

recently affiliated with the Nigerian Anglican province's U.S. mission, spurring the Episcopal diocese to try to gain control of the parish and declare its rectorship vacant, though the rector has not been inhibited. Fr. Ron Gauss, longtime rector at this 800-member parish now aligned with the Convocation of Anglicans in North America (CANA), said that, though he retired from TEC, the parish, at its yearly meeting, renewed his annual civil contract, and re-elected the same vestry. The parish has no intention of moving, and will fight for the property, valued at \$3 million, Gauss said. In mid-April Bishop Seabury Church received letters informing them that Bishop James Curry, acting in lieu of Bishop Andrew Smith, who is on sabbatical, had appointed a priest-in-charge who would take over the parish immediately. Diocesan legal action seemed likely.

Bishop Seabury Church is one of the "Connecticut Six" parishes which unsuccessfully appealed to Bishop Smith for adequate alternate episcopal oversight, after he supported the consecration of gay cleric Gene Robinson in 2003. Matters deteriorated further when Smith took over one of the churches, St. John's in Bristol, in 2005 and ousted its pastor. The parishes withheld money from the diocese, and sued Smith, citing civil rights violations, after he declared their priests to be "out of communion" with him. The churches lost that lawsuit and appealed. Six clergy linked to the parishes also accused the bishop of violating church law, but he was cleared of those ecclesiastical charges last year. Three others of the "Six" have also departed TEC: Trinity Church in Bristol, Christ Church in Watertown, and half of Christ and The Epiphany in East Haven; at least two of the three groups vacated their property. The last of the "Six," St. Paul's in Darien has not yet moved to leave TEC.

***THE CHURCH OF ENGLAND'S BISHOP OF LIVERPOOL**, James Jones, known as a conservative Evangelical, startled his co-religionists recently by arguing that the Bible sanctions same-sex relationships. He used the bonds between Jesus and John the disciple, and David and Jonathan, as examples. Bishop Jones made the assertion in a book, **A Fallible Church**, in which he apologized for objecting to the appointment of gay cleric Jeffrey John as Bishop of Reading a few years ago. Jones was one of nine bishops to sign a public letter criticizing the proposed consecration. The bishop also apologized for his conduct and its effect on Dr. John, who eventually bowed to pressure to withdraw his acceptance of the episcopal post. Jones still believes "it was unwise to try to take us to a place that evidently did not command the broad support of the Church of England," but said he deeply regretted "this episode in our common life."

***IT WAS ENOUGH THAT ARCHBISHOP OF CANTERBURY** Rowan Williams was reported last fall to be poised to lead a "secret" Eucharist service for homosexuals - a service that was duly held late last year. But now it turns out that Williams failed to inform the Bishop of London that he was crossing into his territory to hold the Eucharist, or to ask permission. The service was held at a Church of England parish, All Hallows by the Tower. "Dr. Williams now risks being seen as, at best, discourteous and at worst, in breach of canon law," wrote *The Times*. His action seemed the more discordant in light of the fact that Williams has strongly criticized conservative bishops who have crossed jurisdictional boundaries to provide care for embattled North American faithful. ■

The Living Church, The Chicago Tribune, VirtueOnline, Episcopal News Service, www.dailyamerican.com, The Hartford Courant, The Guardian, The Times (London)

THE Christian Challenge

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ON OUR COVER: St. John's Shaughnessy, Vancouver - the Anglican Church of Canada's largest parish - which recently realigned with the Anglican province of the Southern Cone via the Anglican Network in Canada (ANiC), with other ACC parishes following suit. St. John's is led by the Rev. David Short. See the full story on Page 17. *Photo courtesy of the ANiC*

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- To resist false teaching within the Church
- To restore the Church to her primary mission of proclaiming the Gospel

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News Of The Weird

“NO DIVINE ANYBODY”: Toronto’s West Hill United (Protestant) Church seemed to demonstrate the logical end of revisionism when, on Easter Sunday, its congregation reportedly belted out the triumphant hymn, *Jesus Christ Has Risen Today*, with a noteworthy change in lyrics. They declared to be “risen” not Jesus Christ, the crucified Son of God, but merely “Glorious hope.” Toronto’s *Globe and Mail* observed that “no divine anybody [made] an appearance in West Hill’s [Easter] service liturgy.”

NEVER MIND: It all started when The Episcopal Church (TEC) and its pension fund - ever zealous in exercising their social conscience - targeted Zimmer Holdings for a dose of shareholder activism.

The recent proxy filing for Zimmer, a Warsaw-based orthopedics company, included a proposed shareholder resolution from the church asking the company to take more steps to diversify its board of directors, “all of whom are white males.” TEC pointed to the “cozy clubbiness” that too often has characterized U.S. corporate boards, reported *Midwest Conservative Journal*.

There was just one problem. Dr. Augustus White, a member of Zimmer’s board since 2001 and a noted spine surgeon, is black.

Zimmer’s website carries a photo of White and summary of his career, including a professorship at Harvard Medical School and his receipt of the Bronze Star for service in the U.S. Army Medical Corps in Vietnam. Zimmer also said White is recognized for his work in “medical education, diversity and issues of health care disparities.”

Harry Van Buren, staff consultant to TEC’s Social Responsibility in Investment Program, said the church consulted Zimmer’s filings and its website to determine the board’s makeup. Apparently it didn’t look closely enough at the information, however.

With TEC now red-faced and the media starting to pick up the story, Delaware Bishop Wayne Wright, who heads the Social Responsibility Committee, was at pains to issue a muted letter of “regret” but not apology for the “error” in the now-withdrawn shareholder resolution.

AS OTHERS SEE US: Orthodox Anglican activists and the alphabet soup of enclaves they have spawned, particularly in the U.S., came in for a bit of well-deserved ribbing in a “press release” that recently made the rounds of the Internet. It read: “An historic gathering of conservative Anglican leaders took place February 26, 2008, in Grand Rapids, Michigan. Heads of 29 different Anglican bodies signed the concordat forming the Anglican/Episcopal Initiative for Orthodox Unity. Points of agreement included rejection of women’s ordination and repudiation of polyester chasubles. The new Initiative represents 442 bishops, 137 priests, and 14 lay members. The

organization, abbreviated AEIOU(y), is known colloquially as ‘the Vowel Movement.’”

UNINCLUSIVE: In the wake the Archbishop of Canterbury’s assertion that Britain should make some accommodation for Sharia (Islamic) law (see more on this in “Focus”), and a Hindu/Episcopal Mass in the Episcopal Diocese of Los Angeles (reported on our website), it could only be seen as a shocking display of intolerance.

The Church of England’s Bishop of Bath and Wells, Peter Price, recently told a Somerset cleric - who is studying to be a white witch - that he could no longer take C of E services.

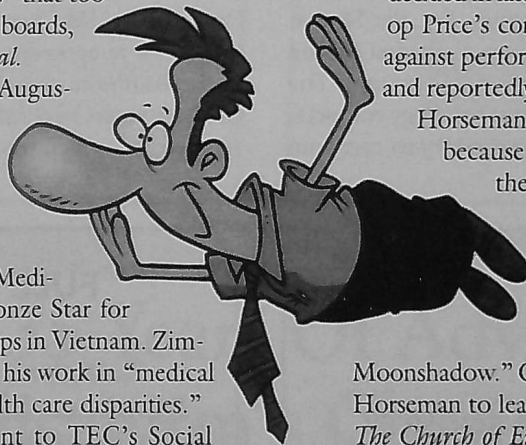
Ironically, however, the Rev. Chris Horseman claimed the bishop did not suspend him primarily for his interest in Wicca, but because he is “not shy of taking ceremonies in other traditions.” Horseman had set up “Rent-a-Rev,” a business specializing in funeral and wedding services, and used rented church property in Claverham, Bristol, according to *Church Times*. He decided in late January that he could not agree to Bishop Price’s conditions, which included a proscription against performing non-Church of England services, and reportedly resigned his license in the church.

Horseman developed an interest in Wicca, he said, because it was a religion that sought to balance the female in the Godhead that seemed missing within the church. He is taking a three-year distance-learning course with the College of the Sacred Mists, an online Wiccan college based in California, headed by “Lady Raven Moonshadow.” Completion of the course would qualify Horseman to lead a coven and cast spells, according to *The Church of England Newspaper*. Asked if he would become a white witch at the end of the course, he said:

“Maybe. Who knows?”

GREEN SINS: Forgotten to recycle any newspapers or tin cans recently? Feeling guilty because you neglected to carbon offset your flight to somewhere or another? Now you can find forgiveness via Dom Anthony Sutch, a Benedictine monk and parish priest in Suffolk, England, who has become the first priest to specialize in hearing eco-confessions.

During an appearance at Suffolk’s Waveney Greenpeace festival not long ago, the cleric sat in a booth constructed of recycled doors, and vested in a green chasuble-style garment made from recycled curtains, to hear the sins of those who have not recycled things they ought to have recycled, and who have consumed things they ought not to have consumed. Fr. Sutch assured *The Times* of London that the practice was not out of order. “It is just an attempt to make people conscious of the way they live.” He said people confess things like, “I bought a new car even though I didn’t need one” and “I flew to Australia last year.” His penances? Make a donation to a green charity, or tell ten other people what you have done.



Lest you think Dom Anthony is an isolated oddity, though, he was effectively supported more recently by no less than Archbishop Gianfranco Girotti, head of the Apostolic Penitentiary, a Vatican body that grants absolutions and issues decisions on matters of conscience. In March, Girotti said that polluting the environment is among today's "new sins," which include illegal drug use, genetic manipulation, and a variety of social and economic injustices. Because of globalization, the "social consequences of sin" are far "broader and more destructive," Girotti maintained.

"TO POOPED TO POPE," AFTER ALL? TCC readers may recall our report not long ago that former Fort Worth Episcopal Bishop Clarence Pope had left The Episcopal Church for the Roman Catholic Church (for the second or third time, depending on whom you ask). That made it all the more curious when, recently, *VirtueOnline* said one of its sources reported seeing the 76-year-old Roman Catholic attending the Eucharist at St. Patrick's Episcopal Parish in Zachary, Louisiana. Had he come home to Canterbury yet again? *VOL* said the bishop could not be reached for comment. But the report caused one online commentator to suggest that perhaps the prelate was now just "too pooped to Pope."

PANCAKE PROTECTION: It's part of a 600-year-old tradition, but now it's just too dangerous. Yes, the Shrove Tuesday pancake race at England's Ripon Cathedral bit the dust this year due to health and safety requirements. The event, in which children, soldiers, traders and clergy compete, was "abandoned because of the work necessary to carry out

risk assessments" demanded by insurance companies, reported *The Daily Telegraph*. All the red tape has also put off volunteers willing to help as marshals for the race. Jean Smith, 61, a resident of Ripon, said: "It's totally daft. Why should paperwork get in the way of kids having fun? We seem to hear it all the time now, but it's bureaucracy gone mad."

STRANGE BEDFELLOWS: There just *might* be a message about the appeal of liberal theology in this next ditty. In a bid to avoid shutting down, a tiny United Methodist Church congregation led by a transsexual pastor has resorted to partnering with a "collective of radical anarchists" in a space-sharing agreement. St. John's UM Church in Baltimore, still not fully restored after a 1981 fire, now hosts meetings of Red Emma's collective, a self-described anarchist group, Washington's Institute on Religion and Democracy reported late last year. Support from the anarchists has allowed the church to continue paying its utility bills. Red Emma's speakers at the church have included a former Black Panther imprisoned for armed robbery and a representative of the Northeast Federation of Anarchists-Communists.

St. John's garnered attention last year, too, when its pastor, Ann Gordon, announced her change of gender identity from female to a male named Drew Phoenix, sparking controversy in the 7.9 million-member United Methodist Church. Last October, the UM Church's Judicial Council declined to intervene in the re-appointment of the transsexual to be the pastor of the Baltimore church, but it appeared that legislation on the issue might be considered by the denomination's General Conference, which was set to meet in April. ■



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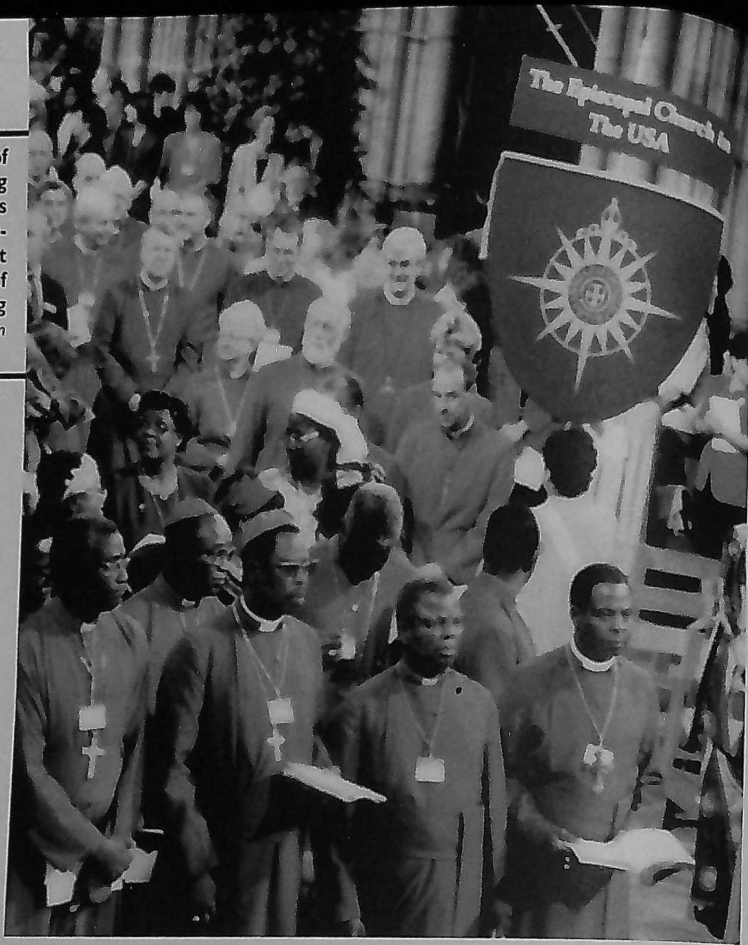
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BISHOPS of the Episcopal Church join in the procession of nearly 750 bishops at the 1998 Lambeth Conference's opening Eucharist in Canterbury Cathedral. Many American bishops appear set to attend the upcoming Lambeth as well, but representation from the Global South, which was quite evident in this 1998 photo, looks to be less this time, with a bloc of African bishops and some from a few other provinces staying away for reasons of conscience. *Episcopal News Service photo by William Killough/Anglican World*



ARCHBISHOP OF CANTERBURY Rowan Williams has lately called for prayer, worried that this summer's Lambeth Conference of the world's Anglican bishops will be "besieged by problems."

"Gee, ya think?" will be the likely reaction from many conservatives, who will wonder if he could only now be realizing how problematic a stage has been set for Lambeth, and indeed for the whole Anglican Communion.

With the issue of North American doctrinal deviations still not fully resolved - thanks in significant measure, some believe, to the actions or inactions of Archbishop Williams - the situation in world Anglicanism has continued to deteriorate. In the U.S. Episcopal and Canadian Churches, conservative re-

The Search For An Anglican Future

Special Report/Analysis by
Robert Hart and Auburn Traylor

alignment, and liberal aggression toward the realigners, have intensified, while the wider Anglican Communion appears headed into a wrenching summer that will further spotlight a diverging international church.

June's conservative Global Anglican Future Conference (GAFCON), a two-part gathering in Jordan and Jerusalem to be attended by representatives of 30 million of the world's 55 million active Anglicans, is not intended by its planners as a rival to the July 16-August 3 Lambeth Conference in Canterbury, nor to signal secession from the Communion. Some participating bishops will go on to Lambeth.

Nonetheless, some prelates still appeared set at this writing to go to GAFCON but not Lambeth for several reasons of conscience, not least Dr. Williams' decision last year to include in the Canterbury meeting American bishops who approved or took part in the consecration of divorced, actively gay cleric Gene Robinson as Bishop of New Hampshire.

And GAFCON itself reveals that within the *present* structures of the Communion there is already a second center in the Global South, one that puts the historic faith and mission of the Church before allegiance to Canterbury; one that - after a decade of trying in vain to solve the American problem in particular - has largely lost trust that Communion structures and processes can or will secure Anglican unity.

As Southern Cone Archbishop Gregory Venables put it not long ago, the "system" is blocking a "solution" - chiefly a sufficient means to address the fact that The Episcopal Church (TEC) has so far failed to fully satisfy calls to halt its pro-homosexual agenda, voiced (*inter alia*) in the 2004 Windsor Report and the Anglican primates' (provincial lead-

"See you in court." That seems, increasingly, to be the pastoral response of The Episcopal Church to those who act in institutionally irregular ways in order to defend orthodox belief. But while the pressure of North American woes will be evident this summer, as separate meetings in Jerusalem and Canterbury seek to shape the future of Anglicanism, could the tide be turning a bit for an under-attended Lambeth Conference?

ers') 2007 communiqué from Dar es Salaam, Tanzania (both of which are undergirded by landmark Lambeth '98 sexuality resolution I.10). TEC has still not assured that it would fully stop same-sex blessings, and appears poised to repudiate at its 2009 General Convention (as some dioceses already have) a 2006 resolution calling for non-consent for further practicing homosexual bishops.

With TEC largely unrepentant, or only temporarily restrained, but (so far) remaining in the Communion, there has been no lessening of anomalous actions by those trying to remain loyal to orthodox faith and in fellowship with the Communion's theological majority. An entire TEC diocese and its bishop have in recent months joined an already-steady stream of North American congregations and clergy realigning with one of the handful of Global South Anglican provinces offering refuge.

Liberal hierarchs, in turn, scream that such boundary-crossing arrangements flout the Windsor Report, but are not eager to address the fact that they exist only due to the contravention of Anglican teaching, and the lack so far of what conservatives would see as adequate alternate oversight - a provision supported by Anglican primates - in North American provinces. Instead, the liberal leadership's response seems to many to be focused on punishing non-conformists, retaining material wealth, and enforcing their new religion by any means necessary. It is, as well, *not* the response of a church leadership that is worried about being suspended or expelled from the Anglican Communion.

IN TEC, Episcopal Presiding Bishop Katharine Jefferts Schori and her supporters have been so zealous in going after disaffiliators and other "dissidents" that they have lately included two elderly retirees among several conservative bishops tagged for removal; become yet more litigious over church property; and - conservatives say - have run roughshod over church law.

In an action which has drawn charges of canonical invalidity, the Episcopal House of Bishops (HOB) voted in March to depose San Joaquin (CA) Bishop John-David Schofield, who recently resigned from the HOB and followed his Episcopal diocese in aligning with the Argentina-based Southern Cone province, and retired Bishop William Cox, 88, who was accused of ministering to faithful ex-Episcopalians. Cox also had already removed to the Southern Cone.

"This is a bit like saying 'you can't quit, you're fired!'" said the Rev. Canon Daryl Fenton, Chief Operating Officer of the Anglican Communion Network (ACN), which represents 828 faithful Anglican parishes within and outside of TEC. "It will have no practical effect on the ministry of these two godly leaders, but instead makes crystal clear the scorched earth policy that the current leadership of [TEC] intends to prosecute against those who cannot in good conscience follow them out of the Christian mainstream."

Bishop Schori also recently made a failed, but vigorous and, again, canonically-dubious, attempt to secure the expedited deposition of ACN Moderator, Pittsburgh Bishop Robert Duncan, whose diocese has taken its first but not final vote to realign. She also inhibited 80-year-old retired Quincy (IL) Bishop Edward MacBurney for an "offense" similar to Cox's, despite knowing that MacBurney's son was on his deathbed. Next on the "hit" list may be Fort Worth Bishop Jack Iker, whose diocese also may withdraw from TEC later this year, and (one assumes) other retired bishops who have in some way assisted orthodox refugees from TEC.

In another action that drew charges of canonical impropriety, Schori recently called and oversaw a convention in

California that purported to continue or reconstitute the T Diocese of San Joaquin and accept as temporary shepherd former Northern California Bishop Jerry Lamb - despite the possibly void deposition of Bishop Schofield.

THIS ACTION was clearly a precursor to TEC's move in late April to file a lawsuit claiming the property of the seceded diocese - though the Dar es Salaam communiqué called for an end to a resort to lawsuits among opposing Anglican parties. The suit, which is focused on direct holdings of the diocese rather than individual parish properties, names Bishop Schofield as the primary defendant, as trusteeship of the property of the San Joaquin diocese is vested in the bishop, under California law.

