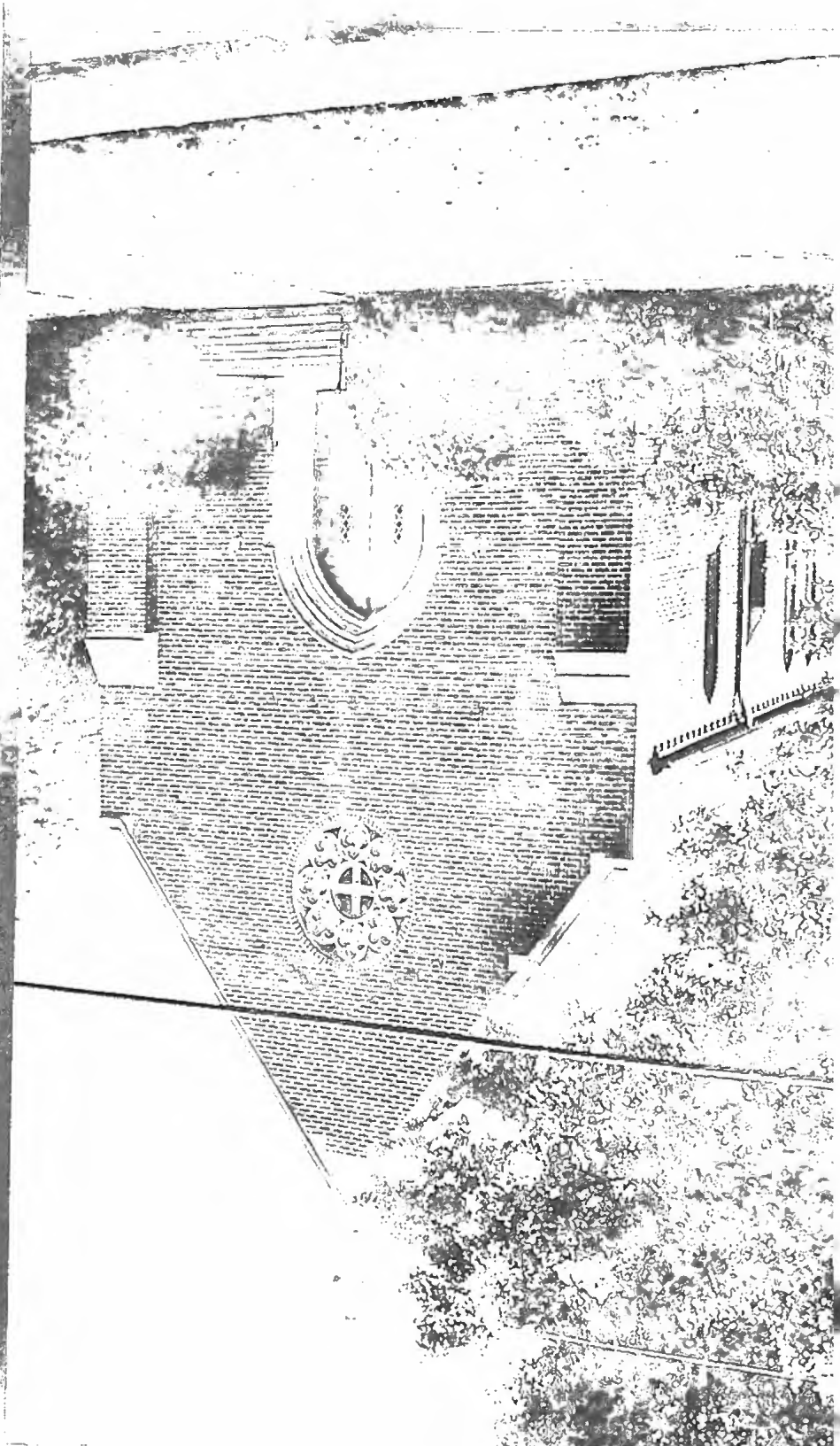


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THE CHRISTIAN CHALLENGE  
ONLY WORLDWIDE VOICE OF TRADITIONAL ANGLICANS - FOUNDED 1972  
VOLUME XLIX NUMBER 1

tee of the Evangelical Lutheran Church in America (ELCA). The committee found that Pastor Bradley Schmeling of St. John's Lutheran Church in Atlanta violated pastoral conduct guidelines by entering into an extra-marital sexual relationship in 2005. When the relationship was disclosed to ELCA's Southeastern Synod Bishop Ronald Warren, the bishop requested but was refused Schmeling's resignation. One report indicated that Schmeling's flock is threatening not to accept the cleric's removal from their church. - Institute on Religion and Democracy

**AFTER HARSH CRITICISM FROM ALUMNI, and**

threats to withhold millions of dollars in support - including one \$12 million gift - administrators of the College of William and Mary in Williamsburg, Virginia, have ordered the return of an 18-inch brass cross to permanent display in the university's Wren Chapel, following its removal in October. Under the compromise arrangement, the cross is to appear in a "glass case," "in a prominent, readily visible place." There was no clear statement that it would appear on the altar, however, and the administrators said the chapel would "be available to house sacred objects of any religious tradition for use [in] worship and devotion by members of the college community." The controversy started when Gene R. Nichol, president of the public university - founded as an institution of the Anglican Church - decided in October to remove the cross from routine display in the chapel, purportedly to make it more welcoming to those of other faiths. Criticism and pressure mounted, with, for example, nearly 18,000 people signing an online petition at [savethewrencross.org](http://savethewrencross.org). The newly iterated policy also calls for a plaque explaining the 313-year-old school's Anglican heritage and connection to Williamsburg's Bruton Parish, which donated the cross in 1940. There was no word on whether this compromise agreement was

**THE Christian Challenge**

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enough to convince the unidentified person who a \$12 million pledge over the matter to come to money after all. Chartered in February 1693, III and Queen Mary II, the school is America's college; alumni include four U.S. presidents, Washington and Thomas Jefferson. It became in 1906. - The Washington Times/Resbyterians Week

**\*AMAZING GRACE**, a film about the life of force and his effort to end the British slave trade politician, and leader of the parliamentary Christian February 23. Wilberforce, an Evangelical Christian slave trade. In the view of Jim Tonkovich, president's Institute on Religion and Democracy, "The Wilberforce speaks loudly to Christians today could not have been made at a better time as we modern slavery in the form of sex trafficking, indentured and forced labor. Second, Wilberforce's success the slave trade in the midst of intense opposition about cultural and social renewal: it takes more Wilberforce made change possible by forging a connected orthodox Christian faith with public renewal. Some see it as a mystery that a group of white men in the early 1800s would choose to financially benefited the interests in the British which continued. "The truth is that the orthodox men like Wilberforce and his associates compelled to political change. Like the reformers of orthodox Christians have a place in today's world. Their faith is what moves them to speak out against slavery, the genocides in Darfur and southern pandemic, and (for) the right to life." ■

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**FRONT COVER:** ST. MARY'S WILMINGTON, DELAWARE, a parish of the Anglican Catholic Church, a leading Continuing Church body. St. Mary's was consecrated on October 5 by the ACC's Bishop of the Mid-Atlantic States, William McClean Jr. The church, which the congregation has used since 1989 and owned since 1992, is now free of any debt or any other legal encumbrance. The bishop also preached and celebrated Eucharist on the joyous occasion. St. Mary's is led by the Rev. Canon Kenneth Walberg, a 1984 graduate of Holyrood Seminary who also has a Ph.D. in history. He has been rector of St. Mary's since 2002. (Photo and information courtesy of The Trinitarian)

## Christian Challenge

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

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# Exclamation: From ...

## Letters From Our Readers And Commentaries From Around The Church

### THE EPISCOPATE

Whenever the episcopate bases its authority on the Truth as it is in Christ Jesus rather than on canonical authority, its ministry embodies the moral authority of Christian Truth and easily commands assent.

But whenever the episcopate bases its authority on canonical power rather than on the Truth as it is in Christ Jesus, the episcopate has lost the moral power to command assent and has become an empty shell. The Christian bishop is not primarily an administrator or an executive or a celebrity or a repository of canonical power. As soon as a bishop's ego has become inflated by his miter, his pectoral cross, his stole, his pallium, his pastoral staff, his purple rabat, his lay and clerical staff, his diocese, his big cathedral and his canonical power, he needs to go to the foot of the Cross and to his confessor and be humbled at the feet of the Savior...

The Christian bishop is primarily a shepherd rooted and grounded in Jesus Christ, the Way, the Truth and the Life. He is an icon of the Lord, leading his flock to the Way, that they may not wander in darkness; to the Truth...; and to the life of the Resurrection that is Life indeed.

The Christian bishop's real and only mission is to show forth the charismatic, attractive power of the Gospel in the Holy Spirit, that many will come to the Lord Jesus Christ and be saved.

*Hampton S. Tonk  
Cape Coral, Florida  
scott@thesolutionsguy.biz*

### HOMOSEXUALITY

In the wider social debate over homosexual behavior, it is pointless to "stand on Scripture" for people who care not a fig about it. But if we (Christians) can show [evidence that] the behavior is in and of itself terribly self- and socially-destructive, then the Biblical case begins to make sense. No loving God would create persons that way or promote such behavior. Homosexuality, the empirical evidence shows, is a compulsive, lethal addiction.

So long as we do not point to the empirical evidence, the other side can plausibly think of us as bigoted. Biblical religion is fundamentally empirical - because it is fundamentally sacramental. The world of history (which is all empirical) is the stage upon which the Kingdom is built or not built. We are doing a poor job of it.

The homosexual folks themselves, if they were not trying to justify their addiction, would be outraged at the terribly dishonest discussion, especially from the medical community.

They themselves are the big losers because it is impossible for [them] to get an honest medical or psychological report and help. That is part of the self- and social-destructiveness of any addiction.

See <http://theroadtoemmaus.org/RdLb/22SxSo/BroSx/Html/ShrtEvid.htm> [for] the evidence, and <http://theroadtoemmaus.org/RdLb/22SxSo/BroSx/Html/Strategy1pg.htm> for the strategy. Both [are] available in pdf format for easy distribution.

*The Rev. Earle Fox  
Emmas Ministries  
La Habra, California*

### UECNA

In your Summer '06 edition, there was mention of the United Episcopal Church of North America (UECNA) in your article on Bishop Mote. Your article stated [that Bishop Doren, who was consecrated for the Continuing Church alongside Bishop Mote in 1978,] "later raised up the [UECNA] as a low church alternative to the ACC" (Anglican Catholic Church).

I am writing to request you to kindly update the information you have on UEC. It's true that under Bishop Dale Doren we began as a low church. This was three decades ago. Thanks be to God, UEC has continued to grow in strength and in numbers. We have evolved over the years in keeping the integrity of the church and not betraying the faith and confidence of the faithful who have continued to look out for our presence. Our evolution has been toward the Anglo-Catholic tradition...

We hope you will update UECNA's information reflecting what our church is today. As a church sharing the name "Episcopal" we have been under scrutiny, and yet we have



...en relishes in being true this great Episcopal and Anglican  
 ...the tradition...  
 ...check out our updated website ([www.united-epis-](http://www.united-epis-)  
 ...  
 ...Thank] you for all that you do [to keep] the faith once  
 ...unto the saints alive and intact.

Bishop Leo Michael  
 Bishop Suffragan UECNA  
 St. Gabriel's Episcopal Church  
 1803 W. Emma Avenue  
 Springdale, Arkansas 72762

UECNA's website lists about 25 congregations in 15 states.



HERE YOU ARE, MY GOOD MAN...A TRACT AND A FOLDER ABOUT  
 OUR CHURCH. WE HAVE ALL KINDS OF MINISTRIES...EVEN A DIET  
 GROUP THAT MAY HELP YOU WITH THAT EXTRA WEIGHT.  
 Cartoon courtesy of Christian Observer

## THE FATHERHOOD OF GOD

*Et Nunc:* As noted in the September/October '06 edition, a  
 ...Church of England report stirred controversy by claiming  
 ...God in masculine terms can validate "overbear-  
 ...and ultimately violent patterns of behavior" in intimate  
 ...relationships and "contributes to domestic abuse." Archbishop of  
 ...Rowan Williams was said to back the report. The  
 ...entitled "Responding to Domestic Abuse, Guidelines  
 ...Responsibility," was the result of a July 2004 General  
 ...and requests for information to assist dioceses in working with  
 ...agencies and "speak[ing] out against the evil of domestic  
 ...". The following is a portion of a commentary written  
 ...after that report was issued by the Very Rev. Canon Robert  
 ...Ph.D., dean and president of Nashotah House Semi-  
 ...in Wisconsin.

Why do Christians call God "Father?" There are those who  
 ...say that using masculine language for God is only the  
 ...of a patriarchal conception of God that we need to  
 ...beyond.  
 ...the significance of calling God Father goes much deeper  
 ...that. It is worth noting that no other religion calls God  
 ..."Father." Even in Old Testament Judaism, they never ad-  
 ...God as Father. They might say metaphorically, that  
 ...is like a Father. But they never called God "Father" in  
 ...that Jesus does.  
 ...brings something entirely new to the realm of human  
 ...ence. He calls God "Father," because God is his Father,  
 ...reaches his disciples, "When you pray, pray like this:  
 ...Father, who art in heaven?" Jesus could not call God  
 ..."Father," because he had a mother, and she wasn't God. As  
 ..."in Christ" - that powerful reality that the Apostle Paul  
 ...with again and again in the New Testament - as we are  
 ...rist, his Father becomes our Father.  
 ...I hear the objection, "What about those who have had  
 ...relationships with their fathers or who have had abusive  
 ...s? It isn't helpful for them to think of God as Father."  
 ...problem is that naming God according to our conception  
 ...is helpful relegates God to the level of a human con-  
 ...t. We don't think of God as Father because it is a helpful  
 ...g). We call God Father, because it is a reality - indeed

the most precious reality that human beings can know - that  
 if we are in Christ, his Father becomes our Father.  
 Those who may have had hurtful relationships with their  
 earthly fathers can find healing and fulfillment in the true  
 and perfect Fatherhood of God. God's love and care for us,  
 through Christ, is a precious and powerful truth of which we  
 must not lose sight amid the changing religious landscape  
 that surrounds us... ■



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

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 its **2005/06 Directory of Traditional Anglican & Episco-  
 pal Parishes** at half price while remaining supplies last. The  
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 ence guide of its kind. Richly illustrated, it lists more than  
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 mation includes parish location, contact information, ser-  
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 panding traditionalist movement.

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 more information call 612/824-3933.

# News Of The Week

**BUFFALO GUYS, WON'T YOU COME OUT TONIGHT?** St. John's Grace Episcopal Church in Buffalo, New York, was the site for an interesting January event titled "Pajama Bingo," presented by "Buffalo Gay Bingo." An announcement of the event - geared to raise funds to fight AIDS - gave no explanation of the "Pajama" reference, except to say that it would be "perfect for those of us who hate heading out of the house when it's cold." (?) "You don't have to be gay to play!" the announcement exclaimed. Good to know.

**YEAH, SURE:** A newspaper we used to pick up at the local organic market frequently had ads for a belief system that was briefly comprehended in its catch phrase, "Create Your Own Reality!"

We thought of this when, in the aftermath of the multiple parochial secessions from the Episcopal Church in Virginia, we read a widely circulated essay written by a woman priest in the liberal Massachusetts diocese, Marya DeCarlen, the priest-in-charge of St. James' Episcopal Church in Groveland, Mass. Taking a dim view of the secessions, her essay, which first appeared in the *Salem News*, made various disputed claims, the most fantastical of which, however, was that the "vast majority of Episcopalians in the United States - 95 percent - have formed a grassroots organization committed to the values and vitality of our church. They are working to neutralize the negative influence of the American Anglican Council and the Anglican Communion Network, and related groups that seek to tear our communion apart."

For her efforts, DeCarlen was rewarded with a wave of ribald incredulity. Ninety-five percent of Episcopalians have joined a single, unnamed, "grassroots" organization? How likely does this seem?

Upon giving this further thought, we concluded that DeCarlen was probably referring to the group that has dubbed itself "The Episcopal Majority." The organization was launched only last November and has a very long way to go before it counts 95 percent of Episcopalians as members. Get to work, Ms. DeCarlen!

**MAN, WOMAN, OR NEITHER/BOTH?** According to the *American Family Association Journal*, prospective applicants to Harvard Business School no longer have to declare themselves to be either male or female; now they can choose between male, female, or transgender. The application also asks prospective applicants if they would be interested in learning more about the school's lesbian/gay/bisexual/transgender community.

**YOU HEARD IT HERE FIRST:** As we are anxious about how things will play out in the Anglican Church this year, we were pleased to learn that England's top religion writers had gotten together before Christmas to make their prognostica-

tions for 2007. Reportedly, the gathering included such writers as Stephen Bates of *The Guardian*, Chris Morgan of *The Sunday Times*, Jonathan Petre of *The Daily Telegraph*, Andrew Carey of *The Church of England Newspaper* and Ruth Gledhill of *The Times*. We think you'll agree that their predictions for 2007, broken down by month, should be taken with the utmost seriousness. Here is just a sampling of them, from a December 21 column by Mr. Bates:

**FEBRUARY:** Anglican primates meet in Dar es Salaam. U.S. presiding bishop Jefferts-Schori arrives at the hotel pool to find her lounge has already been annexed by Bishop Martyn Minns, who tells her that he has the support of 150 million loyal Anglican Evangelicals for doing so. During a sermon, Archbishop Rowan Williams produces an instantly understandable sentence.

**APRIL:** Archbishop (of York) John Sentamu enters a Trappist Monastery. "I didn't think anyone would notice," he says. Evangelical Alliance calls for the date of Easter to be moved to autumn "to spread the joy into the darker parts of the year," it suggests. Bishop Duncan tells conservative Americans that he can see the light at the end of the tunnel.

**MAY:** Archbishop Williams gives the *Catholic Herald* an interview during which he says: "I'd never dream of becoming a Catholic. It would never happen, though anything's theoretically possible." This produces [the] headline: "Archbishop Says He Will Convert." U.S. Episcopal Church announces a mission to convert England.

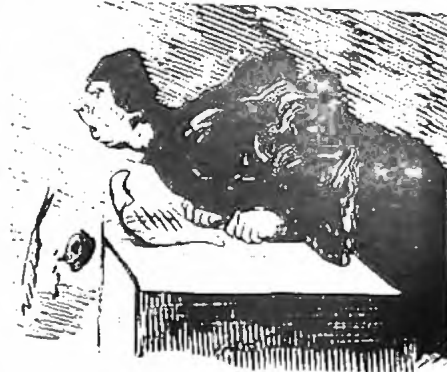
**JUNE:** Evangelical Alliance calls for Christmas to be moved to mid-summer to make it more relevant to people who don't go to church...U.S. Episcopal Church observes midsummer solstice as a means of being inclusive of druids.

**AUGUST:** On a visit to the Sistine Chapel in Rome, (Sydney) Archbishop Peter Jensen asks where the comfy chairs and overhead projector are, and suggests a nice coat of magenta would cover all that old paintwork up nicely.

**SEPTEMBER:** Dean Colin Slee announces plans for Southwark Cathedral to be turned into a lap-dance club, but only during low weeks. Greg Venables, primate of the Southern Cone, says he is prepared to absorb the province of Yukon into his province. In future it will be known as the Ice Cream Cone.

**NOVEMBER:** Archbishop Williams visits the town of Rockall. "It's so nice and quiet here, and the Anglicans..." Bishop Bob Duncan calls on the Anglicans to remain faithful because he is dawning, any day now, well, any minute now.

**P.S. ON THE NEW P.B.:** An issue of the magazine will contain a report about the misimpression...



...ation officially provided about Bishop Katharine Jefferts  
 ...'s past ecclesiastical experience, in the run-up to her  
 ... as presiding bishop. For example, she was said to have  
 ... been the "dean" of the "Good Samaritan School of Theol-  
 ... which turned out to be the adult education program at  
 ... parish in which she has ever served (and then not as  
 ... only pastor of the Church of the Good Samaritan in Corvallis, Oregon.  
 ... Schori was also said to have led a hispanic mission  
 ... supported by Good Samaritan in the late 1990s. We learn  
 ... that, according to *The Washington Times*, that hispanic  
 ... mission "collapsed during her tenure" at Good Samaritan.  
 ... the newspaper said that: "Jane Stoltz, the parish  
 ... secretary, attributed its failure to a rival Catholic parish will-  
 ... to siphon off members who were not enthusiastic about  
 ... male priests."

**BURN OUT YOUR BADNESS:** What if dispensing with  
 ... sins was as easy as lighting a match? An increasing number  
 ... people think it is, evidently.  
 ... A few hours before midnight on New Year's Eve, 200  
 ... people lined up at a church in West Palm Beach, Florida,  
 ... to burn their sins on fire. "People write down their regrets,  
 ... and shortcomings, then light the paper to symbolize  
 ... spiritual cleansing," Jeffrey Zaslow explained in *The Wall  
 ... Street Journal* January 3. He said sin-burning is a ritual dating  
 ... centuries that is being embraced more widely each year  
 ... spiritual circles.

Now, if you're wondering why any Christian church would  
 ... support a rite that seems to overlook an important detail - the  
 ... of Christ in atoning for sin - you are just not keeping  
 ... Indeed, Zaslow said that "many churches" offered such  
 ... "burning bowl" services this past New Year's, and people  
 ... marking other life transitions, from weddings to prison  
 ... with similar ceremonies.  
 ... In short, does anyone wish to wager that a "burning bowl"  
 ... is not destined to take its place in the Episcopal Church's  
 ... growing collection of supplemental liturgies? ■

**SIGNPOSTS, continued from page 7**  
 and a new earth (21:1). It shall not be our mere opinions or  
 vain imaginations that we shall inherit, but the Kingdom that  
 shall have no end. The heavenly Jerusalem is that place where  
 we shall find all our faith and hope - and every inkling of love  
 - made sure, eternal, perfect.

You may think that I have gone too far with this reflection  
 on those who come *simply* to church. But I do not think so.  
 The partaking of eternal things is what Plato, and later one  
 of his greatest students, St. Augustine, called *participation*.  
 Participation such as this is an activity, a reality of spirit, that  
 holds us steady, supporting us like strong pillars, while we deal  
 with "the devices and desires of our own hearts."

We should thank God for those who are simply here. They  
 may seem to be the least in the kingdom of heaven, they may  
 seem to be insignificant members of the Body of Christ, but  
 they are much more. They last shall be first. And the less hon-  
 orable shall reign on high. They already possess a nobility of  
 spirit and aura of deep wisdom which their friends in heaven  
 always see, but which we who mind earthy things, are only  
 beginning to see. ■

*Fr. Carreker wrote the foregoing when he was rector of St. John's Church, Savannah, Georgia.*



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# Signposts

## Quiet Lives-Strong Pillars

By The Rev. Dr. Michael L Carreker

On Wednesday, after church, I began to think about what it means to be a pillar of the church. Who truly supports the church and keeps her alive in her essence? The answer, of course, is the almighty and merciful Lord God. The Church is his and the gates of hell shall not prevail against it. But who is it in the realm of our labors and in the sphere of common daily life that preserves the essence of the parish? It is those whom we might call *simple* churchmen.

It is those churchmen who are simply here [in church], unpretentious, undemanding, who come to worship God, say their prayers, learn their faith, and be a part of the "blessed company of all faithful people."

Their lives speak for themselves. Whatever they may be outside of church, they are most always *in* church. They belong here because their *heart* draws them here. They come because they would be nowhere else.

And the reason they come is because they draw close to God. It is not the clergy, or music, or mere habit that draws them. It is the treasure of their heart.

