

***THE RT. REV. C. FITZSIMONS ALLISON**, the retired Episcopal Bishop of South Carolina, recently accused Episcopal Presiding Bishop Katharine Jefferts Schori of ignoring 4,000 years of biblical teaching to advance TEC's homosexual agenda. In a powerful letter to the church, Allison said, "The attempt to substitute canons for faith as the principle of unity is an embittering, bankrupt and failing policy. These actions on top of the failure to respond adequately to the Windsor Report make it increasingly difficult for TEC's future reconciliation within the Anglican Communion. It shows the growing need for a recognized entity in North America."

***BISHOPS OF THE ANGLICAN PROVINCE OF BRAZIL** - a TEC plant and one of the few liberal provinces in the Global South - recently said they see the proposed Anglican Covenant as unneeded and possibly harmful. In writing in April about the covenant - the pact proposed by the Windsor Report as a means of ensuring some basic level of theological harmony and mutual accountability among Anglican provinces - Brazilian bishops expressed appreciation for the efforts of the Covenant Design Group in producing the St. Andrew's (second) Draft of the concord. But they opined that "our Communion does not need new instruments of consensus beyond those that historically have been our benchmarks in terms of identity" (though none of the Communion's top-level councils or the Archbishop of Canterbury wield anything more than moral authority, which has been regularly disregarded in liberal provinces). "The covenant continues to be a mistaken proposal for the resolution of conflicts through the creation of curial instances absolutely alien to our ethos," the Brazilian prelates contended.

***SHARP DIVISIONS** over questions of human sexuality were recently exposed in the Anglican Church of Aotearoa, New Zealand, and Polynesia (ANZP), though delegates at the prov-

ince's May General Synod evinced a firm desire to stay together. Meeting from May 11-16 in Wellington, the 160 Synod delegates discussed the 2004 Windsor Report, and the St. Andrew's Draft of the proposed Anglican Covenant. Representatives from the province's seven dioceses offered a cross-section of views on the issues of human sexuality, which an official report described as "[varying] considerably in their commitment" to the 1998 Lambeth Conference's orthodox sexuality resolution and the proposed covenant. In a succinct and striking explanation of how much of the Anglican Communion has long operated, *The Church of England Newspaper* reported that there was, however, "consensus among the New Zealand dioceses that [they] should remain united in structure while divided over doctrine and discipline." ■

Sources: *Stand Firm In Faith*, xicoassis.blogspot.com, *VirtueOnline*, *Spartanburg Herald-Journal*, www.goupstate.com, *Bristol Press*, www.theday.com, *Anglican Communion News Service*, *The Church of England Newspaper*, *The Post-Standard*, Pressconnects.com

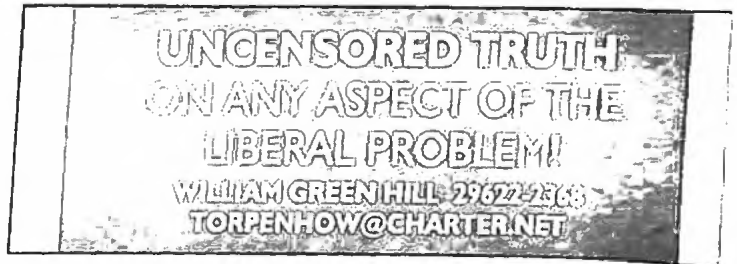
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Christian Challenge

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EDITOR

Auburn Faber Traycik

MAILING ADDRESS

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

DIRECTORS OF THE FOUNDATION FOR CHRISTIAN THEOLOGY

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

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News Of The Weird

RUBBING THE WRONG WAY: It was no doubt enough for the Episcopal Diocese of Pennsylvania that its suspended Bishop, Charles Bennison, has just been convicted of "conduct unbecoming" a cleric in a church trial, and is still facing civil litigation. But in June news broke that diocesan authorities were investigating a Pennsylvania priest who was allegedly purveying what one might call, well, a tactile form of pastoral care.

It seems that the Rev. Michael Ruk, priest in charge of St. Paul's in Levittown and All Saints' Church in Fallingston was proffering massages and "sensual body work" for pay on Craigslist, a popular website people use to sell or buy just about anything. According to a report from Philadelphia's NBC 10, which investigated the case for months, a man identified only as Jake, who was outraged when he came across Ruk's ad, decided to find out more, and answered the cleric's ad online. "When people are online, they could have friendly conversation," Jake said. But he said the conversation seemed to go beyond friendly. "He did certainly start talking about a hundred bucks," Jake said. And an e-mail spelled out what the money was for. Jake said things got even racker when they went from e-mails to intimate details while instant messaging.