Meanwhile, there has been an uptick in litigation against individual parishes seeking to leave TEC for reasons of theological conscience. Unlike her predecessor, Frank Griswold,



AT A MARCH 29 EUCHARIST in Lodi, California, Episcopal Presiding Bishop Katharine Jefferts Schori installs former Northern California Bishop Jerry Lamb as provisional leader for the continuing/reconstituted Episcopal Diocese of San Joaquin (CA), which was purportedly erected with the support of a special diocesan convention that Schori convened, also on March 29. Schori's actions in regard to the rump diocese - comprised of a minority group of Episcopalians who did not follow the rest of the diocese in realigning with the Southern Cone - are among others she has undertaken recently which have come under scrutiny for possible canonical violations. *Episcopal Life Online photo/Richard Schori*

Bishop Schori rejects the idea that a diocese may negotiate a financial settlement allowing a departing congregation that intends to remain Anglican to keep its church property. That she is pressing her view, and that the national church is now more actively joining in court battles, with the help of Schori's ubiquitous Chancellor, David Booth Beers, is evident in reports of church property disputes across the country. (*See more in "Focus."*) Adding insult to injury, the P.B. recently defended her church's litigiousness by comparing the faithful who seek to retain parish property to child abusers. In both cases, she said, "bad behavior" is involved that must be confronted.

THE QUESTION of Schori's own "bad behavior" was, however, the subject of a memo that was circulating at deadline among a consortium of church leaders. Prepared by an attorney, the memo concluded that sufficient legal grounds exist for bringing Schori to ecclesiastical trial on 11 counts

of violating TEC regulations. The memo was not optimistic, though, that the current political and legal climate in TEC would allow a presentment of the P.B. to go forward.

IN THE ANGLICAN CHURCH OF CANADA, where the orthodox position on scriptural authority and homosexuality has been eroding, liberal bishops have threatened or initiated property lawsuits and/or disciplinary actions against a recent wave of congregations and clergy - including Evangelical luminary J.I. Packer - that have realigned with the province of the Southern Cone. Dr. Packer, author of the classic book *Knowing God*, was among nine priests who on April 21 denied a charge of "abandonment" of ministry leveled at them by New Westminster Bishop Michael Ingham (who has implemented gay blessings in his diocese), but who relinquished licenses they held from the prelate. They said they now would receive licenses from Bishop Donald Harvey, a former Anglican Church of Canada prelate who is also now under the Southern Cone's jurisdiction and overseeing 15 faithful Canadian parishes, with more, possibly, to come. (See Page 17 for a fuller report on the Canadian situation.)

That jurisdiction and "turf" have become major components in the current Anglican conflict was once more evident as Canadian Archbishop Fred Hiltz made a high profile, but 11th hour, appeal for Archbishop Venables not to "interfere" in his province by attending a late April meeting of hundreds of new Canadian members of the Southern Cone at a Baptist church in Vancouver. Venables came anyway, saying he would not have come had the participants not already left the Canadian province.

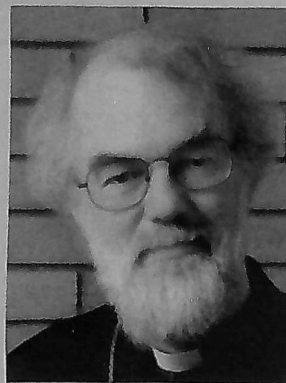
Dr. Packer observed at the Vancouver meeting that "the principle of geographical exclusiveness for the diocese and its bishop has been breached in a way that cannot be restored. We are realigning within the province of Canada. It seems to me that...there must be a possibility for realignment of the faithful" away from situations in which "heresy, doctrinal and moral, is approved."

Williams: The Road Not Taken

To conservatives, the path for Archbishop Williams should have been clear. But he has taken another road - one they see as based on something other than orthodox truth or even the entirety of the Windsor Report.

Williams, convenor of the once-a-decade Lambeth Conference, moved in May 2007 to send out invitations to the confab - not waiting for decisive meetings in Canada in June 2007 and the U.S. last September. He excluded from the guest list faithful American bishops tapped by provinces like Nigeria and Rwanda to minister to TEC and Canadian Church refugees. But he included as invitees all North American bishops not in compliance with the Windsor Report's requested moratoria on gay bishops and blessings, save for Bishop Robinson.

Williams then resisted calls from Global South leaders to convene a Primates' Meeting to assess the September response of Episcopal bishops to the primates' 2007 communiqué (which might have resulted in the prelates concluding that TEC had left the Communion). After polling the primates by mail instead, the Archbishop admitted in an Advent 2007 letter that there was "no consensus" among them that TEC



Archbishop Williams

had responded adequately to the communiqué, notably in the matter of same-sex blessings. While saying that no further elucidation could be expected from TEC, Williams nonetheless recommended two avenues of further discussion, one of them a now-appointed "Windsor Continuation Group" (which gives the sense that the initial Windsor Report

will become yet one more never-ending process leading to nothing). As well, Williams' letter repeatedly rapped cross-provincial pastoral arrangements for beleaguered faithful.

THE ARCHBISHOP has wanted opposing parties to confront and resolve their differences at Lambeth, notably through the formulation of the Anglican Covenant, a pact proposed by the Windsor Report that is intended to help ensure unity in basic belief, settle disputes and administer discipline among Anglican provinces. While, currently, Anglicanism's top-level "instruments of communion" (the Archbishop of Canterbury, Primates' Meeting, Anglican Consultative Council (ACC), and Lambeth Conference) wield only moral authority, a province adopting the covenant would ostensibly subject itself to its binding international regulations.

Some conservative primates in fact called for the covenant to be adopted before another Lambeth was held, to put the Conference on a better footing - an idea that Williams ignored. And at this point, moreover, it is unclear whether the covenant will, after all, be strong enough to fulfill its purpose: A recently-issued second draft of the concord has left some underwhelmed (see more on Page 22), and the text is to undergo review at a Lambeth Conference that looks to be under-attended by the orthodox.

More importantly, the covenant will not come to the rescue any time soon. The Presiding Bishop of Jerusalem and the Middle East, Mouneer Anis, a member of the Joint Standing Committee of the Primates and ACC, said he was "shocked" to learn from ACC staff recently that the covenant is not due to be implemented until 2015, long after the Communion will almost certainly have fragmented, Anis maintained.

Significantly, too, Lambeth itself strikes some as geared to thwart the confrontation of real issues. As outlined by Dr. Williams in January, the Conference seems to have been reconfigured as more of a retreat/study/sharing program that will have fewer resolutions and more small group activities (which in TEC have been used as an effective control device).

VIEWED AS A WHOLE, Dr. Williams' approach over the last year seems aimed at forfending any threat to continued Communion membership for the small, doctrinally-rebellious - but wealthy - North American provinces, at the expense of the Communion's theological majority. (Notably, the ACC, which is under liberal leadership, receives more than a fourth of its funding from TEC.) Some even thought Williams' performance deliberately calculated to repel what the Archbishop would view as conservative hardliners. For it did - and not just in the mostly conservative Global South provinces.

A Reprieve For Lambeth?

While one archbishop had rethought the matter by deadline (on which more in a minute), five Anglican primates said earlier this year that they would attend GAFCON but not Lambeth: Benjamin Nzimbi of Kenya, Peter Akinola of Nigeria, Emmanuel Kolini of Rwanda, Gregory Venables of the Southern Cone, and Henry Orombi of Uganda. (Some reports also say that Tanzania's leader will stay away.) Also still planning to skip the Conference at this writing were the archbishop and bishops of Sydney (the most populous part of the Australian Church), and a few bishops aligned with the ACN. It appeared, too, that some Church of England bishops would not go, including the Bishop of Rochester, Michael Nazir-Ali.

According to an April *Times* of London report, about 70 percent of the 880 bishops invited to Lambeth have responded affirmatively, though that number of attenders pales when weighed again the number of people those bishops will be representing. The Nigerian bishops alone, all of whom were expected at this point to be absent, represent more Anglicans than any other house of bishops, and more than several other national churches put together. Just two of the 131 Nigerian dioceses can out-number the entire membership of TEC, with its 109 dioceses. Indeed, the event that appears better positioned to represent most active Anglicans in the world is not Lambeth but GAFCON.

Recently, the five boycotting primates, responding to an appeal from 21 English Evangelical bishops to come work with them at Lambeth, explained in a letter why they could not do so - while also saying that their action is not an indication that they will ultimately leave the Communion.

The primates said it was not just Dr. Williams' undifferentiated handling of the Lambeth invitations, which "suggest that institutional structures are superior to the content of the faith itself." It was the length of the Conference and the time in which they would feel pressure to be in fellowship with bishops who consecrated Robinson in 2003, who have not followed Windsor's request (Paragraph 134) that they withdraw from Communion councils pending an expression of "regret" (which the primates expected to amount to repentance), and some of whom are suing for the property of North American congregations that are now under the Global South bishops' oversight.

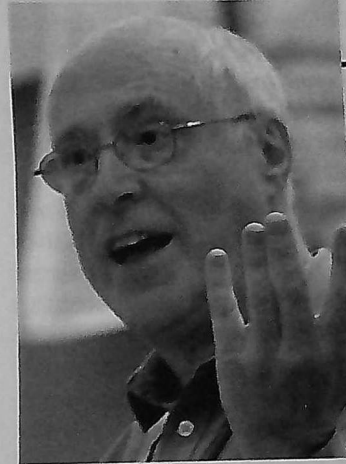
They also expected constant harassment in Canterbury from protest groups supporting Bishop Robinson - who will be at Lambeth despite being banned from it. Fresh from his June civil union with partner Mark Andrew - which is to be blessed in an Episcopal church - Robinson plans to lurk on the periphery of the meeting on the campus of the University of Kent, where he doubtless will be swarmed by the media.

As well, the primates noted that, while at Lambeth '98 they had a co-religionist in the Archbishop of Canterbury of the time, George Carey, that would not be the case this time.

"We have come to the conclusion, from the failure of the instruments of communion to take action either to discipline [TEC] or to protect those who have asked the Communion for protection, that there is no serious space for those of an orthodox persuasion in the councils of the Communion to be themselves or to be taken seriously," the primates wrote.

Nonetheless, a simmering debate among conservatives over the wisdom, or not, of attending Lambeth yielded in late April one significant conversion on the issue - that of Archbishop Venables. It remained to be seen whether others would follow among the Lambeth-avoiding prelates. Informed conservative sources consulted by *TCC*, however, thought there would be little change in the overall strength of the boycott, which one source put at around 250 bishops.

Possibly undergirding this idea were Venables' remarks about his decision to attend Lambeth after all. He gave



SOUTHERN CONE ARCHBISHOP Gregory Venables, who has lately taken a significant number of refugees from North American Anglican provinces under his wing, has determined to go to the Lambeth Conference after all. However, he seems to have been motivated by needs he sees in the area of communications, and has little hope that Lambeth will heal the division he thinks is "pretty final."

the impression that he was motivated by what he sees as the need for probably-divorcing parties to be in communication, and for someone to be at Lambeth to represent the conservative voice to the press.

"I think someone has got to go...and speak to the situation," and that "we have...to continue working at this," he was quoted as saying by the London *Times*. But he added that he thought "the division is pretty final...I don't think we are going to change people's minds, but I think it would be wrong for us to get to a point where we acknowledge a division and try to organize it without being together and talking about it..."

"The Church as an institution is bound to have its limits. I think we have just hit the limit on this," said Venables, whose province covers the southern half of South America. "The sad thing is that there seems to be no way the Anglican Communion can fully acknowledge that difference and find a way of gracefully dealing with it...If we have not done it in the Primates' Meeting or if what the primates have proposed has not been accepted, I cannot see much hope coming out of Lambeth."

PERHAPS HOPING TO CONVINCEN Venables otherwise - and persuade other boycotters to come to Lambeth as well - though, Dr. Williams appeared poised at deadline to make what initially appeared to be a bid, albeit a very late one, to put the squeeze on liberal, pro-gay bishops.

Starting with remarks from the Bishop of Durham, N.T. Wright, an Evangelical, it emerged that Archbishop Williams was going to write bishops attending Lambeth, asking them to affirm their willingness to abide by the recommendations of the Windsor Report and work towards the creation of an Anglican Communion Covenant. If not, they should "absent themselves" from Lambeth, Wright said.

Reports noted that this jibed with a statement in Dr. Williams' Advent letter that bishops attending Lambeth must be willing to "work with those aspects of the Conference's agenda that relate to implementing" the Windsor recommendations, including the covenant.

The letter evidently had not yet gone out at this writing, so its exact content remained to be seen. But if its terms are as stated, a number of observers questioned whether the letter was anything more than a gesture that would have no impact on Lambeth attendance.

Bishop Schori, for example, has repeatedly indicated that TEC, while perhaps pausing or muting its gay agenda, is not desisting from it. She recently said that TEC would support gay clergy at Lambeth, joined by more sympathizing bishops from outside the U.S. than might be expected. She also indirectly acknowledged in a *BBC* interview early this year that same-sex blessing services continue to take place in TEC (by charging that more of them go on in the Church of England, but are rarely spotlighted - a "double standard," she said.) Will the terms of Williams' letter now cause her (or him?!) to withdraw from Lambeth? Will other progressive American, Canadian, Brazilian and British bishops who have given formal or informal support to moves to normalize homosexuality in the church now absent themselves?

Likewise, a call for Conference participants to abide by Windsor would seem unlikely to change the minds of a lot of Lambeth boycotters - at least unless it really *did* spur the absences of bishops who have violated Anglican sexuality policy, and some leeway was allowed on Windsor's proscriptions against boundary-crossings.

The Dar es Salaam communiqué said conservative primates were unwilling to cease cross-border pastoral arrangements until the provinces concerned had provided the faithful with adequate alternate oversight. Neither TEC nor the Canadian Church implemented a pastoral plan proposed by the primates at Dar es Salaam. A more recent plan put forward for TEC, which would involve the services of Windsor-compliant Episcopal bishops and five foreign Anglican primates, may be more promising, but evidently has not been finalized, and still relies on the good will of individual bishops.

Of the expected letter from Williams, one well-informed source told *TCC*: "I think that this is yet another case of less than meets the eye. Bishop Wright consistently overplays to conservatives the import, bravery and wisdom of Williams' actions. Frankly, I think that after [Williams'] canon lawyers put the fear of respecting (provincial) 'autonomy' into him, everyone, not just a few bishops, will get a mealy-mouthed letter not much different than what he has said already. It will change precisely nothing." All the liberal TEC bishops "who have their flights booked will happily get on the plane and go to Lambeth."

SO, IT APPEARED - at this writing anyway - that the outlook for attendance at the Canterbury gathering was unlikely to change much, and that Dr. Williams would be presiding over a Lambeth Conference that will, due to important absences, lack the standing of its predecessors.

The danger is that Lambeth "will display a disintegrating Anglican Church that has lost its effectiveness and has become a symbol of schism," wrote Ruth Gledhill of *The Times* of London.

Strikingly, she said GAFCON deserved coverage because, "There must be a future for what Anglicanism once represented."

Looking at the media frenzy likely to be created at Lambeth by TEC's Bishop of New Hampshire, Episcopal e-journalist David Virtue said it looks increasingly like the Conference "will be a massive gay pride campaign starring sweet newly-weds, Mr. and Mr. Gene Robinson, supported by a cast from (the gay groups) Changing Attitude (U.K.) and Integrity (U.S.)." Robinson, he said, will be portrayed as "a victim of homophobia, by an elitist press waiting to whack [any] Global South orthodox bishops who...happen to show up and suggest that [homosexual behavior] is not good and right in the eyes of God."

English commentator Andrew Carey argued that a situation in which Robinson becomes a "martyr," and Lambeth "a shadow of its former self" could have been avoided had Archbishop Williams and the Anglican bureaucracy "actually taken any notice of the Windsor Report," and specifically its request that American bishops who approved of or participated in Robinson's consecration withdraw from Communion councils. This approach had merit, Carey said, in that it did not require a specific scapegoat (Robinson), and would draw attention to the real issues, which are TEC's move to unilaterally change the church's teaching, and the need to identify a biblically-faithful pastoral response to homosexuals.

It is small wonder that, by deadline, Dr. Williams had posted a seven-and-a-half minute video on the Internet, again making the case for the covenant, but also trying to save his vision of Lambeth as a tranquil "spiritual encounter." The decennial gathering should not be "a time when we are being besieged by problems that need to be solved and statements that need to be finalized," he insisted, "but a time when people feel that they are growing in their ministry." The peace and quiet he is seeking for the Canterbury confab, however, looks likely to be elusive.

The Episcopal Purge

The liberal hierarchy's recent efforts to cleanse TEC's episcopal rolls began with the inhibition of San Joaquin's Bishop Schofield, who as noted, realigned with the Southern Cone in tandem with his diocese's overwhelming December

ENGLAND'S traditionalist *New Directions* magazine had this take recently on Bishop Schori's response to Episcopal bishops, clergy and congregations that wish to disassociate from TEC's new religion.



'The Presiding Bishop begins her campaign of Pastoral Care and Reconciliation'

vote to affiliate with that province. It was the first move by an American diocese to secede from the U.S. Episcopal Church since the Civil War.

Schofield's case, as well as that of most other targeted prelates, pivots on TEC canon law, specifically Title IV, Canon 9, section 1, which deals with the "Abandonment of the Communion of This Church by a Bishop." The canon indicates that the "abandonment" charge can be applied if the bishop has entered a religious body that is not in communion with TEC. Likewise, if the charge is that he functioned episcopally for another church, then "abandonment" is only applicable if that church is not in communion with TEC.

As none of the conservative bishops in question has gone anywhere outside of the Anglican Communion, it seems that only one of two conclusions can be made about TEC's recent disciplinary actions or attempted actions against them on the basis of this canon: 1) TEC has renounced its own place in the Communion; 2) TEC is working on the premise that it can remain in communion with Canterbury, and Canterbury with it, while not being in communion with certain other provinces with which Canterbury is in communion - provinces that have declared or undertaken actions indicating broken or impaired communion with TEC. This "swiss cheese" concept of communion (which intervening foreign provinces seem to be relying on as well, though not by choice) is not new within Anglicanism, but hardly meets historic standards.

Bishop Schofield was inhibited by Bishop Jefferts Schori in January, and resigned from TEC's House of Bishops before the HOB met in March. Support for Schofield was registered by, among others, 41 bishops throughout the Communion, who said they stood with him in this "decision for the faith once delivered to the saints." Archbishop Venables said the inhibition had no effect on Schofield's ministry within his jurisdiction.

Far be it from Schori and the HOB, though, just to accept Schofield's resignation. And besides, in this instance, at least, the canons - which say that a bishop must first seek the HOB's permission to resign - were going to be followed. On March 12, the House instead held a trial which found Schofield guilty of "abandoning the communion" of TEC, on the basis of which he was defrocked.

Schofield lamented the use in his case of disciplinary procedures that "were intended for those who have abandoned the Faith and are leading others away from orthodox Christianity, as held in trust by bishops in the Anglican Communion - and which [TEC] had previously upheld also.

"The question that begs to be answered by the [HOB]" Schofield added, "is why bishops who continue to teach and publish books that deny the most basic Christian beliefs are not disciplined while those of us who uphold the Christian Faith are? I have not abandoned the Faith. I resigned from the American House of Bishops and have been received into the House of Bishops of the Southern Cone. Both Houses are members of the Anglican Communion. They are not - or should not be - two separate Churches."

At the same meeting, the HOB also deposed for "abandonment" another bishop that had already left for the Southern Cone, William J. Cox, 88, retired Bishop Suffragan of the Diocese of Maryland (where he served mostly in the 1970s),



RETIRED QUINCY BISHOP Edward MacBurney, 80, was inhibited by Presiding Bishop Schori at a time when she reportedly knew that the bishop's son was dying of cancer. The suspension was for MacBurney's episcopal visitation at a non-TEC parish in San Diego at the request of Southern Cone Archbishop Gregory Venables.

and Assistant Bishop of Oklahoma. He was said to have illegally performed sacramental acts without the permission of the local bishop in 2005, when he ordained two priests and a deacon at Christ Church in Overland Park, Kansas, an ex-Episcopal parish, at the request of the archbishop of Uganda.

IN SHORT ORDER, a few media outlets and bishops began charging that the deposition votes were canonically void, and calling for the matters to be revisited. The canons required a majority decision by all members of the House entitled to vote, they said, not just a majority vote of those present. According to one report, on March 12 the HOB had 294 eligible voters, which means 148 votes were needed to depose a bishop for abandonment of communion. However, on that day only 116 bishops were registered at the meeting. Voting was by voice and was not unanimous.

