglican Churches, though hopes of full unity between the two bodies have been dashed by continued revisionism within the Anglican Communion.

Still, though Rome knows that orthodox Anglicanism now exists only in parts within and outside that Communion, there is an apparent pull among Catholics to do what they have done for decades—keep talking with Canterbury Anglicans.

Indeed, the encounter in Rome is being organized to celebrate the 40th anniversary of the meeting in 1966 between Pope Paul VI and Archbishop Michael Ramsey, the 100th Archbishop of Canterbury. Dr. Williams still wears the ring given by the Pope to Lord Ramsey on that visit. At the fall meeting, the Pope and Archbishop Williams will also begin the third round of formal talks between the two churches. As well, the two leaders are expected to attend at least one service together, probably vespers at the basilica of St. Paul's-Without-The-Walls.

Dr. Williams was last in Rome for the funeral of Pope John Paul II in April 2005, and for the inaugural mass of Pope Benedict shortly afterwards. The two met briefly the next day.

Senior Catholics in Britain admit that relations between the two churches have reached a "plateau." The third Anglican-Roman Catholic International Commission, known as ARCIC III, is expected to examine issues around the "local and universal church." Vatican watchers are predicting that the meeting could herald an "ecumenical spring" after the disappointments of the past decade. With hopes of full unity at an end, however, Catholics say that the emphasis now will be on "unity in diversity."

The ordination of women within Anglicanism seriously



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It was the latest in a series of ecclesiastical moves by Waggener, and at least the third in which others followed him to his new affiliation. A onetime Episcopal Church cleric who served in the Dioceses of Eau Claire, Wisconsin, and Washington, D.C., Waggener has been (*inter alia*) a bishop in the Episcopal Missionary Church, in the Anglican Province of Christ the King, and most recently in a split-off from the APCK, the Diocese of the Holy Cross, from which he is now leading a group into Western Rite Orthodoxy.

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Interestingly, hopes for unity talks also were initially lowered by the election last year of Cardinal Joseph Ratzinger as the new Pope. In 2001, the future Pope co-authored *Dominus Iesus*, in which he stated that churches that had not preserved the "valid episcopate" were not "churches in the proper sense." The election of Bishop Robinson served to reinforce this notion among Catholic leaders, and the ordination of women means that the Catholic Church now is unlikely ever to retract its 19th century papal bull, *Apostolicae Curiae*, which described Anglican orders as "absolutely null and utterly void."

Nonetheless, sources close to the new Pope indicated that since he had taken over, he had shown an unexpected enthusiasm for talks with the Anglicans, though, as with Pope John Paul II, the Orthodox remain a primary ecumenical focus. ■

Sources: *The Times* (London), *Church Times*

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Liberal reforms allowing female clergy and same-sex marriage are creating a widening gulf within world Christianity, a leading Russian Orthodox bishop has said.

That growing divide may prompt Orthodox churches to consider a tactical alliance with Roman Catholicism to defend traditional Christian values, Bishop Hilarion Alfeyev said on the sidelines of the recent global assembly of the mostly Protestant World Council of Churches (WCC).

Alfeyev's comments will doubtless be welcomed by Pope Benedict XVI, who has said closer ties with Orthodox churches are a top priority of his papacy. The Catholic Church represents over half of the world's two billion Christians, but is not a member of the Geneva-based WCC.

While Orthodox bodies, with some 220 million members, are members of the WCC, which held its global assembly in Porto Alegre, Brazil, Alfeyev—the chief Russian Orthodox delegate—said they have less in common with fellow members than they once had.

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"The gap between the traditional wing, represented mainly by Orthodox churches and the Roman Catholic Church, and the liberal wing, represented by many Protestant churches, is only growing day by day," he said.

"We (Orthodox and Catholics) are on the same side of the divide. Traditional Christianity's very survival is in jeopardy. We have no right to delay this strategic alliance, because in 20-40 years it will be too late," he said in an interview. He cited threats like "warrior secularism, warrior Islam or warrior liberalism present in Protestantism."

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Source: Reuters

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The Syosset, New York-based Orthodox Church in America (OCA) has been rocked by controversy over allegations of financial malfeasance and improper exercise of authority, as personal differences between members of the hierarchy have burst into public view amid bitter conflict over how to handle the crisis.

The unfolding controversy has been covered by Mark Stokoe's website, "Orthodox Christians for Accountability," [www.oacanews.org](http://www.oacanews.org), which has archived relevant documents, provided a timeline of events, and offered a blogsite on which comments from across the church could be posted.

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## Da Vinci Code

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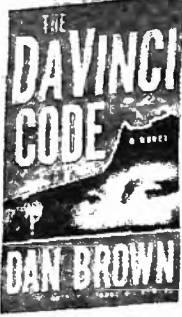
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CENTRAL TO THE CRISIS is the testimony of Deacon Eric Wheeler, onetime secretary to OCA's former head, Metropolitan Theodosius, and later the church's treasurer. As far back as August 1993, a three-man OCA audit committee had presented an internal memo to Deacon Wheeler, OCA chancellor Fr. Robert Kondratiek, and then-church trea-





## Da Vinci Code "Obsession" Attacked

THE ARCHBISHOP OF CANTERBURY has attacked society's obsession with books such as *The Da Vinci Code*, which he says encourage people to believe that the Christian faith is a series of "conspiracies and cover-ups." In a strongly-worded Easter sermon in Canterbury Cathedral, Dr. Rowan Williams said there is a tendency to treat Biblical texts "as if they were unconvincing press releases from some official source, whose

intention is to conceal the "real story" or agenda. "Anything that looks like the official version is automatically suspected as intended to stop people from finding out what 'really' happened, because what really happened could upset or challenge the power of officialdom," he said. Due out soon in movie form, *The Da Vinci Code*, by American author Dan Brown, hinges on the theory that Jesus married Mary Magdalene and had children by her. The novel has sold more than 40 million copies and was the subject of an unsuccessful plagiarism action in Britain's High Court in April. The novel is "a mess, a riot of laughable errors and serious misstatements," the U.S. Catholic Conference of Bishops say on a special website, [www.jesusdecoded.com](http://www.jesusdecoded.com). Archbishop Williams also scorned the recently released "Gospel of Judas," the translation of a leather-bound papyrus written around 300 A.D., which claims that Christ himself asked Judas to betray him. (See more on this on our website at <http://www.challengeonline.org>.) (The Daily Telegraph)

surer Fr. Paul Kucynda, warning of serious shortcomings in OCA financial procedures which threatened "the financial integrity of the Church." These included inaccurate data, untimely reports, problems in documenting disbursements, and a failure to separate duties.

