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effect to campaign against the Vietnam War and fight for civil rights for blacks. Ordained as a Presbyterian minister in 1956, Coffin later gained ministerial standing in the United Church of Christ, which he maintained until his death. - *Religion News Service/Christian News*

**\*THE EPISCOPAL CHURCH IS NOT THE ONLY U.S.**

Protestant denomination facing schism over homosexuality. Schism has come to the 1.5 million-member American Baptist Church (ABC) with the unanimous vote of one of its regional boards May 11 to secede from the parent organization. The Pacific Southwest Region, with over 300 churches in California, Hawaii, Nevada, and Arizona, has left the ABC-USA because the national body allows churches that have been kicked out of their own regions for accepting openly homosexual members to affiliate with other, more liberal regional boards. (Each regional board is self-governing, and sets its own policies.) The latest dispute follows years of theological conflicts between the Southwest Region and the Pennsylvania-based denomination. Brian Scrivens, president of the Southwest Region, said the split is due to "differences over biblical authority and accountability." The region's congregations will also need to decide individually whether to leave ABC-USA. Other American Baptist Church groups are taking divergent stands on the homosexual question. Last year, West Virginia narrowly rejected a proposal to leave the ABC-USA. The Indiana-Kentucky region has proposed a change to the ABC-USA bylaws, to bar a church that is removed from one region for accepting homosexuality from joining another region of the ABC-USA. On the other side, the Association of Welcoming and Affirming Baptists (AWAB), formed about ten years ago, supports the acceptance of openly gay members and ministers. The ABC is distinct from the much larger Southern Baptist Convention. -

*Baptist Press/American Baptist Press/Christianity Today*

**\*THE SOUTHERN CALIFORNIA CITY OF LONG BEACH** recently gave up its effort to seize the Filipino Baptist Fellowship under eminent domain. Such condemnations - taking land from one private owner and giving it to another, to raise local tax revenues or for other reasons—have been legal since

the U.S. Supreme Court's controversial, 5-4 ruling last summer in *Kelo v. New London*. But, for now, the Filipino Baptist Fellowship is free of the threat that its land would be taken from it and given to condominium developers as part of the city's redevelopment plan. Nevertheless, the church land remains within the redevelopment district, and the threat of a future condemnation effort remains. - *Baptist Press/The Claremont Institute*

**\*UNHEALTHFUL PRAYERS:** A John Templeton Foundation-sponsored study of more than 1,800 heart-bypass patients at six medical centers has concluded that praying for other people recovering from an illness cannot be demonstrated to be effective by scientific study. Those in the study who had people praying for them had as many complications as those who did not, and one group who knew others were praying for them fared worse. - *The Washington Post/The Washington Times*

**\*ON THE OTHER HAND, CHURCHGOERS LIVE LONGER.** That, according to Dr. Daniel Hall, a University of Pittsburgh Medical Center physician who is also an Episcopal priest. He analyzed actuarial death rates and found that weekly worship service attendance could add up to three years to a person's life. "Our culture, particularly our medical culture, tends to have a strong secular bias. This data shows in ways that are unquestionable that there's something going on in people's beliefs and practices that makes them healthier. To ignore this phenomenon would be foolish," Dr. Hall said. For his research, Dr. Hall, a fourth-year surgical resident, pored over age-specific, actuarial death rates derived from census statistics, comparing effects of regular exercise, cholesterol-lowering drugs and church attendance. All three have health benefits, he found. Exercise can add three to five additional years to life, statin therapy 2.5 to 3.5 years and church attendance two to three years. "The real-world, practical significance of weekly religious attendance is of similar magnitude as these other widely recommended therapies of health behavior," Hall wrote in his study, published April 3 in the *Journal of the American Board of Family Medicine*. He believes his findings warrant further investigation. - *The Washington Times*

# THE Christian Challenge

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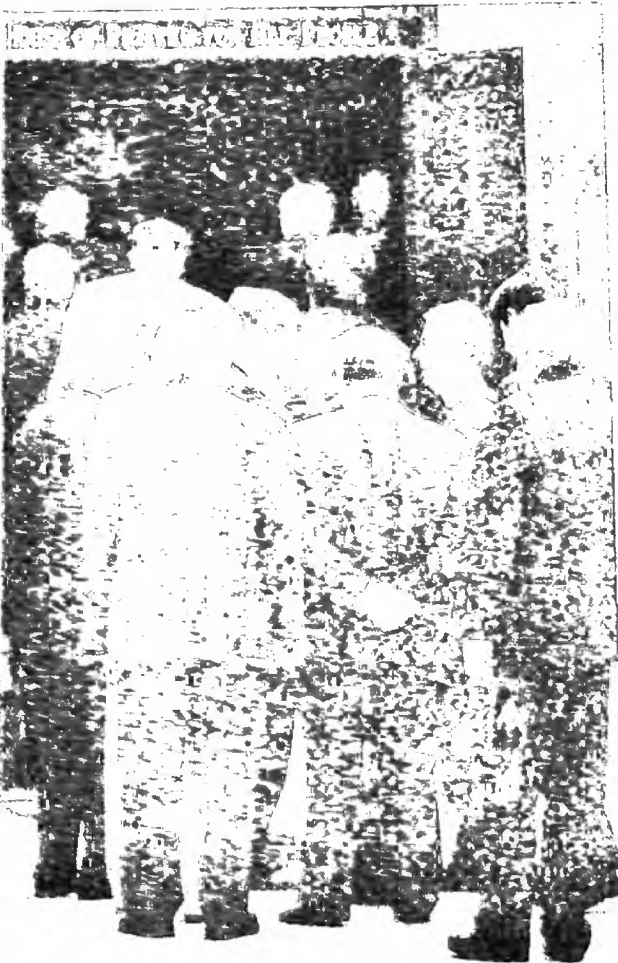
SUMMER 2006



# THE Christian Challenge

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General Convention 2006:

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**OUR COVER:** Clockwise from top left, Episcopal Presiding Bishop-elect Katharine Jefferts Schori; Presiding Bishop Frank Griswold during the General Convention's United Thank Offering on June 17; the convention booth of Claiming the Blessing, a leading pro-gay organization in the Episcopal Church; and bishop-elect Trinity Church, Columbus, Ohio, on June 18 to elect the next presiding bishop. All photos except third are courtesy of *Episcopal News Service*.

## Christian Challenge

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

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### EDITOR

Auburn Faber Traycik

### MAILING ADDRESS

Subscriptions and Contributions, Editorial Office and News: 1215 Independence Ave. SE, Washington, D.C. 20003; Telephone 202/547-5409; FAX 202/543-6704  
e-mail: [info@challengeonline.org](mailto:info@challengeonline.org)  
website: [www.challengeonline.org](http://www.challengeonline.org)

### DIRECTORS OF THE FOUNDATION FOR CHRISTIAN THEOLOGY

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# Exclamation Points

## MORE ON THE EPICLESIS '28 Book Not "Catholic"?

This is to respond to Father Tony Noble's comments in the January/February 2006 issue, in particular about the eucharistic canon of the 1928 Prayer Book and the "[insertion of] an epiclesis (*the invocation of the Holy Spirit over the bread and wine* - Ed.) after the elements are consecrated." Because of this he deems the 1928 Book not "a catholic book."

The canon was adopted *verbatim* from the Scottish Episcopal liturgy. Inclusion of the Scottish canon in the American Book was agreed to initially by Bishop Seabury, later affirmed by the General Convention, as a condition for Seabury's consecration; the Scottish bishops [had] qualms about the canon of the 1662 English Book, which contains no epiclesis at all. (Neither, of course, does the Gregorian canon, as included in the Missal of Pius V.)

The position of the epiclesis in the Scottish/American canon may in fact indicate an older source. We know that Anglican divines, beginning with Hooker, delved deeply into Orthodox writings in their efforts to reassert the faith of the "undivided Church." It is known that the early ties between the British Churches and the Church in Gaul had been strong and of long standing. It is also known that the Gallican liturgy had its roots in the West Syrian family of rites that includes the Liturgies of St. John Chrysostom and St. Basil. So it is likely that the compilers of the Scottish Book worked directly from Eastern Or-

thodox liturgical models, but also just possibly to some degree from older Celto-British or Gallican progenitors.

In the Orthodox canon, as in that of 1928, the epiclesis is placed after the words of institution (1928: "*For in the same night in which he was betrayed, he took bread,*" etc.), and virtually no ceremonial accrues to the words themselves. Following the words of institution, the priest continues, "Remembering therefore this commandment of salvation, and all those things which came to pass for our sakes..." and then elevates the disks and chalice together, singing, "Thine own, of thine own, we offer unto thee, on behalf of all, and for all" (the only elevation during the canon). It is following this elevation that he continues into the epiclesis, saying, "Moreover, we offer unto thee this reasonable and bloodless service; and we pray, we beseech and implore thee: send down thy Holy Spirit upon us and upon these gifts set forth... And make this bread the precious Body of thy Christ... And that which is in this cup the precious Blood of thy Christ... Transmaking them by thy Holy Spirit..."

The simple fact is that the Orthodox have no qualms about the epiclesis occurring after the words of Our Lord because the consecration of the elements is considered to take place in the context of the *entire canon*, not just the words of institution. (Liturgical scholars have stressed this point for some time.) It is likely that the canon of the Scottish Book was based on the Orthodox model and thence adopted into the 1789 American Book. Perhaps this is a bit *in modo advocati diaboli*, but Anglo-Catholics have been far too wedded during the past century and a half strictly to the Tridentine Latin model, when all along we've had a perfectly legitimate and equally Catholic one rooted in ancient sources. If one knows the Orthodox liturgy, the 1928 canon *au fond* should present no problem.

(The Rev.) John B. Pabls Jr.  
1713 North Royer Street  
Colorado Springs, Colorado 80907

## Fr. Noble Weighs In

I am sorry if I confused Paul Kolisch about the position of the epiclesis (*TCC*, March-April 2006). He is correct that Eastern Orthodox liturgies place the epiclesis after the words of institution. The epiclesis precedes the consecration of the elements in the oldest Western rite—that of Hippolytus, on which is based the second Eucharistic Prayer of the Roman Rite. This was the tradition of the Church of England for 500 years after the Great Schism. At the time of the break from Rome she was part of the Western church, and her liturgies followed the catholic tradition of the epiclesis preceding the consecration of the elements. To abandon that later was not to get the order right—it was to do our own thing!

The Non-Jurors are responsible for the Episcopal tradition of the epiclesis. The Continuing Churches are their successors.





and they have their own "more catholic" rites—usually the 1928 BCP. Surely however, in importing liturgical innovations from other traditions—even with long use and authority—we are just picking and choosing what appeals to us? As I pointed out, Episcopal committees are responsible for all sorts of innovations, based on this principle.

As others in previous decades have commented, there are more important things than the position of the episcopos. However, it is a symptom of what has led to the current Anglican crisis. How interesting that the man who started our liturgical changes—Thomas Cranmer—is now described as a martyr. But what does he bear witness to? At best, an Anglican desire to produce our own rites. Changed liturgies produce changed theology. If we are to be true to catholic tradition, and to have any integrity to claim our part in the church catholic, it must be as part of the Western catholic church from which we came—both creeds and rites.

Of course, by ordaining women, we have already abandoned any claim to be part of the Western catholic church. So maybe this is all irrelevant.

Fr. Tony Noble  
San Diego, California  
anthonymoble@cox.net

## LEAVING THE SHIRE

A short time ago I was attending a church mission partners meeting where a new couple had shown up to explore signing on with our team. After introductions, someone asked them what had brought them to our parish from one in another clearly orthodox and untroubled denomination where they'd been highly active and involved.

The reply to that simple question was both inspiring and intriguing: "We decided we had to leave the Shire and join the Battle for Middle Earth." The husband went on to say that they had watched the battle for the soul of the Episcopal Church raging from a distance, and after a great deal of prayer and discernment had felt called by the Lord to come and take an active part in it. They seemed to clearly comprehend that the battle in our own Church was but the front line in a war being waged against all churches—indeed [against] any such forces that serve as moral authorities in an increasingly confused culture.

"We decided to leave the Shire and join the battle..." That was a metaphor I hadn't heard before, but which resonated so deeply within me that I knew immediately that I was in the presence of kindred spirits. My wife and I had also left the comfortable Shire of a southern Maryland country parish at roughly the same time to venture across the river into Virginia. We knew a great army of faithful Episcopal clergy and laity was coalescing there to fight our denomination's downward slide from faithful Anglican Christianity into apostasy and irrelevance. We knew that the battle to save our Church was raging there. And we, too, knew we had to travel whatever distance was necessary to join them if we were going to be more than observers of the decline of our lifelong Church. We, too, had felt the call to "leave the Shire."

SINCE THE DAY when I first sat down in my new rector's office and reported for more meaningful duty as a foot soldier in

this great battle, I've learned a great deal more about human nature and modern church life. Perhaps the biggest revelation to me—after spending my entire adult life next to men

and women who had signed on to risk and [to], if necessary, lose their lives for a principle—was that the Shire has an attraction today that is almost overwhelming. Indeed many will never leave it. They are held fast by the compelling, seemingly gravitational forces of Comfort and Tranquility, even in sanctuaries and parish halls where Anglican and Christian beliefs and ideas have long since faded to make room for a new, post-modern theology that refutes foundational Christian beliefs and gives preeminence to Doubt. Anything will be abided as long as it assures tranquility.

Our friend's metaphor is particularly compelling, given its universal recognition in a society awash in media images. Everyone can immediately visualize what he means. Four small Hobbits leave behind an idyllic setting and venture forth from their comfortable existence to join the Battle for Middle Earth. The very spectacle of that battle is terrifying, but they know what's at stake and that it isn't just in the faraway places where the battle is raging that those stakes are so high. They see clearly that if the battle is lost, all of Middle Earth will be absorbed by dark forces anathema to their very existence. Even the Shire.

SO IT IS with this great battle for [ECUSA]. We have more "havens of tranquility" than we do fields where the battle for Christ's saving gospel rages. The beliefs that once brought us together in His name have been redefined into a sort of post-modern self-centeredness—where our children are taught to believe that it's now more about us than it is about Him. It's no wonder that we're lulled in great numbers into valuing our tranquility over the gospel. But make no mistake: To lose this battle also means to lose the Shire, for what comfort or tranquility will there be in a crumbling denomination that embraces and even blesses sin, rejects Christ's transforming and saving message, and misleads its children?

Martin Luther once said:

*"If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the devil are at that moment attacking, I am not professing Christ, however boldly I may be professing Christ."*

*Where the battle rages, there the loyalty of the soldier is proved. To be steady on all the battlefields besides is mere flight and disgrace if he flinches at that point."*

There is regrettably a lot of "flinching" going on today. Tens of thousands of our number go about their parish lives as if little or nothing is happening—taking great care not to rub the tranquility from their eyes and see that our Church is failing, not just us—but Christ. Every Sunday as we kneel down to worship in the comfort of familiar pews, another 700 Episcopalians walk



away from [ECUSA] forever. Our denomination's continuing slide into statistical irrelevance in numbers should be enough to shake any of us into recognizing the insidious slide away from the gospel that has brought us there.

I have many, many wonderful friends in the Church who to this day cannot bring themselves to venture from the Shire—even as they digest reports of the desperate fight swirling around them. They are otherwise “boldly professing Christ” in some of the most inspiring ways. They are good and faithful people. But they fail to go where the battle rages, having lost sight of the fact that defending the faith is every bit as important as professing it.

Defending that faith today is no different from the way it was in the apostles' day. We have to stop merely inviting the misguided to “go to our Web site.” We have to put one foot in front of the other and carry the saving gospel of Christ to people who are hearing a false gospel that neither comforts nor saves. If we truly love our neighbors as ourselves we won't sit in our personal comfort zones as they are abandoned to the darkness. We must—with God's help and for His sake—go where the battle rages. We have to leave the Shire.

Bill Boniface  
boniface72@comcast.net

*Mr. Boniface is a retired U.S. Navy pilot; author of A Senior Warden's Lament: Why I Left My Liberal Parish; and founder of the Episcopal Witness program of the American Anglican Council, a lay effort to inform other Episcopal laity.*

## INNOVATIONS LINKED

In recent years, those within ECUSA who call themselves “orthodox” have been referring to the leadership in the General Convention as “revisionist.” The primary reason for this is ECUSA's endorsement of homosexual relationships and (thus) a revised view of traditional marriage.

Certainly, this is a major innovation in Church doctrine and practice. However, it did not occur in a vacuum! It was a natural development from previous innovations at odds with Scripture, Tradition, and Anglican Formularies (the historic **Book of Common Prayer**, the Ordinal and the Articles of Religion). These include ECUSA's moves to:

(a) accommodate the divorce culture and the new sexuality by changing the nature and content of its canon on marriage in 1973 and then of its marriage service in the 1979 prayer book;

(b) abandon apostolic order and embrace the feminist movement by making deaconesses into deacons (1970) and then passing the legislation to allow women to be ordained to the priesthood and episcopate (1976); and

(c) create a new prayer book with varied services and varied doctrines and call it by the hallowed name of the traditional book, **The Book of Common Prayer** (1979).

Frequently, conservatives fail, not just to recall these serious earlier deviations, but to see that they are all connected to—and indeed blazed the trail for—ECUSA's acceptance of same-gender sexual relations. What lies behind all of these changes is a rejection of the Reformed Catholicism that undergirds the An-

glican Way, and ultimately a denial of God's revealed order for man and woman in the world!

Because of this inter-connectedness, it is doubtful that the endorsement of homosexual practice can be reversed without also reversing most or all of the previous innovations in doctrine and discipline. Just rolling back ECUSA to the *status quo* of, say, the year 2000 will not solve the problem; rather, that will take a full return to the revealed, divine order set forth in Scripture and the Formularies. In all likelihood, such a return can be achieved only through the creation of a new province of the Anglican Communion in North America.

The Rev. Dr. Peter Toor  
petertoon@msn.com

*The president of the U.S. Prayer Book Society, Dr. Toor further examines what links all the revisions he mentions in his letter in **Episcopal Innovations 1960-2004**. This 64-page theological and historical reflection on the current crisis in ECUSA (published March 5, 2006) is available from the Prayer Book Society (800/727-1928; [www.episcopalians.org/pbs1928](http://www.episcopalians.org/pbs1928)) for \$7.50 per copy postpaid (\$5 each for orders of five or more). **Episcopal Innovations** is also available free with a donation of \$40 or more to THE CHRISTIAN CHALLENGE.*

## Note To Readers

This edition of the *CHALLENGE* is larger, but later, than normal because we wanted it to provide not only full information on the major actions and inactions at the Episcopal General Convention in Columbus, Ohio, but to report on the first responses and initial fallout following the convention. Providing this comprehensive coverage was an especially hard job this time around due to the pace and volume of news, driven by the import of the convention as well as the Internet. Doubtless, more will have happened by the time you receive this issue. But hopefully our reporting will allow readers to get an initial sense of where things are headed after the Columbus confab. And if you appreciate our work in bringing you the full round-up of salient convention news, please consider a donation to this nonprofit ministry at: The Christian Challenge, 1215 Independence Ave. SE, Washington, DC 20003.

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# News Of The Weird

**T'ALL COME:** In the last issue we reported that the Episcopal Diocese of Northern California is in the vanguard of a movement for "open communion," which in its terminology means offering the Eucharist even to the unbaptized. Perhaps trying to keep up, Christ Episcopal Church in Hudson, New York, offered "open baptism" as part of its Easter Vigil service April 15. The only requirement for those wishing to be baptized was to show up a half hour ahead of the service and join "a relatively brief baptismal recitation," according to *The Independent*. Those not being baptized as infants usually undertake a period of study before undergoing the rite. Christ Church's rector, the Rev. John Perry, acknowledged this, but saw the open baptism as a gesture of welcome designed to "remove any barriers, real or imagined, that keep people from finding and expressing spirituality in the church." And yes, that extends even to doctrine. "We don't ask if you believe what we believe. We ask if you will break bread with us before the Lord," Perry said.

**ATLANT:** Even before its release, it was already "being flogged at a 30 percent discount," wrote church journalist David Virtue. He was referring to the anxiously-awaited autobiography from none other than ECUSA's only openly gay bishop and favorite recovering alcoholic. Titled *Going to Heaven: The Life and Election of Bishop Gene Robinson*, the book is being touted as "one man's journey into his own 'otherness' and the emergence of a ministry that speaks to countless people who believe in a Gospel of love and inclusion." That the book is being published by something called Soft Skull press "is beyond parody," Virtue quipped. Painfully for Robinson, Virtue predicted that one could soon buy the book on E-Bay for 50 cents. Well, not quite yet, since the volume had (at this writing) still not been released. But *Amazon.com* was taking advance orders for the book at a modest \$10.17—marked down from \$14.95.

**THE NO-FAULT APOLOGY:** In the run-up to the Episcopal General Convention—pressed by Anglican leaders to express sufficient "regret" and to repent of consecrating and blessing partnered homosexuals—someone identified only as "Steve" put together a multiple choice, "Do It Yourself Episcopal Apology" which he called the "No-pology."

GenCon bypassed Steve's modest proposal, but we are reliably informed that his was the apology model favored by a good number of Episcopal bishops and key leaders, for its flexibility and honesty. The proposed "no-pology" read:

*Sisters and Brothers, Greetings in the name of a) the "Ground of Being"; b) Sophia, c) my significant other; d) the Cosmic Christ; or e) "Jesus" (though not the possibly literal-historical gender specific human being who may have lived in pre-modern Palestine).*

*Let us begin by saying we are acutely aware of the anxieties which strain the bonds of our mutual affection stemming from the 2003 General Convention in which a) we ignored 5,000 years of Judeo-Christian teaching and witness; b) we discovered God had changed his/her/its*

*mind; c) we shot ourselves in the collective foot; d) we blew up the Anglican Communion; or e) we have no collective memory of any events that may or may not have transpired.*

*Let us state categorically and on the record that a) we really can't believe this is such a big deal; b) it is what it is; c) our miters were too tight; d) we're still surprised that the Global South would bite the hand that feeds them; or e) we had to do something to distract the world from our rapidly shrinking membership.*

*What the Anglican Communion needs to clearly understand is that a) we really believe Jack Spong is a theologian; b) things got blown way out of proportion; c) something must have been in the Communion wine; d) people should be solving world hunger, not hassling us; or e) you've been "punked."*

*Furthermore, we refuse to let the a) media; b) South Carolinians; c) the [Anglican Communion] Network; d) terrorists; or e) voices in our heads, prevail.*

*Still, if a) our actions were somehow misinterpreted; b) people are that uptight; c) one little consecration offended the mouth-breathers; d) our unilateral action bothered anybody; or e) the parishes fleeing our denomination have become a distraction, then we would definitely like to take this opportunity to a) turn the page and move forward; b) in a way, sort-of apologize, up to a point-ish; c) express regret that you feel bad about what happened; d) ask you what you want [us] to say; or e) leave it in (Jesus/Allah/Krishna)'s hands.*

*Finally, by the grace of (whoever from the first paragraph), we wish to close by saying, a) we sure as heck aren't going to undo anything we've done; b) we'll wait a few more years before pulling another stunt; c) we didn't even know that many conservatives were in the Episcopal Church; or d) we had our fingers crossed.*

**MORE WEIRD LITURGY:** As other recent reports demonstrate, weird Episcopal liturgy (authorized and not) abounds of late. While liturgies referring to "Mother Jesus" and such have gotten more play, a few Episcopal parishes are giving them a run for their money with "U2 Eucharists."

"If the sound's an issue, we do have earplugs available," announced the Rev. Robert Brooks as the electric guitar in a U2 band song faded from four speakers at an April "service" at Grace Church, Providence, Rhode Island.

"Ushers handed out earplugs and fluorescent glow sticks" for the U2 Eucharist, punctuated by the Irish rock band's music, reported *The Associated Press*. "Episcopal parishes from California to Maine have hosted similar events, weaving U2's tunes—laced with biblical references—into the liturgy.

"Streamers flew over worshippers' heads at the recent gathering in Providence. Children danced by the altar. Plasma-screen TVs illuminated the gothic sanctuary. Some people sang and clapped, while a few looked puzzled." No doubt.

Brooks said the evening was designed to invigorate his once-aging congregation, attracting young people and those interested in social activism. "We absolutely need to grow in order to survive," he said.





Weeks before the service, church members conducted what Brooks called "guerrilla marketing," posting fliers at coffee and sandwich shops, bars and colleges. About 130 people showed up for the Friday night service, roughly the same turnout as a Sunday morning. The event included an offering for local charities and enlisted volunteers for the One Campaign, an effort to alleviate global poverty backed by U2's lead singer, Bono.

A similar U2 Eucharist in November proved popular at All Saints' Church in Atlanta. Organizer Laurie Haynes Burlington said she and her husband planned on 300 worshippers. About 500 showed up. More significantly, the recent Episcopal General Convention hosted a U2 Eucharist, too.

No one tracks how many parishes have hosted similar events, but the service in Providence was based on a playlist created by the Rev. Paige Blair of York Harbor, Maine.

Christian Scharen, 39, a Lutheran pastor and professor at Yale Divinity School, contends that U2 is heavily influenced by Christianity. He wrote a book on the subject, **One Step Closer: Why U2 Matters to Those Seeking God**, and says it does not surprise him that some congregations have caught on (though so far these appear to be only Episcopal ones).

For example, Bono echoes the 40th Psalm in the opening lines of the band's song 40, singing "I waited patiently for the Lord. He inclined and heard my cry." And Bono has told interviewers that he worships God through music. The band's early tapes were sold in religious bookstores.