Among objectors was new South Carolina Bishop Mark Lawrence, who was in a unique position to protest: his first election to the South Carolina see was invalidated by Jefferts Schori on a technicality. To pass canonical muster, and install Lawrence as bishop, the diocese had to go through the election and consent process a second time.

Lawrence wrote Bishop Schori that: "Under Canon IV.9.2, the [HOB] must give its consent to depose a bishop under the 'abandonment of communion' canon '... by a majority of the whole number of Bishops entitled to vote.' " Article I.2 of TEC's constitution "states in pertinent part that 'Each Bishop of this Church having jurisdiction, every Bishop Coadjutor, every Suffragan Bishop, every Assistant Bishop, and every Bishop who by reason of advanced age or bodily infirmity . . . has resigned a jurisdiction, shall have a seat and vote in the House of Bishops...' The language of the Canon has consistently required that a majority of all bishops entitled to vote, and not just a majority of those present at a meeting, must give their consent to the deposition of a bishop."

Schori maintained that it was too late to protest the vote. She claimed that "any protest of a parliamentary action must be made at the time of the action by someone present at the meeting... That did not happen."

Chancellor Beers took his shot, claiming that the deposition could be effected by a majority vote of those present. He said he and the HOB's parliamentarian agreed before the vote "that the canon meant a majority of all those present and entitled to vote, because it is clear from the canon that the vote had to be taken at a meeting, unlike the situation where you poll the whole House... by mail. Therefore, it is our position that the vote was in order."

However, the canon makes no mention of the vote being taken at a meeting. And Bishop Lawrence wrote that, although the language of the relevant canon is clear, Canon IV.15 specifically states that "All the Members shall mean the total number of members of the Body provided for by Constitution or Canon *without regard to absences, excused members, abstentions or vacancies*" (emphasis added).

Bishop Lawrence's conclusion, in his letter, was forceful: "The Diocese of South Carolina demonstrated our commitment to the proper observance of [TEC's] canons with two election conventions and 18 months of standing committee and bishop confirmations. Because we feel so strongly that the canons were not followed in the depositions of Bishops Schofield and Cox, we must respectfully refuse to recognize the depositions, and we will not recognize any new bishop who may be elected to replace Bishop Schofield, unless and until the canons are followed."

FOLLOWING UPON THAT was a March 27 letter warning that Jefferts Schori may be facing a defamation charge if she does not withdraw her pronouncement of Bishop Cox's deposition. Wicks Stephens, a lawyer representing Cox, maintained in a letter to the P.B. and Chancellor Beers that the deposition, having failed to achieve the canonically required majority of "the whole number of bishops entitled to vote," is "without effect and void." He also contended that Bishop Schori was previously told of the canonical deficiencies in the vote deposing Bishop Cox. "In light of the foregoing, demand is hereby made that you right the wrong by which you have defamed Bishop Cox by immediately withdrawing your pronouncement of deposition and that you publish your withdrawal in the same manner and to the same extent you have published your wrongful actions," Stephens wrote.

A *Church of England Newspaper* story also reported that, by Schori's own admission, the canonical procedure leading up to Cox's deposition had not been followed in several respects. As well, retired Episcopal Bishop William Wantland, a lawyer, maintained that Cox was deposed on an incorrect charge, having been accused of "abandonment" for an offense that involved the violation of diocesan boundaries, which Wantland said is addressed by a different canon.

So far, however, Bishop Schori has not budged; in fact, by deadline, she had sent out a letter to colleagues defending the legality of recent disciplinary actions. And the Schofield/Cox matters were only the start of her canonically-dubious activities of late.

IN HOT PURSUIT of Pittsburgh Bishop Robert Duncan, Schori has lately tried (unsuccessfully) to stir interest among fellow bishops for holding a special meeting in May, at which she plainly wanted to ram through Duncan's deposition for "abandonment," *sans* what other sources says is a canonically-

required prior inhibition, and despite Duncan's firm denial of the charge.

Why the hurry to get this done? Some sources suggested that Schori hoped it would force Archbishop Williams to decide whether to recognize TEC's deposition - and indeed, TEC itself - by disinviting Duncan to Lambeth, a decision similar to the one he faces with regard to Bishop Schofield. (Ironically, neither prelate was planning to attend Lambeth, though they could change their minds now that Archbishop Venables has).

What is more obvious is that Schori wanted to depose Duncan before Pittsburgh's convention this fall, and thereby possibly prevent that diocese's exit to the Southern Cone, and intimidate Bishops Jack Iker of Fort Worth and Keith Ackerman of Quincy from leading similar moves at their conventions late this year. Fort Worth delegates voted overwhelmingly in favor of realignment at last year's convention, and could finally decide the matter in the fall; Quincy may take its first vote on the issue this year.

"THE GRACELESS AND TOTALITARIAN MIND-SET" now dominating TEC came further to the fore, in the view of the traditionalist Forward in Faith, North America (FIF-NA), in the recent attack on retired Quincy Bishop Edward MacBurney. Despite knowing that MacBurney's son lay dying of cancer, Schori sent the prelate a letter of inhibition on April 9. Following public reports that may have placed pressure on her, she lifted the suspension only so long as to allow the bishop to take part in sacramental ministry for his son's funeral.

In this case, the accused was not charged with abandonment but canonical violations stemming from his agreement to make a pastoral visit in June 2007 to a church in San Diego that is not part of TEC, but linked to a province (the Southern Cone) with which TEC shares Communion membership. MacBurney accepted Archbishop Venables' invitation to visit the parish in "a spirit of Anglican unity and Christian generosity," said FIF-NA.

The inhibition of MacBurney was sought by San Diego Bishop James Mathes, because he had not granted permission for the visiting prelate to act in his diocese. But again, in this case as well as some others, Episcopal officials seem to be claiming that they have complete control over anything related to the Anglican Communion going on on their "turf," even while judging that anyone who has left TEC for the wider Communion has "abandoned" TEC!

MacBurney had 90 days from the date of inhibition to respond to the charge against him.

The Raid On San Joaquin

Meanwhile, the church that has complained of "border-crossing" wasted no time in invading the Southern Cone province of San Joaquin to try to reconstitute a TEC diocese there, and pick off (where it can) people who belong to the majority of churches that voted to leave TEC.

On March 7, it was reported that six parishes out of 48 in the original San Joaquin diocese had chosen to "remain Episcopal," an option that Bishop Schofield had given to any parish or mission as long as it did not owe money to the diocese.



Bishop Schofield



THE DAY BEFORE a special March 29 convention for the reconstituted Episcopal Diocese of San Joaquin, Bishop Jerry Lamb, who is serving as provisional bishop for the jurisdiction, replies to a questioner during a gathering of Episcopalians at the Episcopal Church of St. Anne in Stockton, California. With him are presiding Bishop Katharine Jefferts Schori and House of Deputies President Bonnie Anderson. *Episcopal Life Online photo/Mary Frances Schjonberg*

A comparison of the two jurisdictions' websites, at the time of writing, showed the TEC diocese claiming to have 18 churches, including a new mission, and the Southern Cone diocese 40. But both dioceses list five churches with the same names in the same cities, but with different addresses, such as the TEC St. Nicholas in Atwater at a "temporary location." Two congregations named St. Paul's are in the town of Visalia, but the TEC St. Paul's apparently has only an e-mail address. Meanwhile the San Joaquin-Southern Cone churches all have fixed locations; the bishop continues to occupy his cathedral, and some people who left parishes because of TEC's liberal drift are returning. As well, Bishop Schofield said that parishes in other western dioceses have begun to inquire how they can be part of the Diocese of San Joaquin. In the end, it appeared that the TEC diocese actually has 13 or fewer congregations, and some 600 members, out of a diocese of some 8,000.

STARTING WITH Bishop Schori's dispatch of some representatives into the San Joaquin diocese to begin the reorganization process, TEC's effort to re-establish a diocese in San Joaquin seems to have been peppered with canonically-questionable actions.

On March 29, Bishop Schori oversaw a convention of the rump San Joaquin diocese that (*inter alia*) accepted her recommendation that former Northern California Bishop Jerry Lamb, 67, serve as provisional shepherd; this, despite challenges to Schofield's deposition, and charges from some quarters that Schori usurped the authority of the standing committee in calling the convention, and had not given the required length of notice for it.

Schori had taken it upon herself to create a new diocesan standing committee, even though six persons duly elected earlier to the committee who did *not* join the Southern Cone never resigned their positions and wanted to "remain Episcopal."

A primary aim of the purge of standing committee mem-

bers who were associated with the previous, traditionalist-led diocese, seems to be to ensure that the TEC Diocese of San Joaquin would be conformed to the new order. Immediately upon taking up his new role, Bishop Lamb received three women priests - the diocese's first. While not rushing the issue, he also called for "conversation" about the role of homosexuals in the diocese.

The reconstituted San Joaquin diocese is being propped up by a cash infusion of \$459,000 authorized by TEC's Executive Council.

BUT MUCH MORE will doubtless be spent by the national church to bankroll its lawsuit (with the local Remain Episcopal group) to claim the seceded diocese's property. Filed April 24 in Fresno County Superior Court, the suit, which was expected, will test for the first time a diocese's rights under TEC's 1979 Dennis Canon. The canon does not address the possibility of a diocese seceding, rather declaring only that parish property is held in trust for the diocese and wider church.

The same *Episcopal News Service* story that reported on the suit also maintained that "the continuing Episcopal diocese is moving forward with its goal of creating a culture of reconciliation."

In an April 26 letter, Bishop Schofield reassured his flock that "we have been expecting this litigation" and "our legal team" had been preparing fruitfully for it for some time. He maintained that "nothing in [TEC's] current constitution and canons prohibits a diocese from leaving one province and moving to another."

LEGAL QUESTIONS also have been raised in regard to the Southern Cone's move to accept the San Joaquin diocese into its fold. A spokesman for Archbishop Venables said the provincial leadership was aware of constitutional impediments before voting unanimously to issue its "emergency, temporary and pastoral" invitation to affiliate. "Both the House of Bishops of the Southern Cone and the General Synod decided to go ahead because of the nature of the emergency," the spokesman said.

Archbishop Venables recently stated, however, that his province is starting the process of amending its constitution and canons to regularize the admission of parishes and dioceses beyond South America.

Lambeth And GAFCON: The Conservative Debate

Conservatives across the Communion are, as earlier noted, are not united about GAFCON and Lambeth, with some bishops planning on going to both, or just GAFCON, or just Lambeth. And it may be - as witnessed by Archbishop Venables' recent change of position on the matter - that just which bishops are in what camp will be somewhat in flux right up until the start of each event.

Some conservatives see the Middle Eastern confab, or its pre-Lambeth timing, as unhelpful or divisive. And some

contend that it will be more disastrous for conservatives to stay away from than take part in Lambeth, as a boycott will abdicate the orthodox position on sexuality, and indeed the whole Communion, and the covenant that could save it, to liberal revisionist and compromising forces.

Conservative West Indies Archbishop Drexel Gomez, head of the Covenant Design Group, for example, has urged would-be boycotting co-religionists to reconsider, saying that "the future of Anglicanism - to a large extent - will be determined by the outcome of Lambeth." At the same time, though, Gomez is among those who have deprecated claims that GAFCON would be a rival Lambeth. GAFCON is designed to be "a means for strengthening the conservative view within the Communion," he said. Those attending would "come away refreshed and reinforced in their convictions, but it does not mean that that would be the end of the Anglican Communion."

By contrast, the Bishop of Durham, N.T. Wright, has accused GAFCON of being an alternative

WEST INDIES ARCH-BISHOP Drexel Gomez is one conservative primate who supports GAFCON, but who has urged all his colleagues to come to the Lambeth Conference, which he believes will determine, "to a large extent...the future of Anglicanism."



to Lambeth. In a January commentary, he charged that the conference's rationale is that the Communion is "fin-

ished," and that that could become a self-fulfilling prophecy. He used a biblical analogy to suggest that Anglicans should stay on the ship, which has not yet sunk, rather than launch lifeboats. To say yes to Lambeth is not to affirm liberal revisionism, he contended, but to move forward with Windsor and the covenant, which Williams has made clear "are the tools with which to forge our future. 'Orthodox' bishops should celebrate that, and join in the task," he said.

More recently, he seemed to accuse GAFCON organizers of seeking to exploit the TEC and Canadian situations in order "shift the balance of power in the...Communion," of suggesting that true Evangelicals must withdraw from Lambeth in favor of GAFCON, and of handing a "moral victory to those who can cheerfully wave goodbye to the 'secessionists'."

If Bishop Wright "thinks there is still a future for enforcement of the Windsor Report, the Anglican Covenant, or whatever new piece of paper will be waved in front of us promising 'peace in our time,' he is very much mistaken,"

David Ould, a member of the Council of Australia's Anglican Church League, wrote earlier this year. "The story of the last five years is one of intransigent contempt from TEC and her allies coupled with negligent and spineless activity from Lambeth." Williams has "displayed next to zero determination" to hold to the course of Windsor and the covenant, he asserted. Worse is that "his senior officers on the ship, starting with [ACC General Secretary Kenneth Kearon] and moving downwards, are trying to wrestle the wheel away from him at every opportunity...Blaming GAFCON organizers for 'manning the lifeboats' and thus dooming the Communion to sink is the equivalent of the Captain of the Titanic doing the same..."

Another frequent commentator on church affairs, the Rev. Dr. Peter Toon, who initially saw GAFCON as a threat to the Communion's future, recently revised his view, declaring his appreciation for "the...informed, godly consciences involved."

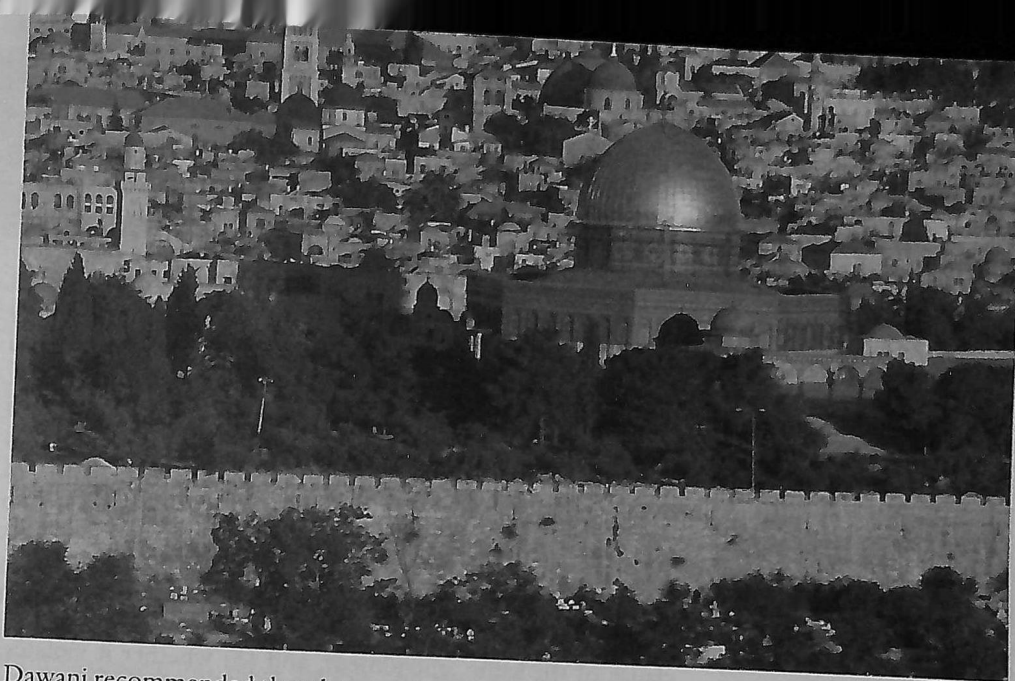
Toon, the president of the Prayer Book Society of the U.S.A., retained hopes for "one Global Family, but renewed in truth and grace for mission." But he wrote bishops not planning to attend Lambeth that if they truly believe that their participation in it would be "to deny that Jesus is Lord and that his Church is to be faithful to his Word, then obviously you cannot attend.

"Further," he added, "you cannot stop...[at] being absent: you have to do something to proclaim to the Anglican Communion...that there is another and a better vision of what is the Communion - and this vision needs to be declared and known before the world is presented - via a big media presence - with the vision of the erring leadership...of Dr Williams and his team."

That seems to be precisely what the GAFCON organizers and participants have in mind. They want to join forces to break through the logjam of "process" in the Communion with an uncompromised Gospel and cohesive program for spreading it that they can hold up for Lambeth. This kind of undertaking is something they feel prevented from doing at Lambeth, due to the reasons that will cause some to absent themselves from the Canterbury confab, and/or because of the way the Conference will be structured. Hence the necessity of GAFCON in their view.

GAFCON, which is by invitation only, is expected to be attended by as many as 300 bishops, as well as hundreds more clergy and lay leaders, and their wives, from the Global South and North America, and from both the Evangelical and Anglo-Catholic wings of the church. Included among those invited are all members of the college of bishops of the "Common Cause Partnership," the North American coalition of Anglican faithful within and outside of the "official" Communion; the Partnership includes the Anglican Communion Network, with which ten Episcopal dioceses are affiliated. At deadline, it appeared that GAFCON attendance could reach 1,000.

The entire event was originally slated to take place in Jerusalem, but was bifurcated after the Bishop of Jerusalem, Suheil Dawani, and Middle East Archbishop Anis expressed concerns that the meeting could inflame Christian-Muslim tensions and "import inter-Anglican conflict" in the region;



JERUSALEM, site of the GAFCON pilgrimage June 22-29, which will focus on worship, prayer, discussions and Bible study.

Dawani recommended that the organizers make a pilgrimage to Jerusalem instead.

As rearranged, GAFCON now aims to separate its "political and spiritual components." It starts June 18-21 with private consultation in Amman, Jordan, of conference leaders, theological group members, and bishops who are serving in majority Muslim settings. The main event following on June 22-29, the "pilgrimage" to Jerusalem, will focus on worship, prayer, discussions and Bible study, "shaped in the context of the Holy Land." Bishop Dawani plans to attend.

Key organizers and supporters of GAFCON are said to include, among others, the primates of Kenya, Nigeria, Rwanda, Southern Cone, Tanzania, and Uganda; Archbishop Peter Jensen of Sydney; several North American bishops that are backed by foreign provinces; Pittsburgh's Bishop Duncan; Church of England Bishops Michael Nazir-Ali (Rochester) and Wallace Benn (Lewes), and Canon Dr. Chris Sugden of Anglican Mainstream.

"GAFCON is organized to enable the Anglican orthodox to think, discuss and pray about the future of the Anglican Communion," said the GAFCON Leadership Team.

"The GAFCON gathering does not mean schism. It seeks to set out a clear, biblically-faithful and orthodox vision for the future of the Anglican Communion, share with the rest of the Communion in all available forums and work at shaping the Communion towards that end."

"Shared mission clearly must rise from common shared faith," said Archbishop Venables. "Our pastoral responsibility to the people that we lead is now to provide the opportunity to come together around the central and unchanging tenets of the historic Anglican faith. Rather than being subject to the continued chaos and compromise that have dramatically impeded Anglican mission, GAFCON will seek to clarify God's call at this time, and build a network of cooperation for global mission," he said.

"The conference will grapple with the crisis of authority and ecclesiology that has occurred as a result of North American actions," Dr. Sugden wrote. "We want to ensure that our relationships in the Anglican Communion reflect gospel values. We seek to affirm both biblical orthodoxy and Catholic

order, but a Catholic order that will serve the Catholic faith, not the other way around."

"History," said the Leadership Team, "is poised potentially to turn on its hinges if this gathering of world Anglican leaders is successful." ■

Sources included the websites of The Church of England, Diocese of Pittsburgh, Diocese(s) of San Joaquin, Diocese of Quincy; *The Living Church*, *Episcopal News Service*, *VirtueOnline*, *The Times* (London), *The Church of England Newspaper*, *The Daily Telegraph*, *Church Times*, *Anglican Journal*, *Reuters*, *The Washington Times*, *The Washington Post*

LATE NEWS: Iker, Duncan, Decide For Lambeth

At presstime, two Episcopal prelates aligned with the conservative Anglican Communion Network, Pittsburgh Bishop Robert Duncan, ACN Moderator, and Fort Worth Bishop Jack Iker, announced that they plan to attend the 2008 Lambeth Conference, as well as GAFCON.

The plans of the other eight Episcopal diocesan bishops in the ACN in regard to Lambeth and GAFCON were not clear. But the decision of Duncan and Iker to attend Lambeth does not reflect any disagreement among U.S. conservative leaders with the boycott of Lambeth by foreign co-religionist bishops, confirmed one well-placed American source, but rather "an understanding that we're in a weaker situation." The source said that there is concern that, unless some bishops are present at Lambeth to speak on behalf of U.S. faithful, the position of the latter, and the situation in The Episcopal Church (TEC), will be distorted by opposing bishops, with absent orthodox prelates accused of abandoning the Communion.