**JESUS TAUGHT** us that where our treasure is there our heart shall be also. And with the abundant opportunities that we have in our culture, the treasures of the heart may be many. But the Lord said that there is really

only one treasure, just as he told Martha of Bethany, when she was annoyed at Mary's apparent unconcern for the practical matters of entertaining a guest. Mary had chosen the one needful thing – to sit at the feet of Jesus (*Luke 10:38-42*).

Jesus taught us not to lay up treasure on earth where moth and rust corrupt and where thieves steal. Only eternal riches are worthy of something as wonderful and powerful as the heart. Eternal riches do not grow old or fade away. They cannot be stolen. Eternal things abide and fill the heart continually. It is the eternal matters of the heart that they seek who live quiet lives and are the true pillars of the church.

Most often these simple churchmen have suffered adversity in their lives. Either they or their family have undergone something difficult. And so they tend to be of the graying variety, older and wiser, (although being grayer and older does not prevent some from being presumptuous and foolish). These simple churchmen know that in God their difficulty is somehow overcome. The answer will not be found finally in this world.

But it is not just those who have suffered. All of us have felt hardship or heartache to a degree. Those of us who have not will do so before our life's end.

Those who live quiet and strong and who seek God as the treasure of their heart have realized that they have no abiding place on the earth. They are sojourners looking to the place where they belong and which they long for. Each time they come to church they have in mind what is articulated in this prayer [from the 1928 **Book of Common Prayer**, page 595]:

*O God of peace, who has taught us that in returning and rest we shall be saved, in quietness and confidence shall be our strength. By the might of thy Spirit lift us, we pray thee, to thy presence, where we may be still and know that thou art God.*

**SIMPLY TO BE HERE** is the return and the rest. It is the *stillness* of the church, as in Elliott's "still point of the turning world," which draws these simple churchmen. It is through the quietness, in the midst of stillness, that the peace of God flows into the heart, like the afternoon sun, warm and gentle, softly pouring into the church. To be here *simply*, honestly, openly, is to enter the gate that leads to that greater light on that other shore.

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Who is it in the realm of our labors and in the sphere of common daily life that preserves the essence of the parish?...It is those churchmen who are simply here, unpretentious, undemanding, who come to worship God, say their prayers, learn their faith, and be a part of the "blessed company of all faithful people."

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Why here? Why this particular place? Because this place is undisturbed by other concerns. It is set aside for this very thing. No doubt, the Spirit moves where he will. He is in every operation of life, accomplishing his will most effectually. But here in church the motion of the world is given rest, and the sound of the world is made quiet, and the heart is alone to

set its desire on the one need that will satisfy the longing. **AND SO IT** is not the tireless worker, the innovative thinker, or the generous giver that really supports the church. While we could not get along without these, what they do is not finally the essence of what we do and who we are. It is those who come *simply* to be here "in returning and rest" who gather up all the efforts of our works and purge them by being still in the presence of Jesus.

That is finally what we all need. Our strength is to "sit still" as Isaiah put it and blessed [former rector] Fr. [William] Ralston used to remind us (*Isaiah 30:7* KJV). All else is peripheral. This alone is substantial. By *sitting still* we are taken up into the communion of that City where God awaits us. In the words of Dante, "everything the will has ever longed for gathered there, and there is every quest made perfect. For apart from it falls short" (*Paradiso*, Canto 33). The truth is that after all is said and done, there is only this one thing, a communion, a needs and desires and wants. Nothing more. The author of Revelation says that there



**"Now we must move to separation as quickly and as gracefully as possible."**

Archbishop Gregory Venables of the Southern Cone of America

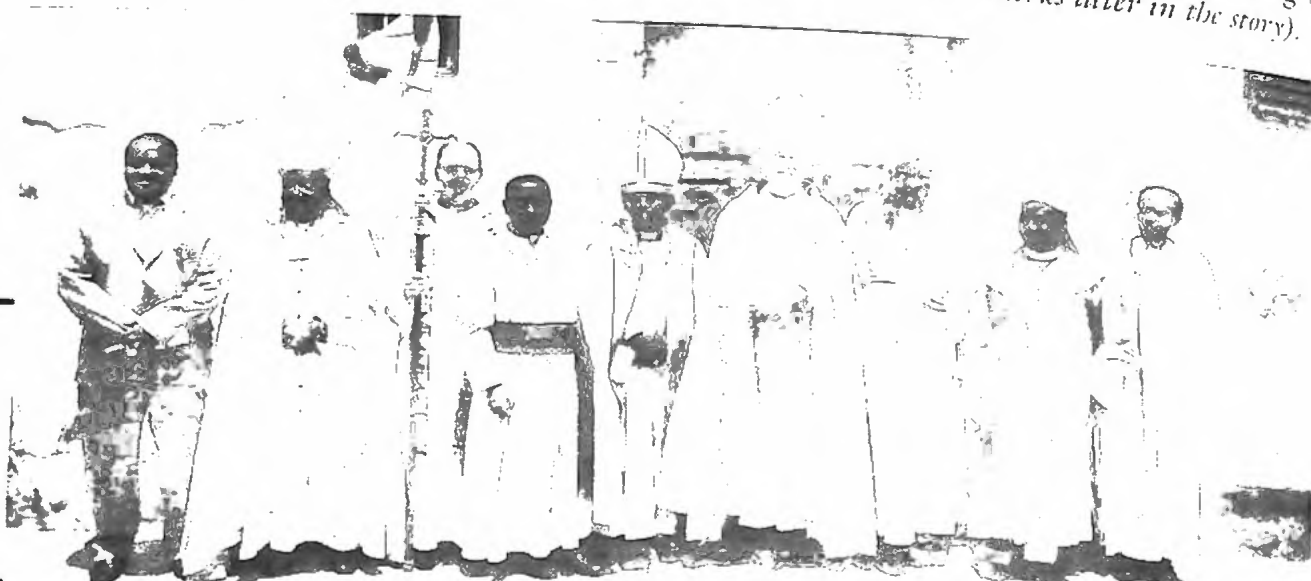
### Special Report/Analysis By The Editor

IT WAS AN OUTCOME that many have expected, in one form or another, for quite a while. Still, when the moment finally came in March – just a month after Anglican primate Archbishop Gregory Venables of the Southern Cone of America gave the U.S. Episcopal Church (TEC) one last chance to remain part of the global fellowship – it was stunning.

Working with unpalatable terms to address the damage caused by its pro-gay policies, the House of Bishops meeting March 16-21, finally declared indepen-

#### ARCHBISHOP OF CANTERBURY

Rowan Williams and his chaplain, Andrew Norman (holding the cross) with Tanzanian bishops and other Anglican leaders outside the Universities of Central Africa Cathedral, Dar es Salaam, Island of Zanzibar, off the coast of Tanzania, February 18. Photo by [unreadable]



## Anglican Primates And The Episcopal Church: **One Last Chance, Rebuffed**

...in the Anglican Communion while repeatedly expressing its desire that TEC remain in it. At Camp Allen near the Episcopal leaders' request to participate" in an "injurious" primatial pastoral that would offer an alternate primate and prelates to meet at theological odds with their bishops. And they stated that, though they long to remain in the Communion, they were unwilling to compromise TEC's autonomy or its commitment to full inclusion and equality for all people, including homosexuals. As a direct answer to the primates' request that TEC prelates forswear further gay bishops and blessings on February 30, but a big hint about what the answer would be.

...their turn on The Episcopal Church's path out of the Communion is not impossible – the TEC bishops are meeting an "urgent" meeting with the Archbishop of Canterbury and other top leaders - it seemed unlikely that the TEC's position will be significantly altered by the House of Bishops or by the rest of the American Church. Hence, it was only for Archbishop Rowan Williams and other provincial leaders) to officially recognize that the TEC is long apart." Archbishop Williams is not throwing in the towel. He was clearly dismayed, stating March 22 that the TEC's response of the House of Bishops is discouraging

and indicates the need for further discussion and clarification. Some important questions still have to be addressed and one is underestimating the challenges ahead." Working against any undue waffling on the subject, though it is that the outcome of the HOB meeting was almost universally read by the media and observers as a snub of the primates' recommendations. And at this writing, one primate, Archbishop Gregory Venables of the Southern Cone of America had already concluded that "we must move to separation as quickly and as gracefully as possible," while still providing for the American faithful. (More on his remarks later in the story).

Meeting in Tanzania, the Archbishop of Canterbury and fellow Anglican primates averted a rupture in the global church in a hard-won communiqué that offers TEC a final opportunity to turn back toward the Communion. In short order, however, TEC has found it an offer that it *could* refuse.

**BUT OF COURSE**, there was pressure from the other side, too, as some liberal-leaning sources appeared to start blaming Williams for the failure of the primates' plan to "save" the Communion. A London *Daily Telegraph* editorial accused the Archbishop of "[allowing] conservative Anglicanism to be hijacked by extremists."

Complaining about "pandering to puritans," the Rev. Richard Kirker of England's Lesbian and Gay Christian Movement said, "The Archbishop of Canterbury has much to answer for. His decision to sell us down the river in the short term to buy time has back-fired. If the Americans are expelled, this will encourage those bent on our destruction to persecute lesbian and gay people even more."

"Rowan Williams is finished as Archbishop of Canterbury," declared England's Damian Thompson, offering "a British gay perspective." The Archbishop's "authority has been utterly destroyed by the decision of the American bishops to reject his scheme to hold together the Anglican Communion. If there is a Lambeth Conference next year - and it is hard to see how there can be, if its American bankrollers are kicked out - then I shall be very surprised if he presides over it," Thompson wrote.

And by presstime, the Anglican Church of Canada's Council of General Synod had joined the backlash, recommending that June's Synod meeting support the blessing of same-sex unions and gay "marriage," which is now legal in Canada.

### Primates Seek "Clarity" On TEC's Stand

It was in their February 19 communiqué - issued after a fraught five-day meeting at the White Sands Hotel in Dar es Salaam, Tanzania - that Anglican primates asked TEC to resolve the "lack of clarity" remaining about its stand on homosexual practice. An apparent "inconsistency" exists, in particular, the document said, between the national church's position and local practice in regard to same-sex blessings. While the 2006 General Convention took seriously the recommendations of the Communion's 2004 Windsor Report, the communiqué concluded that TEC has not yet "mended [the] broken relationships" resulting from 2003 General Convention decisions endorsing homosexual practice.

The archbishops therefore called on the Episcopal House of Bishops to provide "unequivocal" assurances by September 30 that its members would not authorize any rite of blessing for same-sex unions, or consent to the consecration of any person living in a homosexual union.

An inability of the bishops to offer such pledges "in good conscience" would have "consequences" for TEC's "full participation" in the Communion, presumably including expulsion, or a reduction in Communion status.

In a key passage, the communiqué stated: "At the heart of our tensions is the belief that [TEC] has departed from the standard of teaching on human sexuality accepted by the Communion in...1998 Lambeth (Conference) Resolution I.10 by consenting to the episcopal election of a candidate living in a committed same-sex relationship, and by permitting rites of blessing for same-sex unions. The episcopal ministry of a person living in a same-sex relationship is not acceptable to the majority of the Communion."

RECOGNIZING THE "URGENCY of the current situation," the primates' communiqué also called for TEC to accept an interim, U.S.-based system of alternate primatial and pastoral care for American faithful who for theological reasons cannot receive the ministry of their liberal bishop.

The provisions included a "primatial vicar" for conservatives in lieu of Presiding Bishop Katharine Jefferts Schori, a revisionist on homosexuality and other doctrines, and Anglicanism's first female primate; seven Episcopal dioceses have requested "alternate primatial oversight."

The archbishops also recommended that the primatial vicar be nominated by U.S. bishops who they said should be invited

to participate in the pastoral scheme, those being the two dozen "Windsor-compliant" Episcopal prelates.

Overseeing the arrangements would be a Pastoral Council consisting of two persons nominated by the primates, one by the presiding bishop, and an Anglican primate nominated by the Archbishop of Canterbury to chair the Council. Williams was already taking nominations for the panel when the HOB met. The Council would collaborate with Episcopal leaders in working out "structures for pastoral care" sufficient to allow orthodox believers space to "flourish" within TEC.

Once the pastoral care system was fully operational, the plan called for conservative primates to "end all interventions" in the American Church (a move for which liberalists have been calling). U.S. faithful currently under foreign oversight would then be expected to negotiate their place within the new provisions.

THE PRIMATES' INTENDED the pastoral plan to hold American Anglicans together until the finalization and adoption of a Communionwide covenant, aimed at securing long-term Anglican provinces; a draft of the pact - seen as the long-term solution to current difficulties - was received at the General Meeting. If TEC fails to sign on to the covenant, the provision may be returned, the primates said.



EPISCOPAL PRESIDING BISHOP Katharine Jefferts Schori during the procession at the Sunday service during the Primates' Meeting. She had come explaining to go back home about why she backed the primates' communiqué, though it clearly was not because of any change in her revisionist views. Episcopal News Service report by Bob Williams

The leaders understood that their pastoral plan, designed to encourage "healing" of damaged relations within and beyond TEC, would create "difficulties." And Archbishop Williams said of it: "It is an experiment; pray for it." He contended, however, that the primates' requests do not ignore TEC's polity, rather recognizing that its bishops play a key role. And he stressed the communiqué's hope for an American-based settlement.

TEC is being encouraged "to find a way to work out differences, or at least find a way to manage them," Bishop Schori said at the time. Remarkably - for reasons she said - she joined the other 32 primates present (three or two left early) in backing the final communiqué, a move that caused considerable consternation among liberalists. It was clear that the HOB's March meeting sought to...

### HOB: Not Taking Commu

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...official assurances beforehand that "no final decisions" would be made in March. The prelates reportedly felt compelled to respond now because the primates' pastoral initiative was to be put into motion immediately.

**IN THE COURSE** of three resolutions directed at the Church's Executive Council, the HOB shunned the pastoral plan, saying it would compromise TEC's autonomy and violate the church's constitution and canons, which the bishops said contain no provision for the primate to delegate authority to Jefferts Schori who proposed doing just that - though it was still play a key role, but the vicar would be appointed by and answerable to her; under the primates', she would still play a key role, but the vicar would be responsible to the Pastoral Council.) The HOB also said the pastoral plan would violate TEC's "founding principles...following our own liberation from colonialism," and replace local rule with a curial model.

In a comment that seems to overlook liberalism's track record in TEC, the bishops said they "cannot accept what would be injurious to this church and could well lead to permanent division."

And of course, the prelates were concerned with money and property. According to *The Living Church*, several of them echoed their belief that the Pastoral Council arrangement was intended to strengthen the position of conservative parishes or dioceses that want to leave TEC with their property. They could claim they were under the oversight of this Council that, because it is guided by the primates, is the highest authority in TEC's hierarchy: an argument that might give them an edge in court.

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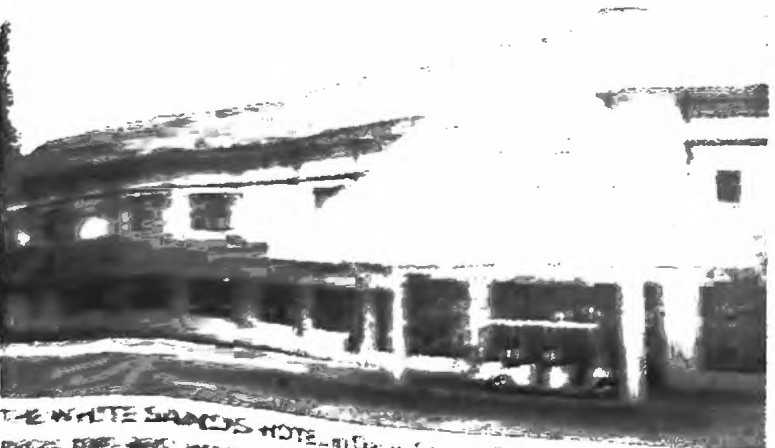
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That sentiment pervades revisionist bishops' treatment of orthodox believers, as the latter see it. So far, the HOB has offered the Delegated Episcopal Pastoral Oversight (DEPO) plan, which conservatives have largely rejected because it leaves episcopal visitor arrangements in the hands of the liberal bishop. Continuing apace, meanwhile, are liberal actions against the faithful that also reject the moral authority of international Anglican leaders - such as ongoing lawsuits against local parishes and individual clergy and vestry members, despite the communique's call for such actions to cease; the rejection by Florida's bishop of the recommendations of a Panel of Reference report; the nullification of the election of conservative South Carolina Bishop-elect Mark Lawrence on the basis of procedural technicalities (*see more in "Focus"*); and the upcoming ecclesiastical trial of an 86-year-old retired bishop, William J. Cox, for functioning episcopally at a U.S. church overseen by Uganda's Archbishop Henry Orombi, at Orombi's request.

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But the HOB's response as a whole shows the primates correctly sensed a bluff by TEC, as it leaves little hope that the prelates will cooperate in arresting the church's pro-gay policies. Among other things, the bishops effectively asserted the sufficiency of TEC's past responses to Communion leaders' demands, despite which they said the leaders were not satisfied. And for its efforts, the U.S. Church has been subjected to foreign primates' boundary crossings that have caused "suffering" and "difficulties," the HOB complained. The primates' communique "affirms the principle that boundary violations are impermissible, but then sets conditions to end them that are unworkable and that are simply unworkable. They meet with our calling a special meeting of our bishops' conference to discuss the matter, but then set conditions that are unworkable and that are simply unworkable."



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...that happens, the Episcopalians may be the only significant "bridge" their relationships with Anglican in the communion, through direct communion, paragonisms and reciprocal support of the Anglican leaders, and an opening beyond communion with other churches and agencies, including a broad range of central America, Brazil

and the Philippines," and through a number of foreign jurisdictions in the Caribbean, Latin America, Europe, and Taiwan that are already part of TEC. (The Canadian Council is also a likely ally.)

Hints of a possible TEC-based alternative communion first emerged at General Convention in 2006. They were reinforced when Bishop Jeffery Steenson speaking at the cathedral in Zanzibar during the primates' Tanzanian meeting, introduced herself as representing "the Episcopal Church in the United States and in 15 other countries."

Though TEC is a comparatively small province and starting to feel the financial consequences of its doctrinal departure, it remains affluent enough to launch a liberal breakaway communion. Indeed, it presently funds at least a third of the Communion's annual operations - meaning that the Communion will take a significant financial hit if TEC is de-recognized. The Episcopal bishops hinted that they may continue sending money anyway - they said they themselves will not withdraw from their current "relationships" and "commitments" - which would present an ethical dilemma to the Communion. However, TEC's absence from the communion likely would generate new streams of support from U.S. conservatives whose wallets have been closed to the liberal program.

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"We still have a serious disagreement with the global South primates, especially with the fact that the bishops are 'in communion' and 'in fellowship' with the liberal provinces, while at the same time, some of the very same bishops are voting to cut off communion with the global South primates."

"We will continue our debate in relation to communion in two parts, but the primary concern

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"No" was also the word many saw lurking in the bishops' statements.

Central Florida's Bishop Howe said the tenor of the HOB's discussion made it clear to him that, when the House directly



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"We still have to see what Canterbury is going to do and how the global South primates respond to this. But I think it's clear now that The Episcopal Church is choosing autonomy over communion," said Peter Frank, a spokesman for the Diocese of Pittsburgh, home to the Network's Bishop Ly (who at this writing had not issued a public statement at the HOB meeting).

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addresses the requests for bishops to withhold support for further gay bishops and blessings, presumably at its September meeting, "there will be an overwhelming decision to say No."

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If that happens, the Episcopal bishops say they will seek to "deepen" their relationships with Anglicans in the Communion, through various companion relationships and networks, "our support for the Anglican Diocese of Cuba, our existing covenant commitments with other provinces and dioceses, including Liberia, Mexico, Central America, Brazil

RAY BISHOP, Gene Rob-  
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but the fact that "the content of belief and behavior  
s salvation. The great deal of energy, time, and money  
s been expended in the meetings associated with this  
has been invested because we are concerned that  
not be led away from Jesus Christ...

s not possible to maintain relationship when one party  
erally and coldly departs from previously agreed found-  
s. Now we must move to separation as quickly and as  
fully as possible," the Archbishop declared.

in course, the realignment must take into account those in  
United States who remain committed to historic teaching  
Biblical Truth," said Venables, who assured that he and his  
agues will not abandon faithful American Anglicans.

to limit further needless damage, may God have mercy  
the Anglican Communion and help us come to resolution  
ly," Venables concluded.

**INTERESTINGLY**, following widespread media reports  
the HOB had rebuffed what several of them termed the  
ies' "ultimatum," Bishop Jefferts Schori asserted that the  
s' response was "merely a recommendation for Execu-  
ouncil to reject" the communiqué. The church's formal

response would not come until September, she insisted, after  
a series of town-hall style meetings and consultation across  
TEC. However, it appeared to many that the HOB had already  
revealed too much, and the damage was done.

### A Hard-Won Communiqué

The communiqué from Dar es Salaam, unwelcomed by the  
HOB, was the result of an intense amount of effort by the  
primates to adequately address the American situation in a way  
that would secure agreement from all the leaders.

To be sure, the communiqué noted the primates' discus-  
sions on a range of topics, such as theological education and  
the Millennium Development Goals, but the bulk of the  
document focused on the U.S. Church. While, despite ten-  
sions, deliberations were reportedly "polite and cordial," with  
a free exchange of views, the communiqué was by all accounts  
hard-fought, with hours of debate over the finer points. Most  
of the "meat" of it appears in a section appended to the main  
text that reads like the result of a contract negotiation.

"We came very close to separation over this," Archbishop  
Venables said afterwards. "But Biblical doctrine and behavior  
have been affirmed as the norms in the Anglican Church."

Remarkably, the accord was reached despite the presence of  
a significant contingent of new primates, and the existence – by  
one account – of at least three different factions among the  
leaders. The coalition of global South prelates - who represent  
most of the 77 million Anglicans in the world and make up the  
conservative majority among the primates, held together well,  
Venables told *TCC*. He added, though, that each southern  
primate was clearly "his own man, and not just there toeing  
a party line," or operating "under anybody's thumb" – a  
reference to Nigerian strongman, Archbishop Peter Akinola,  
who is frequently portrayed by media and leftwing sources  
as calling the shots for conservatives. "People stood their  
ground and expressed their convictions as individuals as well  
as a group," Venables said.

Uganda's Archbishop Orombi said the Tanzanian statement  
did not solve the Communion's crisis but "clarified the steps  
needed for trust to be restored, healing to take place, and for  
our full bonds of affection to once again flourish."

"It was either call The Episcopal Church back or lose the  
Anglican Communion, and the [primates] agreed it was  
better to call [TEC] back," said Canon Bill Atwood of the  
Ekklesia Society.

**SIGNIFICANTLY**, the communiqué overrode an of-  
ficial subcommittee report earlier presented at the Primates'  
Meeting that more favorably judged TEC's response to the  
Windsor Report.

The sub-group report - completed last fall under Arch-  
bishop Williams' oversight but not given to the primates until  
their February meeting was underway – astounded conserva-  
tives by concluding that TEC had complied with two of the  
three requests made of it.

It said that - despite not using the same language as the  
Windsor Report in each case - TEC's General Convention had  
met the request for an expression of regret for the consecra-  
tion of gay cleric Gene Robinson, and (in Resolution B033)

the request for a moratorium on consents to bishops-elect living in same-sex unions. Though Resolution B033 had to be force-fed to bishops and deputies by Bishop Schori and her predecessor in order for it to pass, the report said it represented the “clear view” of the convention.