"Still," AP reported. "the band members are traditional rock 'n' rollers—they swear, drink and sing about sex."

**SAFE SECTS:** Some years ago, we recall reporting on what was supposedly an artistic display at the ultra-liberal Episcopal Divinity School titled "Sacred Condoms." If memory serves, the rubbers were filled out and made to look like various characters—real cute, if you like that sort of thing. Well, condoms have now been moved to the sanctuary at one Episcopal parish in the Diocese of New York. When congregants receive Holy Communion at the Church of San Romero de Las Americas in the West Bronx, reports Episcopal e-journalist David Virtue, the altar looks like any other—except for a glass bowl full of condoms sitting next to the wine and bread. The rector, the Rev. Luis Barrios, has been involved in anti-AIDS work since the early 1990s, and sees a sacred duty in promoting safe sex among his congregants. Our question is: are the condoms distributed with the bread, or does one just pick one up on the way back from Communion? ■

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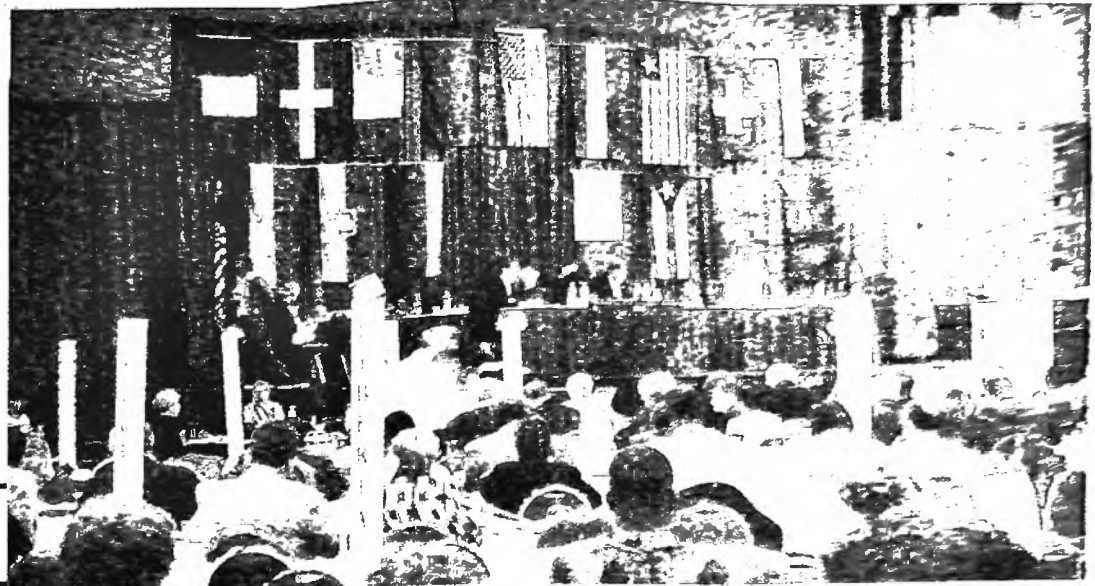
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General Convention 2006:

# Clarity, At Last - But No Calm

WRITING WITH "sadness" as well as "anticipation," prominent Pittsburgh Bishop Robert Duncan recently said that, "by almost every assessment," the June 13-21 Episcopal General Convention in Columbus, Ohio, had "embraced the course of 'walking apart'" from the Anglican Communion.

Indeed, it was hard for many observers to conclude otherwise, given the totality of evidence from the 75th corporate gathering of the Episcopal Church (now going by the acronym



**THE HOUSE OF DEPUTIES** on the last day of convention. Photo by Andy Figueroa and provided by the American Anglican Council.

TEC instead of ECUSA, on which more later). All of what seemed to be top-level efforts going into the convention to try to keep TEC's seat at the Communion "table" by at least *appearing* to meet the 2004 Windsor Report expectations—including calls for moratoria on actively gay bishops and public same-sex blessings—fell short, producing what is widely seen as an inadequate response to the wider Communion.

This, despite an 11th hour push-through of a resolution calling for diocesan bishops and standing committees to "exercise restraint by not consenting to the consecration of any candidate to the episcopate whose manner of life presents a challenge to the wider church." Adopted following an extraordinary joint session called by Presiding Bishop Frank Griswold in the convention's final hours, the resolution (B033) carries a high degree of non-credibility, since the House of Deputies had soundly defeated a similar call for restraint on gay bishops (and blessings) the day before.

Indeed, the fragile consensus on B033 quickly started to unravel: Some 30 liberal bishops signed a statement saying they would not be bound by the resolution, and the Diocese of Newark promptly defied it by naming an active homosexual among candidates to succeed Bishop Jack Croneberger. Meanwhile, 24 conservative prelates, serving and retired, disassociated themselves from what they saw as the fraudulent attempt to convince the church overseas that TEC was embracing a moratorium. General Convention, it seems, was an equal opportunity offender.

The convention concluded, moreover, without any official call to stop the public blessing of homosexual unions. Queried about this at a press conference June 21, Bishop Griswold reportedly said he did not anticipate any change to the decision

Despite its liberal leaders' best efforts, the Episcopal General Convention failed to hide its reluctance to come into line with the wider Communion, thereby triggering an intense new season of struggle and change in world Anglicanism. As many U.S. conservatives seek a new type of interim oversight, the Archbishop of Canterbury himself proposes a long-range realignment plan that could marginalize liberals. But separatist impulses threaten in the heart of the global South—which wants sooner, sterner action—and now even among some pro-gay liberals. Could the Episcopal Church become the nucleus of a rival Communion?

made three years ago—evidently referring to 2003 General Convention Resolution C051, which allows "local faith communities" to "explore" and "experience" same-sex blessing liturgies. While attempts continued in Columbus to claim that TEC has not authorized such liturgies—true, in a churchwide sense—it is under the rubric of C051 that such ceremonies have continued, and blessing rites have been or are being developed, in various dioceses around the country, says the conservative American Anglican Council (AAC).

And if the goal of liberal hierarchs was for the convention to feign compliance with the Windsor Report, the House of Bishops (HOB) did not get the memo on June 18, when they stunned nearly everyone by electing a "dark horse candidate," the highly revisionist, pro-gay, feminist Nevada Bishop, Katharine Jefferts Schori, 52, to succeed Griswold as presiding bishop. It was a historic, but divisive, act that was in itself a repudiation of the Windsor Report, one bishop told *TCC*.

*Special Reports/Analyses By The Editor  
With Contributions From David Virtue,  
Hans Zeiger, And Dr. Peter Toon*

As conservative leaders also pointed out, Jefferts Schori's election—promptly confirmed by an ebullient House of Deputies—also risks a double alienation of fellow Anglican primates (Provincial leaders), some of whom do not accept women priests and the majority of whom do not recognize women bishops. Fourteen of 38 Anglican provinces are said to have allowed for female prelates, but only three have or have had them, and women's ordination is still officially an unsettled question in the Communion). Introducing a woman into the primatial college will significantly change its character, enough that it may cause the absence of some primates. As well, it is possible that bishops for whom Jefferts Schori will serve as chief consecrator (almost all of them during her tenure) will be acceptable as bishops only in the U.S. and a few provinces outside of it.

These problems were effectively acknowledged by the Archbishop of Canterbury's lukewarm reaction to the new p.b., which offered prayers but no congratulations. "Her election," said Dr. Rowan Williams, "will undoubtedly have an impact on the collegial life of the Anglican primates; and it also brings into focus some continuing issues in several of our ecumenical dialogues." Roman Catholic ecumenical leader, Walter Cardinal Kasper, recently warned the Church of England that admitting women bishops would make shared communion "unreachable" and unity impossible.

"It is unbelievable that they would have done something this provocative when there are so many other global issues still to be straightened out," said an Anglican in South East Asia (where women are in active ministry but not ordained).

Virginia cleric, the Rev. Martyn Minns of the AAC, said he was "grateful for the clarity that this vote demonstrates, but I'm sad, because it seems that Bishop Schori is against everything that Windsor is for."

TEC "has continued to press on without any obvious concern for the fragile state of the...Communion," said Quincy Bishop Keith Ackerman, president of the traditionalist Forward in Faith, North America (FIF-NA), a part of the Anglican Communion Network (ACN) led by Bishop Duncan.

**BUT FOR TEC**—a body habituated to effecting revisionist "firsts"—the first women priests (illegally ordained in 1974), the first female Anglican bishop, the first openly gay bishop - electing the Communion's first woman primate may have been an irresistible temptation at a time when it was under international pressure to rollback its gay agenda. Indeed, the timing was perfect: The president of the gay Episcopal group, Integrity, the Rev. Susan Russell, noted that Jefferts Schori's election came on Father's Day, and as the church was celebrating the 30th anniversary of TEC's approval of women priests and bishops.

There were claims that the election was engineered by liberal Los Angeles Bishop Jon Bruno, but also that at least four conservative prelates and possibly a few more actually joined in voting for Jefferts Schori "for the sake of clarity," to show "where this church really is," one source told TCC. However, it is not clear that the election outcome would have changed had the conservatives voted differently (on the fifth and final ballot in the House of Bishops, Schori drew 95 votes to Alabama Bishop Henry Parsley's 82 votes). There were seven candidates in all.

Orthodox Fort Worth Bishop Jack Iker said that on the last ballot some ACN bishops were still voting for the more conser-

**"When asked halfway through the convention how I thought it was going, I replied that it was like watching someone jump off a 100-story building, and then hollering out the 50th floor window as he went by, 'How's it going so far?'"** - Anglican Church in America  
Archbishop Louis Falk

vative Bishops of Louisiana or Colombia. And Peter Frank, a spokesman for the Diocese of Pittsburgh, said Network bishops had no unified voting strategy going into the election, because "there were no obvious choices for presiding bishop from their perspective."

**JEFFERTS SCHORI** is a wife, mother, aviator, former Roman Catholic and former oceanographer, who seems to have a good deal of personal appeal and intelligence; among other things, she speaks Spanish and French fluently. However, the presiding bishop-elect (who will begin her duties in November) has been ordained for only 12 years and a bishop for five, and has never been a rector. Though in a "booming" state, her diocese is small and showing little growth. And it is not hard to discern why the AAC termed her "perhaps the most liberal of the candidates."

In her first sermon following her confirmation, Jefferts Schori declared "Our Mother Jesus gives birth to a new creation. And you and I are His children." And, she believes the "great message of Jesus" is to "include the un-included."

That "is so outside orthodox Christianity," said columnist Cal Thomas, "that only biblical illiterates or those who deny the supreme authority of the only book that gives foundation to the faith will accept it."

The new p.b. thinks the church's focus should be on alleviating the suffering of the poor, sick and undereducated.

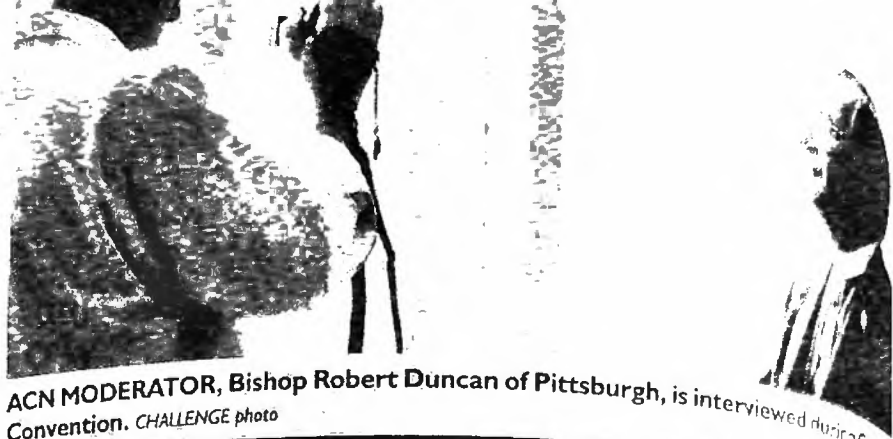
"I don't find anything there that the local Rotary Club doesn't offer me," said Southern Cone Archbishop Gregory Venables. "Where is the Good News of sin forgiven?"



**PRESIDING BISHOP-ELECT** Katharine Jefferts Schori with her husband, Richard; and daughter, Katharine Johanna, and her husband. CHALLENGE ONLINE



Jefferts Schori believes homosexuality is not a sin and that homosexuals were created by God to love persons of the same gender, while at the convention she attended the Eucharist held by Integrity, which drew over 1,000 Episcopal bishops, clergy and laity. At the 2003 convention, she voted against a resolution affirming basic tenets of Christian faith and the authority of Scripture, and for the consecration of gay cleric Gene Robinson and local option on same-sex blessings, decisions which sparked the crisis in the Communion and led to the Windsor Report (TWR). As Anglican primates met to deal with the crisis in London in October 2003, she was backing a resolution allowing same-sex blessings at her diocesan convention. This does not suggest "sensitivity to the larger Communion," the AAC said, though the new p.b. insists she will "bend over backward to build relationships with people who disagree with me."



ACN MODERATOR, Bishop Robert Duncan of Pittsburgh, is interviewed during 2003 General Convention. CHALLENGE photo

**TO TOP THINGS OFF**, the House of Deputies overwhelmingly refused June 20 to consider a resolution (D058) that would affirm Jesus Christ as "the only name by which any person may be saved." The convention also took a few swipes at Scripture, saying new materials were needed to counteract its "anti-Jewish" prejudices (C001), and favoring methods of Biblical interpretation "which do not lend support to oppressive systems" (C040). In A095, the convention voted to oppose "any state or federal constitutional amendment that prohibits same-sex civil marriage or civil unions"—a "back door" endorsement of gay "marriage," some said. Meanwhile, it okayed a thrice-married man with a twice-married wife, Canon Barry Beisner, as Bishop of the Diocese of Northern California—even though a minority report was issued opposing his approval, which would seem to be at odds with the "manner of life" objection in B033. Last but not least, an attempt to remove the church from membership in the pro-abortion Religious Coalition for Reproductive Choice (D063) apparently died in the Social and Urban Affairs Committee. This, despite the fact that the convention was told that TEC "may be in systemic decline" (B023) and "has the lowest birth rate and highest mean age of any mainline denomination."

### "The Middle Has Collapsed"

TEC's entrenched liberalism notwithstanding, the outcome was startling. In the run-up to the massive Columbus confab (which drew some 7,000 persons, including 1,400 voting bishops, clergy and lay delegates), many expected a fudge of the first order—a sufficient-looking response to TWR (that would not actually change TEC's direction). TEC leaders want to stay in conversation with the Communion, believing they can eventually convert most of it to their viewpoint, one conservative leader said; and besides, being linked with a world fellowship with historic cathedrals engenders credibility they do not want to lose. But many conservatives concluded that—however unintentionally—the convention had provided the "clarity" for which the faithful had long prayed. Despite the time it had to consider its 2003 decisions and the Windsor Report, TEC "proved incapable of giving a response even partly in line with the Report until the last minute, and

then only under great pressure," noted the Rev. Dr. Andrew Goddard of the Anglican Communion Institute.

"While we had hoped that this church would repent and return to received Faith and Order, General Convention 2003 clearly failed to submit to the call, the spirit or the requirements of the Windsor Report," said Bishop Duncan, Moderator of the ACN, which includes ten Episcopal dioceses and more than 900 congregations, most of them still in TEC but some now outside of it. "The middle has collapsed" and we are doing "two churches under one roof."

The "status quo is now impossible," said the conservative Diocese of South Carolina's Standing Committee. Relationships "have now been so strained that we are no longer in communion, but rather broken communion."

There are and will be attempts to "spin" it otherwise, but TEC "is not turning back," Bishop Iker said.

"This General Convention...has not...answered the Windsor Report recommendations with sufficient clarity or resolve to maintain the bonds of affection that hold the...Communion together," said the Diocese of Dallas' Standing Committee.

Even the moderate *Living Church* magazine said the language of B033 "does not address the moratorium on [consecrating] homosexual bishops."

Others noted that B033 does not directly address the "manner of life" Windsor specified, same-gender unions.

The Communion "asked for simple, unambiguous communion with the Windsor Report, specifically an expression of regret for decisions made in 2003 and subsequent actions, as well as [the] moratoria...The Episcopal Church did not deliver," said AAC President, the Rev. Canon David Anderson.

Anderson thought B033 was a "charade." TEC "wants to be Anglican, but it doesn't want anybody telling it how to run the church. And that's a tension that's pulling it apart."

B033 was "a mere smokescreen" when seen in light of the overall tenor of the convention's words and actions," said Springfield (IL.) Bishop Peter Beckwith.

Some members of the Anglican Church in America, a Continuing Church body, gathered at St. Paul's Cathedral in Portland, Maine, in late June for a Requiem Mass "in observance of the death of the Episcopal Church."

**INTERNATIONAL FIGURES** also weighed in. In an open letter to TEC on behalf of the primates of the Council of Anglican Provinces in Africa (CAPA), Nigerian Archbishop Peter Akinola lauded the General Convention for ways in which it expressed

fection for the life and work of the Communion and concern to "meet the needs of the poor throughout the world." However, the Archbishop said that reports of the convention's elections and actions suggest that TEC is "unable to embrace the essential recommendations of the Windsor Report and the 2005 primates' *communiqué* necessary for the healing of our divisions." He reminded that all four Anglican "instruments of unity" (the Archbishop of Canterbury, Lambeth Conference, Primates' Meeting, and the Anglican Consultative Council) advised against the kind of decisions taken at the 2003 General Convention.

Archbishop Venables said that the election of Jefferts Schori in itself had "provided...abundant clarity [about] the commitments and direction" of the Episcopal Church.

**CRITIQUES AND LAMENTATIONS** were not lacking, either, among gays and their supporters, who were shaken by the strong-armed passage of B033, however insincerely adopted.

In a pastoral letter to supporters, Bishop Robinson scored B033 as "more prohibitive" than the resolution the Deputies had rejected the day before (which called on the church to "refrain from" consecrating gay bishops) and Bishop Griswold for his "heavy-handed" promotion of the resolution. And even while lauding Jefferts Schori's election, he cited concern about her role in pushing B033.

"Keeping us in conversation with the Anglican Communion was the goal - for which the price was declaring gay and lesbian people unfit material for the episcopate. Only time will tell whether or not even that was accomplished," Robinson said.

Some liberal or moderate bishops have maintained that TEC did essentially what Windsor asked it to do. Florida Bishop John Howard, whose diocese has lost the better part of ten congregations, wrote his flock that the convention had "acted decisively" and that B033 effectively invoked a moratorium in gay bishops. Virginia Bishop Peter Lee wrote that "the center has held." However, the days that such bishops can pretend things are okay seem to be numbered.

## A "Slow-Burning Schism"?

Indeed, the convention swiftly set off paroxysms of struggle and change in the Communion.

On June 27, the Archbishop of Canterbury issued a heavy-weight "reflection" on the Communion's future. In it, Dr. Williams effectively recognized a split by backing the development of a common covenant that would ultimately delineate the theological majority and minority in inner and outer circles of the Communion—a clear bid to avoid a total parting of the ways.

Williams was building on TWR's recommendation that such a pact be formulated to help ensure unity among the provinces that adopt it. He wants the 2008 Lambeth Conference of Anglican bishops to directly address the proposal.

He said his reflection is not intended to preempt the wider Communion's assessment of TEC's response to Windsor - though he himself concluded that, despite the "extremely hard work" put into them, the resolutions General Convention adopted do not represent "a complete response" to TWR. And he said the debate that has troubled the Communion is not human rights for homosexuals, which should be defended, but about how the church makes decisions in a responsible way.

He said, for example, that no church "can make significant decisions unilaterally and still expect this to make no difference on how it is regarded in the fellowship." And: "There is no way in which the Anglican Communion can remain unchanged by what is happening at the moment."

He thus proposed a future in which the Communion would be united around a covenant of agreed theological understandings and mutual submission. Provinces opting into the pact would remain full "constituent" members of the Communion and involved in its decisionmaking, while provinces opting out would be reduced to "associate" status. The relationship between the two types of provinces would be similar to that between the Church of England and the Methodist Church, he said.

This "two-tier" plan could restore some integrity in the areas of doctrine and communion, while seemingly averting total disintegration of the Anglican Communion, and maybe even salvaging some funding for the Communion budget. But the change could effectively isolate not just TEC but other liberal Anglican provinces such as Canada, New Zealand, Brazil and Scotland. Such provinces would be free to push ahead with divisive innovations, but would have to accept being edged out of positions of power in the Communion or cut ties with it.

More remarkably, Archbishop Williams acknowledged that the fault lines between those who could agree to abide by common standards and those who could not would not just run between provinces, but within them; hence, there may be a need within those provinces for an "ordered and mutually respectful separation between 'constituent' and 'associated' elements." This seemingly provides an official nod and path for the first time for an institutional partition of U.S. revisionists and conservatives, though Williams can only urge and not impose such a solution.

**IN THE U.S.**, many conservatives were gratified, while liberals seemed stunned. How, some Episcopal clergy and laity wondered, could the vast majority of TEC be displaced from its "rightful spot in the Communion" by conservatives?

Presiding Bishop Griswold voiced support for a covenant but pointedly stated that the "conclusion of this lengthy process is



**JIM INCE** (right), founder of Lay Episcopalians for the Anglican Communion, and other volunteers at the LEAC booth in Columbus flashed smiles at the **CHALLENGE**, but the black armbands were to lament the demise of TEC.

**"The most important choice we face now is whether we will spend the next three years focusing on Mother Church or—in the words of our Presiding Bishop-elect, on Mother Jesus. We cannot live up to our call to be the body of Christ in the world if we're spending all our time, energy, and resources arguing about how to be the Episcopal Church in the Anglican Communion."** - Integrity President, the Rev. Susan Russell, in reaction to Archbishop Williams' June 27 paper

now unknown." Subsequently, in a bitter but fascinating statement, he said the two-tiered approach "suggests to me amputated limbs and severed branches without any life-giving relationship to the One who is the source of all life."

And in a memorable response to Dr. Williams' paper, Integrity's Susan Russell said: "The most important choice we face now is whether we will spend the next three years focusing on Mother Church or—in the words of our presiding bishop-elect, on Mother Jesus. We cannot live up to our call to be the body of Christ in the world if we're spending all our time, energy, and resources arguing about how to be the Episcopal Church in the Anglican Communion."

**IRONICALLY**, General Convention backed the covenant idea (in Resolution A166), though (as Griswold's comment indicates) this poses little problem for TEC right now, since it is expected to take *six to eight years* for a workable covenant to be drafted and approved by most provinces.

And therein lies the catch for conservatives. One report said Williams' proposal set the stage for a "slow-burning schism"—one that might militate against a near-term assessment of TEC's Communion status by Anglican primates, rather allowing TEC's eventual decision to accept or reject the covenant to make that determination.

## Nigeria: Remove "Cancerous Lump"

If protracted delay in dealing with the TEC problem is what Dr. Williams has in mind, however, it is likely to be a hard-sell among conservative Anglican leaders, even though most of them generally welcomed his paper.

As one well-placed English source said: "It seems to me that preparations for the future [must] begin with the exclusion of [TEC], which will have to apply to join the covenant when it is implemented."

Archbishop Akinola announced in his post-convention letter to TEC that global South primates will gather in September to offer their "concerned pastoral and structural response." That is likely to set the course for the formal Primates' Meeting in February 2007 in Tanzania. In the interim, Akinola assured "scripturally faithful [U.S.] dioceses and congregations alienated and marginalized within your own provincial structure that [CAPA primates have] heard their cries."

But the Nigerian Church hit hard in more recent statements; they telegraphed a demand for prompt exclusion of TEC, and indicated the Nigerians would back a rival 2008 Lambeth Conference if Archbishop Williams cannot bring the American Church to heel—thus raising the specter of a separatist movement. The com-

ments were the more significant in that they cite not just TEC but the Anglican Church of Canada but the "Mother" Church in England as among provinces harboring bishops who have "abandoned...Biblical faith"; Akinola has chided the C of E for allowing clergy to register same-sex civil unions if they pledge not to have sex.

In one recent statement, the Nigerian Church expressed appreciation for Dr. Williams' attempt to find an acceptable way to accommodate a wide breadth of theological opinion, but said those deviating from authentic Anglicanism should be urged to return to it. It said the "mere fact that the Archbishop of Canterbury now proposes a two-tier membership," centered around a covenant, for the Communion "is his acceptance that the wound caused by the revisionists has become difficult, if not impossible, to heal." But, the statement said: "A cancerous lump in the body should be excised if it has defied every known cure. To attempt to condition the whole body to accommodate it will lead to the avoidable death of the patient."

The June 27-28 Synod of the Church of Nigeria empowered the province's leaders to assent to the Anglican covenant, saying, however, that the "onslaught" against the faith by the American, Canadian and English provinces makes the need to "redefine and/or redetermine those who are truly Anglicans...urgent, imperative and compelling."

Further, however, the Synod raised a question about the "moral justification" of holding Lambeth



**NIGERIAN ARCHBISHOP Peter Akinola and his burgeoning flock are sending a decidedly no-nonsense message following General Convention.** CHALLENGE photo

'08 under current circumstances. It seems to assume that revisionist bishops from all three northern provinces will be invited to Lambeth, and therefore calls on CAPA to plan a potential alternative "Conference of all Anglican bishops."

**SIGNIFICANTLY, HOWEVER**, if other global South provinces feel the same way, they have not said so—a fact that could portend difficulties in reaching a consensus at the September meeting of southern primates.

"Orthodox theology is ardently shared among those primates, but we don't know about tactics and timing," issues upon which there must be agreement as well, to prevent "fracturing," one conservative leader told TCC.