"It is important for us to be able to respond directly" to the claims of critics and theological opponents, said Bishop Duncan, who, as a cost-saving measure, will attend Lambeth only July 16 through 25; his Assistant Bishop, Henry Scriven, will attend July 26-August 3.

"I stand in solidarity with all those bishops who have decided, as a matter of conscience, that they are unable to be at Lambeth," Bishop Iker said. However, he felt that, given Fort Worth's situation and the role of Lambeth as one of the four "instruments of communion," it is "important for me to be there, to make our case and face our detractors."

Those seem to be some of the issues that motivated Southern Cone Archbishop Gregory Venables to decide to attend Lambeth after all. At presstime, his switch on the issue had drawn a few negative comments, but mostly non-comment, from conservatives, including Venables' primatial allies. ■

Sources included *The Living Church*

Focus

TEC Loses In First-Round Property Decision In Virginia

By The Rev. Samuel L. Edwards

AN EAGERLY-AWAITED DECISION in a landmark Virginia property dispute has handed a first-round victory to 11 ex-Episcopal Church (TEC) congregations.

On April 3, Fairfax County Circuit Court Judge Randy I. Bellows held that the state's division statute applies to the suit filed by TEC and the Diocese of Virginia against the churches now aligned with the Anglican District of Virginia (ADV) within the Convocation of Anglicans in North America (CANA), a U.S. mission backed by the Nigerian province of the Anglican Communion.

The Civil War-era statute is known as "57-9" after its enumeration in the Commonwealth's code. Under its provisions, if a "division" occurs in a church or religious society, a congregation, by a majority vote of its members, may decide with what body to affiliate and take its property with it.

TEC and diocesan lawyers argued that the statute was meant only in the event of a denomination-wide split, and that the local parish defections did not meet that threshold.

But Judge Bellows wrote that: "It blinks at reality to characterize the ongoing division within the diocese, [TEC], and the Anglican Communion as anything but a division of the first magnitude." Thus, he maintained, the statute does apply to the situation before the court and was properly invoked by the defendant congregations.

WHILE THE CAREFULLY-WORDED, tightly-reasoned, 83-page opinion understandably was satisfying to ADV/CANA supporters, it was not the last word in what promises to be a

hard-fought battle. The exuberant comments of some analysts notwithstanding, the ruling's applicability was limited to Virginia (whose division statute seems to be unique among American states). And while the ruling repulsed TEC's initial attempt to win on a technicality, it was clear that there are still several hurdles to surmount before the ADV congregations can be certain of retaining possession of their property.

Judge Bellows' ruling did not settle the question of the division statute's constitutionality, and he set May 28 for argument to be heard on three critical issues: (1) Whether the statute violates the free exercise clause of the First Amendment of the U. S. Constitution; (2) whether it violates the establishment clause of the same amendment; and (3) whether it violates the religious freedom provisions of the Virginia constitution. An affirmative ruling on any one of these grounds would be a serious setback for the defendant congregations.

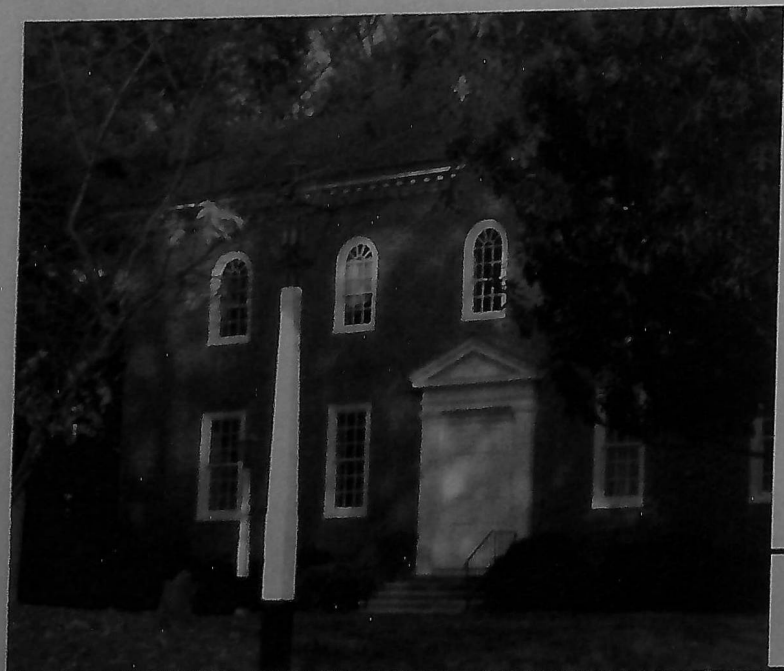
EPISCOPAL PRESIDING BISHOP Katharine Jefferts Schori contended that Judge Bellows' decision is indeed a First Amendment violation, because in her view it deprives TEC and all "hierarchical churches of their historic constitutional rights to structure their polity free of governmental interference."

At least one commentator thought the ADV/CANA churches have reason to be cautiously optimistic, however, because the U.S. Supreme Court has endorsed an approach like that which Judge Bellows appears to be using - "neutral principles of state law." This allows the court to reach a conclusion based on the "language of deeds, the terms of local church charters," and "state statutes governing the holding of church property," wrote John A. Sparks, who teaches U.S. constitutional history at Grove City College in Pennsylvania. To take this approach is not to "establish religion" or interfere with its free exercise, but merely to decide who is entitled to a piece of property, Sparks said.

The defendant parishes, which include the flagship colonial-era Falls and Truro Churches, withdrew from TEC and the diocese by overwhelming votes among their members, due to concerns that TEC was moving farther and farther away from scripture and historic faith. Their move to CANA kept them in the Anglican Communion but freed them from TEC's oversight. Collectively, they hold an estimated \$30 million to \$40 million in realty.

Meter Continues To Run

Courtroom arguments in the case had ended in mid-November. By mid-January, the written materials that Judge Bellows directed the parties to provide were in his possession.



VIRGINIA'S HISTORIC FALLS CHURCH, one of the properties at stake in the lawsuit filed by the Diocese of Virginia and The Episcopal Church against 11 ex-Episcopal congregations. Photo courtesy of The Falls Church, Falls Church, Virginia

Meanwhile, by February, estimates of the cost of the litigation so far were generally pegged at around \$2 million (though one report said it was closer to \$4 million), about evenly divided between the two sides.

The eleven ADV parishes were raising money for legal fees through donations. They anticipated spending \$3 million to \$5 million before the suit finally is resolved. The Virginia diocese doubled to \$2 million a line of credit it had established with a bank to fund the litigation. The diocese said it expects to pay \$80,000 dollars in interest on this liability during 2008. Since by January only \$43,000 in donations had been received for the court costs (albeit these were unsolicited), most of the debt service dollars will come from endowment funds.

Virginia's diocesan spokesman, Patrick Getlein, said that the diocese is receiving no assistance from the national Episcopal Church for its legal fees. This seems strange, given that Presiding Bishop Schori admitted under oath that she pressured the Virginia diocese into filing the suit, and abandoning a process of negotiated disengagement that seemed on the point of being implemented in the diocese.

THE FACT IS that TEC has its own legal bills to pay. Exactly how much the national church is laying out for its various forays into litigation against departing congregations and dioceses around the nation is major question in its own right. The answer to the question so far has proved elusive. In a February 28 open letter to TEC's Executive Council, retired Bishops William Wantland and Maurice Benitez made what they termed "our final effort to obtain information from you...about the amount currently being expended in the extensive litigation in which [TEC] is engaged." So far, they said, the answers to that question received from TEC officials boil down to: "It's a secret." Such an answer, they said, is "not acceptable."

Wantland and Benitez also reminded that "there is *no* provision in federal, state or canon law" for the Executive Council to withhold from church members and officials information on money being spent on behalf of the church and presumably for the benefit of the church.

The reminder probably is a shot across the bow of the Executive Council, presaging legal action to force public disclosure of the information.

Religious Liberty?

While members of both camps lamented the expense, neither apparently thought it was money ill-spent.

The ADV defendants, who say that they remain open to a negotiated settlement, look upon their involvement as a regrettable necessity.

On the other side, Virginia Episcopal Bishop Peter Lee, speaking to his diocese's annual Council January 25, described the litigation as casting a "shadow" over the diocese, but asserted that the expense was worth it because of "serious consequences for religious liberty" that might ensue were the ADV/CANA parishes to prevail in court. Adopting a line similar to Schori's, Lee contended that, constitutionally, Virginia cannot intervene in what he claims is a matter of internal church polity and doctrine.

Continued on Page 18



ST. JOHN'S SHAUGHNESSY, Vancouver, now realigned with the Southern Cone, houses what had been the Anglican Church of Canada's largest congregation. Photo courtesy of the Anglican Network in Canada

Canada: Wave Of Defections Sparks Disciplinary, Legal Actions ACC, Southern Cone Primates Tangle Over Visit

Anglican realignment in Canada has lurched decidedly forward of late, with a new exodus of faithful Anglican Church of Canada (ACC) parishes - including the ACC's largest congregation - taking temporary refuge in the conservative-led province of the Southern Cone.

And that has left the 700,000-member Canadian Church looking more like the American one, with liberal hierarchs initiating or threatening disciplinary actions and property lawsuits against former ACC clergy and congregations.

In other words, things are getting nasty. So much so, that - also as in The Episcopal Church (TEC) - not even esteemed octogenarian clerics are off limits. Renowned Evangelical theologian and historian Dr. J. I. Packer, 82, is among 11 ACC clergy who were recently charged with abandoning their ministry in the ACC by New Westminster (Vancouver) Bishop Michael Ingham, who exacerbated the Anglican crisis a few years ago by implementing same-sex blessings in his diocese at his synod's request. Packer, the author of *Knowing God*, is an honorary assistant at that largest ACC parish, the over-700-member St. John's, Shaughnessy in Vancouver, which voted by more than 97 percent in February to seek oversight from the Southern Cone, an Argentina-based province within the Anglican Communion.

Nine other parishes joined in the recent wave of ACC defections, which came in the wake of some further slippage on the gay issue in the Canadian Church. The 2007 Canadian General Synod, while narrowly defeating a move to authorize the blessing of homosexual unions, said that such blessings do not conflict with "core" doctrine. That was followed by votes in three more dioceses - Ottawa, Montreal and Niagara - last fall favoring the blessing of civilly-undertaken same-sex "marriages" (which are legal in Canada); though the blessings have not yet been implemented, the three diocesan bishops

Continued on next page

VIRGINIA Continued from previous page

By contrast, as previously reported in these pages, the Commonwealth's attorney general filed (and the court admitted) a brief on the constitutional issue, maintaining that TEC's and the diocese's canons must be subordinated to the Virginia division statute.

"If the attorney general's view of the law prevails," said Lee, "it will mean that the Commonwealth of Virginia gives preference to churches with congregational governance, discriminates against churches that are hierarchical or connectional in their governance, and intrudes into the doctrine and discipline of communities of faith."

Commenting on the bishop's remarks, Fr. Earle Fox of The Road to Emmaus ministry, which specializes in church-state relations, said that, "The notion that Virginia's civil law is contrary to religious freedom and that the



EPISCOPAL PRESIDING BISHOP Katharine Jefferts Schori recently implied that, were TEC to allow disaffiliating orthodox congregations to take their property without a fight, it would be like failing to confront priestly abuse.

Diocese of Virginia is being made a 'victim' of state law is absolute nonsense. If we do not have secure property rights, everyone's freedom is at risk. That includes the ownership of property by parishes. Centralized ownership of such cases is always a control issue, not a freedom issue. Religious freedom does not include the right of central religious authority to arbitrarily take over already locally-owned parish property."

IN JANUARY, Bishop Schori made a rather astonishing comparison to justify the litigious strategy of the national church: "It would be easier to let U.S. conservatives secede to join another Anglican province without a fight," she wrote, "but I don't think that's a faithful thing to do. Episcopal leaders are stewards of church property and assets, protecting past generations' legacies and passing them on to future Episcopalians. Allowing congregations to walk away with church property condones bad behavior. In a sense, it's related to the old ecclesiastical behavior toward child abuse, when priests essentially looked the other way. Bad behavior must be confronted."

Her rationale had a hollow ring to some conservative analysts, who pointed out that TEC's current convulsions have their roots in the bad behavior of those who now have total control of the national church's apparatus. Among numerous examples that came to mind were their consecration of divorced and openly-homosexual New Hampshire Bishop V.

CANADA Continued from Page 17

involved assented to the votes. As well, the Bishop of Ottawa recently appointed as an incumbent a female priest married to another woman. Meanwhile, Canadian bishops decided last fall to retain a set of pastoral guidelines billed as barring nuptial blessings or marriage for homosexual unions in the ACC, though the policy allows prayers for a civilly-married gay couple's relationship during a Eucharist service. A choir-master and his same-sex partner were thus sanctioned recently in Montreal's cathedral.

"We've seen [the ACC's leadership] and this diocese moving in a direction that is very different from classical Christianity," said Bud Boomer, a longtime member of one of the seceded churches, St. Mary of the Incarnation in Victoria (Metchosin). "They are diminishing Christ, redefining what it means to be a Christian, and reinterpreting the Bible."

ACC Archbishop Fred Hiltz disagreed, saying the ACC "is not in a crisis when it comes to matters of faith such as the divinity of Christ, the incarnation or the resurrection."

But he was defensive about the gay issue. In a January letter to the Archbishop of Canterbury and other fellow primates (provincial leaders), Hiltz maintained that the ACC has not altered its doctrine of marriage - while also noting that the ACC had long affirmed the place of homosexuals in the church, and that the marriage of same-gender couples had been legal in Canada since 2005.

THE ACC had already suffered some losses, including to the Continuing Church some years ago, and more recently to a grouping linked with the Rwandan-backed Anglican Mission in the Americas. But the unprecedented new wave of refugees began last November, when two retired Canadian bishops, Donald Harvey and Malcolm Harding, relinquished their ACC

licenses and came under the primatial authority of Archbishop Gregory Venables and the Southern Cone province. Under those auspices, the two began providing oversight for a budding ecclesial structure launched by the Anglican Network in Canada (ANiC) that so far includes ten ex-ACC parishes and five other Anglican congregations that were already outside the official province. The realigning ACC parishes to date are:

- Diocese of New Westminster: St. John's Shaughnessy, Church of the Good Shepherd - Canada's largest Chinese Anglican congregation - and St. Matthias and St. Luke, all in Vancouver; and St. Matthew's, Abbotsford;
- Diocese of Niagara: St. George's, Lowville; St. Hilda's, Oakville; and Church of the Good Shepherd, St. Catharine's, all in Ontario;
- Diocese of Ottawa: St. Alban the Martyr;
- Diocese of British Columbia: St. Mary of the Incarnation, Victoria (Metchosin);
- Diocese of Toronto: St. Chad's.

With the exception of St. Chad's, all the congregations voted to join the Southern Cone by margins of more than 95 percent.

All well-attended, the ten former ACC congregations all hope to retain their church buildings, and legal battles have already begun for some of them. The five additional congregations that had roots in the ACC, but which are now meeting in non-ACC buildings, were not expected to face property disputes. Though the Southern Cone's Canadian annex is numerically small in comparison to the ACC, it is theologically in accord with the majority of Anglicans worldwide.

ARCHBISHOP VENABLES confirmed that the issue is not just homosexuality. "This is about two versions of Christianity which are in a strong state of difference" - historic,

Gene Robinson, their failure to discipline noisy heretics such as retired Newark Bishop John Spong, their failure to rein in the likes of Bishops Walter Righter and the late Paul Moore, and their *post-facto* legitimization of the two illegal ordinations of 16 women to the priesthood in 1974 and 1975.

Nevertheless, Excelsior CANA

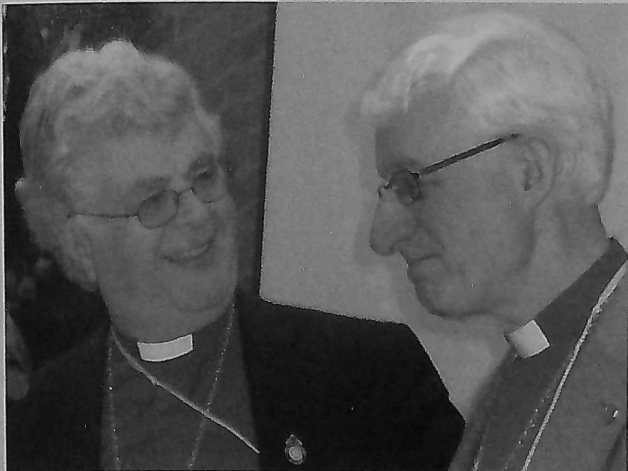
Despite the vicissitudes of the ongoing legal battle in Virginia, the new body of which the ADV is a part continued to report rapid, even explosive, growth. When CANA was established in November 2006, it had 19 clergy and 14 congregations. A year later, it reported having 118 clergy (an increase of 521 percent), and 61 congregations (336 percent). In addition to church plants, the new congregations included ten recently transferred to CANA by Bishop Frank Lyons of Bolivia, and several from three very small Continuing Church groups. Some 20 additional congregations were said to be "in the pipeline" for admission to CANA. Approximately a dozen of the current congregations are made up largely of expatriate Nigerian Anglicans.

CANA Missionary Bishop Martyn Minns of Fairfax, Virginia, reported in February that, "among CANA's clergy we currently count no less than three bishops or archbishops from other Continuing Anglican bodies who have humbly laid down their episcopal positions in order to join CANA as priests."

Asked about this, CANA's headquarters identified these clerics as the Most Rev. Arlen Jones, who had been the archbishop for the Anglican Rite in the Archdiocese of America for the Orthodox Church of Canada (Ukrainian Autocephalous Mission Archeparchy), who brought with him St. Andrew's Church in Round Rock, Texas; the Rt. Rev. Peter Riola, who had served as a bishop in the Communion of Evangelical Episcopal Churches, and brought with him the order of St. Alcuin in Blaine, Minnesota; and the Most Rev. Mark Camp, who had served as the archbishop for the Anglican Province of Christ the Good Shepherd, several of whose congregations are expected soon to join CANA.

CANA's sponsor, the Nigerian Church, also continues to grow exponentially under the leadership of Archbishop Peter Akinola. Following a recent structural expansion and the election of some 20 new bishops, the Nigerian Church will now boast 131 dioceses and missionary jurisdictions - more than any other Anglican province - and by one report has ballooned from 18 to 25 million adherents. Moreover, it was recently announced that the province now has sufficient funds in its endowment and that dioceses need no longer pay any assessments to the national church. ■

Sources: Anglican District of Virginia, CANA, Kimgrams, *The Living Church*, *The Washington Post*, *The Washington Times*, *Christian Post*, *Episcopal News Service*, *VirtueOnline*, *The Fairfax Times*, *Religious News Service*



BISHOP DONALD HARVEY (left) and **Bishop Malcolm Harding**, the retired bishops who departed the Anglican Church of Canada (ACC) for the province of the Southern Cone; under those auspices, the two are now shepherding 15 faithful Anglican congregations. Photo courtesy of the Anglican Network in Canada

biblical Christianity and "liberal, post-modern Christianity," he said. "It's like two ships that have gradually pulled apart and can no longer really sail together. The trouble is, it's pulling the church apart as it does that."

Venables, whose province includes Argentina, Bolivia, Chile, Paraguay, Peru, and Uruguay, termed the anomalous oversight arrangement for the Canadians as a temporary move spurred by conscience. It is a way for faithful ex-ACC members who disagree with their national province to stay in the Anglican Church "until the situation is resolved," he said.

The trans-provincial pastoral arrangement parallels others made, mostly for ex-Episcopalians, by a handful of African

provinces. Liberals have repeatedly complained that the cross-border interventions violate successive statements by Anglican leaders, including the 2004 Windsor Report. Conservatives, however, say the border-crossings would be unnecessary if liberals had not contravened Anglican sexuality policy - another violation of Windsor - and failed to provide the "adequate" alternative episcopal oversight that Anglican leaders have urged for North American congregations in "serious theological dispute" with their bishops.

Dr. Packer, who currently serves as professor of theology at Regent College in Vancouver, noted, for example, that, despite the Windsor Report's requested moratorium on gay blessings, Bishop Ingham has allowed parishes that were already offering such blessings to continue doing so, claiming that this is in line with Windsor. But the Evangelical luminary also observed that jurisdiction has become a crucial issue in the current debate. The foreign primates' intervention is "regrettable," he conceded, but "much less regrettable than forcing faithful Anglican churches to continue in an unfaithful Anglican situation..."

