

BRIEFS continued from Page 41

had his marriage commissioner license pulled by the Manitoba province last year because he refused to perform gay marriage ceremonies - now legal in Canada - says his freedom of religion rights have been trampled upon, and he's pressing that claim in court. He wants the same rights under the Charter of Rights and Freedoms that rabbis, ministers and priests have. "I'm just one of these Canadians who's finally had enough," said Kisilowsky, a practicing Evangelical Christian who says that performing same-sex marriages would violate his faith. - *Winnipeg Sun*

**\*CITING A PROCEDURAL ERROR**, a tribunal of the Presbyterian Church (U.S.A.) dismissed all charges November 15 against a Pittsburgh minister who was accused of violating the church's rules by conducting a 2005 marriage ceremony for two women - one a Presbyterian and the other a Buddhist. The Rev. Janet Edwards, 56, said she was relieved, but also disappointed not have her day in church court. As Edwards' trial was about to begin, the Permanent Judicial Commission of the Pittsburgh Presbytery ruled that an investigating committee had not brought the charges in time; they were filed a few days over a one-year deadline. - *The Washington Post*

**\*THE U.S. SUPREME COURT** has rejected an appeal by Evangelical Christian students and their parents who said a California school district engaged in unconstitutional religious indoctrination when it taught students about Islam by having them recite language from Muslim prayers. On October 2, the high court left intact, without comment, a November 2005 ruling by the Ninth U.S. Circuit Court of Appeals in San Francisco in favor of the Byron Union School District in eastern Contra Costa County. The suit challenged the content of a seventh-grade history course at Excelsior Middle School in Byron in the fall of 2001. The teacher, using an instructional guide, told students to adopt roles as Muslims for three weeks to help them learn what Muslims believe. She encouraged them to use Muslim names, recited prayers in class, had them memorize and recite a passage from the Koran and made them give up something for a day, such as television or candy, to simulate fasting during the month of Ramadan. The final exam asked students for a critique of elements of Muslim culture. The students and parents who sued argued that the class activities had crossed the line from

education into an official endorsement of a religious practice. A federal judge and the appeals court disagreed, saying the class had an instructional purpose and the students had engaged in no actual religious exercises. Linda Lye, a lawyer for the school district, said the same instructional material remains available for classes, though it is not required. - *San Francisco Chronicle*

**\*MUSLIMS ARE EXCITED** about seeing the first person of their own faith elected to the U.S. Congress, even though he veers away from conservative Islam on abortion and gay rights. Keith Ellison, a state lawmaker and lawyer, was also the first non-white elected to Congress from Minnesota. Ellison's campaign had to deal with reports of overdue parking tickets, late campaign finance reports and unpaid taxes. He also faced questions about anti-Semitism because of past ties with the Nation of Islam, a black Muslim group led by the confrontational Louis Farrakhan. Ellison, a criminal defense attorney who converted to Islam as a college student, denounced Farrakhan, and won the endorsement of a Minneapolis Jewish newspaper. He focused on issues that resonate in the urban, liberal-leaning 5th District in Minneapolis, such as calling for an immediate withdrawal from Iraq and single-payer health care. He said his campaign united labor, minority communities, peace activists. "We were able to bring in Muslims, Christians, Jews, Buddhists," he said. - *wcco.com*

**MS. MAGAZINE** released an edition in October with the cover story, "We Had Abortions (and we're glad we did)." The purpose of the piece, according to the editors, was to refocus the spotlight of the abortion issue "back on the lives of women." Columnist Kevin McCullough contended that: "The story is intended to gloss over the millions of women who have had negative reactions to the abortion experience in their own life and instead highlights a petition in which 1,000-plus very misguided women signed a statement affirming their belief that their lives were infinitely improved because they snuffed the life out of the most vulnerable person they personally had ever known - their unborn daughter (or son, or both)." And as "a demonstration of total fairness, the organization Silent No More, which includes the magnificent work of Dr. Alveda King (niece of Dr. Martin Luther King Jr.), was shunned completely by the editors of Ms. when it asked if it could contribute data on women who reject abortion after experiencing one." ■

## THE Christian Challenge.

A PUBLICATION OF  
THE FOUNDATION FOR CHRISTIAN THEOLOGY

1215 Independence Ave. S.E., Washington, D.C. 20003

Change Service Requested

NON-PROFIT  
ORG.  
U.S. POSTAGE  
PAID  
AUSTIN, TEXAS  
Permit No. 1557



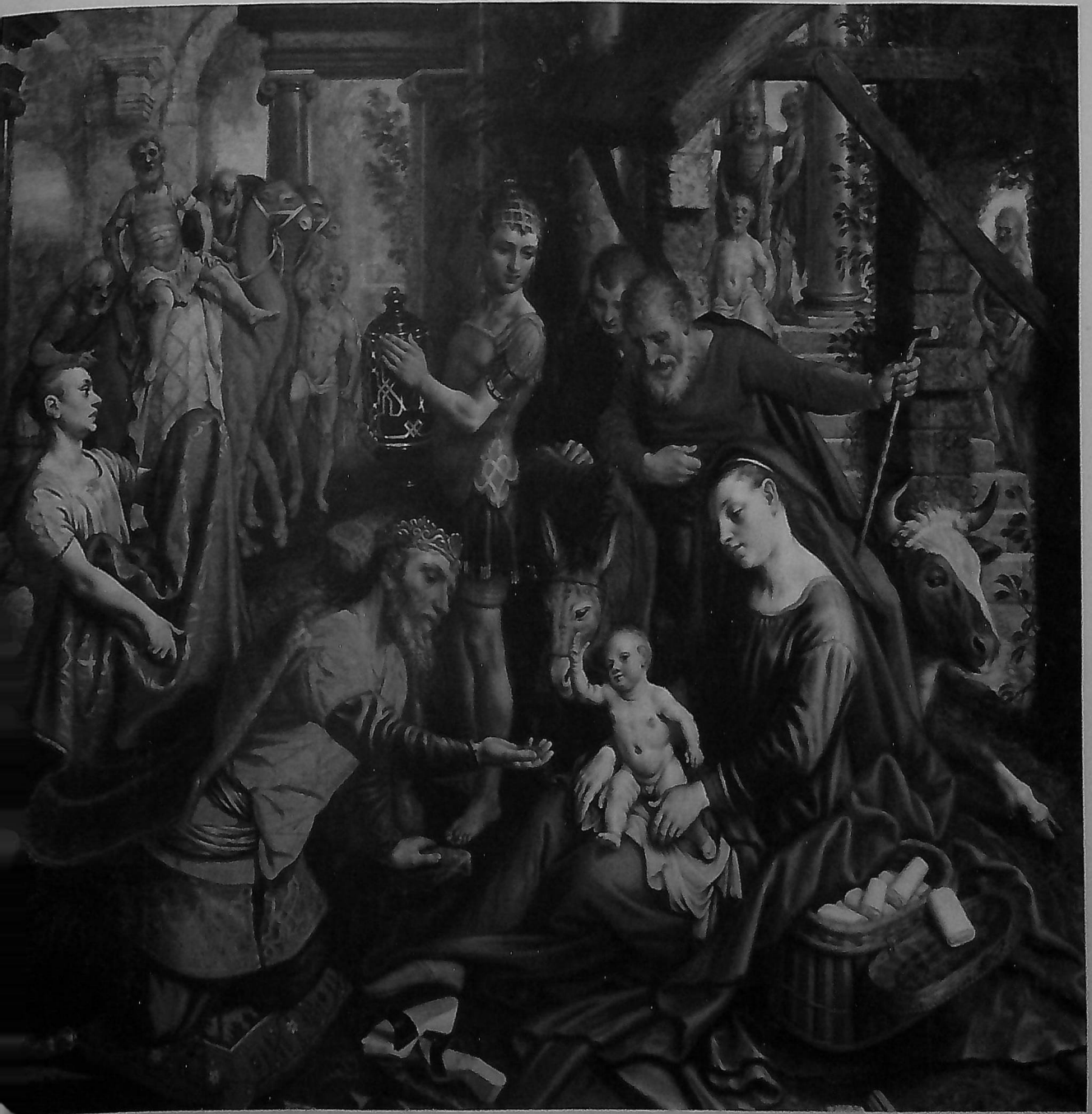
NOVEMBER-DECEMBER 2006



# THE Christian Challenge

THE ONLY WORLDWIDE VOICE OF TRADITIONAL ANGLICANISM—FOUNDED 1962

Volume XLV, No. 5/November-December 2006 \$4.50



AMiA's Bishop Chuck Murphy On

## Church Planting For The 21<sup>st</sup> Century

\*Page 5

# Contents

The Christian Challenge  
Volume XLV, No. 5  
November-December, 2006

## feature/special report

- 5 **ANCIENT AND FUTURE:  
CHURCH PLANTING FOR THE 21ST CENTURY**  
By The Rt. Rev. Chuck Murphy

## news & reviews

### 10 FOCUS

This issue's highlights:

- San Joaquin Diocese Positioned For Realignment
- Virginia: "A Tsunami Of A Mandate"
- First Female Anglican Primate Seeks "Shalom" In Our Time
- Williams: Jefferts Schori Invited To Primates' Meeting
- Orombi: Global South Won't Sit With New P.B.
- C Of E Evangelicals Prepared To Circumvent Liberal Bishops
- Gay Ordained In New Zealand
- Offer Of "Primate Vicar" Rebuffed; Primates Back APO Seekers
- Panel Nixes Jurisdiction For Canadian Alternate Overseer
- Pittsburgh, Fort Worth Back Alternate Oversight Requests
- Dallas: Not Leaving - Yet
- "Episcopal Majority" Mobilizes To Defend TEC
- Chancellor: TEC Is Prevailing In Most Property Disputes
- San Diego Stymied In Property Lawsuit
- Property Proposal Fails In Rio Grande
- TEC-Turned-ACA Parish Fights For Property
- Connecticut Bishop Okays Gay Blessings
- Conservative-Leaning Bishop Elected For Arkansas
- Liberals Target Conservative SC Bishop-Elect
- Heavy Pressures Mount, But Bennison Still Won't Go
- Ackerman: Lively In London
- Archbishop Finds ACC Growing In Haiti
- Bishops Consecrated For Australian Traditionalists
- A Continuers' Christmas Story
- Archbishop, Pope Acknowledge "Obstacles," Sign Declaration
- Vatican Plans Outreach To Disaffected Anglo-Catholics

## columns & departments

- 3 NEWS OF THE WEIRD  
42 SIGNPOSTS  
43 CHURCH DIRECTORY

*Note To Readers:* To clear up some confusion on this point, each edition of *THE CHALLENGE* brings you news from the months that serve as its date, i.e. the November/December '06 issue covers mainly (though not exclusively) news from those months and comes out at the end of the designated period. We're aware that this, a result of so-far insurmountable circumstances, is an unusual practice among periodicals, but unless those circumstances change TCC will have to continue being weird in this respect!

## Christian Challenge

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

### THE MISSION OF THE FOUNDATION FOR CHRISTIAN THEOLOGY

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

Copyright © 2006

### SUBSCRIPTION POLICY

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

### EDITOR

Auburn Faber Traycik

### MAILING ADDRESS

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

### DIRECTORS OF THE FOUNDATION FOR CHRISTIAN THEOLOGY

Peggy Bruce; John Dixon, the Rev. Michael Heidt; Ralph Kettell; the Rev. Charles Nalls; Wallace Spaulding; Auburn Faber Traycik; Jeanne Woolley.

### GENERAL REPRINT POLICY

Where an outside copyright is indicated, permission to republish or reprint must be procured from the copyright holder. In all other cases, permission is hereby granted to reprint articles or portions of articles on the following conditions:

A) In cases in which entire articles or substantial portions of them are used, credit should be prominently displayed and should read as follows: Reprinted by permission from THE CHRISTIAN CHALLENGE, 1215 Independence Ave. S.E., Washington, D.C. 20003.

B) In cases of quotations or other brief extractions, attribution should be given to THE CHRISTIAN CHALLENGE within the context of or adjacent to the section wherein the quotation or extraction appears. Overseas publications are asked to cite the source as: THE CHRISTIAN CHALLENGE (USA) or THE CHRISTIAN CHALLENGE (Washington, D.C.).

A copy of any complete or substantially complete articles reprinted from the CHALLENGE should be sent to the Washington, D.C. office.

# News Of The Weird

**WATERED DOWN:** It is pro-gay, but con-bottled water. Yes, the United Church of Canada, that nation's largest (but declining) Protestant denomination, sometime ago took same-sex "marriage" off its list of "immoral" acts, but has recently added something in its place: drinking bottled water.

Prompted by an 18-year-old student from rural Ontario, the church urged its three million members in August to drink tap water instead, reported *The Washington Times*. The United Church said water is "god's sacred gift" and should be available to all people and not exploited for profit. "They're making us scared of tap water, something that is perfectly fine," said the young student, Jordan Newell. "It's pretty much immoral."

"People drink bottled water for the safety, good taste and portability," said Elizabeth Griswold, executive director of the Canadian Bottled Water Association. "That is a key point missed by the United Church."

"We are offering consumers a choice. We are not asking consumers to pick bottled water over tap water," said Stephanie Baxter, a spokeswoman for the Atlanta-based Coca-Cola company, which filters municipal water from Calgary and Brampton, Ontario, five times to produce its Dasani brand.

Sales have not dropped because of the church's campaign, Griswold said.

**YEAH, THAT'LL DO IT:** Meanwhile, the United Church of Canada is trying to boost its ailing and aging membership with a \$10.5-million project that includes advertisements featuring a bobble-head Jesus doll, and references to gay "marriage," reports Episcopal e-journalist David Virtue. One ad shows a wedding cake statuette with two grooms and the caption, "Does anyone object?" Another features a photo of a Bible filled with colored post-it notes labeled, "agree" and "disagree."

"Now that should really draw the crowds in," Virtue wrote.

**NATURALLY:** A Church of England cleric who converted to Hinduism was reported recently to have a license to function as a priest in the Diocese of Ely.

*The Times* of London said that the diocese renewed the Rev. David Hart's license over the summer, despite the fact that he had moved to India, changed his name to Ananda, daily blesses a congregation of Hindus, and pays homage to a snake god and elephant god. He also "recites *Gayatri Mantra* with the same devotion with which he celebrates the Eucharist," according to *The Hindu*, India's national newspaper. However, Hart still plans to serve as a priest when he returns to England.

A priest since 1984, Hart was serving in the Diocese of Ely, which covers most of Cambridgeshire and part of Norfolk, before leaving for India. Hart admitted to *Church Times* that he had not told the Bishop of Ely, Anthony Russell, that he

had converted. However, Russell reportedly sent Hart his license, along with a personal letter, just three months after Hart published a book, *Trading Faith: Global Religion in an Age of Rapid Change*, in which he writes about his conversion to Hinduism. The bishop's office, however, claimed it had not known of Hart's conversion until the story of it broke in the press this fall. *TCC's* effort to learn whether this had altered Hart's status in Ely had not been successful at this writing.

"**CURIOUS**" is what the traditionalist English magazine, *New Directions*, called it, and that may be an understatement. It seems that a high percentage of respondents to online questions of the week posed by England's *Church Times* believe in the immaculate conception and assumption of Mary - but an also-high percentage believe that their pet prays with them.

Asked if they believe that the immaculate conception and assumption are consonant with scripture, 87 percent of respondents said yes and 13 percent said no. Asked "Does your pet pray with you?", 77 percent said yes and 23 percent said no. But for some respondents this is a one-way street. Asked "Do you pray with your pet?", just 51 percent said yes, and 49 percent said no.

**GREAT MOMENTS IN ANGLICAN EPISCOPACY:** It all started when the Anglican Bishop of Southwark (South London), Tom Butler, attended an evening drinks reception at the Irish embassy in December. The next thing the 66-year-old liberal prelate knew, he was home with a black eye, cuts and a bump on his head, and missing his cell phone and briefcase, which contained confidential papers. Had he been caught up in some international intrigue? No. Had he been mugged? That's what Butler was still maintaining at deadline, even while admitting he could not recall what happened - and as witnesses told a different story.

They say he ended up in Crucifix Lane, a largely deserted street next to railway arches near his cathedral, at 9:30 p.m.; there, he clambered into a stranger's Mercedes and started throwing children's toys therein on to the road, reported *The Daily Telegraph*. Paul Sumpter, the car's owner, was playing pool in Suchard Bar when he heard his vehicle alarm go off. He ran outside and saw Butler, dressed in his robes and a smart black overcoat, sitting in the back seat throwing out the toys that belong to his one-year-old son. Sumpter said to him: "What are doing in my car?" Butler replied: "I'm the Bishop of Southwark, it's what I do."

Sumpter and a friend then pulled him out of the car and, in the process, the bishop accidentally fell to the pavement. The bishop, a father of two, sat on the curb while onlookers offered to call an ambulance. The bishop was said to have refused this, gotten up, and staggered away. Sumpter then discovered that the bishop, a member of the House of Lords and chairman of the Anglican Church's Community and



Public Affairs Council, had left some belongings behind in the back seat of his car.

The next day Butler's office called the police to report the loss of property. "He reported the matter to the police and sought medical attention," said a cathedral spokesperson. "He does not have a history of drinking too much and he still has the confidence of the Church." But of course.

Indeed, though there was some talk about the bishop resigning his post, at this writing observers seemed too busy enjoying the story to press for his ouster.

**HAVING NUN OF IT:** A group of homosexual drag queens who dress up in outlandish nun costumes and mock Roman Catholic teachings has lost its lease to hold risqué bingo games at a San Francisco parish, after an outcry from faithful Roman Catholics throughout the United States.

In September, the "Sisters of Perpetual Indulgence," a self-described "leading-edge order of queer nuns," began holding "Revival Bingo" games at Most Holy Redeemer Parish in San Francisco's homosexual Castro neighborhood to raise funds for favored charities. The next game - featuring master of ceremonies "Peaches Christ" - had been scheduled for All Souls Day, *World Net Daily* reported in early November.

The Sisters - whose motto is "Go and sin some more" - are infamous for their offensive street theater, in which they use Catholic symbols and images to shock opponents and entertain allies.

A September 14 article by "Sister Dana Van Iquity" in the homosexual newspaper *San Francisco Bay Times* stated that, "The long awaited return of the Castro's longest running Bingo - Revival Bingo - kicked off at Ellard Hall [at Most Holy Redeemer] in the heart of the Castro...A gaggle of nuns - dozens really - opened the show, carrying candles and acting rather solemn with slow, marching steps. But when the sound system played *Gonna Make You Sweat*, the Sisters commenced to clapping and dancing wildly down the aisles, getting everyone's energy up."

The article went on to describe sexual "punishments" meted out to participants whose cell phones ring during the game or who call a false bingo. Prizes distributed to winners, according to the article, ranged from "wines to porn DVDs to sex toys to toasters and more."

**AFTER THE BINGO GAMES** came to light when a San Francisco reader posted information about them on a popular weblog, Catholics across the country contacted the San Francisco archdiocese to demand a halt to the event. On October 30, an archdiocesan spokesman put out a statement saying in part that the archdiocese had directed the parish to end the arrangement immediately and that Most Holy Redeemer's pastor, Fr. Stephen Meriwether, who was said to be aware of the "Sisters" activities at his parish, was "on leave from his duties."

*World Net Daily* noted that Fr. Meriwether, the chancellor of the San Francisco archdiocese under Archbishop George Neidermayer, was appointed to his current post by former Archbishop William Levada. Levada was elevated to the rank of cardinal by Pope Benedict XVI and heads the Vatican Congregation for the Doctrine of the Faith. Levada has been featured in this column for being probably the most-subpoenaed U.S. archbishop in cases linked to the Catholic Church's clergy sex abuse scandal. ■

## ECUSA's Apostasy — It's not all about sex

### FALSE DAWN:

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

by Lee Penn

**Sophia Perennis, 2005, 480 pp.: \$27.95**

Without opposition from Episcopal officials, a retired Episcopal Bishop is building the United Religions Initiative (URI), a global federation of religions that works closely with the UN — and would make religious freedom and Christian orthodoxy things of the past. URI supporters include liberal Anglicans and Moonies, feminists and radical Muslims, left-wing foundations and a best-selling New Age author who says "Hitler went to Heaven," Scientologists and Wiccans, the Chinese state-run church and the Dalai Lama — and even President George W. Bush. Its history? Its allies? Its agenda?

Read **FALSE DAWN**

Order through

**www.sophiaerennis.com and www.amazon.com**  
after March 15, 2005.

## Subscribe to **THE CHALLENGE!**

**It's easy!** For a year (5-6 issues of 36-44 pages each) of news and views from the Anglican spectrum worldwide, start by providing your name and address here:

Name \_\_\_\_\_

Address \_\_\_\_\_

If you'd like to pay by VISA or MASTERCARD, please provide the following information:

Card Used:  Visa  MC;

Sign here \_\_\_\_\_

Acct # \_\_\_\_\_ Exp. Date \_\_\_\_\_

**OR** make your cheque or money order payable to THE CHRISTIAN CHALLENGE in the amount of \$24 for U.S. readers, or \$35 for first class mail delivery (recommended); \$27 (U.S. or equivalent) for Canadian readers, and \$32 (U.S. or equivalent) for readers elsewhere. (Cheques are accepted in U.S., British, Australian or Canadian currency).

Send this coupon and payment or payment information to:

**THE CHRISTIAN CHALLENGE**  
1215 Independence Ave. SE  
Washington, DC 20003-1445  
202/547-5409, fax 202/543-8704  
e-mail: [info@challengeonline.org](mailto:info@challengeonline.org)

# Ancient and Future: Church Planting For The 21<sup>st</sup> Century

By The Rt. Rev. Chuck Murphy  
Chairman, Anglican Mission in America

*Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." - Matthew 18:18-20.*

## The Mission and Vision

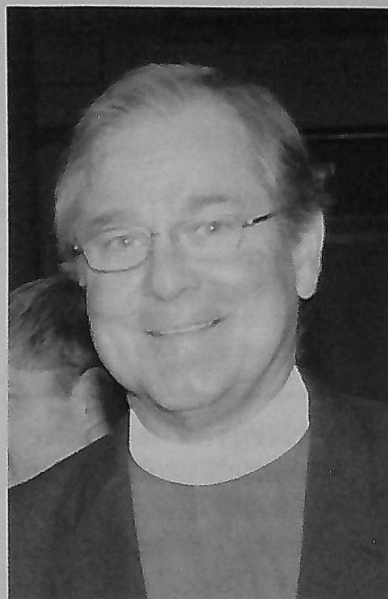
ROOTED IN THE HISTORY and tradition of East Africa's revival, the Anglican Mission in America (AMiA) is a missionary movement of the Anglican Province of Rwanda charged with building an alliance of congregations committed to gathering, planting and serving dynamic Anglican churches in North America.

Christ's Mission – what author/researcher George Barna has described as the broad spectrum of what God is calling us to do for His Church – is expressed in the Great Commandments and Great Commission. Since AMiA's beginnings in 2000, we have been mission-driven, and we understand our mission field to be the 130 million un-churched individuals in the U.S. Our vision, then, is to break through the barriers of post-modernism, to proclaim the saving grace of Jesus Christ and to draw others into a relationship with Him. We have experienced a sovereign movement of God's Spirit during the last six years, and I believe our best days are before us. We feel a strong sense of urgency, passion and expectation as we look toward 2007.

On average, Anglican Mission has added a new church every three weeks since 2000, and we expect to see that momentum continue and build, with nearly 40 groups in the fellowship process and around 30 in early stages of conversation and formation. More importantly, lives are being transformed as people enter a relationship with Christ and grow as faithful disciples.

While Christianity is the fastest-growing religion in the world, with 1,400 new churches per month established in

More than any other faithful Anglican body outside the U.S. Episcopal Church at the moment, the Anglican Mission in America seems to excel at church planting. TCC invited Bishop Chuck Murphy to explain for the benefit of all CHALLENGE readers the AMiA's approach to this core aspect of the Church's mission.



The Rt. Rev. Chuck Murphy

Africa alone, churches in North America are experiencing decline. Anglican Mission was born in the midst of a severe crisis of faith and leadership within the western church, and we rejoice in the harvest God is bringing forth, giving us the opportunity to plant and strengthen churches that impact our culture. The Anglican Mission provides a way for our congregations and clergy to be connected to the worldwide Anglican Communion through

Rwanda, while being free of the crises of faith, leadership and mission in the Episcopal Church (TEC).

A LOOK at AMiA's roster of churches reveals that a full 60 percent of our congregations are new churches rather than emerging from TEC. We're grateful to God for this increase and understand this is our true calling. This doesn't mean we only receive and affiliate new church starts, but it does mean that every church coming into the Anglican Mission is expected

---

**On average, Anglican Mission has added a new church every three weeks since 2000, and we expect to see that momentum continue and build...**

---

to have a "missional" orientation and passion. As we move forward, our eyes are on the call to evangelize those that God is calling, and to be about the business of building the "one, holy, catholic and apostolic church" in our time.

## The Method

*And he said, "The kingdom of God is as if a man should scatter seed on the ground. He sleeps and rises night and day, and the seed sprouts and grows; he knows not how. The earth produces by itself, first the blade, then the ear, then the full grain in the ear."*

*But when the grain is ripe, at once he puts in the sickle, because the harvest has come.” - Mark 4:26-2, English Standard Version*

Mark’s parable of the sower gives us a helpful illustration for planting churches, outlining a model Anglican Mission has incorporated. Jesus tells of a sower who scattered seeds on the ground and then describes the process that follows. The seeds take root and grow – first the blade, then the ear, then the full grain appears. That’s the way our congregations develop – they form in small groups, move to fellowships and grow into churches as individual lives are transformed, faith deepens, gifts are displayed, mission is embraced and visions are cast. Whether initiated by laity, by AMiA clergy or by an existing congregation, God grows congregations made up of faithful men and women who are stirred by God to do a new thing. As in the Bible days, God’s call is often unexpected. Ordinary men and women who had never considered the possibility of forming a church and had no idea they were capable of such an undertaking are compelled to step out in faith, moving beyond self-imposed limitations. We see people awoken to the reality that God might actually use David or Sue as the tip of the arrow. They follow the Lord step by step; leaders

---

**Whether initiated by clergy or laity, the model is consistent – a small group gathers regularly (usually every other week) for a period of discernment – what we call an “Exploratory Stage.”**

---

are identified and equipped; people are released for ministry, God adds to their numbers; and a church is born.