The Southern Cone's Archbishop Venables seemed fairly optimistic about the September meeting, however. He said that, among the few primates with whom he had spoken, "nobody's under any illusion" about the outcome of General Convention.

And Venables indicated his expectation that the September meeting would address the "real, present-day crisis" in TEC. "Whilst we need to work on the whole question of a covenant and future realignment, the meeting also needs to address the immediate question, which is the status of TEC within the Anglican Communion," he said. "As well, the so-far non-stop departures of faithful

*Continued on Page 16*



# General Convention's Windsor Response: A Closer Look

THE LATE-PASSED Resolution B033, described in our main report, was the most pivotal (if dubious) part of the Episcopal General Convention's response to the 2004 Windsor Report. But how—since it has been 20 months since the Report was issued—did the convention get to the point of having to consider its most crucial resolution in its final hours, and what other resolutions did it adopt in regard to Windsor?

The Windsor Report (TWR), of course, is that document, produced by the Lambeth Commission, which recommended minimal steps the Episcopal Church (TEC) needed to take to help repair the serious "tear" in the Communion caused by its 2003 approval of the consecration of actively gay cleric Gene Robinson and same-sex blessings. (The Anglican Church of Canada, wherein one diocese, New Westminster, has officially implemented same-sex blessings, is slated to respond to these recommendations in 2007.)

Supported by Anglican primates (provincial leaders) and the Anglican Consultative Council, TWR had asked TEC "to effect 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, it "invited" TEC "to express its regret that the proper constraints of the bonds of affection were breached in the events surrounding the election and consecration [of Robinson] and for the consequences which followed..." (TWR, section 134)

As well, the Report called for a moratorium on public rites of blessing homosexual relationships, inviting North American bishops who have authorized such rites "to express regret that the proper constraints of the bonds of affection were breached by such authorization." Until that regret is offered, such bishops were encouraged to "withdraw themselves from representative functions" in the Communion (section 144). (Notable among bishops who do not appear to have complied with this request for regret and withdrawal is TEC's new Presiding Bishop, Katharine Jefferts Schori, who has permitted a few gay blessings in her diocese.)

As a result of months of work by the Special Commission on the Episcopal Church and Anglican Communion (which incidentally included Jefferts Schori as a member), the Special Committee of the same name had 11 proposed resolutions intended to respond to the Windsor Report as the convention opened June 13. The committee was to decide whether they should be revised and sent forward to the whole convention.

In a surprise move, the Church of England's Bishop of Durham, N.T. Wright, who served on the Lambeth Commission, issued a paper at the start of the convention that analyzed the resolutions proposed by the Special Commission in light of what the Windsor Report "said and meant." He concluded that the legislation as it stood fell well short of TWR requirements for walking together, and worried that the convention would vote on what it chose to make the Windsor recommendations mean. Among other things, he noted that the Special Commission had urged only the exercise of "very considerable caution" in putting forward homosexual prelates.

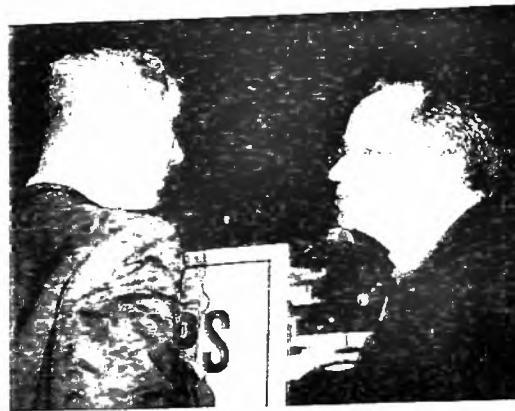
Wright felt the Special Commission's report had not truly engaged with the clear statements and moral demands of TWR section 134. What the Communion looks for, he said, is not merely regret that a crisis was caused or that many people were upset; but, that in moving ahead with Robinson's consecration TEC knowingly and deliberately acted against the clearly stated advice of Anglicans around the world and against known Anglican norms. If the convention did not take 134 seriously, nor follow by acting to put right its past errors, he indicated, then it would be effectively declaring that it does not wish to be in the Communion on the terms set by the Communion.

Wright's paper seemed to increase calls throughout the convention for the incorporation of Windsor language in relevant resolutions—calls which, however, went largely unmet.

**THE BREADTH OF THE CHASM** over homosexuality in TEC went on full display June 14, at a Special Committee hearing that filled a 1,500-seat hotel ballroom and overflowed into the hall outside.

During a two-and-a-half hour meeting that heard comments from some 70 bishops, deputies and others—including the Arch-

bishop of York, a guest at the convention—it be-



**NEW HAMPSHIRE BISHOP** Gene Robinson (right) suggested late in the convention that TEC admit that it could not agree on the Windsor-requested moratoria. CHALLENGE photo

came painfully clear how hard it would

be for the convention to find agreement on legislation that could determine whether TEC remained part of the Communion. The hearing focused on four Windsor-related resolutions, including those addressing the called-for moratoria.

"I think we've reached an impossible moment in holding it together," said Pittsburgh Bishop Robert Duncan, Moderator of the Anglican Communion Network. He had risen to join in Bishop Wright's warning that, only if the "crucial resolutions" were amended in line with Windsor paragraph 134 could there be any claim of compliance with TWR.

Bishop Robinson of New Hampshire said: "Are we not in this debate because we have seen the fruits of the Spirit evidenced in the lives of our brothers and sisters in Christ who happen to be gay?...Our homosexual agenda is Jesus Christ. By the living Christ who has acted in my life I am convinced that I am not an abomination in the eyes of God."

The Rev. Susan Russell, President of the Episcopal gay group, Integrity, contended that pledges to listen to the witness of homosexuals have yet to be fulfilled, and that the convention should "reject the implication that we are at a 'Deal or No Deal' moment" in the Communion.

**THE ARCHBISHOP OF YORK**, a guest at General Convention, questioned whether the Windsor resolutions as initially proposed were sufficient to repair broken "friendships" in the Communion. (Photo courtesy of Anglican Communion News Service)



"We have been asked to place a moratorium" on further actively homosexuals bishops, said the Rev. Canon Kendall Harmon of South Carolina, "yet the language we get is to exercise considerable caution—a fudge. Let's be honest, let's be clear."

Harmon was among a number of speakers on each side of the divide who called for clarity and honesty in the resolutions—one way or the other.

In unexpected remarks near the end of the hearing, the Archbishop of York, John Sentamu, said that Robinson's election and consecration was a crisis for relations in the Anglican Communion (some 22 of 38 provinces have declared impaired or broken communion with TEC). But he questioned whether the resolutions under consideration at the hearing were sufficient, and gave enough "space," to repair those "friendships." He asked the committee to consider if the proposals before them promoted truth and unity, which he said are inseparable.

Following this hearing it was easy to see why the Special Committee had such difficulty in ensuing days in coming up with language for the key Windsor resolutions that it thought would be palatable to all. Quickly evident, as well, was that the convention would be unable to realize hopes that it would complete its response to TWR before the new presiding bishop was elected June 18. Strong polarization around the subject matter was complicated, too, by a pace of legislative business that was unusually sluggish and often got tangled up in parliamentary process.

**YET SOME** Windsor resolutions did start making it through the convention. It approved:

- Resolution A159, committing the church to an interdependent life within the Communion, "characterized by forbearance, trust, and respect..."; and

- A166, which supports the Windsor-recommended process of developing an Anglican covenant that would help ensure unity in faith and doctrine among Anglican provinces. As is noted elsewhere, this proposal poses little immediate risk for TEC, since it is expected to take six to eight years for a covenant to be drafted and approved by most provinces; from the liberals' viewpoint, that may buy time for facts to change or be changed on the ground. However, the convention might have noted differently on A166 had it known that the Archbishop of Canterbury would a week later link the covenant's development with the creation of a two-track system relegating provinces that could not agree to the pact to an "associate" relationship with the Communion.

And some of the Windsor-related resolutions okayed by the convention were, after all, pretty easy sells. They included:

- Resolution A165, which commits TEC to the formal process of listening to homosexuals called for in 1998 Lambeth Con-

ference Resolution 1.10, which deems homosexual unions unbiblical. A165 also commends the Windsor Report as important "to the process of living into deeper levels of communion and interdependence across" the Communion—"living into" the "process" having become favorites of the revisionists, while other demands anything concrete right now. Gays and their supporters claim that a 30-year Communion mandate for listening to homosexuals has not been met, while conservatives like Michael Howell, a University of Florida professor who served on the Special Committee, say the request for listening, which forms only a small part of 1.10, has become an excuse for pushing an agenda that runs contrary to the spirit of Lambeth '98.

- A163, which backs (as in fact does TWR itself) the Episcopal House of Bishops' DEPO (Delegated Episcopal Pastoral Oversight) plan to provide episcopal visitors for those unable to access the ministry of their own bishops; the plan has been widely deemed inadequate by conservatives. As well, the resolution reasserts the need to maintain jurisdictional boundaries, a swipe against bishops who have crossed lines to provide pastoral care to the faithful.
- A167, which reaffirms that homosexuals are "by baptism full members of the Body of Christ" and apologizes to them again "for years of rejection and maltreatment by the Church." It also commits TEC to maintain communion among all the baptized despite the diversity of opinion and practice in the church relating to homosexuals.

Some chafing by the convention emerged, though, in the consideration of Resolution A160, which offers an effusive "Expression of Regret," but showed that some of Wright's concerns were not unfounded. Though the resolution employs some of the relevant Windsor language, as approved it takes the step only for "straining" rather than "breaching" the bonds of affection. And A160 neither states nor was it understood that TEC was repenting of knowingly going against the advice of Anglican leaders in its 2003 decisions.

**WHICH BRINGS US TO RESOLUTION A161**, which addressed the Windsor-requested moratoria on gay bishops and blessings (originally handled separately in Resolutions A161 and A162). The Special Committee finally managed to squeeze it out, and it was taken up in the House of Deputies (HOD) on the convention's penultimate day, June 20. The "very considerable caution" language was gone; instead, the resolution wanted the convention to "urge" that the church "refrain from the nomination, consent to, and consecration of bishops whose manner of life presents a challenge to the wider church and will lead to further strains on communion"; agree that the convention "not proceed to develop or authorize" rites to bless homosexual unions "at this time"; affirm "the need to maintain the breadth of responses to situations of pastoral care for gay and lesbian Christians"; and "apologize to [homosexual] Episcopalians and their supporters hurt by these decisions."

"Hold your nose if you have to, and then vote yes," the Rev. Daniel Martins, a deputy from San Joaquin and a member of the Special Committee, told the HOD.

Clearly, however, while some saw the resolution as a way forward, it drew opposition from both those who saw it as too strong and unjust to homosexuals, and those who viewed it as too weak and evasive a response to TWR.

In a fairly lengthy debate, Rebecca Snow of the Diocese of Alaska, a Special Committee member, said that the resolution was objectionable, but that “our willingness to stand down from our call for justice—for a time—will help create the space in which we will be able to continue our...witness to the wider church.”

But the Very Rev. Dr. Peter Cook of the Diocese of Western Louisiana, for example, called A161 a “non-response response” to Windsor. “[T]his resolution in this form will not entitle us to remain members of the worldwide Anglican family.”

Voicing an example of the other viewpoint was the Rev. Michael Russell of the Diocese of San Diego, who said that “For this House to flinch an inch away from full inclusion of gay and lesbian people, even for a short period of time, would be an insufferable injustice.”

**THERE WAS AN ATTEMPT** to substitute Windsor language to “effect a moratorium” on the consecration and public blessing of those in same-sex relationships. However, it was ruled out of order by House of Deputies President George Werner, who said that moratoria can only be “effected” through canons (which was not what the Special Commission proposed doing—though it could have, some sources maintained). Challenges to the ruling were unsuccessful.

When finally put to a vote, the resolution was resoundingly rejected: 38 lay deputations voted in favor with 73 necessary for approval, and 44 clerical deputations voted in favor with 74 needed for approval. Moves to reconsider A161, or to consider the resolution in its original form, also failed in the HOD.

## Panic Sets In

As the House of Deputies was the “House of Initial Action” (HIA) for A161, its defeat therein meant that the House of Bishops (HOB) could not take it up. That meant that the convention could well end without producing any response to the Windsor-requested moratoria—and any reason for primates not to declare TEC to have left the Communion. Panic started to set in for Presiding Bishop Frank Griswold.

When the HOB learned that deputies had defeated A161, Bishop Dorsey Henderson of Upper South Carolina, co-chairman of the Special Committee, suggested a resort to a resolution that had been slated for discharge if A161 was adopted, A162 on same-sex blessings (for which the HIA was the House of Bishops); Henderson had amended A162 to address the matter of gay bishops as well. In a point of order, though, Central Florida Bishop John Howe said the new language of A162 was “word for word” that of A161 and that, under HOD rules, could not be presented for consideration again.

In impassioned remarks, Bishop Robinson said he could not “promise to withhold consent from an entire category of people, sight unseen.” He suggested that the convention answer all the other issues raised by TWR, but admit that it could not reach agreement about the moratoria.

**FINALLY, IN A LAST-DITCH EFFORT** to save Episcopalian-Anglican relations, Bishop Griswold called a special joint session on the morning of the convention’s last day. By then, he had turned to another resolution drafted overnight by Special Committee leaders Bishop Henderson and the Rev. Frank Wade and others; the resolution, B033, dealt only with the

matter of gay bishops. It called upon diocesan standing committees and diocesan bishops to “exercise restraint by not consenting to the consecration of any candidate to the episcopate whose manner of life presents a challenge to the wider church and will lead to further strains on communion.” (The “manner of life” phrase in this resolution and A161 could mean a variety of things, but more importantly, does not deal directly with the “same-gender unions” specified in TWR.)

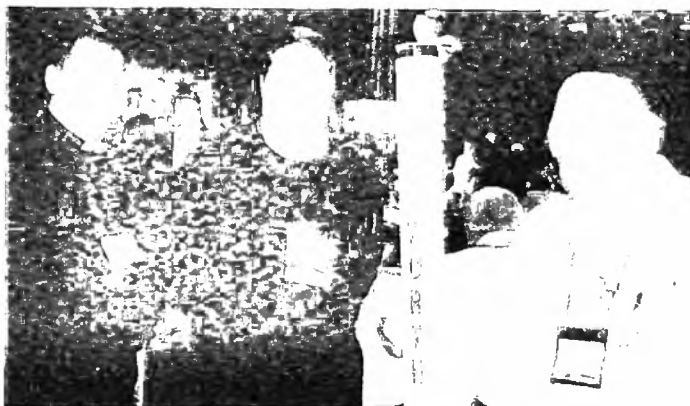
“What I believe we actually yearn for has not been adequately reflected through the workings of our legislative processes,” Griswold maintained during the joint session. “We must now act with generosity and imagination so that our actions are a clearer reflection of the willingness of the majority of us to relinquish something in order to serve a larger purpose.”

He said that, “unless there is a clear perception on the part of our Anglican brothers and sisters that they have been taken seriously in their concerns, it will be impossible to have any genuine conversation.”

“Humility is not an easy virtue, but it is very much required in this season,” he told the more than 800 deputies and over 100 bishops in the hall. “Humility requires at times...what may appear to be a step backward...in order to go forward.”

“As your presiding bishop and chief pastor, I now ask both houses to consider the following resolution (B033),” Griswold said, though he acknowledged that consideration in the HOD might require “special action.”

**AFTER GRISWOLD’S SPEECH**, the HOB held a heated session in which the p.b. became insistent from the chair on the need to quickly pass B033. When bishops attempted to amend the resolution to loosen language in favor of homosexuals, Griswold reacted sharply: “We are trying to deal with something that does not fit easily into a legislative process. I hope we can find a way in which to maneuver through this that doesn’t make us victims of the legislative process...If we aren’t clear by lunchtime then we might as well forget the whole thing.” And, finally revealing a key motivation behind the strong-arming tactic, he said: “If we don’t have something substantial, it will be very difficult for the Archbishop of Canterbury to invite [Episcopal prelates] to the Lambeth Conference” of Anglican bishops in 2008. Vermont Bishop Thomas Ely called Griswold’s rebuff of the ar-



**SOME OF THE DEPUTIES** from the orthodox Diocese of Fort Worth on the House floor during convention: From left, they are the Very Rev. Ryan Reed, the Rev. Canon Charles Hough, and Dr. Frank Salazar. Not shown (among others) is the Rev. Christopher Cantrell, who tried in vain to get the House to agree to Windsor language effecting the requested moratoria. (JAL EPISCOPAL)



CLARITY Continued from Page 12

Anglicans and the persecution of those who are struggling to maintain their loyal position within [TEC] has to be not only considered but put right. All of this," Venables concluded, "makes quibbles over boundaries and jurisdictions a very minor...issue."

### U.S.: "Primate" Oversight Sought

Several U.S. conservative leaders also expressed concern about any delay in determining TEC's Communion standing, but were buoyed by indications in Williams' paper that they have a more assured prospect for continued full membership in the Communion.

The AAC, for example, lauded Williams' long-range proposal as "the way to ensure clear theological and doctrinal unity." But it also called for Anglican leaders to meet the "urgent need" of American faithful "for temporary emergency pastoral protection through cross-provincial oversight." The AAC said it is hearing daily from those wanting to leave TEC for faithful Anglican jurisdictions outside of it or outside of the Communion—or for other denominations or no church at all: "We fear tens of thousands of individuals will be lost from Anglicanism forever unless immediate, though interim, intervention is provided."

And in terms of interim intervention, it is definitely a new day. In a clear statement against Presiding Bishop-elect Jefferts Schori, eight of ten Network-aligned Episcopal dioceses—Fort Worth, San Joaquin (CA), Pittsburgh, South Carolina, Springfield, Central Florida, Dallas, and Albany—had appealed at this national Panel of Reference for immediate alternate *primatial* oversight—a first in the Communion for anyone still in TEC. The move (which seeks a pastoral, not legal, arrangement) is also seen as an attempt to avoid impaired communion with the Archbishop of Canterbury and the wider Communion as a result of the General Convention. Indeed, Dallas Bishop James Stanton has petitioned for direct oversight by Archbishop Williams "for the purpose of mission, pastoral support, and accountability." Similar appeals were likely from the two other Network-aligned Episcopal dioceses.

Archbishop Williams is considering the appeals through "various consultations" (though the Communion's current polity and the Panel's slowness do not appear to favor them). But Pittsburgh leaders said they were calling for such oversight in search of "a unifying solution...to preserve an authentic Anglican community of witness within the [U.S.A.] and provide pastoral and

WINDSOR REPORT Continued from previous page

tempt to amend a "spiteful spirit that cannot be allowed to continue in this House."

Additional pressure on the HOB came from Presiding Bishop-elect Jefferts Schori, who compared the relationship between TEC and the Communion to that of conjoined twins, who dare not be separated until there is more certainty that they can live apart in good health.

She indicated that compromise was critical, saying: "My sense is the original resolution is the best we're going to do today." However, she said she supported it only if it is understood as leaving "the door open for further conversation and consideration in the very near future."

Following that, a majority of the bishops passed the resolution and sent it to the House of Deputies.

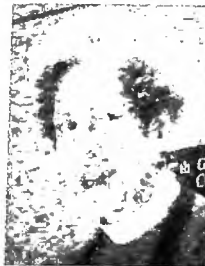
**EMOTIONAL DEBATE** on that HOD's floor ensued within the half-hour time limit.

Integrity founder, Dr. Louie Crew of the Diocese of Newark, said the resolution attempts to "cut the tongue out of the Holy Spirit," which he believed had led TEC to its present pro-gay stand.

Crew's view was echoed by Jerry Kabell of the Diocese of Eastern Michigan, who added that there are parts of the Communion willing to work with TEC without it having to compromise its autonomy.

But then the presiding bishop-elect appeared, and, having been granted permission to speak, rallied the troops as she had in the House of Bishops. She assured that she is "committed to the full inclusion of gay and lesbian members in this church" but thought that "this is the best we are going to manage at this point in our church's history."

Her remarks won over a key liberal deputy, Sally Johnson of Minnesota, chair of the convention's Canons Committee. "This resolution tears me apart," she said, as she choked back tears.



**PRESIDING BISHOP-ELECT** Jefferts Schori joined in the hard-drive for B033. Photo by Andy Figueroa, courtesy of the AAC

But she added: "As a gift to the presiding bishop-elect I think we should adopt it without amendment."

The Rev. Philip C. Linder of the Diocese of Upper North Carolina said, "Let us rise to the call of reconciliation and sacrificial leadership."

But as the debate continued, it became clear that the irreconcilable differences evident the day before persisted. All that had changed was a reduction of the proposal and an increase of pressure from the top.

The Rev. Canon Paul Lambert of the Diocese of Dallas opposed the resolution from the right. "It's less than what we can do...And it's sending a message that will continue to fracture our relationship with the Anglican Communion," he said.

And the Very Rev. John Spencer of the Diocese of Quincy said, "This resolution is not even in the parking lot of [the Windsor Report] ballpark...It does not address the very specific manner of life which the 74th General Convention acted on."

When a deputy proposed to amend B033 to limit the moratorium on gay bishops to three years, when the next General Convention is held, the chair only recognized opponents of the amendment until the time limit was nearly expired.

In the final moments, Dr. E. Bevan Stanley of the Diocese of Newark was allowed to speak for the amendment. He repeated assertions that the Holy Spirit had for some 30 years "been guiding this church into the understanding of a new truth that culminated in the actions in 2003."

In the end, though, the convention voted strongly in each order against the "Holy Spirit" in order to preserve a hope of staying in the Anglican Communion. ■



LEADING WORSHIP at an American Anglican Council-sponsored service during General Convention June 16 were AAC's special guest, England's Bishop of Rochester, Michael Nazir-Ali (right); Springfield (IL) Episcopal Bishop Peter Beckwith (center); and AAC President, the Rev. Canon David Anderson.

Photo by Dennis Egon, courtesy of the AAC

apostolic care to biblically orthodox Anglicans in this country regardless of geographical location.”

**MORE DRAMATICALLY**, pending ratification by the November diocesan convention, Pittsburgh leaders, acting under Article VII of the church's constitution, withdrew the diocese from TEC's Province III (one of nine regional groupings of Episcopal dioceses). This, in the hope of becoming part of a new Tenth Province of TEC “which is fully Windsor compliant, positioned with that part of [TEC] determined to maintain constituent status in the Anglican Communion.” The move would not change the diocese's legal status or affiliation but would “make clear...with which body in the Episcopal Church we stand,” Bishop Duncan said.

In response, Bishop Griswold called Pittsburgh's action “consistent with their implicit intention of walking apart from the Episcopal Church.”

The proposal that TEC establish a tenth, non-geographical province for those who uphold the historic faith is not new: it was repeatedly promoted without success some years ago by the precursor organization of the traditionalist FIF-NA. Already, the presiding bishop-elect has reportedly said that no such plan could be considered until the 2009 General Convention. And the plan is bound to spark questions and criticism from those who cannot fathom retaining any connection to TEC at this stage, and feel that some conservatives are too prone to allow Christian convictions and evangelism to be compromised by property concerns.

However—if current circumstances can give the Province X proposal traction it has not had up to now—it may be “an important first step to separating formally when it is possible to do so without provoking a legal Armageddon,” as one informed observer put it. Indeed the proposal may allow enough time and space for the post-convention situation to clarify, and for liberals to start to see the desirability of the ordered separation suggested by Dr. Williams. Helping that along could be shifting legal perspectives on TEC's “Dennis Canon” on church

property which could flow from a primatial declaration that, save for its faithful remnant, TEC has left the Communion; that change would place TEC in violation of its constitution.

## A Nigerian Plant In America

Meanwhile, if any question remained about Archbishop Akinola's assessment of the convention, it was answered in his and his fellow bishops' late June move to tap British-born Canon Martyn Minns, who plans to retire as rector of the conservative Truro Church, Fairfax, Virginia, as missionary bishop for the Convocation for Anglicans in North America (CANA), a cluster of some 20 U.S. parishes that minister to expatriate Nigerian Anglicans. The convocation is also intended to serve other U.S.-based African Anglicans—and could be enlarged to include congregations fleeing the 2.4 million-member TEC, noted *The Washington Times*.

Akinola has appointed a team of three other bishops led by the Rt. Rev. Benjamin Kwashi to coordinate episcopal visitors from Nigeria to work alongside Minns in this newly developing aspect of Anglican realignment (albeit one that could take on greater import if Nigeria's rival Lambeth idea is carried forward in other ways. There are no clear signs that it will be at present, however, and Canon Minns was away and unavailable for comment about it when TCC called.)

**IT WAS IN 2004** that Akinola first said he was launching the convocation for Nigerian Anglicans unable to find a compatible spiritual home in TEC, though he said it was open to any faithful Anglican. He said the Nigerian convocation was not unlike the Convocation of American Churches in Europe.

The selection of Minns, 63, as bishop for CANA had been rumored for months. Akinola said, “We have deliberately held back from this action” in the hope of better from TEC, but the 2006 General Convention had shown that “far from turning back, [Episcopalians] are even more committed to pursuing their unbiblical revisionist agenda.” He linked Minns' appointment to the “tradition of missionary bishops that has always

been an essential part of Anglicanism." No consecration date for the Virginia cleric had been announced by deadline.

Not surprisingly, Minns' election was not welcomed by Bishop Lee of Virginia, or Lambeth Palace, which said it merely complicated matters. Among conservatives, FIF-NA welcomed the appointment and pledged cooperation, but at least five global South primates were reportedly "ticked" about it, and the Network had no official comment except to say that Minns is "a gifted leader." One report contended that several Network bishops were hoping he would not accept the episcopal post on the grounds that it would violate the Windsor Report and place conservatives at odds with an Archbishop of Canterbury they consider sympathetic to their situation.