These problems continued in subsequent annual audits, and the existence of secret accounts not subjected to the audit process came to light, leading Deacon Wheeler, by then OCA's treasurer, to refuse in October 1997 to sign off on the church's financial report. In September 1999 Deacon Wheeler was fired, and the auditing firm used by the church advised the new acting treasurer, Archbishop Herman—who became OCA's leader in 2003—that the 1998 audit had not been completed because of data withheld.

Deacon Wheeler comments: "The prevailing financial climate at the chancery (the church headquarters) was always one of concealment. Everything pertaining to money had to be handled in a secretive manner since [it was felt that] *'the bishops were not interested in the financial needs of the central church, the Metropolitan Council and church bodies lacked, or rather, could never be given real control over the money, and the masses were not spiritually mature enough to handle the truth.'* Funds were needed to safeguard the church from scandal, cover embarrassing credit card debts incurred by the Metropolitan, provide family members who leached off their relatives with a steady stream of assistance, pay blackmail requests and provide the means to entertain with dinners, trips and gifts of cash the visiting foreign dignitaries and *'friends of Syosset.'*"

ONE SERIOUS ALLEGATION concerns the possible misappropriation of \$1.5 million donated by agri-business titan Dwayne Andreas, retired chairman of Archer Daniels Midland Co. at the request of then-Metropolitan Theodosius, for the renovation of a Russian church and erection of an adjacent Orthodox conference center in Moscow. Deacon Wheeler

claims that detailed reports on the project were regularly sent to Andreas, but that in actuality the church was renovated by funds raised in Russia, the conference center was never built, and Andreas' huge contribution was deposited in the un-audited discretionary account of the Metropolitan.

Other donations are alleged to have gone missing as well. Deacon Wheeler refers to, "...numerous bequests that were: (1) never reported to any church administrative body; (2) not provided to the auditors for review and reporting purposes in the annual financial report; and, (3) deposited into accounts which either the Metropolitan or chancellor controlled. These bequests were never earmarked by the donors for discretionary purposes, nor was there any discussion by any finance or audit committee as to where these funds should be directed. Fr. Kondratiek would randomly deposit these bequests into either the account he controlled, known as the St. Sergius Chapel Account, or give them to the Metropolitan for his 'discretionary account.' As a good estimate, I would state that half of the bequests that came into the chancery during the 1990s were never placed 'on the books.'" ([http://www.oacanews.org/DOCS/34\\_CallToAccountability.pdf](http://www.oacanews.org/DOCS/34_CallToAccountability.pdf))

AMONG THE QUESTIONS that have been raised was what use was made of various charitable donations taken up in the pews, the Seminary Appeals, and appeals for support of mission churches. Wheeler maintains, for example, that U.S. military chaplains gave \$67,000 for Bibles that were never purchased, and funds from a budgeted item dubbed "External Affairs" were diverted to cover expenditures on Kondratiek's personal American Express card of between \$5,000 and \$12,000 per month.

Deacon Wheeler was disparaged by some as a disgruntled, terminated former employee; however, his testimony has received some important corroboration from Paul Hunchak, OCA corporate secretary from 1995-2000.

The divisions among OCA's hierarchy resulting from these disclosures and the impending threat of audits appear bitter and serious. Archbishop Job of Chicago publicly called for answers. "My question is very simple: Are the allegations true, or are they false? And to this day I have no answer." This led Archbishop Tikhon of San Francisco to denounce Job and call for his deposition. During this past Lent, the current head of the church, Metropolitan Herman—faced by rising alarm throughout the church over what was perceived as stonewalling in the OCA's Syosset chancery—fired chancellor Kondratiek, alleging that he was uncooperative with a new audit, and issued a pastoral letter to be read in all parishes calling for calm and apologizing for any failure of oversight on his part. This led a furious Archbishop Tikhon to denounce the Metropolitan for exceeding his authority, to invite him to resign, retire or be deposed, and to obtain a full physical and psychological checkup.

Meanwhile, there are those who see signs of even deeper, more pervasive problems in the OCA. In a March 19 letter to the Metropolitan and Metropolitan Council, Fr. Thomas Hopko, respected theologian and former seminary dean, spoke of "the impossibility [of having] a serious discussion on practically any church issue among the church's bishops

and priests, and between the clergy and lay people"; "the virtual reduction of church life among many clergy to liturgical services and ritual practices, with uncritical imitations of old-world practices and subjective alterations of our received rites and texts"; "the virtual reduction of supra-parochial church life to liturgical services, ecclesiastical celebrations and social events," and the ordination of unsuitable candidates with no subsequent follow-up or training. Fr. Hopko sees clear signs of decline, pointing out that there are dioceses that have fewer total members than their cathedral parishes alone had 50 years ago.

Indeed, he claims the oft-cited OCA membership figure of 400,000 is a blatant fiction, and that self-identified members actually number less than 30,000. He says the OCA has failed "to support and foster a vibrant monastic and missionary movement" and that both the church as a whole and individual members are confused about their role as a prophetic voice engaging society.

The Stokoe website suspended postings during the Orthodox Holy Week and Easter, but the issues are very much to the fore in the OCA. A limited audit of 2004-2005 was ordered by the Metropolitan Council, but critics charge that most of the diverted funds seem to have gone missing in the 1990s. OCA faithful and clergy are still waiting to have answered the question of Archbishop Job: "Are the allegations true, or are they false?" ■

Sources included [www.ocanews.org](http://www.ocanews.org), *Christian News*, *The Washington Post*

## Church Feels Fallout From Gay "Marriage" Endorsement

The United Church of Christ (UCC) has a decades-long tradition of support for homosexuals, having become the first denomination to ordain an openly gay man in 1972.

But the decision by the 1.2 million-member UCC's highest governing body last July to endorse same-sex marriage has exposed deep rifts in the denomination, dividing dozens of congregations, angering conservatives and causing some congregations to withdraw.