TEC was found wanting in the report only in regard to the call for a moratorium on public same-sex blessing rites. The convention did not address that at all, but while acknowledging considerable evidence of liberalism on the issue within the American Church, the report said it is not clear whether TEC is complying with this requested moratorium, and said the topic should be “addressed urgently” by Episcopal bishops.

The AAC said the report gave a “best-case scenario” picture of TEC, and “the benefit of a doubt when the resolution language is vague,” while failing to grasp “the reality of life” in TEC and “the known existence of verifiable evidence of Windsor non-compliance” within it. Moreover, it seemed to miss that the “crisis in TEC” goes beyond issues surrounding human sexuality to “the very core of Christian beliefs,” the AAC said.

**IRONICALLY**, in light of current criticisms of Dr. Williams by pro-gay liberals, some conservatives concluded from the sub-group report that the Archbishop’s sympathies toward homosexual behavior had not after all changed, and that he could no longer be considered an honest broker. The Archbishop has shown himself willing “to embrace a deception on behalf of The Episcopal Church,” wrote Greg Griffith of *standfirminfaith.com*. This line of thinking was doubtless underscored by the release during the Primates’ Meeting of a document presenting the cumulative evidence of Dr. Williams’ longtime support of homosexual relationships. The paper was compiled under the auspices of a group called SPREAD (Society for the Propagation of Reformed Evangelical Anglican Doctrine), and is available at <http://www.anglicanspread.org>. Notably, however, the Archbishop told a reporter after the Primates’ Meeting that “the position that I teach” is that laid out in Lambeth 1.10, which holds that sex is licit only within lifelong traditional marriage, and that homosexual practice is “incompatible with scripture.”

**THE PRESENTATION** of the sub-group report was one of several developments during the Primates’ Meeting – a tightly-secured, closed door affair during which news was filtered through official sources – that led conservative observers to conclude that the meeting was running in favor of the liberals. The global South coalition, it began to appear during those rarefied five days in February, had failed to muster solidarity, or been out-manuevered by meeting managers, and the U.S. Church might face no further sanctions.

The notion had taken hold at the start of the confab, when Bishop Jefferts Schori and Archbishop of York John Sentamu were both seated in the meeting, despite earlier protests from some global South bishops in each case (albeit for different reasons). (In a first-ever move, Williams invited the Primate of England – Canterbury is Primate of *All* England – to the Primates’ Meeting on the recommendation of the Joint Standing Committee of the primates and the Anglican Consultative Council (ACC – the historically left-leaning body substantially supported by TEC money); the move was ostensibly intended

to provide for the Church of England to be adequately represented while Williams was focusing on chairing the meeting as a whole.)

Conservatives were stunned, too, when Bishop Schori was elected during the Tanzanian meeting to the influential Primates’ Standing Committee. Some counseled not to read too much into this, as members of the body are elected by their regions. Still, it was a blow to conservatives, since it seemed to rule out any formal discipline of TEC before Lambeth ‘08.

And Archbishop John Hepworth, primate of the international Continuing Church fellowship, the Traditional Anglican Communion, charged that, by “[ensconcing] an apostate woman archbishop at the heart of the Anglican episcopate,” the primates had dealt a severe blow to the Communion’s catholicity, and arbitrarily decided the Communion’s officially-still-open question about women’s ordination. (See *Hepworth’s full statement in bonus reports linked to this issue at <http://www.challengeonline.org>*.)

By Saturday during the meeting “we were all resolved that the orthodox had lost in Dar es Salaam,” wrote Canon Gary L’Hommedieu of *VirtueOnline*. The ACC (which manages the Primates’ Meetings) and TEC “had pulled it off. They had dissipated another crisis through ‘process’ and ‘listening.’”

**BUT THINGS** were trending differently among the primates, though a post-meeting report on what went on in their closed sessions tracked a dramatic push and pull process, the outcome of which was unclear until the very end. *The Living Church* report by George Conger identified Archbishop Akinola, and West Indies Archbishop Drexel Gomez, who was on the communiqué drafting committee, as having singular influences on the document’s content, and said a compromise brokered by Archbishops Williams and Akinola in the final hour averted a split.

“If we hadn’t stuck it out till the last [the communiqué] would have been much softer,” Archbishop Venables told

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**ARCHBISHOP OF CANTERBURY** Rowan Williams made a coded appeal for humility to his fellow primates at the cathedral in Zanzibar February 18. With him is Bishop Simon Chiwanga of Mwapwa, who acted as translator. The service of Holy Eucharist also commemorated the 200th anniversary of the abolition of the slave trade in the United Kingdom, which began a process that led to the end of the slave trade in Zanzibar. Notably, the visiting Anglican archbishops were publicly unwelcomed by Islamic leaders of the mostly Muslim island. One of them contended in a local newspaper that the visit had “no benefit for our people” and that the prelates had come “to promote gay activists.” *Photo by George Conger*





TEC. He said the primates as a whole considered about half a dozen drafts of the statement from the sub-committee as the meeting progressed. "We cranked it up, cranked it up," vigorously working to refine weaker earlier drafts, he said. "Had anyone submitted any starting text? No, he said, the communiqué had started out as "a blank piece of paper."

**IN THE END**, the full statement drew the support of all the primates present, from Akinola to Schori, alarming her American theological allies.

### The Communiqué: Initial Liberal Reactions

The first reactions to the communiqué among TEC liberals resented the outcome of the House of Bishops meeting.

"The overwhelming response I'm hearing is, 'Wait a minute. We're not prepared to turn back the clock' on some 30 years of work to secure acceptance of homosexuals, said the Rev. Kath Meyers, academic dean of Seabury-Western Theological Seminary in Evanston, Illinois.

"Being part of the Anglican Communion is very important to me," said New York Bishop Mark Sisk. "But if the price of that is I have to turn my back on the gay and lesbian people who are part of this church and part of me, I won't do that."

"I would accept schism," said Bishop Steven Charleston, president of Episcopal Divinity School in Massachusetts. "I would be willing to accept being told I'm not in communion with places like Nigeria if it meant I could continue to be in a position of justice and morality."

Washington Episcopal Bishop John Chane said there are "no circumstances" under which he would support moratoria on the consecration or blessing of those in same-sex unions.

### HOMOSEXUALS IN THE CHURCH

were appalled. Bishop Robinson said TEC should set aside the Communion's request for now "and get on with the work of the Gospel" even at the risk of losing its Communion membership. He said that Jesus was never willing to halt his ministry to the marginalized out of sensitivity to the Pharisees – the latter evidently being analogous in his mind to Anglicans upholding historic sexuality teaching.

Anglican primates have chosen "bigotry over baptism," said the Rev. Susan Russell, president of Integrity, which also urged TEC bishops to reject the primates' requests.

"The American Church has been very skillfully and strategically painted into a corner where we really need to face 'Sophie's Choice' of staying true to our understanding of an inclusive gospel or staying true to our commitment" to Communion membership, Russell said.

**WITH LIBERAL UNHAPPINESS** also focusing on her, Bishop Schori maintained in late March that she did not sign the primates' communiqué, but merely verbally agreed to take back to the HOB and seek the House's will on it. But a short time earlier she was saying that she backed the communiqué as a means of trying to continue the conversation about homosexuality in the Communion while "worldwide attitudes about the inclusion of gay and lesbian people are changing." She indicated her belief that "time and history" are on the side of liberal views – that the Communion will turn TEC's



**INDEED:** It was a coincidental find by Canon David Anderson of the American Anglican Council. But this wall hanging at the Beachcombers Resort in Dar es Salaam, Tanzania, could not have been more apropos to the heavy deliberations transpiring among Anglican primates at the hotel next door, or the Episcopal House of Bishops meeting a month later. Photo by Canon David Anderson, courtesy of AAC

*In case of Spiritual Crisis,  
Break this Glass*

way in time, if the U.S. Church can continue to be a voice at the Anglican table. She also

cited the importance of contributing to the Anglican covenant's development, and of the international Communion in offering mission opportunities not otherwise available.

As well, she maintained that both sides in the conflict were being asked to undergo a "season of fasting"; the liberals from allowing gay bishops and same-sex blessings, and conservatives from "transgressing diocesan boundaries." (The communiqué denies, however, that there is a "moral equivalence" between the two.)

But she also appeared to posit questionable understandings of the communiqué in a bid to make it more palatable to U.S. co-religionists. "We're being asked to pause in the journey. We are not being asked to go back," she assured them. She even suggested that the primates had not called for same-sex blessings to stop altogether; they could still go on under the rubric of "pastoral care," she indicated, if bishops did not "authorize" them (which is the condition under which they now occur in some dioceses anyway). She maintained that the primates sought to bar "official public rites" but not "pastoral" same-sex blessings.

But Archbishop Venables rejected this as a mischaracterization of the primates' agreement that "scandalously demonstrates the very concern that the communiqué addresses."

In that document, the primates made no distinction between public, private, or "pastoral" blessings; they asked TEC bishops to pledge not to "authorize any rite of blessing for same-sex unions." In the context of the rest of the statement, the word "authorize" also seems to mean "permit."

### Conservatives' First Responses

A primary hope of many conservatives had been that the Tanzanian meeting would finally settle the question of TEC's membership in the Communion in a way that might allow the emergence of a faithful American province of the global church.

Still, most U.S. conservative leaders took a moderately optimistic view of the communiqué shortly after its issuance, welcoming the clear deadline set for TEC, and the pastoral scheme as a good start, though one that raised some questions and concerns. A few observers felt, however, that the

communiqué had some serious shortcomings, and had put conservatives in almost as tight a spot as the liberals.

While the Primates' Meeting did not "settle" things, it was another important step forward in a "very significant reformation" underway in the church, said Bishop Duncan of the Anglican Communion Network, which includes ten Episcopal dioceses and some 900 congregations, a portion of them outside of TEC. As a result of highly unusual invitations from Archbishop Williams, Bishop Duncan joined two other Episcopal bishops (besides Schori) in speaking to the primates in Tanzania about the state of TEC and its compliance with the Windsor Report. (For more, see "What The U.S. Bishops Told The Primates" in bonus reports linked to this issue at <http://www.challengeonline.org>.) The other two prelates in the delegation were Western Louisiana Bishop Bruce MacPherson (another Windsor-loyal bishop, despite which he leads the Presiding Bishop's Council of Advice), and Bishop Christopher Epting, the presiding bishop's deputy for ecumenical and interfaith relations.

The communiqué sought "to create an interim arrangement in which TEC and the orthodox within [it] can live together within the...Communion until a Communion covenant is adopted," said Anglican Mission in America (AMiA) Bishop John Rodgers. The arrangements become "moot," he noted, if the communiqué's terms are not "honestly" met by the HOB or a special convention by September 30, or if TEC adopts the Anglican covenant.

But he said the overarching signal sent by the communiqué is that "God is reforming and realigning the Anglican Communion in accord with His Word."

The communiqué gave encouragement that "an Anglican Communion with discipline could emerge; a genuinely catholic church...that has not simply faith but order - globally," said Canon Kendall Harmon of South Carolina, who operates the prominent weblog at [ritusoneline.classicalanglican.net](http://ritusoneline.classicalanglican.net).

The traditionalist Forward in Faith organization welcomed the deadline set for TEC, while noting that the primatial vicar scheme poses a problem for those who do not believe that Jefferts Schori exercises an episcopal ministry that she could therefore delegate to someone else.

**SOME ORTHODOX OBSERVERS** noted that the communiqué still proscribed only gay bishops, not actively homosexual clergy generally. As well, the communiqué makes no specific call for Bishop Robinson to resign.

As well, one veteran conservative commentator pointed out that the primates' pastoral plan puts an onus not only on conservative TEC but ex-Episcopal congregations and faithful extramural bodies, such as the Rwandan-backed AMiA, or Nigeria's Convocation of Anglicans in North America (CANA), to fold into the "Windsor camp" *within* TEC. He asked: "Will any really think they are 'safe'" in those circumstances?

The HOB appears to have mooted the issue. At presstime, however, at least one Network bishop had urged that Archbishop of Canterbury and primates proceed anyway with at least one key aspect of the pastoral plan, the establishment of the Pastoral Council.

## Discipline?

So, the primates called TEC's bluff on its Windsor response, and at least one primate has already called for movement toward a graceful separation between the Communion and TEC's liberal majority. But has TEC now called the Communion's bluff on discipline?

It is a question worth asking, in light of the one significant piece of "fudge" in the primates' communiqué: it does not spell out exactly what happens if TEC bishops fail to provide the requested assurances.

Of course, there seems much to support the presumption that TEC would be de-recognized in some form. One report claimed that Dr. Williams privately told colleagues in Tanzania that he would withdraw his communion from TEC if it fails to come into line. And Archbishop Akinola insisted publicly that the U.S. Church would be asked to leave in such a case. Indeed, the determination of TEC's status would seem to fall inevitably (at this time) to the Archbishop of Canterbury, who by his grant of recognition (or not) has historically been accepted as defining who is in the Communion; and/or to the primates, based on the earlier-mentioned Lambeth '98 mandate.

But one archbishop told TCC that the "or else" for TEC was not discussed in Tanzania. "Nobody has said what the outcome is going to be," he stated. And while an Anglican covenant remains in process it was not completely clear, he maintained, how or by whom a change in TEC's Communion status would be effected.

**EVEN THE DRAFT ANGLICAN COVENANT** unveiled in Dar es Salaam, which finally offers the possibility of securing agreement on a disciplinary procedure among provinces that accept the pact as binding, inexplicably makes only a vague provision for such a process. Moreover, some have voiced concern that the draft concord, ostensibly setting forth agreed essential beliefs and principles, is so broadly written and open to interpretation that TEC could sign it!

So the question of discipline remains (and probably will not be definitively answered until after the September 30 deadline the primates' set). But we have not heard the last about the covenant: It is set to undergo Communionwide discussion and (inevitably) revision before it is finalized and circulated for ratification after Lambeth '08. And there may be some reason to hope that a Communion that has groped and at times fumbled its way into what Bishop Duncan calls "a very significant reformation" over the last decade might actually find a way, through the grace of God, to take the next needed step. ■

Sources: [anglican-mainstream.net](http://anglican-mainstream.net), American Anglican Council, Ekklesia (UK), The Episcopal Church, The Daily Telegraph, The Times, Episcopal News Service, VirtueOnline, Reuters, Anglican Communion News Service, The Washington Times, The Church of England Newspaper, The New York Times, The Guardian, The New York Times, Ecumenical News International, Fox News, Washington Post, The Daily Record, USA Today, The Church of England Daily, Christian Century, LifeSiteNews.com

## Panel's Favorable Response To Fort Worth Appeal Draws Fire

Commentary Report By  
The Rev. Samuel L. Edwards

After what many conservatives viewed as a lackluster start, the Archbishop of Canterbury's Panel of Reference gave a favorable response in early January to the appeal filed by the orthodox Diocese of Fort Worth in 2005, centered on the issue of women's ordination.

It was favorable enough, in fact, to evoke criticism from the left, most notably from the president of the Episcopal General Convention's House of Deputies.

The Panel was established by Archbishop of Canterbury Rowan Williams in response to a 2005 call from Anglican primates for a group to investigate and offer recommendations in situations of "serious dispute" between a congregation and its diocese or a diocese and its province.

In its appeal, the Fort Worth



**EPISCOPAL HOUSE OF DEPUTIES PRESIDENT** Bonnie Anderson effectively told the Panel of Reference to butt out, after the Panel recommended that TEC clarify its women's ordination canons as non-mandatory. Photo courtesy of Episcopal News Service

diocese asserted that it had been subjected to "marginalization and intimidation" by The Episcopal Church's leadership for its support of

the Church's historic practice of holy orders," especially as it concerned the "refusal to ordain or license women as priests." This, despite alternate provisions the diocese had made for any Fort Worth women seeking ordination.

The Anglican Communion's official position - generally ignored by The Episcopal Church (TEC) - is that women's ordination is still undergoing a "reception" (testing) process, during which those on both sides of the issue are considered loyal Anglicans, and alternate episcopal care should be provided where there are differences over the matter.

In a six-page report released January 8, the Panel of Reference, chaired by retired Australian Archbishop Peter Carnley, recommended that "the Archbishop of Canterbury...discuss with the TEC's Presiding Bishop the clarification of the ambiguous wording" of a 1997 TEC canonical amendment widely interpreted to mandate church-wide acceptance of women's ordination "whenever it is practiced in any diocese."

The group went on to commend the "Dallas Plan" and advise "that its procedures continue." Under the ten-year-old agreement between Fort Worth Bishop Jack Iker, a traditionalist, and Dallas Bishop James Stanton, a conservative who supports women's ordination, women in the Fort Worth diocese who believe they have a call to priestly ministry are transferred to Dallas for the oversight of their discernment process; likewise, the oversight of a parish in Fort Worth that wanted a woman priest would be delegated to the Dallas bishop. (While several Fort Worth women have gone through the discernment process during the last decade, no parish in that diocese has yet called a female priest.) The Panel recommended that "The Archbishop of Canterbury, the presiding bishop, and the other primates of the Anglican Communion... publicly commend the adequacy of the Dallas Plan."

INITIALLY, Episcopal Presiding Bishop Katharine Jefferts Schori issued a statement that appeared to give a somewhat positive, though implicitly qualified, response to the report. She said that, "We recognize that women do have access to ordination under the 'Dallas Plan' at present, which seems to address the intent of the canon." Later events were to prove that her response was not universally representative of TEC's leadership.

In an interview with *The Living Church*, Bishop Iker described the report as "the first specifically positive development in a long time for those who hold traditional views. It gives us the moral high ground in all this."

He said that Bishop Schori's statement struck him as "something carefully crafted to continue to deny the respect that should be afforded to persons who hold our position. It is a long way from being commending. I see nothing positive in it at all."

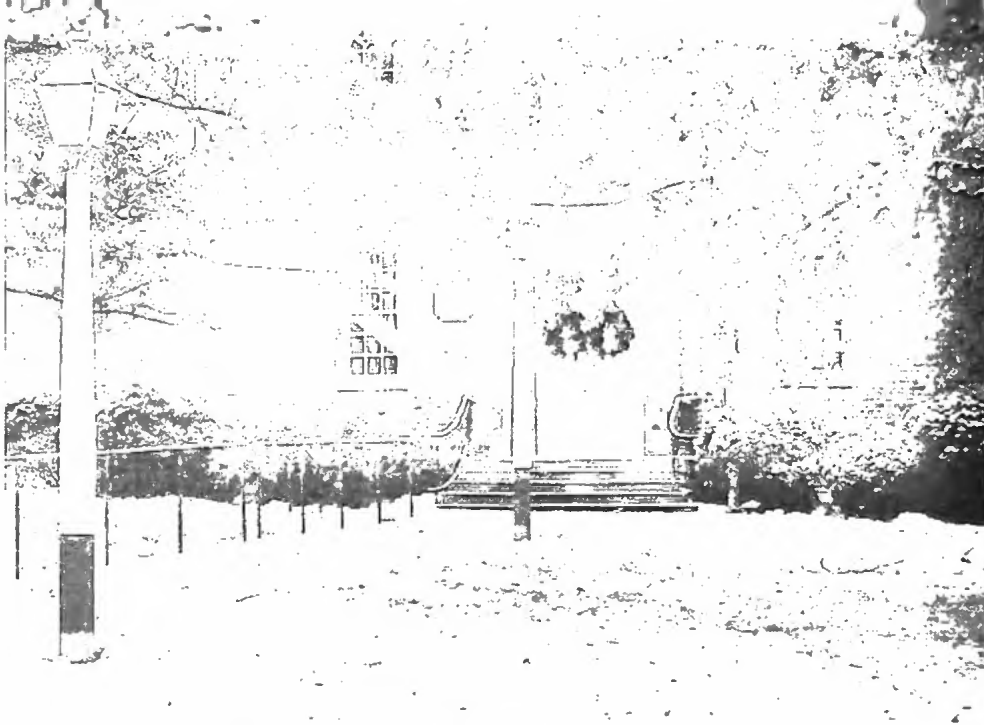
*Continued on Page 18*

## C Of E Synod Pressures Bishops On Civil Partnerships Advice

The simmering controversy over the Church of England's pastoral guidance on same-sex civil partnerships finally came to a boil at the church's late February General Synod, but the meeting ended with bishops obliged only to keep their policy "under review."

Reports indicated that conservative and liberal elements in the Synod joined in encouraging the House of Bishops to review its 2005 guidelines, which state that clergy may register same-sex civil partnerships, now legal under British law, if they promise their bishops they will abstain from sex. The guidelines also disallow church blessings of gay unions. The bishops maintained that their advice was compatible with traditional teaching on sexual morality.

However, the policy, which has also drawn some stern criticism from foreign Anglican leaders, has been widely scored in the C of E as confused and/or intrusive. Some say that, however unintentionally, it appears to condone same-sex



**THE HISTORIC FALLS CHURCH** in the Virginia city of the same name. The structure dates from 1769. Photo courtesy of The Falls Church

for their property, Virginia Bishop Peter Lee said in mid-January that he felt legal action was required on behalf of the church's mission and the minority members who voted against the split. He maintained that previous attempts to settle the property matter had proven futile for the diocese.

The diocesan legal action seeks preliminary and permanent injunctions ordering the defendants to relinquish control of the parish property and declaring the diocese as legal owner of the tens of mil-

lions of dollars in realty.

Now that TEC has joined the legal fray on the side of the diocese, the affected parishes have moved to consolidate the separate actions against them.

So began the dance of litigation in the latest wave of property disputes between departing congregations and the national church in the ongoing battle over Scriptural authority, particularly on the issue of homosexuality.

### Part The First: The Turn

In December and January, the overwhelming majority of the laity and clergy of 15 congregations in the Virginia diocese voted to sever ties with TEC. A few of them affiliated with the Anglican province of Uganda, but most aligned with the Anglican Church of Nigeria by way of the Anglican District of Virginia, part of the Convocation of Anglicans in North America (CANA).

*Continued on Page 19*

## The Virginia Reel Diocese, TEC, Proceed With Lawsuits

By The Rev. Charles H. Nalls

*One of the oldest dances, dating from colonists in the New World, is the "Virginia Reel." The dance was first introduced in England in 1685 by Sir Roger De Coverly. The Virginia Reel is still enjoyed in the Commonwealth and the wider U.S.*

REJECTING a recent admonition from Anglican primates, the Diocese of Virginia and the national Episcopal Church (TEC) are proceeding with lawsuits for the property of 11 conservative congregations that left the diocese and TEC in favor of oversight from another part of the Anglican Communion.

Abandoning a "stand-still" agreement, as well as an earlier diocesan "protocol" allowing departing parishes to negotiate

"marriage," while others note that it requires bishops to ask whether gay clergy are abstaining from sex, which it is clear some prelates will not do; nor will some gay clergy give such an assurance.

And a number of bishops have complained that they were misled by the government about the true nature of the civil partnerships legislation, which was supposed to benefit a range of domestic situations. At least one government minister referred to civil partnerships as the equivalent to gay "marriage," and that is the popular perception of them.

The Synod's discussion of civil partnerships, introduced by a private member's motion by the Rev. Paul Perkin of Southwark, came just days after Anglican primates gave the liberal U.S.-based Episcopal Church until September 30 to show that it had reversed its pro-gay policies or face "consequences" which are presumed to include expulsion from the Anglican Communion.