While we follow a model and plan for church planting, AMiA thrives on flexibility, and we aren’t in the business of producing cookie-cutter congregations. We offer recommendations, guidelines and best practices utilizing a variety of tools such as demographic studies and professional coaching, but we leave plenty of room for the Holy Spirit to lead and create. Whether

initiated by clergy or laity, the model is consistent – a small group gathers regularly (usually every other week) for a period of discernment – what we call an “Exploratory Stage.” They pray and study Scripture together, seeking God’s wisdom and His will. Interim leaders emerge at the group’s core and teams develop, offering their gifts and talents for prayer intercession, administration, communication, finance and so forth.

ONCE THE GROUP EXPANDS to about 30, members continue to meet bi-weekly and are ready to become an affiliated fellowship of Anglican Mission. We recommend the bi-weekly meetings for prayer, study and worship be held at a time other than Sunday mornings to insure ample time for the tasks at hand as well as to avoid getting bogged down early on in logistical details. In this “Gathering Stage” aimed at forming a fellowship, leaders focus on prayer, study, relationship building, expanding and organized planning. This period involves actively spreading the word about the potential new work – inviting others to “come and see.” Classic tools such as personal invitations, letter writing, telephone calls, door-to-door visits and community outreach have proven extremely effective.

During this process, Anglican Mission leaders work with the groups to provide support and assistance with vision casting, planning and resources. We want our fellowships from the earliest stages to understand and embrace the mission and vision of AMiA, and we strongly encourage regular communication with our leadership as a critical component of successful church plants. Fifty percent of our national budget goes to resourcing church plants – roughly 43 percent is spent on regional mission centers with another 7 percent spent on leadership development.

Before officially launching, each fellowship works with a church planting coach who helps with developing a congregational mission statement, a mission strategy (including measurable plans and goals), leadership training, location logistics, incorporation and calling a priest if the congregation was initiated by laity. Our model has yielded proven results. The average success rate of church plants is 30 percent, while AMiA church plants enjoy a 90 percent success rate. We at-



**WHAT BEGAN** as a small Bible Study/prayer group in February 1996 is now AMiA’s St. Andrew’s, Little Rock (AR); at left is its confirmation class for November 2006, and the sign below heralds its impending move to a new building. St. Andrew’s is led by the Rev. Philip Jones. *Photo courtesy of St. Andrew’s and AMiA*

**FUTURE HOME OF**  
**Saint**  
**Andrew's**  
*Anglican Church*  
**OPENING EARLY 2007**

**WORSHIP WITH US AT OUR CURRENT LOCATION AT MARKHAM & WUGHES SUNDAY 8:30 AM OR 10:45 AM**



**NOW WITH MORE THAN 130 members, AMiA's Holy Trinity Anglican Church, Hudson, Ohio, was established in December 2003 and its church building was purchased and remodeled by May 2006. Holy Trinity is led by the Rev. Doc Loomis. Photo courtesy of Holy Trinity and AMiA**

tribute this to the Lord's grace and His guidance, along with a clear goal and message, a specific model centered on small groups, professional coaching, and a clear focus – we keep our eyes on the ball.

## The Bedrock Values

Anglican Mission offers a unique blend of the ancient and future, and inherent in our church plants is our commitment to unity in the essentials of the Christian Faith as well as a willingness to allow diversity in our expression of that faith. We envision the evangelical, catholic and charismatic forms of worship as three streams flowing from one river – Jesus Christ and His Gospel imperatives. We are committed to the authority of Scripture, worship in Word and Sacrament along with Spirit-led evangelism, discipleship and service. Based on a careful study undertaken by the Rt. Rev. Dr. John Rodgers, the Anglican Mission has determined that the most faithful response to the witness of Scripture and its teaching on headship would dictate that women be ordained only to the diaconate. While recognizing that the Church is presently seeking further clarity in this matter through a period of discernment and “reception,” the important concept of “headship” proved to be the most critical issue for us as we developed our policy on the issue of women's ordination.

WE UPHOLD and live specific values that form our DNA. We are committed first to Jesus Christ as the one and only means of salvation, and to the authority of Scripture as the living Word of God which sets the standard by which we are to order our lives, express our faith and function as a community. We are committed to extending the kingdom of God through evangelism – through calling people into a saving relationship with Christ and making disciples who in turn make disciples. We build congregations through relational ministry that express the love, intimacy, and unity of God as revealed in the relationship of the Father, the Son and the Holy Spirit. We desire to hold ourselves accountable before God and to one another within our Anglican polity.

We are also committed to living a servant ministry and to Biblical leadership; our ministry is supported through sacrificial giving and undergirded with expectant prayer. We believe

that nothing of significance happens in God's Kingdom in the absence of prayer. Therefore, seeking God is a priority—inviting Him to lead, restore, heal and transform our lives, our churches, our communities and the world. If you talk to any

---

**Once the group expands to about 30, members continue to meet bi-weekly and are ready to become an affiliated fellowship of Anglican Mission...[This is the] “Gathering Stage”...**

---

of our clergy and lay leaders, you will discover they are people of prayer who believe and seek to faithfully proclaim, as well as live out, God's Word.

## The Congregations

Scripture offers a proven model of operating churches, and Anglican Mission uses the second chapter of Acts as our standard. When I became rector of All Saints', Pawleys Island, South Carolina (where AMiA is headquartered), over 20 years ago, I incorporated these principles into the life of the congregation, and the results were actually rather remarkable. Over the years, we shared this model and its practical applications, and quite simply, it works – it bears fruit. God adds daily to those who are being saved when churches follow the apostolic model.

The characteristics of early church life as described in *Acts 2:14-47* begin as *God's Word is proclaimed*. We see this in Peter's sermon in which he outlines the Gospel message (*Acts 2:14-36*). Those hearing this proclamation were “cut to the heart” as they recognized their sinfulness – their *need for a savior was acknowledged* (*Acts 2:37*). As a response to this acknowledgement, the people asked Peter what they could do, and he instructed them to repent and be *baptized* in the name of Jesus Christ for the forgiveness of sin. Some 3,000 individuals accepted Peter's message and were baptized (*Acts 2:37-41*). These new believers then embraced a life of *disciple-*



ship in which they devoted themselves to the apostles' teaching, fellowship within the Body of believers, the sacrament of Eucharist and prayer. The early believers experienced the outpouring of the Holy Spirit whose power was demonstrated through *signs and miracles* which produced *awe* and *wonder* in the Body, and they were committed to a high level of *stewardship* so ministry could be facilitated. *Worship* was central to the life of the early church – both corporate worship and in small groups meeting in homes. This model produced *growth* as a byproduct of faithfulness, for “the Lord added to their number daily those who were being saved.”

ANGLICAN MISSION congregations seek to reflect this cycle of parish life, and particularly emphasize discipleship through small groups that are a hallmark of our congregations from the earliest stages of church planting. Our churches function within affinity-based Mission Networks designed to minimize control and maximize trust, creativity, and risk-taking at the congregational level. Our priority is to develop churches that make disciples, start new churches, network with other churches and build a church-planting movement. In order to fulfill this priority, we intentionally create a lead-



THE INTERIOR of Holy Trinity, Hudson, Ohio. Photo courtesy of Holy Trinity and AMiA.

ership culture that identifies, develops and empowers leaders for local churches and the mission of AMiA. Having said that, we're not afraid to establish expectations of our congregations along with accountability, and we make this clear from the beginning. For example, we expect our congregations to be faithful and fruitful – to become self-sustaining Great Commission churches, focusing on multiplying disciples and ministry and to participate in launching and encouraging new churches. This all begins with personal spiritual growth and transformation with a goal of being agents of God's transforming power in the lives of others and in fact, your community. Transformation and multiplication are our bywords, and we nurture these principles by actively linking churches together in a Mission Network.

## The Mission Network System

Our congregations are the primary missionary unit that raise up, serve and multiply disciples who make disciples, but these churches function within a Mission Network. We have avoided centralized institutional structures such as dioceses,

---

**We have avoided centralized institutional structures such as dioceses...Our congregations are the primary missionary unit [and] function within a Mission Network**

---

and instead, our Mission Networks provide communities in which leadership and congregational alliances take shape and flourish. Our Networks represent a “gateway” through which missionary congregations are resourced and released. Since our churches are scattered from coast to coast, Networks provide essential support, encouragement, fellowship, resources and accountability for Anglican Mission leaders and congregations. Networks are sometimes organized around a particular geographic region, or they may be widespread, with churches joining together over long distances on the basis of affinity. Whatever the model, churches in the Anglican Mission are encouraged to be actively involved in a Network in order to grow and plant other new churches. We are determined that our nascent congregations not be left to flounder, and we provide support to insure success.

Networks develop a gift-driven team of individuals, lay and ordained, from its member churches to facilitate strategy, communications, finances, pastoral care, prayer, and leadership development. All of these components are necessary for the health and growth of member churches and the planting of new congregations, tasks that are carried out under the direction of the Network Leader, working closely with the overseeing bishop. Networks provide coaching for those on the front lines in equipping, supporting and uniting leaders – they are community-centered, focused on building relationships within a small group context.

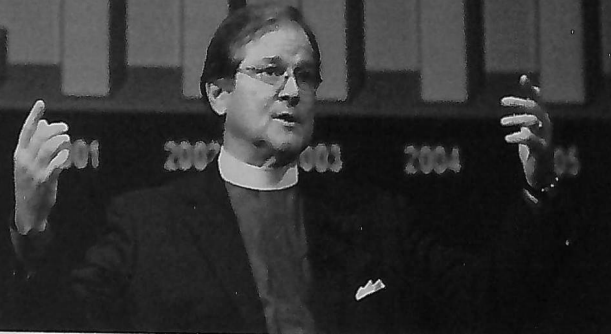
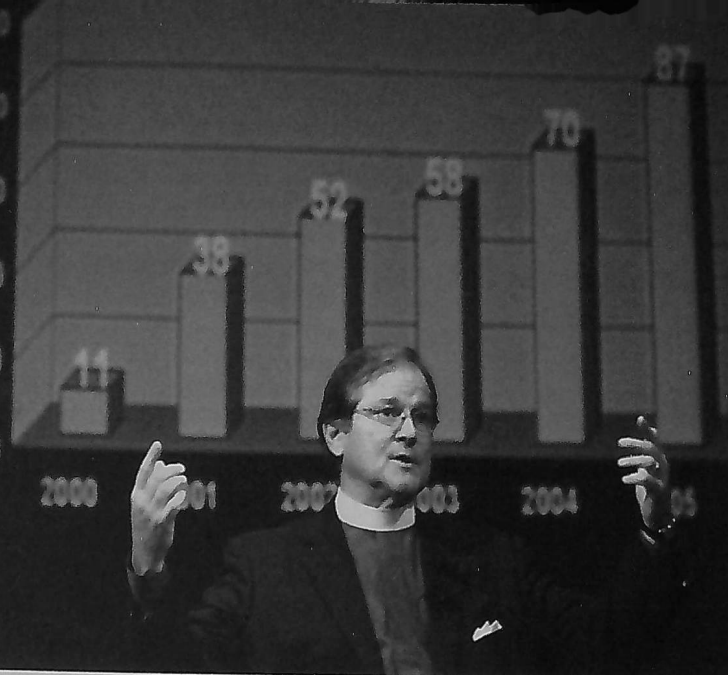
## Identifying and Developing Leaders

We believe that every Christian is created and gifted for ministry as described in Scripture (*Romans 12 and 1 Corinthians 12 -14*), and we take seriously the call in Ephesians to “prepare God's people for works of service.” In order to fulfill that mandate, Anglican Mission intentionally seeks to equip, empower and release the faithful to use their spiritual gifts to glorify God and build up the Body of Christ. John Maxwell says “everything rises and falls on leadership,” and it is clear that the current situation in the Episcopal Church involves a crisis in leadership. In AMiA, our goal is identifying and developing leaders who are passionately committed to Christ and display an authentic faith, Godly character and a servant's heart.

Anglican Mission is open to multiple ways of training and equipping, and we tend to focus on matching gifts to needs.

**BISHOP CHUCK MURPHY** speaks at one of AMIA's annual Winter Conferences, which help participants mobilize for mission. The next Winter Conference is slated for January 17-20 in Jacksonville, Florida. (See more information at the end of the article). Photo courtesy of AMIA

Growth  
within the  
AMIA



gregations, and we seek to build the kind of church which experiences numerical growth as a byproduct of transformed lives and an unapologetic commitment to God's Word. Barna also asserts that in

Finding the right leaders for the right setting is essential, and in selecting church planters, we intentionally focus on discernment and assessment – not everyone called to ministry is called to be a church planter. We want to help leaders discern their true call. Tools such as boot camps, apprenticeships, mentoring and coaching assist in training church planters, and these methods are enhanced through building a team representing a balance of gifts. Church planting is a group effort – lone rangers won't survive.

IDENTIFICATION OF LEADERS is an unfolding process. Some individuals, ordained or lay, simply hear God's voice and His call to them and they respond, "Here I am...send me." They come to us and seek to plant a church. In another wave, we are looking for talent through the Network system and elsewhere, and we think creatively about equipping – moving beyond classic seminary-based theological education. Finding talented leaders wired as church planters quickly enough is still a challenge, but one we are working pro-actively to meet. For example, we have developed the **Fellows Program** in which individuals are mentored by seasoned clergy in a church setting, beginning their training for ministry.

## The Distinctives

Anglican Mission offers a real alternative to the western model of church planting and development. For example, we focus on missionary outreach rather than an institution,

---

**We seek to immerse every step and stage of our congregations in prayer. It is only in seeking to see where God is moving that we can hope to be at the center of His will.**

---

and this focus allows us to major in the majors of mission rather than maintenance. In addition, we are very deliberate in our intention to develop healthy, viable churches. George Barna has outlined what he calls visible marks of healthy con-

growing churches, prayer is a significant factor, a sense of mission and vision are both present, evangelism is undertaken by laity, and youth ministry is central. We seek to immerse every step and stage of our congregations in prayer. It is only in seeking to see where God is moving that we can hope to be at the center of His will. These churches don't try to be all things to all people, but people experience God during authentic, Spirit-filled worship. Our churches seek to grow from strength to strength and glory to glory by keeping the first thing the first thing. I sense an exciting season before us as we move to the next level of leadership development, church planting and missionary expansion.

The Lord seems to have placed His hand on this gathering of Christians known as the Anglican Mission in America. The principles we are living out are Biblical and historic, but we believe God is allowing us to put these concepts together in a unique way for the season, setting and time in which we are called to proclaim the Gospel of Jesus Christ. We are happy to share our insights with any and all who desire to learn more, and of course, particularly with those who might feel called to be part of this adventure. The Lord is adding to our number daily those who are being saved, and for this we are thankful and encouraged. ■

For more information on the AMIA, visit its website at [www.anglicanmissioninamerica.org](http://www.anglicanmissioninamerica.org)

THE ANGLICAN MISSION IN AMERICA will hold its annual *Winter Conference* January 17-20 at the Hyatt Regency Riverfront in Jacksonville, Florida. This always-well-attended event helps participants "catch a vision for mission" in their own communities and experience "the wide global family of Anglican Christianity" through the presence of personages from Rwanda and other Anglican provinces. Among several speakers will be the Rev. Canon Dr. Michael Green, former rector of St. Aldate's in Oxford, England and Evangelism Advisor to the Archbishop of Canterbury, who currently pastors a U.S. congregation; and Dr. J.I. Packer, dean of Anglican theologians, author of the classic **Knowing God**, and professor of theology at Regent College, Vancouver. For further information: 843/237-0318, [www.theamia.org/register](http://www.theamia.org/register).

## San Joaquin Diocese Positioned For Realignment

Report/Analysis By The Rev. Samuel L. Edwards

IN AN EPOCH-MAKING CONVENTION December 1-2, the Episcopal Diocese of San Joaquin (California) took the first giant step toward a de-alignment with The Episcopal Church (TEC) - an action described by its bishop as the way to stay fully within the worldwide Anglican Communion currently centered on Canterbury.

The decision was made by an overwhelming vote at St. James' Cathedral in Fresno on December 2.

Urged by Bishop John-David Schofield to "vote your faith," the convention passed constitutional amendments that are by far the most sweeping yet proposed in any Episcopal diocese. They would "transfer all relationships and communion from [TEC]" to another Anglican province as determined by a special diocesan convention.

The action followed a September call by 18 global South primates (provincial leaders) for initial steps to create a separate, Communion-recognized structure for U.S. faithful.

One resolution adopted substitutes language identifying San Joaquin as part of TEC with a statement that "The diocese shall be a constituent member of the Anglican Communion and in full communion with the See of Canterbury." Other references to TEC throughout the constitution are removed, and replaced with "the Anglican Communion."

Another crucial amendment effectively erases the borders of the diocese so that it could eventually absorb parishes in other parts of the region that also wish to break from TEC.

If the amendments are approved by the convention a second time, in 2007, San Joaquin will become the first diocese to secede from TEC.

According to the Constitution and Canons Committee, the proposals were made because of "a number of actions" which have led a majority of Anglican provinces to regard TEC as "no longer a member in good standing" in the Communion, and because the San Joaquin diocese "intends to remain...in good standing within the Communion regardless of the actions and disobedience of [TEC]."

Bishop Schofield, who recently was exonerated of ecclesiastical charges that he had "abandoned the communion of this Church," wrote his diocese before the convention that San



Bishop John-David Schofield  
Photo: Peter Frank

Joaquin's action ought to be determined by TEC's refusal to affirm the unique divinity of Christ and to abandon a position on human sexuality that undercuts the Scriptural doctrine of marriage and the family.

**TO BE SURE**, the shift in San Joaquin faced some dissent from within the some 10,000-member diocese.

Members affiliated with a homegrown group called Remain Episcopal were fiercely opposed. In a document called "A Communion on the Verge," Remain Episcopal claimed that the San Joaquin diocese had voted overwhelmingly for "secession" from TEC already, in 2004 and 2005, and that, "The concept is laughable."

Still, Remain Episcopal (part of the *Via Media* network of corporatist organizations in conservative TEC dioceses) implored the General Convention "to declare such actions 'unconstitutional' and/or 'illegal,'" on the claimed grounds that dioceses may not rescind their "unqualified accession" to TEC's governing regulations without the consent of General Convention and diocesan leaders. However, TEC's constitution and canons do not appear to address the issue of withdrawing accession.

### Before The Vote

Shortly after his pre-convention missive, Bishop Schofield received a letter from newly-installed Presiding Bishop Katha-  
*Continued on Page 12*

## "A Tsunami Of A Mandate" Bloc Of Virginia Parishes Secedes; Property Battles Loom

IN THE LARGEST EXODUS from the U.S.-based Episcopal Church (TEC) in a single 24-hour period, nine parishes - including the historic Truro Church and The Falls Church - announced December 17 that they had voted by large margins to break from the Diocese of Virginia and TEC.

It was "a tsunami of a mandate," remarked Dr. Os Guinness, a scholar, author, and Falls Church parishioner.

Four other Virginia congregations announced their disaffiliation before December 17, and two others may leave soon. The 15 parishes combined represent nearly 10,000 of the diocese's 90,000 members, and 18 percent of average Sunday attendance (32,000) in the diocese.

Eight of the nine ex-Episcopal churches had (at this writing) aligned with the Convocation of Anglicans in North America (CANA), a missionary initiative of the province of Nigeria within the Anglican Communion, via the Anglican District of Virginia - yet another part of the realignment set in train by TEC's break from Anglican teaching on scriptural authority and homosexuality. Martyn Minns, the rector at Truro Church in Fairfax, was recently consecrated CANA's bishop and will lead its some 25 U.S. congregations. Minns said the total of his congregations' average Sunday attendance will outstrip the same figure in 50 TEC dioceses.

## First Female Anglican Primate Seeks "Shalom" In Our Time

THIRTY-TWO YEARS after 11 women were illegally ordained to the Episcopal priesthood, the U.S. Episcopal Church (TEC) installed its first female presiding bishop at Washington National Cathedral November 4 with elaborate and colorful ceremony and celebration.

And not just any female, but one Katharine Jefferts Schori, whom many conservative church leaders in the U.S. and abroad see as TEC's most direct repudiation of Anglican Communion stands on sexuality and biblical authority, and the expectations of the Communion's 2004 Windsor Report.

Indeed, Bishop Jefferts Schori, 52, takes TEC's helm at a time when her liberal church faces possible exclusion from the Communion, and calls from some Anglican leaders for a new province for faithful Episcopalians. It is a situation that many see as exacerbated by the new P.B.'s revisionist theology, and some her gender.

DONNED in purple-themed but multi-hued cope and miter representing colors of the sunrise, Jefferts Schori was jubilantly received as TEC's new leader by the cathedral congregation of some 3,200 (and thousands more watching a webcast of the rite) during the installation service, punctuated several times by applause and standing ovations. Her elevation as head of the U.S.-based Anglican province was a "first step toward bringing gender balance to what until now has been an all-male preserve," said outgoing Presiding Bishop Frank Griswold.

The investiture Eucharist omitted a confession of sins but undertook a "Renewal of the Baptismal Covenant" accord-



**PRESIDING BISHOP** Jefferts Schori at her November 4 investiture. Photo: Washington National Cathedral

ing to the 1979 Prayer Book, which includes a pledge to "strive for justice and peace among all people, and respect the dignity of every human being."

That pledge carried over into Jefferts Schori's sermon, which was rooted in themes of homecoming and bringing "shalom" to the world. Asking what "home" is for each listener, she said that our real and natural home is in God. But for her that life, that "shalom," has

heavier implications for our earthly than our eternal destiny. She spoke not of sin, salvation and spiritual transformation, but of a "rich and multi-hued vision of a world" in which "no one goes hungry" or "is sick or in prison" or enjoys "abundance at the expense of another."

*Continued on Page 14*

The nine seceded parishes, in addition to Truro and Falls Church (in the Virginia city of the same name), are: Church of the Apostles, Fairfax; Christ the Redeemer, Centreville; St. Margaret's, Woodbridge; St. Stephen's, Heathsville; Church of the Word, Gainesville; Potomac Falls, Sterling; and St. Paul's, Haymarket. Most of the parishes have fewer than 300 members, but three of them are megachurches by Episcopalian standards: The Falls Church (2,800 members), Truro (2,500) and Church of the Apostles (1,050).

The four parishes that previously seceded, all of which aligned with the Ugandan Anglican Church, are: All Saints', Dale City; Christ Our Lord, Lake Ridge; Church of the Holy Spirit, Ashburn; and South Riding Church, Fairfax. Two other congregations, Church of the Epiphany, Herndon, and Our Saviour, Oatlands, also intend to put their Episcopal membership to a future vote.

Most of the nine parishes voted not only to leave TEC but to contend for property rights. However, though a diocesan committee outlined a protocol for departing parishes to negotiate settlements for their property, Virginia Bishop Peter Lee has signaled that the congregations are in for an ugly battle over their facilities. Truro and The Falls Church - both founded in the



**Virginia Bishop Peter Lee**

colonial era - are alone worth a combined \$27 million to \$37 million, according to one report.

**THE VIRGINIA SECESSIONS** stem from a longrunning disagreement with TEC over "basic truths of the Christian faith," said a release from the two flagship parishes. However, tensions in the diocese have been heightened since active homosexual cleric Gene Robinson was consecrated TEC's Bishop of New Hampshire in 2003 with Bishop Lee's support. After 40-day periods of prayer and discernment, the conservatives sadly felt that the chasm between biblical Christianity and the path chosen by TEC had become so profound that the time for separation had come. In so deciding - with more than 90 percent of eligible voters casting ballots in each case - the parishes joined over 100 congregations that have quit TEC in the last few years.

At The Falls Church, the Rev. John Yates, rector, announced at the conclusion of the packed 9 a.m. service December 17 that parishioners had voted by 90 percent to leave TEC, and by 94.3 percent to retain the church's real and personal property. There were gasps from the congregation at the large majorities in favor, but no cheering or clapping.

At the 11 a.m. service at Truro Church, Senior Warden Jim Oakes announced, with a voice that sounded on the verge of breaking, that members had voted 92.1 percent to disaffiliate. A total of 94.3 percent voted for the second resolution to retain the church properties. "A new day has begun," Oakes said. The congregation then rose to sing *The Church's One Foundation*.

*Continued on Page 13*

rine Jefferts Schori, asking him to confirm whether reports concerning the proposed constitutional changes were true. If so, she wrote, "such action would likely be seen as a violation of your ordination vows to 'uphold the doctrine, discipline, and worship of Christ as this Church has received them.'" She claimed to be open to "conversation and reconciliation."

In a polite but firm reply November 28, Bishop Schofield said he had always been faithful to his ordination vows, by "defending

**IN A TAPED MESSAGE, Southern Cone Archbishop Gregory Venables assured San Joaquin delegates that global South leaders are preparing a model of alternative primatial oversight in the U.S. that will be put to all primates for authorization.**



and propagating 'the historic Faith and Order' which [TEC] commits to upholding in the preamble of its own constitution." Pointing out that it was TEC's own rogue actions since 2003 that have "torn the fabric of the entire Communion," he told her that the choice at the diocesan level is "between continuing membership in an unrepentant, apostate institution or following Holy Scripture and the Anglican faith." That choice would be made by the Diocese of San Joaquin, not by him - nor, by implication, by TEC's national leadership.

Bishop Schofield complimented the P.B., though, for "not issuing an ultimatum" - and said that he would exercise similar restraint by not advancing the date of the 2007 diocesan convention, slated to consider final approval of the constitutional amendments. That deal would hold, he told Jefferts Schori, unless "proceedings are instituted" against him. "My prayer is that neither of us takes action which upsets the delicate balance which now exists until [Anglican] primates have given us direction at their February 2007 meeting."

**IN HIS ADDRESS** to the diocesan convention, Schofield said that the gathering's business "does not begin something new," but rather endeavors to keep to the same doctrinal and communion path by taking the first step in removing the diocese's link to TEC "because in our opinion...[it] has decided to walk apart from the Anglican Communion."

The bishop reviewed at some length the history of TEC's slide into apostasy, pointing to the illegality, deceit and other tactics liberals used to advance their agenda.

He blamed the Anglican schism on TEC's intransigent impotence. "The failure of the [2006] General Convention to respond adequately to the Windsor Report did not create the schism, it simply confirmed it," he said.

Emblematic of the new TEC is the current presiding bishop, whose "public statements...have caused one theologian to discern five different schools of heresy forming her thought and faith," Schofield said.

He also accused TEC of "continuously manipulating the press into reporting a caricature of who [conservatives] are and what we are standing for." For example, TEC walks apart from the Communion but accuses conservatives of leaving, he said.

Commending the proposed constitutional changes to the convention, he said that, "This initial vote does not separate us from [TEC] but positions us to respond positively to the primates."

**IN A ROUSING** taped message of support shown at the convention, Southern Cone Archbishop Gregory Venables said that sacrifice and difficulty, even suffering, will likely accompany the faithful stand that San Joaquin is making. But he said that, as a result of meetings in Rwanda and Washington, global South leaders are preparing a model for alternative primatial oversight in the U.S. that will be put to the whole body of primates for authorization.