DOUBTLESS to Bishop Lee's great consternation, word of Minns' election for CANA was accompanied by reports that the 2,300-member Truro, and another large and historic parish, Falls Church, and most of up to 20 other Diocese of Virginia parishes would make a final decision about whether or not to leave TEC following a 40-day "discernment" period of prayer, fasting and debate this fall.

Truro and the Falls Church have a combined \$27-million in assets. Bishop Lee has previously threatened to sue any church that tries to leave the 90,000-member diocese, the country's largest, with its property. But Falls Church rector, the Rev. John Yates, is part of a six-person team of negotiators—conservatives and liberals—trying to "figure out how conservatives can depart without bankrupting themselves or the diocese through lawsuits," as *The Washington Times* put it.

In other initial fallout, TEC's largest parish, the some 4,500-member Christ Church, Plano, Texas, announced it would "disassociate" from the national church, with details of that to be announced later, though the parish intends to remain within the Communion. The move has the support and cooperation of Dallas' Bishop Stanton.

In other post-convention vicissitudes, former Archbishop of Canterbury George Carey canceled a conference on the future of the Communion that was to be held July 15 at All Saints', Chevy Chase, Maryland, citing "developments in the Episcopal Church" and the ongoing delicate nature of talks between Dr. Williams and TEC leaders. Bishop Duncan was also scheduled to speak at the meeting.

As well, Lay Episcopalians for the Anglican Communion (LEAC) called off a campaign to pursue formal ecclesiastical charges against Episcopal bishops who consecrated Gene Robinson, saying the "meltdown" of TEC sparked by the convention mooted the effort. It will now focus on trying to help Episcopal laity understand what has happened so they can make constructive choices for their church lives.

Beyond all this, what's next for the Network and U.S. conservatives generally?



Bishop-elect Martyn Minns  
CHALLENGE photo

Conservative fortunes will pivot significantly on primates say about TEC's membership in the near term, and Williams' position in regard to the Communion, and his handling of invitations to Lambeth (as the Nigerian stance indicates) will help shape the Communion at large.

Issues related to property and money are a persistent controversial concern, as earlier indicated. But influential conservative actions more strongly, it appears, is to avoid doing anything that might place their Communion membership in question. This might in fact be one of the areas in which conservative and liberal leaders agree; neither side wants to end up in isolation, or reduced to the status of sect (in terms of sheer numbers in relation to the status of sect has already reached that point).

Hence, while no unified post-convention strategy has been articulated by the Network—discussions about it were held in Edinburgh—Network dioceses probably will not leave TEC in the near term. They will "remain the dioceses they have been institutionally and legally, while at the same time assessing how to give ever more pastoral care and protection to those who have been shut out," Bishop Duncan said. However, conservatives as a whole, especially faithful congregations, still appear to continue choosing different routes toward what many see as a common destination, an institutionally-distinct, Communion-recognized entity for faithful U.S. Anglicans.

The AAC wrote its constituents that, "despite their best efforts to feign Windsor compliance, [TEC] has made its choice. Now we must unite and act to ensure a biblically faithful expression of Anglicanism in America. Whether you are in [TEC], are in the process of disaffiliating, or are under oversight of another Anglican province, we are committed to assisting you to go from weakness to strength. The war is over; it is time to build the church."

Duncan said the ACN will continue efforts to gather fellowshipping and mission orthodox Anglicans from within the Common Cause Partnership (organizations and other extramural Anglican bodies linked to the Network) and continuing Anglican churches.

"While there are likely difficult times ahead, we can be assured that, when all is said and done, there will be a place for us in the worldwide Anglican Communion," Duncan said. "What can you do right now? Do the mission."

## "Liberals May Split From Canterbury"

Yet just as pressing in the post-convention period as the conservative in the U.S. and abroad will do are new signs among northern liberals, who now may be losing their strategic dominance in the Communion, are themselves considering the formation of a trans-jurisdictional liberal Network, and possibly their own brand of schism.

A recent *Daily Telegraph* story reported that liberal clerics in Britain may turn to America's Anglican bishops for leadership in the wake of indications in Archbishop Williams' paper that they could be marginalized in the Communion. According to the story—headlined "Liberals may split from Canterbury as homosexuals"—a "delegation of influential liberals" flew





**BISHOPS** Sergio Carranza-Gomez, who assists in the Diocese of Los Angeles, and Gordon Scruton of Western Massachusetts, both liberals, were among prelates brought in to answer questions during daily press briefings at the convention. CHALLENGE photo

Province IX, which also includes Colombia, Puerto Rico, Venezuela, Litoral and the Dominican

to Columbus during the General Convention to discuss building closer ties with U.S. counterparts.

“Leading figures from both sides of the Atlantic,” including liberal Canadian Archbishop Andrew Hutchison, then held talks in late June to discuss their reaction to Williams’ comments. (Hutchison was also at General Convention, as were a few other possibles for the liberal talks, including Canada’s Bishop of New Westminster, Michael Ingham.)

Among ideas discussed were the twinning of English and American parishes, and inviting more clergy from the U.S. to come to England. More significantly—taking a cue from North American faithful who have sought likeminded foreign oversight—the conferees also discussed “the radical possibility of an American bishop ‘overseeing’ a liberal parish [in England] whose members feel marginalized by the imposition of traditional beliefs.”

The ultra-liberal Dean of Southwark, the Very Rev. Colin Slee, said there would be “civil war” in the C of E if Williams pushed through his plans for a biblically conservative covenant that excluded the Communion’s liberal wing.

“We are on the brink of a breaking point in the Church of England,” Slee was quoted as saying. “Liberals have been tolerant and permissive of other points of view,” he claimed, “and what they have to realize is that their liberality must be defended.”

“I think we’ll see over the next three years liberals worldwide beginning to work together to defend the true Anglican heart, which is broad, tolerant and generous and is under attack.”

**ALL OF WHICH** seems to jibe with hints at the Episcopal General Convention that, despite the desperate 11th hour effort to avert the loss of TEC’s Communion standing, liberal hierarchs may have a “Plan B” for such an eventuality—one that could see TEC and liberals internationally making new arrangements.

The first sign of this came with the announcement in Columbus that what has long been known as ECUSA (though its formal name is the *Protestant* Episcopal Church in the United States of America) will now be known by the short version of its name cited in the preamble of its constitution, The Episcopal Church (TEC). Then there was the fact that 16 flags conspicuously formed the backdrop of the dais in the House of Deputies.

The Rt. Rev. Pierre Whalon, bishop in charge of the Convocation of American Churches in Europe, pointedly commented during the convention that TEC “is the only global [province] in the Anglican Communion.” And in fact, TEC includes not only the U.S. but jurisdictions in the Caribbean, Latin America, and Europe.

One of the messages here, it seems, is that if Anglican primates want to kick TEC out of the Communion, they will be kicking out little Honduras or Ecuador along with it. (Both are part of TEC’s

Republic; TEC also has extra-provincial or territorial jurisdictions in Europe, Haiti, Micronesia, the Virgin Islands, Taiwan, and the U.S. Armed Forces.)

But some think it likely that the other “subtle message” to the rest of the Communion in the Episcopal Church’s sudden global emphasis is that “we are just the same as you.”

The orthodox former Bishop of Eau Claire (WI), William Wantland, who is also a lawyer, said he thinks that TEC “wants to stay in the Anglican Communion if it can on its own terms, or be a communion on its own terms.”

“That’s a fair speculation,” agreed Bishop-elect Minns.

Moreover, Wantland thinks that if TEC, which is already international, sets out on its own, it would seek to convince other liberal provinces to join the alternate Anglican fold. These might include Canada, Brazil (an Episcopal Church plant), Mexico, Central America, the Philippines, and possibly Southern Africa, the only liberal-led African Anglican province. (Primates from several of the aforementioned provinces, plus some others—Korea, Melanesia, Japan, and Cyprus and the Gulf—were guests at General Convention.)

No province has ever made the claim similar to TEC’s, that it includes 16 countries across the world, from Europe to Taiwan, said Dr. Michael Nau-Chiu Poon of Singapore, director of the Centre for the Study of Christianity in Asia. Is TEC “intending to start an ideological Cold War in this post-General Convention 2006 era?” he asked. “Is [it] creating a split within the Communion?”

Is TEC “planning a communionwide *coup d’état*” or “a parallel Anglican Communion of the far revisionist left?” asked the AAC’s Canon Anderson. Whatever the case may be, he observed that, between now and February’s Primates’ Meeting, TEC has time to assemble primates friendly to it to move toward a new global coalition.

“I suspect we will find out in the next nine months of gestation exactly what is coming to pass. Hold on,” Anderson said. ■

Reports in this section include information from the Anglican Communion Network, American Anglican Council, Anglican Mainstream, the Dioceses of Pittsburgh and South Carolina, Episcopal News Service, Convention Daily, The Living Church, Reuters, The Washington Post, The Washington Times, Columbus Dispatch, VirtueOnline, The Associated Press, Church Times, The New York Times, The Daily Telegraph, Post & Courier (Charleston, SC), The Church of England Newspaper, World, Washington Window, The Tablet

**“Also At The Convention”:** See reports of other actions of note (other than those mentioned in one of our main reports) in bonus reports linked with the Summer issue at <http://www.challengeonline.org>.

# FOCUS

## Largest Episcopal Parish To "Disassociate" From Denomination Plano Parish As Large As Jefferts Schori's Diocese

In one of the first casualties of the June 13-21 General Convention, the vestry of the Episcopal Church's largest congregation has declared its intention to "disassociate" from the denomination "as soon as possible."

"The departure of Canon David Roseberry's parish, Christ Church, Plano, in the Diocese of Dallas should be considered a major upset," wrote David Virtue of *VirtueOnline*. "His parish has 4,500 active members, more than 2,200 who attend regularly." By contrast, Virtue wrote, the entire Diocese of Nevada, led by newly elected Episcopal Presiding Bishop Katharine Jefferts Schori, "has 32 parishes with an average combined Sunday attendance of 2,300. Communicants in good standing number 4,700. In short, one Texas church is as big as the entire diocese of the new revisionist presiding bishop."

A letter from Canon Roseberry said that, in the coming weeks, parish leaders would "explore the ways that [the parish's] sepa-

ration will be best realized," though he assured that Christ Church will "always be within the great historic family of the Anglican Communion."

In the three years since The Episcopal Church (TEC) approved an openly gay bishop and same-sex blessings, "many laypeople, clergy (including myself) and bishops have worked zealously to communicate the clear choice that was before the General Convention," Roseberry wrote. However, he said that the convention had shown "a direction and corporate mission for [TEC] that is unmistakable," and in Christ Church's reading, entirely non-conducive to the parish's mission of making disciples and teaching them to obey the commandments of Christ.

Interestingly, this early post-convention departure comes in the conservative diocese led by Bishop James Stanton, whom Christ Church's vestry continues to regard as its "apostolic leader." Stanton is said to be "very supportive" of the parish's decision and amenable to negotiating a settlement for Christ Church's property.

"I very much respect the clergy and laity at Christ Church," Bishop Stanton wrote in late June. "I appreciate the sense of mission which they have, and the impact of the last two General Conventions on the way they carry out that mission. I support

## Akinola Makes Time List

"African Lion," Archbishop Peter Akinola of Nigeria, was named in May as one of *Time* magazine's "100 People Who Shape Our World."

A towering leader of Anglicans and Christians on his continent, the conservative archbishop is "one of the most controversial figures in world Anglicanism," remarked Andrew Carey of *The Church of England Newspaper*. "The 61-year-old African cleric is detested and often ridiculed by Western liberals for his strong stance" opposing homosexuality, Carey wrote. Seemingly leading the charge on that has been Washington Bishop John Chane, who has twice taken public aim at Akinola in recent months.

But California mega-church leader Rick Warren, author of *The Purpose-Driven Life*, and an honoree on last year's *Time* list argued that, while Akinola captured headlines for leading a worldwide Anglican revolt against the ordination of a practicing homosexual bishop in the U.S., he stands for much more than that one issue.

"Akinola personifies the epochal change in the Christian Church, namely that the leadership, influence, growth and center of gravity in Christianity is shifting from the northern hemisphere to the southern. New African, Asian and Latin American church leaders like Akinola, 61, are bright, biblical, courageous and willing to point out the inconsistencies, weaknesses and theological drift in Western churches," said Warren.

The Archbishop leads over 17 million active Anglicans in Nigeria, dwarfing counterparts in the Church of England and other



Archbishop Akinola

Western provinces, and chairs both the Council of Anglican Provinces in Africa and the Christian Association of Nigeria.

"When he speaks, far more than just Anglicans pay attention. Akinola has the strength of a lion, useful in confronting Third World fundamentalism and First World relativism," noted Warren.

Warren said critics misunderstood Akinola's frustrated response to recent Muslim rioting over the Danish cartoons, a response that some felt exacerbated Muslim-Christian clashes in his country. The Archbishop had warned that Christian leaders might not be able to restrain Christian young people indefinitely in the face of ongoing Muslim violence.

"But Christians are routinely attacked in parts of Nigeria, and [Akinola's] anger was no more characteristic than Nelson Mandela's apartheid-era statement that 'sooner or later this violence is going to spread to whites,'" Warren wrote. He said he believed Akinola is "a man of peace" whose leadership "is a model for Christians around the world."

The only other church leader to make the list this year was Pope Benedict XVI after the first year of his pontificate. *Time* remarked on the surprise which greeted his Christmas Day encyclical on the theme of Christian love, saying: "This is God's Rottweiler?" ■

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

them in the careful way they have come to this statement. We will work together for the future, faithful to our Anglican heritage.”

Stanton said his diocese has been and will remain “strongly committed to the Anglican Communion.”

At deadline, following the General Convention’s election of a female presiding bishop who holds views at odds with Scripture and the Anglican Communion, Bishop Stanton had appealed to the Archbishop of Canterbury for direct, pastoral, alternate primatial oversight. (Read more in our General Convention report in this issue.) ■

## C Of E: Women Bishops Stalled Cardinal Warns Against Innovation

Legislation for women bishops in the Church of England faces a delay, after bishops failed to reach consensus on plans to introduce the innovation with provisions for those theologically opposed.

The House of Bishops planned to ask July’s General Synod for more time to work out a mechanism which they hope will keep the church from suffering an exodus of members and money, or descending into “civil war,” as *The Daily Telegraph* put it.

“The fresh delay in drawing up legislation came after one of the church’s most senior female clerics, the Very Rev. Vivienne Faulk, Dean of Leicester, said that she would have felt unable to become a bishop under the plans that had been proposed,” said the *Telegraph*. Bishops were said to have come under “huge pressure” from liberals to “tone down” the proposed accommodations.

The plans, outlined in a report produced by a group chaired by the Bishop of Guildford, Christopher Hill, suggested transferring the responsibility for traditionalist parishes to sympathetic bishops; those bishops would report directly to the Archbishop of Canterbury or Archbishop of York. The arrangement was dubbed “Transferred Episcopal Authority” (TEA). A more recent evolution of the proposal set forth in a paper by Bishop Hill and the Bishop of Gloucester, Michael Perham, has been weaker in the view of traditionalists.

Bishops, who met in early June in Market Bosworth, Leicestershire, are “deeply divided” over the issue and are now starting from scratch on it, leaving proponents frustrated by the time it is taking to admit female prelates.

“We haven’t been able to come up with a workable proposal that would accommodate the different sides,” one senior source said. “Nothing’s off the table, but I’d be surprised if anyone tells you that they know the way forward.”

IN JULY, the General Synod was to debate whether women bishops is a legitimate theological development (something that “has never been agreed by the Synod explicitly,” said one report). It was also to vote on whether to take the legislative process for women bishops forward, and on ensuring that traditionalists are given safeguards.

A new legislative group, intended to restart the process of moving the innovation forward while avoiding the exodus of traditionalist parishes, also will be set up.

In February, the Synod backed further exploration of TEA and defeated two amendments recommending a “single clause” measure, one that would introduce women bishops without safe-

*Continued on next page*



The Rt. Rev. James Mote

## In Memoriam: Bishop James O. Mote

With the April 29 death of the Rt. Rev. James Orin Mote, the Church lost a historical figure: one of the first bishops for the wave of faithful who left the U.S. Episcopal Church (TEC) in the latter 1970s—an exodus that subsequent TEC history has shown to be prophetic.

Mote and his parish, St. Mary’s, Denver, became the first rector and congregation to leave TEC after its General Convention approved the ordination of women priests and a drastically-revised prayer book in 1976.

“It’s very painful when you see the whole Protestant Episcopal Church entering into heresy, schism and apostasy,” Fr. Mote said at the time.

After some 2,000 Episcopalians gathered in St. Louis in 1977 to seek a way to continue orthodox life in separation from the Episcopal Church, Mote went on in January 1978 to become one of the first four bishops consecrated for the post-1976 Continuing Anglican movement, and the first bishop of the Diocese of the Holy Trinity within the Anglican Catholic Church. The ACC is the most direct result of the St. Louis Congress, though a few other similar bodies also stem from that movement as well.

It would be 20 years before the wider Anglican Communion would awaken to TEC’s theological slide, and global South bishops really found their voice within the Communion; as

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*C of E Continued from previous page*

guards for opponents. But recently two groups—Women and the Church (WATCH) and the liberal Affirming Catholicism—reissued a call for a single clause approach. The groups said that any pastoral provision for those opposed should be enshrined in secondary legislation or an “enforceable statutory code of practice,” and should not “suggest ambivalence” about the church’s decision to admit women bishops or “create structures which undermine the catholic order of the church,” (the uncatholicity of women bishops notwithstanding). The groups propose “shared” rather than “transferred” episcopal arrangements.

TRADITIONALISTS, however, are now reasserting demands for an orthodox third province in the C of E, with male-only clergy, though there seems to be little support for such a plan outside their ranks.

“Had the House of Bishops or Guildford Group consulted with us about what we would like to see happen, they would have got closer to a solution, but they didn’t and now they are in a mess,” said Stephen Parkinson, national director of the traditionalist Forward in Faith, United Kingdom (FIF-UK), which represents some 400 parishes.

“What we want to see is a structural reorganization of churches so bishops have proper jurisdiction over those parishes that choose to distance themselves from women bishops; you can call it a ‘third province’ if you like.”

“Effectively, we are going back to square one,” said FIF Secretary, the Rev. Geoffrey Kirk. “It has been a colossal waste of time, but at least we have a seat at the table now.”

FIF says that the advent of women bishops would create sufficient additional complications that only a separate province would adequately protect orthodox consciences. Women priests view the concept as reducing women to second class citizens.

“We have to ensure that in law, bishops, regardless of their gender, are regarded as bishops,” said Dean Faull.

### Cardinal: Communion “Unreachable”

Though it was unlikely to last, there was said to be some sentiment among church leaders for putting the women bishops issue on the back burner. This may have increased (temporarily) following a forthright address by a Vatican cardinal, made at the invitation of Archbishop of Canterbury Rowan Williams to the C of E bishops’ meeting in Market Bosworth.

Cardinal Walter Kasper, president of the Pontifical Council for Promoting Christian Unity, said that the C of E’s consecration of women bishops would make shared communion “unreachable” and unity impossible. Kasper urged the English Church not to make the change without support from the Orthodox and Roman Catholic Churches.

In his weighty address, Kasper reviewed the history of exchanges between Anglicans and Roman Catholics on the subject of



MEMBERS OF the Church of England’s General Synod—some are shown here in their circular meeting room at Church House, Westminster—were to be asked by the House of Bishops in July for more time to work out a plan for women bishops.

women’s ordination, and the reasons why the Roman Church believes it has “no authority” to ordain women.

He made it clear that, while the Catholic Church would not break off talks with Anglicans if the C of E approved women bishops, the goal of restoring full church communion “would realistically no longer exist” because it could not exist “without full communion in the episcopal office.”

“Instead of moving towards one another we would coexist alongside one another,” Kasper said.

He remarked that while the ordination of women had led to a cooling of discussions between the two Churches, the advent of female prelates would cause a “serious and long-lasting chill.”

And, while three of the 38 Anglican provinces have already consecrated women as bishops, Cardinal Kasper said decisions made by the Church of England have a “particular importance” because they give a “strong indication of the direction in which the communion as a whole [is] heading.”

A decision in favor of women bishops made broadly by the Anglican Communion, he said, would also represent a turning away from the “common position of all the churches of the first millennium.” This meant that official Anglicanism would no longer occupy “a special place” among the churches of the West but would align itself closely with the Protestant churches of the 16th century, he added.

ADDRESSING THE SUBJECT of the interior unity of the Anglican Communion, the cardinal criticized the proposal to remedy divisions in the episcopal office by allowing parishes that reject women bishops to choose to be cared for by an orthodox male bishop.

“Where mutual recognition and communion between bishops does not exist or no longer exists, where one can therefore no longer concelebrate the Eucharist, then no church communion, at least no full church communion and thus no eucharistic communion can exist,” he said.

Kasper was among a number of speakers invited by Dr. Williams to address the bishops’ meeting. Williams welcomed Kasper’s remarks, saying that it was “important to have this

kind of honesty and clarity about how changes made here might impact" the two Churches' commitment to search for "full visible unity." The Archbishop is to have a second meeting with Pope Benedict XVI in Rome this fall.

Also welcoming Kasper's comments was BIF-UK. The Cardinal made plain that the theological basis for reserving sacerdotal ordination to males was not "misogyny," but rather the desire to remain obedient to Scripture and the Tradition of the Universal Church, as was pointed out by no less than Archbishop Williams at the February Synod meeting, BIF said.

While BIF doubted that the C of E has "the ecumenical restraint to draw back from" admitting female bishops, Cardinal Kasper has given "cogent and pressing reasons" for doing so, it said.

And *The Times* said that Kasper's address would "add leverage to those bishops in the middle ground who fear that the Anglican Church, already close to schism over gays, will be plunged into further strife should women bishops be ordained. Increasing numbers of bishops are arguing for a delay."

Indeed, the U.K. Roman Catholic publication *The Tablet* noticed something interesting about Kasper's remarks. "Cardinal Kasper could equally well have been addressing the split in the international Anglican Communion over homosexual bishops," it said. "At the risk of over-simplification, what Cardinal Kasper is saying to the [C of E] about women bishops is precisely what the [C of E] and the majority of churches in the Anglican Communion have been saying to the American branch of Anglicanism... about gay bishops." That is that neither type of prelate can be a source of the unity and communion which should be at the heart of the episcopate and Church.

Asked *The Tablet*: Can Anglican bishops "demand that the American Church halts or reverses its moves toward homosexual bishops, for the greater good of the *communio*, while the Church of England dismisses an appeal from Rome over women bishops on the same grounds? Or to put it bluntly, how do they say 'Yes' to women bishops and 'No' to gay bishops?" ■

**Please see Page 40 for an update on this story.**

Sources: *The Daily Telegraph*, *EvNews*, *The Church of England Newspaper*, *Catholic News Service*

**MOTE** Continued from Page 21

well, women's ordination was not as clear-cut an issue for some Anglican leaders as homosexuality. Hence, the kind of foreign episcopal covering available to conservative Episcopalians today was not on offer for the Continuing Church, and its early years were rocky. But they were also marked by remarkably energetic and sacrificial activity by orthodox clergy and laity to continue seceded congregations and to plant new churches. And despite its vicissitudes, Continuing Anglicanism has become an established (if modest) presence in the U.S. and grown beyond U.S. borders, drawing larger numbers in other countries around the world.

Robert Bruce Mullin, a professor of church history at the General Theological Seminary of the Episcopal Church in Manhattan, said the secession movement of the late 1970s was a harbinger of the controversy that has shaken the church since 2003, when the Diocese of New Hampshire chose non-celibate gay cleric Gene Robinson as its bishop.

The Most Rev. Mark Haverland, Metropolitan of the ACC's Original Province, noted that: "In our early provincial synods, Bishop Mote and others spoke of our church life in terms of the Exodus. We had left enslavement in Egypt, but in the process encountered a series of grave, though predictable, temptations and dangers. To continue in the metaphor, Bishop Mote was in some ways our Moses—a leader of the Exodus. He was also in some ways our Joshua—a leader in the settling of a new, Promised Land. Now he is gone, and we are faced with the duty to continue in fidelity to his teaching and instruction."

**THE MAN** who became the ACC's Moses and Joshua was born and grew up in the middle of America's heartland, in Indianapolis. Though most of his ministry took place in Colorado, he never stopped considering himself a Hoosier and returned to his hometown to live out his final years.

The son of a pharmacist, Mote was born on January 27, 1922. He and his family saw good times and bad as Mote grew up during the Depression.

After he entered the Army in 1943, an Episcopal priest, Fr. Sowers, head chaplain of the



**THEN-FR. MOTE** at the 1977 Congress of Concerned Churchmen

84th Infantry Division, asked Private Mote, a devout Episcopalian and regular worshipper, to be his new assistant. Bishop Mote experienced it as clear evidence that God had called him to the sacred priesthood. The 84th Infantry, known as "The Railsplitters," was billeted in southern England until the autumn of 1944, when it was assigned to a newly liberated area in the Maastricht appendix of the Netherlands. It was not long before Sergeant Mote saw action and won

a Bronze Star for bravery. He and Chaplain Sowers refused to evacuate a site under fire because they were ministering to the dying.

Another event, a more searing epiphany for the future priest and prelate, occurred in the spring of 1945, when the unit to which Sergeant Mote was assigned liberated a concentration camp near Hannover, Germany. The sight of murdered and emaciated Jews and political dissidents was, Mote later said, the beginning of his ardent commitment to pro-life causes.