After debate that was at times passionate, the Synod passed a motion that seems to combine intentions from both the left and right (and which therefore will not entirely satisfy either

side). Notably, it commits to the 1998 Lambeth Conference's orthodox sexuality resolution (L10); it says that efforts to prevent "diversity of opinion" and "impaired fellowship" over sexuality doctrine "would not be advanced by doing anything that could be perceived as the [C of E] qualifying its commitment to the entirety of the Lambeth Conference resolutions" (of 1998, as well as of 1988 and 1978). But the motion also comes "dialogue" and "listening," and affirms that "sexual orientation in itself is no bar to a minister's ordination or participation in lay and ordained church life," while stating the need for celibacy in such circumstances.

In another motion, the Synod acknowledges "diverse views within the [C of E] on whether and how we should have addressed the injustices affecting people who are wishing to share a common life, having been previously avoided creating a legal framework within which to do marriage." It also noted "the intention of the [C of E] ops [to keep their Pastoral Statement] open to all."

*Sources: The Daily Telegraph; The Church of England News*

**PANEL CHAIRMAN**, Archbishop Peter Carnley, told Deputies President Bonnie Anderson that "In an international Communion of Christians, we do not live in self-contained compartments."



**FT. WORTH** Continued from Page 16

Iker imagined that Bishop Schori was disturbed, moreover, to read the recommendation in the Panel's report that "no diocese or parish should be compelled to accept the ministry of word or sacrament from an ordained woman." "That would include her," he said. (Fort Worth and half a dozen other Episcopal dioceses have appealed for a prelate to act in Schori's stead where they are concerned - a matter that Anglican primates addressed in their recent communiqué).

In a statement from its London base, the traditionalist Forward in Faith International welcomed the Panel's affirmation that opposition to the ordination of female priests and bishops is "a recognized theological position"; "should not be grounds for refusing consent to a bishop duly elected by the diocese"; and that "no diocese or parish should be compelled to accept the ministry of word or sacrament from an ordained woman." The statement went on to express hope for "full recognition of the 'Dallas Plan'" on the part of the presiding bishop, as well as "primal oversight for the diocese alternative to her own."

### "Antithetical To Our Polity"

Reaction from the Episcopal left was predictably negative. Speaking as president of the Episcopal Women's Caucus, the Rev. Elizabeth Kaeton said that the report "not only calls for flagrant disobedience of the constitution and canons of The Episcopal Church, [it] preserves and promotes a system of institutional sexism and misogyny."

And in contrast to Bishop Schori's tepid response, House of Deputies President Bonnie Anderson fired off a letter to Archbishop Williams and Panel members only four days after the report's publication. Echoing Kaeton's truculent line, Anderson claimed that the recommendation that TEC clarify the nature of its canons concerning women's ordination "is antithetical to our polity and therefore not appropriate." She went on to assert the supreme authority of the General Convention and the sole authority of "our ecclesiastical courts" - the General Convention - to interpret TEC's canons.

Anderson's letter is an aggressive - some might say arrogant - statement. It may have inadvertently, or deliberately, missed the point of going home that TEC is serious in its desire to maintain the interdependency of Anglican provinces. The Anderson letter makes it clear that the TEC's leadership is committed to a determination to maintain the interdependency of the provinces.

### ANOTHER NOTABLE FEATURE

of the Anderson letter is the fact that it is a direct challenge to the 1976

uous." On the contrary, until it became part of the revision, apologetic for theological cleansing in the mid-1990s, many people on both sides of the question (apart from the radical fringe) not only understood these canons as permissive, but recognized that had they been presented as mandatory they never would have been enacted in the first place. Anderson's claim that the 1997 amendments were made "to address a possible misunderstanding [of their mandatory character] is thus at best a memory failure and at worst deliberate disingenuous. Those amendments actually were intended to encourage their proponents to make women's ordination mandatory, and would not even have been proposed had it not been clearly understood that the 1976 canons were in fact permissive.

### Panel Chairman Responds

In February, the Panel's Chairman, Archbishop Carnley, responded to Anderson, saying that the fact that each province has its own polity and policy does not prevent other members of the Communion from considering and coming to its own conclusions about such matters.

Carnley noted that the Panel includes retired Texas Episcopal Bishop Claude Payne, "who clarified many matters for us." Representations were also made to the Panel by the presiding bishop's chancellor, and drafts of the Panel's report were shown to Bishop Iker and to both the former and current presiding bishops, he noted. "The report is the outcome of a consultative process in which we became fully aware of [TEC's] decision-making processes," he said.

"In an international Communion of Christians, we do not live in self-contained compartments," Carnley told Anderson. "It may be worth restating here that the Panel does not have the status of a court or tribunal. Its sole duty is to report to the Archbishop of Canterbury on the understanding it develops of a situation on the basis of submissions made to it by the parties concerned, and with his consent to offer recommendations which can be considered by the proper authorities of those involved. Any action of a jurisdictional or legislative kind must obviously be taken within an individual province, and in your case the obvious competent institution is the General Convention. That is why the Panel recommended that the presiding bishop might pursue the clarification of the wording of the relevant canons in that forum, given the varying interpretation of them that had been arrived at by Bishop Iker and Bishop [Frank] Griswold, in addition to the third interpretation now offered by yourself.

"I can assure you that the Panel is well aware of the polity of the Episcopal Church," Carnley wrote Anderson. "We hope, however, that a pastoral rather than juridical resolution of tensions relating to the ordination of women may be possible within [TEC], and offer the suggestions contained in the Fort Worth Report in this spirit."

Carnley's response to Anderson is remarkable in that it seems to evince a change in thinking on the liberal Archbishop's part. Carnley ordained women as priests before the Anglican Church in Australia approved the innovation, and during his entire episcopate resisted ideas of alternate episcopal care for those theologically opposed to women's ordination. ■

Special thanks to Rev. George of Fort Worth, The Living Church, VirtueOnline, The Episcopal News Service

Now being sued are those congregations among the 15 – all members of CANA – that have left TEC without relinquishing their property (which TEC’s “Dennis Canon” claims for the diocese): Church of the Apostles, Fairfax; Church of the Epiphany, Herndon; Church of Our Saviour, Oatlands; Christ the Redeemer, Centreville; Church of the Word, Gainesville; Potomac Falls Church, Sterling; St. Margaret’s, Woodbridge; St. Paul’s, Haymarket; St. Stephen’s, Heathsville; The Falls Church, Falls Church; and Truro Church, Fairfax (the latter two being the largest of the group). Redeemer and Potomac Falls are missions of the diocese; the other nine are parishes. The members of the seceded congregations total over 8,000 – nearly one-tenth of the diocese’s roughly 90,000 Episcopalians.

Following their votes, the ex-Episcopal parishes and missions filed reports in the circuit courts of their respective counties to comply with Virginia law which provides that, if a division occurs in a church, congregants may determine by vote which branch to belong to. After the decision is reported to the county circuit court, and that court gives its approval, it “shall be conclusive as to the title to and control of any property held in trust for such congregation,” the law states.

The 11 parishes had informed the Virginia diocese before the reports were filed. Volunteer lay leaders of the congregations also “diligently followed the steps outlined in the Diocese of Virginia’s ‘Protocol for Departing Congregations’ trusting that the diocese would honor its own protocol.”

WHILE THE DIOCESE and the exiting congregations had originally agreed to avoid litigation over property, legal action by the diocese came soon after the reports were filed. On January 18, 2007, the diocesan Executive Board called for the surrender of the real and personal property to Bishop Peter Lee. The Board adopted resolutions declaring the property of the breakaway congregations “abandoned” and authorizing the bishop to take steps to recover it.

Announcing that the diocese would end negotiations, Lee maintained that the issue was not about property, but about “preserving the legacy of the mission of The Episcopal Church.” He claimed the diocese had tried to accommodate the views of “dissident Anglican leaders” but it became clear that the conservative congregations would continue insisting that the diocese relinquish its claim to the church properties.

At the same time, Lee inhibited 21 clergy associated with all 15 ex-Episcopal parishes and rescinded the licenses of six others. He said he was acting on a determination by the diocesan Standing Committee that the clergy had “abandoned the communion” of TEC.

WITH LITIGATION LOOMING, the conservative Anglicans called for the diocese to return to the negotiating table to seek an amicable agreement. While the diocese claimed that the former TEC congregations took the first step into court, the CANA leaders argued that they did not file lawsuits, only required property filings, and continued to call for restraint. That call went unheeded, and the turn moved into a full Virginia Reel in the courts.

### Part The Second – The Reel

The diocesan court action against the former TEC parishes, which came roughly two weeks after the diocesan Executive Board adopted resolutions declaring the property of the breakaway congregations “abandoned,” indicated that the multi-defendant complaint had been in the works even as negotiations had proceeded. The Virginia diocese names as defendants in the actions the 11 congregations, and the clergy and lay leaders in charge of them. The diocese, however, has not – so far – asked the courts to impose personal liability on any of the named individuals, in contrast to several earlier cases involving seceding Episcopal parishes.

Specifically, the diocesan complaint asks that the courts

\*“declare that each parish’s real and personal property is held for the benefit of an Episcopal congregation or entity and must be used for [TEC’s] ministry and mission”

\*declare that the defendants “may not directly, indirectly, or use the parishes’ real and personal property except as provided by and in accordance with the constitution and canons of The Episcopal Church and diocese;” and issue preliminary and permanent injunctions to that effect; and

\*include in the injunctions a demand that the defendants “render an accounting of all real and personal property held by each parish,” and relinquish control of that property.

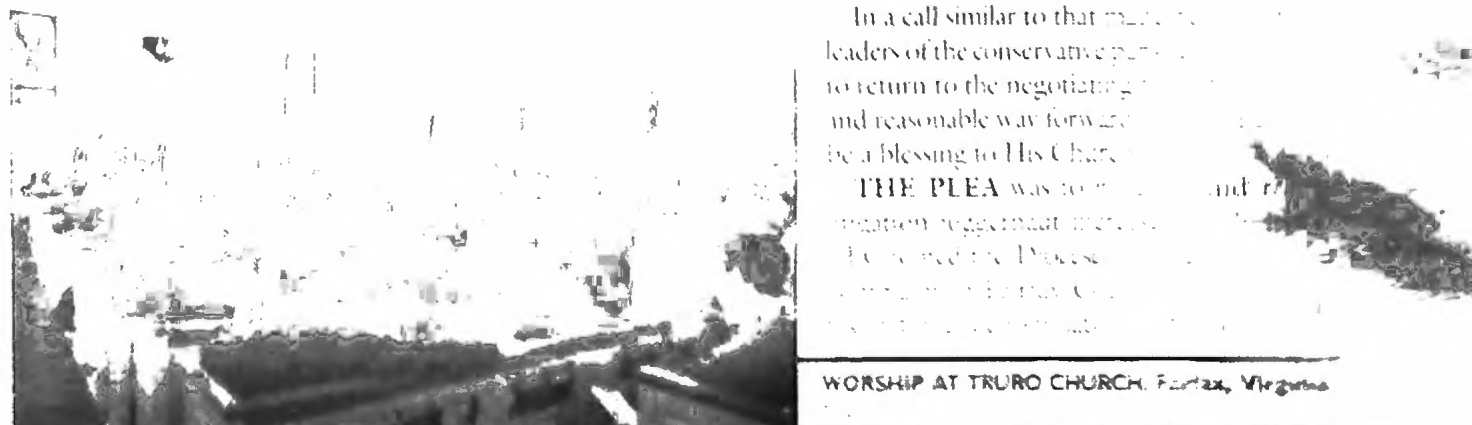
Anglican leaders of the departing parishes, in a letter to the civil lawsuits from the media, according a friend, said they “did not receive this news as an act of betrayal,” said a friend, and the Board of the Anglican District of Virginia is assisting

from the seceded churches. The statement also notes that, “Our only action has been to call for the votes in December and January 2007.”

In a call similar to that made by the diocese, the leaders of the conservative parishes called for a return to the negotiating table, “in a fair and reasonable way forward,” and said it would be a blessing to His Church.

THE PLEA was to “reclaim and recommitment to regenerate the mission of the Diocese of Virginia.” The diocese’s Diocese of Virginia Office of the Secretary of the Diocese of Virginia

WORSHIP AT TRURO CHURCH, Fairfax, Virginia





THE FALLS CHURCH, in addition to its historic structure, includes this more contemporary sanctuary, added in 1992. Photo courtesy of The Falls Church

## Virginia Diocese Seeks Reading On Gay Blessings; Elects New Bishop

Undeterred by the loss of 15 of its congregations in recent months, delegates to the Episcopal Diocese of Virginia's Annual Council in Richmond January 26-27 decided that a commission should find out if support is gathering in the diocese for a parish-level "local option" to bless same-gender unions.

The seceded parishes objected to The Episcopal Church's revisions of the faith, including its acceptance of homosexuality, not least as shown by Virginia Bishop Peter Lee's support for the 2003 consecration of practicing gay cleric Gene Robinson. But the Council voted to recommend that Bishop Lee appoint a commission to report back to the next annual Council on whether it discerns in the diocese an "emerging consensus" for permitting "local option" to bless same-sex unions. Remarkably, delegates cited the Lambeth Conference and 2004 Windsor Report as support for their move, saying that both "called us to...respond with compassion and understanding to the pain and suffering of those who, because of their sexual orientation, endure marginalization and rejection in the church and in the world."

The Council also endorsed the new presiding bishop's version of the gospel, the Millennium Development Goals, and approved a \$4.5 million budget.

defendants the clergy and vestry members of the 11 parishes and missions, as well as trustees who technically hold title to the real property of some of the parishes.

Among claims similar to those of the diocese, the complaint also contends that neither the canons of TEC or the diocese contain a provision for "unilateral withdrawal" from those jurisdictions. It cites Virginia canons that say the diocese "shall" take steps to secure the property of any parish or mission that ceases to function as an Episcopal congregation; may reduce any parish that ceases to function as an Episcopal parish to mission status, and assign authority to the diocesan Executive Board for any "inactive church" (defined by not having a functioning vestry).

TEC's complaint elucidates its view of the structure and decision-making process of TEC and its dioceses, and the responsibilities of vestry members to adhere to diocesan and national canons. The complaint further argues that dioceses control the formation and governance of parishes, and that only the General Convention can carve out a new diocese from an existing one or release a diocese to form or join another province of the Anglican Communion. Finally, TEC maintains that Virginia canons have held since 1793 that a parish's property is "held by and for the mission of the Church."

IN AN INTERESTING variation on prior litigation, TEC acknowledges in court filings the theological rift that is at the heart of the secessions, but claims that "there ...have always been theological differences among the various independent members" of the Communion. However, in an apparent attempt to head off expected legal arguments by the ex-Episcopalians, the TEC filings contend that property must be used for the mission of *The Episcopal Church*, and that the defendants despite remaining within the Anglican Communion - are using the real and personal property of the parishes "for their own use in association with a different church."

The TEC filings were followed on February 26 by public statements from David Booth Beers, chancellor to Episcopal Presiding Bishop Katharine Jefferts Schori, in response to a proposal to suspend property litigation made by lawyers representing some of the 11 seceded congregations. The proposal had come in connection with a February 19 communiqué from Anglican primates (archbishops) in which they

had unanimously urged representatives of TEC "and of those congregations in property disputes with it to suspend all actions in law arising in this situation."

Chancellor Beers contended that leaders of the disassociated congregations had made no effort to come into compliance with the requests made by the primates (though presumably all of them were ready to negotiate the property conflicts if TEC would agree to do so). He stated that TEC will not suspend or withdraw from property lawsuits it initiated unless there is a comprehensive agreement that takes into consideration "all the other recommendations of the primates' communiqué."

Beers noted that the primates specifically urged all parties to "provide assurances that no steps will be taken to alienate property from [TEC] without its consent." He stated: "The church is unaware of any movement in this regard on the part of the congregations involved in the pending litigation."

Beers said that a withdrawal of the Virginia litigation would offer no guarantee of an amicable settlement, and would severely limit the church's ability to ensure the availability of parish property for ministry and mission.

### Part 3: The March

Ten Anglican churches sued by the Diocese of Virginia responded to the legal onslaught in early March by asking the court to dismiss the lawsuits, claiming the diocese has no basis to bring the legal action against them. Among other things, they assert that the diocese cannot base any claim to the churches' property on an express or implied denominational trust (such as that which TEC leaders say the Dennis

Moreover, the Council voiced support for Lee's actions toward congregations in which a majority of members have voted to leave; the diocese has declared the property of 11 of the 15 seceded congregations abandoned and filed suit for their buildings in court; the national church has now filed actions against the parishes as well.

In remarks to the Council, Lee insisted that the diocese's differences with the congregations that have departed the diocese "are not about property but about legacy." The church buildings in the diocese were given by generations past to be Episcopal churches, and the diocese seeks to ensure that they continue as such, he said.

Among the seceded congregations there are minorities who want to continue or start over as Episcopal Church (TEC) parishes, and some of them sent delegates who were welcomed at the Council; delegates attended from the remnant Episcopal parishes of St. Margaret's, Woodsbridge, St. Stephen's, Heathsville; and the Falls Church in the Virginia City of the same name. In addition, two members of the Church of the Epiphany,



**VIRGINIA BISHOP PETER LEE** told the Diocesan Council that the diocese's differences with the seceded congregations "are not about property but about legacy."

Herndon, were present at the Council. The resolution that the congregation seek to overturn was defeated.

**AS THE COUNCIL MEETING ENDED**, delegates were looking toward a meeting to convene in the summer in the diocese, electing a new bishop from a slate of seven. Bishop Lee when he retires. There were 11 candidates, with four of the four candidates was the Very Rev. Jonathan Berry, rector of All Saints' Episcopal Church in Tallahassee, Fla.

In a written response to a questionnaire, Berry named evangelism, mission and discipleship as among the most important issues facing TEC in the coming year.

Speaking of the current Anglican struggle, he said he would seek to "bridge our differences" and maintain (despite mounting evidence to the contrary) "as far as possible for the church to remain united, despite strong differences of opinion over biblical authority and sexuality that have triggered significant losses in the diocese."

Married and an Alabama native, Bishop-elect Johnston has earned degrees from the University of the South and Seabury-Western Theological Seminary. He also attended Westcott House at Cambridge University. Ordained in 1988, he has served parishes in Alabama and Mississippi, where he is currently president of the standing committee. Johnston will be consecrated at the Washington National Cathedral May 26.

Under Episcopal canon, the diocesan bishop must resign within three years of the election of a bishop coadjutor. ■

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

Canon establishes), because Virginia law does not recognize such property trusts. They also say the defendants serve in various roles without compensation and are immune from the lawsuit under Virginia statute.

Jim Oakes, a spokesman for the ex-Episcopal churches and senior warden of the Truro Church in Fairfax, noted that during its entire history Truro had "never received a penny in funding" from the Diocese of Virginia.

"So just on the basis of fairness, for them to claim any ownership right of that property is a little preposterous," he said.

He acknowledged that the church's witness, ministry, and worship are the most important; but said that physical buildings also play a vital role in outreach. "We operate a number of ministries beyond the [physical] walls of our church, and those ministries have to be housed somewhere in order to operate."

With the battle lines clearly drawn, the cases will move into the discovery phase absent a grant of the parishes' motion to dismiss, an event many legal observers view as unlikely. Both sides will have the opportunity to request documents and pose questions about the cases, as well as to take the sworn testimony of those involved. Given the involvement of the national church, there is a strong possibility that TEC's presiding bishop may be subpoenaed to respond to questioning by the defense.

### A Coda (Of Sorts)

**DESPITE THE CURRENT TEMPO** of the property litigation dance in Virginia and elsewhere, weaknesses in

TEC's legal claims may become more apparent as these disputes become more contentious. In some recent cases, notably in Los Angeles and San Diego, the diocese lost property to parishes that had also defected from TEC over disagreements about Scriptural authority and homosexuality. And so far the Diocese of Central New York has not found its legal bid for a seceded congregation's building to be all smooth sailing.

In the San Diego case, the Superior Court rejected on February 1, the day after the Virginia suits were filed, an effort by the Episcopal diocese to revive its lawsuit against St. John's Anglican Church, Fallbrook, after the court ruled in November 2006 that a small group of diocesan-backed dissenters were not the directors of St. John's. The court ruled that the San Diego diocese could not amend its lawsuit to bring new claims against the parish, thus ending the case and barring an attempt by the national Episcopal Church to also sue the church and its volunteer directors. While this case, which presented claims similar to those filed by TEC in Virginia, is limited to California and may be subject to appeal, it should be cause for concern to the national church as property litigation increases.

In short, while the pace of the dance may not yet be slowing, its direction may well have shifted. ■

Sources included court documents, litigants' press releases and statements, The Associated Press, Episcopal News Service, The Living Church, Christian Post

*THE REV. CHARLES NALLS is an Anglican priest and Executive Director of the Canon Law Institute in Washington, D.C. He serves St. Athanasius Mission in Richmond, Virginia, and is a chaplain in the Military Department of Maryland.*



## TEC Seeks Involvement In NY Property Lawsuit

Pursuing, as one report put it, "her now-famous doctrine of peace and *shalom*," Episcopal Presiding Bishop Katharine Jefferts Schori had attorneys file motions January 5 asking a New York state supreme court judge to allow The Episcopal Church (TEC) to join the Diocese of Central New York's lawsuit against St. Andrew's Church, Syracuse.

It was the first such action by the national church since Schori assumed office late in 2006.

The diocese has been seeking to seize St. Andrew's property since the parish voted to pull out of TEC and affiliate with the Anglican Mission in America. The parish says it is a "free church" under New York state property law and therefore is in ultimate control of its property. Legal precedents in New York incline toward the retention of property by free churches in contests with denominational authorities.

Up to this writing, preliminary rulings by the court have largely been in the parish's favor. Although denying a motion by the parish to dismiss the lawsuit outright, the court also denied diocesan motions to issue a preliminary injunction, to freeze the assets of the congregation, and to hold vestry members personally liable.

An offer by the parish in mid-January to settle the suit by ceding the parish real estate (church, parish hall and rectory) to the diocese in exchange for a five-year lease while new facilities were located, was rejected. Parish attorney Raymond Dague was puzzled and disappointed by the rebuff, saying that acceptance of the offer "would have spared everyone the scandal of a bishop suing a local church to assert spiritual authority in the civil courts."

## TEC's Largest Parish Joins AMiA

Christ Church, Plano, Texas, had been The Episcopal Church's largest parish, but now it is aligned with the Anglican Mission in America.

The new affiliation was announced in late January, shortly after AMiA's Winter Conference in Jacksonville, Florida, where participants included the Rev. David Roseberry, rector of Christ Church. The parish has an average weekend attendance of some 2,200 at five services, and (according to some reports) about double that number on its rolls.

Though it had been in a conservative diocese, Dallas, Christ Church had disassociated from The Episcopal Church (TEC) in September 2006, saying the parish's orthodox mission was impaired by its membership in TEC; Bishop James Stanton reached a settlement with the parish allowing it to keep its property. In outlining their reasons for joining the AMiA, Christ Church leaders cited a common sense of mission, purpose, and values, focused on those who do not yet know the love of Christ; and the Anglican Mission's connection to the worldwide Anglican Communion.

Christ Church's temporary overseer after its split from TEC, the Bishop of Peru, Bill Godfrey, enthusiastically supported the parish's realignment with the Anglican Mission, and Christ Church was warmly welcomed by AMiA leaders.