"Although you might need to separate from an agenda that long ago separated from the plan of God for the Christian Church, at no time will you have to separate from the Anglican Communion," Venables told the convention.

## The Resolutions: The Convention Roars

It was clear from the voting the following day that the diocesan convention was persuaded by the counsel of Schofield and Venables rather than that of the *Via Media*/Remain Episcopal combine, and was unintimidated by the presiding bishop.

The proposal to amend the constitution to remove references to TEC and to define the diocese as being "constituted by the Faith, Order, and Practice of the One, Holy, Catholic, and Apostolic Church as received by the Anglican Communion" drew support from 81 percent of the clergy and 90 percent of the laity.

The proposal to expand the definition of the diocese's territory as including, but not being limited to, the current boundaries passed with the backing of 84 percent of the clergy and 86 percent of the laity.

Also approved by well over a two-thirds majority was a change in the definition of the ecclesiastical authority designed to prevent a takeover from outside the diocese, and a measure to protect diocesan trust funds from outside raids.

A last-minute resolution to "direct the bishop, counsel and Standing Committee to assess the means for our affiliation with a recognized ecclesiastical structure of the Anglican Communion" and report back to the next convention passed with 98 percent of the vote.

The Remain Episcopal camp was despondent. The Rev. Rick Matters, co-founder, said, "There is a schism, and it's a sin." Bishop Jefferts Schori deeply lamented San Joaquin's decision and the plight of TEC loyalists in the jurisdiction, and said she was taking counsel on this "extra-canonical" action.

The changes passed on December 2 appear virtually certain to garner the two-thirds majority vote in both orders necessary for final passage next year. Once this takes place, San Joaquin could well be the anchor diocese for the formation of an Anglican Communion province that would parallel or even replace TEC. A number of parishes in southern California reportedly have already indicated interest in coming within San Joaquin's orbit.

**OF COURSE,** San Joaquin's pullout would likely spur a national church legal bid to have TEC loyalists in San Joaquin declared the legitimate trustees of the diocese's assets. Though an Episcopal diocese's withdrawal has never been

litigated, Bishop Schofield has expressed confidence that, though the financial cost would be significant, the diocese would prevail in the courts - a confidence that finds support in the results of recent court decisions on disputed parish property in California. Nevertheless, he has also written that "property considerations are, and should be, secondary to our spiritual salvation and wellbeing." As well, he indicated in a recent television interview that clergy and congregations in the diocese that wish to remain affiliated with TEC will be allowed to leave with their property. ■

Sources: Diocese of San Joaquin, Remain Episcopal, *The Living Church*, *The Bakersfield Californian*, *The New York Times*, *Episcopal News Service*, *VirtueOnline*, *The Church of England Newspaper*

#### VIRGINIA Continued from Page 11

Truro and The Falls Church used similar ballot language. The main resolution at the latter based its separation on the assertion that "a division has occurred within the Anglican Communion, the Episcopal Church, and the Diocese of Virginia," and that TEC "has departed from the authority of the Holy Scriptures and from historic Christian teaching on the uniqueness of Jesus Christ as the only Lord and Savior of humankind."

TEC has long been "our spiritual home and separating from it is very hard," Bishop Minns said after the vote was announced. "But there is also the promise of a new day. A burden is being lifted...I am getting excited about all of the new ways in which we can do mission and ministry."

"This is a new chapter for The Falls Church and other congregations voting thus far and early next year," said Fr. Yates. "While we look forward to continuing a productive role in the Anglican Communion, we harbor no ill will to our colleagues in the Diocese of Virginia."

Truro's Jim Oakes said the churches had followed "procedures established by the Virginia legislature" and the diocesan protocol. "We fully expect to amicably resolve all questions regarding the status of our clergy and our property."

### "There Is No Approved Protocol"

At this writing, though, that expectation was looking more like wishful thinking than just a few months ago. Lee did name a Special Committee, composed of his supporters and of lead-

ers from Truro and The Falls Church, which spent the past year discussing how to help churches in conflict with 2003 General Convention decisions "to get on with their mission in as close a union as possible with the Diocese of Virginia." It was that panel, chaired by Diocesan Chancellor Russell Palmore, that unanimously produced a report that recognized that some parishes would be unable to remain in the diocese, and therefore recommended a "Protocol for Departing Congregations"; Palmore co-authored the report. The protocol said that, if at least 70 percent of parishioners voted to leave and to retain their property, the diocese and parish must negotiate a sum for the church's property and assets.

Falls Church Senior Warden Tom Wilson claims the bishop told representatives of the two lead parishes October 16 that the protocol was "the right way forward....We took Bishop Lee at his word," Wilson said.

**BUT AS** the nine parishes moved toward their voting days, it became clear that, while they were following the protocol, Lee and diocesan authorities were denying that it was anything more than "a potentially useful way forward," as Standing Committee President, Col. Jean Reed, wrote. "There is no approved protocol," Diocesan Secretary Patrick Getlein flatly said.

And on December 1, Lee really lowered the boom in a letter to vestry members of Truro and The Falls Church, saying the diocese would contend vigorously for the properties and could sue individual vestry members of any congregation attempting to leave without a settlement with the diocese. While citing reasons he hoped conservatives would remain in the fold, Lee's letter was largely a recitation of diocesan and national canons, constitutional provisions, and oaths that bind parish leaders and the property they manage. He said the protocol was "useful" but had not been endorsed by the diocesan Executive Board or Standing Committee. For the first time, too, Lee said that TEC's Executive Council could intervene to "retain its property interests" - prompting accusations, denied by Lee, that his sudden hard line was the result of pressure from the national church and its new presiding bishop; interestingly, the threat of TEC involvement contradicts former Presiding Bishop Frank Griswold's recent assertion that parish property issues are to be resolved at the diocesan level. Lee also said that he has the power to reduce dissenting parishes to mission status, to declare their property "abandoned" and take custody of it.

**FROM THEIR RESPONSES**, it was evident that the congregations viewed this as shocking change in relations with the bishop, which one report said had been mostly characterized by "patience and grace." Lee has made several concessions other bishops have not, such as allowing conservative churches to keep seats on diocesan councils, even though they stopped contributing to the diocesan budget, and permitting Minns, consecrated in August, to continue as Truro's rector until December 31.

In their reply to Lee's December 1 letter, the senior wardens of the two flagship parishes challenged the idea that they have somehow acted in "bad faith" or engaged



TRURO CHURCH, Fairfax, Virginia

“willful misconduct” by relying on the protocol and applicable laws, representations of the bishop and diocese, the public pronouncements of Bishop Griswold, and the advice counsel.

**BUT LEE** had not shown signs of backing down at this writing. On the day of the multi-parish vote announcement, he said he was saddened that Nigerian and Ugandan congregations were now “occupying Episcopal churches.” In a reference to the 1979 “Dennis Canon,” he reiterated that “our polity maintains that all real and personal property is held in trust for The Episcopal Church and the diocese.”

Also chiming in was new Presiding Bishop Katharine Jefferts Schori. While lamenting the departures, she maintained that, while individuals may leave, congregations “do not” without the okay of diocesan authorities. “Even if a large percentage of a congregation departs, the remaining people will be assisted by the diocese and larger church to reconstitute their congregation and continue in mission and ministry in that place,” she said.

Lee also stressed that the diocese is endeavoring to support the small minorities of parishioners who disagreed with the decisions to leave TEC (something the parishes say they are doing also).

The bishop said that a newly-established property commission will meet with departing members to discuss real and personal property matters and make case-by-case recommendations to diocesan leaders. Until property disputes can be settled, he said he hoped to work out agreements for sharing congregational property between ex-Episcopalians and TEC loyalists.

However, the parishes and diocese did agree on the former’s proposal for a “standstill agreement,” delaying any legal or canonical actions from either side for 30 days. Lee said the agreement is “designed to help us avoid litigation and explore others ways forward.”

Exempted from the pact, the churches say, are actions by most of the departing congregations December 19 to officially report results of their votes in the circuit courts of their respective counties, in accordance with Virginia law. Significantly, the law in question provides that, when a religious denomination or diocese experiences a “division,” member congregations may determine by majority vote which branch of the divided body they wish to join; that vote in turn governs the ownership of property held in trust for the congregation.

Even apart from the statute, the congregations’ leaders believe they have a strong case for ownership of their buildings: They were erected with funds provided by members and not the denomination, and are in the name of congregational trustees; Truro and The Falls Church pre-date the national church (and even the Revolutionary War); and most of the parishes pre-date the 1979 Dennis Canon.

**NIGERIAN ARCHBISHOP** Peter Akinola announced a few years ago that he would launch CANA, primarily for expatriate Nigerian Anglicans unable to find a compatible

spiritual home in TEC, but open to any faithful Anglican. At the moment, it appears that Americans outnumber Nigerians in the convocation.

In separate letters following the vote announcements, Minns and Akinola, leader of some 18 million Nigerian Anglicans, welcomed the CANA newcomers, with Akinola hailing their “desire to stay faithful to the Gospel of Christ and to remain firmly connected to the worldwide Anglican Communion through this convocation.”

**THERE WERE QUESTIONS**, though, about CANA’s exact status in the Communion (which seems comparable to that of the Rwandan-backed Anglican Mission in America).

In response, the Rev. Canon Kenneth Kearon, secretary general of the Communion, said that CANA is a “mission” of the Church of Nigeria. “It is not a branch of the Anglican Communion as such but an organization which relates to a single province” of the Communion. “CANA has not petitioned the Anglican Consultative Council for any official status within the Communion’s structures, nor has the Archbishop of Canterbury indicated any support for its establishment,” he said.

CANA itself said it exists, “at this time, as a constitutionally and canonically established expression of the Anglican Communion as a gracious initiative of the Church of Nigeria.” It said it does not anticipate making application for any sort of “separate freestanding existence...apart from the growing coalition of orthodox Anglicans in North America who can no longer function within [TEC].” CANA said it awaits the outcome of the Primates’ Meeting’s discussion of the “separate ecclesiastical structure of the Anglican Communion in the USA,” urged by global South primates in September.

With the Virginia secessions also came more liberal claims that Akinola’s province supports pending legislation in the Nigerian Parliament that seeks to punish gays. Akinola recently said in part that his province believes all persons are created and loved by God. While his provincial leaders “have no desire to see our nation follow the path of license and immorality that we have witnessed in other parts of the world,” he said, they “also oppose “the severe sanctions of Islamic law” (which would likely seek the death penalty for homosexual behavior). ■

Sources: *The Washington Times*, *The Washington Post*, *The New York Times*, *Church Times*, *The Free Lance Star*, *Episcopal News Service*, *Tribune-Review*, *The Virginian-Pilot*

#### **PRESIDING BISHOP** Continued from Page 11

She linked these objectives to the Millennium Development Goals (MDGs, *e.g.*, clean water and adequate health care for all), around which TEC is now framing its mission. “That vision of abundant life is achievable in our own day, but only with the passionate commitment of each and every one of us. It is God’s vision of homecoming for all humanity,” she said to loud applause.

She portrayed Christian mission as, broadly, “the health of our neighbors.” She said that includes challenging legislators “to make poverty history, to fund AIDS work in Africa, the distribution of anti-malarial mosquito nets and primary schools where all children are welcomed.”

In her sole allusion to the growing split in TEC, she said: “If some in this church feel wounded by recent decisions, then



**Bishop Martyn Minns of CANA**



**OUTGOING PRESIDING BISHOP Frank Griswold visibly transfers responsibility for the leadership of TEC to Bishop Jefferts Schori at her November 4 investiture.** Photo courtesy of Episcopal News Service

our salvation, our health as a body, is at some hazard, and it becomes the duty of all of us to seek healing and wholeness.”

**WRITING FOR** *VirtueOnline*, the Rev. Gary L’Hommedieu marveled at the new P.B.’s assertion that - where all previous generations have failed - “the present generation of Episcopalians” somehow “have it within their power, at long last, to inaugurate God’s shalom on a global scale.”

Columnist and Episcopalian William Murchison wondered: “Was Mrs. Jefferts Schori taking office as figurehead leader of a Christian church, or as secretary general of the United Nations?” The problem, he said, is that the more Christianity resembles the UN, “the less nearly it resembles the spiritual realm it exists to depict and lead us toward.”

Not seen, unsurprisingly, in the long procession which began the investiture were any bishops aligned with the conservative Anglican Communion Network (ACN), which encompasses over 200,000 faithful in ten Episcopal dioceses and over 200 parishes, most of them still in TEC but some outside it; seven Network dioceses have appealed for a Canterbury-appointed commissary for their dioceses to serve in Jefferts Schori’s place.

At this writing, Archbishop Rowan Williams had not yet pronounced on that appeal. However, he had invited Jefferts Schori to the February 2007 Primates’ Meeting, despite indications - recently augmented by Uganda’s archbishop - that at least some global South primates are unwilling to receive her as a colleague due to her liberal doctrine, and in some cases due to theological opposition to women’s ordination; Jefferts Schori told *The Associated Press* that these sorts of Anglican leaders should “get over it.”

“In the person of Katharine,” one observer contended, TEC pledges that there will be no turning back on the gay agenda and “definitively ends any pretense” at “open...reception,” a discernment period on women’s ordination that the 1998 Lambeth Conference expected to continue for a significant period.

TEC’s new primate - trilingual, a pilot and a former oceanographer - has served at only one parish, and has never been a

parish rector. She had been bishop of the small Diocese of Nevada for five years and ordained for just 12 when her surprise selection as TEC’s new leader took place at June’s Episcopal General Convention. There, Jefferts Schori - who backed the 2003 consecration of actively gay cleric Gene Robinson, and allowed same-sex blessings in her diocese - helped secure the 11th-hour passage of Resolution B033, urging non-consent for further openly homosexual bishops; this, as part of TEC’s response to the Windsor Report - widely seen as incomplete - and as a means for TEC to remain in dialogue with Anglicans around the world. She made clear, however, that she did not accept the resolution as the final word.

### *Velvet Hammer?*

Her sermon notwithstanding, the question at the time of her investiture, and seating in the cathedral the following day, was how far Jefferts Schori - someone with “star power” and “rare polish” as a politician, one commentator said - would go in pleasing her fellow TEC revisionists given current international pressures, and just what her “woman’s touch” would bring to the Anglican conflict.

In the view of some, evidently, the answer might be a velvet hammer. Some also think Schori’s “polish,” which is doubtless considerable on scientific subjects, has already been exposed as thin on ecclesiastical matters.

“Lord Carey, former Archbishop of Canterbury, has said that conservatives ought to give [Jefferts Schori] a chance, which is of course the charitable thing to do,” Jordan Hylden wrote in *First Things*. “But for those less inclined to charity, there is good reason to believe she intends nothing less than to run conservatives out of the church, finalize the split between [TEC] and the Anglican Communion, and set up an international communion of liberal Anglicanism as a rival to Canterbury” (a possibility earlier highlighted by *TCC*). At her first Executive Council meeting as P.B., the body proposed an “Anglican Convocation of the Americas,” comprised of TEC (which itself encompasses 15 countries outside the U.S.), and other provinces like Canada and Brazil. “Liberal voices from England and elsewhere have signaled their desire to join such a convocation,” Hylden noted.

**TO BE SURE**, while Jefferts Schori acknowledged that a “gracious” separation could become necessary, she told *The Associated Press* that she wants to find a way to reconcile with Anglican leaders overseas and conservatives at home.

She did try to arrange a meeting recently with a half dozen of the 18 global South primates who have called for steps to create a new structure for U.S. faithful. The six primates visited Virginia in mid-November for a gathering of the ACN’s Anglican Relief and Development Fund. In her letter to the archbishops, Jefferts Schori said she hoped they “might see a common interest” in pursuing the MDGs. However, she did not offer to come to the prelates in Virginia, and they apparently did not go to her in New York.

She and some co-religionist bishops also recently offered conservative TEC dioceses a “primatial vicar” instead of an alternate primate, a provision conservatives rejected because the vicar would ultimately answer to the P.B.



Just before taking TEC's reigns, though, Jefferts Schori stated that her province would uphold its "blessed diversity," and dismissed those who claim that TEC has fractured and lost its sense of mission as "a small segment of the church."

As noted in other reports in this section, there are signs, too, that she will be more active than Griswold has been in pressing the church's claim to the property of congregations that flee TEC and in disciplining bishops who buck the new religion.

## No Kids, Please: We're Episcopalians

Hardly reassuring to the faithful, either, are some of the comments Jefferts Schori has made to the media.

Widely circulated has been her response to a *Time* magazine question on whether Jesus is the only way to heaven. She suggested that, while Christians understand Jesus as their "vehicle to the divine," it would "put God in an awfully small box" to assume that "God could not act in other ways."

This caused an interviewer with *National Public Radio* - hardly known for its conservatism - to wonder aloud if Jefferts Schori was a Unitarian. The P.B. responded in part that "Hindus and people of other faith traditions approach God through their...own cultural contexts; they relate to God, they experience God in human relationships...and Christians would say those are our experiences of Jesus..."

Said interviewer Robin Young: "It sounds like you're saying it's a parallel reality, but in another culture and language," to which Schori replied: "I think that's accurate."

Equally startling was a more recent interview the P.B. gave to Deborah Solomon of *The New York Times* magazine in November, in which she seemed to take pride in TEC's declining membership.

**Q. How many members of the Episcopal Church are there in this country?**

*A. About 2.2 million. It used to be larger percentagewise, but Episcopalians tend to be better educated and tend to reproduce at lower rates than other denominations.*

**Q. Episcopalians aren't interested in replenishing their ranks by having children?**

*A. "No. It's probably the opposite. We encourage people to pay attention to the stewardship of the earth, and not use more than their portion."*

There was also this:

**Q. You were previously Bishop of Nevada, but your new position requires you to live in New York City. Do you and your husband like it here?**



### A Visit To South Africa

ARCHBISHOP EMMANUEL KOLINI (pictured) of the Anglican Communion province of Rwanda visited South Africa in July as a guest of the Rt. Rev. Frank Retief, the presiding bishop of the Church of England in South Africa (CESA), an Evangelical Anglican body not recognized by Canterbury. What's more, a "memorandum of agreement was signed between the two church groups to forge stronger links, and to assist and encourage each other to stand for the truth of the Gospel." (CESA News)

*A. He is actually in Nevada. He is a retired mathematician. He will be here in New York when it makes sense.*

So, one observer asked, "it doesn't 'make sense' for 'the first female bishop to head this denomination to try to model marital togetherness?'"

"True to Schori's boast, the Episcopalians have done magnificently in reducing their numbers and, purportedly, sparing the earth the ravages of an enlarged Episcopalian presence," wrote Mark Tooley of Washington's Institute on Religion and Democracy. "Forty years ago, [TEC] was over 50 percent larger than today, even while the U.S. population was 40 percent smaller..." ■

Sources included IRD, *The Living Church*, *The Chicago Tribune*, *The Washington Times*, *The Washington Post*, Reuters

## Williams: Jefferts Schori Invited To Primates' Meeting; Orombi: Global South Will Not Sit With New P.B.

*Provinces Affirm Impaired/Broken Communion; Southern Cone Backs New U.S. Structure*

A conflagration over new Episcopal Presiding Bishop Katharine Jefferts Schori now appears to be in the making for the February 14-19 meeting of Anglican primates in Dar es Salaam, Tanzania.

Ugandan Anglican Archbishop Henry Orombi said in mid-December that he and other global South primates (provincial leaders) had informed Archbishop of Canterbury Rowan Williams "that we cannot sit together" with Bishop Jefferts Schori at the Primates' Meeting, due to her unbiblical teachings on "faith and morality."

At deadline, however, Dr. Williams had told fellow primates that he had invited her to the meeting anyway. However, he also seemed to indicate that he was prepared to answer, to some extent, the September call from 18 global South archbishops meeting in Kigali, Rwanda, for U.S. conservatives to have their own episcopal representation at the Primates' Meeting.

"I believe it is important that [Bishop Jefferts Schori] be given a chance both to hear and to speak and to discuss face to face the problems we are confronting together," Williams wrote his colleagues December 18. "We are far too prone to talk about these matters from a distance, without ever having to face the human reality of those with whom we differ."

He felt that his decision was in line with "our current position...in relation" to TEC. The latter has "agreed to withdraw its representation from certain bodies in the Communion" until the 2008 Lambeth Conference of Anglican bishops, he said (though it appears that this will amount only to North Americans not having voted in one meeting of the Anglican Consultative Council). He added that primates have not yet acted as a whole to reach conclusions about TEC's response so far to the recommendations of the 2004 Windsor Report. He also cited the "importance of planning constructively for Lambeth '08" as among other bases for his decision "not to withhold an invitation" to Jefferts Schori.

"However, given the acute dissension in The Episcopal Church (TEC) at this point, and the very widespread effects

of this in the Communion," Williams wrote, "I am also proposing to invite two or three other contributors from that province for a session to take place before the rest of our formal business, in which the situation may be reviewed, and I am currently consulting as to how this is best organized."

This may lead to invitations to Anglican Communion Network Moderator, Bishop Robert Duncan of Pittsburgh, and other ACN-aligned TEC bishops.

**IN HIS EARLIER COMMUNICATION** dismissing the possibility of receiving Jefferts Schori as a primate, Archbishop Orombi made clear that the objection to her from his province's standpoint was not her gender, but the fact that she "has publicly denied what the Bible teaches about faith and morality. And now she is in the position of Archbishop of one of the most influential and wealthiest provinces in the Anglican Communion, even though it is one of the smallest in number."

In an addendum to Orombi's remarks, Uganda's Provincial Secretary, the Rev. Canon Aaron Mwesigye, said that, from Uganda's viewpoint, the effect of the primates' 2005 communique from Northern Ireland was to suspend TEC and the Anglican Church of Canada until they repent. "Therefore, to sit with the new primate of [TEC] when they clearly have not repented is to surrender commitment and follow-through on a previous decision."

How many primates will align with Orombi in this regard in Tanzania was not clear at this writing. The Kigali statement suggested that some southern leaders are, and some are not, willing to dialogue with Jefferts Schori.

Orombi's comments came as part of a lengthy pastoral letter to his flock in which he noted that Uganda's leaders had recently reaffirmed their province's declaration of broken communion with TEC, first made after the latter "elected and consecrated as a bishop a divorced man who has a homosexual partner" in 2003.

His letter set forth or reaffirmed various policies adopted by Uganda's leaders - *e.g.*, on refusing funds from and diocesan partnerships with liberal TEC sources - that are designed to protect the Ugandan Church from "the sickness that is coming from America."

The exceptions to this, Orombi said, are faithful Episcopalians in the ACN, with whom the Ugandan Church has remained in communion. He noted, too, that his province had opted to furnish "a diocesan home" for congregations that felt they had to leave TEC. He said that ten Ugandan dioceses are now providing spiritual oversight to 20 U.S. congregations.

**SIMILARLY, LEADERS OF TWO OTHER ANGLICAN PROVINCES**, the Southern Cone and Tanzania - site of February's Primates' Meeting - recently reaffirmed their provinces' impaired communion with TEC, and continued communion with American faithful.



**ARCHBISHOP Henry Orombi of Uganda**

In their November declaration, Southern Cone prelates also said that, "in the spirit of Kigali," they support provincial leaders "who are overseeing the development of a new ecclesial structure in the United States." The Kigali communique called for initial steps to create such a Communion-recognized entity for American faithful.

The statement by leaders of the Southern Cone (Argentina, Bolivia, Chile, Paraguay, Peru and Uruguay) is the more significant, in that that province, and especially the Diocese of Bolivia, also has been in the forefront of providing alternate episcopal care to congregations that have fled TEC.

The Southern Cone bishops' statement was based on their judgment that the 2006 Episcopal General Convention "did not responsibly address the minimal recommendations of the Windsor Report, and that various dioceses and [TEC's] new presiding bishop hold a position concerning human sexuality that stands in open contradiction" to the 1998 Lambeth Conference's orthodox sexuality resolution (1.10) "and the historic teaching of the Church." TEC's "continuing position results in an extremely difficult situation for churches and Christians that do hold Anglican doctrine," the bishops said.

The prelates, meeting in retreat and in session with the provincial Executive Council in Buenos Aires November 6-11, also expressed continued concern about the liberal Brazilian Anglican Church's treatment of over 30 conservative Diocese of Recife clergy who were deposed, and who have now come with their congregations under the oversight of Southern Cone Archbishop Gregory Venables. The *Egreja Episcopal Anglicana do Brasil* (IEAB), a TEC plant, now recognizes a new bishop for Recife, Sebastiao Armando Gameleira Soares, to replace conservative Bishop Robinson Cavalcanti, whom the church deposed in June 2005, allegedly for breaking communion with the IEAB. Robinson had asked Brazilian bishops to oppose TEC's approval of an actively homosexual bishop - they refused - and riled colleagues by helping to confirm 110 Ohio Episcopalians in 2004, without the local bishop's permission.

**IN THEIR STATEMENT** declaring that their communion with TEC is "severely impaired," the Tanzanian bishops said that their province also would "not knowingly accept financial and material aid" from TEC sources "that condone homosexual practice." The bishops said they are "committed to concerted prayer for renewal of the Anglican Communion."

## **C Of E Evangelicals Prepared To Go Around Liberal Bishops**

In a widening of the current Anglican conflict over homosexuality and scriptural authority, scores of Evangelical parishes in the Church of England are poised to shun their liberal bishops in favor of alternate oversight to be provided by a panel of retired bishops.

A redirection of funding away from "heterodox" dioceses and toward gospel-centered, mission-minded ministries also is in view.

While some accused the Evangelical groups backing the new approach of creating schism in the church, the groups believe their plan - now under discussion with Archbishop of Canterbury



## Crumbling

**CANTERBURY CATHEDRAL** is falling apart at the seams, with chunks of masonry dropping off its walls and a fifth of its internal marble pillars held together by duct tape. The extent of the building's disrepair was revealed in October at the launch of a global campaign to raise 50 million pounds over five years for urgent and long-term renovation and conservation. The cathedral, the mother church of worldwide Anglicanism, founded in 597 by St. Augustine, was the scene of the murder of Archbishop Thomas Becket in 1170 and survived extensive bombing of the city during World War II. But Allan Willett, the chairman of the trustees, says it is now facing its biggest challenge: serious corrosion and pollution. John Burton, the surveyor of the fabric, said that the stonework is now deteriorating too fast for the cathedral's regular maintenance and conservation program, which cost one million pounds annually to keep up. If nothing is done, parts of the cathedral might soon have to be closed to visitors for safety reasons. (The Daily Telegraph)

Rowan Williams - is the only means of preventing conservative C of E parishes from seeking alternate oversight from overseas and adding to jurisdictional disarray in the Anglican Communion. To date, the C of E has provided alternate episcopal ministry only for parishes registering opposition to women's ordination.