The UCC puts the number of congregations which have left at 49, but a watchdog group in the denomination says that at least 77 churches have gone. The Washington-based Institute on Religion and Democracy (IRD) reports that over 100 UCC congregations say they will quit the denomination over the gay marriage endorsement. With 5,725 churches, any of those numbers would be a small percentage. But no one is denying the impact the issue has had in many communities, especially conservative Midwestern and Southern churches.

The recent departures cap what IRD says is the UCC's overall loss of one million members over the last 40 years. During that same period "many of the theologically more conservative denominations...have grown dramatically," IRD said.

The UCC leadership has come under severe criticism for its handling of the gay marriage matter.

"The leadership knew this would divide the church. How could they not know that?" asked the Rev. Bryan Moore, pastor of a church in Pennsylvania that has been considering secession, but for now has resolved to send no money to the

denomination. The Rev. James Owens concurred, saying that the leadership should have surveyed the church before pressing forward with its agenda.

That what is seen as one of the most liberal mainline U.S. denominations should be jarred by biblically-based internal rumblings because its leadership failed to read the signs of the times will be seen to have application to other denominations as well—not least the Episcopal Church. ■

Source: *The Washington Times*

## UM Bishops Lose Appeal In Gay Church Membership Case

The United Methodist (UM) Church's Judicial Council has refused to reconsider its ruling in favor of a local pastor who would not grant immediate church membership to an unrepentant active homosexual in his congregation.

In a 5-4 ruling in early May outside Kansas City, the 8.2 million-member denomination's highest judicial body declined requests from the church's Council of Bishops and Bishop Charlene Kammerer of Virginia to re-open the case involving the Rev. Ed Johnson of South Hill, Virginia.

Johnson had been counseling a man in his congregation who was involved in an ongoing homosexual relationship. But the pastor would not grant immediate church membership because the UM Church deems homosexual practice "incompatible with Christian teaching." Bishop Kammerer, who asserts that church membership should be automatically available to any applicant willing to take the vows, placed Johnson on unpaid suspension when he would not change his decision in the matter.

But last November, the Judicial Council returned Johnson to his pulpit with restoration of back pay, ruling that local pastors have discretion about who is ready for church membership.

*Continued on next page, right column*

## Prayerless

THE QUEEN, acting as supreme governor of the Church of England, has decided that the Duchess of Cornwall, shown here with Prince Charles, should not be named in state prayers said for the royal family in Anglican churches. State prayers are said on Sundays in C of E parishes up and down the country. Buckingham Palace announced the decision in December after a series of parliamentary questions from Andrew Mackinlay, the Labour MP for Thurrock. Robert Lacey, the royal biographer, said the



decision was more likely to be out of respect for the sensitivities of church-goers to the remarriage involved in the union of Charles and Camilla than any personal slight to Prince Charles' wife. "The timing of the Buckingham Palace statement, ahead of the prime minister's answer, makes it very clear that she [the Queen] is asserting that this is an area belonging to her own prerogative. The government does not have the final word in this matter," Lacey said. It is understood the Queen did consult with ministers and constitutional experts before making the decision. However, there is apparently a diversity of sensitivities, and many churches are expected to continue praying for the couple, among them Christopher Mulholland, vicar of Badminton (near Charles' country home), who called this "an astonishing and ludicrous omission." (*The Sunday Times*)

## ANGLICAN WORLD BRIEFS:

**\*KENYA'S ANGLICAN ARCHBISHOP** Henry Orombi apologized in March for his church's treatment of HIV/AIDS sufferers. Speaking to a group of Christian and Muslim leaders who are all HIV positive, Orombi said his church's earlier approach in fighting AIDS was "misplaced, since we likened it to a disease for sinners and [a] curse from God." He pledged to fight the stigma associated with AIDS. *The Church of England Newspaper* said that, though churches in Kenya had done a great deal of valuable work in caring for AIDS sufferers, there has been discrimination against those with the disease. An estimated 1.2 million HIV/AIDS-infected people live in Kenya, which represents a slight reduction from the height of the pandemic in 1999.

**\*AN APPARENT INFLUENCE** on Archbishop Orombi has been a Ugandan Anglican priest who became the first known African church leader to declare he was HIV-positive. Canon Gideon Byamugisha says the world could be free of AIDS by 2025 if it confronts hurdles like stigma and inaction in dealing with the pandemic. "I am beginning to see a world free of AIDS," he said recently in Nairobi, where he was attending a meeting of religious leaders on HIV/AIDS. "With good partnerships we can defeat stigma by 2009. The epidemic can also level off by 2015. We will then be talking of a world free of AIDS by 2025." - *Ecumenical News International*

**\*ANGLICAN BISHOP** Nelson Onono-Onweng is calling for immediate action to end 20 years of violent conflict in his northern Uganda diocese, which civil society groups say is one of the worst war zones on the planet. According to Stella Ayo-Odongo, the chairperson of the Civil Society Organizations for Peace in Northern Uganda, the "violent death rate in northern Uganda is three times higher than Iraq." - *Ecumenical News International*

**\*THE STRONGLY EVANGELICAL DIOCESE OF SYDNEY**, Australia, held the largest single ordination in its history on February 4, when 47 deacons were ordained for ministry in the diocese. The service was led by Sydney Archbishop Peter Jensen in St. Andrew's Anglican Cathedral. Since Sydney is the largest Anglican diocese in Australia, it is expected that this is also the largest ordination service ever held in Australia's Anglican Church. Sydney will ordain women to the diaconate but not the priesthood; however, on this occasion all 47 ordinands were male. - *VirtueOnline*

**\*A CAMPAIGN TO PREVENT THE LEGALIZATION OF ASSISTED SUICIDE** has Church of England bishops and the Roman Catholic Church working together. In March, Anglican leaders voiced their opposition to the parliamentary move and urged Christians to lobby MPs and Peers to prevent a bill, "Assisted Dying for the Terminally Ill," from becoming law. Meanwhile, the Roman Church undertook to distribute half a million anti-euthanasia leaflets and DVDs to each of its parishes in England and Wales. The Bishop of St. Albans, Christopher Herbert, the lead Anglican bishop on the euthanasia issue, said that the bill "strikes at the very heart of our society and could increase pressure upon the most vulnerable...Killing is no substitute for caring." He argued that more should be done to provide proper palliative care to prevent people from suffering unbearably at the end of their lives. - *Church of England Newspaper*

*UM Bishops Continued from previous page*

The Judicial Council did not rule then or in the recent session on the issue of homosexuality and church membership.