On January 31, the diocese filed a motion for partial summary judgment in the lawsuit. While saying that the motion, if granted, will not affect the parish's occupancy of its property for the time being, attorney Dague said that, "The latest filing by the diocese is a clear attempt to wear down our people. Apparently Bishop ["Skip"] Adams would rather see our church padlocked than give us any breathing room." ■

Sources: [www.DagueLaw.com](http://www.DagueLaw.com), *The Living Church*

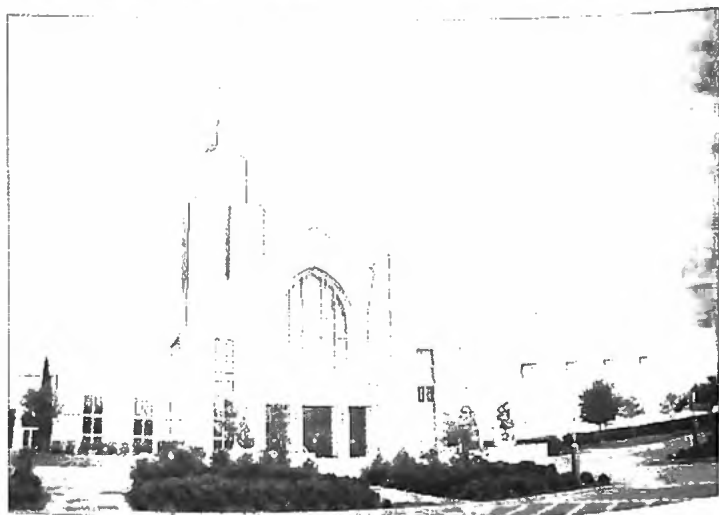
## Deputies President Scores San Joaquin, Says Parishes, Dioceses, Can't Leave TEC

A key Episcopal official took part in a recent California rally organized by members of the Diocese of San Joaquin who oppose the diocese's late 2006 move to prepare for separation from The Episcopal Church (TEC) in favor of the wider Anglican Communion.

"I want you to know that you are part of The Episcopal Church. You will be supported and defended and prayed for," Mrs. Bonnie Anderson, president of the Episcopal General Convention's House of Deputies, told the gathering of several hundred participants at St. John's Church, Lodi, California, on February 10.

Traditionalist San Joaquin Bishop John-David Schofield also attended the event, which began in the morning with a service of Holy Eucharist, continued with Mrs. Anderson's address after lunch, and concluded with a panel discussion. The bishop sat in the front row with several other diocesan officials and reportedly made no public comment.

Anderson criticized the legislation approved during the San Joaquin convention last December in which delegates



CHRIST CHURCH, Plano, Texas. Photo courtesy of Christ Church

Christ Church is among a number of recent congregational additions to AMiA, and joins five other Anglican Mission congregations in Texas: All Saints, Houston; BridgePoint Church, Austin; HopePoint Church, the Woodlands; Mesa Community Church, Austin; and St. Cyprian's International Church, Amarillo. ■

Sources: AMiA. Report by Chris Sugden of Anglican Mainstream ([anglican-mainstream.net](http://anglican-mainstream.net)), *VirtueOnline*

approved the first reading of constitutional amendments which would remove all references to TEC and identify San Joaquin as a constituent member of the Anglican Communion. The appeal of diocesan leaders to the Archbishop of Canterbury for alternate primate oversight also brought critical remarks.

Anderson contended that individuals are free to leave TEC or come back to it at any time, but parishes and dioceses do not have that same right.

"Parishes cannot unilaterally disestablish themselves or remove themselves from a diocese. Diocesan bishops are in communion with the presiding bishop and other bishops of [TEC]. They cannot leave and take 'their diocese' with them," she maintained.

The event was sponsored by Remain Episcopal, a diocesan group that is among self-styled *Via Media* groups that have been organized in a number of dioceses aligned with the conservative Anglican Communion Network. ■

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

## Booming AMiA Conference Keeps Focus On Evangelizing

More than 1,200 faithful from all around the world - including eight archbishops - gathered at the Anglican Mission in America's seventh annual Winter Conference in Jacksonville, Florida, January 17-20 to mark AMiA's growth and mobilize for more.

Gathered under the theme "enlarge the place of your tent" (*Isaiah 54:2-3*), the conference learned from AMiA's Chairman, Bishop Charles (Chuck) Murphy, that the Anglican Mission had grown from 11 churches in 2000 to 108 congregations in 2007; another 13 fellowships, and 64 new works, are in progress, with ten more underway in Canada. The growth has been accomplished through the reception of existing congregations, response to groups that want to start an AMiA church, and planting churches in new territory. An initiative backed by the Anglican Communion province of Rwanda, the AMiA sees as its primary evangelistic focus the 130 million unchurched individuals in America. "Think Big!" Murphy urged the gathered clergy and laity.

Another sign of expansion was a key, but also controversial, announcement in Jacksonville that the AMiA is now part of an umbrella structure, the Anglican Mission in the Americas. The entity brings into one fellowship two existing bodies, AMiA and the Anglican Coalition in Canada (ACiC), and a nascent second U.S. wing, the Anglican Coalition in America (ACiA) which - unlike AMiA - will accept women priests.

The move, said to have been catalyzed by Rwandan Archbishop Emmanuel Kolini, upset some AMiA clergy in Jacksonville who feared that the Anglican Mission had compromised its biblically-based stand on the ordination issue. After a careful study, the AMiA concluded in 2003 that scripture, and its guidance on headship, supported the ordination of women only to the diaconate.

However, Bishop Murphy, who now chairs the umbrella structure, said that the AMiA has not changed its fundamental position on women's ordination, and saw no significant change in its situation. He noted that the Anglican Communion at large



TWO FORMER ANGLICAN ARCHBISHOPS of South East Asia, Moses Tenywa (left) and Yong Ping Chung (center), and current Rwandan Archbishop Emmanuel Kolini, prepares to join in the procession for the AMiA Winter Conference's opening Eucharist. CHALLENGE photo

unanimously affirming practices on women's ordination, an initiative about all embracing a testing ("reception") period among Anglicans, and that the AMiA was linked from the start with a province, Rwanda, that accepts women priests. The ACiC brought wings to AMiA last year and overseen by an AMiA bishop, had patterned female priests.

"The charge from the province of Rwanda was to create a structure that could embrace all three groups and maintain the integrity and existence of each of [them]...The three entities, ACiC, AMiA, ACiA, are equal, are in communion with one another and are under the authority of [Rwanda] through its mission, outreach, the Anglican Mission in the Americas," Murphy said. For more on this, see "Churches of Africa's Expansion: Role Uncertain About Ordination" <http://www.challengemag.com/Jan-Mar> issue at <http://www.challengemag.com>

**"GOD IS DOING A NEW AND GREAT THING"** the slogan, blossomed in reference at this crucial and often contentious time in North America and in the Anglican Communion. Former Southeast Asia Archbishop Yong Ping Chung, who presides over the same 1,200 congregants at the Winter Conference, welcomed the scheduling of January 17-20 as a "golden week" for the annual meeting.

Keynote speakers, Murphy and leaders from Rwanda, Kenya and the controversial Episcopal Diocese of California, Bishop Gene Robinson and Bishop Gene Robinson, the Anglican world, saw the move as a "new and great thing," even some who had previously seen themselves from the other side of the issue. "Seeing that over half the population of the world is under expansion requires a new vision of the Americas."

At the same time, some for their faith and for their vision of the church, just to focus on



**CENTRAL AFRICAN ARCHBISHOP** Bernard Malango speaks to a gathering of participants in the AMiA's Winter Conference about issues in his own province and at the then-upcoming Primates' Meeting. *CHALLENGE photo*

give him authority and dominion that are rightfully His," Yong said.

The gathering gave an ebullient welcome to Rwanda's Archbishop Kolini and former South East Asian Archbishop Moses Tay, the two primates who consecrated Murphy and Rodgers in Singapore in 2000.

### "One Church In The U.S."

Other primates who brought greetings and encouragement to the largely American and Canadian audience included Archbishops Fidele Dikoka of the Congo, Bernard Malango of Central Africa, Donald Mtetemela of Tanzania, Benjamin Nzimbi of Kenya, and Ian Ernest of the Indian Ocean.

Among other prelates in attendance were Bolivian Bishop Frank Lyons of the Province of the Southern Cone, and Pittsburgh Bishop Robert Duncan, Moderator of the Anglican Communion Network (ACN). Lyons asserted that "Shortly there will be one [faithful] church in the United States." Duncan noted that there are now 900 networked conservative congregations from coast to coast and north to south, with more than 100 under the protection of foreign primates. Faithful American Anglicans are jurisdictionally divided for the moment but will in God's time be "one biblical, missionary movement in this land," he said.

Present as well were two bishops and the General Secretary of the Church of England in South Africa (CESA), an Evangelical Anglican body dispossessed from the wider Anglican fold in the 19th century. Other bodies and groups represented in Jacksonville included the Common Cause Partners, and the British-based Anglican Mainstream. Overall, conference participants hailed from 36 states and the District of Columbia, and 15 countries.

Dr. J. I. Packer, renowned author and theologian, taught daily Bible studies; Andy Piercy, most recently from Holy Trinity Brompton, London, home church of the Alpha course, led worship; and internationally acclaimed speakers included

Piercy, the Rev. Canon Michael Green, Becky Pippert, the Rev. Jack Deere, and Greg Bunch.

Workshops addressed a wide variety of topics, including leadership, prayer, personal evangelism, team-building, spiritual formation, spiritual gifts, children's and youth ministry, worship, marriage and family, healing, building dynamic churches, effective communications, and discipleship.

A workshop titled "Common worship: Presenting the new 1662 Prayer Book in Contemporary English," led by the Rev. Phil Lyman of Pennsylvania and Dr. Peter Toon of the Prayer Book Society of the USA, was standing room only, with participants overflowing into the hall outside the conference room. Toon, who had a key role in the new volume, sees the response as an indication of growing awareness in the AMiA (most of which has used the 1979 Prayer Book) that the Anglican Mission needs the classic Anglican liturgy in order to stay anchored to the reformed catholic faith. A contemporary language version of the 1662 **Book of Common Prayer** services (which are the most widely used in the Anglican Communion, either in English or in translation) seems to provide a needed bridge to that historic liturgy for AMiA members.

The next AMiA Winter Conference is set for January 23-26, 2008 in Dallas, Texas.

\***CHARISMA MAGAZINE** recently chose AMiA's Bishop Chuck Murphy as one of its top ten Christian news-

### "Inappropriate Relationship" Leads To Cleric's Firing

An ex-Episcopal priest who has been a leading voice among faithful Anglicans in the U.S. was removed in February from his position as rector of a Florida parish after having an "inappropriate relationship" with an adult female church member.

The Rev. Samuel C. Pascoe, 56, has lost his license to minister in the Anglican Mission in America, to which the cleric had led his former Episcopal parish, Grace Church, Orange Park.

Grace's move was part of an exodus of a number of parishes over the last year or so from the Jacksonville-based Episcopal Diocese of Florida, which followed upon the refusal of Bishop John Howard to end fellowship with pro-gay, revisionist Episcopal leaders or to grant the parishes' request for alternate episcopal oversight. Since leaving Grace Episcopal's property in 2006, Pascoe had orchestrated a \$4 million fundraising campaign to build new facilities for his congregation.

Pascoe, who is married with three sons, is not talking to the media and referred all questions to Grace's Senior Warden, David Nelson.

"It's a painful thing that has taken place," Nelson said. "And it's difficult for Sam given the comments he has made" on issues of sexual morality.

A spokesman for Bishop Howard said the diocese had no comment.

Church journalist David Virtue said the tragedy is not for the conservative Anglican movement, but for Pascoe and his family. ■

Source: *The Times-Union*

makers of 2006. Those named were selected because of "their Christian faith, compassion, and courage."

**\*TWO TOP STAFF MEMBERS** of the American Anglican Council (AAC), an organization that serves conservatives in and outside of TEC, are now working with and for the AMiA. The Rev. Canon Ellis E. Brust, AAC's chief operating officer, is filling the newly-defined position of president, which "reflects AMiA's preparation for its next phase of missionary growth and expansion," said a news release. "He will act as the principal executive officer responsible for daily operations, supervision of management and field staff as well as assisting with resource development." As well, Canon Brust's wife, Cynthia, who was AAC's communications director, is now serving AMiA in the same capacity; the Rev. Jay Greener, AMiA's communications officer since 2002, accepted a call as rector of Church of the Redeemer in Highland Park, Illinois. Interestingly, AAC's leader, Canon David Anderson, has also made a change of late, transferring his canonical residency from TEC to the Nigerian-sponsored Convocation of Anglicans in North America (CANA). ■

## TEC Bishop And - Oops - Communion Official Blast Williams Before Primates Meet

Report/Analysis By Lee Penn

Among the most interesting of the volleys that marked the run-up to February's Primates' Meeting was a surprising outburst against the Archbishop of Canterbury by an Episcopal bishop, which led to the leak of an e-mail in which not less than the Anglican Communion's secretary general agreed that the Archbishop was "fostering schism" in the church's homosexual conflict.

The timing seemed particularly unfortunate for the Secretary General, Canon Kenneth Kearon, who, with personnel from the Communion's (historically left-leaning) London Office, would a short time later be front and center, providing support for the Archbishop and Primates' Meeting in Tanzania.

It all began when Bishop Paul Marshall of the Diocese of Bethlehem (Pennsylvania) - a liberal prelate who nonetheless claims to be abiding by the 2004 Windsor Report - wrote a scipiously scornful open letter to and about Archbishop of Canterbury Rowan Williams, titled, "If the Pope can go to Turkey, can the ABC go to Texas?" The screed, which hit the Internet on January 15, began life on January 12 as a "discussion starter" e-mail to members of the Episcopal Conference of Bishops.

When readers expressed interest, and said the letter should be made more widely, Marshall expanded the document. In it he accused Williams of lacking the intellectual integrity to maintain the pro-gay stance of his earlier years in academia; of manipulative meddling - beyond his authority - into the affairs of the Episcopal Church (TEC); and of failing to meet face with U.S. bishops. Marshall said, "I cannot help anticipate that he will be remembered as having chosen a path that was not courageous or well-defined and actually fostered schism."

It was ironic: Marshall vividly revealed what liberals are thinking about a man that conservatives took to be alarmingly liberal when he began his primacy - a judgement that for most has been tempered but not entirely abnegated over time.



Bishop Marshall

Jim Naughton, a liberal TEC blogger and communications officer for the Diocese of Washington, said that Marshall's criticism of Williams "articulates what many of us have been feeling about the Archbishop of Canterbury and his behavior toward our church for some time." Naughton's sentiments presaged several TEC bishops' negative reactions to documents from February's Primates' Meeting.

**MARSHALL BEGAN** by describing Williams as

"a pious and good man, great in so many ways," who has nevertheless made "mistakes in policy and deed." The liberal prelate accused Williams of favoritism toward conservatives in TEC, of neglecting to listen to and provide care for the U.S. province as a whole. Marshall said "my friend and neighbor Bob Duncan...and a few of his supporters, have had more time with Rowan Williams than has our entire House, or even our church gathered in convention."

He continued: "The long-distance intervention in our process during the last moments of the [2006 General Convention] has made us a laughing-stock. (Katharine [Jefferts Schori] wonderfully rolled with that without losing her integrity, a marvelous first inning.) The public words of welcome he gave to our new primate would have made a Laodicean proud for their restrained enthusiasm. The widely-publicized Lambeth Palace photograph of Rowan, Frank, and Katharine all standing as far away from each other as the camera lens would allow has not been without its effect on many among us."

Marshall said that the estrangement between Williams and TEC predated the 2003 election and consecration of gay cleric Gene Robinson, going back to Williams' comments about the 9/11 terror attack on the U.S. He said that "People in my own diocese who lost loved ones in that attack have never recovered from the insensitive academic speculation of their galactic leader - asking those covered in blood, ashes, and strewn body parts to reflect on the bombers and 'why they hate' the U.S."

The bishop claimed that TEC's innovative policies on homosexuality were enacted by "a church that has followed [Williams'] own carefully thought-through teachings on sexuality, teaching that he only last year suddenly dismissed as a sin of his academic youth." He said that North American bishops have been shunned by the Archbishop they once considered a friend "with no notice that either his opinions or commitments were in flux."

Marshall then accused the Archbishop of stacking the ecclesiastical deck against TEC in the Windsor Report process.

Despite this, he said he had submitted to all of the Windsor Report's demands (chiefly, moratoria on further gay bishops or blessings) "as a reluctant gesture of good will to the Communion and sacrifice of principle for the sake of those who may be weaker brethren. Cannot that be reciprocated?..."

"By Rowan's subsequent actions and inactions the situation... for me now [is] manageable only by the combination of prayer and surrender to the belief that God will work this out through the usual means - crucifixion and resurrection. But before we get ready for life alone, we deserve to hear from him, in the room with us, an explanation of his distance and intentions."

**MARSHALL CHALLENGED** Williams to reach out to TEC at least to the extent that the Pope reached out to Muslims in his November 2006 trip to Turkey. He said that, to his knowledge, Williams had made only one brief visit to the U.S. since 2003, for Communion fundraising purposes, and had avoided or cancelled other planned meetings with U.S. and Canadian bishops. Instead, Williams had sent representatives to speak to Episcopal bishops for him but who denied they were doing so, Marshall charged.

While not addressing the role that revisionist bishops have had in creating the problem, Marshall said: "Our relationship to the one who is expected to be first in a worldwide college of bishops is distant, confused, and multiply-triangulated. We are ceaselessly told by those who would destroy our church that the [Archbishop] endorses this or that crudely divisive action or position. Questions to Lambeth on these occasions are sometimes met with silence and sometimes with stunning equivocation."



Canon Kearon

He said that part of pastoral care is staying "as close as possible to those who may be seen to be problematic. The Pope went to Turkey. Can the Archbishop of Canterbury not come to meet us just once at a regular or special meeting in any city he would care to name?"

Having requested this visit, though, Marshall went on to accuse Williams of appointing "a virtual lynch mob" to draft the Anglican covenant that appears likely to create "a curial bureaucracy" that will act as a colonial oppressor.

The prelate proposed that "no foreign bishop whatsoever" be allowed to address the TEC House of Bishops on its home turf until Archbishop Williams does so, and there undergoes "frank questioning."

### *Kearon: Critique Of Williams "Accurate"*

As Paul Marshall began, Canon Kearon continued, albeit less turgidly. Within days, Kearon e-mailed Louie Crew - a leading gay activist within TEC - that he had forwarded Marshall's critique to Archbishop Williams.

"Sadly," Kearon stated, "it's very accurate, and is almost the script for a very difficult meeting I had with [Dr. Williams] last Wednesday. We discussed absolute limits of appeasement, and

also how a future direction might be identified. Advisers (and sadly I'm not one of them) are at the heart of this."

Crew described the publication of this private e-mail as a "betrayal": "I shared the message with a limited number of trusted friends, one of whom betrayed me. I have harmed an important leader in the Church and I deeply regret that," he said.

"For Kenneth Kearon to accuse Rowan Williams of fostering schism is quite extraordinary," said the erudite Bishop of Durham, N.T. Wright, who served on the panel that produced the Windsor Report. "That is like someone in a house that is on fire accusing the firemen of ruining the book collection because they have sprayed water on it.

"It is quite clear," Wright said, "that the split is coming from those in the American Church who are insisting on doing something that the Lambeth Conference and the rest of the Communion had asked them not to do. To accuse [Dr.] Williams of fomenting schism is really projecting onto Rowan the schismatic actions" of The Episcopal Church in approving and consecrating Gene Robinson in 2003, despite warnings from Anglican primates that this would "tear the fabric of the Communion at its deepest level...All that has happened subsequently is the rest of the Communion saying we really hope you did not mean that, but if you did, have you thought through the consequences?"

"There are many in America who are trying to have their cake and eat it, who are doing the schismatic thing and then accusing those who object of being schismatic. That is the bizarre thing."

*The Daily Telegraph* said that the secretary general's support for Bishop Marshall's comments are "the more remarkable because he is considered 'a centrist and diplomat.'"

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## **Bishop Has Unexpected Role In Council, Primates' Meeting**

It has been a surprising few months for the Episcopal Bishop of Western Louisiana, D. Bruce MacPherson.

First, he was tapped as president of the Presiding Bishop's Council of Advice. He asked for time alone to pray before accepting the nomination, because this was not what he expected when he attended the meeting of the newly constituted Council with Presiding Bishop Katharine Jefferts Schori December 4-6 in Weehawken, New Jersey.

The reason is that MacPherson identifies himself as someone who wants The Episcopal Church (TEC) to both "stay in the Anglican Communion and follow the (2004) Windsor Report," which laid out steps that TEC needed to take to repair relations in the Anglican Communion damaged by its pro-gay policies.

In another surprise, MacPherson was invited by the Archbishop of Canterbury to join in consultations linked to February's Primates' Meeting in Tanzania along with two other U.S. bishops besides Jefferts Schori (Pittsburgh Bishop Robert Duncan, and the Presiding Bishop's Deputy for Ecumenical and Interfaith Relations, Bishop Christopher Epting). The invitations to non-primates were highly unusual.

The newspaper said Kearon "may have been marginalized from the tight-knit group that now briefs the Archbishop." Likewise, he may have had a harder time at February's Primates' Meeting than he would have otherwise. But he had a tough act to follow, anyway. Kearon succeeded the liberal Canon John Peterson, who was repeatedly accused of stealthfully thwarting or muting the conservative will of past Primates' Meetings. One primate opined, though, that the new secretary general - who now also appears more of a liberal than some thought - does not have the same level of manipulative skill of his predecessor. Indeed, whatever talents he may have in that direction appear to have been largely unavailing in Tanzania. ■

Sources: Daily Episcopalian weblog, Diocese of Washington weblog, The Living Church, Church Times, The Daily Telegraph, The Sunday Telegraph

## Kenyan Leader Tours U.S. Receives Request To Form U.S. Diocese

Faithful Anglicans from five states turned out January 12-13 to meet with Archbishop Benjamin Nzimbi, leader of the Kenyan Church within the Anglican Communion, at St. Peter's Anglican Church in Memphis, Tennessee.

Nzimbi was on a tour through the United States to visit not just with Kenyan immigrant congregations but with clergy and people disaffected by The Episcopal Church's embrace of pan-sexualism and seeking oversight by overseas prelates who share their concerns.

In the course of the Memphis meeting, the Archbishop received a formal request from the 18 parishes represented there to form an American diocese of the Kenyan Church and appoint a bishop for them. Nzimbi did not immediately commit himself or his province to granting the request, but promised to discuss it with other participants in the February meeting of Anglican

Moreover, MacPherson accepted the call to Tanzania even though the December Council meeting discouraged the Archbishop of Canterbury from inviting "additional 'dissenting' (conservative) bishops" from TEC to the Primates' Meeting.

But some were quick to contend that MacPherson's sudden elevation to the national and international stage fell short of a total conservative coup: the prelate is on record, while he was a suffragan bishop in Dallas, as supporting Resolution D039 of the 2000 General Convention, which registered support for "committed" same-sex *and* unwed heterosexual relationships (despite which there were differing interpretations of the resolution among conservatives).

On the other hand, MacPherson maintained that his newly expanded role will effect no change in "the positions that I've taken on the defense of the gospel, the Anglican Communion, the Windsor Report, and the orthodox faith...I will not compromise my relationship with Jesus Christ. There has been no movement on that and there will be no movement from that."

The Council is comprised of bishops who are either presidents or vice presidents of the nine geographic, internal Episcopal Church provinces. Bishop MacPherson is serving a second three-year term as president of Province VII. ■

Sources: The Living Church, Episcopal News Service



**KENYAN ARCHBISHOP Benjamin Nzimbi.** Photo: Anglican Communion News Service

primates in Tanzania. He cautioned the delegates that, "We must go slowly and assure that in every step we are giving honor and glory to God."