Liberals Hit Back

The Canadian defections were followed by TEC-style reactions from liberal ACC prelates.

On February 21, New Westminster's Bishop Ingham formally served the 11 realigned clergy in his diocese, including Dr. Packer, and the rector of St. John's Shaughnessy, the Rev. David Short, with a "notice of presumption of abandonment of the exercise of the ministry." The clerics - nine priests and two deacons - were accused of having "publicly renounced the doctrine and discipline" of the ACC, and of "having sought admission into another religious body."

EVANGELICAL LUMINARY, Dr. J.I. Packer, was included in New Westminster Bishop Michael Ingham's recent smackdown of faithful ex-ACC clergy.



On April 21, the nine accused priests denied abandoning the "ministry to which we were ordained," or leaving the Anglican Church for another body. Saying, however, that Bishop Ingham and his diocese had departed from historic Anglican teaching and practice, the nine priests wrote Ingham that they "must leave your jurisdiction...in order to uphold our ordination vows." They were relinquishing the licenses they held from Ingham, they said, but would "continue our Anglican ministry...under the jurisdiction of and in communion with those who remain faithful to historic, orthodox Anglicanism and as part of the Anglican Communion worldwide." The two deacons signed a similar statement.

In the Diocese of Toronto, ACC authorities suspended the part time priest-in-charge at St. Chad's and locked out members for an unspecified "cooling-off period" after it voted to leave.

On February 20, the Diocese of Niagara filed suit against its three breakaway parishes, seeking to evict the congregations from their buildings or, failing that, to have shared use of the buildings. A court ruled that the congregations could keep sole access to their property for now.

In the Diocese of British Columbia, two clergy of St. Mary of the Incarnation were suspended even before their flock voted 105-14, with three abstentions, to realign. Meanwhile, the some 185 members of St. Mary's were locked out of their church by Bishop James Cowan on April 4. A court ordered the diocese to return the church building to parishioners the following day and ordered the parties to return to court before May 3 to consider a longer interim order.

Though there were no signs of secession in the Diocese of Eastern Newfoundland and Labrador - Bishop Harvey's former see - the jurisdiction's current bishop, Cyrus Pitman, recently demanded that his clergy either declare their allegiances to the ACC - by means of renewing their priestly vows and receiving new licenses from him - or "do the honorable thing and resign" if they support the breakaway movement. All the clergy took the oath.

MORE RECENTLY, ACC bishops rejected an ANiC request for a national-level meeting to negotiate settlements of property disputes that avoid litigation. The bishops said the issue of parish property falls to individual dioceses. The ANiC remains prepared for hostilities, however, having reportedly amassed a \$1 million legal fund.

Dueling Primates

Meanwhile, in late April Archbishop Hiltz appealed to Archbishop Venables - at the 11th hour - not to interfere in his province by attending a large ANiC gathering at a Vancouver Baptist church on April 25-26. He said Venables' visit had been undertaken without reference to his or Bishop Ingham's office, a "breach" of "normative...protocol" within the Communion.

Hiltz reminded Venables of the opposition to unauthorized border-crossings voiced by Archbishop of Canterbury Rowan

Williams, the Windsor Report, and recent past Primates' Meetings, and of Williams' recent statement that, in Canada, he recognizes only the ACC. And Hiltz maintained that ACC bishops had "made adequate...provision for the pastoral care and episcopal support" for all ACC members, abnegating the need for outside care. Conservatives, however, say the provision is lacking because it does not allow alternate bishops to have full jurisdiction. One gets the sense, too, that many of them believe that the theological die has been cast - and the time for hope is past - in the ACC. An independent survey revealed that the theologically liberal denomination lost 53 percent of its members between 1961 and 2001.

Archbishop Venables questioned why, if Hiltz really wanted him to stay away, he waited to send his letter until 12 hours before he (Venables) was to leave Argentina for Canada, and posted his letter on the Internet, instead of making contact directly. "The trip has been planned for a long time; it's not a secret," Venables stated. He said he planned to go through with the visit because he would not be ministering to or with ACC members.

And he added: "Jesus died not to establish and preserve institutional franchises but for our sins so we could come into a right relationship with God, our Father and Creator. Structural norms cannot be equated to the eternal gospel which determines our eternal destiny."

***ANOTHER BISHOP IS GETTING OUT OF THE ACC.** In late April it was announced that Saskatchewan Bishop Anthony Burton was heading for the conservative-led Episcopal Diocese of Dallas, where he will be rector of the Church of the Incarnation from September 8 this year. ■

Sources: Anglican Network in Canada, Anglican Communion Network, Anglican Essentials Federation, Anglican Journal, Anglican Planet, Toronto Star, The Globe and Mail (Toronto), The Vancouver Sun, The Montreal Anglican, The Canadian Press, Chatham Daily News, The Church of England Newspaper, The Living Church, Reuters, VirtueOnline, The Canadian Press, National Post, your.sydneyanglicans.net

More AMiA Bishops Ordained To Help Handle Growth

Three more bishops were consecrated in January for the Anglican Mission in the Americas (AMiA), the North American initiative backed by the Anglican Communion province of Rwanda.

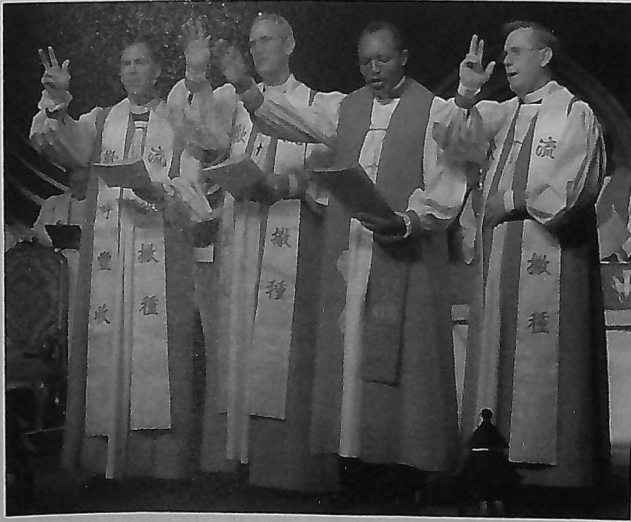
With more than 1,500 faithful Anglicans looking on, American priests Terrell Glynn of Pawley's Island, South Carolina, John Miller III of Melbourne, Florida, and Philip Jones of Little Rock, Arkansas, were elevated to the episcopate at AMiA's Winter Conference in Dallas. The service concluded a three-day gathering January 23-26 that brought together bishops, clergy and laity from 37 states and 13 different countries and a number of Evangelical inspirational speakers.

The new prelates are now part of the Rwandan House of Bishops, and serving in the province's U.S. mission, which - while targeting America's millions of unchurched - was set up primarily as a faithful alternative to an Episcopal Church (TEC) plagued by a crisis of faith and leadership. AMiA also has a Canadian branch.

The three consecrations in Dallas brought the number of AMiA bishops to seven.

The Rwandan Church's House of Bishops ratified the choice of the three new bishops last year to accommodate the AMiA's growing numbers of new converts and new churches. As of January, AMiA claimed a total of 133 congregations, with a further 60-plus in the pipeline. The three new bishops will continue in parish ministry but with extended responsibility.

AMONG A BEVY OF BISHOPS from several different countries present at the consecration were two sitting African Archbishops, Emmanuel Kolini of Rwanda and Justice Akrofi of West Africa; and two retired Southeast Asian Archbishops, Moses Tay and Yong Ping Chung. Also on hand was a Canadian bishop, Donald Harvey, now under the authority of the Province of the Southern Cone. U.S. prelates taking part in the consecrations included Bishops Martyn Minns and David Anderson of the Nigerian-backed Convocation of Anglicans in North America (CANA); Bishops Bill Atwood and Bill Murdoch, ordained last year to tend American parishes under the Anglican Church of Kenya's oversight; and Bishop John Guernsey of the Anglican Church of Uganda, which also



JOINING RWANDAN ARCHBISHOP Emmanuel Kolini (second from right) in pronouncing a blessing at the end of their consecration service are (from left) new AMiA Bishops Philip Jones, Terrell Glenn, and John Miller. Photo: Richard Kim

gives protection to some ex-Episcopal parishes and clergy. Two retired Episcopal bishops, FitzSimons Allison (South Carolina) and Alex Dickson (West Tennessee) were present at the conference but left before the consecrations. Pittsburgh Bishop Robert Duncan had also left the conference earlier.

Preaching during the consecration service, Bishop Chuck Murphy, AMiA Chairman, said there was an urgent need for more missionary bishops, as a "Second Reformation" had begun.

"We need more missionary bishops to step into the next level of growth," he said.

He praised the Rwandan bishops for their role in helping to establish the U.S. initiative.

"The critical factor, the God-given vision...comes from the Rwandan House of Bishops and their willingness to stand up and be a part of us from the beginning," Murphy said. "They broke with convention in the early days and pioneered a way forward in mission unheard of [in] Anglican circles."

The AMiA grew out of surprise consecrations in 2000 of Bishop Murphy and Bishop John Rodgers, at the hands of Archbishops Kolini and Tay and other bishops. Though the move alienated a number of conservative Anglican prelates at the time, since then a few other Global South provinces have, as earlier indicated, also provided alternatives for disaffected North American faithful. None of the unprecedented initiatives yet finds complete acceptance within the Anglican Communion, however.

Highlighted during the conference were plans for an "expansive, strategic" three-phased church planting venture, "The Anglican Initiative for Mission (AIM)."

Classic Liturgy, Contemporary Language

Murphy also noted that AMiA had produced a volume containing the 1662 **Book of Common Prayer** (BCP) in contemporary English - a bid to help those accustomed to the modern 1979 Prayer Book rites to connect with the doctrinally-faithful historic Anglican liturgy. This was the work of two theologians, the aforementioned Bishop Rodgers, interim Dean at Trinity Episcopal School in Pennsylvania, and the Rev. Dr. Peter Toon, president of the Prayer Book Society of the U.S.A.

The recently-released volume, **An Anglican Prayer Book**, actually includes contemporary versions of services from the BCP and The Ordinal, in their English 1662, American 1928 and Canadian 1962 editions.

"The aim of this prayer book is to make available in contemporary language the doctrine, devotion and structure of classic Anglican Common Prayer, as these are provided in the historic editions of **The Book of Common Prayer**," wrote Dr. Toon. "It is intended in the first place for the congregations...of the [AMiA], but it is fully expected that it will also be used within other parts of contemporary Anglicanism. The aim is not to replace the standard, traditional editions of [the BCP] authorized in England, U.S.A. and Canada, but to build a bridge towards them by presenting their basic theology, spirituality and reformed catholic *ethos* in a form of language that a majority feel is now the only real option, a form of contemporary English.

"It is a regrettable fact that most of the forms of service designed for use since the late 1960s in western Anglicanism have sought to set aside the pattern and doctrine within the historic [BCP], and replace them with a shape and theology that is a mixture of ancient structure and modern doctrine. Even where some of the historic content has been preserved, as in Rite I services of the 1979 Prayer Book...it is made to fit into the 'shape' of the modern Rite II," Toon wrote.

"Therefore, there is a real need in contemporary Anglicanism for the availability of classic Common Prayer in a way that is acceptable and usable by those who currently use Rite II, or the Canadian 1985 Book, or the like. There is an open space developing for use of traditional services in contemporary English, where the doctrine and devotion of the historic Anglican Way are present, known and received."

An Anglican Prayer Book is available from the Prayer Book Society, 800/PBS-1928 or www.anglicanmarketplace.com. ■

Sources included *VirtueOnline*

Robinson: Ready For His Close-Up?

Commentary Report

New Hampshire Episcopal Bishop Gene Robinson says he has given up hopes of being just another bishop, instead of the gay bishop.

But with what he has planned for the next few months, one might ask whether he is more solicitous of than a victim of media clamor.

In April, his book, *In the Eye of the Storm*, was to be published. In it, "amid the assertions of his deep faith in Jesus and a self-examination of his theological beliefs, are the emphatic expressions of disappointment in the leadership of his Anglican Church," reported *The Boston Globe*. Robinson - whose 2003 consecration ignited a still-unresolved crisis in the Anglican Communion - is frustrated that Anglican primates (provincial leaders) considering the issues at stake have refused to meet with him.

Then, Robinson plans to become (as he says) a "June bride," entering into a civil union in New Hampshire with his partner of 20 years, Mark Andrew. He reportedly acknowledges that the event will attract negative attention.

Then, in July, he will head to Canterbury "as the most prominent uninvited guest of the Lambeth Conference" of the world's Anglican bishops. In a controversial decision, the Archbishop of Canterbury excluded both Robinson and faithful foreign-backed U.S. bishops from Lambeth, pointing to violations of Anglican policy - sexuality doctrine in the first instance and proscriptions against boundary-crossing in the second.

Robinson was offered booth space in an exhibition hall at Lambeth. He passed, saying that as he will not be permitted to be a full participant in the Conference, he will instead be outside the meeting daily, talking to anyone who will listen (and where he will doubtless be mobbed by the media). He hopes to be flanked there by lesbian, gay, bisexual and transgendered people from throughout the Anglican Communion, to show the bishops that the issue is global.

MEANWHILE, in what one writer called a "Don't Cry For Me, HOB" moment, Robinson told colleagues in the Episcopal House of Bishops not to boycott Lambeth on his behalf, but rather to go and try to educate other bishops about his situation. One prelate intending to go, Massachusetts Bishop M. Thomas Shaw, said he and other New England bishops are planning to host one or two evening gatherings during Lambeth at which bishops from around the world can meet Robinson.

Adding drama to this picture is that Robinson, who wore a bullet-proof vest during his 2003 consecration, still appears to believe he could be martyred for his cause, in apostolic fashion.

Of course, orthodoxy in one area (sexuality) could never be defended by violating it in another (committing murder).

But Robinson is not running from anyone who might lose sight of that fact.

"I'm not afraid, I'm just realistic," the *Globe* quoted him as saying. "There are angry people, and there are crazy people out there. And as far as we know, not a single one of the disciples died of old age at home in bed. The kind of confidence that they felt after the resurrection just enabled them to go out and make their witness and then what happens happens, and that's the way I feel..."

Sighed Robinson: "I would love just to be a simple country bishop, but that just doesn't seem to be in the cards."

"It is difficult for one to be a simple country bishop," observed *Living Church* Editor David Kalvelage, "when one seems only too happy to travel throughout the world, speaking almost exclusively about being a gay bishop..." ■



Bishop Robinson

Efficacy Of Covenant Still Unclear

Report/Analysis

A design group has issued a second draft of the Anglican Covenant, a proposed pact between Anglican Communion provinces intended to help ensure unity in basic belief, settle disputes and administer discipline.

Questions remain, however, as to whether it will do any of those things.

This is especially so in the case of the U.S. Episcopal Church (TEC), whose intractably liberal approach to scriptural authority and homosexuality has done the most to expose the weaknesses in the Anglican system, and the need, cited by the 2004 Windsor Report, for an Anglican covenant.

THE IRONY of this is that TEC is likely to emerge unscathed by the covenant.

Living Church Editor David Kalvelage minced no words in asserting recently that the latest version of the covenant makes clear that TEC "will not be disciplined for the consecration of the Bishop of New Hampshire or for permitting blessings of same-gender couples to take place in churches."

This point has been virtually conceded by the chairman of the Archbishop of Canterbury's 11-member Covenant Design Group (CDG), West Indies Archbishop Drexel Gomez, according to *The Times* of London. While saying the new draft covenant offers "a basic way of holding each other accountable as a Communion," Gomez reportedly indicated in February that TEC was unlikely to face discipline or any form of exclusion from the Communion as a result of consecrating actively gay cleric Gene Robinson in 2003.

Gomez, a conservative, has clearly put his best efforts into overseeing the covenant's formulation, and is working hard for the success of the pact that many have considered the last, best hope for holding the Communion together. But much is working against him.

Quite aside from the issue of TEC, there is a question of whether the covenant's language - which unsurprisingly shows contrary forces at work - will ultimately fulfill, overall, its original purpose, or if it does, whether it will come too late.

According to the Presiding Bishop of the Middle East and Jerusalem, Mouneer Anis, the covenant is not due to be implemented until 2015. Anis, a member of the Joint Stand-

ing Committee of the Primates' Meeting and the Anglican Consultative Council (ACC), said he was "shocked" to hear from ACC staff that the covenant will not be enacted for another seven years.

As the covenant will be further reviewed at Lambeth and thereafter, and would be put before each province for approval or rejection, it was already known that the process of adopting the concord would take a few years. But seven years clearly seemed excessive to Anis.

This "gives the impression that we are not in a state of crisis and that there is no desire to move towards a solution. In my opinion, if we wait until 2015 or even 2012 the Communion will be fragmented," Anis wrote in a statement following a Joint Standing Committee meeting February 29-March 4.

He pointed out that the Communion had already gone through several phases of waiting in vain for TEC to respond adequately to calls for it to align with Anglican sexuality policy. Still, nothing has yet been done to resolve the situation, Anis noted.

THE COVENANT was meant to address it in a long-term way, though, by providing needed "glue" for a Communion that has been heavily based on provincial autonomy, insufficiently offset by four international "instruments of communion" (the ACC, Primates' Meeting, Lambeth Conference, and Archbishop of Canterbury) that carry only moral, not binding, authority. A province that adopts the covenant would do so within its autonomy, but also thereby make the pact part of its binding regulations. Thus, the covenant would ostensibly rebalance authority in the Communion (or at least among provinces that adopt it) and help protect the theological peace of the Anglican majority via an enforceable set of agreed international standards and procedures - what

"Anglican Of The Year"

THE ARCHBISHOP OF YORK, the Ugandan-born Dr. John Sentamu (pictured), was named "Anglican of the Year" for 2007 by members of the Church of England. Sentamu won international plaudits after he cut up his clerical collar on live television as a protest against Zimbabwean dictator Robert Mugabe. And in August, in a protest that also captured headlines around the world, Dr. Sentamu shaved his head, moved into a tent inside



York Minster and began a fast in an act of "public witness" to call for peace in the Middle East. He also carried out outdoor full-immersion baptisms of new Anglican converts at Easter. In *The Church of England Newspaper's* survey of more than 100 General Synod members, Sentamu bested the Archbishop of Canterbury, Dr. Rowan Williams, who came in second. The third-most-popular Anglican among Synod members surveyed was Archbishop Desmond Tutu, the former Archbishop of Cape Town. Fourth was the Bishop of Rochester, Michael Nazir-Ali, a conservative, and fifth was the also-conservative Archbishop of Nigeria, Peter Akinola. Christina Rees, a Synod member for Oxford and chairman of the lobby group Women and the Church, said Dr. Sentamu's "very bold gestures in response to news items and examples of injustice around the world... have communicated something very important about what it means to be Christian and have made it immediately accessible to people who wouldn't otherwise have paid attention to the Church."

the Windsor Report called "principles of cooperation and interdependence." "The present concern is to achieve sufficient accountability among provinces to be able to work more corporately," the CDG said in a separate commentary.

The first version of the covenant issued by the Covenant Design Group - the "Nassau Draft" - drew official responses from only 13 of the 38 Anglican provinces, though a larger number of commissions, dioceses, organizations and individuals also replied. Some provinces, such as England and Ireland, submitted largely positive responses, while most Episcopalians thought the covenant would undermine the church's autonomy, and liberals generally have feared it would be a means of exclusion. Both TEC's Executive Council and the Church of England voiced particular concern about what the TEC leaders described as a perceived "drift towards a worldwide synod of primates with directive power over member churches."

Push And Pull

In the new "St. Andrew's Draft" of the covenant, dueling influences are soon seen.

The first section would have covenanting provinces adhering to Holy Scripture and the catholic tradition, but agreeing to "nurture and respond to prophetic and faithful leadership in ministry and mission," and to remain in "pilgrimage" with other Anglican provinces "to discern the Truth" - both seeming tips of the hat to liberal revisionism. Encouragingly for orthodox Anglicans, the same section would on one hand commit participating provinces to "act in continuity and consonance with Scripture and the catholic and apostolic faith, order and tradition." On the other hand, this ignores the fact that the Communion is already in breach of catholic/apostolic order by allowing women's ordination. Some also will be dismayed that the Anglican formularies (the 39 Articles of Religion, the 1662 *Book of Common Prayer* and the 1662 Ordinal) are cited in the first section only as bearing "significant witness" to the faith professed by the Communion.