The Evangelicals believe the C of E is in danger of departing from a common faith, with reports indicating particular consternation over the C of E bishops' controversial policy allowing clergy to register same-sex civil partnerships under British law. The Evangelicals believe that, though such partnerships are supposed to be celibate, the bishops' policy is in practice allowing gay "marriages" among clergy and thus changing the church's doctrine.

"The Bishops of Chelmsford, Southwark and St. Albans, who have all been supportive of homosexual clergy, are among those who will no longer be allowed to [perform] confirmations at many Evangelical churches in their own dioceses," said *The Sunday Telegraph*.

SEEING A GROWING DIVERGENCE in the C of E over the "fundamentals of revealed truth," the Evangelicals also indicate that they will go around official structures, if needed, to meet the gospel imperative.

"We will support mission-shaped expressions of church through prayer, finance and personnel, even when official permission is unreasonably withheld," they say in a covenant setting forth their plan. The covenant even calls on local congregations to raise up and release new leaders without the need

for official approval. "Many parishes have lost confidence in the institutional center to discern and train suitable ministers, and fund and deploy them in sufficient numbers and appropriate contexts," the covenant says.

**THE EVANGELICAL BROADSIDE**, said to be supported by prominent groups such as Reform, Anglican Mainstream, the Church of England Evangelical Council, and the New Wine Network, deals a fresh blow to Dr. Williams, who has struggled to hold his province and the Communion together despite the rift created by liberal deviations in the U.S. and other northern provinces. It also threatens to cripple C of E finances, because about 40 percent of income comes from Evangelical parishes. Liberal bishops risk the loss of millions of pounds of income from parishes that are traditionally the largest givers.

Reports indicated that up to 100 parishes are in disagreement with their bishops and may seek alternate oversight by endorsing the Evangelical covenant. However, that number could easily grow. Anglican Mainstream and Reform alone represent some 2,000 parishes, and reports indicated that there is sympathy among Anglo-Catholic parishes as well.

The liberal group, Inclusive Church, lambasted the Evangelical plans, saying "These rebel churches want to destroy the traditional breadth of the Church of England and turn it into a puritan sect. They must not be allowed to succeed."

At this writing, liberal C of E bishops had not reacted publicly in significant numbers, though it was expected that they would be unhappy that Dr. Williams was even discussing alternative episcopal oversight. Talks with Dr. Williams were said to be positive and ongoing, however. It was believed that further negotiations would be held in January after the meeting of the C of E House of Bishops. ■

Sources: *The Church of England Newspaper*, *The Sunday Times*, *VirtueOnline*

## Gay Ordained In New Zealand

Fears that divisive, pro-gay liberalism is spreading in the Anglican Communion were spurred by the early November ordination of a homosexual man as a deacon in the Anglican Church in New Zealand.

Bishop George Connor of Dunedin, successor to New Zealand's first woman bishop, Penny Jamieson, ordained Juan Kinnear, who is in a same-sex relationship, along with two others. During the ceremony at St. Paul's Cathedral, two vicars - Malcolm Falloon and Wally Behan - stood in front of about 200 congregants and asked Connor not to proceed with the ordination.

Beforehand, representatives of the conservative Latimer Fellowship and Anglican Mainstream were among those who appealed to New Zealand's three archbishops and other Anglican leaders to stop the ordination.

Outside the church, Fr. Falloon said, "The archbishops have called for a moratorium on such actions and the bishop has disobeyed that...It is wrong to bless same-sex relationships. It goes against our constitution, and that's what the church is founded on."

Bishop Connor said, "The Diocesan Council are satisfied that this ordination is consistent with the rules of our church. Issues of human sexuality are a matter of debate in the worldwide Anglican Communion and in this country."

At deadline, New Zealand Anglican Primate David Moxon claimed that, canonically, there is little that can be done to prevent bishops from ordaining gay clergy. He contended that the way forward for New Zealand was through a prayer and study process he said would begin soon. ■

Source: *Sunday News, The Church of England Newspaper*

## Offer Of "Primate Vicar" For Conservatives Rejected; Primates Back APO Seekers

In late November, when major actions by the Diocese of San Joaquin and several Virginia parishes to break or start breaking from The Episcopal Church appeared imminent, TEC leaders made some key efforts to mollify the faithful.

They invited conservative leaders to a second, bipartisan summit meeting of bishops, and offered a "primate vicar" to San Joaquin and six other dioceses that have appealed to Archbishop of Canterbury Rowan Williams for what many have called alternate primate oversight (APO); all the dioceses are aligned with the Anglican Communion Network (ACN).

Conservative leaders, however, were unreceptive to both offerings, calling instead for a mediated resolution to TEC's divisions.

The prelates requesting APO were invited to the second summit November 27 with Presiding

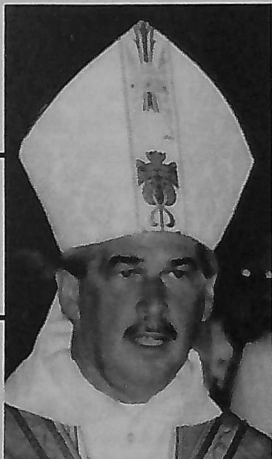
**FORT WORTH BISHOP Jack Iker said "We cannot accept a primate vicar appointed by [Bishop Jefferts Schori] and accountable to her, who 'could' function for her only when so delegated by her."**

Bishop Katharine Jefferts Schori and two co-conveners, Virginia Bishop Peter Lee and Southwest Florida Bishop John Lipscomb.

The first such meeting, held in New York in September, failed to find agreement on the seven dioceses' request for an overseer other than Jefferts Schori, whose authority the seven dioceses reject due to her liberal doctrine as well as, in some cases, fidelity to historic holy order. None of the conservative bishops in question attended the meeting.

**IN REPLYING** to Bishop Lee's invitation November 21 on behalf of himself and ACN Moderator, Pittsburgh Bishop Duncan, Fort Worth Bishop Jack Iker said, "We will not be attending another meeting 'to continue the conversation' unless there is a specific proposal on the table to provide APO. Apparently this is not the case." He also noted that the conservatives' appeal to Archbishop Williams was provided to Lee and Lipscomb as conveners of the September meeting but was never discussed at that gathering. He added that the presiding bishop's chancellor, David Booth Beers, had been quoted in the press in early November as saying that APO would not be provided.

Iker asserted that the situation had deteriorated further in recent weeks "with threats of lawsuits against bishops" and



of "declaring 'vacant sees'" in dioceses that oppose Bishop Schori. He noted reports that "we are now tagged as 'problem dioceses'" that will be monitored by a bishops' property task force, which will link with "persons in our dioceses who oppose the position taken by our diocesan conventions. Such posturing is meant to intimidate us and does not promote dialogue and conversation about the matters before us."

Iker said that he and Duncan agree that "mediation" is now required "to move toward a negotiated settlement," but that more time would be needed to prepare for such a meeting.

**BISHOPS** who attended the November 27 summit did look at the text of the seven dioceses' appeal to Canterbury, responding, as earlier noted, with the offer of a "primate vicar." This would be someone in episcopal orders appointed by the presiding bishop, in consultation with Archbishop Williams, to serve as her "designated pastor" for a temporary period (2007-2010). He would work with conservative dioceses in ways that normally fall to the presiding bishop, including consecrating local bishops. He would report to a panel of church leaders that would include (among others) designees of Archbishop Williams and of the petitioning dioceses. Ultimately, however, the vicar would be accountable to Bishop Jefferts Schori and perform the functions she chooses to delegate.

Archbishop Williams gave the concept a cautious welcome, and ACN's Bishop Duncan was "heartened" that TEC's national leadership had "realized the time has come for structural change."

However, Duncan said that what was offered was "neither primate, nor oversight, nor is it an alternative to the spiritual authority of one who, by both teaching and action, has expressly rejected the (2004) Windsor Report and its recommendations" (for repairing Anglican relations damaged by TEC's pro-gay policies). He also maintained that the arrangement is less than what was proposed and rejected (by both sides) at the September meeting. According to one report, Duncan said the September scheme "might have solved the Network dioceses' problems" but did not address the needs of Network parishes in non-Network dioceses.

"We want to...find a way forward that allows [those on both sides] to get on with [their] mission," he stated.

While also expressing gratitude for the latest proposal, Bishop Iker said: "Perhaps it needs to be clarified that we have not requested someone to serve as 'the presiding bishop's designated pastor' to us; we have appealed for an alternative primate. Nor has this appeal been made to the presiding bishop, but to the Archbishop of Canterbury" and Anglican primates (provincial leaders). "We expect a suitable response from them at the Primates' Meeting in February."

"This new proposal is deficient in that it seeks to reinforce the presiding bishop's authority over us rather than provide an acceptable alternative," Iker said. "We cannot accept a primate vicar appointed by her and accountable to her, who 'could' function for her only when so delegated by her. In addition, the provisional nature of the proposal does not meet our needs for a long-term solution to our irreconcilable differences."

### *Primates Pledge Solidarity*

Meanwhile, six prominent Anglican archbishops recently pledged solidarity with struggling conservative American An-

glicans, particularly those seeking APO, following a meeting in Northern Virginia.

Representatives from eight Episcopal dioceses seeking the provision, other "Windsor-compliant" TEC dioceses, and ACN-aligned clergy and lay leaders, met at an undisclosed site November 15-17 with the six Archbishops: Benjamin Nzimbi of Kenya, Peter Akinola of Nigeria, John Chew of South East Asia, Gregory Venables of the Southern Cone, Justice Akrofi of West Africa and Drexel Gomez of the West Indies. The prelates were in Virginia for a meeting of trustees of the Anglican Relief and Development Fund, launched by the Network in 2004 to provide assistance in needy parts of the developing world.

The meeting, at which no media were permitted, followed upon the September 22 communique from the meeting of global South primates in Kigali, Rwanda, which (among other things) asked the Global South Steering Committee to meet with involved conservative parties in the U.S., "in consultation with the Archbishop of Canterbury," to identify "the ways by which the requested primatial oversight can be adequately provided."

APO dioceses represented in Virginia included Central Florida, Dallas, Fort Worth, Pittsburgh, Quincy, San Joaquin, South Carolina, and Springfield.

In appealing to Dr. Williams, the eight dioceses (currently seven, as Dallas' bishop now maintains that he never asked for APO) actually requested a Canterbury-appointed "commissary" to provide "general supervision, direction, gathering, pastoral care and accountability concerning ourselves and our dioceses." (One report said the term dates from before the American Revolution, when the Bishop of London appointed commissaries to act as his episcopal agents in the 13 colonies.) As TEC's membership in the Communion is no longer assured, the petitioning dioceses also are seeking assurance of their standing within the official fold.

In their appeal, the seven dioceses appear to be bypassing Dr. Williams' Panel of Reference, which was scored in the Kigali statement for its "slow response" to needs in the area of alternate pastoral care and oversight.

A STATEMENT released on the Virginia deliberations November 20 said that the primates, in hearing presentations on the political and theological state of TEC, were "distressed" to learn of the "increasingly difficult" and sometimes "untenable" situations, the "legalistic and autocratic environment," facing some faithful Anglicans within TEC.

They said they felt "morally and spiritually compelled" to reassert their solidarity with those present, and would report their findings to the wider leadership of the global South primates' coalition, pledging to do "all in our power to bring about the desired outcome of the Windsor process, so that the refined global Anglican Communion" can be a faithful part of "the 'One, Holy, Catholic and Apostolic Church.'"

The statement also reported that the Virginia gathering had discussed proposals outlined in the Kigali communique, in which primates representing most of the 77 million-member Communion also called for the first steps to create a "separate ecclesiastical structure" of the Communion for America's faithful remnant.

Reportedly, the southern leaders will make a "report and recommendation about a structure for the orthodox" in the U.S. to fellow primates.

## APO: Not As Bad As Leaving

Interestingly, in a recent report to TEC's Executive Council, Lexington (KY) Bishop Stacy Sauls of the House of Bishops' Task Force on Property Disputes asserted that appeals for alternative primatial oversight "are not in and of themselves a problematic action." The request "doesn't rise to the same level" as dioceses attempting to separate from TEC and take property with them.

**NONETHELESS**, in late November liberals joined in an open letter to Dr. Williams condemning the APO seekers. The letter originated from The Consultation Steering Committee, a network which includes representatives of a dozen liberal and gay Episcopal groups. The letter's signers said in part that granting any of the "unprecedented" APO requests would go against the historic Anglican willingness to "live together with a wide spectrum of theological perspectives," and could create fragmentation as others in the Communion reject the leadership of their bishops. Moreover, they said there is no provision in TEC's constitution and canons for the Archbishop of Canterbury "to exercise jurisdiction in this province."

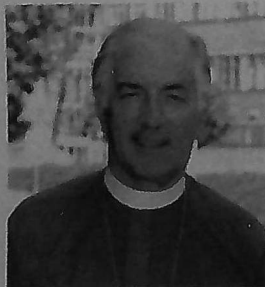
But former Eau Claire (WI) Bishop William Wantland, a canonist and lawyer, recently pointed to precedents giving the Archbishop of Canterbury more authority to deal with internal provincial affairs than even the Archbishop himself may think he has. Speaking at Nashotah House Seminary, the bishop said that, in previous cases involving Sudan and Rwanda, the Archbishop of Canterbury had recognized vacancies in certain sees and new bishops to fill them. For example, Wantland said, after some bishops fled Rwanda following the genocide there, and refused to resign, then-Archbishop George Carey backed the election of new diocesan bishops and a new archbishop (Emmanuel Kolini). ■

Sources included Anglican Mainstream, *The Living Church*, *The Church of England Newspaper*, *Episcopal News Service*, *The Washington Times*, *VirtueOnline*, *Evangelicals Now*

## Panel Nixes Jurisdiction For Canadian APO Seekers

In its long-awaited, first report on an Anglican trouble spot, the Archbishop of Canterbury's Panel of Reference recommended that Canadian congregations estranged from their bishop and diocese over same-sex blessings accept a temporary visiting prelate who has no jurisdiction over them, and regularize their relations with the diocese.

The 13-member Panel was commissioned by Anglican primates (archbishops) in early 2005 to "supervise the adequacy of pastoral provisions" that churches make for



**FORMER AUSTRALIAN ARCHBISHOP** Peter Carnley chairs the Panel of Reference, which appears to have seriously underwhelmed conservative primates who urgently called for it in early 2005. Photo: Anglican Communion News Service

groups in "serious theological dispute" with their bishops. Its report answered the appeal for oversight by someone other than Bishop Michael Ingham lodged by four parishes of the Anglican Church of Canada's Diocese of New Westminster (Vancouver). They are St. John's Shaughnessy, Good Shepherd, and St. Matthias and St. Luke, all of Vancouver; and St. Matthew, Abbotsford.

The four congregations wanted to be put under the jurisdiction of a bishop or bishops associated with the Anglican Network in Canada (the counterpart to the U.S.-based Anglican Communion Network) or another faithful grouping, the still-developing Council of Anglican Provinces in the Americas and the Caribbean (CAPAC); this, to ensure not just orthodox oversight but the parishes' continued membership in the Anglican Communion, at a time when a number of Anglican provinces have reduced or ended fellowship with Bishop Ingham and New Westminster because of their implementation of blessing rites for homosexual unions.

**THE PANEL, HOWEVER,** maintained that adequate provisions could be made for the congregations, with some "additional safeguards," under the 2004 Canadian bishops' plan for "Shared Episcopal Ministry" (SEM), similar to the Episcopal bishops' DEPO plan. Conservatives have scored both schemes because the petitioning congregation and clergy remain subject to the revisionist diocesan, who is in charge of the pastoral arrangements.

The Panel said the bishop appointed to furnish "extended episcopal ministry" - including visitations, confirmations, and involvement in appointing new clergy - should be agreeable to the diocese and the applicants, or chosen at the national level, under the SEM plan.

The Panel's report views the provisions as temporary and aimed at reconciliation, which it sees as possible if the Canadian Church's General Synod resolves at its 2007 meeting the dispute concerning same-sex blessing rites.

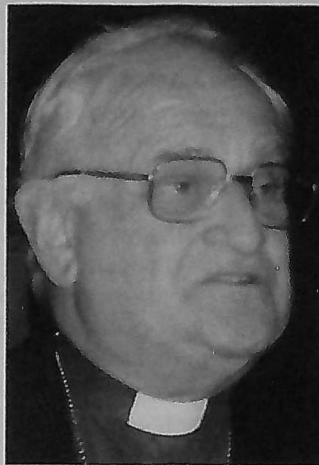
The Panel stated, though, that the Diocese of New Westminster should offer formal assurance that, for the period of SEM, "any previous disciplinary action against any clergy concerned is now at an end," and the diocese "has no intention of pursuing civil legal action against" the four parishes or their leaders "on the basis of the dispute which began in June 2002."

However, the Panel said the congregations concerned should likewise "be willing to regularize their connections with the diocese," including by attending synods and paying diocesan assessments during the period of SEM.

Two congregations not recognized as NewWest parishes - Holy Cross, Abbotsford, and Church of the Resurrection, Hope - "should be offered a context by which they may formalize their relationship with the diocese," the Panel added.

**THE REPORT** of the Panel, led by former Australian Archbishop Peter Carnley, followed a July visit by some Panel members to Vancouver, to speak with all parties.

The conservative new Archbishop of British Columbia, Terry Buckle, has expressed his willingness to appoint an episcopal visitor for the congregations under the SEM scheme, though the status of this process was unclear at this writing. Ironically, Buckle, a conservative, was earlier asked by the faithful parishes to provide them with alternate oversight;



## Honored

**IRISH ARCHBISHOP** Robin Eames recently received the highest award in the Anglican Communion from Archbishop of Canterbury Rowan Williams. The latter's Award for Outstanding Service to the Communion was conferred at a service of thanksgiving for Eames' 20-year primacy in St. Patrick's Cathedral, Armagh, on November 16. Eames, who was set to retire December 31, has led at least three major international Anglican panels, including one on women in the episcopate, and another which produced the 2004 Windsor Report. (Anglican Communion News Service)

Bishop Ingham threatened disciplinary action against Buckle if he complied with the request.

## "Tragic"

Some - even some conservatives - argued that the Panel, an advisory body, was doing as much or nearly as much as it could within its remit, with one key commentator, Dr. Peter Toon, counseling patience as Anglican polity morphs toward "a conciliar form of global interdependency." But most conservatives seemed to share the views of Southern Cone Archbishop Gregory Venables, and West Indies Archbishop Drexel Gomez.

"Given that the Panel of Reference process has taken 20 painfully slow and drawn-out months to do what was considered desperately urgent at the onset, it is now tragic to receive a report that...does not reflect the depth nor the severity of the crisis that has been precipitated by Michael Ingham's actions," Venables said.

"Whilst Kingdom values call us to be open to the possibility of repentance," there is "not the tiniest indication that Michael Ingham might have any intention of turning away from pursuing an agenda that the (Communion's) instruments of unity...have already rejected as being outside the boundaries of the Christian faith," he said. To send "Biblically-committed clergy and congregations" back to such a bishop is "unrealistic and most unwise."

"Global South primates are committed to working with Communion structures to implement the steps and solutions that the crisis requires," Venables declared.

"While one appreciates the legal logic displayed by the Panel, one cannot help but conclude that [it] has failed to understand the political and theological reality of the situation in which the applicants find themselves," agreed Archbishop Gomez.

He also described a way that he thought that partial jurisdiction could have been provided to the petitioners without having to recognize some "new entity." Instead, he said the Panel recommended that they submit to the jurisdiction of a bishop who "vociferously denies" the Archbishop of Canterbury's recent assertions that the Communion as a whole remains committed to the orthodox sexuality teaching expressed at the 1998 Lambeth Conference, and that the 2004 Windsor Report had been widely accepted as the way to deal with current tensions in the Communion.

The Anglican Coalition in Canada (ACiC) - clergy and congregations that have moved outside the Canadian Church and are now under the oversight of non-Canadian bishops - said the Panel failed to challenge the diocese to repent of its "apostasy and immorality."

Tellingly, NewWest leaders welcomed the Panel's report, hoping it would be the basis of "reconciliation" with parishes that have protested the blessing of same-sex unions. Canadian Archbishop Andrew Hutchison also viewed the Panel report as an important contribution to the reconciliation process, and was "very appreciative of [its] clarity over matters of jurisdiction and oversight."

NEW WESTMINSTER'S SYNOD approved same-sex blessings in June 2002, and Bishop Ingham consented to them, in violation of the Communion's policy. Eleven New-West parishes publicly dissented from the innovation. (Five became part of ACiC, which is now affiliated with the Anglican Mission in America, and two other of the 11 parishes were taken over or terminated by Ingham.) In May 2003 - while the primates were meeting in Brazil, where they reiterated opposition to public same-sex blessing rites - Ingham issued a rite to bless gay unions, wrote to the six parishes which had voted to permit such ceremonies, and allowed the first homosexual blessing ritual the day after the Primates' Meeting ended.

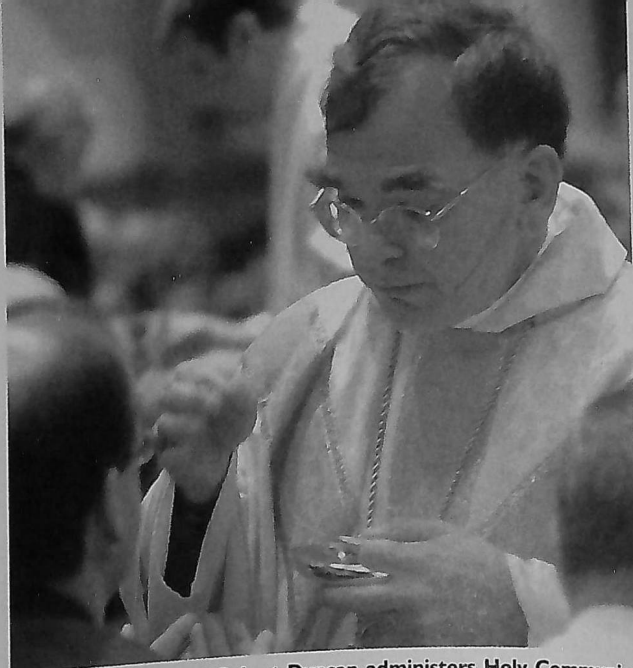
That, and the Episcopal Church's approval of a gay bishop and same-sex blessings in August that year, triggered a series of further measures by Anglican primates to address the resultant crisis, among them an urgent call in February 2005 for the Panel of Reference to help facilitate "adequate" alternate episcopal oversight. The Panel was not finally constituted and convened for its first meeting until five months later.

### A Visit To Florida

There have been repeated complaints about the Panel's slow movement, and concerns raised that a "filtering process" at Lambeth Palace may be blocking a number of appeals from faithful Anglicans in hostile situations. Global South primates were "mystified," for example, about why petitions from conservatives in Brazil's Diocese of Recife and in Connecticut, and the case involving Bishop David Chislett and other Australian traditionalists, have not been deemed worthy of consideration. The Panel refused to consider the Connecticut appeal because of civil and ecclesiastical charges conservatives had filed against their diocesan.

However, it is not clear that the Panel is following the same policy for the Diocese of Florida, which has seen a number of clergy and congregations transfer to foreign Anglican provinces after Bishop John Howard refused their request for alternate episcopal oversight. The Panel recently sent some of its members to the diocese to investigate, even though Bishop Howard is suing for one former congregation's property, and had inhibited seven conservative clergy who serve now-seceded parishes for "abandonment of the communion" of TEC; in late November he purported to depose six of the seven. (See more in bonus reports linked with this issue on our website at [www.challengeonline.org](http://www.challengeonline.org).) ■

Sources included ACiC, Anglican Church of Canada, [globalsouthanglican.org](http://globalsouthanglican.org), *The Living Church*, Anglican Communion News Service, *New Directions*



PITTSBURGH BISHOP Robert Duncan administers Holy Communion at Trinity Cathedral during his diocesan convention in early November.

Photo: Peter Frank

## Pittsburgh, Fort Worth, Back Alternate Oversight Requests

The Episcopal Diocese of Pittsburgh, meeting in convention November 3-4, resoundingly endorsed previous actions of diocesan leaders asking for alternative primatial oversight (APO) and withdrawing the diocese from the Episcopal Church's internal Province III.

The resolution drew support from 85 percent of clergy and 71 percent of laity.

It was a defeat for the corporatist/revisionist minority within the Pittsburgh diocese, which covers southwestern Pennsylvania. Joan Gunderson of Progressive Episcopalians of Pittsburgh (PEP) called the action "clearly illegal under the canon law of our church...This diocese is asking individuals outside The Episcopal Church (TEC) to intervene where they have no authority."

The resolution as passed did not include reference to an idea earlier endorsed by diocesan leaders - "a new Tenth Province of the Episcopal Church." First proposed as a solution years ago by traditionalists, this scheme for an orthodox internal, non-geographical province has never gained a foothold since it requires General Convention approval.

The budget adopted by the Pittsburgh convention redirected the diocese's \$2,000 in annual dues to Province III (a regional grouping of TEC dioceses) to the support of the Anglican Communion Network (ACN), which is led by Pittsburgh Bishop Robert Duncan.

IN HIS CONVENTION ADDRESS, Bishop Duncan explained that, "Withdrawing consent to inclusion in the Third Province speaks to our continuing commitment to function under the constitution of [TEC] while at the same time opening the door for those dioceses to band together who hold that [TEC] in its majority is in contravention of its own constitutional requirement to be a constituent member of the Anglican Communion" in communion with Canterbury. He suggested that TEC had

violated this provision by consecrating openly homosexual New Hampshire Bishop V. Gene Robinson and electing "a presiding bishop who supports this and other innovations."

Bishop Duncan voiced his hope that, both as bishop and as ACN's moderator, he could work with Presiding Bishop Katharine Jefferts Schori "to come to some mediated disengagement that will allow all of us to get on with the mission as we understand it."

## Fort Worth

Meeting in convention November 17-18, the Episcopal Diocese of Fort Worth endorsed the appeal for alternative primatial oversight made by Bishop Jack Iker and his Standing Committee shortly after the election of Jefferts Schori at June's Episcopal General Convention.

The diocesan convention, meeting in Arlington, Texas, also ratified a July 24 Standing Committee action withdrawing the diocese from TEC's internal Province VII. Both actions garnered the votes of four-fifths of the clerical and lay orders.

**THE CONVENTION** did, however, declare that the minority who disagree with these steps remain "valued members" of the diocese, and approved a two-part substitute resolution providing for congregations, clergy and laypeople to withdraw from the conservative ACN, to which Fort Worth also belongs. The substitute provided a more detailed procedure for parishes to effect that withdrawal than an original resolution submitted by two pro-TEC clergy, which was ruled out of order by the Resolutions Committee. Under the successful resolution, a parish's withdrawal from the Network must be supported by two-thirds of the vestry and of qualified voting members.