A Kenyan jurisdiction in the U.S. looked unlikely to be realized in the aftermath of February's Primates' Meeting, which called for a Pastoral Council set up by

the primates to work out a system of alternate oversight and care for U.S. faithful involving "Windsor-compliant" Episcopal bishops.

IF THE REQUEST for a Kenyan-backed American diocese was granted, however, it would be the third time an African Anglican province has established an extra-territorial structure in North America: The Anglican Mission in America (AMIA) operates under the aegis of the Rwandan province and the Convocation of Anglicans in North America (CANA) under that of the Nigerian Church. Meanwhile, other congregations have set themselves under the jurisdiction of South American bishops, notably Bolivia.

Proceeding January 14 to Jacksonville, Florida, where he also attended the AMIA's Winter Conference, Archbishop Nzimbi officiated at the ordination of an American woman, Lynne Ashmead, as a priest. This is believed to be the first time a global South primate has presided at such a service in the U.S. (and will serve as an uncomfortable reminder for some of the divisions over women's ordination among conservative Anglicans internationally).

The Archbishop then traveled to eastern Massachusetts to visit a Kenyan expatriate congregation that was already establishing itself in the Attleboro area as the saga of All Saints' unfolded across town. (See a separate story on the latter in this section.) The Rev. Paul Mwaniki, a Kenyan priest living in Attleboro, started St. James African Anglican Church in 2005 to serve the significant Kenyan expatriate population that lives in the area. The congregation is meeting at the Good News Bible Chapel in Attleboro while searching for a permanent home.

On January 21, Fr. Mwaniki was host to three Kenyan Bishops - Timothy Ranji of Mount Kenya South, Gideon Githiga of Thika, and Archbishop Nzimbi. Addressing the group, the Archbishop recalled the faith that the missionaries to Kenya brought with them, often at great personal sacrifice, and reminded his listeners of their present vocation to sustain that faith, even carrying it back and proclaiming it for the re-conversion of the lands from which it came to Kenya. Nzimbi, who has about 25 U.S. congregations under his care, said that, "We are here to be with you. We are here to support you. We are here to encourage you. And we are here to stand with you and tell you that Jesus has not changed. He is the same yesterday, today, and forever."

The Kenyan leader's American walkabout was not without its critics. Revisionist Minnesota Episcopal Bishop James Jelinek - saying that Nzimbi "does harm" to The Episcopal Church - forbade one of his priests to host a lecture by the Archbishop in his parish. (The lecture went ahead at a nearby Evangelical church.) Ohio Episcopal Bishop Mark Hollingsworth said that he was "profoundly disappointed" by Nzimbi's plans to officiate at an ordination in Cleveland without his permission. (The ordination proceeded as scheduled.) ■

Sources: *The Attleboro Sun-Chronicle*, *VirtueOnline*, *Memphis Commercial Appeal*, *The Providence Journal*, *The Living Church*, *Episcopal News Service*

## Ex-TEC Congregation Evicted In Massachusetts

A Massachusetts congregation that hoped it could negotiate with the diocese for its property after voting to leave The Episcopal Church (TEC) was forced to vacate its facilities in late January.

In mid-November, All Saints' Church in Attleboro became the first of 23 New England congregations affiliated with the conservative Anglican Communion Network (ACN) to decide that it had had all it could stand of the revisionism of TEC and the Diocese of Massachusetts. At that time, a majority of members voted to end the parish's 115-year association with the denomination, change its name to All Saints' Anglican Church, and affiliate with the Rwandan Church by joining the Anglican Mission in America (AMiA).

The doctrinal and moral degeneration of TEC was a key factor in the congregation's decision not to ask Massachusetts Bishop Marvel Thomas Shaw for alternative episcopal oversight, and instead to leave TEC altogether. According

to Fr. Lance Guiffrida, All Saints' rector since 2001, the parish saw no possibility of reconciling its position with that of TEC's liberal majority, of which Bishop Shaw has long been a prominent member.

Guiffrida's request to transfer to the Province of Rwanda was granted by ecclesiastical authorities there, but not in Massachusetts, where the diocesan machinery began to apply the now-common "abandonment of communion" template against the Nashotah-trained priest, who has 28 years of service to his credit. Remarkably, a diocesan staff officer, the Rev. Gregory Jacobs, maintained that if Guiffrida is deposed, it will mean that not just TEC, but "no other diocese in the Anglican Communion recognizes him as a priest."

MEANWHILE, the parish leaders' request that the diocese grant them the title to the church building was also refused by diocesan officials; instead, they mailed a letter to all parishioners accusing Guiffrida of violating his ordination vows and parishioners of violating their "covenant with the diocese" by realigning with the Rwandan province.

In a letter received by the rector on January 23, the congregation was ordered off the property by January 31. The demand was not unexpected, and the rector and a majority of parishioners were already prepared to walk away.

After an emotional final service on January 28, Guiffrida said, "I can only promise you that you will own the next church." Members left the property in the hands of a minority of TEC loyalists in the congregation, many of whom had ceased attending regularly because of their discomfort with Guiffrida's evident commitment to a traditional understanding of Christianity that runs contrary to the prevailing assumptions of secular liberal New England culture.

The diocese sent retired priest William Underhill to serve as interim pastor until the parish finds a new rector. He officiated on the following Sunday, February 4, at a service that reportedly drew a congregation of 150 comprised not only of returning parishioners but a number of people from other parts of the diocese who wished to show their solidarity with the loyalist remnant. Among them was former Massachusetts Suffragan Bishop Barbara Harris - Anglicanism's first female bishop - who is now serving in Washington, D.C.

Meanwhile, All Saints' Anglican held three Sunday services in rented quarters at Fisher College in North Attleboro, with a total attendance of 250 (as reported by an independent journalist). Present as a special guest to offer encouragement to the already-enthusiastic group was Tanzanian Bishop Jackton Lugumira (whose visit had been scheduled prior to the congregants' ejection from their previous site). Bishop Lugumira told the assembly that God was putting them through a trial, and that this would not be the last one. However, he said, "it shows we are firm in what we believe. This makes you strong. It grounds you in faith." ■

Sources: *The Attleboro Sun-Chronicle*, *The Boston Globe*, *The Providence Journal*

## Burgeoning

BISHOP TREVOR RHODES (front, center), who leads the Anglican Church in Southern Africa-Traditional Rite, joins clergy of the jurisdiction at a regional meeting in the suburbs of Johannesburg last fall. The ACSA - a part of the Traditional Anglican Communion (TAC), an international Continuing Church fellowship - has grown from 900 to 8,000 members in just five years, according to Bishop Rhodes. TAC has a second jurisdiction in Southern Africa, *Umzi Wase Tyopiya* (which arose from a group that broke from the Order of Ethiopia within the Anglican Communion); TAC puts UWT's membership at some 30,000. The UWT is led by Bishop Michael Mjekula, based in Port Elizabeth. *Photography by the St. George's*



## Bishop Morse Recovering

Prayers and Masses are being offered for the Most Rev. Robert S. Morse within the Anglican Province of Christ the King (APCK) and other parts of the Continuing Church after the APCK leader suffered a "cardiac event" and was hospitalized in early March.

The APCK's Bishop of the West, James Provence said the California-based Archbishop is now making "good progress on the road to recovery."

One of the first four bishops consecrated for the post-1976 Continuing Church, Morse has led the APCK for over a quarter century. Queries about the Archbishop's condition can be directed to Bishop Provence at 415/928-4601. Cards and letters can be sent to the Archbishop at P.O. Box 40020, Berkeley, California 94704.

## Atlanta Bishop Assumes Control Of Seceded Parish

Atlanta Episcopal Bishop Neil Alexander recently declared himself in "total charge" of St. Andrew's-in-the-Pines in Peachtree City, Georgia, and ordered the wardens and vestry to turn over the keys to the property and all parish assets.

This, after the some 350-member St. Andrew's - which initially intended to keep its property - voted by 145-67 (68 percent) February 4 to withdraw from The Episcopal Church (TEC) and the Diocese of Atlanta.

Following the lead of a bloc of Virginia parishes, St. Andrew's aligned with the Convocation of Anglicans in North America (CANA), a missionary jurisdiction of the Anglican Communion province in Nigeria.

Senior Warden David Wardell said the main impetus for Alexander's departure was TEC's "practice of reinterpret-



Bishop Alexander

ing scripture, especially being driven by social change." St. Andrew's began losing members at a significant rate after the consecration of gay cleric Gene Robinson in 2003, as parishioners split over that issue and others stemming from it, Wardell said.

"The authority of Scripture and the issue of Jesus as the Savior are important to us," one parishioner said.

St. Andrew's hope that it could reach an amicable property settlement with Alexander appeared dim after the bishop's demand letter of February 8, despite at least one meeting with the prelate.

In the end, the congregation decided to avoid the legal dispute, and held its first service as a CANA parish, under the name the Anglican Church of Fayette County, at a community center February 25; some 125 persons turned out for service, led by the Rev. Canon David C. Anderson, president of the American Anglican Council, who recently transferred from TEC to CANA as well. (The congregation has no rector at present.) The parish will meet at a school while searching for its own building. ■

Sources: AAC, The Diocese of Atlanta, citizen.com

## Pittsburgh: Liberals Revive Property Dispute

A liberal rector and parish in the Episcopal Diocese of Pittsburgh recently returned to court to ask a judge to "enforce" an October 2005 property settlement with the conservative-led diocese that resulted from an earlier legal action by the liberals.

The previous court dispute challenged a 2003 diocesan convention resolution asserting that congregations own their buildings. The settlement said that, even if most Pittsburgh congregations left The Episcopal Church (TEC), any diocesan real estate and endowments would continue to be held and administered by the diocese for its parishes and institutions.

In the recent action, initiated in December, the Rev. Harold Lewis and Calvary Episcopal Church, and two other persons, filed a petition seeking remedies for alleged breaches of the 2005 settlement. The petitioners asked the judge to enforce a ruling prohibiting the Diocese of Pittsburgh from transferring title or the use of any real or personal property to any entity outside of TEC.

The action reportedly seeks to draw the national church into the dispute.

Diocesan sources denied that the settlement had been violated, and asserted that TEC owns no property in the diocese. They believe Lewis is girding for what he thinks will be a diocesan move to leave TEC with its properties, though Pittsburgh Bishop Robert Duncan has repeatedly said it is TEC that has left the Anglican community.

But Progressive Episcopalians of Pittsburgh (PEP), a liberal/corporatist group that is part of the so-called "100

## Judge Says Diocese Can't Amend Losing Property Suit

California Superior Court judge ruled January 31 that the Episcopal Diocese of San Diego could not raise new legal claims in a case that had already been decided in favor of St. John's, Fallbrook.

The decision means that what is now St. John's Anglican Church, which left the diocese and The Episcopal Church in July 2006, continues to own the property in which the congregation meets, and remains governed by the vestry that was in charge at the time of the secession.

In November 2006, Judge Jacqueline Stern ruled that the November 2006, election of a new vestry by a minority of the congregation that wished to remain in TEC was invalid. San Diego Bishop James Mathes and other diocesan officials had argued to the court that this replacement vestry was the legitimate leadership of the continuing St. John's Episcopal Church and therefore legally entitled to control the property. The ruling, however, left the previous vestry in place, and in January 2007 that her November ruling ended



Media network, and which Fr. Lewis supports, thought it found confirmation of its claim that diocesan leaders are attempting to sever the diocese from TEC in the third revised appeal for alternative primatial oversight (APO) advanced by the Pittsburgh diocese on January 29. PEP noted that this third appeal was made to Anglican primates alone

**PITTSBURGH EPISCOPAL BISHOP Robert Duncan has repeatedly said it is not his diocese that is leaving, but TEC that has already left the Anglican community.**



instead of Canterbury alone (as with the second request). It sought APO (a primatial substitute for revisionist Presiding Bishop Katharine Jefferts Schori) as interim "cover" which would allow conservatives to continue "domestic legal and property battles" as that part of TEC which remains a constituent member of the Communion; the interim period would end when "a permanent and constituent Anglican Communion entity" is in place in the U.S. The appeal relied on last September's call by global South Anglican primates for a separate ecclesial structure for U.S. faithful.

Anglican primates sought to answer that and other APO requests in February, saying that they would set up a Pastoral Council to develop a U.S.-based system of alternate primatial oversight and pastoral care.

Bishop Duncan denied that Calvary's court action is about property. "The matters in play are theological and ecclesiastical. They have nothing to do with the property of the diocese," he said.

The Pittsburgh diocese has filed a motion to dismiss the case. ■

Sources: *VirtueOnline, Episcopal News Service*

## Temporary Property Agreement Reached In Olympia

A liberal bishop in Washington State has shown that disputes over the property of departing Episcopal parishes can be amicably resolved without the unseemliness and huge expense of litigation.

The Bishop of Olympia, Vincent Warner, and his diocesan standing committee have reached an agreement that allows two congregations that voted to leave The Episcopal Church (TEC) in 2004 to remain in their buildings for the next 7.5 years without paying rent or assessments. It also allows a TEC loyalist group from one of the congregations to share space with the latter in the same facility.

A preamble to the pact states that it has been undertaken in a "spirit of reconciliation and to provide a time for the worldwide Anglican Communion to address serious issues over which its members are not in agreement. It is the intention of all parties to remain members of the Anglican Communion."

Under terms of the covenant, St. Stephen's Anglican Church in Oak Harbor, Washington, and St. Charles' Anglican Church in Poulsbo, Washington, will maintain their current worship schedules. St. Stephen's Episcopal Church will have use of the property occupied by St. Stephen's Anglican for Sunday worship at a mutually agreed upon time. The covenant also provides for a means of resolving potential disputes.

"In the event of an allegation of material breach of this agreement, both parties will follow the process of conferring," the covenant states. "If the effort to confer is unsuccessful, the parties will take the matter to the Rt. Rev. Edward S. Little II, Bishop of Northern Indiana, or if unavailable, someone mutually agreed to by the parties."

Bishop Little and retired Washington State Superior Court Judge Terrence Carroll, a member of the Judicial Dispute Resolution Center in Seattle, helped draft the covenant during two days of mediation talks last July. Publication of the covenant was delayed until recently in order to allow time for the relevant governing bodies and officials (including the previous and current presiding bishops) to review the document.

Reaching the concord was not easy, especially with some in the diocese pressuring Warner to punish the ex-Episcopal clergy and take their properties. But Canon Betsy Greenman of the diocese said, "We all tried to take a gospel approach... from a perspective of remaining in relationship. It was a faith journey for everyone involved."

**ABOUT A YEAR** after the 2003 Episcopal General Convention, which approved the consecration of gay cleric Gene Robinson and same-sex blessings, members of St. Charles' and St. Stephen's voted overwhelmingly to disassociate from TEC and come under the oversight of the Bishop of Recife, Brazil, Robinson Cavalcanti (who himself is now under the alternate oversight of Southern Cone Archbishop Gregory Venables). The two Washington congregations are also aligned with the Anglican Communion Network (ACN), which represents some 900 congregations in North America. Members of St. Stephen's who did not agree with that decision have been holding services in homes to continue the ministry of St. Stephen's Episcopal in the Oak Harbor community.

Bishop Warner said the idea to structure the covenant to last seven-and-a-half years was based on the biblical concept of the jubilee.

The essence of it "is to provide space and time for the worldwide Anglican Communion to address the issues it faces and for the people in our congregations to be at worship with their friends and neighbors, building and rebuilding relationships," he said. "There will be two General Conventions, a Lambeth Conference, and who knows how many Primates' Meetings during the duration," the bishop noted. Warner is looking toward retirement, but the agreement is binding on his successor.

There is no assurance that the congregations will keep their property after the term of the contract. However, considerable groundwork has been laid for further negotiations at that time.

"This would never have happened without Bishop Warner," said the Ven. Duncan Clark, rector of St. Charles. He indicated that a warm relationship between the two parties remains and that they are looking for things they can do together.

Warner and Archdeacon Clark expressed hope that this agreement will offer a model of reconciliation for Anglican parishes and Episcopal dioceses throughout the church.

The pact was lauded by ACN's Moderator, Pittsburgh Bishop Robert Duncan, who commended Bishop Warner's "very significant example of servant leadership. This represents the type of charity and generosity that I have been pleading for [from the majority] for years. If all the parties in our present dispute were willing to show the same charity and grace, our church would be in a much better state." ■

Sources included *The Living Church*

## Northern California Bishop Warned About Libel After Congregation Pulls Out

Anglican realignment has come to the Diocese of Northern California, with the recent decision of St. John's Church in Petaluma to end its 150-year relationship with The Episcopal Church (TEC).

The vestry and parishioners resolved to transfer, with their property, to a South American Anglican diocese.

In tandem with that move, the rector of what is now St. John's Anglican Church, Fr. David H. Miller, requested letters dimissory from California Episcopal Bishop Jerry Lamb that would officially transfer him to the jurisdiction of Archbishop Gregory Venables. The latter has since received Miller as "an Anglican priest in good standing in the Diocese of Argentina, Province of the Southern Cone," though Bishop Lamb refused to issue the requested transfer papers.

Indeed, acting just days before his retirement from office, Lamb not only refused to issue letters dimissory, he told Miller on December 27 that he had "chosen to view" the cleric's request as a renunciation of priestly orders in TEC. As such, Miller is no longer a "priest in good standing" in the Diocese of Northern California, and was quickly deposed by the bishop.

Lamb also declared the offices of the St. John's vestry and elders to be vacant, and said the diocese would "resist any and all attempts to remove a parish" from its jurisdiction.

In a January 3 letter to the diocese, Lamb said that Miller's departure "was received with much sadness...I believe individuals have a right to make such changes as they feel necessary for their spiritual life. I don't believe it is appropriate for anyone else to take a congregation with them when they make such a change. Pray for me and for [new Northern California Bishop Barry Beisner] as we seek to respond to this action in an appropriate and pastoral manner." Lamb said this after deposing Miller without open trial and within ten days of the cleric's alleged offense.

**MB SAID** he refused letters dimissory based on his understanding that they are "sent when a person physically relocates to another diocese," whereas Miller planned to continue residing in his diocese.

The canon was disputed by the Rev. Dr. Lu T. Nguyen, the canon lawyer for St. John's and a priest in the Charismatic Episcopal Church. He maintained that the canon law in question "does not require a physical relocation," and that the issuance of

properly requested transfer papers is canonically required of bishops and not a discretionary matter.

Dr. Nguyen has also warned Bishops Lamb and Beisner that the bishops' public statements that Miller had "voluntarily renounced" his orders are false and - if not retracted - libelous.

The 200-member St. John's congregation, begun in 1856, is the first to attempt to leave the Diocese of Northern California with its property. It has been eyeing the exits since the 2003 General Convention - including Bishop Lamb - voted to confirm gay cleric V. Gene Robinson as Bishop of New Hampshire. Among other catalysts for the parish's departure, Nguyen indicated, were the "revisionist theology" of TEC's new presiding bishop and the 2006 election of Beisner - a twice-divorced and thrice-married cleric - to succeed Bishop Lamb in January 2007. Despite some controversy over Beisner's marital history, his consecration was approved by the 2006 Episcopal General Convention.

At this writing, the diocese had not yet sued for St. John's property, but the congregation was preparing for such action, hiring, in addition to Nguyen, the Fresno law firm of Penner, Bradley, and Buettner. This firm won a landmark 2004 case



NOW-FORMER Northern California Episcopal Bishop Jerry Lamb (left), and his successor, Bishop Barry Beisner

involving a seceded Methodist congregation in which the appeals court upheld precedents allowing congregations like St. John's to disassociate from the national church and retain their property. The court also ruled that third party property trusts (like TEC's

"Dennis Canon") imposed on a congregation can be revoked by the congregation.

"The Episcopal Diocese of Northern California has no ownership" in the property of St. John's Anglican Church, Nguyen has declared, and "no legal right to direct that any member of this corporation vacate the premises."

**•THE DIOCESE OF NORTHERN CALIFORNIA** has been on the leading edge of an unorthodox innovation - allowing the unbaptized to receive Holy Communion - under Bishop Lamb, but new diocesan Barry Beisner says serious conversation on the topic is required. "Under our existing canons, it is very clear that communion of the unbaptized is prohibited," Beisner said not long ago. "Many of our ecumenical agreements also are predicated on that understanding. This is an instance where my personal views may not be in complete agreement with the majority sentiment in the diocese. It will not be my practice as bishop to invite the unbaptized to the table, but I am not going to begin an extensive policing policy for our clergy." He said the diocese and whole church need to undertake a "serious conversation" on the matter. ■

Sources: St. John's Anglican Church, Diocese of Northern California, VirtueOnline, Episcopal News Service, *The Living Church*, *San Francisco Chronicle*

## Georgia Bishop To Parish: Stay and Pay Or Go Away

A parish frequently described as "the Mother Church of Georgia" was told by the local Episcopal bishop, Henry Louttit, late last year to either pay its diocesan assessments or leave the diocese.

The Bishop of Georgia made the demand of Christ Church, Savannah, which dates from 1733 and counts among its past rectors both John Wesley and George Whitefield. The parish is now led by Fr. Marcus B. Robertson.

An issue is the congregation's desire not to have any of its contribution to the diocese passed on to The Episcopal Church (TEC) headquarters for support of the liberal national body's program.

The parish's Chancellor, Neil Creasy, said that Christ Church was not planning to leave TEC and has "no problem supporting the diocese. We don't want to support the national church. The presiding bishop has made remarks that are at variance with Christianity as we've received it." Creasy and other parish leaders voiced concern about TEC's movement away from basic elements of the Christian faith, especially the authority of Scripture, the unique divinity of Christ, and the doctrine of salvation.

Creasy noted that Christ Church had for some time given \$24,000 annually to support the work of the diocese. In November, the parish's vestry decided to give the same amount for the diocese, to be distributed at the bishop's discretion.

ON DECEMBER 3, though, the parish received what Creasy described as an "aggressive and threatening letter" from the diocese's Chancellor, James L. Elliott.

In the letter, the request previously made by Christ Church's leaders to be allowed to wait until after the 2008 Lambeth Conference to make a final decision on their future in the Georgia diocese was refused. Bishop Louttit was willing to give them until the end of June 2007, but only if they gave the diocese \$60,000 by the end of 2006 (40 percent of the diocesan asking for the year), and \$30,000 more before the end of June 2007, in each case to be divided between a few in-diocese programs. Should the congregation decide in June to stay within TEC, it would have to pay another \$30,000 as well as what was termed "an unrestricted proportionate financial contribution," part of which presumably would be passed on to the national church.

The letter said that if the parish decided to leave TEC, it would have to relinquish all its real and personal property to the diocese, and its clergy would be required to renounce their orders.

While asserting they had broken no canons and had no plans to leave TEC, parish leaders acknowledged that they had retained legal counsel.

At this writing, however, tensions appeared to have lessened; this, following a meeting between Bishop Louttit and Christ Church's vestry in January, and the vestry's decision "to give more money to the diocese, but not what they were asking, and to give on a regular basis," still requesting that the funds remain within the diocese, a vestry member told TCC. However, the congregation voted to authorize the vestry to use the corpus of its endowment for legal fees - if needed. The parties will meet again in April.

Meanwhile, though, the diocese's treatment of Christ Church unexpectedly triggered at Georgia's early February convention the kind of discussion of key issues that has never before occurred. "People on the orthodox side got up and spoke who have never spoken before," TCC's vestry source said. And, the convention narrowly adopted a resolution in support of the Windsor Report and the proposed Anglican covenant. ■

Sources: VirtueOnline, SavannahNow.com

## Court: TEC Priest-Turned-Continuing Bishop Can Go To Trial Against Bennison

In a significant legal victory for U.S. orthodox Anglicans, a Pennsylvania court said January 25 that David L. Moyer can go to trial to seek damages against liberal Episcopal Bishop Charles Bennison for deposing him from the priesthood.