In her brief requesting reconsideration, Bishop Kammerer claimed that the church's bar against discrimination based on "status" disallows any denial of membership based on "homosexual orientation or practice."

This was an attempt to defy UM teaching about sexuality by claiming that homosexual practice is a morally neutral "status" like race or gender, said Mark Tooley, who directs the Institute on Religion and Democracy's program for United Methodists.

In its brief supporting Kammerer, the UM Council of Bishops insisted that local pastors cannot disobey a bishop's interpretation of church law. The claim seems remarkably similar to the successful assertion made by the former Acting Episcopal Bishop of Washington, Jane Dixon, who maintained in her federal lawsuit in the well known Accokeek case that she could "interpret" church canons on rector calls.

United Methodism's **Book of Discipline** disapproves of homosexual practice, forbids the ordination of active homosexuals, opposes same-sex unions, and affirms sex only within marriage. There is no specific language in the church law book about how homosexual practice might affect church membership. Church applicants are expected to "truly and earnestly repent of [their] sins."

Earlier this year, Johnson was informed that Kammerer would be relocating him to a different church in June, even though Johnson's church had requested that he remain.

**\*A WOMAN WHO CALLS HERSELF A "LESBYTERIAN"** was recently cleared by a regional judicial commission of the Presbyterian Church (USA) for performing marriage ceremonies for two lesbian couples in 2004 and 2005. The northern California-based commission said that controversial minister Jane Spahr, 63, was within her rights in performing the ceremonies, after it decided that the section of the church constitution that reserves marriage for a man and a woman was "not a directive." PCUSA officials are appealing the verdict to the church's Synod of the Pacific. ■

Sources: Institute on Religion and Democracy, *Christian News*, *Presbyterians Week*

## Court: No Wedding Bells For Non-Resident Gay Couples

A late March Massachusetts Supreme Court ruling ensured that the state will not become "the Las Vegas of same-sex marriage."

Massachusetts is currently the only American state that allows homosexual "marriage." But its high court disappointed non-resident gay couples looking to get hitched there, ruling that they as well as heterosexual couples are bound by a constitutional statute dating back to 1913. The statute bars couples from marrying in Massachusetts if their marriage would not be recognized in their home state.

The 1913 statute was invoked by state officials in 2003 when the Massachusetts Supreme Court ruled homosexual marriage legal. "We don't want Massachusetts to become the Las Vegas of same-sex marriage," said Gov. Mitt Rom-



## 450 Years

**THE 450TH ANNIVERSARY OF THE MARTYRDOM** of Anglicanism's peerless liturgist, Archbishop Thomas Cranmer, was solemnly marked in Oxford on March 21. It was on that day in 1556, when devout Roman Catholic Mary Tudor reigned, that Archbishop Cranmer "hurried from the University Church of St. Mary the Virgin, where he had been on trial and found guilty of Protestant heresy, to Broad Street, next to Balliol College, where he was burned at the stake," recalled the Prayer Book Society's *Mandate* magazine. And on March 21, 2006, during the reign of "the Protestant Elizabeth II...it was cold but fine...when about 700 people used Cranmer's liturgy in *The Book of Common Prayer* in St. Mary's and remembered his trial," and then processed with Archbishop of Canterbury Rowan Williams (center) to the iron cross in the road, marking the spot where Cranmer perished in the flames, and then on to the Martyrs' Memorial, built in the 19th century to commemorate the Protestant martyrs of Queen Mary's reign. During the outdoor solemnities, Dr. Roger Beckwith of the English Prayer Book Society read the eyewitness account of Cranmer's martyrdom provided by the historian John Strype, U.S. Prayer Book Society President, Dr. Peter Toon (at left of Dr. Williams), read the Gospel from St. Matthew 16:24-26, and the Archbishop laid a wreath and gave the blessing. Drs. Toon and Beckwith also assisted at Holy Communion in St. Mary's, where Archbishop Williams preached.

ney. State officials argue that they do not wish to meddle in the affairs of other states, or be put in the position of making social legislation for them.

The court noted that most of the eight couples who had joined in the suit to overturn the 1913 law hailed from states which had explicitly forbidden gay marriage by legislation, suggesting that those from New York and New Hampshire seek lower court rulings in those states on whether same-sex marriage is prohibited there.

Currently, 44 states have laws or amendments upholding traditional marriage and banning same-sex marriage; seven more states will have such constitutional amendments on their ballots in the November elections. Meanwhile, several states have lawsuits pending that seek to eliminate barriers to same-sex marriage. Of these, a suit in Washington State was expected to be decided shortly. Washington does not have a restrictive marriage law, so if it allows homosexual marriage, couples from across the country will be eligible. ■

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

## Syrian-American's Candor Sparks Widespread Muslim Fury

A Syrian-American woman's candid comments about Islam, broadcast in an interview on *Al Jazeera*, sparked a wave of denunciations from Muslim clerics throughout the Arab world, and furious comments in Internet chat rooms.

In the February interview broadcast on the Arab news station, Dr. Wafa Sultran, until then an obscure psychologist living near Los Angeles, shared her view that violence and

*BRIEFS continued*

**\*THE ARCHBISHOP OF WALES HAS APOLOGIZED** to leaders of Wales' small Muslim community over a Welsh Anglican magazine's reaction to the Danish cartoon controversy. The magazine, *Y Llan*, published a cartoon depicting the Prophet Mohammed sitting on a heavenly cloud with representations of other religious traditions' deities being told, "Don't complain—we've all been caricatured here." It was used to illustrate an article calling for religious tolerance among Christianity, Islam and Judaism. Archbishop Barry Morgan asserted that publication of the cartoon was "a gross error of judgment" and "in no way reflects the policy of the Church in Wales." Morgan called for all 400 subscribers of the Welsh language magazine to return their copies, and the magazine's editor resigned over the incident. - *Ecumenical News International*

**\*THE ANGLICAN BISHOP OF JERUSALEM** and the Middle East, Riah Abu Asal, was recently quoted as hailing "all martyrs killed on the Land of Palestine," evidently without any language excluding suicide bombers. He quoted a Koran verse in saying: "Do not consider those that were killed for the sake of God as dead, but alive with their Lord." He added that all martyrs receive eternal life and "live in the Kingdom of Heaven." The report of the bishop's March comments in Ramallah came from the Israel Hasbara Committee, a "voluntary organization disseminating truth about Israel and the Jewish people."