A resolution proposed by the same TEC loyalists, calling for the establishment of a Diocesan Commission on Human Sexuality "that includes Episcopalian members of the gay and lesbian community" also was ruled out of order. Adopted instead was a substitute resolution, affirming the traditional Christian teaching on human sexuality affirmed at the 1998 Lambeth Conference.

Approved as well were a canonical change barring clergy resident or licensed in the diocese from performing ceremonies blessing same-sex unions "in any venue," and the first

reading of a constitutional change reducing the diocese's number of General Convention deputies from four to two in each order.

In his convention address, Bishop Iker emphasized that, "Our highest loyalty is not to a denomination but to the Lord Jesus Christ," asserting that anything else is idolatrous. He went on to assure that the diocese would remain part of the Anglican Communion.

No mention appears to have been made during the convention of the letter sent to the diocese this fall by TEC's national chancellor, David Booth Beers, warning of unspecified action if Fort Worth did not rescind certain elements of its regulations that appear to qualify its accession to the authority of General Convention. Given that the "spirit of Gonzales" ("Come and Take It") is far from a dead letter in Texas, it is unlikely that such threats will cause the diocese to change course. ■

Sources: Diocese of Pittsburgh, Diocese of Fort Worth, *Pittsburgh Post-Gazette*, *Episcopal News Service*

## Dallas: Not Leaving - Yet

Report/Analysis By The Rev. Samuel L. Edwards

The Episcopal Diocese of Dallas' convention October 20-21 turned down proposals to leave The Episcopal Church (TEC) immediately, though the exit door was left unlocked.

In his address to the gathering, Bishop James Stanton, a conservative who opposes the endorsement of homosexuality but ordains women, asked that there be no precipitate departure, saying that "separation is never a strategy." He suggested that leaving would undermine the Archbishop of Canterbury's work to introduce an Anglican covenant to provide structure and order to the Anglican Communion.

**BISHOP STANTON** heads a growing diocese that is largely conservative, but conflicted about the best way to distance itself from TEC's policies.

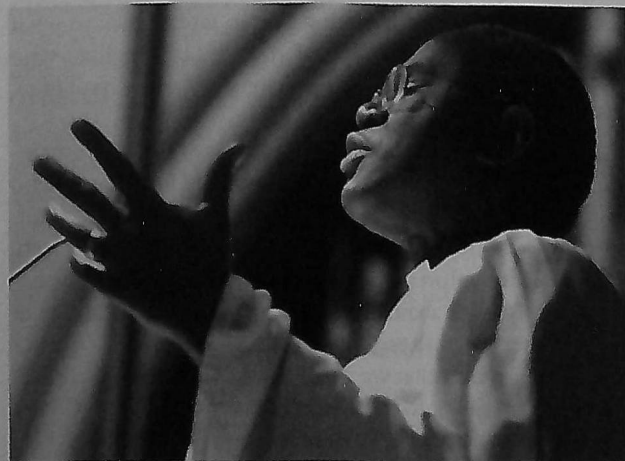
In September, Christ Church, Plano - TEC's largest parish - departed the national church and the diocese. The 275-member Anglo-Catholic parish of St. Matthias, Dallas, is also leaving, hoping to negotiate a settlement for its property as Stanton allowed Christ Church to do. A handful of other parishes are believed poised to pull out. (Diocesan officials caused a bit of a stir at deadline, though, by saying they would not consider any new applications by congregations desiring to leave until after the February 14-19 meeting of Anglican primates.) A small number of clergy have also left. Overall, one reporter estimated, on the basis of voice votes, that one-third of delegates at the recent diocesan convention is in favor of a rapid withdrawal.

However, others in the diocese, while strongly agreeing that TEC is on the wrong road, had no great interest in leaving it. The bishop, who had met with the leaders of 76 of the 77 churches in the diocese in the months since the latest General Convention, said that by and large they were less interested in separation than in having more time to think about it.

The solution seemingly favored by the largest plurality of Dallas Episcopalians is some sort of linkage directly to the Anglican Communion, though it remains unclear how this would be accomplished. The means of unlinking with TEC, however,

---

**PREACHING** at Trinity Cathedral, Pittsburgh, during that diocese's convention November 4 is the Rev. Dr. John Senyonyi, Deputy Vice Chancellor of Uganda Christian University. The university and the Pittsburgh diocese entered a partnership in 2004. Photo: Peter Frank





were clearer after the convention passed on first reading a constitutional amendment to enable the diocese to disengage from TEC should the latter cease to be a full member of the Communion. The amendment must be approved by a two-thirds majority of the 2007 convention to become effective.

**BISHOP STANTON** confused even some of his closest supporters when it was revealed, four days after the diocesan convention, that he had quietly withdrawn his signature from the July 20 appeal for alternate primatial oversight that seven TEC dioceses made to the Archbishop of Canterbury. (The original dioceses were Pittsburgh, Central Florida, Dallas, Fort Worth, San Joaquin, South Carolina, and Springfield. Quincy has since joined the group.)

One reason for the bewilderment over Stanton's action was that he wrote much of the original appeal. To one observer, it appeared that he had blinked at the very time the conservative bishops had shown a heretofore unseen cohesiveness.

*VirtueOnline* quoted one source as saying that, "The Bishop of Dallas is between a rock and a soft place - his head (hard) and his heart (soft) are pulling in two different directions. He is a divided man - and as a result, he is presiding over a division... He knows [TEC] is in error - and apostate - and he shares that freely, but he believes that the church should never be divided." Unsurprisingly, some see this posture as intellectually incoherent and/or as mushy conservative corporatism.

The effect of Stanton's revelation was said to be serious demoralization, perplexity, and discouragement among moderate and conservative clergy in the Dallas diocese.

Perhaps with a view toward damage control, Bishop Stanton issued a clarification on October 27. Much of the trouble seems to stem from different conceptions among the participating dioceses about what they were asking for, which was not helped by the fact that several different and subtly distinct terms have been in use - e.g., alternative pastoral oversight, alternative primatial oversight, direct primatial relationship, direct pastoral relationship, and alternative primatial relationship.

Stanton says that he never asked for alternative primatial oversight; rather, after discussing the matter with his Standing Committee, he wrote the Archbishop on July 5 requesting an alternative pastoral relationship.

**ON THE SAME DAY** of Stanton's clarification, it appeared that the issue may have been superseded by events. *The Living Church* reported that instead of seeking an "alternative primate" the seven (or eight) dioceses had asked the Archbishop of Canterbury to appoint a "commissary" to exercise primatial oversight.

In failed Stateside negotiations on the prospective provision, there was resistance to the commissary proposal from then-incoming TEC Presiding Bishop Katharine Jefferts Schori; she said she could not grant a commissary the right to exercise what she herself did not possess, since she was a presiding bishop, not a metropolitan or archbishop, and thus had no oversight over the petitioners' dioceses. However, immediately after taking office, Schori allowed her chancellor to write two dioceses, demanding that they make constitutional changes or face unspecified but presumably unpleasant consequences. ■

Sources: Diocese of Dallas, *The Dallas Morning News*, *The Living Church*, *VirtueOnline*, *Episcopal News Service*

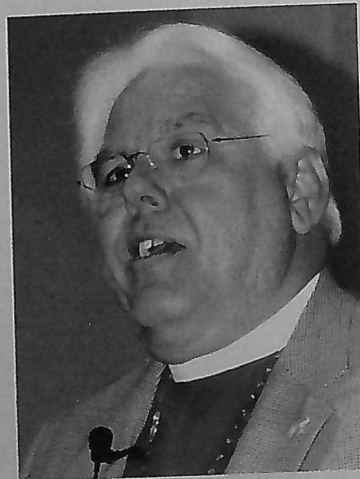
## "Episcopal Majority" Mobilizes To Defend TEC Bruno: New P.B. "Better Damn Well" Have Place At Table

A November 3 gathering of moderate and progressive Episcopalians in Washington is evidence, it seems, of a perhaps-surprising phenomenon: Though last June's Episcopal General Convention was widely seen as failing to change the liberal course of the U.S. Episcopal Church (TEC), some who have supported that course still think their church may be "overtaken" by reforming forces.

Indeed, they are concerned enough - despite having another co-religionist as presiding bishop - to conclude that a nationwide effort is needed to "defend" TEC and "combat" the Anglican Communion's 2004 Windsor Report, in the words of the Rev. William Coats, a retired Diocese of Newark priest.

So it was that a new group, "The Episcopal Majority" (TEM), began its first meeting at St. Columba's in Washington on the day before the investiture of Episcopal Presiding Bishop Katharine Jefferts Schori. The date was chosen to show

the participants' "unconditional support" for TEC's new leader, said retired Missouri priest, the Rev. David Fly, a main mov-



**LOS ANGELES BISHOP Jon Bruno**, a pro-gay liberal who says he is a "creedal catholic," keynoted **The Episcopal Majority meeting with calls for waging reconciliation, dialogue, and inclusion.** CHALLENGE photo

er behind TEM. Jefferts Schori returned the favor, sending her "blessings" and expression of support for the first "important"

meeting of The Episcopal Majority.

Keynoted by Los Angeles Bishop Jon Bruno, the confab drew some 150 persons from 47 dioceses, including some of the ten dioceses aligned with the conservative Anglican Communion Network.

Fly said the new organization aims to give a voice to what he called the "broad middle majority" of Episcopalians who he believes stand behind TEC and the direction it has taken, including on issues of human sexuality.

Even so, an advance notice of the meeting - titled "Remaining Faithful" - said that it was for groups and individuals who "affirm the orthodoxy" of TEC and at the same time its "autonomy," and the full inclusion of homosexuals in the church, while resisting efforts to evict TEC from the Communion.

"We still honor a church in which disagreement can occur and members still live together," Fly told *TCC*.

"The point isn't that we agree about everything; the point is that we're willing to use the kind of democratic machinery we've got to deal with our disagreements as opposed to...

**COMMENTING** at The Episcopal Majority meeting, V. Gene Robinson, TEC's openly gay Bishop of New Hampshire, said he and coreligionists don't want an Anglican covenant "that tries to be a set of international canon law" by which "we can punish any errant constituent church." CHALLENGE photo



leaving or saying we're going to change it," said the Rev. Canon Mark Harris, author of *The Challenge of Change: The Anglican Communion in the Post-Modern Era*. "We hope to offer some real encouragement for Episcopalians to live within the system we've got," Harris said.

**FR. FLY** said that the idea for the new group arose after he and others were "disturbed" by what they saw at General Convention. A "negative attitude" had taken root, and the "right" been allowed to "define the terms of debate." A church once seen as a "big tent" now saw groups pitching their own tents that all declared to be the "true" ones, he said.

A friend's question - "What are you going to do about it?" - spurred a "conversation" between Fr. Coats and himself about a possible nationwide organization, which led to a "manifesto" sent to friends around the church, and their responses. The pace was quickened by the launch of a "blogspot" in August (*episcopalmajorityonline.org*), which Fly said quickly began attracting some significant numbers.

That led to the November organizational meeting of The Episcopal Majority, which was kicked off with a lively address by Bishop Bruno.

"We need to wage reconciliation, to constantly work for dialogue and conversation" with those "who are different than us," Bruno said. "If you don't sit around a table and talk...you get nowhere," he added - even while remarking that opponents have not been listening sufficiently to each other in dialogues up to now.

Bruno maintained that: "If we, the elders...and the youthful leaders of the church...will be strong enough to stand up and say all people are acceptable in this church...it will continue to be the great place it's always been."

He averred that Presiding Bishop Jefferts Schori "better damn well have a seat at that table," evidently referring to February's meeting of Anglican archbishops.

Bruno indicated that he saw the General Convention's late adoption of Resolution B033, which urged the church to forego the possibility of further gay bishops, as a setback he intended to do what he could to remedy. His diocesan convention has since rejected B033 as a violation of TEC anti-discrimination canons.

"Ordaining gays and lesbians is our tradition," one woman at the Washington gathering asserted. "The only thing that's different is we're being honest about it now."

## An Anglican Covenant?

Those attending the meeting took part in workshops on the proposed Anglican covenant (aimed at securing basic doctrinal unity among provinces that adopt it), waging reconciliation,

communications within and by the organization, how to be a reconciling force amid the changing landscape of the Anglican Communion, and legal issues arising from conflict within the church. (See a separate story on the latter in this section.)

Though an operative Anglican covenant is probably six to eight years off, a report of the TEM workshop on the subject indicated that participants were wary of the prospective pact; a few were not even sure if they wanted to join in discussions about the concord, which most evidently fear will be "punitive" or go against the justice pledge of the 1979 Prayer Book's baptismal covenant.

Some in the workshop, for example, recommended against approving a covenant at all, especially in a time of conflict, while others suggested lobbying for a minimalist covenant, trying to get the discussion about it reframed in terms more favorable to TEM's viewpoint, or asking Archbishop Rowan Williams to remove conservative West Indies Archbishop Drexel Gomez as head of the Anglican Covenant Design Group. Notably, most in the workshop agreed that it would not be such a "bad thing" to "walk apart" from the Communion - if they were not placed in that position involuntarily.

TEC's openly gay Bishop, Gene Robinson of New Hampshire, who was among those in attendance, said "we don't want a covenant that tries to be a set of international canon law and is basically a format whereby we can punish any errant constituent church."

**ASKED WHY** The Episcopal Majority did not channel itself into the pre-existing *Via Media* group, which has chapters in 12 dioceses, Fr. Fly acknowledged that the two bodies both aim to support TEC, and that The Episcopal Majority was receiving some backing from *Via Media*. But he said that TEM is trying to deal with broader issues confronting the church, and - notably - will also attempt to build some international coalitions; some at the D.C. meeting specifically called for the new group to reach out to likeminded Anglican provinces around the world. That added to recent signs that TEC, if excluded from the Communion, may be poised to become the nucleus of a rival communion that might include others in the minority of liberal Anglican provinces.

Among its first actions, TEM's Steering Committee sent letters to Archbishop Williams, urging him to reject requests for alternate primatial oversight, and to ask Archbishop Gomez to step down as chairman of the covenant design group. They pointed to Gomez's support for the Kigali communique, in which 18 global South primates called for a separate structure for U.S. faithful. TEM called this "blatantly secessionist."

Williams responded by saying that he accepts that he has no jurisdiction in the U.S. and is "not seeking to impose any new structure" on TEC (though that does not speak to what the primates' conservative majority will do, one writer opined). Williams added that the covenant panel will include people of differing perspectives and that it is "practically impossible" to find a chairman equally acceptable to all. Significantly, he said a covenant among Anglican provinces is needed because the "existing historic links and bonds are not proving effective as expressions of mutual accountability." ■

Sources included [standfirminfaith.com](http://standfirminfaith.com), *Episcopal News Service*, *The Living Church*

## Chancellor: TEC Is Prevailing In Most Property Disputes

By The Editor

Though some have cultivated the opposite impression, there is no "epidemic" of church property lawsuits in the U.S.-based Episcopal Church (TEC), and TEC has won or is winning most of the property disputes of recent years.

Moreover, under TEC canons, dioceses are "a creature of General Convention" and "can't leave" TEC or align with another Anglican province without the convention's okay.

So maintained David Booth Beers, the presiding bishop's chancellor, at the first meeting of a new moderate/progressive group, The Episcopal Majority (TEM), at St. Columba's in Washington, D.C. November 3. Beers was flanked in his comments, made during a workshop on legal issues in the church, by Sally Johnson, chancellor to the president of the House of Deputies.

Their contentions rely on the 1979 "Dennis Canon" (Title I, Canon 7, Sec. 4), declaring that all parish property is held in trust for the diocese and national church, and other canons that Johnson said deal with dioceses and the church's polity. She asserted that (as church lawyers have frequently argued in court) TEC is a "hierarchical" (as opposed to congregational) church, and courts therefore generally defer to the denomination in property disputes.

Beers briefly discussed instances of litigation that have arisen in the last few years after congregations have sought to leave TEC with their church buildings. He noted that TEC had prevailed in all situations that have already been decided except for one in Los Angeles (involving three parishes), although there have been some unfavorable developments in cases in San Diego, South Carolina and Central New York. Beers said

### Exemplary Service

**WALLACE SPAULDING** (left) of McLean, Virginia, receives the President's Award from Quincy Bishop Keith Ackerman, head of Forward in Faith, North America, at FIF-NA's August assembly. The award honors Spaulding's many years of support for the traditionalist organization and its predecessors, and his efforts to uphold Anglican orthodoxy in the U.S. generally, both within and outside of the Episcopal Church. Spaulding also currently serves as president of the Fellowship of Concerned Churchmen, and of the Foundation for Christian Theology, sponsor of *THE CHRISTIAN CHALLENGE*. He is a communicant of St. Paul's, K Street, Washington. Photo courtesy of FIF-NA



he expects the Los Angeles decision to be overturned on appeal and a favorable final verdict in the other cases. He added that church officials were watching four other potential church property conflicts, which he did not identify.

"That's not an epidemic; it's not a flow of victories" for conservatives, Beers said. He also noted that, of the total number of congregations that have quit TEC in recent years, more have *not* tried to take property with them than vice-versa.

### Uncharted Territory

Yet there is uncharted legal territory to consider. Might courts judge church property cases differently, might TEC's claim to be hierarchical take on a different legal hue, if Anglican primates - a higher hierarchy - deem TEC out of the Anglican Communion, placing it in violation of the preamble to its constitution?

"I don't think it would change anything," Beers told *TCC* privately. He said that "they" (presumably would-be seceding parishes) have "committed themselves to The Episcopal Church."

But Johnson did speculate during the workshop that conservatives might in future argue that the hierarchy goes up to the top of the Anglican Communion and "litigate the meaning of the preamble," which declares that TEC is a "constituent member" of the Communion. The opposite argument, Johnson said, is that "our hierarchy goes up to General Convention and stops there." She added: "I don't know how this will play out."

**AT LEAST TWO** workshop participants, Bob Smith, a Florida lawyer and former judge, and San Diego Bishop James Mathes, maintained that an advantageous approach in clashes over the property of a departing parish is for church officials to identify the remnant of the congregation that wishes to stay with TEC and is therefore (they say) entitled to retain control of the property.

Smith said: "One thing all of us can do if you're anticipating any litigation over this issue: Get your bishop, assuming he or she is loyal, when confronted with a vestry, rector or wardens who leave the church, to appoint new wardens and vestry [members] and...have them standing by ready to be named as plaintiffs. That's essential in order to exploit...the principle that it's the hierarchy that identifies the church and the congregation." Even if only three persons are officially named as parishioners, it enables the court to say that the bishop has identified the congregation, he said.

Bishop Mathes echoed that, saying that when the seceding congregation attempts to hang on to parish assets, the bishop and standing committee decide which group of parishioners are the Episcopalians. Those people have the primary claim on the corporation's assets, he contended. (Ironically, though this tactic failed for Mathes' diocese in its recent court bid to recover the property of the seceded St. John's, Fallbrook.)

### Bishop Mainly Responsible

Mathes and others stressed that the primary responsibility for upholding the property trust lies with the bishop of affected diocese, and not with the national church, which evaluates whether or not to become involved in property litigation on a case-by-case basis, according to Johnson.

*Continued on Page*

## Anglican Crisis News Briefs More Wrangling And Realignment

**\*THE FRAGILE CONSENSUS** behind 2006 General Convention Resolution B033, urging non-consent for bishops whose "manner of life" would be objectionable to many in the Communion, frayed a little further in October, when B033 started to be rejected in some dioceses of The Episcopal Church (TEC).

In declaring its dissent from B033, feverishly passed late in the General Convention, the DIOCESE OF LOS ANGELES said the resolution is "inconsistent" with "our baptismal covenant to love and respect the dignity of every human being" and a church canon that bars using sexual orientation as a basis for denying access to the ministerial discernment process.

B033 was rejected on the basis of the same canon (Title III.1.2) at the convention of the DIOCESE OF ROCHESTER (NY).

Delegates to the DIOCESE OF MICHIGAN'S 111th convention backed an August statement by the diocesan Standing Committee and Bishop James Kelsey saying only that they would "keep in mind relationships with our sisters and brothers throughout the Anglican Communion" in deciding whether to consent to persons elected as bishop, but must "avoid discrimination" as they do so.

While not directly mentioning B033, the October convention of the DIO-

**NEW CALIFORNIA Episcopal Bishop Marc Andrus has issued a formal policy for same-sex blessings that have long taken place in the diocese.**



CESE OF OLYMPIA (WA) resoundingly adopted a resolution affirming and calling upon diocesan leaders to back the "full inclusion" in TEC of "our otherwise-qualified brother and sister Christians who are single or partnered heterosexual, gay, lesbian, bisexual, or trans-gendered persons, non-celibate singles, and divorced persons." At the same time, the convention urged "the full inclusion of [TEC] in the full life of the Anglican Communion."

**\*MEANWHILE, THE EPISCOPAL BISHOP OF BETHLEHEM**, Pennsylvania, Paul Marshall, has joined some other TEC prelates in saying he will comply with the 2004 Windsor Report, which calls (among other things) for moratoria on the public blessing or consecration of those in same-sex relationships. Marshall, a moderate liberal, said he would abide by the letter and spirit of Windsor to let the process it set in train take place. A September meeting at Texas' Camp Allen drew 21 other Windsor-affirming TEC bishops, and a second meeting of this group was set for early January.

**\*IT DID NOT GO OVER WELL** in certain quarters that several revisionist TEC bishops joined in the recent consecration of a supposedly conservative female priest, Dena Harrison, as Suffragan Bishop of Texas - and that some conservative bishops nonetheless participated in the rite. Liberals joining

in included "sister" bishops Catharine Roskam, Suffragan of New York; Chilton Knudsen of Maine; and Nedi Rivera of Olympia; Roskam and Knudsen took part in the consecration of openly gay cleric V. Gene Robinson in 2003. Conservative prelates participating in Harris' consecration included James Stanton of Dallas and Jeffrey Steenson of the Rio Grande. Among other bishops taking part were Texas Bishop Don Wimberly, who claims to be Windsor-compliant, and two former bishops of that diocese, Claude Payne, a liberal, and Maurice Benitez, a conservative.

**\*MEANWHILE, THE REV. MIKE BAKER**, 54, a 25-year priest of the Diocese of Texas, was hoping that Bishop Wimberly would create a safe place for orthodox Christians within TEC (something Wimberly and other self-identified Windsor-affirming TEC bishops effectively pledged at their September meeting in Texas). But while Wimberly was wrapping up his meeting of bishops, his canon to the ordinary, the Rev. Andrew Doyle, was dismissing Fr. Baker from Holy Cross in Sugar Land, a parish planted by the Evangelical priest and now some 300-strong. Baker's sacking came after the diocese apparently learned that he was having difficulty reconciling his allegiance to Jesus Christ with his continued membership in TEC, reported *VirtueOnline*.

The diocesan website maintains that Wimberly and Baker together "discerned a path forward, leading to Baker's resignation and renunciation of orders...followed immediately by the canon's meeting with the vestry to offer the diocese's support and resources for the transition period." Baker said Wimberly never met with him or communicated with him in any way. "I was summarily dismissed by Canon Doyle...Would an orthodox bishop be so quick to can an orthodox priest?" Doyle has now launched a non-denominational congregation, Life Church Fort Bend, which in September had over 100 adults at worship and 40 kids in Sunday school.

**\*THE EPISCOPAL DIOCESE OF CALIFORNIA** has long allowed same-sex blessings, but now the diocese's new bishop, Marc Andrus, has issued a formal policy on them. It requires merely that clergy seek Andrus' approval before "solemnizing a gay union," in the words of *The Living Church*. Andrus noted.

**\*AT THE EPISCOPAL CHURCH OF THE REDEEMER**, Morristown, New Jersey, a couple identified as Paul and Dana exchanged vows during the Eucharist on Sunday, September 10. Redeemer's rector, the Rev. Phillip Dana Wilson, preached at the event and referred to marriage several times. *The Living Church* remarked: "If it looks like a wedding, reads like a wedding, and sounds like a wedding, chances are it is being treated as a wedding, no matter what the Windsor Report or the General Convention say."

**\*MASSACHUSETTS EPISCOPAL BISHOP TOM SHAW** is in no mood to show mercy to the rector and vestry of the 500-member All Saints' Church, Attleboro, which recently voted to leave TEC and align with the Anglican Mission in America (AMiA), the initiative overseen by the Anglican province of Rwanda. The initiative was not recognized by TEC. Leaders of what is now AMiA had hoped to meet with Shaw to negotiate the formal transfer of the rector,

**E**CENT CONSECRATION of the edly conservative Dena Harrison as an bishop in the Diocese of Texas added with liberal bishops, despite some conservative prelates took part rite.



Rev. Dr. Lance Guiffrida, 54, to Rwandan province and the con- tion's acquisition of All Saints' perty. But in a strongly worded

Shaw said the rector had vio- d his ordination vows and parishioners had violated their enant with the diocese by transferring to AMiA. He said he nding the matter to a diocesan committee for "appropriate on." Guiffrida earlier said that, "We won't go to court; we prepared to walk away."

The separation had been "coming for some time," said Fr. Guiffrida, citing the decline in TEC's scriptural and moral dards. The "vast majority" of bishops in TEC and in Massachusetts, he contended, "do not believe salvation comes rough Christ alone, nor do they believe the Bible is the preme authority of the church." They believe "they have ceived new revelation from the Holy Spirit to establish a w and prophetic religion, similar to and built upon Chris- nity, but which is neither historic nor orthodox Anglican stianity." At a special service in early November, AMiA shop Thaddeus Barnum asked the gathering of about 300 All Saints' parishioners if any of them wanted to be received AMiA members, and nearly everyone stood up.

**\*THE FOURTH TIME WAS THE CHARM** for the piscopal Diocese of Tennessee, which finally elected a bishop to succeed the Rt. Rev. Bertram Herlong on October 28. The w diocesan will be the Rev. John C. Bauerschmidt, rector Christ Church, Covington, Louisiana, since 1997. He was lected on the 12th ballot. That concluded the lengthy process ich began with a different slate of candidates last spring. ncluding the 39 votes held March 18, March 25 and again a May 6, Tennessee required 51 ballots to find a successor to Herlong, who retired as diocesan on October 31. At the root of the difficulty was the current conflict in the church over homosexuality and biblical authority. Bauerschmidt and two other candidates on the ballot were described as "moderates" who support a moratorium on gay bishops and blessings until there is more discussion of those issues within the church.