The first as well as other sections of the draft pact also contain language that may be subject to wide interpretation. For example, the text has provinces commit to ensuring "that biblical texts are handled faithfully, respectfully, comprehensively, and coherently, primarily through the teaching and initiatives of bishops and synods, and building on habits and disciplines of Bible study across the Church and on rigorous scholarship, believing that scriptural revelation continues to illuminate and transform individuals, cultures and societies."

A review of the role of the "instruments" in a third section offers no striking change, but may be read as favoring the Archbishop of Canterbury and the ACC. At the same time, it insists that churches of the Communion are in control of their own affairs and "are not bound together by a central legislative, executive, or judicial authority."

A FOURTH SECTION, while still upholding provincial autonomy, entreats provinces to submit their desire to take actions that may threaten wider unity and mission effectiveness to the counsel of other provinces and the "instruments." And it seems to do more than the first draft to broadly outline a process for dealing with disputed matters. But it does not make clear in the main text which instrument or other party is pri-

WEST INDIES ARCHBISHOP Drexel Gomez, chairman of the Covenant Design Group.



marily responsible for taking the lead in that process.

In an appendix, however, the group proffers a set of eye-glazingly complicated procedures for addressing questioned actions or proposed actions by a province. The particular path followed would evidently depend on the degree and urgency of the threat to unity or mission effectiveness. The procedures envision key roles for the ACC (which is under liberal leadership), and the Archbishop of Canterbury (though the present occupant of the see has shown no stomach for discipline). Pushed into fourth place among the instruments by the CDG's latest effort is the Primates' Meeting, even though it was the sole instrument that Lambeth '98 asked to take on a greater role in ensuring unity among Anglican provinces, even the point of intervening in serious disputes that cannot be resolved within the province concerned - a notion alien to the St. Andrew's Draft. But the Primates' Meeting, of course, is currently a largely conservative body - one whose influence the draft covenant seems intent on neutralizing.

The draft says an erring province should be "willing to receive" from the instruments "a request to adopt a particular course of action" in respect to a matter in question. If it does not heed the request, though, the consequences seem unlikely to be strong or swift. The draft says that the request is not binding on the church concerned. It adds, however, that "commitment to this covenant entails an acknowledgement that in the most extreme circumstances, where a [province] chooses not to adopt the request of the instruments of communion, that decision may be understood by the [province] itself, or by the resolution of the instruments of communion, as a relinquishment by that [province] of the force and meaning of the covenant's purpose, until they re-establish their covenant relationship with other member churches." In its appendix, the CDG asserts that only the offending province itself, or the ACC alone among the instruments, can determine this "relinquishment," which seems to fall short of suspension, separation, or expulsion.

There are really "no consequences for bad actions other than the opprobrium of one's fellow Anglicans," concluded *The Church of England Newspaper*.

The draft "seems to have no clout in administering discipline or settling disputes," said *TLC's* Mr. Kalvelage.

IN ARCHBISHOP GOMEZ'S VIEW, however, the St. Andrew's Draft offers a new formula that allows for errant provinces to be disciplined but respect for provincial autonomy to be maintained. He thinks that schism over gay clergy still can be avoided, but that it is imperative that all Anglican bishops invited to Lambeth attend to weigh in on the covenant and press their concerns. He has recently reinforced his calls urging Lambeth attendance for prelates from a handful

of Global South provinces who have said they will skip the Conference, due in part to Archbishop Williams' decision to include pro-gay North American bishops among participants (an issue that may now be in flux), and to decreasing faith that the Conference as structured or Communion processes generally can or will allow the leaders to satisfactorily resolve the real issues facing the Communion. It is unclear whether the latest draft of the covenant will restore any of their confidence.

Some say the real test of the covenant will come in whether or not TEC is able to sign on to it. *TLC's* Mr. Kalvelage is one who reckoned that - at least in its current iteration - most Episcopalians would be able to endorse the covenant, for there is "little for them to affirm, and nothing in it to stop same-gender blessings from taking place." ■

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

Dr. Williams' "Sharia Amour": Did He Do Civilization A Favor?

Commentary Report By Robert Hart

With the problems that Archbishop of Canterbury Rowan Williams has already, why did he seem to go out of his way to create another? Is it not enough punishment to be the Archbishop of Canterbury who appears destined to preside over the formal division of the Anglican Communion?

On February 8, apparently not satisfied with his woes, he gave a lecture calling for an end to the legal monopoly of English law, making room for Britain's Muslims to choose, as an alternative, the Sharia law of Islam for the resolution of certain kinds of disputes, including divorce, inheritance and property cases. This was preceded by an interview on *BBC Radio Four* in which he left no doubt about his meaning. He spoke of not making Muslims choose between state and religious loyalty, and asserted that some accommodation for Sharia law in the British legal system was "inevitable."

THE REACTION was a swift and almost unanimous rejection of his remarks, followed by calls for his resignation, and several newspaper columns in which he was called everything from "bonkers" to a "traitor."

Williams' remarks further alienated some conservative colleagues in the Global South who struggle to proclaim Christianity in Muslim contexts. Based on the Nigerian experience, the Archbishop of Jos, Benjamin Kwashi, warned that Dr. Williams, having opened the door to some aspects of Sharia law, would find it difficult to shut out others he finds brutal or unjust. And he made plain the negative impact of Williams' comments on his region.

"Our people here are in shock that an Anglican Archbishop is calling for Sharia law," Kwashi wrote February 8. "If the Christians are the ones asking for Sharia law, now that will be used against us who are saying that we do not think Sharia law will help the cause of freedom and the cause of the Gospel of Jesus Christ in Northern Nigeria. So if he, the primate of England, is the one asking for it, now what he has done is to arm those who will now have more arguments against us who are saying 'We don't need Sharia law'.

"We have experienced [Sharia law]," he went on. "We know it and in the last nine years full blown Sharia law has been

introduced in at least 11 states in Northern Nigeria, and what the church [is] experiencing in these states is, to say the least, unbearable...[O]nce you ask for the first step of Sharia law you are going to get to the last of it. By 1960 when Nigeria got independence, it began as penal code. Once it came to this generation they upgraded it to full-blown Sharia. So it is only a matter of time..."

ARCHBISHOP KWASHI'S WARNINGS seemed underscored by the response of some Muslims (though there was mixed reaction in that quarter). Sheikh Abdel Fattah Allam told *MENA* (an Egyptian news agency) that Sharia in England would be a "move in the right direction." A law professor at the International Islamic University of Malaysia, Mohammad Hashim Kamali, called the idea of Muslim courts in England "a good start."

"A good start," one supposes, toward establishing in Britain the full measure of Sharia law, complete with its barbaric, oppressive and violent treatment of unbelievers, and of all women, including Muslim women.

Andrew Brown wrote in *The Guardian* that: "It is all very well for the Archbishop to explain that he does not want the term 'sharia' to refer to criminal punishments, but for most people that's what the word means: something atavistic, misogynistic, cruel and foreign. It is the Death of a Princess, the fatwa against Salman Rushdie, the hangings in Iran and the stonings in Afghanistan. It is the law which locks up middle-aged primary (school) teachers for allowing their classes to name a teddy bear Muhammad. To the British media a demand for sharia is a demand to 'behead those who insult Islam.' A failure to understand this simple matter of modern English usage should cost someone his job."

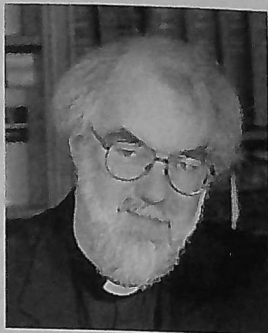
The Church of England has "brought itself into contempt" by picking and choosing from the menu of Christian doctrine - e.g. on issues such as homosexuality, divorce and abortion, wrote Simon Heffer in *The Daily Telegraph*. Now Dr. Williams perhaps "imagines Muslims will dine à la carte from the Koran. He must be mad."

Notably, Williams' lecture came after the Pakistani-born Bishop of Rochester, Michael Nazir-Ali, evoked death threats against himself by spotlighting the development in some parts of Britain of Muslim enclaves that he said had become "no-go" areas for non-Muslims. Nazir-Ali tried to throw light on the dangers posed to British society by attempts to establish Sharia.

He and other commentators contended that the law must be the same for everybody in a given society, or it has no weight at all.

Self-Defense Or Apology?

Said to be "shocked" by the furor over his remarks, Dr. Williams defended his position in the Church of England's General Synod on February 11, even while apologizing for



Archbishop Williams

a possible "clumsy" and "misleading choice of words." (The Synod gave him a standing ovation - one of the few quarters in which he received such approbation for what one report called his "Sharia Amour.") But the Archbishop did not really retract what he said, except to say that he was not calling for parallel judicial systems. He added that: "I tried to make clear there could be no blank cheques in this regard, in particular as regards some of the sensitive questions about the status and liberties of women."

He said that, "The question remains of whether certain additional choices could and should be made available under the law of the United Kingdom for resolving disputes and regulating transactions. It would be analogous to what is already possible in terms of the legal recognition of certain kinds of financial transactions under Islamic regulation, including special provision around mortgage arrangements. And it would create a helpful interaction between the courts and the practice of Muslim legal scholars in this country."

He pointed out that British Jews have a certain kind of court themselves, that resolves disputes. But he did not mention that this is in no way an alternative to English law.

In fact, some writers complained that the law in the U.K. already gives Muslims too much leeway. A Muslim immigrant with more than one wife is allowed to live in Britain with his polygamous marriage as an exception to the law against bigamy, provided he entered the country already married to his harem. Furthermore, he can receive government welfare for up to four wives!

Blundering Brilliance

Rowan Williams is widely considered a towering intellectual. In a recent book review for *The Times Online*, Dr. David Bentley Hart - who happens to be this writer's brother - made the case for why Williams was "marked...from an early age as an uncommon talent, possessed of a scholarly range that even the most accomplished theologians might envy."

But therein lies the rub: one sees in Dr. Williams' lecture, interview and subsequent combination apology and defense the same problem detected in his weak response to the crisis facing the Anglican Communion: His academic brilliance does not translate well into the kind of skills that his current position requires. He seems to have no fight in him, beyond that of academic debate. Indeed, he appears to live in a world in which the United Kingdom and the Anglican Communion comprise a class of students, to which he can present for discussion ideas that need not be considered for their consequences in the real world. And his prognostications of compromise between English law and Sharia seem in no way to be motivated by recognition that civilized people have a common foe.

PARADOXICALLY, however - at least in this instance - Williams' blundering may have been brilliant.

Whether or not the Archbishop so intended, his remarks seemed to help the English people regain an appreciation for something good about their own heritage after decades of inordinate self-depreciation, and also to have shined light on the house of cards that modern liberalism has become. He has, indirectly, made obvious the fact that two major pillars

Realigned

RETIRED FORMER RIO GRANDE EPISCOPAL BISHOP Terence Kelshaw (pictured) has realigned with the Anglican province of Uganda, where he once lived for two years. He is the ninth Episcopal bishop in about a year to decamp to another part of the Anglican Communion or some other body: Kelshaw's successor in the Rio Grande, Bishop Jeffrey Steenson, became a Roman Catholic late last year. Kelshaw is serving as "bishop in residence" at St. James, Newport Beach, California, an ex-Episcopal parish that is also linked with the Ugandan province.



Kelshaw has clarified that - contrary to an announcement made by Episcopal Presiding Bishop Katharine Jefferts Schori - he has not renounced his ministerial orders. Reportedly, Schori took the same tack with some other recently-resigned Episcopal bishops who were received into other Anglican jurisdictions, including former Albany Suffragan Bishop David Bena, who specifically wrote Schori that he was not renouncing his ordained ministry. Bena is now serving within the Nigerian-backed Convocation of Anglicans in North America.

of modern liberalism are so much at odds that any collision between them would result in the destruction of one or both. For the reaction to his words has demonstrated that multiculturalism and feminism cannot co-exist in the *real* world, and that if both continue to grow in public esteem, one of these two must prevail by the complete annihilation of the other. For feminism, whether of the radical or simply reasonable variety, cannot exist without the support of western culture. No other system allows it, certainly not Sharia.

In that way, Williams' words might yet be taken as a prediction of gloom - a wake-up call that may save civilization. ■

First Female Bishops Named In Australia

Perth Archdeacon Kay Goldsworthy, 51, was named April 11 as the Anglican Church of Australia's first woman bishop.

A short time later, it was announced that a second female cleric, Canon Barbara Darling, 60, of Melbourne, also would be elevated to the episcopate.

The unanimous, groundbreaking decision to call Goldsworthy as assistant bishop in Perth was made by the jurisdiction's leader, Archbishop Roger Herft, and his diocesan council on April 10, after Australia's bishops reached agreement on a "protocol" for dealing with those theologically opposed to female prelates.

The move also follows a split 4-3 ruling on the women bishops issue by the Australian Church's Appellate Tribunal in 2007. The Tribunal - on which Archbishop Herft sat - said that, though the General Synod has never yet approved female prelates, it would not breach church law for individual dioceses to appoint them.

Herft said that Goldsworthy, the married mother of twin boys, is an outstanding candidate, with previous experience as a school chaplain, cathedral canon, parish priest and archdeacon. She is due to be consecrated May 22 at St. George's Cathedral in Perth, where she was ordained to the priesthood in 1992 by Herft's predecessor, Archbishop Peter Carnley.

Canon Darling, currently the vicar of St. James', Dandenong, will be assistant bishop in the Diocese of Melbourne. She is to be consecrated on May 31 at St. Paul's Cathedral, Melbourne.

The Australian Church is only the fourth of the 38 provinces of the Anglican Communion to appoint or elect a woman to serve in the episcopate, though, reportedly, ten other provinces have officially allowed for such an innovation.

Under the "protocol," Australian Church parishes which cannot accept the ministry of a female prelate will be offered that of a male bishop from a nearby diocese. There appear to be no plans to enshrine the provision in canon law, however, so it would rely on "good will and Christian grace" from all concerned, which traditionalists in several places have found to be wholly unreliable.

Among conservative reactions was that from the Anglican Church League. ACL President Mark D. Thompson said the Tribunal's "deeply flawed" decision is "at odds with the Bible's teaching on the appropriate relationship of men and women in and amongst the congregations of God's people. This action adds a new level of difficulty to the relationship" between the Australian Church's various dioceses "and raises a series of significant issues of conscience for those committed to living out the teaching of Scripture," he said. "In a time of turmoil within the Anglican Communion, we could have hoped for more restraint." ■

Sources included the Anglican Church League, Episcopal News Service, The Living Church

C Of E Report On Women Bishops Proposes Provisions For Opponents

A long-awaited Church of England working party report has proposed special dioceses as a key possibility for accommodating opponents of women bishops.

The working group - charged with finding a way of legislating for female prelates without disenfranchising a substantial minority of objectors - sets out in "The Manchester Report" several possible options and says that the General Synod must decide. But if the church opts for a structural solution, it makes clear that the series of special dioceses would be the best way forward.

The idea of extra-geographical dioceses with their own male bishops would alter in the C of E the longstanding principle of dioceses being determined by geographical boundaries.

CURRENTLY, the opponents of female priests remain in their original dioceses and are cared for by "flying bishops," but traditionalists say the provision would be inadequate once women became bishops. The report proposes ending that arrangement.

Forward in Faith, the traditionalist group which had argued for a new, third province in the C of E, was at this writing still scrutinizing the report. But in an initial reaction, it said that: "We are pleased to note that the report appears to have addressed most, if not all, of the issues which we raised with the Group and that it seems, among the several possible ways forward described, to include proposals which those unable to receive the ordination of women as bishops could in good conscience embrace."

A structural solution is expected to meet some strong opposition, however. Christina Rees of Women and the Church urged the Synod not to adopt such a remedy but "to proceed without further delay to opening the episcopate to women."

This working group - chaired by the Bishop of Manchester, Nigel McCulloch - was the second attempt to come up with a path toward women bishops after an earlier effort was rejected. Previous attempts have foundered because of the problem of how to preserve a space for opponents without appearing to be discriminating or half-hearted about female prelates.

Bishop McCulloch said: "The central issue for the Church of England, as our report points out, is the extent to which the Church wishes to accommodate the breadth of theological views that it currently encompasses in relation to women priests and bishops."

Published April 28, the Manchester Report reminds the church of the assurances that were given to traditionalists at the time women priests were approved in the early 1990s. It says the majority in support of women's ordination should accept that the "theological convictions of those unable to receive the ordained ministry of women are within the spectrum of Anglican teaching and tradition." Those who hold them should therefore be able to receive pastoral and sacramental care "in a way that is consistent with their convictions," it says.

The report warns that to consecrate women without safeguards for opponents "would trigger a period of uncertainty and turbulence" within the C of E, with many priests and congregations undoubtedly leaving. "The Church of England that emerged at the end of the process might possibly be more cohesive. It would undoubtedly be less theologically diverse."

While about half of those now in training for the priesthood are women, the opposition to them within the C of E has waned little.



Another Surprise

THE FIRST SURPRISE was when, last year, the Anglican Church of Canada's (ACC's) first woman prelate, Victoria Matthews (pictured), resigned as Bishop of Edmonton after ten years, saying that "God is now calling me in a different direction." Matthews, 54, said that, following two years of prayerful reflection, she had "become convinced that I am meant to resign as your bishop before knowing what comes next." Now comes word that the "different direction" was to continue being a bishop, but in

Christchurch, New Zealand. Matthews, tapped during a special election February 15-17, will be that church's only serving female prelate; New Zealand's first and only woman bishop up until now, Penny Jamieson, retired as Bishop of Dunedin in 2004. Matthews, who was narrowly passed over for archbishop of the ACC last year, indicated that she was already partial to New Zealand, having been smitten by it during a trip there in the 1980s. Currently, Matthews chairs the Canadian Primate's Theological Commission, and was recently appointed to the Windsor Continuation Group. She also is involved in the planning of the Lambeth Conference this July, and will attend as Christchurch's bishop-elect. She is to be installed in her new see in Christchurch Cathedral on August 30. The present bishop, David Coles, will become vicar of Wakatipu in Queenstown. The Diocese of Edmonton has elected another woman, the Very Rev. Dr. Jane Alexander, to replace Matthews. (*Anglican Communion News Service/The Living Church*)

The General Synod in July 2005 voted to set in train the process to remove the legal obstacles to the consecration of women to the episcopate.

The Manchester Report's proposals will first be formally considered at the General Synod's July meeting in York. The entire process of approving legislation for women bishops, with provisions for traditionalists, is likely to take until 2014. ■

Source: *The Times* (London)

Women Bishops Measure Fails In Welsh Church

The Governing Body of the (Anglican) Church in Wales, meeting in Lampeter in early April, defeated by just three votes a bill to permit women to be ordained as bishops.

Welsh bishops voted unanimously in favor, and laity 52 to 19, but the clergy voted 27 to 18, short of the needed two-thirds majority in that house.



ARCHBISHOP of Wales, Barry Morgan

The bill, which had been proposed by Welsh Archbishop Barry Morgan, failed after the amendments that would have offered alternative oversight for clergy opponents also failed.

"We are very disappointed," said Canon Mary Stallard, chaplain to the bishop of St. Asaph. "It is not totally unexpected. But we are looking forward to bringing it back. This issue will not be ignored."

Archbishop Morgan expressed disappointment and hope for a future affirmative vote as well, noting that women priests also were not accepted by the Welsh Church until the second try.

Putney Vicar Giles Fraser, a member of the group, Inclusive Church, said: "It's an absolute disgrace. If women are good enough to be priests they are good enough to be bishops. Anything other than this is a theological nonsense."

The Welsh traditionalist group *Credo Cymru* said the failure of the measure was "the result of trying prematurely to foreclose the period of reception and refusing to clarify the nature of the provision for opponents contained in the original bill, when the constitutional provision contained in the amended bill had been ruled out. This led...some of those who would not have voted against the bill in the ordinary way of things to say that without even a modicum of fairness and justice they could not support it."

Likewise, the Rev. Geoffrey Kirk, Secretary of Forward in Faith, United Kingdom, said that it is evident that "the price of women bishops is clear and adequate provision for those whose obedience to scripture and to the Church's 2,000-year tradition prevents them from accepting the orders of ordained and consecrated women." He said the Welsh experience would doubtless inform Church of England General Synod members as they gather in July to consider the recommendations of a group trying to draft legislation for women bishops. ■

Sources: Forward in Faith, the weblog of *The Times* religion writer Ruth Gledhill

Florida: 22 Priests "Released"

The Episcopal Diocese of Florida has seen significant departures of clergy and congregations for more orthodox oversight in the Anglican Communion, and on March 25 Florida Bishop Samuel Johnson Howard did a little housecleaning.

He formally deposed 22 clergy from his diocese and The Episcopal Church (TEC), the largest single group of priests to be defrocked at one time in the history of TEC, reported church cyber-journalist David Virtue.