In 1948, Mote graduated from Canterbury College in Danville, Indiana. He then entered Nashotah House, where he took his divinity degree in 1951. He was ordained to the diaconate in the Episcopal Church in 1951, and to the priesthood in 1952, by then-Colorado Bishop Harold L. Bowen.

Immediately following ordination he went to St. Mary's, Denver, as curate to the Rev. Gustav Lehman, the parish's father founder, working well with him, though in austere circumstances to begin with.



THE PANEL OF REFERENCE at its first meeting in the summer of 2005. Photo: Anglican Communion News Service



St. Mary's, Denver, of which Bishop Mote was rector from 1957-92.

Mote succeeded Lehman as rector in 1957, a position he held until 1992. In 1969, Mote was voted outstanding priest in the Episcopal Diocese of Colorado; he also received an honorary doctorate from his alma mater, Nashotah House. He was an examining chaplain in the Diocese of Colorado (1974-76) and was elected a trustee of Nashotah House in 1974.

**MOTE'S TENURE** at St. Mary's saw the parish triple in membership and its flock increase in wisdom and stature. In those years a typical weekday consisted of celebrating Mass (sometimes as early as 6 a.m.) and almost nonstop calls to shut-ins and parishioners in hospitals and nursing homes. In fact, Mote had a vigorous system for keeping track of and visiting parishioners, which some appreciated, and some resented, but which seemed to work. Mass attendance soared, even on weekdays.

Canon Philip A. Nevels, who later became curate at St. Mary's and remains there as curate emeritus, credits Mote for inspiring his decision to seek holy orders and attend Nashotah House.

And Karen Kulp, an Aurora, Colorado, photographer and St. Mary's parishioner since childhood, says that: "Other than my parents, [Bishop Mote] was the most influential person in my life. He taught me how to love God, keep Christ in my life, and accept the Holy Spirit if He came calling.

"I knew him for over 50 years and witnessed him fighting for the unborn, fighting to get hundreds of suffering alcoholics sober, and fighting to keep his flock steadfast in the Faith," she added. "He was a true shepherd," Miss Kulp said. "He would do anything that was required to protect a member of his flock."

Mote considered abortion to be the moral equivalent of the Nazis' extermination of the Jews, and demonstrated that firm

Unusually for Mote, it was his parishioners, whom he nurtured in the Faith, who convinced him what needed to be done after TEC set itself adrift from apostolic order and historic Anglican liturgy in 1976.

A group of men in the parish told him: "Father, we believe the Faith that you have taught us. And everything you have taught us makes clear that we cannot accept the ordination of women and this new prayer book. We are leaving the Episcopal Church, because you have taught us well. We would like to leave by following you, but whatever you do, we are going."

And so, in November 1976, St. Mary's became the first parish to leave the Episcopal Church following the Minneapolis General Convention. During the vote to leave, only parishioners were allowed inside the church, and then-Colorado Bishop William Frey was barred from entering.

**THUS BEGAN** a ten-year battle between St. Mary's and the Diocese of Colorado for St. Mary's property on South Clayton Street. The case went all the way to the U.S. Supreme Court, which let stand an earlier order awarding the property to the diocese. However, under a negotiated settlement, the diocese leased the property back to St. Mary's for \$1 a year for ten years, after which it was sold to the parish for \$100,000.

Others around the U.S. followed in Mote's footsteps, and new congregations consisting of those firm in the old Faith were formed, while a number of Episcopal parishes left, hoping to keep their property—a hope that was dashed more often than not.

The Continuing Church was gathering, though its road would not be easy. There was no foreign assistance, and none of the 60-some Episcopal bishops who voted against women's ordination at Minneapolis was willing to lead the feisty band of clergy and laity who determined they must leave TEC in order to remain within the Universal Church. Only the retired Episcopal Bishop of Springfield, Albert Chambers, stepped up to offer some initial guidance, and (most importantly) to pass on apostolic orders on that day in January 1978, when a splendid consecration service was held at Augustana Lutheran Church in Denver. Chambers was assisted in that action by a bishop of the Philippine Independent Church, a sister church of the Anglican Communion, and in the case of the first man consecrated, Dale Doren, a letter of consent from the Bishop of Tacjon, Korea. When Doren was consecrated, he joined the other two prelates in consecrating the other three men—Mote; Robert S. Morse, now Archbishop of



Panel has met just twice in a year, and at this writing had still done "nothing" for people who have been defrocked or persecuted or attempted to get alternate episcopal oversight while remaining in the Episcopal Church or the Anglican Church of Canada, said one conservative leader.

He contended that Williams had "killed" the Panel by allowing Lambeth Palace staff to filter information to it. Another well-placed source maintains, however, that, while Lambeth Palace staff produce short summaries of cases, Panel members ultimately receive all documents filed by petitioners, though so far the Palace has referred only a small number of cases to the Panel.

**THE DECISION** of the Archbishop and Panel to withhold you had no more provocative as Connecticut's appeared to exasperated rubbed off on you."

Survivors include a brother, Richard W. Mote of Indianapolis; a sister, Phyllis E. Clark of Jupiter, Florida; six nieces and nephews; and a great-niece and a great-nephew.

The ACC's Bishop of the Midwest, Rommie M. Starks, celebrated a Requiem on May 4 at the Cathedral Church of St. Edward the Confessor, Indianapolis. Burial was in Washington Park East Cemetery, Indianapolis.

Memorial contributions may be made to the Cathedral Church of St. Edward the Confessor, 6361 N. Keystone Ave., Indianapolis, IN 46220, or to any Crisis Pregnancy Center. ■

Sources: *The Trinitarian*, *The New York Times*

## Panel Of Reference: A Report Card

A year after it was finally appointed by the Archbishop of Canterbury and held its first meeting, the international Anglican Panel of Reference—created to help faithful Anglicans in serious theological dispute with their bishops—is finally showing a few signs of life.



### Number 13

**THE VEN. DENA HARRISON** (pictured) has become the 13th woman to be elected a bishop in the Episcopal Church; her election was confirmed by the 2006 General Convention. She was chosen as the second suffragan bishop of the Diocese of Texas on the third ballot at an April 29 election in Houston; there were three other candidates. Harrison, 59, who acted as a chaplain in the House of Deputies during the recent convention, has been serving as archdeacon and canon for ministry in the Texas diocese. She will be an assistant to the diocesan, Bishop Don A. Wimberly, and work with Suffragan

Bishop Rayford B. High Jr. and Assistant Bishop John C. Buchanan. She will also oversee pastoral and congregational development for the 64 Episcopal congregations in the Austin region. One report maintained that Harrison was the first "traditionalist woman priest" elected to the denomination's episcopate, though being a female priest abnegates her "traditionalist" label. She does not, however, support the ordination of non-celibate homosexuals. A native Texan, Harrison received a master of divinity degree from the Episcopal Theological Seminary of the Southwest in 1987. She was ordained to the diaconate later that year and became a priest in 1988. She served three parishes in Texas before becoming canon to the ordinary in the Diocese of Texas in 2000. Harrison undertook her present position in 2003. Consent for her consecration having been secured from June's Episcopal General Convention, her consecration is set for October 7 at Camp Allen in east Texas. (*Episcopal News Service*)

dian Church, which is not true. But Chang said more recently that she believed "the Panel has a desire to act fairly and expeditiously right now and I think we need to give them a chance."

In May, the Panel also announced that it had reviewed the appeal by the traditionalist Episcopal Diocese of Fort Worth, relating to problems stemming from TEC's mandate for women's ordination, and "hopes, after consultation with the parties, to publish its recommendations in the near future."

Not mentioned by the Panel in May was a weighty submission made last year by Anglicans in and outside of the Anglican Church of Australia, Carnley's home base, which also focused on the ill-treatment of those who strive to uphold historic holy order. (The Trinitarian.)

In May, the London-based Panel said that "as a matter of principle" it "would not normally consider references where civil cases are proceeding." The Panel's guidelines indicate that this bar extends to formal ecclesiastical proceedings as well.

"Civil proceedings should either have come to completion or be stayed if the work of the Panel is to have space in which to operate. On this basis, the Archbishop of Canterbury has withdrawn the [Connecticut Six] reference to the Panel until such time as the matter of the civil cases has been resolved."

**IN THE CONNECTICUT SITUATION**, both civil and ecclesiastical cases are pending. On September 27, five rectors and the vestries of six Connecticut parishes filed suit in U.S. District Court against Bishop Andrew D. Smith and the diocese, charging fraud, trespass, and breach of fiduciary duty.

The suit stems mainly from Smith's sudden move a year ago to seize the parish building of St. John's, Bristol, one of the Six, an action which may involve one or more violations of civil or criminal law, which cannot be redressed by the Panel. Smith's seizure of St. John's came after he rebuffed efforts by the Six to secure adequate alternate episcopal oversight, a provision backed by Anglican primates (provincial leaders).

And last August 24, 19 Connecticut lay leaders and priests—from St. John's, Bristol; Trinity, Bristol; St. Paul's, Darien; Christ and Epiphany, East Haven; Bishop Seabury Church, Groton; and Christ Church, Watertown—lodged a complaint with the office of Presiding Bishop Frank Griswold. It accuses Smith of improperly removing the Rev. Mark H. Hansen as rector of St. John's, Bristol, changing the locks, and seizing control of day-to-day operations. Most members of St. John's were alienated from the parish by Smith's actions, and have since been attending Trinity, Bristol. Meanwhile, the canonical deadline for initial action in the presentment against Smith passed late last year, with no reported action by Bishop Griswold or other involved officials.

**IN A MAY 17 STATEMENT**, the Connecticut Six clergy, vestries and congregations said they were "shocked and gravely disappointed to learn" of the withdrawal of their applications to the Panel.

"Our circumstances certainly met the criteria established by the primates in their February 2005 communiqué, calling for establishment of the Panel of Reference to 'supervise the adequacy of pastoral provisions made by any churches [experiencing] serious theological dispute with their diocesan bishops,'" the Six stated. "We have not only experienced extreme theological disputes, but Bishop Smith has also provoked civil litigation."



THE PANEL OF REFERENCE at its first meeting in the summer of 2005. Photo: Anglican Communion News Service

tion" by his actions in regard to St. John's, Bristol. "Bishop Smith also seized the investment accounts of Christ Church in Watertown, Christ & The Epiphany Church in East Haven and Bishop Seabury Church in Groton, but returned those assets to the parishes after civil litigation was started. Notwithstanding, we have had no contact with, or personal communication from, the Panel or the Archbishop."

The Six said they notified Smith and his chancellor of their petition to Archbishop of Canterbury Rowan Williams, but the bishop "responded contemptuously," with a spokeswoman stating on July 27, 2005, that the Panel would "have no role in the battle for alternative episcopal oversight in the Diocese of Connecticut."

The Six said that, having heard nothing from the Panel within two months of filing their appeal, "in the face of ongoing hostile civil action by Bishop Smith, coupled with the impending ecclesiastical threats of inhibition and deposition of our clergy," they were left "no choice but to file civil proceedings in late September 2005 in order to protect the life and health of our congregations as well as preserve the integrity of the ministries committed to our care. Our deep desire, however, has consistently been for the Panel of Reference to intervene in Connecticut and provide relief as prescribed" by Anglican primates.

"Bishop Smith reported at a clergy meeting on February 8, 2006, that the Panel of Reference had notified him of their review and requested a response from him in early January 2006. We received no word from the Panel regarding its communications with Bishop Smith," the Six continued. "Now we read in a public document that the Archbishop of Canterbury has withdrawn the Connecticut reference to the Panel 'until such time as the matter of the civil cases has been resolved.'"

"REGRETTABLY, the Panel of Reference did not consult with us or give us an opportunity to speak to their need for a stay of pending civil litigation. Through our counsel, we have repeatedly advised the Diocese of Connecticut that we are agreeable to a referral to the Panel of Reference," said the Six.

"Notwithstanding, we pray the Archbishop of Canterbury will contact us and the Diocese of Connecticut directly so that our pending applications for review will now be immediately referred to the Panel of Reference, this time with specific directions from the Archbishop...to proceed with these applications without delay, unless, of course, it is the diocese which declines to accept intervention by the Panel of Reference."

This Six's statement sparked the somewhat terse public exchange between Carnley, the Six and the ACN. It revealed that

the Panel or Lambeth Palace had sent the wrong person, Canon Daryl Fenton, the ACN's Chief Operating Officer, three communications regarding the Six's applications since September 2005, two of which, however, were never received by Fenton and the third of which was a two-line message that contained no indication that it was being sent to Fenton as "official representative" of the Six. The Six said they had "received no correspondence from the Panel of Reference" since making their applications, "and would have responded promptly and cooperatively to any such communications."

The potential for the snafu evidently arose when ACN Moderator, Bishop Robert Duncan, asked Fenton to make sure that Archbishop Williams directly received copies of the Six's application to the Panel for alternate oversight. Fenton sent the copies to Williams' assistant, Chris Smith, at Lambeth Palace, in September 2005 but did not claim to be the Six's representative. The original applications, identifying attorney Ralph Dupont as the Six's contact person and sent through official channels, presumably were also ultimately received at Lambeth Palace.

In a video interview on the Connecticut Six website (<http://www.ctsix.org>), Fenton said there had since been private communication with Carnley, during which the prelate sent a fax "acting as though nothing that had transpired publicly had transpired." There had been no further contact between those two parties, but Fenton said the Panel is at last communicating with Mr. Dupont.

"It's not over yet" in terms of the Panel's dealing with the Connecticut case, one of the Six clergy told *TCC* at June's Episcopal General Convention.

## Limitations

From its inception, the Panel has evoked limited optimism among embattled conservatives, as it can only call for and compel liberal bishops or dioceses to provide alternate episcopal oversight or halt punitive measures against believers. The same limitations apply to the Archbishop of Canterbury, who the Panel is supposed to advise. (The moral authority he exercises "ought to be enough to bring about change and reconciliation," said one source close to the Panel, though past experience on that score is not encouraging.)

Conservative expectations have been further dimmed by the slow pace of the Panel and Lambeth Palace (which acts as an initial screener of the applications), and the fact that Dr. Williams put the Panel under the leadership of Archbishop Carnley of Australia's former primate, who is hostile to orthodoxy.

Panel has met just twice in a year, and at this writing had still done "nothing" for people who have been defrocked or persecuted or attempted to get alternate episcopal oversight while remaining in the Episcopal Church or the Anglican Church of Canada, said one conservative leader.

He contended that Williams had "killed" the Panel by allowing Lambeth Palace staff to filter information to it. Another well-placed source maintains, however, that, while Lambeth Palace staff produce short summaries of cases, Panel members ultimately receive all documents filed by petitioners, though so far the Palace has referred only a small number of cases to the Panel.

**THE DECISION** of the Archbishop and Panel to withhold help in a case as provocative as Connecticut's appeared to exacerbate ill feeling among conservatives. In some disputes, such as that in the Diocese of Florida—where the bishop has sued one seceded parish for its property and inhibited seven conservative clergy—the Panel's refusal to intervene might appear to help, since it puts the onus on the liberal prelate to stop hostile proceedings. However, liberals do not want assistance from the Panel and therefore have no incentive to stop property lawsuits or punitive actions. So, some contend, the Panel's bar against weighing in where such proceedings are underway actually works to aid or indulge oppressors and deny help to those that the primates intend to receive it.

Indeed, though the Panel has reportedly agreed to hear the complaint of the "Florida Six" (the nucleus of what are now most of ten congregations that have left the diocese after being refused alternate episcopal oversight), it would seem that the Panel will be unable to do much unless Florida Bishop John Howard agrees to stay the civil and ecclesiastical proceedings he has initiated.

The Rev. Sam Pascoe, former rector of Grace, Orange Park, and one of those who petitioned the Panel, said the Panel's letter agreeing to hear their appeal, nine months after the original petition was filed, was "way too little and way too late" to change anything.

**AS A RESULT** of a petition filed by Canadian faithful, the Panel has also now agreed to send a team to Vancouver to investigate conditions and talk to both parties in the Diocese of New Westminster, where the diocesan synod and bishop (Michael Ingham) have supported the implementation of same-sex blessings.

At its second meeting in May, held in London, the Panel met with representatives of the Canadian petitioner, the Anglican Network in Canada (ANiC), to hear concerns over the Panel's handling of the Network's petition, which sought alternate oversight for 11 New Westminster parishes. The Canadian conservatives were dismayed upon learning earlier this spring that their petition to the Panel, filed in October 2005, had been held up for quite some time; this, because the Panel insisted that the application cite individual petitioners (e.g. parish councils) rather than an organization—despite concerns by applicants about reprisals from New Westminster officials. Not long ago, for example, Bishop Ingham fired a priest for joining the ANiC, according to attorney Cheryl Chang, Executive Director of the ANiC and one of the Canadian representatives at the London meeting. As well, New Westminster's council passed a resolution defining ANiC as a group "outside the structures" of the Cana-

dian Church, which is not true. But Chang said more recently that she believed "the Panel has a desire to act fairly and expeditiously right now and I think we need to give them a chance."

In May, the Panel also announced that it had reviewed the appeal by the traditionalist Episcopal Diocese of Fort Worth, relating to problems stemming from TEC's mandate for women's ordination, and "hopes, after consultation with the parties, to publish its recommendations in the near future."

Not mentioned by the Panel in May was a weighty submission made last year by Anglicans in and outside of the Anglican Church of Australia, Carnley's home base, which also focused on the ill treatment of those who strive to uphold historic holy order.

Though it was said months ago to be first on the Panel's list, also not mentioned in the Panel's latest communiqué was the appeal involving Bishop Robinson Cavalcanti, the conservative prelate deposed by officials of the (TEC-planted) Anglican Church in Brazil. Cavalcanti and his flock are now under the oversight of Southern Cone Archbishop Gregory Venables. ■

Sources included *The Living Church*, *ctsim.org*.

## P.B. Says Property Disputes Are Diocesan Matter Report/Analysis

*THE CHRISTIAN CHALLENGE* has said it for years. But it was a surprise to learn that Episcopal Presiding Bishop Frank Griswold was now saying the same thing—especially as it seemed to depart from the national church's usual position on church property issues.

*The Living Church* reported Bishop Griswold as startling a May gathering of Louisiana Episcopalians by saying that virtually all legal disputes over the ownership of parish property are internal diocesan matters, and there is nothing in the 1979 "Dennis Canon" that prevents a diocesan bishop from reaching a



### Eying An Exit

A LEADING CONSERVATIVE PRIMATE, West Indies Archbishop Drexel Gomez (pictured), is retiring in 2008, and the diocese he serves, has chosen a successor out of a field of nine candidates: Fr. Laish Boyd was elected coadjutor Bishop of the Anglican Diocese of the Bahamas and the Turks and Caicos Islands. Canon Harry Bain, rector at the Pro-Cathedral of Christ the King, and other clergy said that Boyd brings nearly two decades of parochial experience as well as youth to the diocese.

"We have a young nation and I think that he would be able to identify, to some extent, with them and bring a fresh new approach and vision" to Anglican mission and ministry in the region, he said. "He is a good administrator, a very personable, approachable-type person, a successful parish priest at Holy Cross in Nassau," Bain said. Fr. Ian Claridge, a rector in the province, thought there was a lot the church could do during what he expected would be Boyd's some 25-year tenure. He suspected, however, the wider public will be expecting the Anglican diocese to speak more on international and global matters as Archbishop Gomez has recently on the gay issue. Boyd will have a two-year apprenticeship under Archbishop Gomez to gain exposure and a feel for the diocese, the province and the inner workings of the church hierarchy before becoming the diocesan bishop. (*Nassau Guardian*) Photo: George Carger



settlement with a congregation that wants to leave the Episcopal Church (TEC) and retain its building.

Indeed, as TEC has noted, by negotiating a settlement in such cases, the diocese avoids costly litigation and does nothing to vindicate the Dennis Canon's claim that all parish property is held in trust for the diocese and wider church. Yet only rarely (up to now) have Episcopal dioceses (even some conservative ones) been willing to reach cash-for-property settlements that allowed departing congregations to keep their building. (There are but two exceptions recently, in which the Episcopal Bishops of Kansas and Rhode Island agreed to allow ex-Episcopal congregations to buy back their property from the diocese.)

Bishop Griswold told his listeners that bishops and other diocesan leaders are primarily responsible for deciding how to respond to disputes over property ownership, noting that there have been instances in which such disputes have been resolved amicably. The Episcopal Church Center in New York City becomes involved in a legal dispute only after it has been invited by the diocese, Griswold said.

It was the Rev. Paul Martin, assistant at St. Paul's, Shreveport, who asked the P.B. the question about the Dennis Canon during a session with Western Louisiana clergy.

"I told him that there was currently a lot of acrimony in the Church and I asked him if he would support repeal of the Dennis Canon," Fr. Martin recalled.

He said there was several seconds of silence after Bishop Griswold finished giving his answer. Griswold responded affirmatively when asked a second time if the Dennis Canon is a diocesan issue.

An aide to the P.B. declined to elaborate on the presiding bishop's response when questioned by a reporter during the meeting.

**HOWEVER, GRISWOLD'S REMARK** appears more likely to suggest a possible shift in thinking at church headquarters, than to be a throwaway remark by a leader who will step down in November. Notably, it comes as many church leaders fear a post-General Convention rise in the number of congregations trying to leave TEC with their property.

It was not long ago that Griswold's chancellor, David Booth Beers, was said to be giving lectures around the church on the use of the Dennis Canon, and officials from church headquarters have appeared "very involved" in several past church property disputes, said the Rev. Charles Nalls of Washington's Canon Law Institute.

"Beers himself testified as an 'expert'" in the feud over the real estate of an Episcopal-turned-Anglican Mission in America congregation in Morehead City, North Carolina (which the AMiA group lost), Nalls said. The national church also joined in the Diocese of Los Angeles' recent bid to recoup the property of three seceded congregations (which have kept it nonetheless). "If memory serves, [the national church] even put in a brief" in a Maryland case involving a flock that left the African

Methodist Episcopal Church (in which the seceded congregation kept its building).

**BUT IN NOW SAYING** that it is fine for dioceses to try to reach property settlements with departing congregations, Griswold seemed to be intimating that dioceses cannot count on much if any financial or other help from TEC headquarters in expensive legal efforts to claim real estate.

This suggests that—while some say that the denomination could convert virtually endless supplies of money from other funds to press its property claims—TEC's top echelon is unwilling to do that. That appears to jibe with a recent report that a bishops' task force working to pool resources to defend against property loss is having to do most of its own fundraising. TEC's Executive Council recently allocated \$100,000 as seed money for the task force—a drop in the bucket as legal expenses go, and \$400,000 less than TEC spent to help dioceses hang on to realty in 2005. This, at a time when income in most dioceses is falling, leaving them less able to fight for property in court.

Though Griswold recently contended that dioceses are winning most of the legal battles over church buildings, his hint that dioceses must fend for themselves on that score could also recognize recent portents of change in court perspectives in such cases.

Courts in different states have decided past church property disputes on varying bases, such as "neutral principles of law," which could involve a consideration of the totality of relevant documents and regulations. Some courts may also determine property ownership based on the whether a denominational structure is congregational or hierarchical (as TEC claims to be). In a 1979 decision, the U.S. Supreme Court signaled that it would defer to church bodies to set the rules for deciding property conflicts.

But, one report claims, judges "who once deferred to bishops are [increasingly] making their own decisions in what all sides call an uncomfortable confrontation between civil and church law." A judge's approach might change further if Anglican primates (provincial leaders) determine that TEC has left the Anglican Communion, which would put the U.S. Church in violation of its constitution.

Between that and Griswold's contentions that property issues are a diocesan matter, some give the edge to conservatives, especially Episcopal dioceses aligned with the Anglican Communion Network (ACN), which may decide to sit tight, hold on to their property, and contend that ECUSA left *them*, a type of claim that has never been litigated.

## Dioceses Gird For Battle

Of course, since the June 13-21 General Convention, which seemed to leave TEC under greater threat of being excluded from the Communion, one church spokesman queried on the property issue returned to the same hard line that Episcopal officialdom has been mouthing for years: You can't take it with you. And even if the national church is not prepared to do much to help dioceses keep property, there is the aforementioned bishops' Property Task Force, which seems to be operating independently, and the sheer determination of some local bishops.

With or without help from TEC headquarters in New York, some Episcopal dioceses have already shown themselves to pre-



Bishop Griswold

## Rhode Island Parish Leaves— With Its Property

The U.S. Episcopal Church (TEC) has two types of religion, “two views of reality,” that “aren’t compatible anymore,” says the Rev. Mark Galloway, rector of SS. Andrew and Philip Episcopal Church, Coventry, Rhode Island.

“While they are within a single institution, there’s not enough common ground left about what the essentials of the faith are anymore to keep those two sides within the same house,” Galloway said.

Months of discernment on that issue, compounded by the diocesan convention’s refusal last fall to even discuss resolutions supporting the 2004 Windsor Report, which sought to bring TEC back into harmony with the wider Anglican Communion, led to a decision (before the recent General Convention) by the parish’s vestry and rector, and finally its large congregation, to disaffiliate from TEC.

They decided to leave by June 30—with or without their property. Thanks to the good offices of Rhode Island Bishop Geralyn Wolf, one of the most gracious though liberal Episcopal prelates, it will be “with.”

Following negotiations by Galloway and two lay leaders with Bishop Wolf and the diocese, the parish recently voted 121-5 to accept a memorandum of understanding by which the congregation will buy back its property from the diocese. SS. Andrew and Philip is the first congregation in the Diocese of Rhode Island to secure such an arrangement, which is also rare in TEC at large.