**\*THE ANGLICAN DIOCESE OF CYPRUS AND THE GULF** recently announced that it had acquired land in Doha, the capital of Qatar, and drawn up plans for construction of an Anglican center to include worship facilities, space for meetings and a wide range of community activities. Reportedly, the project will be the first new church construction in Qatar since the seventh century. The initiative sends an "unmistakable message" about dialogue and understanding between Muslims and Christians, according to the Most Rev. Clive Handford, president of the Episcopal Church in Jerusalem and the Middle East and Bishop of Cyprus and the Gulf. It was made possible through the generosity of the country's ruler, Sheikh Hamad bin Khalifa Al-Thani, who has ensured allocation of land for churches and church communities. "This center will serve people of many nationalities and backgrounds who live and work in Qatar," which is "an extremely important country in the Middle East," Bishop Handford said. The Anglican community in Qatar has already raised about one-quarter of the \$7.1 million cost of construction. Archbishop of Canterbury Rowan Williams has launched an appeal for the remainder. - *Anglican Communion News Service/The Living Church*

**\*MEMBERS OF THE MUSLIM COMMUNITY** in a suburb of Ambilobe, Madagascar, have donated land to the Anglican Diocese of Antsiranana in the Province of the Indian Ocean. The surprising move came after the Muslim community became aware of the difficulties the Anglicans were having in obtaining a plot of land on which to build a new suburban church. The chairman of the new parish, Diogene Mahavavy, said that the people of Ambilobe are from the Antakarana tribe, which is predominately Muslim, but that evangelization in the region had resulted in many families having both Muslim and Christian members.

**\*THE CHURCH OF ENGLAND APPEARS TO BE BACKING AWAY** from a proposal to sell off its stake in com-

self-pity were ruining Islam and contended that the teachings of Mohammed had been distorted.

Most controversially, she pointed out the contrast between her people and the Jews, who had come out of adversity and persecution and forced the world to respect them by their accomplishments and gifts, not by blowing themselves up in German restaurants or destroying churches. The interview has been seen on the Internet more than a million times and e-mailed around the world, provoking angry condemnations.

Dr. Sultan was raised a devout Muslim in Syria, but found her faith deeply shaken when members of a terrorist group, the Muslim Brotherhood, burst into the medical school classroom where she was a student and assassinated her professor before her eyes, shooting scores of bullets into him while crying, "God is great!" Emigrating to the United States, she wrote about her experiences, drawing *Al Jazeera's* attention and an invitation to debate a Muslim cleric on the air.

She is currently working on a book, *The Escaped Prisoner: When God is a Monster*, which she predicts will "turn the Islamic world upside down." ■

Source: ASSIST News Service

#### BRIEFS, continued

panies doing business with Israel, but the shift hasn't impressed the American Jewish Congress. A February 6 vote by the Church of England's General Synod, supported by the Archbishop of Canterbury, targeted the church's \$4.4 million holding in U.S. machinery giant Caterpillar Inc., whose bulldozers have allegedly been used by Israel's army to destroy Palestinian homes in the occupied territories. But the church's powerful Ethical Investment Advisory Group recommended March 7 that the church hold on to its stake, since "there are no current or projected sales by Caterpillar equipment for use by the Israeli government." The advisory group reserved the right to "revisit" that decision if direct sales began. That failed to soothe ruffled feathers at the American Jewish Congress (AJC), which said that the advisory panel's action smacked of "half a loaf (being) better than none," and a "stale loaf" at that. AJC Executive Director Neil Goldstein said, "The concept that cooperation in Israel's war against terrorism is morally repugnant shows that the Anglican Church has lost its moral compass." The General Synod's vote responded to a call by the Episcopal Church in Jerusalem and the Middle East for the Church of England "to disinvest from companies profiting from the illegal occupation..." A spokesman for Caterpillar told the BBC that its products were sold to the U.S. government, which in turn sold them on to Israel. "We clearly have neither the legal right nor the tangible ability to regulate how customers use their machines," the spokesman added. - Religion News Service

## ANGLICAN USA BRIEFS:

**\*A LONG-INDEPENDENT TRADITIONAL ANGLICAN PARISH** in Savannah, Georgia, St. Andrew's, has voted unanimously to align with the Reformed Episcopal Church (REC). St. Andrew's was formerly led by a priest of the Anglican Church in America, the late Fr. Louis Tarsitano, but never joined the ACA. Before he died, in fact, Tarsitano reportedly recommended that his flock join the REC. The parish, which

## —LATE NEWS—

### Bennison Asked Again To Go

The Episcopal Diocese of Pennsylvania's Standing Committee has now issued a second call for Bishop Charles Bennison to resign or retire, which at this writing he was still refusing to do.

The call came in response to the revelation that a drawdown of \$350,000 of the diocese's unrestricted net assets (UNA) took place without consultation with the Standing Committee prior to the March 25 special diocesan convention, which dealt with serious budget matters. The withdrawal was not reported to the convention, which set a limit on the drawdown of UNA and called for a complete audit of diocesan finances.