The ruling by a Montgomery County Court judge clears the way for a landmark test of the First Amendment. It will mark "the first time that a case will go to trial which involves ecclesiastical discipline of a priest in a hierarchical church," said John Lewis, the attorney for Moyer, the former president of the traditionalist Forward in Faith, North America.

In an internationally-criticized action, Bennison, the Bishop of Pennsylvania, first inhibited Moyer and then deposed him without trial on September 4, 2002, claiming that the cleric had "abandoned the communion of this church" by an "open renunciation" of its discipline. At the time, Moyer had resisted moves by Bennison - who holds revisionist views on Christ, Scripture, sexuality and women's ordination - to visit his parish, Good Shepherd, Rosemont, but had not left The Episcopal Church (TEC) (and indeed has remained rector of Good Shepherd to this day, despite his deposition). Moyer first filed civil actions against the bishop four years ago, and since then has aligned with the Anglican Church in America (ACA), a leading Continuing Church body, in which he now serves as a bishop. Good Shepherd has not formally left TEC.

In the January decision, Judge Thomas Branca rejected Bishop Bennison's argument that the First Amendment principle of separation of church and state barred civil courts from deciding cases involving religious personnel disputes.

Moyer's lawyers had argued that the priest had no other remedy because Bennison denied him due process by removing him without a church trial, as church law requires. They also said the bishop perverted the canons to depose Moyer. The abandonment canon was designed to be applied to clergy who join a religious body not in communion with TEC.



Bishop Louttit

They also say Bennison fraudulently concealed relevant documents from the diocesan standing committee, which endorsed Moyer's removal.

"Finally, after four years, a jury trial will make known the full story of the injustice I've suffered," Moyer said after the ruling.

"I in no way abandoned the communion of the Church," he stated. He said he had contended that Bennison is a "false teacher," someone who has "separated himself from the teachings of the Church." He said he could not expose his people to that and therefore could not welcome Bennison to Good Shepherd.



Bishop Bennison

Moyer is seeking unspecified compensatory and punitive damages. The trial date had not been set at the time of writing.

Should Bishop Moyer prevail in his lawsuit, the decision could carry the most weight in Pennsylvania, but would set a moral and legal precedent challenging the use of the abandonment canon against conservative clergy by liberal bishops in Connecticut, California, Florida and Virginia and other states. In most of these cases clergy are charged with abandonment when they have transferred their canonical residency to another part of the Anglican Communion, of which TEC is still claiming to be a part at this writing.

Bennison's court loss in January adds to his growing list of personal troubles. The bishop has been accused of concealing the actual sins of his brother, a now-resigned priest, at a parish where both worked in the 1970s. He is facing an ecclesiastical complaint filed by his own standing committee, which has asked

him repeatedly to resign over trust and financial issues. Concerns about his handling of financial and real estate matters have only deepened as time has gone on. The diocese has recently had to deal with a serious budget shortfall. And it is now being investigated by the state of Maryland, in part over allegations that it is attempting to increase the assessed value of the land where the diocese's Camp Wapiti (a pet project of Bennison's) is located, at the expense of Maryland taxpayers. The diocese is in negotiations to sell future development rights on about half of the 600-plus acre parcel of land to the state. ■

Sources: *The Philadelphia Inquirer*; *The Church of England Newspaper*

## Conservative Colorado Priest Suspended On Financial Charges

Activist conservative Colorado Episcopal priest, the Rev. Donald Armstrong, is under a 90-day inhibition, invoked by liberal Bishop Robert O'Neill, while he is investigated for "possible misapplication of church funds."

Armstrong, rector of Grace and St. Stephen's, Colorado Springs, was suspended with pay December 28 pending investigation of the allegation.

The cleric's request for reinstatement at a February 7 hearing of the diocesan standing committee was rejected the next day. The ten-member committee also voted unanimously to hire an outside attorney to conduct a 60-day investigation, a further step toward a church trial for the priest.

The inhibition is based on one allegation brought against Fr. Armstrong in March 2006. Details of the accusation were being withheld while the investigation was conducted.

Marge Goss, senior warden of Grace and St. Stephen's, said that the parish gave financial records to the diocese in March 2006, and that "the vestry has not been given a copy of the allegations so we don't know a whole lot." Jack Gloriod, a former member of the vestry, said "the vestry has been told to stay out of it. So we parishioners don't know what's going on...All kinds of stuff stinks to high heaven." Bishop O'Neill maintained, however, that he had given vestry members "more specific information" but had asked them to keep quiet.

Armstrong's lawyer, Daniel Sears of Denver, stated in January that the cleric denies the accusation against him, and that the complaint was brought by a single person. Sears added that Armstrong authorized a diocesan review of parish financial records in the spring of 2006, and was told on December 27 that he was the target of the inquiry. The diocese states that Armstrong is cooperating with the investigation. Diocesan spokeswoman Beckett Stokes said that the diocese has not contacted police because, "at this point, it's just an allegation."

ARMSTRONG, 57, has been rector of Grace and St. Stephen's for 19 years. During his tenure, membership increased from 600 to 2,400, making it one of the largest parishes in the diocese. The cleric flew a helicopter in Vietnam, and describes himself as an Evangelical Episcopalian.

His parish has not attempted to secede from TEC, but - by one report - has "regularly withheld money from the diocese" since 2003 to protest the pro-gay direction of the denomination.

## Names: My (Sort Of) View On Gay Bishops

The head of the panel that produced the Anglican Communion's 2004 Windsor Report, the always-circumspect, just-retired primate of Ireland, Robin Eames, has finally revealed his personal opinion on gay bishops in the Communion - sort of.

Responding during an Ulster Television documentary during his 20 years as Archbishop of Armagh and Primate of Ireland, Dr. Eames, said:

"I feel that there's a problem...first of all, I try to accept a more inclusive view of all these lifestyles. But moving from the role of a bishop is a particularly important one in our future, and it's got to be, as we say, a focal point of unity. I'm not certain that a gay bishop at this time is...the focal point of unity. It's too divisive, and therefore it questions not only the style; it questions the role of a bishop.

"I'm a much wiser person than I would claim to be who can't go any way forward. I believe the only way forward is as I said in the Windsor Report, to understand that there are many paths and many pilgrimages in the Christian world. And I can't really find it very hard to stand in judgment, simply because it's a lifestyle I could never accept."

Dr. Eames has been succeeded as head of the Church of Ireland by St. Rev. Alan Harper, Bishop of Conner.

**COLORADO EPISCOPAL BISHOP Robert O'Neill denies that he would "play politics with any allegation of misconduct."**



Nearly 300 parishioners signed a petition to Bishop O'Neill requesting Armstrong's reinstatement, and accusing O'Neill of "an unconscionable and cruel act against our parish and its principal priest." The petition's organizers said that the bishop refused to meet with them to receive the protest. Since Armstrong's suspension, tithes to the parish have decreased 40 percent.

Sources within Grace Church said that the parish carries about \$2.4 million in debt, due to recent building programs. Tithes decreased by about \$300,000 in 2006, and sources told *The Gazette*, a local newspaper, that "many parishioners withheld pledges because they were angry with church leadership." The incoming senior warden for the parish, Jon Wroblewski, noted that all parish expenditures must be signed by two officers, not the rector alone. He also said that the parish has passed every independent audit that it has undergone. However, the last such audit was for the 2003 fiscal year; Wroblewski said that the parish will have another independent audit in 2007, to cover 2004-2006.

A few reports seemed to suggest that there may be some divided sentiments among parishioners, with some claiming that the church leadership hand-picks its successors.

**UNDER THE INHIBITION**, Armstrong cannot "exercise any functions or pastoral responsibilities as a priest." He is forbidden to speak publicly about his case, contact parishioners, or visit church grounds.

At the time of his inhibition, the cleric was attending a second meeting at Camp Allen, Texas of "Windsor-compliant" TEC bishops. He was providing support for the gathering of conservative prelates as executive director of the Colorado Springs-based Anglican Communion Institute (ACI). The ACI has been vocally critical of TEC and its national leadership.

On January 4, the American Anglican Council (AAC) issued a statement of support for Armstrong, saying that he is "a strong leader for biblical orthodoxy." The AAC described Bishop O'Neill as "widely known for his support of the revisionist agenda." It added that: "It is curious that these claims have arisen at this time, when other revisionist bishops across the nation have exhibited great hostility toward priests and churches within their respective dioceses who have taken similar stands to Fr. Armstrong's in support of historic Anglicanism and biblical Christianity."

In a January 24 letter to parishioners, Bishop O'Neill denied charges that the proceedings against Armstrong were motivated by church politics. He said that, "in spite of the theological differences and tensions that characterize the life of our church these days... under no circumstances would I play politics with any allegation of misconduct, financial or otherwise." ■

Sources: AAC, The Living Church, Denver Post, Episcopal News Service, Rocky Mountain News, The Washington Times, The Gazette

## S.C. Bishop-Elect Buffeted By Opposition Campaign

Commentary Report By  
The Rev. Samuel L. Edwards

He is not the first conservative would-be Episcopal bishop to face a similar situation. But what has happened to the Diocese of South Carolina's Bishop-elect, the Rev. Mark Lawrence, is a true sign of the times in The Episcopal Church (TEC).

By the time this issue of *TCC* is in circulation, Bishop-elect Lawrence may have squeaked by, receiving just enough consents from diocesan bishops and standing committees in TEC to proceed to consecration (a simple majority of each must approve him). At this writing, the South Carolina diocese reported that, while enough bishops had registered support, consents from ten more standing committees, postmarked by March 12, were required for Lawrence to succeed the also-conservative Bishop Edward Salmon.

**BUT IT WAS EQUALLY POSSIBLE** that the consecration will have been stymied by a concerted campaign by a liberal/corporatist group to block Lawrence, who has been serving as rector of St. Paul's, Bakersfield in the orthodox Diocese of San Joaquin, California. The South Carolina diocese had already had to postpone Lawrence's consecration, first scheduled in February, once, and Lawrence has twice had to postpone his family's cross-country move to the Palmetto State.

Initially, the president of South Carolina's standing committee, Fr. J. Haden McCormick, wrote that the postponement was necessitated by "unanticipated delays in the mailing of the consent requests to diocesan bishops and standing committees, which did not occur until the second week of November 2006." (Lawrence was elected decisively on the first ballot in mid-September 2006.) Because of canonical notification requirements, this would have placed the originally-scheduled consecration date (February 24) before the last date on which consents could be received (March 12).

It was, however, clear to experienced observers that there were other forces at work which the Standing Committee letter did not mention. A national organization of revisionist and corporatist Episcopalian activists, *Via Media-USA*, and its local affiliate, the Episcopal Forum of South Carolina, were busy trying to convince officials in Episcopal dioceses to withhold consent for Fr. Lawrence's consecration.

*Via Media-USA* claimed before his election Fr. Lawrence, as bishop, "would represent a threat to the unity of our church and to the cohesion of the Diocese of South Carolina." It went on to assert that Lawrence favors (a) separating the South Carolina diocese from TEC, and (b) advocating that "the authority of the General Convention be surrendered to the primates of the Anglican Communion." At issue were statements made by Lawrence in answer to questions posed to him in the run-up to the election.

The bishop-elect characterized some of *Via Media's* documents as full of "all sorts of innuendos, misquotations, misunderstandings."

Continued on Page 37



Resolution expressing "extreme displeasure and firm disapproval" of the Archbishop of Canterbury's decision to invite through Bishop Robert Duncan, Moderator of the conservative Anglican Communion Network (ACN), to February's Primate's Meeting in Tanzania; the resolution also called for permission to examine whether continued membership in Anglican Communion is any longer beneficial to TEC. But the convention adopted a resolution declaring its respect for the support of Presiding Bishop Jefferts Schori, and calling on Anglican primates to "graciously welcome" her to their next meeting.

**THE EPISCOPAL BISHOP OF WESTERN KANSAS**, James Adams, has joined several other prelates in stating his disapproval of the theology of the new presiding bishop - the liberal primate in the Anglican Church's 500-year history, Adams, who is aligned with the ACN, said he did not support Schori's authority but said "she can't represent me or the diocese by what she is stating in the press." And while praising Schori's academic and work background and leadership, he said her scant experience in the church makes her unqualified for her position.

**THE EPISCOPAL DIOCESE OF NEWARK'S** convention on January 20 considered but rejected a resolution that would have called on clergy to cease acting as "an agent of the state in any kind of civil marriage or civil union" and limit their role only to "the blessing of the union as a holy act." The convention postponed - probably until the next convention - a resolution on another resolution that calls on the Episcopal Convention to allow prayer book marriage rites to be used for same-sex couples in those civil jurisdictions that do not allow same-sex marriage," removing references to gender. A similar proposal was unsuccessful at the 2006 General Convention. Newark delegates agreed to reduce funding to the church a few percentage points, apparently due to budget constraints. The convention bid farewell to retiring Presiding Bishop John Cronberger, whose successor, the Rev. Mark Lawrence, was installed January 27.

**MINNESOTA EPISCOPAL BISHOP** James Jelinek, who has tried to motivate his diocese's clergy to last fall "do the mission and evangelize."

**THE EPISCOPAL BISHOP** James Jelinek, a liberal, and his diocese's convention received a sobering report of a decline in membership and problems at the diocesan level.



...ng that it cannot ... after a bishop's ... revealed sobering ... about a significant decline in membership and ... disability in trusting and working together on the ... level.

**CENTRAL FLORIDA BISHOP** John Howe is a conservative and aims to comply with the 2004

Windsor Report, but firmly rejected ideas of moving farther away from TEC when his diocesan convention met in late January. He particularly deplored ideas or moves to leave TEC for oversight by foreign Anglican Communion bishops, saying that this violates the Windsor Report's admonition against boundary-crossing. He



**NORTHWEST TEXAS EPISCOPAL BISHOP** Wallis Ohl saw a second congregation pull out recently, with a third considering the same action.

said "you can't be 'Windsor-compliant' if the only parts of Windsor you comply with are those you like." The convention did continue its support

for the diocese's request for a relationship with an Anglican primate other than Presiding Bishop Jefferts Schori.

**\*A PAN-ANGLICAN EDUCATIONAL CONFERENCE** that the last issue of *TCC* noted had been rescheduled from November to February 28-March 1 in Orlando has since been canceled with apologies by its main sponsor, Lay Episcopalians for the Anglican Communion (LEAC). The group's leadership is considering different approaches toward reaching the vast majority of lay Episcopalians that it believes are under-informed or uninformed about what is at stake in the current Anglican conflict. Before the recent Primates' Meeting in Tanzania, LEAC proposed a "province-in-waiting," a faithful U.S. jurisdiction temporarily separate from the Communion, to stop the "bleeding" and growing jurisdictional disarray in America, if the Primates' Meeting did not produce a solution. The entity would aim to bring together parishes that have left TEC for the oversight of various foreign Anglican provinces, and possibly other faithful Anglican groups. (Read more at [www.layepiscopal.org](http://www.layepiscopal.org))

**\*THE ANGLICAN CHURCH OF CANADA** has seen an Ontario priest and parish depart for the first time. About 30 members of Trinity Anglican Church in Waterford have moved to a new space across town in protest against the church's liberal drift, including on the issue of same-sex unions. They have joined the Anglican Coalition in Canada, a group of ten churches aligned with the Anglican Mission in the Americas, overseen by the conservative Anglican province of Rwanda. The Coalition grew out of the decision by the Anglican Diocese of New Westminster to start blessing same-sex unions. The Rev. Paul Carter of Vancouver, who leads the Coalition, said he expects more Ontario congregations will follow the Waterford congregation's lead. That flock, now known as St. Barnabas Anglican Mission, is holding services in the hall of the Ukrainian Orthodox Church. Trinity Anglican, meanwhile, is continuing to worship with a temporary priest and about 30 parishioners in its 100-year-old building. ■

Sources: *Episcopal News Service, The Living Church, The Hartford Courant, VirtueOnline, San Angelo Standard-Times, San Diego Union-Tribune, The Tennessean, www.wsmv.com, www.dn.com, Sun Media.*

## AAC Leader Transfers From TEC To CANA

Another prominent conservative cleric - the Rev. Canon David C. Anderson, president and chief executive officer of the American Anglican Council (AAC) - has transferred his canonical residency to a jurisdiction outside The Episcopal Church (TEC).

Anderson is now a priest of the Convocation of Anglicans in North America (CANA), a missionary branch of the Church of Nigeria, the Anglican Communion's largest province. The change places him under the authority of Bishop Martyn Minns of Virginia, who was consecrated for CANA last August.

Anderson's decision was announced by the AAC on January 12, though it was actually made on November 1 of last year. The delayed announcement was said by the official *Episcopal News Service* to have been made "in response to media inquiries."

Canon Anderson said he had worked for nearly 20 years to reform and renew TEC. Sadly, however, he had watched "the orthodox church of my childhood" disappear, and make clear



AAC PRESIDENT, Canon David Anderson. CHALLENGE photo

over the past year that it "was not turning back." He realized "that it was time for me to chart my course with the majority of the Anglican Communion. The hope of the future of North American Anglicanism lies with the global Anglican Communion and, more

specifically, the global South primates, who robustly live out the Christian faith in the Anglican model."

Anderson said that, while he gives thanks for the faithfulness of U.S. bishops aligned with the Anglican Communion Network (most of whose members remain in TEC), "it was time for me to move." He indicated his work with the AAC, which serves faithful churches within and outside of TEC, would continue, and emphasized the organization's objective of a "soon-to-be-united orthodox Anglican entity in North America." ■

Sources: American Anglican Council, Episcopal News Service

**SOUTH CAROLINA** Continued from Page 34

Lawrence has supported the diocese's appeal to Canterbury alternate primatial oversight (APO) - a relationship with a primate other than revisionist Katharine Jefferts Schori - as a "temporary gasp for air" that is needed while the Anglican Communion works out a new "Anglican ecclesiology." But he has said that he and diocesan officials have no plans to pull the diocese of out The Episcopal Church. Especially galling to the opponents of his consecration, though, was his statement that, "I shall commit myself to work at least as hard at running the Diocese of South Carolina in [TEC], as my sister brother bishops work at keeping [TEC] in covenanted relationship with the worldwide Anglican Communion."

A **STATEMENT** from the Diocese of Kansas' standing committee December 19 made clear that the anti-consent campaign was having an effect. The panel complained that the diocese "refuses to commit to keeping his diocese within The Episcopal Church unless [TEC] surrenders its autonomy with its 'loss of democracy' and the 'heresy' of a national church that conforms to the decisions" of Anglican primates.

Following this naked assertion of ecclesiastical nationalism, the statement went on to maintain that the vow of a candidate for bishop "to conform to the doctrine and guard the unity of [TEC] cannot be conditioned" upon the candidate conforming to the bishop's beliefs concerning governance and doctrine. "[H]e or she must be willing to conform to the decision of [TEC] once that decision has been made by the church."

The Kansas Episcopalians clearly recognize no higher authority than the Episcopal General Convention was also in their disturbance over Lawrence's "statement that a presiding bishop would not be welcome at his consecration. They asserted that an Episcopal prelate's acceptance of a presiding bishop's authority is a necessary condition

on "whether the presiding bishop conforms to certain beliefs of that bishop."

It is noteworthy that the Kansas statement attempted to shift the blame for the consecration debacle from The Episcopal Church's unilateral actions to the personal opinions of the bishop-elect. This tactic - called "blaming the victim" when applied to liberals by conservatives - is consistent with the ongoing refusal of TEC to take any responsibility for causing the distress within the Anglican Communion.

**FOR HIS PART**, Fr. Lawrence remarked in a January 12 letter to his parish that, "Frankly, I find it ironic that those of my generation who were so quick to trumpet the need for non-conformity when they were opposed to the 'establishment' are most ungracious towards those whom they think do not conform now that they are holding the [reins] of power. It gets harder not to come to the sad conclusion that inclusivity in this 'faith community' is [becoming] more narrowly defined by an exclusivistic agenda."

While no details about the status of votes for Lawrence were given at the time, South Carolina's standing committee evidently was concerned enough about the state of the count in mid-February that its president wrote the standing committees of other dioceses that had refused consent for Lawrence's consecration, asking them to reconsider. The purpose of his letter was "to correct some of the misinformation surrounding our bishop elect." In response to questions about South Carolina's willingness to remain in TEC, Fr. McCormick pointed out that Fr. Lawrence had lived in conformity with the Episcopal canon throughout his ministry and that he had answered a direct question concerning his willingness to sign the bishop's oath of conformity by simply saying, "yes."

"Present behavior is the best indicator we have of the future," he said, noting that, according to TEC's own statistics, South Carolina was ahead of all other dioceses in all categories



of growth and was "the only diocese that has grown faster than its surrounding population. The tree is known by its fruits."

Addressing questions raised about the presiding bishop's participation (or not) in Lawrence's consecration, McCormick noted that Bishop Salmon had worked out an agreement before the election that would enable the diocese to negotiate a chief consecrator acceptable to it. The bishop-elect "had nothing to do with this arrangement," he said.

Likewise, the standing committee president noted that the diocese's request for a primatial substitute for Jefferts Schori had been made prior to the election of Fr. Lawrence. In a more recent communication, Fr. McCormick said the standing committee is "grateful" for the concept of a "primatial vicar" as established by Anglican primates in February.

At this writing, though, Lawrence and the Diocese of South Carolina were still waiting for the outcome of the consent process.

**\*SOUTH CAROLINA SUFFRAGAN BISHOP** William Skilton, 66, has resigned after 11 years of ministry in the diocese. In a letter, Skilton said the decision was "freely made by me" and came at the request of the diocesan standing committee and with the concurrence of Bishop-elect Lawrence. Skilton negotiated a benefit package with the standing committee in order to enable Lawrence "to create a diocesan staff that will more effectively respond to his developing vision and the gifts that he brings to the diocese." ■

## LATE NEWS: LAWRENCE ELECTION VOIDED

- See Page 42

Sources: Diocese of South Carolina, St. Paul's, Bakersfield, Episcopal News Service, VirtueOnline, *Post-Courier*, *The Living Church*

## "Sexual Orientation Regulations" Threaten Religious Freedom In U.K. No Exemption Allowed On Gay Adoptions

Despite some vigorous opposition, a far-reaching set of "Sexual Orientation Regulations" (SOR) banning discrimination against homosexuals - strongly pressed by Tony Blair's labor government - will take effect April 30 in England, Scotland, and Wales.

A final bid to block the SOR failed March 21, when the House of Lords voted 168-122 against a motion rejecting the Equality Act, which outlaws discrimination against gay people in the provision of goods and services, including the ability to adopt - the most protested part of the legislation.

The Archbishop of York, John Sentamu, spoke strongly against the Act in the Lords debate, to no avail (though he was only one of three Church of England prelates, out of a possible 26 in the Lords, who turned up for the vote). The House of Commons had already approved the new rules without the opportunity for debate, though about 100 conservative MPs voted no.

The government refused calls for an exemption or limited application of SOR for churches and church-backed agencies and charities, causing widespread fear among traditional religious leaders that they will be criminalized for acting according to moral teachings of their faith. Opponents widely believe that



## Identify With Christian Roots

ENGLAND'S BISHOP OF ROCHESTER, the Pakistani-born Michael Nazir-Ali, recently warned that Britain could return to a "kind of barbarism" if the decline that Christianity is facing continues. Nazir-Ali, a senior bishop in the Church of England, described Islam in a newspaper interview as the biggest threat facing the West since communism, and called on British Prime Minister Tony Blair to stop being embarrassed to identify with the country's Christian roots. (*Ecumenical News International*)

the regulations will lead, for example, to the promotion of homosexuality in primary schools, and the "silencing" of Christians who believe in the Bible's teaching on relationships. The Roman Catholic Church has said it will be forced to shut down its adoption agencies, which handle some of the most difficult-to-place children, rather than act against church teachings.