In a March 25 letter, Howard wrote, "By my action today, with the advice and the consent of the Standing Committee of the Episcopal Church in the Diocese of Florida, and pursuant to Canon IV.10.2.ii, I hereby release from the obligations of priests (for causes which do not affect the person's moral character) and deprive of the right to exercise the gifts and spiritual authority conferred in ordination upon" the clergy concerned.

"This action is taken after expiration of the six-month period of inhibition for abandonment of the communion of this church and failure of [the] named individuals to communicate any retraction of any declaration of act relied upon in the determination that the above individuals have abandoned the communion of this church."

The clergy had challenged TEC on the church's violations of scriptural authority and acceptance of homosexual relationships, and believed that to remain in TEC endangered their souls and those of their parishioners.

The list of deposed clergy included two, the Rev. Frs. Shawn E. Porter and Leonard Eugene Strickland, who sources say were never inhibited. Also included among the defrocked clergy was the Rev. Harald Haughan, 75, who before retiring had a distinguished 50-year priesthood in TEC, serving for 20 of those years as the founding rector of All Souls' in Jacksonville, one of the now-seceded congregations. Haughan is in failing health, and was not an active clergyman in the Florida diocese. And, while indicating that he had responded to those contacting him for pastoral care, he said he has not done anything to indicate he was leaving TEC. ■

Source: VirtueOnline

Exiting Congregations Avoid Litigation In Central Florida

While some portions of The Episcopal Church (TEC) are focused on acrimonious civil court litigation over who owns the property of disaffiliating congregations, the Diocese of Central Florida has resolved to settle these issues by negotiation.

It helps considerably that the disaffection of those in Central Florida who are looking for a decent exit is with the national church, not with the diocese or its leadership.

In his address to the diocese's annual convention, meeting in Ormond Beach January 25-26, Bishop John Howe, a conservative, said that while the previous three months had been the worst in his life, he was grateful that amicable settlements were being reached with the congregations that wanted to withdraw.

"There are those who simply have to leave The Episcopal Church for conscience sake. I understand that. I don't agree,

but I don't believe we should punish them. We shouldn't sue them. We shouldn't depose the clergy...And although some seem to be trying to do so, I don't think you can hold a church together by taking everybody you disagree with to court."

Originally, there were nine congregations (seven parishes and two church plants) in the diocese that indicated their intention to disaffiliate from TEC. However, leaders of one of the parishes (St. Anne's, Crystal River) decided to stay put after a meeting in mid-October at which the rectors and senior wardens of the disaffected parishes, and Bishop Howe and other diocesan officials, discussed the possible means by which withdrawal could be accomplished without resort to the courts.

THE PLANS agreed to, or in process of finalization at this point, are tailored to the situation of each congregation. At Gloria Dei Church in Cocoa, the exiting portion of the membership will organize as a separate, non-Episcopal congregation and lease the existing church from the diocese for three years.

At Good Shepherd, Maitland, the rector, the Rev. John Nyhan, and two-thirds of the congregation left TEC and arranged to worship at another location.

In Ocala, Fr. Donald Curran and 70 to 80 percent of the active members of Grace Church opted to leave their church building and develop a new worship site on property owned by the separately-incorporated Grace School.

At Holy Cross in Winter Haven, the rector and a segment of the congregation departed on January 6 and asserted no claim on the property.

The same decision had earlier been made by the rector and a large majority of the congregation of St. Edward's, Mount Dora. Renamed Epiphany Celebration Anglican Church, the group was offered worship space at a local Assemblies of God church.

The clergy and people of two start-up congregations, St. Nicholas, Poinciana, and St. Philip's, Lake Nona, disaffiliated. Neither owned property and returned all monies given by the diocese.

At Trinity, Vero Beach, it was tentatively agreed April 23 that those congregants who wish to disaffiliate from TEC will do so by July 1, and will begin a new congregation elsewhere.



Former D.C. Bishop Dies

FORMER WASHINGTON BISHOP RONALD H. HAINES, 73, died of cancer on March 21 - Good Friday - at his home in Lancaster, Pennsylvania. Haines was a Suffragan Bishop in D.C. when he was named acting Bishop of Washington in 1989 upon the death John T. Walker, the diocese's first African-American bishop and a liberal reformer. Largely in recognition of the calm and peace he brought to the diocese after Walker's term, Haines was formally elected Bishop of Washington

in 1990. Less than a year later, though, he broke that peace by ordaining the Rev. Elizabeth L. Carl, an active lesbian who served at Church of the Epiphany in Washington, to the priesthood. It was an early flashpoint in a conflict that has since had destructive effects throughout The Episcopal Church and the wider Anglican Communion. (For a fuller report, please see bonus reports linked with this issue at <http://www.challengeonline.org>)

At this writing the agreement still had to be ratified by representatives of both congregational parties.

Bishop Howe indicated that settlements had been reached in all the pending cases.

While it was not known at this writing what affiliation the departing Trinity congregation would seek, all the other congregations that have left reportedly have been received into the Anglican Mission in the Americas, which operates under the aegis of the Church in Rwanda. ■

Sources: *The Living Church*, *The Church of England Newspaper*, *Orlando Sentinel*, *VirtueOnline*, *Episcopal News Service*, *Palm Beach Tribune-Post*, *Ocala Star-Banner*

Northern Calif. Property Dispute Lands In Court

By Lee Penn

After a 15-month impasse, the dispute between the Episcopal Diocese of Northern California and the breakaway St. John's Anglican Church in Petaluma, California, has ended up in court.

Bishop Barry Beisner claims the support of Episcopal Presiding Bishop Katharine Jefferts Schori in his suit to re-take the historic property now held by the conservative Anglican congregation.

In December 2006, the vast majority of the 230 members of St. John's Episcopal Church, Petaluma, voted to break from the diocese and Episcopal Church (TEC) and affiliate with the Diocese of Argentina in the Anglican Province of the Southern Cone. The parish, which had been established in 1856, objected to TEC's acceptance of divorced, partnered homosexual Gene Robinson as the Bishop of New Hampshire.

The newly named St. John's Anglican Church filed documents with Sonoma County and the California Secretary of State asserting full ownership of the church property - a late 19th century landmark building in downtown Petaluma.

A minority of the congregants remained with TEC and the diocese as St. John's Episcopal Church. Their pastor, the Rev. Norman Cram, who had been rector of St. John's Episcopal from 1995-99, leads services on Saturday evenings in space borrowed from Elim Lutheran Church in Petaluma. They began in March 2007 with 8-12 people worshipping on Sundays in members' homes, and had grown to 60 by November 2007. They say of themselves, "We are a diverse community where all people are welcome because they bear the image of God the Creator. We are an inclusive faith community, reflecting Christ's love for all."

An October 31 negotiation session involving leaders of the two rival parishes and senior diocesan staff was unproductive, according to a January 29 letter from Bishop Beisner to the vestry of St. John's Episcopal. The letter indicated that the ex-Episcopalians denied TEC loyalist parishioners or authorities access to parish baptismal and other records, even to make copies. "They expressed willingness to provide individual records on a case-by-case basis in response to individual requests," Beisner wrote. "Fr. Cram reminded Fr. Miller [of St. John's Anglican] that he had not responded to [his] past requests. Mr. McIntosh stated that in future he would respond to Fr. Cram's requests." As well, Beisner said the "former vestry



ST. JOHN'S, Petaluma, California. Photo courtesy of St. John's Church

members reiterated their intention to keep the church property, and to deny access for Episcopal services."

On November 9, 2007, the diocese proposed that it give up its claims on the assets of St. John's Anglican, if the ex-Episcopalians would vacate the property. The former TEC parish rejected the offer in December 2007. Weeks later its leaders explained that the diocesan settlement offer "was not a viable option as it was only a reassertion of their right to the property (which would have required us to vacate the church by January 6 of this year), along with a financial settlement that would have left us without a house of worship and without the funds necessary to secure a new church home. Furthermore, the current position of [TEC] does not allow St. John's to buy back their own property, as a diocese may only sell property to a buyer not affiliated with any other Anglican organization."

ON FEBRUARY 4, 2008, the diocese and the TEC-loyalist remnant congregation filed suit against St. John's Anglican Church. Attorneys for the national church are expected to file court documents in support at a later date.

In a February 6 response, leaders of the former Episcopal congregation said that St. John's Anglican "vigorously disputes the allegations that the [diocese or TEC] can claim ownership [of] St. John's property - property that it never purchased, paid for or maintained." The ex-Episcopalians added that, "As a number of similar cases are pending review before the California Supreme Court, St. John's has encouraged the [diocese] to wait for their ruling, rather than waste donors' money in litigating duplicative issues that will be determined within one and one and one-half years. Similar cases in the Dioceses of Los Angeles and San Diego have been put on hold for precisely this reason." ■

Sources: The websites of St. John's Anglican Church, Petaluma, St. John's Episcopal Church, Petaluma, Diocese of Northern California; *Petaluma Press-Democrat*, *Petaluma Argus-Courier*

“Peaceful” Arrangement Disrupted In Ohio

Has the national Episcopal Church (TEC) struck again, disrupting an amicable agreement among Episcopal and disaffiliating parties in favor of court action - as TEC's presiding bishop earlier admitted doing in the Diocese of Virginia?

It seems a question worth asking about recent events in the Diocese of Ohio.

According to *The Living Church*, the diocese recently asked the Cuyahoga County Court of Common Pleas in Cleveland to declare that it, the diocesan trustees, and a minority of members at five seceded congregations are the rightful owners of church properties where the congregations voted overwhelmingly to leave in 2005.

The March 26 filing came just a month after an article in the *Akron Beacon Journal* described how the relationship between the five departing congregations and the diocese was an exception to the personal acrimony and litigation prevalent throughout many other Episcopal dioceses. In another break with standard practice in most other dioceses, Ohio Bishop Mark Hollingsworth, Jr., did not depose the clergy when they requested transfer to the Anglican Church of Nigeria, sponsor of the Convocation of Anglicans in North America (CANA).

In the *Beacon Journal* article, Martha Wright, communications officer for the Ohio diocese, said the priests “have asked to be released from their orders and their requests have been granted,” and that a “faithful resolution” to the property issue was being sought. Wright has now denied that the decision to pursue litigation represents a new approach in dealing with the five congregations.

The Rt. Rev. Roger Ames, a missionary bishop for CANA and rector of St. Luke's Church, Akron, one of the five congregations, said that, during the first pre-trial meeting between litigants, lawyers representing the Diocese of Ohio left the defendants with the impression that the diocese was reluctantly pursuing litigation at this time. “It was the impression of our legal team and the rectors when we met with the [diocesan] legal team...that something happened with the national church,” he said. “We had worked out a peaceful way to co-exist locally.”

That TEC might have pressured the diocese to sue for the properties is not implausible in light of deposition testimony given by Episcopal Presiding Bishop Katharine Jefferts Schori last November in the case involving 11 congregations that withdrew from the Diocese of Virginia (which has just been decided in the parishes' favor, though a constitutional issue remains to be adjudicated). Bishop Schori admitted under oath that she had personally intervened to prevent the implementation of a protocol developed in the Virginia diocese, under which congregations desiring to disaffiliate could have negotiated to purchase their property.

When asked whether Bishop Schori had encouraged Bishop Hollingsworth to bring suit against the five congregations, “a spokesperson for [TEC] said even among senior staff the presiding bishop almost never discusses private conversations she might have had with another bishop, and would certainly not do so with a journalist,” wrote *TLC*. ■

NY Property Disputes: One ACA Parish Loses, One Wins

A popular notion among conservatives is that parishes that want to leave The Episcopal Church (TEC) with their property have a legal edge if those parishes were established before TEC came into existence.

But one court has made clear that that idea will not fly in its state - which happens to be, however, the same state in which TEC is headquartered.

The Supreme Court of Queens County, New York, ruled in late March that the property of St. James' Episcopal Church, Elmhurst, is held in trust for the Diocese of Long Island and the national church.

The parish was thought likely to appeal.

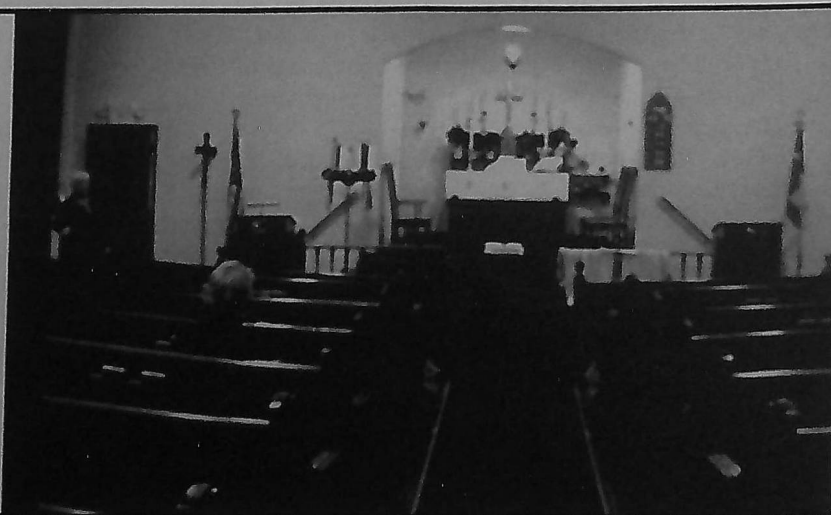
ORIGINALLY a part of the Church of England, St. James' Church was founded in 1704 and officially chartered in 1761 by King George III. It was the first parish in Elmhurst, called Newtown in colonial times.

One of St. James' earliest rectors, the Rev. Dr. Samuel Seabury Jr., was consecrated in 1784 at Aberdeen, Scotland, by bishops of the Scottish Episcopal Church to be the first bishop of the U.S. Episcopal Church. In 1789, the second

Home, At Last

THANKFULLY, it did not quite parallel the Israelites' 40 years of wandering in the wilderness, noted the Rev. Alfred C. Hougham, priest-in-charge of All Saints' Anglican Catholic Church in Dayton, Ohio. But the All Saints' flock spent “30 years of moving from pillar to post,” including seven years of serious searching for a church building. At long last, however, God has brought them, rejoicing, to a permanent home (pictured). The modest-sized Continuing Anglican congregation had been meeting above a business in Kettering, a Dayton suburb, when it located a church building for sale - “a lovely little country church” built in 1867 in Bellbrook, Ohio, also near Dayton. The parish bought and refurbished the property, formerly known as the Sugar Creek Church of Christ, in time for the Rt. Rev. Rommie Starks, Bishop of the Midwest within the Anglican Catholic Church, to come and bless the building and grounds last November 10. An overflow crowd attended the event.

Photo courtesy of Catharine Zahrt



meeting of the Episcopal General Convention confirmed his position and he became presiding bishop.

In March 2005, the majority of St. James' members voted to leave TEC and join the Anglican Church in America (ACA), a leading Continuing Church body. Those members formed what is now known as St. James' Anglican Church.

Convinced that the parish's pre-TEC establishment gave the congregation title to its property, St. James thought it would be advantageous not to wait for the Diocese of Long Island to try to claim the building. The parish filed suit, seeking a declaratory judgment by the court giving St. James' Church full and unencumbered title to its property and dismissing any and all

BISHOP GEORGE LANGBERG, president of the ACA's College of Bishops, was "deeply disappointed" by the decision in the case of St. James, but said the parishioners' "determination to go forward in faith is unshaken."



present and future claims to such title by the diocese. The diocese countersued for dismissal of St. James' suit and asked for a declaratory judgment affirming the diocese's claim to the property.

Rejecting the traditionalists' contention, the court found that St. James became an Episcopal parish after the American Revolution, and has existed as a part of TEC, subject to its authority, since that time. The court noted that St. James, along with other New York parishes of similar status, petitioned the New York state legislature in 1793 to be allowed to incorporate as a parish of The Episcopal Church.

As well, the court said that the vestry members became ineligible to continue as such on the parish's behalf after departing TEC.

And, following earlier New York cases, including a recent decision involving the Diocese of Rochester, the court rejected the ex-Episcopalians' arguments that TEC is not really hierarchical. It also rejected their claim that Canon I.7(4) (the "Dennis Canon"), which states that all parish property is held in trust for TEC and the diocese, constituted a new policy. In fact, the court noted other court cases in which the Dennis Canon was found to have expressly codified "a trust relationship which has implicitly existed between the local parishes and their dioceses throughout the history" of The Episcopal Church.

The traditionalists were directed "to turn over the control and possession of property held by St. James" to the Episcopal priest-in-charge, the Rev. William DeCharme.

The Rt. Rev. George Langberg of the ACA's Diocese of the Northeast said he was "deeply disappointed" by the New York court's decision. But he added that, while "[St. James'] place of worship may be up in the air, their determination to go forward in faith is unshaken."

St. Joseph's, Brooklyn

Meanwhile, another ACA parish in New York has fared much better in a property conflict with the Episcopal Diocese of Long Island.

St. Joseph's Anglican Church, Brooklyn, formerly Trinity Church of East New York, which broke with the diocese in 1977, settled its case with the diocese in a Brooklyn court recently, with the parish keeping its property, reported church cyber-journalist David Virtue.

The settlement was for \$275,000, an amount considerably less than the market value of the property as recently appraised, said the parish's attorney, Eugene Voorhis.

"We are delighted that this has finally come to a close," Voorhis said. "We cut a deal cut with the diocese wherein everyone wins."

In 1977 (two years before TEC's adoption of the "Dennis Canon"), parishioners of the now-former Trinity Church - upset over TEC's adoption of a new prayer book and break from apostolic order - left the Episcopal Diocese of Long Island. Many of the congregants came from the British West Indies, where they were members of the Church of England. In the early 1980s, the diocese sued Trinity Church to have it dissolved and to obtain possession of its property, which was then occupied by St. Joseph's. After losing its motion for summary judgment in that case, the diocese abandoned that lawsuit. But in 2005 the diocese sued St. Joseph's again. It was this lawsuit which has now been settled.

The church building at 123-131 Arlington Avenue is one of the oldest Episcopal churches in Brooklyn and has been in continuous use as an Episcopal or Anglican church since the late 1880s. ■

Sources included: *Episcopal News Service, VirtueOnline*

New APCK Leader Enthroned

Archbishop James Eugene Provence was formally enthroned as leader of the Anglican Province of Christ the King (APCK), a leading Continuing Church body, on January 25 at St. Peter's Pro-Cathedral in Oakland, California.

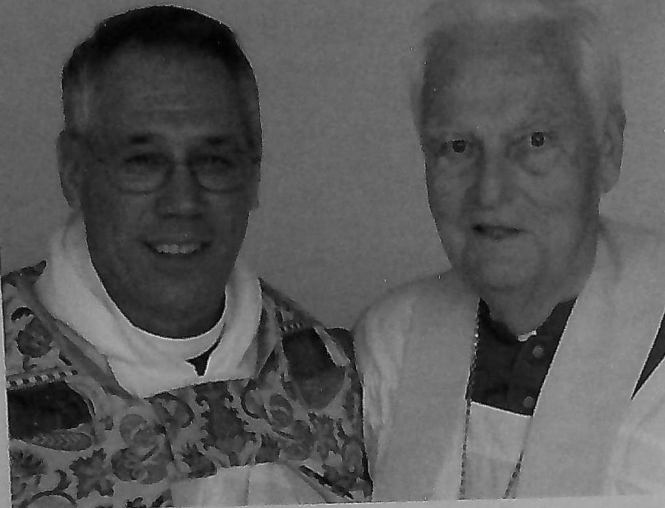
His installment took place in conjunction with a high Mass attended by over 200 clergy and laity.

Provence, who has been serving as bishop of the APCK's Diocese of the Western States, succeeds Archbishop Robert Sherwood Morse, who led the APCK, formed in 1978, for nearly 30 years. Morse was one of the first four bishops consecrated for the post-1976 Continuing Church by retired Springfield (IL) Episcopal Bishop Albert Chambers in January 1978.

Representatives of three other Continuing Church bodies attended the enthronement of Archbishop Provence, including Bishop D. Presley Hutchens of the Anglican Catholic Church (ACC), Bishop Leo J. Michael of the United Episcopal Church of North America (UEC), and Bishop Henry J. King of The Holy Catholic Church (Anglican Rite). (ACC Archbishop Mark Haverland was prevented from being present due to the death of his father.)

While leading the APCK, Provence will continue as a diocesan bishop and as rector of St. Thomas' Anglican Church in San Francisco.