The Standing Committee's call came around the same time that the diocesan staff was downsized by at least four positions, including communications personnel, and it was announced that a historic parish, St. Martin's, Boothwyn, a fast-growing community, would close after a final service June 4, due to declining membership. Former members of the

uses the 1928 **Book of Common Prayer**, is the first Savannah-area church to join an extramural Anglican body. Founded in 1968 by former members of St. John's Episcopal Church at 1 West Macon Street, St. Andrew's is now led by the Rev. Skip Burzumato. The REC reports approximately 13,000 members and 137 parishes and missions worldwide. It was organized in New York City in 1873 by eight former priests and 20 former members of the U.S. Episcopal Church. - savannahnow.com

#### \*REPRESENTATIVES OF THE EPISCOPAL CHURCH'S

Office of Government Relations and Episcopal Migration Ministries were among thousands who staged rallies around the U.S. April 10 in support of comprehensive immigration reform. Though there appears to be mixed opinion on the topic in the pews, a range of religious leaders are resisting a tightening of restrictions, rather calling for more opportunities for immigrant workers to enter the U.S. legally, and a pathway to legal status for about 11 million illegal immigrants now in the country. On March 22, Episcopal bishops called on church members to disobey proposed federal legislation toughening the nation's immigration laws. The bishops declared their "strong opposition to any legislation that would make it unlawful for faith-based or humanitarian organizations to act to relieve the suffering of undocumented immigrants." At issue is the House's version of immigration reform, passed in December, which is seen as criminalizing even those not directly involved in "alien smuggling" but who render assistance to undocumented immigrants. A spokesman for Rep. James Sensenbrenner (R) of Wisconsin, an Episcopalian, said that the bill in no way targets churches or aid providers. The problem looked likely to be resolved in a Senate version of immigration reform. - The Christian Science Monitor/Episcopal News Service

## OF GENERAL INTEREST:

**\*THE (PRESBYTERIAN) CHURCH OF SCOTLAND** appears poised to open the way for ministers to conduct church

parish participated in the 1789 constitutional convention that created the Episcopal Church. ■

Source: *The Living Church*

## Continuers Mourn Death Of Bishop Mote

The Rt. Rev. James Orin Mote, one of the first four bishops consecrated for the post-1976 Continuing Church and a major figure in the Continuum, died on April 29 at a hospice in his native Indianapolis. He was 84.

Bishop Mote was the rector of St. Mary's, Denver, when that parish became the first to leave the Episcopal Church (ECUSA) following the latter's 1976 break from apostolic order and adoption of a modernist prayer book.

Though many Episcopal bishops voted against women's ordination in 1976, none would lead the energetic band of clergy and laity determined to "continue" the historic faith and order of the Church, which they felt could only be done freely and with integrity in separation from the now-corrupt ECUSA. The movement thus chose four faithful priests to

become the Continuum's first bishops. On January 28, 1978, in Denver, the former Episcopal Bishop of Springfield, Albert Chambers, acted as chief consecrator in elevating Frs. Mote, Robert Morse, Francis Watterson, and Dale Doren to the episcopate. Mote became the first Bishop of the Diocese of the Holy Trinity and a leader in the Anglican Catholic Church.

Funeral information was not available at this writing. *More in the next issue.*

## ECUSA Leaders Seek To Tighten Hold On Property

With General Convention approaching, the Episcopal Church (ECUSA) is increasingly determined to ensure that, if there is any fallout, it does not lose what it most wants—not cherished members, but parish property.

Efforts are being undertaken at both the national and diocesan level.

Hard at work is the House of Bishops' *Ad Hoc* Task Force on Property Disputes, launched last fall by California Bishop William Swing in a bid to pool resources to defend against

### BRIEFS continued

services for same-sex civil partners, and for openly homosexual ministers to register gay relationships under Britain's new Civil Partnerships Law. The issue was to come before the General Assembly in May, at which time an Evangelical group called Forward Together plans to challenge the changes. But if they are approved, the Church of Scotland will become the first mainstream Christian denomination in Britain to authorize same-sex blessing services. Such a move would likely increase pressure on the Church of England to do likewise. C of E bishops have already said that clergy could register gay partnerships and keep their positions, though they must pledge not to have sex. - *Forward Together/Presbyterians Week/The Times*

**\*THE \$1.4 MILLION TEMPLETON PRIZE** for progress in religion was awarded to British scientist and author John D. Barrow for his work exploring the relationships between faith and religion, and cosmology. Barrow asserts that people look to science for complete certainty in knowledge, but in reality neither science nor religion can offer ultimate certainty, and religion "is all about how we react to this uncertainty." His work centers on the limitations of science, the nature of belief and man's place in the universe, encouraging scientists and theologians to cross the boundaries of their disciplines in their reflections. - *The Washington Times/Church Times*

**\*AWED PHYSICISTS** studying the "first trillion-trillionth of a second" of the universe by analyzing variations in the brightness of microwave radiation claim to have evidence of "inflation"—the extremely rapid expansion of the universe from the size of a marble to a volume larger than all observable space in much less than the blink of an eye, and the eventual clumping together of matter into planets, stars and galaxies. Said physicist Charles Bennett of Johns Hopkins University, "It amazes me we can say anything at all about what transpired in the first trillionth of a second of the universe." - *The Associated Press*

**\*THE ROMAN CATHOLIC CHURCH** urged its faithful around the world to offer "prayer and concrete solidarity" at

Easter time to support the dwindling Christian population in the land of Jesus' birth. The call followed the visit of a delegation of Israeli-Arab Christians to the Vatican in February to discuss urgent aid for the struggling Christian communities of the Holy Land. The delegation met members of a Holy See assembly that discusses problems concerning Christians in the Middle East, including Israel, and sometimes approves projects for local communities. The delegates submitted a plan to help revive Christian communities in the Holy Land, whose numbers are dwindling amid the conflict between majority Israeli-Jewish and Palestinian-Muslim populations. The plan includes obtaining more support from Christians abroad, particularly pilgrims visiting holy sites in Israel and the Palestinian territories, as this could alleviate the sense of neglect and isolation felt by the local Christian community. Christians currently comprise about 1.7 per cent of Israel's population of six million—or about 110,000 people. But Dr. Raed Mualem, head of the Mar Elias University in the Galilee town of Ibillin, said that if the high rate of migration continues then the number of Christians living in Israel will drop to less than half of one per cent of the population by 2020. Around 40,000 Christians live in the Palestinian territories and they are migrating at a rate of about 2,000 people a year. - *Ecumenical News International*

**\*THE EDITOR IN CHIEF OF THE JOURNAL SCIENCE** said in January that he would start the process of retracting a 2004 article in which disgraced South Korean stem cell researcher Hwang Woo Suk claimed to have made stem cells for the first time from cloned human embryos. Donald Kennedy said he was taking the action in response to Korean investigators' disclosure January 10 that the work was faked. The journal was already in the process of retracting a follow-up 2005 article by Hwang and colleagues that the panel declared fraudulent in December. In related news, Seoul National University announced March 20 the firing of Hwang, who had been a professor at the university's veterinary school since 1986. The school's announcement came a few days following the South Korean government's decision to

property loss. ECUSA's Executive Council recently allocated a modest \$100,000 to help the task force raise funds for its cause. However, in 2005, ECUSA contributed \$500,000 to diocesan funds used to help hang on to parish property. And, one well-placed conservative leader maintains that the national church can convert an almost endless supply of money from other sources to press its property claims.