The parish agreed to pay \$500,000 for the property and the building. It also agreed to pay \$100,000 in an endowment to maintain the St. Philip cemetery, which the diocese will continue to own.

The church’s name will change to The Church of the Apostles when it takes over the property and the church. The parish is part of a new international convocation linked to the Anglican Communion Network. The convocation is currently comprised of 70 congregations that are now outside TEC but are still members of the Anglican Communion recognized by the Archbishop of Canterbury.

Bishop Wolf also has allowed traditionalist Quincy (IL) Bishop Keith Ackerman to minister to orthodox parishes in Rhode Island. Her decision to permit this parish to buy back its property “demonstrates...how property issues could be resolved in [TEC] without litigation,” said Episcopal e-journalist David Virtue. ■

Sources: Kent County Daily Times, VirtueOnline

pared to fight hard to hold on to property, while others are gearing up to do so.

Oddly, one of the most vociferous litigators is the aforementioned Diocese of Los Angeles, even though it is in a state whose court decisions on parish realty have proved more favorable to secessionists than elsewhere. As earlier noted, the L.A. diocese has recently lost three lawsuits seeking the property of former parishes. Nonetheless, it is appealing, and is now suing for the property of a fourth congregation, the 400-member orthodox parish of St. Luke’s of the Mountains in La Crescenta, 91 percent of which voted in February to quit TEC and align with the Ugandan Anglican Church. Included in the lawsuit is the rector, the Rev. Dr. Ron Jackson, and the 12-member vestry.

Jackson, 58, said the parish pre-dates the Dennis Canon and owns its property. “St. Luke’s was not established by the diocese or even as a parish of the diocese. It was a totally independent church plant in the 1920s. It voluntarily affiliated with Diocese of Los Angeles in the late 1920s,” he said. The property of St. Luke’s is and has always been owned by a separate California non-profit corporation, he added.

The diocese’s lawsuit “is nothing more than an attempt to seize the church property and retaliate against church members for exercising their religious freedom of choice,” said Jackson. “We have attorneys who will vigorously defend us,” he remarked.

“We worked very hard to try to reconcile our differences with the Diocese of Los Angeles, and we realigned with another diocese as the only way we could maintain our orthodox identity,” Jackson said.

As well, Bishop James Mathes of San Diego—where most of two congregations have left in recent months and more were thought likely to follow suit—this spring demanded from each



**LOS ANGELES BISHOP** Jon Bruno and his diocese have recently lost legal bids to claim the property of three seceded parishes, but have now filed suit against a fourth ex-Episcopal parish.

parish copies of key documents, including deeds or other papers affecting title to property, and parish articles of incorporation. Mathes also warned clergy that they face immediate suspension for any step to “remove yourself from my ecclesiastical authority” or which he deems

to be moving a parish toward secession or affiliation with persons or entities outside of TEC. In none of the directives is there a call to conform to the historic faith.

Mathes—who was elected Bishop of San Diego 18 months ago as a “reconciler” and “moderate”—has placed this “harsh and insensitive demand...upon those in the Diocese of San Diego who have sought to be nothing more than loyal to the faith ‘once delivered to the saints,’” said six ACN deans.

“While some liberal bishops have shown grace in respecting the biblically orthodox in their dioceses...we have seen in Los Angeles, Connecticut, Florida, Alabama, North Carolina, and elsewhere what some will do to keep orthodox believers in line.” They warned that this bodes ill for TEC’s hope of retaining its membership in the Communion.

“Once again,” the deans said, “faithful Anglican Christians are being bullied by those who are more interested in property and power than in the Gospel.” ■

Sources: The Living Church, Religion News Service, VirtueOnline

## Calif. Priest Resigns Years After Admitting Abuse Pressure Now On His Brother— The Bishop Of Pennsylvania

An Episcopal Diocese of California priest, Fr. John Bennison, was forced to resign his rectorship in June, after a priestly abuse survivors group revealed that the church had allowed him to continue in ministry decades after he first admitted sexually molesting a 14-year-old girl.

Fr. Bennison, 58, who had been rector of St. John's, Clayton, is the brother of liberal Pennsylvania Bishop Charles Bennison, who himself remains under increasing pressure in his diocese to step down over trust and financial issues.

Adding to that pressure now is SNAP—the Survivors Network of Those Abused by Priests—which uncovered and brought to public light Fr. John Bennison's case. SNAP, a group that usually exposes sexually abusive priests in the Roman Catholic Church, called for the resignation of both the priest and the bishop, pointing to letters which show that Bishop Bennison knew of his brother's misconduct and sought to keep it quiet to save his parochial job at the time.

FR. BENNISON has long acknowledged that he had a sexual relationship with a teenage girl during a period of four years in the 1970s, while serving in Upland in the Diocese of Los Angeles.

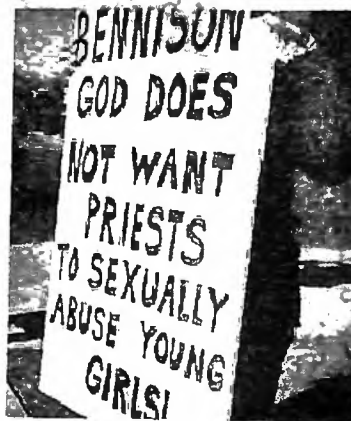
If that were not enough, however, a recent investigation by California's KGO-TV suggested that the priest had "not told...the whole story" about his past. For its report, KGO talked with the cleric's alleged victims and his first wife, and combed church documents, notably those from a full church investigation in 1993. These sources indicated that Bennison had preyed on vulnerable adult female members of his flock as well, and involved his then-wife in "threesomes," some of them including the teenage girl. Among other things, he was also said to have used church money to get an abortion for one of his victims while serving at a Santa Barbara parish. Bennison would not talk to KGO for the story.

The KGO report found that the girl abused as a teenager has battled alcohol abuse, anorexia, and thoughts of suicide. Her family decided not to press charges against Bennison, out of concern for the girl, and apparently the statute of limitations bars any legal action now. However, she is said to be very upset that Bennison remains a priest.

Since May, SNAP had vigorously called for the removal of Fr. Bennison, and accused Episcopal officials of failing to take the steps necessary to protect the public, especially minors. SNAP noted that the priest's misconduct was never reported to the police, that local residents are not aware of his sexual offense, and that he may have molested or be molesting other minors.

Their appeals to remove him from ministry included one sent right to the top—to Presiding Bishop Frank Griswold. In a letter to Griswold, SNAP's Southwest Regional Director, Joelle Casteix of Newport Beach, charged that Bennison had been protected by the Episcopal Church, while his victim "was forced to suffer alone, in silence and shame."

SNAP's letter, which was also sent to Clayton and Contra Costa County law enforcement, asked Griswold to turn over any information he had on Bennison to those authorities, and (among other



A SIGN used during SNAP protest demonstrations against Fr. Bennison. Photo: KGO-TV

things) to hold any bishop who "knew of abuse and allowed it to continue accountable for misconduct and collusion."

Queried by one reporter, Griswold said it was a diocesan matter and that he would not comment.

Reports indicate that L.A. diocesan officials knew about Fr. Bennison's abuse of the teenager not long after it happened. But California Bishop William Swing, based in San Francisco, said he did not learn of it until 1993, 13 years after Bennison came north from Los Angeles. It was at that time, when word of the charges evidently resurfaced, that the church conducted the aforementioned investigation, as a result of which then-Los Angeles Bishop Frederick Borsch wrote a letter confirming that Bennison molested the teen in Upland.

IN RECENT COMMENTS, Swing, who took part in the '93 probe, said he was under the impression that Bennison had undergone discipline; that the L.A. diocese had deposed the priest, but then (inexplicably) restored him three years later (in 1979), shortly after which he transferred to the Bay Area. So Swing said he concluded in 1993 that he could not discipline Bennison again, believing that that amounted to double jeopardy. As well, Swing said his exchanges with Bennison convinced him that the priest was a "changed" man and "not a sexual threat to anyone in the Diocese of California." As the priest's parish also continued to support him despite also learning about the misconduct in 1993, Swing took no action against Fr. Bennison.

The bishop says he only learned recently that the L.A. diocese had never deposed the priest. Rather, Fr. Bennison resigned his ministry and was reinstated three years later. That meant he never underwent a full church accounting of his actions, and never received what Swing called "an aggressive judgment." It also meant no double jeopardy.

"I wish that we had known what really happened in terms of discipline," said Swing. He claimed that several people in Los Angeles "who knew the story did not contact us" when Bennison first transferred to his diocese in 1980.

In calling May 29 for Fr. Bennison to resign—a call the cleric and his parish first stringently resisted—Swing still insisted that the background of the case is complex and that Bennison had had an exemplary ministry for the past 25 years. The adverse publicity, though, appeared to be the tipping point. Swing said that that was "taking a heavy toll" on a denomination torn over homosexuality and other issues.

Surprisingly, however, it was now-Los Angeles Bishop Jon Bruno who acted to stop the bad press. On June 12, the L.A. diocese announced that, as the admitted misconduct by Bennison occurred in that jurisdiction (albeit long before Bruno's tenure), "Bishop Bruno had the authority under church canons to bring charges against Bennison and hold an ecclesiastical trial," even though the priest was now functioning under



Swing's authority. "Bishop Bruno and his staff reviewed church records and consulted with the Presiding Bishop's office and Bishop Swing," the diocese said. "Following a conversation with Bishop Bruno, the Rev. John Bennison agreed to resign, voluntarily submit to discipline by Bishop Swing and to be deposed."

SNAP seemed relieved but not overly impressed. "Of course they knew [Bennison] wasn't deposed," said Joey Piscatelli, a SNAP coordinator. "They've decided...he wasn't deposed but we're going to do it now. The cat's out of the bag and we'd better come clean." Saying its primary concern was to protect innocent children from predators, SNAP hoped that the Bishop Swing (soon to be succeeded by another liberal, Mark Andrus) "will not place any more admitted, or credibly accused sex abusers in ministry."

## Bishop Bennison's Turn

SNAP has recently called for Bishop Bennison to "resign immediately," charging that he was complicit in his brother's sexual misconduct, which "still has very far-reaching effects today." While serving in the L.A. diocese in 1979—apparently at the same Upland parish where his brother had been—then-Fr. Charles Bennison reportedly wrote to John's first wife, urging her to keep quiet, saying: "a public scandal here...could cost me my job."

"We have unequivocal proof that you never reported your brother's sexual molestation of a minor to law enforcement or to the Episcopal Bishop of Los Angeles, even though you were mandated by law to do so," SNAP wrote in an early June letter to Bishop Bennison. "You feared for the safety of your own job and sought to protect yourself and your brother, as evidenced by letters you wrote in 1979 and 1992, which are now in the possession of the presiding bishop, your standing committee, and the press."

SNAP maintained, too, that Fr. Bennison was restored to priesthood in 1979 by now-deceased L.A. Bishop Robert Rusack, "a friend of Bennison's father, despite detailed knowledge Bishop Rusack had at the time of [the priest's] sexual misconduct." Bennison's brother "supported and was present at the reinstatement," and did not notify the minor victim or her parents about it.

The KGO report also stated that "victims and their families believe that [John] Bennison's father (the now-deceased Bishop of Western Michigan, Bishop Charles Bennison Sr.) and brother, now the Bishop of Pennsylvania, were able to influence [Bishop] Swing to go easy on the priest."

The Diocese of Pennsylvania's Standing Committee has twice asked Bishop Bennison to resign, and its call has been backed by national church representatives who looked into problems in the diocese.

In some recent news on Bennison's continuing troubles, many of them surrounding the handling of diocesan money, it was reported that \$8 million had been spent on Camp Wapiti, one of Bennison's pet projects, but the diocese, it turns out, does not actually own the land. The diocese had paid \$3 million in order to secure a \$4 million option to buy the land, and had already spent \$5 million on site improvements on property it does not own, reported *VirtueOnline*.

"More than 200 stunned [laity] and clergy were also told at an open forum, following a special audit of diocesan books,

that millions of dollars had been raided from endowment funds to pay for the operating expenses of the diocese." Standing Committee President, the Rev. Bill Wood, asserted, however, that Bennison did not act illegally but may have violated canon law. Diocesan officials seemed unclear or undecided, however, about how to rectify the problems they identified.

In related news, it seems that Bennison's costly but initially successful lawsuit to lay claim to the property of the orthodox St. James the Less in East Philadelphia has, in the end, yielded nothing for the diocese. According to *VirtueOnline*, the parish has had to close its doors because no one has come to two morning services led by a temporary priest; the entire congregation left to worship with the rector, the Rev. David Ousley.

Sources: *The San Francisco Chronicle*, *Contra Costa Times*, *VirtueOnline*

## Communion Has Fallen Apart, Lord Carey Says

Former Archbishop of Canterbury George Carey recently contended that the Anglican Communion was in "good heart" when he left its leadership and has been devastated since Dr. Rowan Williams took over.

"It is difficult to say in what way we are now a communion," he said at Virginia Theological Seminary just prior to the Episcopal General Convention. "Bitterness, hostility, misunderstanding and strife now separate provinces from one another and divide individual provinces." →



Fr. Bollinger

## Suspended Priest "Vindicated" As Alleged Molester Resigns

Retired Episcopal priest Ralph E. Johnson has resigned after a five-month investigation of allegations that he sexually abused a teenaged boy at least 20 times in the 1970s while serving as rector of St. Paul's, Owego, New York.

Johnson, 79, voluntarily renounced his orders but has not admitted guilt, said Central New York Bishop Gladstone Adams. Since then, another man has come forward to claim that Johnson abused him as well.

It was an interesting outcome for the more recent rector of St. Paul's, the Rev. David Bollinger, who claims Adams retaliated against him for bringing the allegations against Johnson to the bishop's attention. Instead of focusing on Johnson, Adams accused Bollinger of misusing money and has kept him on suspension for over a year, over the protests not only of Bollinger but his parish vestry.

Bollinger's lawyer, David Gouldin, said Johnson's resignation is vindication for his client. A lawsuit seeking \$4.35 million, filed by Bollinger against the bishop and diocese, is pending.

Bishop Adams claims that it was only after Bollinger filed the lawsuit that he received a copy of the alleged victim's affidavit; until then, he contends, no victim had notified him of any abuse by Johnson.

Sources: *The Associated Press*, *WBNG*

## FORMER ARCHBISHOP OF CANTERBURY George Carey



The comments came not long after some Anglican bishops in England and elsewhere publicly scored Lord Carey for his "disloyalty" to his successor, charging that he has intervened on sensitive issues and is trying to act like an "alternative leader" for the Communion.

Carey's latest remarks "are set to send the relationship (between Dr. Carey and his successor) to a new low and give encouragement to critics of the current archbishop who are ever more vocal in expressing their dismay at his leadership," wrote *The Daily Telegraph*.

In his remarks at Virginia Seminary, Dr. Carey expressed anxiety at Dr. Williams' impotence in the face of the American Church's refusal to heed his pleas to refrain from confirming Canon Gene Robinson as Bishop of New Hampshire.

Carey also accused liberals of ruining the communion "that we once loved." As well, he challenged the Church of England's policy on civil partnerships as "a serious and extraordinary departure from the Church's practice."

Some online commentators wondered why Lord Carey could not see that, due mostly to inaction, the stage has long been set in the Communion, including during his own tenure, for the present crisis. But Dr. Carey asserted that, when he was archbishop he "gave expression on a number of occasions to my worries about the fragility of our theology of authority." ■

Sources: *The Sunday Times*, *The Daily Telegraph*

## C Of E Bishop Seeks "Conversion" Of Orthodox On Gays

As he headed into retirement, the Bishop of Oxford declared in late May that same-sex partnerships are supported by the Bible, and that church traditionalists need to undergo "conversion" to see that.

Bishop Richard Harries also reiterated his belief that an openly gay man should be allowed to be appointed a bishop.

In 2003, he caused an outcry when he backed the appointment of such a candidate, Dr. Jeffrey John, as an area bishop in his diocese. It emerged that John, 53, had been in a long-term gay relationship which he says is celibate; however, John authored a book arguing for the repeal of the church's ban on ordaining practicing homosexual clergy. Following a meeting with Archbishop of Canterbury Rowan Williams, Dr. John declined the episcopal post, but was subsequently appointed dean of St. Albans.

Harries says he regrets that Dr. John was compelled to withdraw as Bishop of Reading, and would still like to see him become a bishop, saying he has "all the gifts" for the job.

"For there to be change, Evangelicals have to be convinced that a permanent, faithful same-sex partnership is congruous with biblical truth," he said. "There has to be a conversion to a new way to see that gay partnerships are not contrary to biblical

truth. They are congruous with the deepest biblical truths, about faithfulness and stability."

Harries' remarks angered traditionalists and reignited debate on homosexual "marriages" that has left the Church of England's House of Bishops deeply divided following the introduction of the Civil Partnerships Act. The House last year issued pastoral advice on the Act that allows clergy to register same-sex partnerships if they assure their bishop that they will abstain from sex—a policy that has been scored by some conservative Anglican Communion leaders and C of E bishops, most notably the Bishop of Rochester, Michael Nazir-Ali, who says the guidelines are "unbiblical" and unworkable. ■

Source: *The Sunday Telegraph*, *INS News Agency*

## Liberal Bishop's Role With Gay Group Upsets Kenyan Visit

England's Bishop of Chelmsford, John Gladwin, has played down reports that he was "abandoned" during a May trip to Kenya after Kenyan Archbishop Benjamin Nzimbi learned of Gladwin's liberal views on homosexuality.

Nonetheless, Gladwin, his wife, and 12 curates and others from Chelmsford were in the middle of a two-week visit to Kenya, which has had links with Chelmsford for 20 years, when Nzimbi said the Kenyan Church was "unable to continue with advancing the lined-up activities with the Diocese of Chelmsford."

Archbishop Nzimbi withdrew official backing for Gladwin after learning that he had become a patron to the English group, Changing Attitude, which seeks the "full inclusion" of lesbian, gay, bisexual and transsexual people in the Church of England.

At that point, the English bishop and his companions were "stranded" deep in the bush in the Saburu game park, where mobile telephone reception was poor. They were on their way from the remote Archer's Post to Meru and then Embu, north of Nairobi, said *The Times*.

The bishop's chaplain, the Rev. Chris Newlands, who was in Chelmsford, said that the trip had been more than a year in the planning, but that Nzimbi's "pronouncement" gave bishops of the diocese "no alternative but to withdraw their hospitality. Bishop John is doing his best to try and heal this problem."

Gladwin, who is chairman of Christian Aid, was "greatly surprised and saddened" by what happened, as the visit was intended to be wholly devoted to building on the links between the dioceses.

His surprise is surprising, since Gladwin suffered a similar incident last year. An invitation for him to visit Trinidad and Tobago was withdrawn after the bishop co-signed a letter stating that he was in full communion with the U.S. Episcopal Church; the Province of the West Indies had declared itself to be in impaired communion with the American province.

UPON RETURNING from his Kenyan adventure, Gladwin was in better spirits, though. Denying that he was deserted in the African bush by his hosts, he claimed that he had had a meeting with Nzimbi in which they had resolved differences, and the program continued as planned.

With Nzimbi's agreement, "we decided to avoid any high profile occasions to avoid being drawn into any controversies

*Continued on Page 34*

## Anglican Crisis News Briefs

*Selected short reports on recent developments linked to the crisis over homosexuality and authority in the Episcopal Church and wider Anglican Communion:*

**\*POLARIZATION** stemming from the 2003 General Convention seems to be at the heart of problems in the Diocese of Tennessee. The search process for a new bishop there will begin all over again, after delegates failed to elect a new bishop in three voting sessions over a period of several weeks. After casting a total of 36 unsuccessful ballots, the diocese adjourned its May 6 convention to elect a successor to Bishop Bertram Herlong. The bishop says the diocese will prepare a new slate of nominees, and try again to elect a bishop on October 28. In recent voting, delegates were essentially split, with clergy leaning toward the Rev. Canon James B. Magness, 59, canon to liberal Kentucky Bishop Edwin Gulick, who was a candidate for presiding bishop, and laity favoring the Rev. Canon Neal O. Michell, 53, canon missionary for strategic development in the conservative Diocese of Dallas. A two-thirds majority in each house is required for election.

**\*A CONGREGATION THAT EARLIER** left the liberal-led Episcopal Diocese of Michigan and the Episcopal Church (TEC) has aligned with the Anglican Mission in America (AMiA), the orthodox U.S. effort backed by the Anglican Province of Rwanda. The Rev. C. Allen Kannapell, rector of the Anglican Church of Livonia, Michigan, made the announcement April 24, saying that AMiA teaches "what the apostles have always taught, [has] great expertise and passion in planting churches, and will help us become who God is calling us to be." AMiA continues to prove attractive to a good number of departing Episcopal congregations, though it is also actively planting new churches.

**\*THE NEXT EPISCOPAL BISHOP OF EASTERN MICHIGAN**, the Rev. Steven Todd Ousley, 44, reportedly concurs with the 2003 General Convention's decisions approving same-sex blessings and the consecration of openly gay cleric Gene Robinson, and says he continues to be in conversation with all sides. Having gained General Convention's consent for his consecration, Ousley, who has been serving as Eastern Michigan's missionary for congregational development and clergy deployment, will succeed another liberal and the diocese's first bishop, Edwin M. Leidel Jr. Last year, Bishop Leidel deposed the Rev. Gene Geromel—an orthodox priest serving a congregation that the bishop allowed to leave with its property—rather than meet the cleric's request for transfer to a more compatible Episcopal diocese or to an overseas Anglican province.

**\*A MATCHMAKING/NETWORKING INTERNET SITE FOR GAY CHRISTIANS**, *GayHarmony.net*, has been started by a 21-year-old Episcopalian who plans to become a priest. Justin R. Cannon, who is due to start attending Church Divinity School of the Pacific this fall, also has started a ministry site, *TruthSetsFree.net*. It says that the Biblical passages condemning homosexual practice are incorrectly used to marginalize gays in the church. Cannon says his matchmaking site already has some 1,100 members; his work has been featured in the *Advocate*, a leading gay paper in the U.S. and in an editorial in *The Los Angeles Times*.

**\*PENNSYLVANIA'S TRINITY EPISCOPAL SCHOOL FOR MINISTRY**, one of just two conservative Episcopal theological schools, recently announced the graduation of its largest class in history. On May 13, 44 students received master's degrees or the degree of Doctor of Ministry, and a good number of distance students received diplomas.

**\*THE ANGLICAN RELIEF AND DEVELOPMENT FUND (ARDF)**, the Anglican Communion Network's outreach arm, dispersed more than \$1.5 million in grants for aid projects in partnership with Anglicans from a number of global South countries during 2005, its first year of operation. Grants that have been or will be made in 2006 include those benefiting African AIDS orphans, preventive health training in Africa and South America, and farming and small business training in Africa and Asia.

**\*THE NEW LEADER OF SCOTLAND'S SOME 50,000 ANGLICANS**, the Bishop of Glasgow & Galloway, Dr. Idris Jones, supports the ordination of homosexual bishops, but not just yet. He has warned that, despite the House of Bishops' past willingness to ordain homosexuals, in the light of the debate within the Anglican Communion, the House would not introduce same-sex blessings or be willing to consecrate a

gay bishop until at least after the 2008 Lambeth Conference. In an unusually competitive contest with the Bishop of Edinburgh, Brian Smith,



SYDNEY ARCHBISHOP Peter Jensen recently said that biblical teaching on sexual relationships makes the gay debate "a matter of spiritual life and death," and warned that there is no getting away from heretical positions taken elsewhere in Anglicanism if one is part of the same institution.

Jones was elected as primus of the Scottish Episcopal Church at a meeting in Dunblane. The 62-year-old Welsh-born bishop, who is married with two sons, has been acting as senior bishop since 2000. He succeeds Bishop Bruce Cameron of Aberdeen & Orkney, who has now retired both as primus and from his diocese.

**\*SYDNEY ARCHBISHOP PETER JENSEN** says that biblical teaching on sexual relationships makes the gay debate "a matter of spiritual life and death," and an issue on which Anglican churches should consider breaking fellowship. In a May speech to the Evangelical Latimer Fellowship in Christ Church, New Zealand, the respected Archbishop Jensen (who is not a primate but a metropolitan) said that a church that blesses or ordains those in same-gender sexual relationships is "saying to the community as a whole that these relationships have the blessing of God, when the scriptures say those who are in them are excluded from the kingdom of heaven... This lifestyle is spiritually perilous. Encouraging it is endangering the lives and eternal destiny of those involved," he declared. "This lifestyle is also unhealthy," he went on. "I am astonished that the medical profession has not risen to a person and told us the truth." He said that human sexuality is immensely important to our



sense of self and touches on the authority of scripture in a profound way. He seemed to warn, too, that there is no getting away from heretical positions taken in a faraway part of the church if one is part of the same institution. "Dioceses and bishops around the world have to realize an official endorsement of sex outside marriage—heterosexual or homosexual—will lead to disturbances and problems within their church," he said.

**\*SOUTH AFRICAN ARCHBISHOP** Njongonkulu Ndungane, the only liberal-leaning Anglican primate in Africa, says it is time for his church to stop discriminating against homosexuals. "The Anglican Communion should be at the forefront of fighting social ills and not bothering about what Gene Robinson may be doing or not doing," Ndungane said during a recent visit to Washington. "He has been elected by his people and the people are comfortable with that." *The Washington Post* noted that: "Ndungane often expresses strong support of the Episcopal Church, which he praises for effectively using its wealth and resources to advance human development." Indeed, one report maintained that the prelate "receives a lot of money" from TEC. The archbishop recently announced that he would retire in 2008—apparently after the Lambeth Conference of Anglican bishops. But his more immediate focus is on a 2007 Anglican congress of bishops, clergy and laity in his province that is being spearheaded mainly by liberals. The meeting, which will focus on poverty, debt, trade and HIV/AIDS, replaces a similar but shelved official gathering that had been planned in conjunction with Lambeth '08.