**\*THE U.S. PAN-ANGLICAN RENEWAL AND RES- TORATION CONFERENCE**, which had been slated for November 20-21 in Orlando, was rescheduled for February 28-March 1 in the same city. With the theme "One Chris- tian Question for Episcopalians," the lay-focused conference will be geared toward preparing parish leaders to help their congregations make the critical choice needed to preserve a scripture-based American Anglicanism. Reaching the silent, passive "middle 80 percent" of Episcopalians is the challenge, said a release on the meeting. The conference is being under- written by Lay Episcopalians for the Anglican Communion, and will be co-sponsored by Anglicans United, the Anglican Province of America, and *VirtueOnline*. ■

Sources included *The Living Church*, *VirtueOnline*, *The Sun Chronicle*, *The Tennessean*

**CHANCELLOR** Continued from Page 26

Notably, Kim Byham, a former leader of the gay group, Integrity, said that if a bishop does not do anything to keep the property (*e.g.*, if he is a conservative sympathetic to a congregation's wish to secede), there is nothing the national church can do. In that case, he said, TEC loyalists in the diocese should be prepared to bring action against the diocesan for breach of fiduciary responsibilities. Mathes suggested that other bishops might need to step in, in such a case.

What happens if an entire diocese acted to withdraw from TEC, a scenario that has not yet been litigated? That was on the minds of several conference participants, in light of various steps that dioceses aligned with the conservative Angli- can Communion Network (ACN) had taken to distance themselves from TEC, without actually leaving it.

Beers had raised this issue in October 19 letters to the chancel- lers of two Network dioceses - Fort Worth and Quincy. The letters warned of possible "action" by Presiding Bishop Jefferts Schori if the dioceses did not repeal regulatory language that may undermine their "unqualified accession" to TEC's constitution and canons. He told The Episcopal Majority workshop that he had written a similar letter to the chancellor of the Diocese of San Joaquin. The three dioceses had adopted language opting out of General Convention decisions that do not comport with scripture or historic faith.

The letters, he maintained, were not meant as threats, but as a reminder that an Episcopal diocese is "a creature of General Convention" and cannot change its status with respect to TEC without the convention's permission.

(This idea has been challenged as historically untrue by re- tired Eau Claire (WI) Bishop William Wantland, a lawyer and canonist. Wantland pointed out that General Convention was organized by pre-existing dioceses, and still treats new dioceses seeking admission as pre-existing entities. "General Convention does not create dioceses - it simply admits into union with itself those dioceses which ask to be admitted," he said.)

Beers noted that he could not say how Jefferts Schori would respond if a diocese left TEC without General Convention permission. However, he said at a different point that, in the case of a vacancy in a see, he assumed that TEC's leader would "obey the canon calling for her to consult," provide the diocese in question with "episcopal care," facilitate the selection of a new diocesan standing committee and council, and help the diocesan leadership bring a lawsuit to recover the diocese's property, signs and symbols. In the case of San Joaquin, which a month after the TEM meeting decided on first reading to leave TEC, the P.B. appears to be in the consultation stage.

At the time of the Washington meeting, though, Beers said that the handful of dioceses that appeared to be turning away from TEC had not yet acted in a sufficient enough manner to convince a secular judge that there was an actionable case.

And Beers questioned where would-be seceding dioceses were going to go. "They seem to be preparing for a day when Canterbury recognizes them as a separate province," he said, "but I don't see evidence of that happening."

**\*THE EPISCOPAL HOUSE OF BISHOPS' TASK FORCE ON PROPERTY DISPUTES** has identified eight "problem dioceses" to be monitored, and will maintain con- tact with TEC loyalists in those dioceses, Lexington (KY)

Bishop Stacy Sauls said in a report to TEC's Executive Council in November. The eight dioceses to be monitored are Dallas, Fort Worth, Pittsburgh, Quincy, Rio Grande, San Diego, San Joaquin, and Springfield.

The task force began its work in the fall of 2005. To date it has developed a bank of court filings and research memoranda to aid dioceses with litigation, and identified potential expert witnesses. It has also evaluated "options that might be available through processes of mediation, reconciliation and settlement." The panel is working on a position paper "setting forth possible common grounds which could be sought" so that the feared split in TEC "might be avoided." It is also preparing filings to be used "in certain very limited situations" to institute presentments or lawsuits against any "entity" which affirmatively moves to separate from TEC. ■

Sources include *The Living Church*, *Episcopal News Service*

## San Diego Stymied In Property Lawsuit

The Diocese of San Diego seems to be finding out what the Diocese of Los Angeles already knew: California is more favorable legal territory than many other states for faithful congregations that want to leave The Episcopal Church (TEC) with their property.

The Diocese of San Diego and its Bishop, James Mathes, recently failed in their bid to recover the property of St. John's, Fallbrook, most of whose members voted last summer to disaffiliate from the diocese and TEC, and align with the Anglican Church of Uganda. The congregation, now called St. John's Anglican Church, is among several congregations and clergy to defect from the diocese recently.

In mid-November, Superior Court Judge Jacqueline Stern ruled that the diocese's lawsuit failed to establish that members of St. John's vestry had vacated their seats, or that the vestry election held to replace them was valid, and that the new vestry was therefore in charge of the parish property.

"The court concludes that the board of directors of St. John's corporation consists of the individual defendants named in the instant action; that there was no valid basis for Bishop Mathes' removal and replacement of the board of directors of the corporation; the purported election on August 7, 2006, of a new board was invalid."

"The court will not adjudicate whether, under the constitution and canons of the diocese or The Episcopal Church, Bishop Mathes had the authority to remove and replace board members," Judge Stern said in a preliminary ruling. "What is significant is that plaintiffs cite no such authority under California corporations law."

It was not immediately clear whether Mathes would pursue the case further.

But Eric E. Sohlgren, the attorney for St. John's, said that Stern's ruling was significant. A few former members of St. John's and the diocese "seemed to think they could unilaterally evaporate California corporate law, and the overwhelming vote of St. John's members to change their religious affiliation, by simply declaring themselves in charge," Sohlgren said. "Thankfully, the court saw through this ruse, which was

aimed at confiscating church property the diocese never paid for or maintained."

Sohlgren said that, in having a small group elect themselves as St. John's vestry, and Bishop Mathes declare them the parish's true leaders, the San Diego diocese took a different approach than that followed by the Diocese of Los Angeles in the recent case involving the property of three seceded parishes (wherein the diocese also lost, however). The presiding bishop's chancellor, David Booth Beers, also recently said that San Diego used a different legal strategy than that recommended by his office. ■

Sources: *VirtueOnline*, *The Living Church*, *North County Times*, *San Diego Union-Tribune*

## Property Proposal Fails In Rio Grande

The Episcopal Diocese of the Rio Grande's recent convocation strongly supported the Anglican consensus on homosexuality and a proposed Anglican covenant, but turned back proposals to allow parishes to leave the diocese with their property and to cease sending deputies to General Convention.

Meeting October 13-14 in Carlsbad, New Mexico, the diocesan convocation backed the prospective Anglican covenant, aimed at ensuring unity among historically autonomous Anglican provinces. It also supported sections 134 and 144 of the

## Conservative-Leaning Bishop Elected For Arkansas

A policy allowing individual parishes to offer same-sex blessings, recently enunciated by Arkansas Episcopal Bishop Larry Maze, looks set to be overturned by the cleric elected to succeed him November 11, according to a source in the diocese.

Chosen as the 13th Bishop of Arkansas from a field of five candidates was the Rev. Larry R. Benfield, 51, rector of Christ Church, Little Rock. Reportedly, he plans to ask clergy in the diocese to refrain from performing same-sex blessings at this time. Benfield says he wants to talk about marriage and not sex.

The bishop-elect himself is unmarried and has confirmed that he is celibate, according to the diocesan source.

Benfield was elected on the seventh ballot at Trinity Cathedral in Little Rock.

Maze, 63, was to retire at the end of 2006. Assuming sufficient consents from the wider Episcopal Church are forthcoming, Benfield was to be consecrated January 6.

Benfield holds a B.S. degree from the the University of Tennessee, an M.B.A. from the Wharton School of Business at the University of Pennsylvania, and an M.Div. from Virginia Theological Seminary. He worked as a bank vice president before being ordained to the priesthood in 1991. He was Episcopal chaplain at Texas A&M University from 1990-92, and since then has been in the Arkansas diocese, where he has ministered in parishes in Little Rock and Hot Springs, and served the diocese as planned giving officer and canon for administration. He also filled several appointed and elected roles in the diocese. ■

Windsor Report, which call for moratoria on the consecration and public blessing of those in homosexual relationships.

As well, the assembly approved a canonical amendment admonishing clergy and would-be clergy to abstain from sexual relations outside of holy matrimony.

At the same time, a resolution aimed at providing a specific template for negotiating the sale of church property to groups wishing to leave the diocese, within the bounds set by diocesan and national canons, failed. A proposal to cease the funding and sending of deputies to the Episcopal General Convention also was defeated.

However, a successful resolution called for holding a special diocesan convention, if needed, to respond to developments in the relationship between The Episcopal Church (TEC) and the wider Anglican Communion.

**IN HIS ADDRESS** to the convocation, the conservative diocesan, Jeffrey Steenson, asserted that "The Anglican Communion is undergoing a remarkable transformation, and I cannot help but think that so many of the attitudes and behaviors we take for granted in the American context will not be welcomed in the new communion discipline. At this convocation our diocese will have the opportunity to identify itself with this emerging discipline..."

At the same time, he cautioned against moving too quickly in trying to resolve tensions in individual parishes and the diocese itself.

"To identify with the Windsor Report process and to differentiate from General Convention may lead to consequences yet unseen, but we do not want to break relationships with anyone who bears the name Christian."

However, Steenson told the convocation that he would not attend Presiding Bishop-elect Katharine Jefferts Schori's November 4 investiture. "A significant portion of our diocese

is deeply concerned about her apparent views on some crucial points of doctrine," he said.

The Rio Grande convocation, however, rejected a resolution asking Jefferts Schori to embrace the recommendations of the Windsor Report and inviting her to the diocese for dialogue.

**\*PARISHIONERS OF ST. FRANCIS ON THE HILL** in El Paso, Texas, recently voted 96 to 9 in support of a four-part resolution to immediately remove "Episcopal" from all communications and identify with the Anglican Communion. "We believe you feel in your heart, as we do, that [TEC] has drifted so far from the Anglican Communion [that it] can't turn back," Junior Warden Philip Boswell wrote in a cordial letter to Bishop Steenson. The letter indicated St. Francis' hope that the diocese will join an orthodox province that it expects will be established by Anglican primates. ■

Sources: Diocese of the Rio Grande, *Episcopal News Service*, *El Paso Times*

## Connecticut Bishop Okays Gay Blessings, Blasts Critics



Bishop Smith

Undoubtedly emboldened by some key recent developments, liberal Connecticut Episcopal Bishop Andrew Smith announced at his October 20-21 diocesan convention in Hartford that he will permit his clergy to officiate at the blessing of same-sex couples who have entered into civil unions recognized by the state.

Connecticut, following the lead of nearby Vermont, has recognized such civil unions since last year; New Jersey is poised to follow suit. To date, only

Massachusetts permits same-sex "marriage."

## TEC-Turned-ACA Parish Fights For Long Island Property

The ex-Episcopal, colonial parish of St. James in Elmhurst, New York, is now fighting to retain its property after aligning with the Anglican Church in America (ACA), a leading Continuing Church body.

The Rev. David Leo, 47, rector of St. James, said that the theological and moral decline of The Episcopal Church (TEC) made it impossible for his traditionalist church to stay in the denomination, and efforts to reach a reasonable settlement with liberal Long Island Bishop Orris Walker had failed. "We were given no option but to go down the legal road to keep our property," he said.

The parish initiated a declaratory judgment action in the state court of New York (Queens County) against the diocese and Bishop Walker.

"We have filed this action firm in the belief that as a matter of law, the parish is the rightful owner of this property, notwithstanding the purported trust established in the 'Dennis Canon'," said Mark Jakubik, the parish's attorney.

St. James is a colonial charter parish. Jakubik said this is a significant factor in light of a landmark Supreme Court deci-

sion in a case involving Dartmouth College that acknowledged the validity of colonial charters.

"Significantly, St. James has never been reincorporated, which means it continues to operate under its original colonial charter." The property was purchased and maintained for over 250 years by the parish corporation alone. "When the old church was destroyed by fire at the end of the 20th century, the parish rebuilt it without financial input, or help from...the Diocese of Long Island or the national church," Jakubik said.

"We believe that the state of New York," which judges church property disputes on "neutral principles of law," must "look at the property document, to see if there are applicable state statutes." Church canons will be considered, but are "not decisive," he contended. "We must also ask...whether the parish intended to create a trust. Our property documents do not contain anything that remotely suggests that a trust was intended.

"The parish is presently in the discovery process, where we are exchanging documents with the diocese and national church, and taking pre-trial testimony from possible witnesses," Jakubik said. ■

Source: *VirtueOnline*

Smith's decision follows the Episcopal General Convention's failure to endorse the Windsor Report's request for a moratorium on public same-sex blessing rites; the dismissal of a federal lawsuit brought against Smith by some of his own people; a decision by the the Archbishop of Canterbury's Panel of Reference not to consider an appeal for alternate episcopal oversight by Connecticut conservatives because of the actions they filed against Smith; and the Panel's more recent reply to an appeal for alternate oversight from the faithful in Canada's liberal-led Diocese of New Westminster. The latter was scored by key conservative leaders as a seriously inadequate response to the stand of the diocese, which permits same-sex blessings in violation of Anglican policy, and the situation of conservatives within it.

Bishop Smith told convention delegates, "I believe that it is time for us to re-think, re-pray, and re-form our theology and our pastoral practices, to welcome, recognize, support and bless the lives and faith of brothers and sisters who are gay and lesbian in the equal fullness of Christian fellowship."

**THE POLICY CHANGE** was announced near the end of a convention address in which Bishop Smith expended considerable energy on a verbal flogging of the group of conservative parishes and rectors known as "the Connecticut Six." Since 2004, this group has been at loggerheads with the bishop, insisting that they be given the adequate alternate episcopal oversight endorsed by Anglican primates, due to Smith's revisionist doctrine, *e.g.*, his support for the consecration of openly homosexual cleric Gene Robinson. Smith asserted that, "It is clear, as I have said over and over, that their demands lie outside any possibility for The Episcopal Church (TEC)." He added that, were he to give them what they wanted, he would default on his own obligation to uphold church regulations.

The bishop said the Six have only two choices: "Either live in compliance with the church's constitution and canons, which means serving in communion with the Diocese of Connecticut and our bishops - which still includes the [offer] of delegated episcopal oversight - or leave this church."

Delegated Episcopal Pastoral Oversight, or DEPO, is TEC's version of alternative oversight, rejected by most conservatives because it is completely within the control of the diocesan bishop. Two Connecticut parishes have DEPO arrangements with Smith: St. Peter's, South Windsor, has retired Connecticut Bishop Clarence Coleridge as its episcopal visitor for at least three years, while St. Paul's, Brookfield, has former Connecticut Suffragan Bishop Jeffrey Rowthorn.

But Smith told his convention that, instead of making the choice he defined, "this small group of parishes (the Six), clearly with support from outside this diocese, chose to initiate legal and ecclesiastical action against the bishop and other members of the diocese on several fronts," costing the diocese over \$350,000 in attorney's fees. These actions include the aforementioned federal civil rights lawsuit (dismissed but now on appeal); and charges of canonical misfeasance made to the presiding bishop (which are still pending).

Among other things, the complaints filed against Smith focused on his sudden seizure of St. John's, Bristol - one of the Six - and suspension of its rector, in July 2005. But the

bishop laid all the blame on the conservative group for his unpleasant experience over the last two years, which he likened to "flying an airplane, while some of the crew are working to dismantle it." He accused them and their spokesmen of publicly and privately misrepresenting the issues and impugning his character; he also assailed them for appealing the federal court decision and preparing to file a suit in the state courts (a course of action not precluded by the federal ruling).

"It is time to say, enough," declared Bishop Smith. To the conservative parishes, he said: "If you cannot tolerate the life and openness of [TEC], then honorably move on."

**THE CONNECTICUT SIX** parishes had laid out their position shortly before the convention, denying Smith's charge that they had adopted a "win/lose mentality." They cited several attempts at a mediated settlement in both the ecclesiastical and civil actions, which they say were blocked by Smith's "intransigence." In contrast, they noted that churches in Kansas, Texas and Rhode Island had successfully negotiated terms on parish property "representing a win/win scenario for both dioceses and congregations."

Saying that "we cannot be reconciled to leadership that has abandoned the apostolic faith and is no longer in full relationship with the worldwide Anglican Communion," the group declared that they had "no choice" but to continue using civil and canonical means to "seek a resolution to Bishop Smith's unwarranted seizures of church assets and properties." ■

Sources: Diocese of Connecticut, [ctsix.org](http://ctsix.org), *The Washington Times*, *The Living Church*, *VirtueOnline*

## Conservative New SC Bishop Threatens Unity, Liberals Say

A conservative cleric is to succeed a conservative bishop in the Episcopal Diocese of South Carolina, though not if a leading liberal/corporatist group has anything to say about it.



**SOUTH CAROLINA** Bishop-elect Mark Lawrence

In letters sent October 19 to diocesan bishops and standing committees in The Episcopal Church (TEC), *Via Media USA* argued that allowing the Very Rev. Mark J. Lawrence, 56, to become South Carolina's leader "would represent a threat to the unity of our church and to the cohesion" of the diocese.

Lawrence must receive the consent of a majority of TEC bishops with jurisdiction and diocesan standing committees to be consecrated as scheduled on February 24. Elected September 16 on the first ballot out of a field of three nominees, he is to succeed Bishop Edward Salmon, 72, sometime in 2007.

Both the nearly 30,000-member South Carolina diocese and the orthodox Diocese of San Joaquin (CA), where Lawrence has been serving as rector of St. Paul's, Bakersfield, are among seven TEC dioceses that have appealed to the Archbishop of Canterbury for alternative primatial oversight (APO) - a relationship with an Anglican primate other than revisionist, pro-gay Presiding Bishop Katharine Jefferts Schori.



## Heavy Pressures Mount, But Bennison Still Won't Go

Citing a "total breakdown of trust," the Diocese of Pennsylvania's Standing Committee has formally asked the Episcopal Church's leadership to investigate Bishop Charles E. Bennison Jr.'s handling of diocesan finances and remove him from office.

The committee's complaint against Bennison came as the bishop was also trying to quiet critics who called for his resignation over his handling of a sex-abuse case involving his brother more than 30 years ago.

Nonetheless, Bennison, 62, survived an attempted no-confidence vote at his recent diocesan convention - though he was the one who decided that the vote was in his favor, in a show of colored cards.

"About half of the delegates appeared to hold up green cards signaling a 'yes' vote, and about half held up red 'no' cards," wrote *The Philadelphia Inquirer*. "The no's have it," the bishop declared without a formal count, and the motion was defeated."

The ten-member Standing Committee - which has been trying to get Bennison to resign for a year - alleges that the bishop has usurped its canonical authority by making unlawful expenditures of millions of dollars in diocesan assets without its approval, some of them to develop a summer camp in



**BISHOP BENNISON:** After a year of Standing Committee calls to resign, a formal ecclesiastical complaint, and criticism for covering up his brother's abuse, he still won't budge.

Maryland. And, it maintains that the bishop systematically dismantled independent controls and oversight of financial matters, withheld important information from those with canonical responsibilities, and had refused to consult with others on major decisions which affected the diocese's welfare.

"A special audit of a sample of 'unrestricted' endowment funds was conducted by an independent auditor which concluded that substantial funds had been improperly withdrawn and used, and recommended that they be repaid," said the committee.

Its president, the Rev. William Wood III, said the committee was not alleging that Bennison had embezzled funds. Rather, he said, the bishop had for several years spent the principal or interest from dozens of diocesan endowment funds without the Standing Committee's consent.

He said most members of the diocese "don't want" the summer camp and retreat center in Maryland, and that the bishop had failed to mount a promised capital campaign to pay for it. His diversion of funds towards the Camp Wapiti project had left the diocese with little money to support poor parishes or operate important ministries, Wood asserted.

**BENNISON** asserted that he "never" spent any diocesan money "without the approbation of the requisite body." And

Before his election, Lawrence said he approved of the APO requests, calling them "a temporary gasp for air" that is needed while the Communion works out a new "Anglican ecclesiology."

"Underneath all the discussions of human sexuality, our message is this: The Episcopal Church, in its obsession to be what it has termed inclusive, has excluded the absolute priority of Holy Scripture and the historic continuity of the catholic faith," Lawrence wrote in a recent article. Moreover, "all due parliamentary procedure to convince [TEC] that it has erred has proved fruitless," he said. Lawrence sees the APO requests as a form of "tough love" for TEC.

In response to numerous inquiries, the bishop-elect explained in a November letter made public in December that neither South Carolina's Standing Committee nor he "have made plans to leave The Episcopal Church." However, he added that: "I shall commit myself to work at least as hard at keeping the Diocese of South Carolina in [TEC], as my sister and brother bishops work at keeping [TEC] in covenanted relationship with the worldwide Anglican Communion."

But in its letter to diocesan standing committees, *Via Media* claimed that Lawrence had endorsed "separating" the South Carolina diocese from TEC "and has advocated that the authority of the General Convention be surrendered to the primates of the Anglican Communion. Under these circumstances, it is difficult to see how Fr. Lawrence could be asked or expected to take the vow required of each bishop in [TEC] to 'guard the faith, unity, and discipline of the Church' (BCP page 517)."

*Via Media* was flanked by a local affiliate, the Episcopal Forum of South Carolina. Citing statements Lawrence has made, Episcopal Forum told bishops and standing committees that it feared that a "climate of intolerance in this diocese toward Episcopalians who do not agree with the expressed position" of most of the diocese, which is part of the Anglican Communion Network, would be exacerbated by a bishop of Lawrence's perspective "who declares that separation from [TEC] is necessary."

**AT DEADLINE**, a spokesman said that South Carolina diocesan officials "can't comment" on the status of consents for Lawrence's consecration. Despite concerted liberal attempts to block the consecration of at least two other conservative bishops in recent memory, however, the last time a bishop-elect was rejected by the wider Episcopal Church was 1934, according to one report.

Assuming Lawrence receives sufficient consents, however, the next question will be the identity of his chief consecrator, who under normal circumstances would be the presiding bishop. Her presence would be "disruptive," Lawrence said recently.

Lawrence has held two rectorships of over a decade each, presiding over considerable growth at both parishes: the aforementioned St. Paul's, Bakersfield, and St. Stephen's, McKeesport, Pennsylvania. A fifth generation Californian and a native of Bakersfield, Lawrence graduated from California State University in 1976 with a Bachelor of Arts in English, and earned a Master of Divinity from Trinity Episcopal School for Ministry in 1980. He is married, with five children, and six grandchildren. ■

Sources: Diocese of South Carolina, Anglican Communion Network, *Episcopal News Service*, *the state.com*

his former chancellor, William Bullitt, said there was “no support in the canons for a process that allowed the Standing Committee to control the annual expenditure of 40 percent of the diocese’s general endowment income.”

In an interview, the liberal prelate claimed that the Standing Committee members had no legal grounds for complaining that he was bypassing them. About three years ago, he said, he relieved the Standing Committee of certain fiscal oversight duties and gave them to the diocesan Finance and Property Committee. He said that committee, which he appoints, has approved his use of endowment funds and all the spending on the camp.

The Standing Committee believes Bennison acted outside his authority when he stripped it of its oversight of property and endowments, Wood said. And last year, the annual diocesan convention voted to remove the bishop’s authority to appoint the members of the Finance and Property Committee.

The Standing Committee’s lawyers sent signed copies of the complaint to the bishop and to new Episcopal Presiding Bishop Katharine Jefferts Schori. It was the latest sign that Bennison, while best known for attacking the orthodox in his diocese, has also alienated moderates and liberals therein as well.

### Abuse Cover-Up

The committee’s complaint made no mention of recent charges that the bishop concealed his brother John’s sexual abuse of a teen girl in the Diocese of Los Angeles parish where they both worked in the 1970s. But criticism over that, generated as persons connected with the case offered their testimonies in the diocese in early November, loomed large at the November 11 diocesan convention, where it dovetailed with pre-existing complaints about Bennison. The convention was marked by personal stories from those who had suffered sexual abuse, and further calls for the bishop to resign.

Bennison apologized to delegates again for his “extremely misguided” failure to report his brother’s abuse. While he “viewed John’s behavior as highly immoral...I had no idea of how extensive, pathological, and damaging it was.” He added that he was not sure he knew in the 1970s that there were laws about reporting sexual abuse. He also acknowledged that he had given several erroneous accounts of his handling of the matter to the media.

John Bennison, who reportedly had several affairs at churches he served in the 1970s, apparently underwent a disciplinary procedure in the Diocese of Los Angeles, but nevertheless was allowed by the bishop at the time to continue in the ministry. He was serving as a priest in the Diocese of California when his abuse of the teen girl was exposed earlier this year by SNAP (Survivors Network of those Abused by Priests), an organization that has focused mainly on clergy sex abuse in the Roman Catholic Church. The group also uncovered letters revealing that Charles Bennison cloaked his brother’s abuse, failing to report it to civil or ecclesiastical authorities or to the minor victim’s parents. The publicity generated by SNAP’s protests led to John Bennison’s deposition by Los Angeles Bishop Jon Bruno. Since then, SNAP has called for Bishop Bennison to resign also for failing to do anything to prevent his brother from preying on other girls or women.

At the November 11 Pennsylvania diocesan convention, there were dueling calls for “expanded education around clergy sexual abuse,” for the bishop to be “held accountable” for concealing his brother’s abuse, and/or to resign.

Upon calling for a vote on the amendment asking that he be held accountable for his role in the abuse case, Bennison, as earlier noted, decided the motion failed without making a formal count.

The delegates then voted nearly unanimously to authorize a study of the impact of clergy sex abuse and cover-up.

Moreover, despite the focus on financial issues, the convention recessed amid contradictory accounts over the fate of the 2007 budget.

**REMARKABLY**, Bennison said afterward that he had “enjoyed” the convention because “the community is trying to find middle ground on the issues.” He called it a “fairly good day for the diocese,” which, he said, “went home healthy.” He added that he would not have resigned even if a majority of the delegates had asked him to do so.

On top of everything else, the prelate is still facing civil lawsuits by Episcopal priest-turned-Continuing Church Bishop, David Moyer, for charges arising from Bennison’s purported deposition of Moyer several years ago (despite which Moyer has continued to lead Good Shepherd, Rosemont, which has never formally left TEC). A hearing in the cases was set for December 20. ■

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

### Ackerman: Lively In London FIF-NA Leader Scores TEC And Affirming Catholics, Tweaks Continuers

In a feisty address in England, Quincy Episcopal Bishop Keith Ackerman said he does not want a Tenth Province in the U.S.-based Episcopal Church (TEC), but a 39th province of the Anglican Communion, and took a few strips off of TEC and the liberal so-called Affirming Catholic movement.