Meanwhile, San Diego Bishop James Mathes recently clamped down, warning clergy that any attempt at secession will immediately result in suspension. He also demanded that all rectors in his jurisdiction submit by May 20 copies of parish articles of incorporation, parish by-laws, employment contracts, title to real property, balance sheets for the past two years, and evidence of appropriate surety bond.

And, the Diocese of North Carolina recently informed its clergy that it would be preparing for signature and subsequent filing, in all counties of the diocese in which there are ECUSA congregations, a public declaration that the diocese has an ownership interest in real and tangible property held by parishes and missions.

Sources included *The Living Church*.

#### BRIEFS continued

revoke Hwang's license for conducting embryonic stem cell research. The government's March 16 action means Hwang cannot clone human embryos or accept eggs to perform such research. In addition to firing Hwang, Seoul National University took action against six other professors who participated in the unethical research, suspending some and docking the pay of others. - *The Washington Post/The Associated Press/Baptist Press*

**\*IN A STUNNING ANNOUNCEMENT**, Archbishop Sean P. O'Malley and leaders of Catholic Charities of Boston said March 10 that the agency will end its adoption work, deciding to abandon its founding mission rather than comply with state law requiring that gays be allowed to adopt children, which the Roman Catholic Church believes is wrong. The action came after the agency failed in its bid to obtain a waiver from the regulation on religious freedom grounds. The decision not to renew the agency's 20-year-old contract with the Massachusetts Department of Social Services ended over a century of adoption work by Catholic Charities. Some charged that it only hurt the kids the agency was trying to serve. But Catholic teaching regards homosexual adoption as "gravely immoral" in part because it deprives children of "the experience of either fatherhood or motherhood." *Boston Globe* columnist Jeff Jacoby said, "Note well: Catholic Charities made no effort to block same-sex couples from adopting. It asked no one to endorse its belief that homosexual adoption is wrong. It wanted only to go on finding loving parents for troubled children, without having to place any of those children in homes it deemed unsuitable. Gay or lesbian couples seeking to adopt would have remained free to do so through any other agency...The church's request for a conscience clause should have been unobjectionable, at least to anyone whose priority is rescuing kids from foster care...The end of Catholic Charities' involvement in adoption may suit the Human Rights Campaign. But it can only hurt the interests of the damaged and vulnerable children for whom Catholic Charities has long been a source of hope. Is this a sign of things to come? In the name of non-discrimination, will more states force religious orga-

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nizations to swallow their principles or go out of business?" Indeed, the Boston case parallels one in California, in which the state supreme court last year ruled 6-1 that a Roman Catholic charity must provide employees with birth control coverage, despite its opposition to contraception. - *The Washington Times/The Boston Globe/The Associated Press*

**\*THE AMERICAN CIVIL LIBERTIES UNION WAS HAMMERED** in a December U.S. Appeals Court ruling that upheld the decision of a lower court in allowing the inclusion of the Ten Commandments in a courthouse display. Contradicting the ACLU, the court said that, "The First Amendment does not demand a wall of separation between church and state." Attorneys from the American Center for Law and Justice successfully argued the case on behalf of Mercer County, Kentucky, and a display of historical documents placed in the county courthouse there. The display includes the Ten Commandments, the Mayflower Compact, the Declaration of Independence, the Magna Carta, the Star Spangled Banner, the national motto, the preamble to the Kentucky constitution, the Bill of Rights to the U. S. constitution and a picture of Lady Justice. The appeals court panel voted 3-0 to reject the ACLU's contention that the display violated the Establishment Clause of the U.S. constitution. Writing for the 6th Circuit Court of Appeals, Judge Richard Suhrheinrich said that a reasonable observer of Mercer County's display appreciates "the role religion has played in our governmental institutions, and finds it historically appropriate and traditionally acceptable for a state to include religious influences, even in the form of sacred texts, in honoring American traditions." - *World Net Daily*

**\*THE BOY SCOUTS** have been a prime liberal target for some years now, particularly since the Supreme Court said they were within their rights to bar homosexual scoutmasters. But in the latest attack, liberals take a swipe against the Boy Scouts and religion in the public sphere in one shot. The ACLU went before the U.S. Circuit Court of Appeals for the 7th Circuit in Chicago

*Continued on Back Cover*

# Signposts

## Carrot Seeds And Resurrection

Ed. Note: The following is an encore presentation of an Easter column written by that late, great orthodox Anglican writer, the Rev. Dr. Carroll Simcox. Penned for the April, 1983, edition of THE CHRISTIAN CHALLENGE, this is among the many columns that Dr. Simcox wrote as president of TCC's sponsoring organization, the Foundation for Christian Theology.

*"Christianity begins where religion ends—with the Resurrection." - Author Unknown*

If Christ did not rise from the grave, Christians are pathetic and pitiable dupes of a preposterous delusion (*I Cor. 15:15-19*). I don't suppose many Christians would question that, even today, but there are many who will say, "The Christ faith rests upon the Resurrection of Christ, but there are several acceptable ways of conceiving that mystery."