**\*CANADA'S ANGLICAN BISHOPS** have unanimously endorsed a motion expressing "grave concern" about legislation in Nigeria that "would prohibit or severely restrict the freedom of speech, association, expression and assembly of gay and lesbian persons." Their resolution also scored the Anglican Church of Nigeria for its support of the legislation, which (among other things) criminalizes same-sex marriage or any demonstrations of same-sex affection. The prelates said that they "disassociate" themselves from the Nigerian Church in this matter. Their criticisms were similar to those previously leveled by Washington Bishop John Chane. Conservatives argued that the Nigerian legislation compares favorably with forces in the nation that want to impose Islamic-Sharia law, which views homosexual behavior as a crime punishable by death.

**\*A HIGH COURT JUDGE** in Africa has thrown out a dispute over the enthronement of the Rt. Rev. James Mwenda as Bishop of Lake Malawi, saying it could be better handled by the church court. In late May, Judge Esmie Chombo also urged Central African Archbishop Bernard Malango to amicably discuss the issue with those in the Lake Malawi diocese who are angered by the failure of church officials to confirm the diocese's original choice for bishop, English cleric Nicholas Henderson, and the decision to appoint Mwenda instead. Henderson was rejected by the church court of confirmation because of his links to a liberal, pro-gay church group. Church officials' refusal of Henderson has caused weeks of disturbance and even some violence in the diocese. Recently, a group of Anglicans forced Mwenda out of his official residence in Lilongwe; the bishop had to stay with relatives in Biwi Township. ■

Sources: Anglican Communion Network, *The Living Church*, Episcopal News Service, VirtueOnline, Anglican Journal, *The Washington Post*, *The Church of England Newspaper*, *The Nation (Africa)*, *The New Zealand Herald*, [gaytoday.com](http://gaytoday.com), [gayhermony.net](http://gayhermony.net), [truthissetfree.net](http://truthissetfree.net)

**KENYAN ARCHBISHOP Benjamin Nzimbi: Not amused by Bishop John Gladwin's decision to become a patron to a homosexual group. Photo: Anglican Communion News Service**

**KENYAN** Continued from Page 32

that would divert us from the principal aim of the visit," Gladwin said.

He told reporters he had no regrets about becoming patron of Changing Attitude and still did not believe this brought him into conflict with the stand of the Church of England or Anglican Communion on sexual morality.

But Gladwin's view of things differed from Nzimbi's. In a statement, Archbishop Nzimbi also denied that hospitality for Gladwin's party had been withdrawn, but made clear that there was a problem.

"When we differ with people in Africa, we still give them hospitality but this does not mean that we agree with them. We do not," he wrote. "I did not go further when speaking with Bishop Gladwin. We do not share his views as a patron of Changing Attitude. I have made no statement about whether we are in communion with him. We will wait for that to be done collectively by the provincial synod. But I can say that anyone advocating for the full inclusion of gays and lesbians in the leadership of the church cannot be in communion with the Province of Kenya because we have said categorically that we do not support that. They are not abiding with our stand so we cannot be in communion with them." ■

Sources included *The Times*, *The Church of England Newspaper*

## Gay Vicar Resigns Rather Than Break Church Law

Under current Church of England policy, he could register a same-sex partnership under civil law and keep his parochial job, if he offered a pledge not to have sex, which no one believes will be upheld, anyway. Or, he could have found a friendly bishop who would look the other way.

But the vicar of an Anglican parish in the English village of Cumnor nonetheless resigned his post in April, telling his congregation at St. Michael's Church that he is gay and was leaving to seek a partner. The Rev. Clive Gardner, 38, moved to Brighton to seek an accounting job, and may take a non-stipendiary post in the C of E.

Gardner said, "I'm gay and, having spent my life to date without a partner, I now feel the time has come for me to begin to allow for that possibility, should I meet someone in the future. Unfortunately, I don't think that it's possible to do this as a priest in the Church of England at this time with integrity, and so I find myself having no option other than to look for a new career."



Gardner said that the C. of E has made it clear that vicars are not allowed to be in actively homosexual relationships.

"Despite the fact that some partnered gay clergy are in full-time paid ministry, with the full knowledge of both their bishop and their parish, I don't believe my conscience could allow me to do this. This applies all the more to another option, which is to have a discreet relationship that's kept secret from the parish," he said.

Gardner's superior, the Bishop of Reading, Stephen Cottrell, said he hoped that Gardner's integrity and gracious behavior will encourage us to listen more carefully to the voice and experience of gay and lesbian people as we continue to discern what God is saying to the church." ■

Sources: *The Church of England Newspaper, Oxford Mail*

## ACA Bishops Issue Unity Call

In Eastertide, the bishops of the Anglican Church in America (ACA), a leading Continuing Church body, issued "An Apostolic Call to Unity."

The brief statement appears to be at least an initial response to a draft paper on "Faith and Communion Consequences of the Ordination of Women to the Presbyterate and Episcopate," released in March by Australian-based Archbishop John Hepworth, primate of the Traditional Anglican Communion (TAC). This weighty paper examines problems stemming from the acceptance of women's ordination in parts of the "official" Communion and by some conservative Anglicans. It also (*inter alia*) raises questions about the membership of the orthodox Forward in Faith, North America in the Anglican Communion Network (which accepts women's ordination), and whether that might have unfortunate implications for FIF-NA's concordat with TAC and possibly its relations with other branches of FIF. (See Fr. Sam Edwards' analysis of Archbishop Hepworth's paper as part of "Bonus Reports" linked to this issue on our website at [www.challengeonline.org](http://www.challengeonline.org).)

The ACA is the American affiliate of the TAC, and along with such bodies as the Anglican Province of Christ the King

and the Anglican Catholic Church is among mainstream U.S. Continuing Anglican jurisdictions (comprised of orthodox Anglicans not recognized by Canterbury).

After welcoming recent "progress among different groups and jurisdictions [that] has resulted in inter-communion, concordats, and common cause ministries and witness," the ACA bishops express their awareness of "divergent theological positions" that inhibit unity among "Anglican Christians who understand them-

selves as evangelical, catholic, and biblically orthodox" and the Roman Catholic and Eastern Orthodox communions.

To begin to deal with this, the bishops call for setting



ACA ARCHBISHOP Louis Falk and seven other ACA bishops joined in the call to unity.

aside one day every week as "a special day of fasting and prayer for unity in and for Christ's Church, beginning during the week following the Feast of Pentecost."

They conclude their call by saying that, "We claim dependency upon God for His will to be done as we assume this spiritual discipline. We cannot presume to control Him, rather we place ourselves as clay in the hands of the Potter."

The statement is signed by ACA Archbishop Louis Falk and seven other bishops of the jurisdiction.

Archbishop Falk told TCC at deadline that no response to the ACA call from other Anglican bodies or groups had reached him, nor was he aware that "anything formal" had been received by any other ACA bishops. ■

## Conservative English Cleric Wins Appeal Over Lost License

Conservative Church of England cleric Richard Coekin has won an appeal against the loss of his license at the hands of the liberal Bishop of Southwark, Tom Butler.

Coekin, of Dundonald Church in Wimbledon and senior pastor of the "Co-Missions Initiative" group of London churches, ran afoul of Butler after he invited Bishop Martin Morrison of the Church of England in South Africa, an Anglican body not recognized by Canterbury, to ordain three curates to lead church plants as part of the Initiative. Coekin had declared "temporary impaired communion" with Butler over his stand on civil partnerships, and said that the bishop had refused to ordain two of the candidates for three years, even though they were fully prepared.

Butler revoked Coekin's license last November, but Archbishop of Canterbury Rowan Williams has now ordered Butler to restore it.

The findings on an appeal heard on the Archbishop's behalf by the Bishop of Winchester, Michael Scott-Joynt, say that doctrinal motives cannot be invoked to justify breaking church law, but that Butler's procedure was "seriously flawed." It led to a "summary revocation" that was "a disproportionate outcome in the circumstances of the case."

As a result of the Archbishop's determination in the case, Coekin was asked to give undertakings that he will not become involved in any more such ordination services, and will abide by Bishop Butler's directives concerning church planting. He was also asked to submit to Butler's episcopal authority. Coekin said he was still in a state of temporarily impaired communion with Butler but hoped for the opportunity to seek reconciliation.

Williams also hoped that all parties concerned "will now... be able to... commit themselves to renewed collaboration in the mission of Christ in the months and years ahead."

A statement from Bishop Butler, though, was tersely insistent on Coekin's responsibility to submit to his authority. ■

Source: The weblog of Times religion writer Ruth Gledhill, *The Church of England Newspaper*



## APA Focuses On "Faith And Mission"

The Anglican Province of America (APA), a prominent Continuing Church body, concluded its recent Provincial Synod and diocesan synods "further empowered by the Gospel and the Sacraments for Faith and Mission" to America and the world.

The Synods of the three dioceses and the province were held June 20-23 at the Pro-Cathedral of St. Andrew in Merrillville, Indiana.

APA Presiding Bishop Walter H. Grundorf called on laity and clergy to stand firmly on the authority of the unchanging Word of God in a rapidly changing world culture, according to an APA release. The APA is charged to work to fulfill the "faith and mission" of the Holy, Catholic and Apostolic Church united with other faithful Anglicans in this country and beyond, Grundorf said.

The bishop also reiterated the necessity of working in unity with other faithful orthodox Anglicans in making common cause for the Gospel. "We are all painfully aware of the scandal caused by disunity in the body of traditional Anglicans in this country. It is critical that we continue to persevere in this worthy effort of bringing Christ's One, Holy, Church together."

In his written epistle to the Synod, Archbishop Peter Akinola, primate of the Church of Nigeria (Anglican Communion), with which the APA is in intercommunion, stressed the importance of Christian unity, but not at the expense of the abandonment of the centrality of the Word of God and Catholic Order in the faith and mission. As faithful Christians of the Anglican tradition, we are primarily charged by Our Lord Jesus Christ to carry the precious gift of salvation in Christ to others, he said. Archbishop Akinola quoted David Livingstone who said, "God had an only Son and He made Him a missionary." A longtime friend of the APA, Fr. Amos Fagbamiya of Indianapolis, who is part of the convocation of Nigerian Anglicans in the U.S. (CANA), read the letter from Archbishop Akinola.

More than 90 clergy and 120 laity, along with bishops of the APA Dioceses of the Eastern United States, the Diocese of the West and the Diocese of St. Augustine, worked together to better organize and streamline the APA for more effective ministry and outreach. The church has nearly 70 congregations and 125 clergy. Since the 2004 Provincial Synod more than 25 clergy have joined the APA.

The Rt. Rev. Royal Grote, Bishop Ordinary of the Diocese of Mid-America, Reformed Episcopal Church (REC), preached

at the Synod Eucharist on June 21. The APA continues a prayerful pilgrimage towards full unity with the REC and the two bodies' Anglican "Common Cause" partners.

The next APA Provincial Synod will be a joint Synod with the REC in Victoria, British Columbia, Canada in 2008. ■

## Anglican Use RC Society Reviews Progress, Faces Challenges

Special To *The Christian Challenge*

By Stephen Page Smith

Some 150 Roman Catholics and Anglicans came together in Scranton, Pennsylvania, June 5-6, to see what is being done to maintain a distinctive Anglican *ethos* as part of the Roman Catholic Church.

His Eminence Avery Cardinal Dulles, S.J., was the keynote speaker for the 2006 Anglican Use Conference, hosted by the St. Thomas More Society of St. Clare Catholic Church.

The "Anglican Use" is a liturgy approved for use in Catholic churches that generally follows closely the worship of the **Book of Common Prayer**. The liturgy is contained in **The Book of Divine Worship**; parishes using the liturgy do so with permission of the local Catholic bishop.

Roman Catholic parishes of the Anglican Use grew out of Pope John Paul II's "Pastoral Provision" of 1980, which allows priests coming from the Episcopal Church to apply for ordination in the Roman Catholic Church and, if married, to seek dispensation from the disciplinary rule of priestly celibacy. More than 80 men have been ordained as Catholic priests under the Pastoral Provision, which so far applies only in the United States. (Each person petitioning for dispensation from the rule of celibacy must be approved directly by the Pope. The late Pope John Paul II reviewed such petitions up to March 22, 2005, just days before his death.) Likewise, the Provision has enabled Episcopal congregations transferring to the Roman Church the possibility of continuing together as "Anglican Use" parishes. Seven parishes across the U.S. are presently using **The Book of Divine Worship**.

The St. Thomas More Society is led by Eric Bergman, former rector of the (Episcopal) Church of the Good Shepherd in Scranton. In response to innovations in the Episcopal Church (TEC), he, with a number of his parishioners and several members of his extended family, left TEC and sought to be received into the Roman Catholic Church in late 2004. After a period of instruction, they were received as a group in October 2005. If his petition is accepted by the Vatican, Mr. Bergman will again be "Father Bergman" and the St. Thomas More Society will attempt to establish an Anglican Use parish in Scranton. In the meantime, the St. Thomas More Society is being sheltered at St. Clare's Church, only a short distance from their former home at Good Shepherd.

Conference attendees were welcomed by Msgr. William Feldecamp, pastor of St. Clare's, and Joseph Blake, president of the Anglican Use Society. Blake described the hopeful beginnings of the Society, which was only formed in late 2003, and its vision of a permanent Anglican identity within the Roman Catholic Church.

The opening presentation to the meeting came from Fr. William Stetson, secretary to the Ecclesiastical Delegate for the Pas-



THE ST. ANDRE'S ACADEMY CHOIR from Lake Almanor, California, provided music for the APA Synod. The children's choir is led by the Rev. Brian Foos. Photo courtesy of the APA.





toral Provision, Archbishop John Myers of Newark. Fr. Stetson stated that “the current confusion in the Episcopal Church” may have contributed to a recent measurable increase in the number of inquiries from Episcopal priests about the Pastoral Provision.

However, in addition to restrictions in the Pastoral Provision itself, there are numerous practical difficulties facing Anglicans who wish to move to Catholicism as a group. Perhaps chief among these is the simple fact that an Episcopal priest with a family costs more to maintain than a celibate Catholic priest, and such a cleric is less “mobile” due to family constraints. Another consideration was underlined by Fr. Carleton Jones, O.P., who observed that few Episcopal priests were prepared for the “sheer volume” of parochial pastoral work in the typical Roman Catholic parish.

IN HIS KEYNOTE ADDRESS following dinner at the University of Scranton, Cardinal Dulles recounted his early religious influences as a Presbyterian member of the WASP aristocracy of New York. (His father, John Foster Dulles, was a prominent lawyer and statesman who was Secretary of State under President Eisenhower.) His study of history, literature, and art at Harvard stimulated his spiritual bent, and he was received into the Catholic Church in 1940. Following law school and naval service, he joined the Jesuit order in 1946. Long recognized as one of America’s foremost theologians, Dulles was made a cardinal in 2001, the first American not a bishop to be so honored.

The second day of the conference featured a presentation by David Mills, well-known to traditional Anglicans as former editor of *The Evangelical Catholic* and one-time faculty member of Trinity Episcopal School for Ministry, who described his own path to Rome.

The conference ended with an Anglican Use mass celebrated by the auxiliary bishop of Scranton, the Most Rev. John Dougherty.

Overall, the conference served to illustrate the real difficulties faced by those who wish to maintain an Anglican identity within Roman Catholicism. There has been notable success in a few places, but the Anglican Use is still not widely known and still subject to much misunderstanding. Many Anglicans would not consider it a viable option, even without the practical obstacles. And, few Roman Catholics seem to know enough about Anglicanism to see the potential opportunity offered by the Pastoral Provision and the Anglican Use. Of course, Anglican revisionists and Catholic modernists are both hostile to the entire concept. (Observers have noted that Anglicans converting to Rome tend to become very conservative Catholics.)

Behind all these concerns is the realization that the Anglican Use will not be permanent unless it is made a formal “rite” of the Catholic Church, like the Byzantine, Maronite, and other recognized and established liturgical traditions.

This is complicated by Rome’s problems in dealing with Anglicanism, divided as it is between the Anglican Communion—itsself riven with strife and division—and the myriad Continuing Anglican bodies of varying size and stability.

The aspirations of one body, the Traditional Anglican Communion, an international Continuing Church fellowship, to become an Anglican Church in communion with the Holy See seemed dashed by Fr. Stetson’s initial insistence that (as one observer put it) “no Anglican Rite *sui juris* was being contemplated by the Vatican.” Fr. Stetson subsequently modified this slightly in saying that if TAC wants a different relationship with the Holy See than that which is available through the Pastoral Provision (which again, applies only to the U.S., whereas TAC is international), the first thing to do is ask for it (which seems to be what TAC was already preparing to do).

Nevertheless, despite present problems and an uncertain future, those Catholics who have embraced the Anglican Use forge ahead with faith that they will survive, thrive, and maintain the Anglican Way within the Roman Catholic Church.

The Anglican Use Society website—[www.anglicanuse.org](http://www.anglicanuse.org)—contains more information and links to Anglican Use parishes. ■

## Weird Liturgy

### “Our Lady” Rite Author Inspired By Labyrinth Walk

#### Commentary Report By Lee Penn

For those wondering what inspired the Episcopal Church’s newly-elected, female presiding bishop to refer to “Mother Jesus” during the General Convention, the answer *might* be found on the “Office of Women’s Ministries” (OWM) page on the national church website.

Indeed, this is not the first time that the OWM has gotten into liturgical mischief.

The phrase used by Katharine Jefferts Schori is included in a “Eucharist Using Female Nouns and Pronouns” that the OWM has posted on its section of the Episcopal Church (TEC) website. It is accompanied by “Morning Prayers to the Lady”—and this does not mean our Lord’s mother. Both services offer worship to “Our Lady” and to the “Holy Mother,” and end with the salutation “Blessed be”—a common statement of farewell among Wiccans.

The author of the services, Sandra Thomas Fox, wrote them in 2001, five years after she had a feminist epiphany during her first walk in a labyrinth—a spiritual exercise that actually has New Age roots—at the National Cathedral. There, she became sensitized to “the misogyny in the liturgy.”

The webpage that leads to the two feminist liturgies has an all-capitalized disclaimer for each: “NOT AN OFFICIAL LITURGY—FOR USE IN DISCUSSION.” Nevertheless, the pages from which each of the services can be downloaded invite readers to use them as well in “gathering communities of worship.” Therefore, these services can be used anywhere.

The feminist “Eucharist” invokes God thus: “Blessed be the Lady who births, redeems and sanctifies us.”

The threefold *Kyrie Eleison* becomes this: (Celebrant): Loving Lady, have mercy; (People): Mother Jesus, have mercy;

## ANGLICAN WORLD BRIEFS:

**\*THE BRITISH GOVERNMENT** has contributed to "a prevailing social muddle" over the role of marriage in society, Archbishop of Canterbury Rowan Williams charged in June. He said marriage had "suffered a long process of erosion" and warned that plans to give marriage-like rights to cohabiting couples risked worsening the situation. He added that the decline of marriage had led to huge social problems, not least for children of unstable or broken partnerships. "The concept of cohabitation is an utterly vague one that covers a huge variety of arrangements," Williams said. "As soon as you define anything, you are creating a kind of status that is potentially a competition with marriage or a reinvention of marriage." Williams said that associating civil partnerships with the language of weddings had also led to confusion, despite attempts by the civil partnerships legislation to distinguish such relationships from marriage. Williams' remarks preceded a Father's Day speech promoting the importance of marriage as a cornerstone of society. - *The Sunday Times*

**\*THE ARCHBISHOP OF CANTERBURY HAS INTERVENED** in the controversy surrounding Zimbabwean Anglican Bishop Nolbert Kunonga, suggesting the bishop should be suspended until allegations against him have been addressed. A series of charges that included incitement to murder landed Kunonga, the Bishop of Harare, in an ecclesiastical court in August 2005, but the trial ended when the presiding judge withdrew from the case before a plea had been returned. No further action has been taken in the case in the Anglican province of Central Africa, led by Archbishop Bernard Malango. "In the context of a prolonged and political crisis, the Diocese of Harare faces intolerable strain in the form of the very grave and unresolved accusations against Bishop Kunonga," said a June 14 statement from Lambeth Palace. "In other jurisdictions, a priest or bishop facing such serious charges would be suspended without prejudice until the case had been closed. It is therefore very difficult for Bishop Kunonga to be regarded as capable of functioning as a bishop elsewhere in [the Anglican] Communion." Kunonga is a public supporter of Zimbabwe President Robert Mugabe, who is seen by much of the international community as ruling illegitimately and well along in the process of destroying his nation. Kunonga's pronouncements have divided Anglicans in Zimbabwe, many of whom see the bishop as condoning violence committed against opponents of Mugabe's ruling Zanu-PF party. In related news, a group of Zimbabwean priests exiled in Britain asked the Ugandan-born Archbishop of York, John Sentamu, in May to act as a mediator between warring Anglican factions in Harare. They want his guidance on how to deal with Kunonga, who, since his 2001 consecration, "has terrorized Christians and who is turning his diocese into a religious branch of Mugabe's ruling party," said the Rev. Paul Gwese. - *Ecumenical News International*

**\*A TRUST HAS BEEN LAUNCHED IN BRITAIN** in memory of Archbishop Janani Luwum, the Anglican prelate murdered in February 1977 for standing up to Ugandan dictator Idi Amin. The Archbishop Janani Luwum Memorial Trust was inaugurated in Westminster Abbey, London, on February 18. President of the trust is the Ugandan-born Archbishop of York, Dr. John Sentamu, who says Luwum was "a major influ-



## "Troubleshooter" To Bow Out

**IRISH ARCHBISHOP ROBIN EAMES** (pictured), Anglicanism's leading "troubleshooter," has announced he will retire effective December 31. Eames played a leading role in Northern Ireland's peace process, and has led several key Anglican panels, including that which issued guidelines on handling differences over women's ordination, and most recently the Lambeth Commission, which produced the 2004 Windsor Report addressing the Anglican

crisis over homosexuality and authority. (Photo: George Conger)

(Celebrant) Loving Lady, have mercy"—thereby giving Jesus both a sex change and children.

The prayers of the people—addressed to "Mother"—include the request that "every member of the Church may be your handmaiden"—thereby praying that all men in the church get a sex change.

The prayer of confession is addressed to "Most Merciful Lady."

The Great Thanksgiving begins, "May the Holy Mother be with you," and continues: "It is truly right, Mother, to give you thanks; for you alone are the I AM, living and true, dwelling in light inaccessible from before time and forever," and adds: "Blessed is she who comes in the name of Love."

With the prayer "Mother, you loved the world so much that you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary," the consecration prayer claims that Jesus has two mommies—and no Father.

Immediately after the consecration of the bread and the wine, the celebrant says, "Mother, we now celebrate this memorial of your redemption." (A Freudian slip, perhaps?)

Oddly enough, the Lord's Prayer is unchanged—so this is the only spot in the service which addresses God as "Father."

The "Mass" ends when the celebrant tells the congregation, "Let us go forth empowered by the Love of our Lady," and the congregation replies, "Blessed be."

**THE FEMINIST "MORNING PRAYER"** service is similar in spirit. After the confession of sin (again addressed to the "Most Merciful Lady"), the celebrant says, "Nurturing Mother, have mercy on us; forgive us all our sins. Through your beautiful Son, Jesus Christ, strengthen us in all goodness, and by the power of the Holy Spirit sustain our eternal life."

Before the psalms, the celebrant says, "The mercy of our Lady is everlasting: come let us adore her." After the Psalm readings, the celebrant sings a New Age *Gloria Non Patri*: "Glory to the Mother, and to her Son, and to the Holy Spirit: as it was in the beginning, is now, and will be forever."

In this service, too, the Lord's Prayer was unmolested—but the celebrant precedes it with "May our Holy Lady be with you...Let us pray the words of her beautiful Son, Jesus Christ."

The prayers of the people include "Keep your example of Motherhood ever before us; Let us see in all our children a sacred trust from you"—an invocation that seems out of place here, since the Women's Ministries site lists the pro-abortion Religious Coalition for Reproductive Choice among "social justice" groups.

The General Thanksgiving at the end of the service starts, "Most merciful Mother, we your handmaidens give you thanks for your great love for us and for all you have made." The service ends when the celebrant says, "Let us give thanks to our Lady"; the congregation replies, "Blessed be."

AS EARLIER NOTED, this all began with Ms. Fox's first experience with walking the labyrinth at the 1996 Sacred Circles conference at Washington National Cathedral. That day, "during a guided meditation led by Dr. Sarah Fahy, I had met the wise woman who had told me, 'Women are beautiful. You are beautiful,'" Fox wrote. "Immediately after I...walked one of the labyrinths set up in the nave. To my surprise, as I entered the path I dissolved into tears. Questions welled up inside of me. Why had no one ever told me I was beautiful? Why did I need to be told that women were beautiful? I sobbed my way into the center, where I sat until I was once again composed. As I began my walk out, the Eucharist was being celebrated at the high altar. I decided I would silently say these comforting, familiar words as I walked...But on this day, to my horror, these words I loved turned to dust and ashes in my mouth. All I could hear was 'He, Him, Lord, Son, Father'...I had heard the misogyny in the liturgy, and there was no going back."