Along the way, he also made comments which riled some non-Canterbury Anglicans in the United States.

The remarks by Bishop Ackerman, president of Forward in Faith, North America (FIF-NA), came at the annual meeting of FIF-United Kingdom in London on October 6-7.

Using a characteristic blend of self-deprecating humor and edged one-liners, the self-described “last traditionalist bishop to be elected [in TEC]” gave a realistic assessment of the state of traditional Episcopalians in the U.S. Speaking of the 2006 Episcopal General Convention, he said he had written down on a piece of paper “the ten days’ worth of what I heard...that was actually theological.” When he held up the paper, it appeared to have little or nothing written on it.

The bishop then said he had finally figured out what



Bishop Ackerman

used TEC to do nothing of substance in response to the Windsor Report: It was a "translation difficulty," he said. "The Windsor Report said we want one word from the American province: 'sorry.' The American province responded with one word: 'Schori.'"

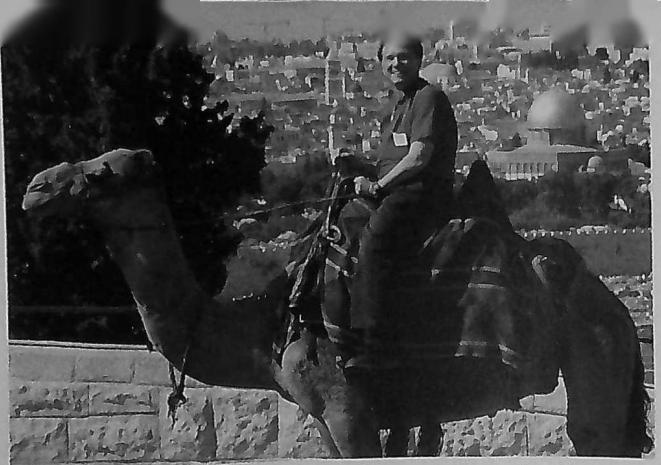
While the previous two Episcopal presiding bishops (Brown and Griswold) had promised "to take us to a deeper place," Bishop Ackerman puckishly observed that the new occupant of the office is actually qualified to deliver on the promise, since her first profession was oceanography.

**ADMITTING THAT** FIF-NA's membership had declined, Ackerman then appeared to address questions about the traditionalist organization's involvement with the Anglican Communion Network (most of whose members favor of women's ordination) rather than with orthodox Anglican jurisdictions outside the Communion. He contended that, "it is not so easy for us in the North American church...to be able to talk about the Continuing Church. And the reason for that is, we have 53 separate denominations of Continuing Churches...[I]t's very, very difficult for us to understand the path that is being taken [by any given jurisdiction]." (FIF-NA has a communion relationship, however, with two or three of the mainstream Continuing bodies.)

He went on to defend FIF-NA's association with the Network, saying that "we must work with diverse groups because we don't have a critical mass anymore." He asserted that, "We are not compromising on the Sacrament of Holy Orders. I can assure you that there has never been a time when [FIF-NA] has compromised" in a way that bears upon its agreement with FIF-UK.

**REACTION** to Ackerman's remarks from members of Anglican jurisdictions outside TEC was mixed, but there appeared general agreement that the lumping together of all 53 of them (if in fact there are that many) was a rhetorical maneuver that could leave people with the impression that there was little difference in size or significance between them.

One writer said that surely Ackerman knows many in the salient Continuing bodies, such as the Anglican Church in America, Anglican Province of Christ the King, and Anglican Catholic Church, "so one must ask why present such an



## He'd Go To The Holy Land For A Camel

**QUINCY EPISCOPAL BISHOP** Keith Ackerman really gets around. First we find him in London entertaining the troops at FIF-UK's annual national assembly, next he is perched atop this obliging camel during a recent trip to the Holy Land. If you ask us, this would be a great way to get around the Quincy diocese; and think of the throngs who would turn out just to see him arrive on the dromedary for every episcopal visit!

ambiguous picture and use a word such as 'denomination'?... If Ackerman is not dismissive of the Continuing Church he certainly seems to be purposefully opaque for the sake of making a point." (The same commentator went on to say, "I did enjoy his remarks in general and his good humor.")

Responding on an Anglican listserv, Ackerman said he did not recall being "dismissive" of the Continuum, but merely noting that "there are more than a few Continuing Churches."

Next noting that the Affirming Catholic movement - which backs women's ordination and homophilia - has arrived in America, Bishop Ackerman said that it is "a great attempt to be able to epitomize 'all dressed up and no place to go.' It neither affirms the faith, and the Truth, nor is it catholic, because it is an end in and of itself. It defines itself by synodical councils [such as the General Convention or General Synod] rather than by the catholic faith."

Reporting to applause that he now has "22 catholic men in seminary under the age of 35," Bishop Ackerman said that, in spite of the grimness of the current church situation, he is "not worried about the future, because a long time ago, I realized that I wasn't important enough to find out how it all

## Sydney: No To Women Priests; Perth: Yes To Women Bishops

The synod of the strongly Evangelical Anglican Diocese of Sydney recently voted not to revisit the debate about ordaining women as priests.

In a secret ballot, approximately 70 percent of lay members and 85 percent of clergy voted not to introduce the General Synod canon permitting female priests, approved by the Anglican Church of Australia (ACA) in 1992. The "no" vote increased from previous synodical considerations of the issue. The Sydney Anglican women's group, Equal But Different, received 600 letters or e-mails from women opposing the legislation in the lead-up to this year's synod.

In Sydney, women are ordained only as deacons.

Before the vote, Sydney Archbishop Peter Jensen said: "Let the whole of scripture speak for itself. The answer is clear: the ministry of women is encouraged; the eldership of women in the congregation is denied.

He added: "I am unpersuaded by arguments that this is all a power play by men to keep women out. I am even less persuaded by allegations of injustice and inequity. Experience has shown me that what starts as a plea for diversity finishes as a means of exclusion and division."

Meanwhile, Perth's synod made its Anglican diocese the first in Australia to vote to allow female bishops. This, even though a national church court had not yet decided if the ACA's constitution allows a diocese that already has female priests to ordain women bishops without the consent of the General Synod, which has not yet been forthcoming. ■

Sources: Sydney Anglican Network, EYnews, The West, Sydney Morning Herald

## Archbishop Finds ACC Growing, Providing Services In Haiti

The Most Rev. Mark Haverland, Metropolitan of the Anglican Catholic Church, a leading Continuing Church body, visited ACC parishes and outreach ministries in Haiti September 30-October 6 as episcopal visitor to the Missionary Diocese of the Caribbean.

Accompanying him was the Rev. Canon Marvin Gardner, secretary of the ACC's Missionary Society of St. Paul the Apostle.

Following a brief visit to Notre Dame orphanage in Port-au-Prince, Archbishop Haverland and Canon Gardner traveled to the village of Tapio in the mountains above the Haitian capital, where the ACC's parish, *St. Therese de l'Enfant Jesus*, provides numerous social services. The highlight of the visit there was the parish's patronal feast, which included a solemn procession through the village. Archbishop Haverland also confirmed six persons.

Since Haverland's last visit, Fr. Jean Bein-Aime, rector of St. Therese and vicar-general of Haiti, and the ACC have piped water to four locations in the Tapio, saving residents long and difficult walks for water.

The Archbishop also met with representatives from St. Vincent de Paul, a mission in Manonville, further into the mountains from Tapio. That village, with about 15,000 residents, has but one source of water, about 35 minutes by foot from most people. In addition to a lean-to church, the Rev. Jean-Baptiste Beaudalet is organizing a school. At present, Manonville has no clinic, with people having to walk several hours to the nearest clinic at Tapio; some die along the way. The ACC will arrange for a nurse to make occasional visits to Manonville, Haverland said.



**MEMBERS** of *St. Therese de l'Enfant Jesus* process through Tapio with a statue of the parish's patron saint. Photo courtesy of *The Trinitarian*

Back in Port-au-Prince, the Metropolitan visited the ACC's school of *St. Jean*. In addition to housing 20 orphans full time, the ACC provides them and more than 100 others with schooling at St. Jean, as well as food for about 200 at the orphanage. Later, Haverland visited the missions of *SS. Simon et Jude*, where the Rev. Manigat Gassenby, along with Fr. Bien-Aime, have begun a school; and *Notre Dames de Lourdes*, run by the Rev. Jean Barnabe.

"In general we found the ACC in Haiti is well-populated, growing and very active in providing social services for the poorest nation in our hemisphere," Archbishop Haverland said. ■

Source: *The Trinitarian*

turned out...But I am important enough, as are you, to make sure that every day we are faithful."

### FIF-UK Assembly

Attended by over 500 persons, FIF's national assembly October 21-22 at the Emmanuel Centre in Westminster, London carried forward the organization's work of preparing for the probability that the Church of England will approve women bishops.

Among resolutions adopted by the gathering were two supporting a financial response if the "legal provision" that the C of E makes "for those conscientiously unable to receive the ministry of women bishops is deemed unacceptable" by FIF-UK's Council, after consultation with the Catholic Group in General Synod. In such an event, the assembly called on parochial church councils (PCCs) to "withhold payment of common fund contributions, diocesan quota or parish share, until such time as adequate structural provision is made." The Assembly also urged all FIF-UK members to work with PCCs with a view to securing approval of the withholding.

**THE RESOLUTIONS** came after a C of E proposal to provide for traditionalists with "Transferred Episcopal Arrangements" (TEA), ran aground in an initial church panel, the Guildford Group. In July, the General Synod asked that another group make new legislative arrangements for ordaining women bishops that will avert a major split in the C of E. That panel is being led by the Bishop of Manchester, Nigel McCulloch.

The new legislative group will have at least a year and a half to come up with specific proposals for General Synod. Such a timetable makes it unlikely that final approval will be given to female bishops for at least five years.

The General Synod accepted two significant amendments to its July motion. The first, offered by Preb. David Houlding (London), committed the C of E to the resolution of the 1998 Lambeth Conference that those opposed to women's ordination are "loyal Anglicans." But the second committed the new legislative group to Canon A4, which directs that church members accept all duly ordained clergy as "truly bishops, priests or deacons." As FIF-UK noted, the two amendments appeared to cancel each other out, but the second was likely to prove most problematic to formulating a provision satisfactory to traditionalists.

While pledging "robust" participation in the new process, FIF, which says that the current system of "flying bishops" for traditionalists would be insufficient if women are made bishops, has long sought an orthodox third province in the C of E with its own archbishop. Groups like Women And The Church (WATCH), however, firmly oppose any "no-go" areas for women bishops.

Interestingly, though, recent Synod voting trends, especially in the House of Laity, have suggested that the two-thirds majority needed for ultimate acceptance of female prelates might not be attained. ■

Sources: Forward in Faith, Kimgrams, VirtueOnline

## A Continuers' Christmas Story

For the some 30 members of St. Athanasius, Ashland, Virginia, a Continuing Church mission aligned with the Anglican Province of Christ the King (APCK), things were really looking up as early December rolled around.

"Over time, and through real adversity, this small mission has built a wonderful parish family, and has done incredible charity work for others, particularly during the Katrina relief effort," said the Rev. Charles Nalls of Maryland, who has been shepherding the congregation as priest-in-charge along with the Rev. Harold Minor of New Jersey.

Moreover, the congregation - which has been meeting in borrowed space since launching three years ago - had recently stepped out in faith and with great financial sacrifice to purchase a prime piece of land and house that will provide worship space until a church building can be raised up.

"It was such a blessing to be in our own place, even if it is just a house and under renovation and dusty from time to time," said John Dixon, a member of St. Athanasius.

AS THE VIRGINIA WINTER set in, heating the new facility became a primary issue. The house had no working furnace, and space heaters were not only not doing the job, they were causing the circuit breakers to trip.

Soon, though, a new furnace was acquired and delivered to the house. Sometime after the service on Sunday, December 3, however, it was stolen before it could ever be installed.

Though far from defeated, parishioners "were all taken aback that someone would rob us during Advent," and "so soon after acquiring our own place," Dixon told *TCC*.

"Because of the condition of the house, which they have been working on, they only hold a catastrophic loss insurance policy," said Fr. Nalls, who is also vicar of the APCK'S Par-

ish of Christ the King in Georgetown, Washington. Hence there was "no insurance to cover the loss of the furnace," and members had already exhausted personal resources.

WHEN FR. NALLS circulated word of the theft at the mission, among those who responded, perhaps ironically, were the members of St. Matthias, an Arlington APCK mission that recently had to suspend services after its priest converted to Roman Catholicism, and there were no other clergy to fill in. St. Matthias members saw it as an opportunity to act as an Anglican Christian community even though it is now much harder for them to function as such. Meeting December 10, members voted to give St. Athanasius \$2,000 to help buy a new furnace. As well, they offered the Ashland mission all of the accoutrements St. Matthias has for worship and fellowship on loan for two years. If St. Matthias has not been relaunched by the end of that period, all of the items will become the property of St. Athanasius, members decided.

Dixon said St. Athanasius parishioners have been "stunned" by the response to their misfortune so far. "The Continuing Church has been in the wilderness for 30 years and is a 'boot strap' and sacrificial ministry, so money is tight; we know this and really did not expect anything," Dixon remarked. However, the mission has received several donations, some to replace the stolen furnace, and some general donations. It has been "immensely reassuring" about the church's fellowship, he said.

"Because of our brothers and sisters we will be having a warm and blessed Advent and Christmas. I await the blessing of our being able to do the same for other needy mission churches as we all go about the business of rebuilding a coherent and orthodox Anglican witness in the U.S." ■

## Bishops Consecrated For Orthodox Australians

Two more traditionalist priests were consecrated bishops November 24 to serve orthodox Anglican congregations in Australia, as part of a cooperative effort between Forward in Faith, Australia, and the Traditional Anglican Communion (TAC), an international Continuing Church fellowship.

The two new bishops are David Robarts and Harry Entwistle - chairman and vice chairman, respectively, of FIF-Australia, which represents traditionalists in the Anglican Church of Australia (ACA), the Anglican Communion province in the region. The two men were consecrated by TAC Archbishop John Hepworth of Australia to serve as assistant bishops in TAC's Anglican Catholic Church in Australia (ACCA) and as regional bishops for FIF-Australia. The two orthodox groups have a communion relationship.

The consecrations were witnessed by a large congregation at the Latvian Evangelical Church of St. Peter, Adelaide, which had been loaned for the occasion.

They represented the continuation of an effort that TAC and FIF-Australia began in February 2005 with the controversial consecrations of former FIF-North America President,

the Rev. David Moyer, and the Rev. David Chislett, then-Vice Chairman of FIF-Australia, by two Anglican Communion and several TAC bishops. The service took place at the Episcopal parish Moyer still leads, Good Shepherd, Rosemont, Pennsylvania. Though the rites clearly had an American angle, they were significantly motivated by a desire to offer ACA members theologically opposed to women priests (approved by the ACA in 1992) the alternate episcopal care that their province had refused to provide them, contrary to admonitions by the 1998 Lambeth Conference and Anglican primates. To help facilitate this, ACA's orthodox Bishop of The Murray, Ross Davies, one of the co-consecrators of Moyer and Chislett, initially licensed both men as assisting bishops in his diocese. That, FIF/TAC believed, allowed the new prelates to retain some standing in the Anglican Communion for service therein, and ACA parishes, at least, the legal right to ask Bishop Chislett to visit if they wished.

THOUGH THERE had been evidence that then-ACA Archbishop Peter Carnley had finally seen the need for something like the Church of England's "flying bishop" system for traditionalists, and was prepared to back Chislett's consecration for this special role, after the fact he and other ACA officials were not amused by the concept of cross-jurisdictional

bishops; Chislett's ACA bishop removed him from his parish. Nevertheless, he has had an active episcopal ministry since his consecration.

In an apparent sign of tensions within the ACA, Bishop Davies continues to support joint FIF/TAC efforts to provide alternative oversight, and hosted a reception for Bishops Robarts and Entwistle, but did not join in their consecrations, in accord with a pledge to brother ACA bishops. He also told the latter that Bishops Chislett, Robarts and Entwistle may now perform only occasional *priestly* functions in his diocese.

**HOWEVER**, the chairman of FIF-International, the Church of England's Bishop of Fulham, John Broadhurst, sent a letter of support for the consecration of Robarts and Entwistle. "It has long been clear to me that the treatment afforded to members of Forward in Faith-Australia by the [ACA] has left you with little option but to pursue the course you have chosen," Broadhurst wrote the two men. "It is, then, my fervent hope that your future ministries will be richly blessed as you endeavor to serve all faithful Anglicans throughout Australia and that we will continue to work in close collaboration in the years to come."

In testimony last February before the Bishop of Rockhampton's committee examining provisions for ACA members opposed to women's ordination, Fr. Robarts stated that assurances of a "tolerable pluralism," dialogue, and a "respected place in our church" for traditionalists had proved "patently false."

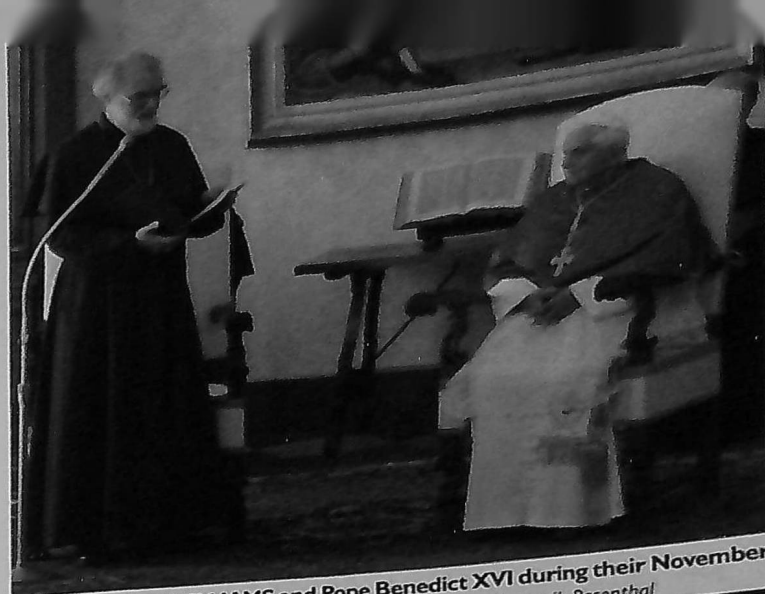
FIF-Australia's National Council nominated Robarts and Entwistle for the episcopate following the refusal of the Diocese of Perth to make provisions for those opposed to women's ordination. In November 2005, the organization's National Assembly endorsed the consecration of both men to serve FIF-Australia congregations in the southern and western parts of the nation. (Earlier supported for the episcopate by FIF-Australia, Chislett tends the northern region.)

In consecrating the two new bishops, Archbishop Hepworth was assisted by Bishop Chislett; Bishop Stanley Goldsworthy, sometime Anglican Bishop of Bunbury; and two bishops from TAC's Church of the Torres Strait (islands off northeast Australia): Bishop Tolowa Nona, SSC, and Bishop Sania Townson.

With these consecrations, "it will now be possible to provide episcopal ministry for hurting and marginalized Anglican Catholics throughout Australia, gathering them into regions, and resourcing them for their life and witness in Christ," Chislett said.

**A FORMER DEAN** of Perth, Bishop Robarts, 74, served several parishes in the ACA, and was vicar of Christ Church, Brunswick, in the Diocese of Melbourne at his retirement in 2003. In September 2003 he was invested with the Medal of The Order of Australia "For service to religion particularly through the Anglican Church of Australia." A native of Britain, Bishop Entwistle, 66, served Church of England parishes and various chaplaincies for 18 years before becoming chief Anglican chaplain of the Western Australia prison service. In April, he resigned as vicar of St. Patrick's, Mount Lawley, Western Australia, to take up his new post. Both bishops are married. ■

Sources included FIF-Australia, *The Church of England Newspaper*, *The Patmos Review*



**ARCHBISHOP WILLIAMS and Pope Benedict XVI during their November encounter in Rome. Photo: Anglican Communion News Service/J. Rosenthal**

## Williams, Pope, Acknowledge "Obstacles," But Sign Declaration

Report/Analysis By Lee Penn

"Serious obstacles" stand in the way of unity between the Anglican and Roman Catholic Churches, the Archbishop of Canterbury and Pope Benedict XVI acknowledged at their November meeting in Rome.

Yet Archbishop Rowan Williams also made a "joint declaration" with Benedict that *appears* to set him alongside Rome, and against liberals in his own communion, on church-dividing moral issues.

The visit was a continuation of a long era of ecumenical discussion that began when Paul VI and Archbishop Michael Ramsey met in 1966. But the dialogue has been jeopardized by the ordination of women priests and bishops in some of the 38 Anglican provinces and the consecration of a gay bishop in the U.S.-based Episcopal Church.

Archbishop Williams, in his first formal audience with Pope Benedict XVI, expressed his desire for reconciliation, and awareness of the barriers to it. He said he was ready "to hear and to understand" the Pope's concerns about the Anglican Communion's direction.

And the Pope, while signaling a desire to continue ecumenical dialogue, bluntly told Williams: "Recent developments, especially concerning the ordained ministry and certain moral teachings, have affected not only internal relations within the Anglican Communion but also relations between [that] Communion and the Catholic Church." The current Anglican discussions of these matters, which are of "vital importance to the preaching of the Gospel in its integrity," will "shape the future of our relations," he went on.

"It is our fervent hope that the Anglican Communion will remain grounded in the Gospels and the Apostolic Tradition which form our common patrimony and are the basis of our common aspiration to work for full visible unity," Benedict continued. "The world needs our witness and the strength which comes from an undivided proclamation of the Gospel..."

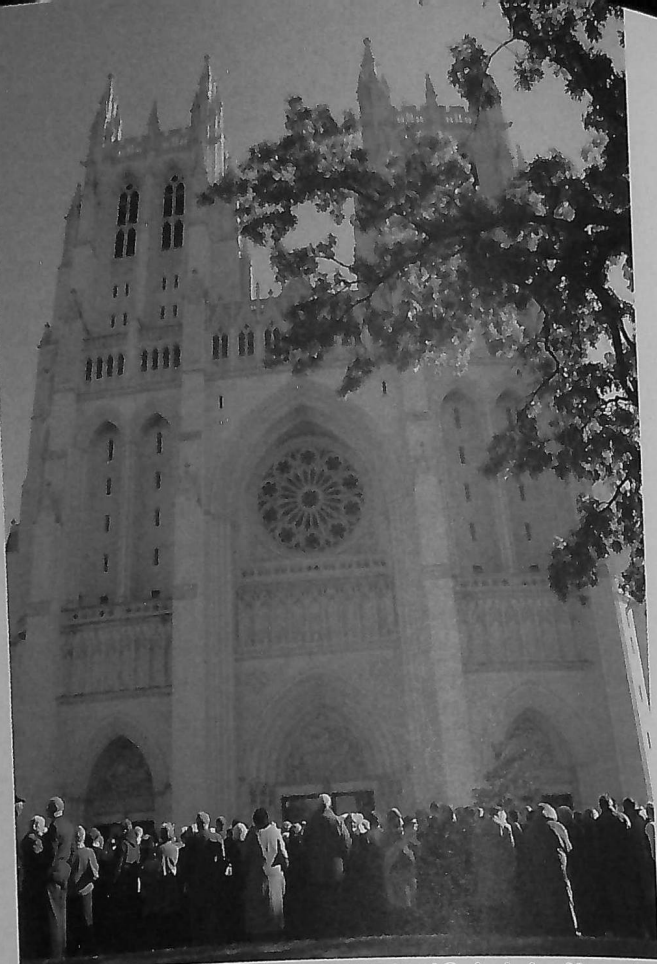
## ANGLICAN WORLD BRIEFS:

**\*THE CHURCH OF CEYLON** has ordained its first women priests. Ordained September 14 by Bishop Duleep de Chickera of Colombo were the Rev. Chandrika Mayurawathie, the Rev. Malini Devananda, whose husband is an Anglican priest, and the Rev. Glory Jeyaraj. The ordination was the culmination of a three-decade process that began with debate on women's ordination by clergy of the province in 1974. The three women had been ordained as deacons in 2003. Ceylon is extra-provincial and falls under the metropolitan authority of the Archbishop of Canterbury. - *Ecumenical News International*

**\*THE PRAYER BOOK SOCIETY** in England has a new leader. Lawyer and part-time judge, Roger Evans, 59, gave up the chairmanship of the Society, which he had held for about five years, following the resignation of the Society's head of development, Dr. Julie Lethaby. Evans has been succeeded as chairman by Prudence Dailey, a lively 40-year-old member of the Church of England's General Synod and a business executive. Miss Dailey was a Conservative Party candidate at the last parliamentary General Election in England and is a past member of the Oxford City Council. She has been an enthusiastic member of the Prayer Book Society for about 20 years. Dr. Lethaby, who resigned as head of development, is a theologian by training and formerly worked in the field of leprosy; her future career path was not known at the time of writing. The Society's Board of Directors has, in recent years, acquired a younger profile and is keenly expanding its mission in support of the 1662 **Book of Common Prayer**, which remains the Church of England's official liturgy, despite the widespread use of authorized and unauthorized alternative rites.

**\*NEW SEXUAL ORIENTATION REGULATIONS**, that in December were being fast-tracked through Britain's Parliament, stirred warnings from the Church of England that the new laws will make it possible for a gay couple to sue a vicar who refuses to bless their same-sex partnership. Also responding to the regulations - designed to stop businesses from discriminating against homosexuals - the Roman Catholic Archbishop of Birmingham, Vincent Nichols, accused government ministers in November of overturning the nation's morality. He threatened to withdraw Catholic cooperation with the government in schools, charity programs and adoption agencies if the new regulations go ahead. - *The Daily Mail*

**\*A CLERGYMAN WITH HIV** has been appointed as a parish priest in the Church of England, in what is thought to be the first case of a C of E bishop knowingly giving such a job to a gay man with the illness. *The Sunday Times*, who honored the cleric's wish not to be identified, said he had been appointed by a suffragan bishop known to back homosexual clergy. He took charge of a London church in September. Little opposition was expected at the parish in question, which previously had a partnered gay rector who died in office, but the new priest and his bishop reportedly failed to tell church wardens that the cleric had had to retire from a previous parish when he discovered he was HIV-positive. Over the past 15 years, about 25-30 C of E clergy are thought to have died from AIDS-related illnesses, but it is not believed that the bishops involved knew about the illnesses when their service began. However, an estimated 1,500 priests in same-sex relationships



**A CROWD** stands outside Washington National Cathedral on November 4, waiting for admission to the investiture of Episcopal Presiding Bishop Katharine Jefferts Schori. Photo courtesy of Episcopal News Service

Precisely for this reason, and even amidst present difficulties, it is important that we continue our theological dialogue."