The one concession the government allowed church agencies was a 20-month transition period to prepare for the legal change. A spokesperson for Cardinal Cormac Murphy-O'Connor, the leader of Catholics in England and Wales, said the agencies would work with a team set up by the government to see "if a way through can be found."

The spokesperson said that, currently, same-sex couples who approach Catholic agencies seeking to adopt are referred to other adoption organizations, but that will be disallowed under the new legislation.

In December 2006, Church of Ireland bishops denounced the process used by the government to apply the SOR in Northern Ireland - where the laws went into effect in January - as "frankly oppressive behavior."

Cardinal Murphy-O'Connor accused the government of an "abuse of parliamentary democracy" by forcing through the measures without a full parliamentary debate. Some backbench Tory MPs also have charged that the regulations were being "railroaded" through Parliament with "unseemly haste." Mr. Blair denied the charge, saying that critics were effectively backing discrimination. There are reports that Blair was willing to allow a religious exemption, but was overcome by harder-line members of his Cabinet.

Lorely Burt, "Liberal Democrat spokesperson for Women and Equality," was one MP who welcomed the impending regulations, saying they "will offer long overdue protection to lesbian, gay and bisexual people. Just as racial discrimination has been outlawed, people will soon no longer have to suffer the indignity of being discriminated against because of their sexual orientation."

**"CRITICS SAY** the new rules mean hotels cannot refuse to provide rooms for gay couples, and religious groups would be obliged to rent out halls for 'gay wedding' receptions," said the *BBC*. "They also argue a Christian, Jewish or Muslim printer could be forced to print a flyer for a gay night club, or a teacher would have to break the law to promote heterosexual marriage over homosexual civil partnership." The Church of



## ANGLICAN WORLD BRIEFS:

### \*CUBA HAS NAMED ITS FIRST FEMALE BISHOP.

Nerva Cot Aguilera, 69, one of three women serving as Anglican priests in Cuba, will also be the first female Anglican bishop in Latin America. The announcement of her appointment as a suffragan bishop was made in Cardenas, a city east of Havana and the site of an interdenominational Christian seminary. The news roughly dovetailed with a recent visit to Cuba by Bishop Katharine Jefferts Schori - the first foreign visit she made after becoming The Episcopal Church's leader. - *Ecumenical News International*

\***THE CHURCH OF IRELAND'S BISHOPS** have chosen the Bishop of Conner, Alan Harper, as the new primate of the C of I. He succeeds Archbishop Robin Eames, best known for overseeing the compilation of the 2004 Windsor Report, spurred by violations of Anglican sexuality policy in North American provinces. Harper, 62, has a somewhat mixed record on sexual morality. He said in 2003 that he disagreed with the 1998 Lambeth Conference's orthodox sexuality resolution, contending that some non-married cohabiting relations could reflect a form of commitment deserving of respect. However, he has said he would not ordain any person whom he knew to be actively homosexual, and in his diocese has forbidden the preparation of rites for the blessing of same-sex civil partnerships. Recently, Bishop Harper led the charge for the Church of Ireland against Britain's new Sexual Orientation Regulations.

- *The Church of England Newspaper*

\***THE PRAYER BOOK SOCIETY OF CANADA** has alerted members of the need to protect the Anglican Church of Canada's traditional (1962) **Book of Common Prayer** from a proposal to revise common worship texts to be considered by the church's 2007 General Synod in June. "Over the years we have confronted various threats to the continued existence of the Common Prayer tradition in Canada," the Rev. David Harris, national chairman of the Society, wrote members in December. Nonetheless, "we have been successful in maintaining its use in countless parishes across Canada," and in helping to secure "its position as the official standard of theology and worship in the ACC." After a period of relative quiet, though, the anticipated motion will call for preparations for liturgical revision which will, if passed, "almost inevitably lead to the revision" of the '62 BCP, Harris wrote. Also harming the common prayer tradition would be the "one book option," which would combine the BCP and the Canadian Church's modern **Book of Alternative Services**; that "is being held out by some as the obvious outcome," Harris wrote. The Society's national council is endeavoring either to stop the motion at General Synod, or to ensure that, if it passes, the "revision of common worship texts" does not include the BCP. Harris said the Society is not opposed in principle to the BCP's revision, but does not think it should be undertaken in the climate of "theological confusion and uncertainty."

\***A UGANDAN LAYWOMAN**, Hellen Grace Wangusa, the United Nations Africa coordinator of the Millennium Development Goals, is the new Anglican Observer at the United Nations. Her appointment was announced in October by Anglican Communion Secretary General, the Rev. Canon Kenneth Kearon, in consultation with the Archbishop of Canterbury. Wangusa began work as Anglican Observer in January, based at the Episcopal Church Center in New York. Wangusa's appoint-



### Silent No More

TO THE CONSTERNATION OF ABORTION SUPPORTERS, pro-life forces at and after the March for Life in Washington D.C. January 22 included an increasing number of women who are openly talking about and witnessing to something they and countless other women have long felt constrained to keep to themselves: the pain of their abortions. They are part of a **Silent No More** Campaign backed by Anglicans for Life and Priests for Life. Find out more in a "bonus report" on Silent No More linked to this (Jan-Mar) issue at our website, <http://www.challengeonline.org>.

## Liberal Cleric Brings Ford Into TEC Fight At Funeral

### Commentary Report

As the strife within The Episcopal Church (TEC) escalates, even U.S. presidents no longer able to speak for themselves are being drafted into the revisionist cause.

During his January 2 homily at the funeral of former President Gerald R. Ford, who died at 93 on December 26, an Episcopal priest, Fr. Robert Certain, portrayed Ford - a lifelong Episcopalian - as a supporter of present-day liberalism in TEC.

Fr. Certain, rector of St. Margaret's Church in Palm Desert, California - the 38th president's home church since 1977 - told the assembly of dignitaries at Washington National Cathedral, "Early this past summer, as I prepared to leave for the General Convention of The Episcopal Church, President Ford's concern was for the church he loved. He asked me if we would face schism. After we discussed the various issues we would consider, particularly concerns about human sexuality and the leadership of women, he said he did not think they should be divisive for anyone who lived by the Great Commandments to love God and neighbor. He then asked me to work for reconciliation within the church. I assured him I would, just as he had worked for reconciliation within the nation 30 years ago."

Fr. Certain also shortened the standard Gospel reading for the service, to omit Jesus' hard saying in the last half of *John 14:6*: "no one comes to the Father except through me." The message from Fr. Certain, some maintained, was that even the 1979 (so called) **Book of Common Prayer** and its Bible readings are too hard-line for present-day liberal tastes.

At the January 3 burial service for President Ford in Grand Rapids, Michigan, former President Jimmy Carter followed Fr. Certain's lead, and discussed his own and Ford's liberal sympathies in the culture wars now dividing American churches.

Carter said, "Yesterday, on the flight here from Washington, Rosalynn and I were thrilled when one of [President Ford's] sons came to tell us that the greatest gift he received from his father was his faith in Jesus Christ. It is true that Jerry and I shared a common commitment to our religious faith, not just in worshiping the same savior, but in attempting, in our own personal way, to achieve reconciliation within our respective denominations. We took to heart the admonition of the Apostle Paul that Christians should not be divided over seemingly important, but tangential issues, including sexual preferences and the role of women in the church, things like that. We both felt that Episcopalians, Baptists and others should live together in harmony, within the adequate and common belief that we are saved by the grace of God through our faith in Jesus Christ."

As part of his "reconciliation" efforts, Carter and his fellow former U.S. president, Bill Clinton, are backing a new

*Continued on next page*

**BRIEFS Continued**

ment follows the retirement last July of the former UN observer, Archdeacon Taimalelagi Fagamalama Tuatagaloa-Leota. The Rev. Canon Douglas Renegar served as interim Anglican Observer. Mrs. Wangusa holds a B.A. (Hons), Diploma Ed. (Hons) and an M.A. in Modern Letters. She has considerable experience at the national and international level, working mainly for and with African women on issues of concern to them. With her experience as a representative to the United Nations for the World Council of Churches (WCC), Wangusa hopes to focus on diplomatic means of diffusing tensions and resolving conflicts in international relations, and to promote relationships between Anglican provinces. - *Anglican Communion News Service*

**ANGLICAN USA BRIEFS:**

**\*THE NEW EPISCOPAL BISHOP OF CALIFORNIA,** Marc Handley Andrus, was arrested in December during an antiwar sit-in at the Federal Building in San Francisco. He, like others arrested, was cited and released. The bishop had joined 200 protesters for the weekly "die-in" at the Federal Building, in protest against the Iraq War. The protests have been occurring for the last several years. - *San Francisco Chronicle/sfgate.com*

**\*MILWAUKEE EPISCOPAL BISHOP** Steven A. Miller has been cleared of charges that he mishandled a formal complaint made by several parishioners against the Rev. Martha Ann Englert, rector of Grace Church, Madison. Fourteen lay Episcopalians and two clerics had alleged in their complaint, filed with Presiding Bishop Frank Griswold last June, that Miller improperly influenced the diocesan review committee in order to ensure that the complaint against Englert would result in a presentment (ecclesiastical indictment). Englert, who had been inhibited from functioning as a priest pending the outcome of her case, was accused of making inappropriate remarks and disclosures about Grace Church parishioners. Final deliberations in her trial were due to begin March 10. Meanwhile, Englert has made a soft financial landing. She accepted a stunning \$236,000 severance package and resigned effective February 1 as rector of Grace Church. - *The Living Church/VirtueOnline*

**\*THE REV. ANDREW MEAD,** rector of the prestigious St. Thomas' Episcopal Church, Fifth Avenue, New York, is facing ecclesiastical charges of "conduct unbecoming a member of the clergy." A dozen persons, including a former priest, deacon and ten laypeople, filed the complaint with New York Bishop Mark Sisk. The charges against Mead include alcohol abuse; engaging in sexually inappropriate conduct, bad and/or bizarre treatment of other clergy, staff, and parishioners; and financial improprieties. At last word the complaint was in the hands of the Diocesan Review Committee. The complainants are being represented by Newark attorney Michael Rehill, who is representing the Diocese of Pennsylvania's Standing Committee in its ecclesiastical complaint against Bishop Charles Bennisson. - *VirtueOnline*

**OF GENERAL INTEREST:**

**\*AS MANY AS 250 MILLION CHRISTIANS WORLD-WIDE** will face persecution and repression in 2007, just for

*Continued on next page*

**See More Stories On Our Website!**

Please go to <http://www.challengeonline.org> for the following and other bonus reports linked to this edition (click on the Jan-Mar issue at right and then look for a table of contents for the extra stories; click on the story titles desired):

- Changes In AMiA's Structure Raise Concerns About Ordination Policy
- What U.S. Bishops Told The Primates
- TAC Archbishop John Hepworth On February's Primates' Meeting
- Walking Apart: A Chronology Of How TEC Got There
- Church Officials Debunk Report Of Pending Catholic-Anglican Unity
- The Episcopal Church And The White House
- Episcopalians Get An Earful In Egypt
- Anglican Communion Network News
- TAC: Two Suffragans Consecrated In Canada
- Surprising Trends In Women's Ordination
- Silent No More: Women Testify To The Pain Of Their Abortions
- Orombi: Militant Islam Is Century's Key Challenge
- Lord Carey Speaks His Mind On Islam
- Allah, Christ And America - By The Rev. Earle Fox
- Massachusetts To Allow Vote On Same-Sex Marriage Ban (and related news)
- New Congress Brings Religious Firsts
- NCC Funding - An IRD Report
- China Faces Major Gender Imbalance Due To One-Child Policy
- Backlash Builds Over "The Lost Tomb Of Jesus"
- Bible Study Goes Portable And High Tech...and more

FORD FUNERAL *Continued from previous page*

grouping of Baptists in a centrist organization that will tackle broader social issues and counter a perceived image of the Southern Baptist Convention as an exclusionary church. The new grouping has invited the Southern Baptists to its foundation convention in a year. ■

Sources: Washington Cathedral, cartercenter.org, The Living Church, Episcopal News Service, justus.anglican.org, The American Spectator, Christianity Today, Ecumenical News International

## --LATE NEWS--

### Lawrence Election Declared "Null And Void"

In a stunning turn of events, the election of the Rev. Mark Lawrence as Bishop of South Carolina was confirmed by sufficient numbers of diocesan bishops and standing committees, but was declared "null and void" by Episcopal Presiding Bishop Katharine Jefferts Schori for technical reasons.

In a decision that evoked considerable conservative backlash, Schori nullified the election because some of the written permissions by standing committees were offered electronically - a past practice which, however, is not allowed by Episcopal can-

ons. The action follows an unprecedented campaign by liberal Episcopal leaders to block the consecration of the conservative bishop-elect, who remains at his parish in California.

The Rev. Todd Wetzel of Anglicans United questioned why Schori did not allow a short extension of time for electronic consents to be converted to written ones by overnight mail. His organization called on Schori to reconsider her decision or resign.

Some wondered if the same exacting standards had been met in other recent episcopal elections.

The president of South Carolina's Standing Committee, the Rev. J. Haden McCormick, offered his "deepest condolences" to Lawrence and praised the cleric for the "patience and calmness" with which he endured an "unprecedented" level of scrutiny in The Episcopal Church (TEC). He prayed that "this tragic outcome will be a wake-up call to both clergy and [laity] throughout TEC as to the conditions in our church."

It was the first time in 72 years that a bishop's election has been rejected. Former South Carolina Bishop Edward Salmon has already retired. The diocese may now hold a new election, and church officials said it could elect Lawrence again. ■

BRIEFS *continued from previous page*

following Jesus Christ, according to Release International, a voice for the persecuted church. Release International has found that most persecution takes place in four distinct "zones" - Islamic, communist, Hindu, and Buddhist. But persecution is growing fastest of all in the Islamic world. - *Presbyterians Week*

### \*"ISLAM SHALL RULE ALL." "ISLAM WILL DOMINATE THE WORLD."

Those were among the declarations of Muslims who marched down the main streets of Nazareth on December 31. The event highlighted the plight of Christians in Jesus' childhood home, where Muslims have become a majority and members of the dwindling Christian population say they suffer regular intimidation. The Islamic Movement, the main Muslim political party in Nazareth, said it organized the march to celebrate *Eid ul-Adha*, or the Feast of the Sacrifice, which commemorates the Muslim belief that Abraham was willing to sacrifice his son Ishmael for Allah. Christians and Jews believe it was Isaac, not Ishmael, whom Abraham almost sacrificed. While thousands turned out for the march, many of the town's Christian residents stayed away. Clearly the march, claimed to be celebratory, was intended to "intimidate Christians," said Saleem, a Nazareth Christian who asked that his last name be withheld for fear of what he said was "Muslim retaliation" for speaking out. - *World Net Daily*

### \*AFTER SIGNIFICANT CONTROVERSY

which included criticism by Church of England leaders, British Airways has changed its uniform policy to allow staff to wear a "symbol of faith" openly. The dispute arose when the airline barred a BA check-in worker, Nadia Eweida, 55, of Twickenham, southwest London, from wearing the small cross necklace she had worn on the job for seven years, even though it allowed Muslim female workers to wear head scarves and Sikh employees to wear turbans. After that, Eweida refused to return to work at Heathrow airport. She lost an appeal against the decision in November, but she did not have the right to a second appeal. Publicity surrounding the case, however, appeared to be pivotal in BA's decision to review and alter its policy, after what it said was

consultation with a wide range of religious bodies and groups, and staff and customers. The amended policy allows employees to don a lapel pin symbol of faith and has some flexibility for staff members to wear a symbol of faith on a chain. Saying she is "elated" by BA's change in policy, Eweida said "I don't think any other religion other than Christianity would have been treated so badly." - *Press Association*

### \*THREE MEN WHO HAVE ACCUSED ROMAN CATHOLIC PRIESTS

in the Louisville, Kentucky, area of sexually molesting them as children have been allowed by a federal court to pursue a negligence claim against the Vatican. The January 2007 ruling by U.S. District Court Judge John G. Heyburn II allows the victims to argue that Vatican officials should have warned the public and the authorities about known or suspected child sexual abuse by priests of the Archdiocese of Louisville. The ruling depends on the finding that U.S. bishops have acted as agents of the Vatican which Jeffrey Lena, a California-based lawyer for the Vatican, dismisses as an "unproved assumption." Other, similar attempts to sue the Pope and other Vatican officials have gone nowhere. Under federal law (the U. S. Foreign Sovereign Immunity Act), the Vatican is not subject to suit in U.S. courts. Attorneys' attempts to serve Vatican officials with legal papers have failed, as a rule. (A June 2006 ruling by a federal court, that a priest accused of child sex abuse could be considered a Vatican employee under Oregon law, is currently under appeal.) The Kentucky plaintiffs' attorney, William McMurry, hopes to use the federal court ruling to take the testimony of Vatican officials under oath, and to obtain copies of church documents. He also is seeking to have his clients' suit certified as a class action case on behalf of "thousands of victims nationwide." McMurry had represented 243 abuse victims in their suit against the Archdiocese of Louisville, which ended with a \$25.3 million settlement in 2003. - *The Associated Press/Boston Globe/Washington Times*

### \*THE SUSPENSION OF A PASTOR IN A SAME-SEX RELATIONSHIP

has been recommended by a clergy committee

*Continued on Back Cover*

# 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.TrinityChurch.org

## COLORADO

### Denver

#### St. Mary's Church

(Anglican Catholic Church)

2290 S. Clayton, Sun Solemn High Mass 9:30a, 10a, 11a, 12:30a, 6p; Mon-Fri: Mass 7a, 9:30a, 11a, 6p; Sat Mass 9:30a; Sat Holy Hour 4p; The Rev. Dr. Dennis F. Trinit, Rector; 303/758-7211, fax 303/58-3166

## DELAWARE

### Wilmington

#### St. Mary's Anglican Church

(Anglican Catholic Church)

4201 Washington St., Sun 10a HC; Tues 7p Evening; 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 302/428-1823, e-mail: canonken@comcast.net

## FLORIDA

### Lantana/West Palm Beach

#### Church of the Guardian Angels

(Episcopal Church/FIF-NA)

25 Cardinal Lane (north of Hypoluxo Rd between US 1 and 195); Sun Sung 8a, 9:30a, Sat Vigil 6p; weekday Masses 10a; The Rev. David Kennedy, priest-in-charge; 561/582-0137

### Pompano Beach/

#### Lighthouse Point

#### John the Theologian

(Anglican Catholic Church)

115 S. Federal Hwy. (U.S. 1—1/2 mile N. Temple Rd.); HC Sun 10a, Wed noon; The Rev. Morris G. Brookshire; 954/781-8370

## MAINE

### Bowdoin

#### Thomas Anglican Church

(Anglican Church in America)

Angove Rd. (US 1A), Sun MP & HC 10a; Holy Days as scheduled; please call 207/826-4120; The Rev. Canon Granville Henthorne, Rector; The Rev. Mr. Frank Gray, Deacon Associate; fax 207/859-8598; e-mail: logos74@juno.com

## Portland

#### Anglican Cathedral of St. Paul

(Anglican Church in America)

279 Congress St.; Anglican Miscel & 1928 BCP; Sun Low Mass 7a, 8:15a; Sun Sung High Mass 10a; Wed Mass 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: lryork@maine.rr.com; www.acway.net/tpaul/

## MARYLAND

### Bladensburg

#### St. Luke's Parish

(Episcopal Church/FIF-NA)

Annapolis Rd. (Rte. 450) at 53rd Street; Sunday 8a Low Mass, 10a High Mass, 5:30p; 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 Stone, Rector; 716/863-9638

## PENNSYLVANIA

### Philadelphia/Bala Cynwyd

#### Church of St. Michael the Archangel

(Independent/FIF-NA)

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

## Rosemont

#### The Church of the Good Shepherd

(Episcopal Church/FIF-NA)

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

## Williamsport

#### Church of the Incarnation

(Anglican Church in America)

216 Market St.; Sun 10a High Mass, Wed 10a Mass with Holy Unction; Daily Mass as scheduled; 570/327-1962; www.incarnation-williamsport.org

## Wynnewood

#### All Saints' Church

(Episcopal Church/FIF-NA/ACN)

1325 Montgomery Ave. at Gepp; 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 & Sacraments 7a HC; Confirmation preparation, Penance, Matrimony and Extreme Unction by appointment; all services 1928 BCP, 1940 Hymnal; The Rev. Edward Ritz 610/642-4098, chrvtallsaints Wynne.org; www.allintntnynewood.org

## SOUTH CAROLINA

### Florence

#### Anglican Church of Our Saviour

(Anglican Catholic Church)

Parkwood Presbyterian Church, Pamphlet Hwy. at Cascade; Sun 9a, HC 2nd & 4th, MP 1st, EP 2nd; the Rev. Franklin Mann, priest-in-charge; 800/506-7610, 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

## TENNESSEE

### Franklin

#### Holy Cross Anglican Church

(Episcopal Missionary Church, FAC-1)

4119 Murfreesboro Rd.; Sun SS 9:15a with MP, HC 10:30a; Mon, Tues, Thurs, Fri HC 6:15a; Wed HC noon; 1928 BCP all services; The Rev. Lauren Lindsey; 615/794-6926, fax 615/794-6934

## TEXAS

### Dallas

#### The Church of the Holy Communion

(Reformed Episcopal Church)

17405 Alford Dr., Sun and Easter 8a, 17405 Alford Dr., Sun and Easter 9a; 1st Sun Choral Family Eucharist 9a; MP 11a, 1st Sun Choral Family Eucharist 9a; MP 11a, 1st Sun HC 10:28 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; Deacon: 972-248-6505, fax 972-248-6593; e-mail: holycommunion.dallas@aol.com; www.holycommunion.dallas@aol.com

## New Braunfels

#### St. Joseph Anglican Church

(Anglican Province of America)

446 S. Seguin Ave., Sun 9:15a La Santa Comunion en español, 10a SS all ages, 11a HC 2nd, 4th & 5th Sats, MP 1st & 3rd; Wed 7p EP with family; 1928 BCP; The Rev. Canon Dr. William L. Griffin; The Rev. Dr. Ronald Zipp; The Rev. Mitchell Keppler; The Rev. Mr. Donald Copeland; canonwillg@gte.com; www.stjosephanglican.com

## 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; ccrenshaw@aol.com; www.stfrancisre.com

## 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. Athanetos, Rector; 703/683-3343, 703/683-2645; e-mail: 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.belfrytrinityva.org

## Leesburg/Dulles

#### Our Saviour, Oatlands

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

## Mathews

#### St. James Anglican Church

(Anglican Province of America)

Meets at Trinity Church, Rt 14 at 626; Sun 10a Bible Study, 11a MP and Sermon, HC 1st Sun; child care provided; 1928 BCP; The Rev. William E. 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. Cistinas; 206-447-0700; ewelbeck@comcast.net

## ENGLAND

### London

#### Christ the King, Gordon Square (W.C.1)

(Forward in Faith Houshold of Prayer Church, Church of England, FIF)

100, Mass Man 105p, Tues Wed Thurs 8:30a, Fri 12:30p, Fr. John Scott, Honorary Chaplain, 020-7388-3588; Forward in Faith Houshold of Prayer Mass in London and elsewhere throughout the UK; please visit www.forwardinfaith.com

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