IN A SPEECH to a national meeting of clergy and laity in San Francisco January 24, the new archbishop pledged continued efforts to achieve unity in the Anglican Continuum,



Archbishops, First And Second

ARCHBISHOP JAMES PROVENCE (left) stands here with his predecessor, Archbishop Robert Morse, after his enthronement as head of the national Anglican Province of Christ the King on January 25 in Oakland, California. Provence was formally installed at St. Peter's Pro-Cathedral, as part of a traditional Anglican high Mass attended by over 200 clergy and laity. Photo: Alvin Johnson

particularly among the three bodies he sees as being the main branches coming from the root of the Chambers succession - the APCK, ACC and UEC (though other bodies, most notably the Anglican Church in America (ACA), also include clergy in that succession). The ACC and UEC last year reaffirmed an intercommunion agreement. The ACC considers itself to be in communion with the APCK, and Provence agreed that that is the case when Archbishop Haverland issued a call to unity among churches of the Chambers succession last summer. However, no formal communion agreement exists between the ACC and APCK.

None of the three bodies appears close to merging with one of the others. But Provence maintained that they "are visibly in full communion with each other. In a new era of cooperation, our parallel lines have the chance to converge, bringing into focus a united face [of] orthodox, catholic Anglicanism. We have the opportunity to combine the knowledge and wisdom each of us has gained since January 1978, to build a stronger church. The bishops of the Anglican Province of Christ the King are committed to working with our brothers in the Anglican Catholic Church and the United Episcopal Church in North America to these ends.

"This does not exclude cooperation with other jurisdictions," he added. "However, as the direct descendants of the Chambers consecrations, I believe that we have an obligation to take the lead.

"None of us can yet tell you the form that this unity will take. It is still early in our discussions and there are many details to address. I can tell you that I have a very good relationship with these bishops," he said, recounting recent instances of cooperation. "We communicate freely, and their sincerity and commitment is impressive." He cited some areas in which he thought the bodies could better combine efforts, including in evangelism, which he acknowledged must involve a different approach than in the Continuum's earlier days.

MEANWHILE, Provence told the January 24 gathering that the APCK is "strong and healthy." It maintains "four active dioceses," he asserted - despite the departure last year of nearly the entire Diocese of the Eastern States for the ACA, amid claims by the diocese's bishop, Rocco Florenza, that the APCK's leadership had repeatedly shown its lack of commitment to unifying the Continuum. "Our bishops are busy with confirmations and ordinations," Provence went on. He outlined a series of steps being undertaken that will put APCK's Eastern diocese "back on the march."

He also noted that APCK's St. Joseph of Arimathea Anglican Theological College in Berkeley, California - the only full-fledged theological school in operation in the Anglican Continuum - "has a fabulous faculty and bright student body." He reiterated that qualified ACC and UEC students are welcome at the institution, for which Archbishop Morse continues as director.

"We have active ministries on several college campuses," the Archbishop went on. "The American Church Union continues to increase its offering of books and publications for sale to members of the APCK and beyond.

"Well over half of our congregations are in their own buildings, and many others are actively working toward that goal. This is remarkable considering that we started from almost nothing. Thanks to construction and purchase loans from the Provincial Development Fund, we have strong churches in several major communities across the country. Many people have made significant sacrifices to help build beautiful places of worship, which also serve as visible reminders of the presence of God in the world. By this time next year, several more congregations will be in new buildings," Provence said.

He also spoke about plans for church-planting, and improved communications in the APCK.

A SAN FRANCISCO NATIVE, Provence, 60, served in the U.S. Marine Corps, and began his career as a broadcast engineer in radio and television, subsequently transferring to the motion picture industry. An Episcopalian who became concerned by changes in his church, he felt called to the priesthood in 1980. After attending St. Joseph of Arimathea, he was ordained a deacon in 1983 and a priest in 1989. He is married, with two daughters and three grandchildren. ■

ANGLICAN CRISIS NEWS BRIEFS:

***THE NEW EPISCOPAL BISHOP OF NEVADA**, it appears, will not adopt the same permissive stand on same-sex blessings taken by his predecessor, Katharine Jefferts Schori, who is now presiding bishop of The Episcopal Church (TEC). Under Schori, Nevada parishes were free to conduct gay blessings if the rector and vestry consented. But new Nevada Bishop Dan Thomas Edwards, consecrated in Las Vegas January 5, believes the Anglican Communion has not come to a consensus on whether to invoke a blessing in the name of the church on a same-sex union (though this overlooks 1998 Lambeth Conference Resolution I. 10 and a number of statements from Anglican leaders since). He said his policy would be similar to the one commended by the Anglican Church of Canada's bishops, which supports anything short of a liturgical blessing for a gay union.

Days Of Judgement Loom For Bennison

In the space of about a month, the suspended liberal Episcopal Bishop of Pennsylvania, Charles Bennison, will have his day in court - not just once, but twice.

His church trial is scheduled to commence in Philadelphia on June 9, and his civil trial will take place in suburban Montgomery County's Court of Common Pleas during its session that begins in May. (Sources indicate that this trial will actually commence in June.)

In the ecclesiastical action, Bennison will be defending himself against accusations that, while a parish priest in the 1970s, he covered up the sexual abuse of a 14-year-old girl by his brother, John, and that later, he withheld information about the abuse from church authorities in the Diocese of California, where his brother had applied to serve.

An initial review of the charges by an Episcopal Church (TEC) panel concluded that there was sufficient evidence against Bennison to proceed with an ecclesiastical trial. Presiding Bishop Katharine Jefferts Schori inhibited the Pennsylvania prelate on October 31, 2007.

Former Pennsylvania Bishop Allen Bartlett has become Pennsylvania's assisting bishop *pro tempore*, saying that he would not be engaging in "conversation about the merits or demerits of my previous episcopacy nor that of my successor." He will be assisted by retired Suffragan Bishop Franklin Taylor and retired Western Michigan Bishop Edward Lee.

In announcing on February 29 that the Bennison trial would start June 9, the Diocese of Pennsylvania said that the proceeding would be open to the public - though its location had not been determined at this writing. Hearing testimony will be a panel of five bishops, two priests, and two laypersons previously elected by the General Convention to serve as the Court for the Trial of a Bishop. In order to find the accused guilty, at least two-thirds of the members must concur in the verdict. The same proportion must agree to the sentence, which will be imposed 30 days after conviction. Penalties can range from reprimand to suspension to removal from the ministry. There is a right to appeal.

"We are free to pray for each other and to invite God's grace on their behalf - anything that does not constitute a blessing in the name of the church," Edwards said.

***MEANWHILE, PRESIDING BISHOP SCHORI** asserted in February that TEC would not stand alone in support of gay clergy during the 2008 Lambeth Conference in England this summer. Wrapping up a five-day tour in Chicago, Schori told members of the diocese that, "Many more [bishops] than you might expect are sympathetic. They are not, however, the loudest voices." Schori was flanked by Chicago's new bishop, Jeffrey Lee. Last year the diocese tapped Lee, a heterosexual, over seven other candidates, including a practicing lesbian, Tracey Lind, though Lee also supports the full inclusion of homosexuals in the church.

***THREE EPISCOPAL DIOCESES** have recently joined others in repudiating 2006 General Convention Resolution B033 (calling for non-consent to further gay bishops) or passing other resolutions signaling rejection of the global Anglican consensus on homosexuality. They include conventions of the Dioceses

of Newark, Bethlehem (PA), and North Carolina. At Newark's January convention, Bishop Mark Beckwith noted that 50 years ago, the cities of Newark, Jersey City and Paterson had 34 Episcopal churches; today they have eight. He said more than a dozen congregations would be working with a consultant to determine if the diocese is maximizing the use of buildings and land. Access to the ordination process in the diocese would be closed, he added, until the diocese overhauls its discernment model to be more inclusive and comprehensive.

WHATEVER FINAL DECISIONS the church's court system reaches, Bennison still will have to deal with the civil charges pending against him in consequence of actions he took against orthodox cleric Fr. David L. Moyer (now a bishop of the Anglican Church in America but still rector of Good Shepherd, Rosemont).

In their second amended pre-trial statement filed with the Montgomery County Court, Moyer's attorneys listed 155 specific acts of misconduct in law and equity on the part of Bennison. Most of these are connected with his alleged machinations to secure Moyer's removal from the ministry without giving him a chance to defend himself in ecclesiastical court.

The civil complaint alleges that Bennison spurred a conspiracy to misapply an Episcopal Church law dealing with "abandonment of the communion of this Church" to remove Moyer from the ministry in order to avoid having to try him. The canon permits clergy guilty of abandonment to be deposed without trial in six months. Moyer's counsel assert that this canon was intended - and until recently has only been used - to deal with situations in which clergy had left The Episcopal Church for some other body; Moyer, however, had not left for another body, or even another part of the Anglican Communion, when Bennison applied the canon to him.

Bennison's attorneys had attempted to have the suit dismissed on First Amendment grounds, alleging that since the matter involved an internal church dispute, the court had no subject matter jurisdiction. The court ruled against Bennison, accepting



Bishop Bennison

***IN THE DIOCESE OF OLYMPIA**, the Very Rev. Robert Taylor, a partnered homosexual, resigned as dean of St. Mark's Cathedral in Seattle, after nine years in the post. The move came after a year of conflict over church leadership that started emerging in Lent 2007. Then, parishioners were shocked by sudden layoffs of staff, including two female clergy, and became angry upon learning that, at the same time, Dean Taylor had accepted a pay raise that brought his salary up to \$200,000. Taylor will

Moyer's contention that, due to the misuse of the canons and numerous malicious, defamatory, and fraudulent activities by the defendant, equity and justice required a trial.

Punitive and compensatory damages are sought for the alleged offenses. An exact amount has not been cited, but the court has been informed that total damages exceed \$50,000. ■

Sources: Diocese of Pennsylvania, Church of the Good Shepherd, *VirtueOnline*, *Episcopal News Service*, *The Church of England Newspaper*

--LATE NEWS--

Williams: Robinson Can't Preside; Robinson: Williams Has "Disappointed" God

Archbishop of Canterbury Rowan Williams has withheld permission for the Episcopal Church's openly homosexual bishop, Gene Robinson, to celebrate Holy Communion while he is in England.

The ban does not extend to preaching, which is not within the Archbishop's legal power to deny.

Robinson was recently visiting England to promote his just-published book, and plans to be back for the Lambeth Conference of bishops in July, though Williams did not invite him to the decennial gathering.

Meanwhile, the *BBC* reported the U.S. prelate as saying that God was "very disappointed" in the Archbishop for his failure to confront Nigerian Archbishop Peter Akinola for his treatment of gays.

Williams, however, strongly condemned violence against homosexuals when the group Changing Attitude England claimed in April that gay leaders of the organization's Nigerian branch had been seriously assaulted (though it was not clear by whom). ■

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

leave with a \$313,333 settlement package, \$20,000 of which will come from the Olympia diocese.

***THE CLERGY AND CONGREGANTS** of Ascension Church in Cloudcroft, New Mexico, have quit the Episcopal Diocese of the Rio Grande and TEC - and their building - for the Anglican Province of Uganda. An early April report of the move did not identify the seceding congregation's new worship location. The parting between parish and diocese was evidently cooperative and cordial. In a statement, Diocese of Rio Grande leaders said their prayers "go with those people of Ascension who feel they must leave [TEC]. We are saddened by their decision, but pray the Lord will bless their community with faith, hope, and love." The notice indicated that services at Ascension, a mission, would continue. The congregation's realignment with Uganda follows a recent switch to the same province by former Rio Grande Bishop Terence Kelshaw; he is serving as "bishop in residence" at St. James Anglican Church in Newport Beach, California. Kelshaw's successor, Jeffrey Steenson, also recently left TEC to become Roman Catholic. Former Colorado Bishop William Frey is interim bishop in the Rio Grande diocese.

***A CONGREGATION IN THE EPISCOPAL DIOCESE OF PITTSBURGH**, which diocese could disconnect from TEC this year, has found a peaceful solution to disagreement among members over the matter of continued affiliation with TEC:

See Additional Stories On Our Website!

Please go to <http://www.challengeonline.org> for the following and other bonus reports linked with this issue (click on the February-May issue at right and look for a table of contents):

- **The Late Bishop Paul Moore's Secret Life Revealed**
- **Episcopal-Hindu Eucharist Held At L.A. Cathedral**
- **Heere Bigynneth the Tale of the Asse-Hatte: An Archbishop of Canterbury Tale**
- **Society Spearheads Prayer For Continuing Church Unity**
- **An Open Letter to Katharine Jefferts Schori**
- **South Carolina: Lawrence Consecrated**
- **Proposed Expansion Of TEC's "Misconduct Canons" Looms Again**
- **Major Revamping At Three TEC Seminaries**
- **More On The Passing Of Bishop Ronald Haines**
- **Connecticut Choir Leader, Cover-Up Attorney Sentenced**
- **Brazil: Certain Scripture Passages "Not Relevant"**
- **U.K. Bishop Gets Hefty Fine For Refusing Gay Employee**
- **England: PM To Have Reduced Involvement In Appointing Bishops**
- **Anglican World, Anglican USA and General Interest News Briefs**
- **Letters To TCC's Editor**
- **Chaldean Bishops' Murder Spotlights Plight Of Iraqi Christians**
- **Benedict XVI In America**
- **Presbyterian Church Court Nixes Leeway For Actively Gay Ministers...and more**

They are forming two congregations, both of them remaining in the diocese, but one prepared to separate soon and the other not right away.

In January, the Rev. Mark Zimmerman of St. Francis-in-the-Fields Episcopal Church in Somerset announced that he was leaving to start the Somerset Anglican Fellowship at another location. Zimmerman and St. Francis members who followed him began meeting as the Fellowship on January 20. The new congregation came about as members of St. Francis assessed their relationship to the wider Episcopal Church, and many, led by Zimmerman, "desired immediate action to separate from the national church. Others, while deeply disturbed with the direction of the national church, wished to take a slower course," said a statement on the diocesan website. "Instead of adopting a 'winner take-all' approach, the two groups agreed that it would be best for both groups to simply form two congregations." Zimmerman said the issues that are dividing the Episcopal community lie in biblical authority. "There are those who still use traditional language and images, but the meanings have strongly shifted," he said. "I think the biggest difference is some see God as a God who accepts us and transforms us. The (national) church is exclusively a church of acceptance."

***GROTON, CONNECTICUT'S BISHOP SEABURY CHURCH**, named for the first Episcopal Church (TEC) bishop,

Continued on Back Cover

Church Directory

ARKANSAS

Pine Bluff

Trinity Church (Est. 1838)

(Episcopal Church)

703 W. Third Ave., Sun 8a HC Rite 1, 10a HC Rite II, Tues 10a HC 1928; Thurs 10a HC 1928; Holy Days and Special Services as announced; The Rev. Dr. Walter Van Zandt Windsor; 870/534-3832; www.trinitychurchpb.org

DELAWARE

Wilmington

St. Mary's Anglican Church

(Anglican Catholic Church)

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

FLORIDA

Lantana/West Palm Beach

Church of the Guardian Angels

(Episcopal Church/FIF-NA)

1325 Cardinal Lane (north of Hypoluxo Road between US 1 and I-95); Sun Sung Mass 9:30a; Sat Vigil 6p; weekday Masses 7:30a; The Rev. David Kennedy, priest-in-charge; 561/582-0137

Oviedo (Orlando area)

St. Alban's Cathedral

(Anglican Province of America)

3348 W. State Rd. 426; Sun 8a Low Mass, 9:15a Adult Forum/Sunday School, 10:15a Sung Mass, 6p EP; Weekdays: Holy Eucharist Tues noon, Wed 7p, Thurs noon, Fri noon; 1928 BCP and American Missal; The Most Rev. Walter Grundorf, the Rev. Frs. Chandler Jones, Michael Eatmon, William Holiday, and Kevin Burks, and the Rev. Mr. Alton Witham; 407/657-2376; stalbansoviedo@cfl.rr.com; www.stalbanstl.com

Pompano Beach/

Lighthouse Point

St. John the Theologian

(Anglican Catholic Church)

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

KANSAS

Leavenworth

St. George Anglican Church

(Anglican Church in America)

410 S. 5th Street in historic downtown Leavenworth, just south of Fort Leavenworth; Sun Choral Family Eucharist 10a, Christian Education for all ages 11a, child care provided; call for Holy Day service times; 1928 BCP; the Rev. Larry Wright, Vicar; 913/636-0979; www.stgeorgeanglicanchurch.com

MAINE

Ellsworth

St. Thomas Anglican Church

(Anglican Church in America)

373 Bangor Rd. (USIA); Sun MP & HC 10a; Holy Days as scheduled—please call 207/326-4120; The Rev. Canon Granville Henthorne, Rector; The Rev. Mr. Frank Gray, Deacon Associate; fax 207/326-8598; e-mail: logos74@juno.com

Portland

Anglican Cathedral of St. Paul

(Anglican Church in America)

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

MARYLAND

Baltimore

Mount Calvary

(Episcopal Church/FIF-NA, ACN)

816 N. Eutaw St.; Sun Low Mass 8a, Solemn High Mass 10a; Mon-Fri except Wed Low Mass noon; Wed 11:30a Low Mass at Joseph Richey House, 6:30p Low Mass; Sat Low Mass 10a; American Missal/English Missal; the Rev. Fr. Jason Catania SSC, Rector; The Rev. Fr. Charles L. McClean, SSC, Assisting Priest; 410/728-6140; info@mountcalvary.com; <http://www.mountcalvary.com>

Bladensburg

St. Luke's Parish

(Episcopal Church/FIF-NA)

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

MINNESOTA

St. Louis Park

Anglican Church of St. Dunstan

(Anglican Church in America/FIF-NA)

4241 Bookside Ave.; Sun 8a HC, 10a MP and Choral Eucharist, 10:15a religious education; 1928 BCP; The Rev. Fr. Bartholomew G. Ryan, SSC, Rector; 952/920-9122; www.stdunstananglican.org/

NEW MEXICO

Santa Fe

St. Thomas the Apostle Mission

(Episcopal Church)

Sun 10a Holy Days as announced; 1928 BCP; Meets in a house; for information, call 505/983-3969

NEW YORK

East Aurora

St. Luke's Anglican Chapel

(Anglican Province of America)

591 Porterville Road; Sun Mass 8a; The Rev. Dr. William Stott, Rector; 716/868-9638

PENNSYLVANIA

Philadelphia/Bala Cynwyd

Church of St. Michael the Archangel

(Independent/FIF-NA)

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

Rosemont

The Church of the Good Shepherd

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

SOUTH CAROLINA

Florence

Anglican Church of Our Saviour

(Anglican Catholic Church)

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

TENNESSEE

Franklin

Holy Cross Anglican Church

(Episcopal Missionary Church, EACA)

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 Rt. Rev. Lucien Lindsey; 615/794-6936; fax 615/794-6984

TEXAS

Dallas

The Church of the Holy Communion

(Reformed Episcopal Church)

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

New Braunfels

St. Joseph Anglican Church

(Anglican Province of America)

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

The Woodlands

St. Francis

(Reformed Episcopal Church)

2235 Lake Robbins Drive; Sun 9:30a Christian Education, 10:30a HC 1st, 2nd, 4th, MP 3rd, 5th; Wed 7:30p Bible Study; 1928 and 1662 BCP; The Rev. Curtis Crenshaw, Th.D.; cirenschaw@aol.com; www.saintfrancisrec.org

VIRGINIA

Alexandria

St. Andrew & St. Margaret of

Scotland

(Anglican Catholic Church)

402 E. Monroe Ave.; Sun HC 7:45a, 9a, 11:15a; Wed HC noon; The Rev. Nicholas C. Athanaelos, 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.holytrinityva.org

Gloucester

St. James Anglican Church

(Anglican Province of America)

Abingdon Glebe Lane & Rt. 17; Sun 9a & 11a; 1928 BCP; child care provided; Fr. Glenn Spencer, Dean; 804/642-2600

Leesburg/Dulles

Our Saviour, Outlands

(ADV-CANA)

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

WASHINGTON

Auburn

King of Glory Church

(Christian Episcopal Church)

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

WISCONSIN

Cedar Grove

St. Stephen's

(United Episcopal Church of North

America)

Cedar Grove Library Community Room (see <http://home.wi.rr.com/jesusavior/> for further information); 1928 BCP; The Rev. Fr. Philip Schaffner; 920/207-9245; StStephensUECNA@wi.rr.com

ENGLAND

London

Christ the King, Gordon Square

(WCI)

(Forward in Faith Headquarters

Church, Church of England, FIF)

Low Mass Mon 1:05p, Tues-Wed-Thurs 8:30a, Fri 12:30p; Fr. John Scott, Honorary Chaplain; (020/7388 3588). For details of Sunday Masses in London and elsewhere throughout the U.K., please visit www.forwardinfath.com