**THE JOINT STATEMENT** the two hierarchs signed at the end of their meeting also cited the need for ongoing talks in light of "the challenge represented by new developments which, besides being divisive for Anglicans, present serious obstacles to our ecumenical progress." But the statement also discerned a shared Anglican/Catholic mission in preaching the gospel of Christ as Savior, in service for the world, and in upholding Christian ethics in public life.

The two said that, "As Christian leaders facing the challenges of the new millennium, we affirm again our public commitment to the revelation of divine life uniquely set forth by God in the divinity and humanity of Our Lord Jesus Christ. We believe that it is through Christ and the means of salvation found in him that healing and reconciliation are offered to us and to the world.

"There are many areas of witness and service in which we can stand together, and which indeed call for closer co-operation between us: the pursuit of peace in the Holy Land and in other parts of the world marred by conflict and the threat of terrorism; promoting respect for life from conception until natural death; protecting the sanctity of marriage and the well-being of children in the context of healthy family life; outreach to the poor, oppressed and the most vulnerable, especially those who are persecuted for their faith; addressing the negative effects of materialism; and care for creation and for our environment. We also commit ourselves to inter-re-

religious dialogue through which we can jointly reach out to our non-Christian brothers and sisters.”

If taken at face value, the joint statement appears to commit Williams to oppose what some liberals in his flock support: abortion, euthanasia, stem cell research that involves the killing of embryos, same-sex unions, the adoption of children by homosexual partners, and the idea that Christ might not be the only way to salvation.

## Williams Celebrates At Papal Altar

Moreover, reports indicated that the two church leaders, both highly intellectual academic theologians, got on well together.

During the visit, Dr. Williams' son, Pip, 10, and his wife, Jane, a theologian, were introduced to the Pope in the Papal Library, accompanied by the Archbishop of Westminster, Cardinal Cormac Murphy O'Connor. Afterwards they shared in midday prayer with psalms sung in Plainsong in the *Redemptoris Mater* Chapel in the Vatican, and had lunch.

As well - in a little-reported sign of the warm personal relationships that Williams developed with high Vatican officials - the Vatican Secretary of State's office proposed that Williams celebrate an Anglican Eucharist at the papal altar of the Dominican church of Santa Sabina in Rome. Williams did so on Sunday, November 26. An official of the Pontifical Council for Promoting Christian Unity read the Gospel during the service after receiving Williams' blessing, and the Archbishop sat in the episcopal throne of the Catholic basilica. Though this does not imply a Roman recognition of Anglican orders, the offer to Williams was a "gesture of extraordinary hospitality" by Rome, one informed source said, especially as there are two Anglican churches in Rome that Williams might have used for his service.

At a press conference concluding his Roman sojourn November 24, Williams said the visit had achieved all three of his goals: to build a "real relationship" with Pope Benedict; to confirm the continuation of dialogue; and to establish contacts with various Vatican offices as part of a shared mission. Williams and Cardinal Walter Kasper of the Vatican department on Christian unity also announced a third phase of the Anglican-Roman Catholic International Commission to continue dialogue in 2007 and beyond.

**IN AN INTERESTING SIDELIGHT** in the run-up to Williams' meeting with the Pope, there were reports - quickly rebutted by Lambeth Palace and Williams himself - that the Archbishop was wavering in his support for women's ordination, and intended to send female clergy "back to the pews." The stories were evidently based on a November 9 interview with the *Catholic Herald*, in which Williams supported women's ordination, while acknowledging the difficulties that the innovation had raised. He claimed that the change had come to feel "very, very normal" for "the huge majority of Anglicans," so that "putting it back in the bottle is not an option." ■

Sources: [cofe.anglican.org](http://cofe.anglican.org), [archbishopofcanterbury.org](http://archbishopofcanterbury.org), The New Liturgical Movement weblog, *Ad Orientem* weblog, *The Times*, [timescolumns.typepad.com](http://timescolumns.typepad.com), *Catholic Herald*, *The Daily Telegraph*, *Zenit*, *BBC*, *The Associated Press*, *Forbes*, *Anglican Communion News Service*, *Church Times*, *The Tablet*

Continued on next page

refer to their lovers as "lodgers," and their bishops tend not to question the arrangement unless a complaint is made, the newspaper said.

**\*CHURCH ATTENDANCE IN WALES** has slumped by almost a fifth in just five years, figures released in September revealed. Estimates showed that fewer than 180,000 people in Wales regularly attended church last year, compared with 218,500 in 2000. Church leaders have voiced concern at the alarming drop in Sunday worshippers, particularly among younger members where (Anglican) Church in Wales numbers have dipped by 7 percent in one year alone. A report produced by the Church in Wales, the nation's largest-attended Christian church, noted that, "Average attendances have continued to fall for both Sunday and weekday services at a relatively small but steady rate. But once again the rate of decline among members under the age of 18 is considerably steeper." Anglican and Roman Catholic leaders in Wales partly blamed the decline on increased competition from weekend leisure activities. And they called for fresh initiatives to help shore up the number of young worshippers in an increasingly secular society. - *Western Mail*

## ANGLICAN USA BRIEFS:

**\*AN EPISCOPAL CHAPLAIN RESIGNED** from his job at a Palmetto Bay, Florida, private school after explicit images of him appeared on a gay wrestling website and the link to it was circulated around the school in early November, school officials said. Father Adrian Parry, 47, of South Miami, quit his post at Palmer Trinity School after almost two decades as its chaplain and head of the humanities and history department, according to school headmaster Sean Murphy. Parry "had been engaging in what, in our opinion, were inappropriate and unacceptable outside activities," Murphy said. The Episcopal Diocese of Southeast Florida suspended Parry; he will face a trial unless he resigns his ministry. - *The Miami Herald*

**\*ROBERT F. TATE**, who had been choir director of Christ Church in Greenwich, in the Diocese of Connecticut for the last 36 years, pleaded not guilty December 12 to federal charges of "possessing digital images of a minor engaging in sexually explicit conduct." The accusations against the former musician in the prominent Episcopal Church (TEC) parish also refer to "apparent foreign travel for purpose of photographing children." Tate, 64, had been arrested on November 7 by the FBI in Los Angeles, was indicted on November 22, and continues to be held without bail; federal prosecutor Peter Jongbloed claimed he was a flight risk. Jury selection is to begin in February. If convicted, Tate may be fined up to \$250,000, and imprisoned for up to ten years. Elizabeth Bush (whose husband, Prescott, is President George W. Bush's uncle and former President George H. W. Bush's brother) offered effusive praise for Tate when she appeared - along with 30 Christ Church parish members - at the federal courthouse to show support for the accused. She said he had been "a wonderful, wonderful choir director for 36 years. He's just the most extraordinarily talented and spiritual person." Most other parishioners who came to the hearing declined to comment to the press, on the advice of church lawyer Eugene Riccio. Parishioners had been told that Tate resigned as choir director after "inappropriate materials



## Vatican Plans Outreach To Disaffected Anglo-Catholics

Report/Analysis By Lee Penn

As divisions widen in the U.S.-based Episcopal Church and beyond, some reports say the Roman Catholic Church is drawing up plans to reach out to traditionalists in and outside of the "official" Anglican Communion.

In mid-November, *The Sunday Times* of London and other sources said that Pope Benedict XVI is "keen" on outreach to conservative Anglicans who have been antagonized by their church's stance on women priests and homosexuality, and hopes to welcome them into the Roman Catholic Church.

*The Sunday Times* said that Fr. Joseph Augustine di Noia, undersecretary of the Congregation for the Doctrine of the Faith, has led a team analyzing the current schism in the Anglican world, and preparing a dossier on the most effective means of attracting orthodox Anglicans.

Remaining unclear at this writing was just how serious or imminent an initiative was in view, and what form the outreach to Anglicans might take. Rome's historic relations with the Anglican Communion are likely to be a tempering factor in whatever is envisioned. There was speculation, however, that Rome might offer an expansion of the "Pastoral Provision," possibly by the creation of a "personal prelate" for Anglicans who wish to reunite with the Catholic Church.

**UNDER THE PASTORAL PROVISION**, approved by the Pope for the U.S. (only) in 1980, Catholic dioceses in America can allow "Anglican Use" parishes - congregations which use a modified Anglican liturgy - led by former Anglican and Episcopal priests who switched to the Roman Catholic Church and were accepted as candidates for ordination. These priests may be married, in an exception to the disciplinary rule that Latin-rite Catholic priests must be celibate. More than 70 former Anglican clergy have been ordained as Catholic

priests under the Provision (most recently, Frs. Alvin Kimel and Dwight Longenecker).

Anglican Use parishes, however, are so far considerably fewer in number. Just seven such parishes exist, in Massachusetts, South Carolina, Pennsylvania, and Texas. They employ an Anglican-style liturgy, as set forth in the Vatican-approved **Book of Divine Worship**, and allow those who wish to enter the Catholic Church to retain - in part - their Anglican traditions and customs.

There is no comparable provision in Canada, but six married former Anglican priests are now serving Catholic parishes there.

A personal prelate is a jurisdiction whose subjects are defined by affiliation rather than by geography (as is usual with dioceses). Thus far, the only personal prelate in the Catholic Church is *Opus Dei*. It operates as a parallel organization churchwide, reporting to the Vatican directly and outside the control of diocesan bishops.

It may or may not be significant that the Pastoral Provision leadership includes two *Opus Dei* clergy. Archbishop John Myers of Newark is a member of *Opus Dei* Priestly Society of the Holy Cross. Myers' secretary in the Pastoral Provision is another *Opus Dei* priest, Fr. William Stetson. Archbishop Myers is in charge of the Pastoral Provision, though the ultimate responsibility for it lies with Cardinal William J. Levada, the Prefect of the Congregation for the Doctrine of the Faith (CDF).

Myers' predecessor as the head of the Pastoral Provision in the U.S. was Cardinal Bernard Law, who held that post from 1981 until his recent move to Rome, after resigning as leader of the scandal-ridden Archdiocese of Boston. Cardinal Law, now the Archpriest of the Church of St. Mary Major in Rome, will offer an Evensong service in September 2007 for those who join a Pastoral Provision pilgrimage to Europe. Law will be joined in this celebration by "other invited cardinals and...high clergy."

### BRIEFS Continued

were found on his computer." On October 7, a church employee found pornographic images of pre-teen boys on a laptop computer that Tate had lent to him. On October 9, Christ Church officials demanded Tate's resignation, and evicted him from the apartment that he had on church grounds. However, according to *The New York Times*, "the church did not report what it found to law enforcement authorities and did not secure the computer that had the images." As a result, "subpoenas have been issued and the focus of a federal investigation has broadened beyond Tate to include others who may have been responsible for how the situation has been handled. It is not clear who notified the authorities." Christ Church has been a home parish for the Bush family. Former President George H. W. Bush attended services there during his childhood, and the funeral services for his parents (Prescott Bush Sr. and Dorothy Walker Bush), were held there. The parish, with 1,500 families as members, has a 300-year history. It is one of the largest congregations in the Diocese of Connecticut, and reportedly has sponsored an internationally recognized chorale program with five children's choirs. - *The Living Church/The New York Times/The Associated Press/Stamford Advocate/Episcopal News Service*

**\*FROM THE CONTINUING CHURCH** comes word that the Rt. Rev. Council Nedd II and the Diocese of the Chesapeake and Northeast were unanimously received into the Episcopal Missionary Church (EMC) during the latter's recent synod in Columbus, Ohio. Formed as a missionary endeavor in 2004, the Diocese of the Chesapeake reportedly has seven churches and missions and two foundations. The synod also was attended by representatives of Bishop Martyn Minns of the Convocation for Anglicans in North America, a mission of the Nigerian Church, and of Presiding Bishop Walter Grundorf of the Anglican Province of America. The EMC is led by Bishop William Millsaps, based in Tennessee.

### OF GENERAL INTEREST:

**\*SUPPORTING THE LONG-CHERISHED EUROPEAN CONCEPT** of free speech, a court ruled October 26 that a Danish newspaper did not libel Muslims by printing cartoons of the Prophet Mohammed. In October, the City Court in Aarhus said it could not be ruled out that some Muslims had been offended by the 12 drawings printed in *Jyllands-Posten*, but said there was

**ON THE OFFICIAL PASTORAL PROVISION** website, Fr. Stetson specifically denies that the Anglican Use allowance of married priests is a try-out for abandoning the discipline of priestly celibacy in the Western church. He said the "special challenges of a married clergy" that had been highlighted, for example, by the Eastern Catholic Churches (which allow married priests), "show the value of the norm of celibacy for the sake of the kingdom in the Western Church."

Recent statements from the Vatican confirm that the Holy See plans to continue enforcing the discipline of celibacy for Roman Catholic priests, in virtually all cases.

On November 16, for example, the Pope and 20 cardinals and archbishops who head departments of the Curia met to discuss priests' requests for dispensation from their obligation of celibacy, and readmission to active ministry for priests who have married. Additionally, the Vatican said that the gathering would examine "the situation created by the disobedience of Monsignor Emmanuel Milingo," who earlier took part in one of the Unification Church's mass wedding ceremonies, has founded a group called "Married Priests Now," and purportedly installed four married priests as bishops in September; Milingo has been excommunicated. A Vatican statement following the meeting said the value of "the choice of priestly celibacy, according to the Catholic tradition was reaffirmed..."

As part of its information-gathering on the Anglican issue, Rome enlisted Dr. William Tighe - an Anglican-turned-Catholic and history professor in Pennsylvania - to prepare a report for the Vatican about the history, beliefs, and status of the various orthodox Anglican groupings in the U.S., within and outside of the official Anglican Communion. He prepared the report in October; one copy went to the CDF in Rome, and the other went to Archbishop Myers. ■

Sources: wikipedia.org, pastoralprovision.org, timescolumns.typepad.com, Times Online, The Sunday Times, Opus Dei by John L. Allen (Doubleday)

#### BRIEFS Continued

no reason to assume that the cartoons were meant to "belittle Muslims." The plaintiffs - seven Danish Muslim groups - are appealing. *Jyllands-Posten* published the cartoons on September 30, 2005 with a text saying it was challenging a perceived self-censorship among artists afraid to offend Islam. The caricatures were reprinted in European papers in January and February, fueling a fury of protests in the Islamic world. The plaintiff Muslim groups said the images, which included one depicting the Prophet with a bomb in his turban, had libeled the world's one billion Muslims by implying they were terrorists. "Just to prove the point that those who follow the religion of 'peace' are not prone to terrorism, murder, mayhem and violence, 50 people were killed in riots in the Middle East and Asia, three Danish embassies in the Middle East were attacked and Danish food products were removed from the shelves of many supermarkets in Muslim countries," said a British National Party report. Angry Muslims living in the U.K. held a protest outside the Danish embassy in London, "calling for jihad against the west, shouting the virtues of Osama Bin Laden and inciting murder of infidels," said the report.

\***BBC EXECUTIVES AND STAR PRESENTERS** admitted in October what critics have been telling them for years: The BBC

## See Additional Stories On Our Webs

Please go to <http://www.challengeonline.org> to see these reports linked to the November/December 2006 issue (click on issue at right):

- Florida: Faithful Clergy Deposed
- Commentary: What Now For Former P.B.?
- Network's Bishop Duncan Delivers Major Address On The Future Of Anglicanism
- Network Launches Parish Locator
- Russian Orthodox Leader Confirms Openness To Talks With Dioceses Seeking APO
- Bolivia Plays Significant Role In Realignment - By Jennifer Abel
- ACA Gets Two New Bishops
- Imagining Things
- TEC Sees "Precipitous" Loss In Members, Researcher Says
- Connecticut TEC Choirmaster Faces Child Porn Charges
- Tutu "Ashamed" Of Anglican Opposition To Gays
- South African Anglican Leaders Diverge On Same-Sex Marriage Bill
- Tanzanian Bishops Issue Statement On TEC, Robinson, Windsor Report
- Prince Charles Wades Into Gay Controversy
- Williams Encouraged After Two-Week Visit To China
- Global South Primates Meet With Chinese
- Catholic Bishops Draft Rules On Ministering To Gays
- "Culture Wars" Continue In U.S. Midterm Election
- New Jersey Legislates Civil Unions
- Haggard's Fall From Grace: The Aftermath
- British Medical College Supports Killing Disabled Babies
- Pope's Visit To Turkey Calms Strife Over Regensburg Speech...and more

is dominated by trendy, left-leaning liberals who are biased against Christianity and in favor of multi-culturalism. A leaked account of an "impartiality summit," called by BBC Chairman Michael Grade, revealed that executives would let the Bible be thrown into a dustbin on a TV comedy show, but not the Koran, and that the BBC would broadcast an interview with Osama Bin Laden if given the opportunity. Further, it discloses that the BBC's "diversity czar" wants Muslim women newsreaders to be allowed to wear veils when on air. At the secret fall meeting in London, BBC executives admitted the corporation is dominated by homosexuals, people from ethnic minorities, deliberately promotes multi-culturalism, is anti-American, anti-countryside and more sensitive to feelings of Muslims than Christians. One veteran BBC executive said: "There was widespread acknowledgement that we may have gone too far in the direction of political correctness. Unfortunately, much of it is so deeply embedded in the BBC's culture, that it is very hard to change it." - *The Daily Mail*

\***A LEGAL BATTLE** over whether Canadian marriage commissioners should be forced into solemnizing same-sex marriages - even if it violates their personal religious beliefs - appears to be heating up. Kevin Kisilowsky - a 36-year-old man who

Continued on Back Cover

# Signposts

## When I Meet God

By Ann Bell

216pp, Book Guild, East Sussex, England;  
publicity@bookguild.co.uk; 44/(0)1273 720900

Reviewed by Verity Linden

CLERGY WIVES are too often taken for granted; too long treated as unpaid curates. Too many expectations are made of them; too much resentment can be generated when they are unfulfilled.

Ann Bell was for 33 years the wife of an incumbent of a suburban parish, and in this book she distills her experiences of the Church over that extended period as a wife and mother, and speaks about the pressures of a changing moral climate and a Church fallen victim to a world of secular values.

She wrote the essays in the early 1990s, when these trends were becoming clear, and expresses her anxieties that the inherited values of many were being ignored and unheard during this revolution in our way of life. In a world of cultural and moral flux, she speaks of the value and sanctity of marriage and of unborn life, the responsibility of parents for the moral standards of home and family, and the need for the authority

of scripture and the essential elements of Christian belief to be defended and articulated by a Church supine in the face of secular assault.

She sees a particular need and urgency to address the ordinary husband, wife and family struggling against this tide. It is what would have been called "the silent majority," had not that term been so unfairly disparaged, mocked and scorned. She does not pretend to be an academic, nor other than a Christian who believes and seeks to communicate what she has learned of the faith and of the God that she seeks to serve.

She gives, no doubt accurately, a sometimes painful exposition of the pressures laid upon her family as upon others that seek to live their life following the precepts of Christ in an inimical social climate. She does not fear to point out the inadequacy of the Christian response to the challenges of the time, and is critical of much contemporary teaching material and what she sees as the aggressively agnostic approach of much of the teaching profession. Hers is a voice rooted in the ordinary realities of life as it is lived, and she articulates an experience that ought to give us all pause to assess our own response to the pressures and the climate of the days in which we live. ■

The foregoing review first appeared in the August, 2006, edition of the traditionalist England-based magazine, *New Directions*, and is reprinted here by permission.

## 2005/06 Directory of Traditionalist Parishes HALF PRICE SALE!!!!

The Fellowship of Concerned Churchmen is offering its **2005/06 Directory of Traditional Anglican & Episcopal Parishes** at half price while remaining supplies last. The FCC Directory is the most comprehensive hardcopy reference guide of its kind. Richly illustrated, it lists more than 1,200 parishes in the U.S., Canada and worldwide, including those affiliated with Continuing Church jurisdictions. Information includes parish location, contact information, service times, and clergy.

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

**PRICE: US \$19 per copy (ppd. in USA).** Overseas orders, add \$12 for shipping/postage. Or, become a member of the FCC and receive a complimentary copy of this directory. (Annual dues: \$40 individual; \$50 family).

Make checks payable to "Fellowship of Concerned Churchmen" and mail to: FCC, Attn. Jane Nones, 4800 Dupont Avenue South, Minneapolis, MN 55419-5326. For more information call 612/824-3933.

## Fly To Recovery ALAJUELA, COSTA RICA

"Where Recovery Becomes Reality"

REACH INC. & PERSONAL GROWTH INC.

Dr. R. Mack Pumphrey  
(414) 350-1051 USA  
(414) 247-1451 USA  
reachclinic@hotmail.com

Dr. Paul F. Wohlfeil  
(417) 338-4343 USA  
(417) 337-4323 USA  
pablitolobo@pocketmail.com

**INTENSIVE ADDICTION TREATMENT**

Costa Rica # 011-506-843-7292 • www.reachclinic.org



## Please Remember The Foundation for Christian Theology

Sponsor Of

**THE CHRISTIAN CHALLENGE,**

in your estate planning.

For assistance in formalizing your desires, please contact the CHALLENGE office at 202/547-5409, fax 202/543-8704; e-mail: info@challengeonline.org

# Church Directory

## ARKANSAS

### Pine Bluff

#### Trinity Church (Est. 1838)

(Episcopal Church)  
703 W. Third Ave., Sun 8a HC Rite I, 10a HC Rite II, Tues 10a HC 1928; Thurs 10a HC 1928; Holy Days and Special Services as announced; The Rev. Dr. Walter Van Zandt Windsor; 870/534-3832; [www.Trinitychurchpb.org](http://www.Trinitychurchpb.org)

## CALIFORNIA

### Monterey

#### St. John's Chapel

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

## COLORADO

### Denver

#### St. Mary's Church

(Anglican Catholic Church)  
2290 S. Clayton; Sun Solemn High Mass 9:30a, Low Masses 7:30a, 9p; Mon-Fri: Mass 7a, 9:30a, 6p; Sat Mass 9:30a; Sat Holy Hour 4p; The Rev. Fr. Dewitt F. Truitt, Rector; 303/758-7211, fax 758-3166

## DELAWARE

### Wilmington

#### St. Mary's Anglican Church

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

## FLORIDA

### Pompano Beach/

#### Lighthouse Point

#### St. John the Theologian

(Anglican Catholic Church)  
4213 N. Federal Hwy. (U.S. 1—1/2 mile N. of Sample Rd.); HC Sun 8a, 10a, Wed & Fri 12 noon; The Rev. Voris G. Brookshire; 954/781-8370

## MAINE

### Ellsworth

#### St. Thomas Anglican Church

(Anglican Church in America)  
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](mailto: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](mailto:fr.york@maine.rr.com); [www.acway.net/stpauls/](http://www.acway.net/stpauls/)

## MARYLAND

### Bladensburg

#### St. Luke's Parish

(Episcopal Church/FIF-NA)  
Annapolis Rd. (Rte. 450) at 53rd Street; Sunday 8a Low Mass, 10a High Mass, SS 9:30a; Tues HC & 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)

Bringinghurst 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](http://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

## Wynnewood

#### All Saints' Church

(Episcopal Church/FIF-NA/CAN)  
1325 Montgomery Ave. at Gypsy Ln.; Sun 7:40a MP, 8a HC, 10a Sung HC (1st & 3rd Sun), Sung MP (2nd, 4th), Sung MP & LIT (5th), 10a Nursery, SS, Children's Chapel, 11:30a Adult Forum; Mon-Fri MP 8:30a, EP 5:30p (Wed. & Fri EP & LIT); Thurs 10a HC, BCP Feast Days & Solemnities 7a HC, Confirmation preparation, Penance, Matrimony and Extreme Unction by appointment; all services 1928 BCP, 1940 Hymnal; The Rev. Edward Riv; 610/642-4098; [clix@allsaintswynne.org](mailto:clix@allsaintswynne.org); [www.allsaintswynnewood.org](http://www.allsaintswynnewood.org)

## SOUTH CAROLINA

### Florence

#### Anglican Church of Our Saviour

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

## Greenville

#### Holy Trinity Anglican Church

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

## TEXAS

### Dallas

#### The Church of the Holy Communion

(Reformed Episcopal Church)

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

## New Braunfels

#### St. Joseph Anglican Church

(Anglican Province of America)

446 N. Seguin Ave.; Sun 9:15a La Santa Comunión (en español); 10a SS all ages, 11a HC 2nd, 4th & 5th Suns, MP 1st & 3rd; Wed 7p EP with homily; 1928 BCP; The Rev. Canon Dr. William L. Griffin; The Rev. Dr. Ronald Zipp; The Rev. Mitchell Keppler; The Rev. Mr. Donald Copeland; [canonwill@gvcc.com](mailto:canonwill@gvcc.com); [www.stjosephanglican.com](http://www.stjosephanglican.com)

## Richland Hills

#### St. Michael Church

(Episcopal Church/ACN)

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

## 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 1662 BCP; the Rev. Curtis Crenshaw, Th.D.; fax 281/370-3763; [cicrenshaw@aol.com](mailto:cicrenshaw@aol.com); [www.saintfrancisroc.org](http://www.saintfrancisroc.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. Athanaclos, Rector; 703/683-3343, 703/683-2645; e-mail: [sta\\_stm@comcast.net](mailto:sta_stm@comcast.net)

## Fairfax

#### Holy Trinity Church

(Reformed Episcopal Church)

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

## Leesburg/Dulles

#### Our Saviour, Oatlands

(Episcopal Church)

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

## Mathews

#### St. James Anglican Church

(Anglican Province of America)

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

## 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; [cwcbec@foxinternet.net](mailto:cwcbec@foxinternet.net)

## ENGLAND

### London

#### Christ the King, Gordon Square (WCI)

(Forward in Faith Headquarters Church, Church of England/FIF)

Low Mass Mon 1:05p, Tues-Wed-Thurs 8:30a, Fri 12:30p; Fr. John Scott, Honorary Chaplain, (0)20/7388 3588. For details of Sunday Masses in London and elsewhere throughout the U.K., please visit [www.forwardinfaith.com](http://www.forwardinfaith.com)

## Want To See Your Parish Listed Here?

The purchase of an economical, annual bundle of 15 or more copies of each issue of *The Christian Challenge* makes your parish eligible for a FREE LISTING in this directory for the duration of the subscription, subject to the magazine's advertising policy. For further information, contact TCC at [info@challengeonline.org](mailto:info@challengeonline.org), 202/547-5409, or visit our website at [www.challengeonline.org](http://www.challengeonline.org)