Fox continued, "I realized that I did not see my mother, my two daughters, or myself as made in the image of God. When I looked at the liturgy I discovered there are 195 male nouns and

*Continued at top of next page*

## "Mother, Child And Womb"?

The divine Trinity - Father, Son and Holy Spirit - could also be known as "Mother, Child and Womb" or "Rock, Redeemer, Friend" at some Presbyterian Church (USA) services as a result of a June 19 action by the church's national assembly.

Delegates to the meeting voted to "receive" a policy paper on gender inclusive language for the Trinity, a step short of approving it. That means church officials can propose experimental liturgies with alternative phrasings for the Trinity, but congregations will not be required to use them.

"This does not alter the church's theological position," claimed legislative committee chairperson Nancy Olthoff, an Iowa laywoman, "but provides an education resource to enhance the spiritual life of our membership."

The assembly narrowly defeated a conservative bid to refer the paper back for further study.

A panel that worked on the issue since 2000 said the classical language for the Trinity should still be used, but that Presbyterians also should seek "fresh ways to speak of the mystery of the triune God" to "expand the church's vocabulary of praise and wonder." One reason is that language limited to the Father and Son "has been used to support the idea that God is male and that men are superior to women," the panel said.

Clearly to no avail, conservatives urged the church to stick close to the way God is named in the Bible and noted that Jesus' most famous prayer was addressed to "Our Father."

Other proposed Trinity options suggested in the new material include "Lover, Beloved, Love"; "Creator, Savior, Sanctifier"; and "King of Glory, Prince of Peace, Spirit of Love." ■

Sources: NBC4 Los Angeles

ence on my call to the ministry." The trust will promote Luwum's "passion for the Christian Gospel and the wellbeing of all people by supporting poverty relief and promoting education and health in war-torn northern Uganda," said Jeannette Meadway, a trustee of the new charity. Janani Luwum was born in 1922 in Mitwini, near Kitgum, just 18 years after Christianity first arrived in northern Uganda. Ordained in 1955, Janani was a gifted leader and teacher, and was made Bishop of North Uganda in 1968. In 1974 he became Archbishop of Uganda, Rwanda, Burundi and Boga-Zaire. In 1976 he stood against the abuse of human rights by President Amin, drafting a letter of protest to him and demanding to see him. After a show trial it was announced that Archbishop Janani had been killed in a car crash. In fact, he had been shot. - *Episcopal News Service*

\***MEANWHILE, ARCHBISHOP SENTAMU** recently received baptism by total immersion in England. In April, he baptized Emily Swiatek, 19, in a specially erected inflatable pool, with heated water, outside the church of St. Michael-le-Belfrey, close to York Minster. He similarly baptized another four persons shortly afterward. Baptism by total immersion has always been regarded as valid by the Church of England but has been rare because of the practical difficulties. It is a much more common custom in Africa, where the archbishop was born. - *The Daily Telegraph*

\***CHRISTIANS HAVE REPLACED JEWS** in God's economy of salvation, the Bishop in Jerusalem, Riah Abu al-Assal, has maintained. In a wide-ranging interview broadcast on April 23, Bishop Riah told Israel Radio's *Arutz 7* program that Christians had stepped into the place of Jews as the "true Israel." God's gift of the Law to Moses at Sinai was "conditional," the bishop told the nationwide audience. "It was not only given to the Jews. God does not favor one party against another," he said, citing the Apostle Paul in support of his proposition that Christians "are the new Israel. We are the chosen people. We are fulfilling the Law and the Prophets of the Old Testament. And that is a statement of Jesus Christ of Nazareth," he said. Supersessionism, the teaching that Christianity took the place of Judaism in God's plan, was a mainstay of Church teaching for centuries, but has been repudiated in recent years by a number of denominations. While Anglicans remain divided, the Roman Catholic Church has moved away from this belief. In a 1980 visit to Mainz, Germany, Pope John Paul II insisted that the Jewish people remained bound to God in an "irrevocable covenant." - *The Church of England Newspaper*

## ANGLICAN USA BRIEFS:

\***IN ADDITION TO HAVING TO COPE** with an unusual number of parishes leaving as well as property issues, the Episcopal Diocese of Florida is being sued for \$5 million by a Volusia County woman for sexual assaults she says were committed against her by a now-deceased priest at a Jacksonville church in the late 1960s. In a lawsuit filed in March, the 46-year-old alleged victim says that Joseph Noll repeatedly molested her during a three-week period "in or about 1969" at St. Stephen's Episcopal mission. She was 11 at the time. The mission has long since closed, and Noll died in 2002 at age 83. The lawsuit says the diocese failed to adequately investigate this case and should have known Noll was "unfit, dangerous, and a threat" to the plaintiff. A diocesan spokesman, the Rev. Canon Kurt Dunkle, said he was "not aware of" any other complaints about Noll or



pronouns in Rite I and 145 in Rite II. In both cases, there is one reference to a woman—the Virgin Mary in the Creed. If our liturgy is our story, the telling of the life, death and resurrection of Jesus Christ, where are the voices of the women that Jesus loved, respected, and held dear? Where is an understanding of the holiness of being a daughter, wife, or mother? Wondering what it would be like to have a service to the Divine Feminine, I used Rite II, Prayer D [from the 1979 Prayer Book] as a starting point and wrote such a Eucharist in 2001.

"If one feels that reading this service is blasphemous, I can only say that writing it felt even more so. Yet I felt called to continue, for what else would allow us to see the narrowness of our current liturgy? My hope is that this Eucharist will begin a dialogue about the ways in which language affects the quality of our worship, our feelings towards God, and our sense of being created in God's image."

As earlier indicated, this was not the first foray into the bizarre for TEC's Office of Women's Ministries. In 2004, there was an outcry over two other offerings on OWM's section of the official TEC's website: "A Women's Eucharist: A Celebration of the Divine Feminine" and a "Liturgy for Divorce." The Women's Eucharist made no mention of Christ, nor of his Body and Blood, but gave thanks to "Mother God" for things like menstrual blood and breasts.

It emerged that the Women's Eucharist had been on a Druid website since 1998. What's more, it had been penned by "Glispa," who turned out to be part of a husband/wife Episcopal-clergy couple who up until a short time earlier had also been involved with and promoting modern-day Druidism, including nude mat-

#### BRIEFS continued

any other priests in the diocese. Reportedly, the accuser, after undergoing therapy, initiated legal action after diocesan officials failed to respond to requests since June 2005 to meet with her, said her Miami-based attorney, Adam Horowitz. Dunkle claimed that "We were never given an opportunity to meet with this alleged victim." - *Times-Union (Jacksonville)*

**\*BISHOP EDWARD ETHAN LACOUR**, one of the "pioneers of the Continuing Church movement," has been received into the Anglican Catholic Church (ACC) from another part of the Continuum, and appointed vicar general of the ACC's Diocese of the South. As a member of Holy Spirit Episcopal Church, West Palm Beach, LaCour was actively involved in planning meetings of Anglican traditionalists in Florida in the mid-1970s, and attended the 1977 Congress of Concerned Churchmen in St. Louis, the springboard for most of the Continuing Anglican movement. He was ordained to the diaconate and priesthood by the late Bishop Francis Watterson, one of the first four bishops consecrated for the post-1976 Continuum. After Bishop Watterson left to become a Roman Catholic priest, LaCour and Holy Spirit Parish, of which LaCour was then rector, affiliated with the Anglican Province of Christ the King, wherein LaCour was consecrated a bishop in 1993. He joined in a breakaway from the APCK in 2003, whose leader, Bishop Robert Waggener, recently converted to Orthodoxy. LaCour's parish, Holy Spirit, Palm Springs, Florida, and the ACC parish of St. Augustine of Canterbury, West Palm Beach, have merged. The combined parish, named Holy Spirit, began worshiping as one congregation on Palm Sunday at

ing rituals and invocation of the "Horned God." Once exposed, Pennsylvania clergy Glyn Ruppe-Melnyk and her husband, W. William Melnyk, repented of their Druidry; Mr. Melnyk lost his parochial job over the issue but Mrs. Melnyk kept hers.

The two offending services, which were removed from the OWM website in the 2004 controversy, were part of OWM's "Women's Liturgy Project" to collect worship resources written by women for women—an initiative that, given the latest from the OWM, is evidently ongoing. ■

Sources included: Sandra Thomas Fox, "Reflection on the Holy Eucharist," Women's Ministries, [http://www.ecusa.anglican.org/41685\\_60499\\_ENG\\_HTML.htm](http://www.ecusa.anglican.org/41685_60499_ENG_HTML.htm); Women's Ministries, "Liturgies Using Feminine Images," [http://www.ecusa.anglican.org/41685\\_60497\\_ENG\\_HTML.htm](http://www.ecusa.anglican.org/41685_60497_ENG_HTML.htm), a page that links to texts for the two liturgies; Women's Ministries, [http://www.ecusa.anglican.org/41685\\_31001\\_ENG\\_HTML.htm](http://www.ecusa.anglican.org/41685_31001_ENG_HTML.htm), a blurb for the Religious Coalition for Reproductive Choice.

## —LATE NEWS—

### C Of E Synod: Women Bishops Are "Theologically Justified" Archbishops of York, Canterbury Say More On General Convention

The Church of England's General Synod voted by a large majority July 8 that the ordination of women as bishops is "consonant with the faith of the Church" and can be theologically justified.

Though the Synod had earlier decided to move toward admitting women bishops, this was evidently the first time it formally registered its view that the innovation is in line with the church's faith and theology.

Holy Spirit's historic building, St. Augustine's building will be sold. Bishop LaCour anticipates that the merged congregation will build a new, larger church building next year, while keeping the 1894 building for weekday services. - *The Trinitarian*

**\*THE LATE DIANE KNIPPERS**, a prominent conservative Episcopalian who was president of Washington's Institute on Religion and Democracy, has been succeeded as head of IRD by Dr. James Tonkovich. Formerly managing editor of *Breakpoint* with Chuck Colson's Prison Fellowship, Tonkovich started work at IRD on March 16. The IRD was founded in 1981 to reform the political witness of America's churches, especially its mainline denominations. "Because Christ's Church is one, renewal in any part of the church causes the tide to rise for all churches," Tonkovich said. "Similarly if any part of the Church is diminished, we all suffer. The work of the IRD in seeking to restore accountability, theological integrity, and a vibrant social witness in the mainline is a benefit to all Christians." Tonkovich cited religious freedom and the defense of marriage as "issues that no Christian can in good conscience ignore." Dr. J. Budziszewski, IRD board chairman, noted that, like IRD's first president, Kent Hill, Tonkovich comes from a non-mainline denomination; he is ordained in the conservative Presbyterian Church in America, a Presbyterian "continuing church." But like Hill, he is "firmly committed to reforming the mainline while at the same time helping the IRD to build alliances with other groups, such as Evangelicals." Among other credits, Tonkovich has doctorate and masters degrees from Gordon-Conwell Theological Seminary.

The Synod vote ignored appeals from the Roman Catholic Church's ecumenical leader, Cardinal Walter Kasper, who warned in early June that the C of E's acceptance of female relatives would end any remaining hopes of sacramental sharing and unity.

Archbishop of Canterbury Rowan Williams admitted that there would be "a heavy and serious" cost to relations with the Roman Church as a result of the vote.

The motion won strong backing, though it did not receive the level of support (a two-thirds majority) from the laity that it will need to get final approval.

Williams asked the Synod to set up a group to write a draft measure that would include provisions for traditionalists within the church.

While remaining opposed to women's ordination, the traditionalist Forward in Faith, United Kingdom, welcomed "the clarity which results" from the Synod's vote. "There is now much work to be done in preparing legislation which will give practical effect to that decision," the organization said. "[FIF] pledges...to play a lively part in the discussions which will ensue. It remains to be seen whether it is possible to meet the demands of those in favor of this innovation whilst honoring the oft-repeated assurances of an honored place within the Church for those who cannot in conscience accept it."

**IN OTHER NEWS** from the General Synod, the Archbishop of York, John Sentamu, who attended June's Episcopal General Convention, challenged the church to exercise "gracious magnanimity" in regard to it, even though the convention "fell short" of the Windsor Report recommendations. The

convention "left too much room for doubt, and didn't stop the...impression of doing 'our own thing,'" he said.

Also during the Synod, Archbishop of Canterbury Rowan Williams elaborated on his June 27 "reflection" on the Anglican Communion's future and on developments stemming from the Episcopal General Convention. Among other things, he warned those who might be supporting a break-up of the Communion that they cannot assume that such division will happen along neat lines, or not cause "vulnerable churches [to] suffer further." ■

Sources: Catholic News Agency, Episcopal News Service

## ACN Considering Common Cause Theological, Mission, Statements

The Anglican Communion Network (ACN), the lead organization representing conservatives within the Episcopal Church (TEC) as well as some outside of it, is to consider two documents that would deepen cooperation and ties with the ACN's "Common Cause Partners."

ACN's July 31-August 2 Annual Council in Pittsburgh was to consider a "Theological Statement" and a "Mission Covenant Declaration" proposed by the Common Cause Roundtable—Common Cause being those seven organizations, and faithful Anglican bodies outside of TEC, that are cooperating with the Network. The Roundtable hopes all eight linked entities will adopt the statements.

"If accepted, these documents formalize a foundation for our shared faith and ministry as orthodox Anglicans in North America," said Pittsburgh Bishop Robert Duncan, Network

**\*THE RUSSIAN ORTHODOX CHURCH** has rejected a decision by the Istanbul-based Ecumenical Patriarchate of Constantinople to extend its jurisdiction over the deposed head of the Russian Church's diocese in Britain. The Ecumenical Patriarchate announced in June that it had accepted deposed prelate, Basil Osborne, as an auxiliary bishop after he was sacked in May by Moscow Patriarch Alexei II. But in a statement, the Russian Church said the move was invalid because it had not given permission for Bishop Basil to transfer his allegiance. -

*Ecumenical News International*

**\*DUTCH JUDGES** convicted nine men in March of belonging to a terrorist group, a landmark verdict that concludes that promoting a violent version of Islam can itself be an act of terrorism. The case opens a new way for prosecutors to stop potential terrorists and for the Netherlands to tackle the broader problem of the spread of radicalism among Muslim youth. Lawyers for the men are appealing. Sentenced to prison for terms ranging from 2-15 years, the nine men were convicted for crimes such as attempted murder after a clash with police during their arrest, or possessing a loaded machine gun; all were found to have spread hateful propaganda among their friends and on the Internet, encouraging Muslims to join a holy war against the West. If most sentences were short, the judgment was sweeping. "Anyone who preaches hate and violence lays the basis for committing crimes directed at instilling fear among the people and destroying Dutch democracy," said Judge Rene Elkerbout, reading the three-judge panel's ruling. "This is what the suspects contributed to. The court weighs that heavily against them." The

## OF GENERAL INTEREST:

**\*THE VATICAN SAYS THAT GAY "MARRIAGE," ABORTION,** gays wanting to adopt children, and lesbians wanting to bear them through artificial insemination are among signs of "the eclipse of God." A 60-page document titled "Family and Human Procreation" was released in June, just days after President Bush urged the Senate to pass a constitutional ban on same-sex marriage, an effort that failed. The document strongly restated many of the Roman Catholic Church's positions on sexuality, marriage and life, but went further, saying the family today was more endangered than at any time before in history. "The causes are diverse, but the 'eclipse' of God, creator of man, is at the root of the profound current crisis concerning the truth about man, about human procreation and the family," said the document, prepared by the Vatican's Pontifical Council for the Family. It said the family was under attack around the world, even in traditionally Christian cultures, by what it called "radical currents" proposing new family models. - yahoo.com

**\*POPE BENEDICT XVI** earlier this year dropped one of his official titles—that of "Patriarch of the West"—in a move the Vatican says may help church unity but which has been criticized by a prominent Russian Orthodox bishop. In a statement, the Pontifical Council for Promoting Christian Unity said the title first used by a Pope in A.D. 642 had been abandoned because it had become "obsolete and practically unusable." - *Ecumenical News International*

Moderator and chairman of the Roundtable. "They represent one more step toward a 'biblical, missionary and uniting' Anglicanism that is the Network's defining vision. A hopeful future is beginning to take shape."

The theological statement (on which more in the next issue) covers expected ground, but does not address the one issue upon which the parties diverge, women's ordination.

The Common Cause Partnership includes the Network, Forward in Faith, North America; the American Anglican Council; Anglican Essentials Canada; Anglican Network in Canada; Anglican Mission in America; Anglican Province of America; and Reformed Episcopal Church.

## Presbyterians Allow Leeway For Homosexual Clergy

The national assembly of the Presbyterian Church (U.S.A.) has voted to create leeway for gay clergy and lay officers to serve local congregations, despite a denominational ban on partnered gay ministers.

A measure approved 298-221 keeps in place a church law that says clergy, lay elders and deacons must limit sexual relations to traditional marriage. But the new legislation permits local congregations and regional presbyteries to make exceptions to the rule if they wish when choosing clergy and lay officers.

The decision is the latest in a years-long, hard-fought struggle between liberals and conservatives in the 2.3 million-member denomination. ■

Sources: *The Associated Press, Religion News Service*

### BRIEFS continued

convictions were won on the basis of new legislation giving law enforcement agencies more power to investigate terror suspects, including wiretapping, and raising the penalties for terrorism-related crimes. Membership in a terrorist organization was made a crime in a law that took effect in August 2004. "It's the first time a group has been found to be a criminal organization with a terrorist intent, and the suspects got heavier sentences because of that," said prosecution spokesman Wim de Bruin. The convicted men, known as the Hofstad Group, included Mohammed Bouyeri, who already is serving a life sentence for the 2004 murder of filmmaker Theo van Gogh. The murder shook the Netherlands, once renowned for its tolerance, and led to a wave of violence in which mosques and churches were destroyed in retaliatory attacks. - *The Associated Press*

**\*CHRISTIAN LEADERS IN INDIA** have hailed the repeal of a law in the southern state of Tamil Nadu that banned religious conversions by "fraud, force or inducement." The Tamil Nadu legislature on May 31 formally lifted the ban on conversions after recent elections brought a new government to power that pledged to reverse the measure introduced in 2002. "We hope the [same] decision will be taken by other Indian states as yet in the clutches of similar laws," the Rev. Babu Joseph, spokesperson for the Indian Catholic Bishops' Conference, told the Asia News agency. The Tamil Nadu law prompted massive protests by Christians. They said it was directed against religious minorities and they feared it could put at risk relief work undertaken by churches. Similar laws are in force in several other Indian states. Comments by Pope

## See These Additional Stories On Our Website!

Please go to <http://www.challengeonline.org> for these bonus reports:

- Summary of Other General Convention Actions
- Episcopalians Less Likely Churchgoers
- C Of E Bishops Urged To Defend Christianity Against "Full-Frontal Assault"
- Church Of Scotland Clears Path For Gay "Marriage"
- More Justice, Less Christ, At Sewanee?
- Former Republican Senator And Episcopal Priest Takes Pro-Gay Stand
- Federal Marriage Amendment Fails In Senate; Gay "Marriage" Round-Up
- Questions Linger About Safety Of RU-486
- Medical Data Links Abortion With Maternal Death
- Update: Military Chaplains And Praying In Jesus' Name
- Assisted Dying Bill Stopped After Long Debate In Lords
- The Latest On Darfur
- The Muslim World's New Martyrs...and more

Benedict XVI in May condemning such anti-conversion measures irked the Indian government and led to Hindu groups burning effigies of the pontiff. "The disturbing signs of religious intolerance which have troubled some regions of the nation, including the reprehensible attempt to legislate clearly discriminatory restrictions on the fundamental right of religious freedom, must be firmly rejected," Pope Benedict told India's new ambassador to the Vatican on May 18. - *Ecumenical News International*

**\*BUT INDIA'S SUPREME COURT** quietly ruled March 28 that conversion of tribal people to Christianity could disqualify them from running for some elective offices if the posts involve religious functions. The ruling emerged from the court's verdict upholding a law that excludes Christians from running for the office of headman in Elaka Jowai, Meghalaya state. Dr. John Dayal, president of the All India Catholic Union, said the court had deeply injured minority rights. - *Compass Direct/Presbyterians Week*

**\*ONE OF THE WORLD'S FOREMOST SCHOLARS** of the history of Christianity, Jaroslav Pelikan, died in May at age 82. Pelikan authored more than 30 books, most notably **The Christian Tradition**, a five-volume history of Church doctrine published between 1971 and 1989. It traces the story of what, in its 20 centuries, "the church of Jesus Christ has believed, taught, and confessed on the basis of the word of God." - *VirtueOnline*

**\*THE REV. WILLIAM SLOANE COFFIN**, a fiery and controversial social activist, Protestant minister and author who saw social justice "at the heart of the Gospel," died at his Vermont home on April 12. He was 81. Coffin rose to prominence in the 1960s as Yale University's chaplain, a position he used to great

*Continued on Back Cover*



# Church Directory

## CALIFORNIA

**Monterey**  
**St. John's Chapel**  
 (Episcopal Church in America)  
 2300 Mark Thomas Drive; Sun 8a HC, 10:30a MP, 2nd & 4th; Weekday HC Tues 5p, 10a, Thurs noon; Sat 5p; all services 1928 BCP; The Rev. William J. Martin.

## COLORADO

**Colorado Springs**  
**St. Luke's & St. Aidan's Anglican Churches**  
 (Anglican Church in America/  
 Anglican Province of Christ the King)  
 2425 N. Chestnut St.; Sun MP 8:45a and 10:30a; HC 9a and 11a; fellowship and retreats, nursery and church school; Holy Days as announced; The Rev. Walter Wilson; The Rev. Paul Shepard; 719/473-7950, 719/473-5080; 719/471-2591

## Denver

**St. Mary's Church**  
 (Anglican Catholic Church)  
 2325 S. Clayton; Sun Solemn High Mass 8:30a, 9:30a, 6p; Mon-Fri: 9:30a, 6p; Sat Mass 9:30a; Sat Hour 4p; The Rev. Fr. Dewitt F. Reuter; 303/758-7211, fax 758-7212

## DELAWARE

**Wilmington**  
**St. Mary's Anglican Church**  
 (Anglican Catholic Church)  
 2225 Washington St.; Sun 10a HC; Tues 7p HC; Thurs 10a Matins (with Healing Service 1st Thurs); Holy Days as announced; the Rev. Canon Kenneth W. Wilberg, Ph.D.; church 302/764-2424; rectory 302/428-1323, e-mail: canon.wilberg@stmarysdelaware.com

## FLORIDA

**Lantana/West Palm Beach area**  
**The Church of the Guardian Angels**  
 (Episcopal Church/FIF-NA)  
 2225 Cardinal Lane (north of Hypoluxo Road between US 1 and 195); Sun 9:30a Solemn Mass; weekday Masses 7:30a; Sat 9:30a 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)  
 2213 N. Federal Hwy. (U.S. 1—1/2 mile S. of Lighthouse Rd.); HC Sun 8a, 10a, Wed 8:30a; 12 noon; The Rev. Vorn 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: fr.york@maine.rr.com; www.aeway.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 10:50a, Adult Forum noon; Weekday Holy Eucharist: Mon-Fri 12:05p, Wed 7a, Sat 9a; Daily Offices: Morning Prayer, Mon-Fri 9a; Sat 8:30a; Evening Prayer, Mon-Fri 5p; Recital and Choral Evensong Sun 4p as announced; The Rt. Rev. David L. Moyer, SSC, rector; 610/525-7070; fax 525-7514

## SOUTH CAROLINA

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

## Greenville

**Holy Trinity Anglican Church**  
 (Anglican Church in America)  
 717 Buncombe St.; Sun HC 11a; 1st Wed Evensong 7p; The Rev. Jack W. Cole, Rector, The Rev. Lawrence Holcombe, Curate; 864/232-2882

## TEXAS

**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. Surton, Ph.D., Rector, The Rev. Samuel A. Steere III, Assisting Priest, The Rev. Robert R. Shattuck, Deacon; 972/248-6505, fax 972/248-6593; e-mail: holycomm@sbeglobal.net; website: www.holycommuniondallas.org

## Richland Hills

**St. Michael Church**  
 (ECUSA/ACN)  
 3800 Poppowell 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

## Shenandoah

**St. Francis**  
 (Reformed Episcopal Church)  
 1488 Wellman Road; Sun 9:30a SS all ages, 10:30 Worship; Wed 7:30p Bible Study; Liturgies: 1928 and 1062 BCP; the Rev. Curtis Crenshaw, Th.D.; fax 281-370-3765; ccrenshaw@aol.com; www.southamtree.org

## 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. Athanazelos, Rector; 703/683-3343, 703/683-2645; e-mail: sta\_stm@ecmcast.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, 703/243-9375

## Fairfax

**Holy Trinity Church**  
 (Reformed Episcopal Church)  
 Green Acres School, 4401 Salsburn Rd.; Sun 9:30a HC 1st & 3rd, MP 2nd & 4th, MP & Litany 5th; 11:15a SS all ages, 1928 BCP; The Rev. Charles Cambin, Rector; 703/579-1069; www.holytrinityra.org

## Leesburg/Dulles

**Our Saviour, Owlans**  
 (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 Sun 6p; the Rev. Elijah White; 540/338-4357

## Mathews

**St. James Anglican Church**  
 (Anglican Province of America)  
 Meets at Trinity Church, Rt 14 at 62b; 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; cwbeccc@oiuinternet.net

## ENGLAND

**London**  
**Christ the King, Gordon Square**  
 (WCI)

Forward in Faith Headquarters  
 Church of England (FIF)  
 Low Mass Mon 1:05p, Tues-Wed Thurs 8:30a, Fri 12:30p, Fr. John Scott, Honorary Chaplain; 020 7588 3588; Forthampton Sunday Masses in London and elsewhere throughout the U.K.; 07842 20000; www.forthampton.org

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