The contemporary novelist and poet John Updike, a very sophisticated intellectual, thinks that this vague liberal feeling about the matter is buncombe, and he has written this theological poem about it, called *Seven Stanzas at Easter*.\*

*Make no mistake: if He rose at all  
it was as His body;  
if the cells' dissolution did not reverse, the molecules  
reknit, the amino acids rekindle,  
the Church will fall.*

*It was not as the flowers,  
each soft Spring recurrent;  
it was not as His Spirit in the mouths and fuddled eyes of  
the eleven apostles;  
it was as His flesh: ours.*

*The same binged thumbs and toes,  
the same valved heart  
that—pierced—died, withered, paused, and then regathered  
out of enduring Might  
new strength to enclose.*

*Let us not mock God with metaphor,  
analogy, sidestepping, transcendence;  
making of the event a parable, a sign painted in the faded  
credulity of earlier ages:  
let us walk through the door.*

*The stone is rolled back, not papier-mache,  
not a stone in a story,  
but the vast rock of materiality that in the slow grinding  
of time will eclipse for each of us  
the wide light of day.*

*And if we will have an angel at the tomb,  
make it a real angel,  
weighty with Marx Planck's quanta, vivid with hair, opaque in  
the dawn light,  
spun on a definite loom.*

*Let us not seek to make it less monstrous,  
for our own convenience, our own sense of beauty,  
lest, awakened in one unthinkable hour, we are embarrassed  
by the miracle,  
and crushed for remonstrance.*

Updike is saying there is one right way of conceiving it and all other ways are wrong—"mocking God with metaphor, analogy, sidestepping, transcendence—making of the event a parable, a sign painted in the faded credulity of earlier ages." I think he's right, and I'm fed-up with all the modernist mockeries. The most obnoxious among them is this: "The memory of him quickened into a Presence." (*We have to wonder if, today,*

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*To be sure, Christianity begins where  
religion ends—with the Resurrection.  
But the truth is more wonderful than  
that by far: Our full life begins with  
our resurrection.*

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Dr. Simcox might have added to this Washington Episcopal Bishop John Chan's assertion that the Resurrection is at best "conjectural." - Ed.) Have mercy on thy people, Lord!

If we are Christians who believe christianly, we believe in the resurrection of the *body*, not just the immortality of the soul; but we may need to do some semantic wrestling with the word "body." In ordinary discourse it is simply equated with "physical organism." When we read in the newspaper that the body of the victim was found, badly disintegrated, in a ditch, we know that what is meant is the corpse. But we really should think of a corpse as an ex-body. There's a startling definition of "body" given us by somebody, which comes much closer to the truth: "The body is the socket of the soul." Better yet: body is the indispensable integument and transmitter of soul which both sets it apart from its environment and provides an instrumentality through which soul can connect with other souls and relate to other things. In whatever realm soul lives, be it on earth, in Heaven, Paradise, or Hell, it must have a body through which to express itself.

We have a body that will one day become a corpse. Then it won't be a body any longer. Leaving it we shall enter a realm in which again we shall need a body and shall be given one. That body will be the plant of which our present body is the



SIGNPOSTS Continued from previous page

seed. There will be organic continuity as there is between a carrot seed and a carrot. The carrot seed exists so that one day it may die into being a carrot; the carrot will be that seed come to fruition. Thus will it be with us in our resurrection into fruition, fullness, completeness—that “last of life for which the first was made.” We’ll be the same people we were—in the way that the carrot is the same organism as its seed.

I am entirely certain that when we meet in Heaven we shall greet each other in some such manner as this: “I’d know you anywhere, and you look perfectly wonderful; but merciful Heaven how you’ve changed!” (We’ll say “changed” rather than “improved” because we shall have learned the exquisite manners of heaven before being admitted.) If you and I were carrot seeds when last we met, and then months later we met as carrots, might we not say much the same thing in whatever language ex-carrot seeds use as carrots? We’re the same little old pre-carrot dummies that we were before, but merciful Heaven—by the mercy of Heaven—how we’ve changed! Now we are appreciated by discriminating human vegetarians, all rabbits and all donkeys; truly a rather exalted end for us originally poor, skinny, insignificant little creatures.

I am suggesting that we in our present form and mode are poor, skinny, insignificant creatures compared to what we shall be in the End, if we live and die in Christ; but God is making a beginning with us and only God knows what He will do when He starts something.

To be sure, Christianity begins where religion ends—with the Resurrection. But the truth is more wonderful than that by far: *Our full life* begins with our resurrection. We are seeds still in the ground! Our future is ahead of us. Dear God, how can people endure this life if they don’t know that? ■

\* Copyright 1961 by John Updike; reprinted from *Telephone Poles and Other Poems* by John Updike by permission of Alfred A. Knopf, Inc.

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# Church Directory

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### 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 T. 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 MF 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 302/428-1825, e-mail: canonken@wilmington.anglican.org

## FLORIDA

### Lantana/West Palm Beach area

#### The Church of the Guardian Angels

(Episcopal Church/FIF-NA)

1425 Cardinal Lane (north of Hypoluxo Road between US 1 and I 95); Sun 9:30a 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. Boris G. Brookshire; 954/781-8370

## MAINE

### Ellsworth

#### St. Thomas Anglican Church

(Anglican Church in America)

373 Bangor Rd. (USIA); Sun MP & HC 10a; Holy Days as scheduled - please call 207/326-4120; The Rev. Canon Granville Henthorne, Rector; The Rev. Mr. Frank Gray, Deacon Associate; 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: fyork@maine.rr.com; www.neway.net/stpauls/

## MARYLAND

### Bladensburg

#### St. Luke's Parish

(Episcopal Church/FIF-NA)

Annapolis Rd. (Rte. 450) at 53rd Street; Sunday 8a Low Mass, 10a High Mass, SS 9:30a; Tues HC & Healing 10a, Wed HC noon; Thurs HC 6p; Fri HC noon; Requiem 2nd Sats 10a; all services 1979 BCP Rite I; The Rev. Mark Lewis; church phone/fax: 301/927-6466

## 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 505/983-3969

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

## SOUTH CAROLINA

### Florence

#### Anglican Church of Our Saviour

(Anglican Catholic Church)

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

## GREENVILLE

### Holy Trinity Anglican Church

(Anglican Church in America)

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

## TEXAS

### 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: holcocomm@sbcglobal.net; website: www.holcocomm.toudallas.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 Poppellwell 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. Athaneklos, 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 Sats 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

## 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; cwebccc@boxinternet.net

## ENGLAND

### London

#### Christ the King, Gordon Square

(WCI)

(Forward in Faith Headquarters

Church, Church of England/FIF)

Low Mass Mon 1:05p, Tues Wed Thurs 8:30a, Fri 12:30p, Fr. John Scott, Honorary Chaplain, 0120 7388 3588. For details of Sunday Masses in London and elsewhere throughout the U.K., please visit www.forwardinfaith.org

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