Future prospects for Fr. Ruk's side business appeared decidedly dim, though, when an NBC 10 reporter showed up, with cameraman, to try to talk to the cleric. After some initial denials, Ruk reportedly admitted to the reporter off-camera that he wrote the ads and the e-mails, but maintained that he never followed through on them. At last check, however, he had stepped down from his clerical duties pending the diocesan investigation of his case.

BLOWIN' IN THE WIND: This past spring, with Easter approaching, we're sure you can guess what was on the mind of Episcopal Presiding Bishop Katharine Jefferts Schori: cow gas. In her Easter message, while making a passing reference to the resurrection, she said that: "We cannot love our neighbors unless we care for the creation that supports all our earthly lives...When atmospheric warming, due in part to the methane output of the millions of cows we raise each year to produce hamburger, begins to slowly drown the island homes of our neighbors in the South Pacific, are we truly sharing good news?"

"HIGH ON MOUNT SINAI": A new study by an Israeli researcher concludes that Moses was high on psychedelic drugs when he heard God deliver the Ten Commandments. Benny Shanon, a professor of cognitive psychology at the Hebrew University of Jerusalem, told Israel public radio that the event "joined Moses and the people of Israel under the effect of narcotics." Shanon believes that means that Moses

was probably also on drugs when he saw the burning bush, reported *New Oxford Review* in an account of a March 4 *Agence France-Press* story.

Just coincidentally, one supposes, Shanon admits having used *ayahuasca*, a powerful psychotropic plant, during a religious ceremony in Brazil's Amazon rainforest in 1991. "I experienced visions that had spiritual-religious connotations," he said. He added that the psychedelic effects of *ayahuasca* were comparable to those produced by concoctions based on the bark of the acacia tree, which is frequently mentioned in the Bible.

E.T., PHONE ROME: Here's a relieving answer to a burning issue, offered in May by the Director of the Vatican's Observatory, Fr. José Gabriel Funes: It is not out of line with Roman Catholic doctrine to believe in extra-terrestrial life.

Fr. Funes, a 45-year-old Argentinian priest, told *L'Osservatore Romano* that, though there is no conclusive proof of it, one may believe that God created other beings not on this planet, including intelligent ones. And as they are part of the creation as much as us, we could speak of a "brother alien," just as we speak of our "brothers" and "sisters" on earth, said Funes, who heads the Observatory, founded by Pope Leo XIII with offices at Castelgandolfo, near the Apostolic summer palace, and in Tucson, Arizona. (What, not Roswell, New Mexico?) The interview was aptly titled "The Alien is my Brother."

One jaded Roman Catholic was not amused, seeing Funes' comments as a cynical attempt to use unsuspecting unearthly creatures to promote an earthly policy.

"We now know that the Vatican authorities want us to be friendly with our 'brother aliens,'" he wrote *TCC*. "We already know that the U.S. Catholic hierarchy favors open immigration and opposes strict border enforcement. If the hierarchy wants to welcome all - legal or not - from

Latin America and the Muslim world, why would they balk at 'undocumented workers' from Alpha Centauri?"

GAMING THE RELIGIONS: In an apparent first in Britain, an interfaith television game show was launched in June from the London studios of the Islam Channel, reports *Ecumenical News International*. Titled *Faith-Off*, the show, in which Buddhist, Christian, Hindu, Muslim and Sikh contestants compete against one another for cash prizes, is to be broadcast weekly. The producer of the show says that two teams of four will answer rapid and multiple choice questions testing both general and religious knowledge, posed by the Muslim comedian Jeff Mirza. There will also be a home-or-away round in which contestants can answer questions about their own faith or the opposing team's for further points.



HUH? Virtually all of the Episcopal organization's (is it really a church at this point?) creeping Unitarianization."

VOL was referring to the explanation of the Eucharist recently offered by The Episcopal Church's chief liturgical officer, the Rev. Clayton Morris:

"Why does the church gather around a table with food and drink in its primary act of worship? Because God calls the church to a ministry of reconciliation. The church is called to restore the dignity of creation. It is all about feeding and being fed. It is all about making certain that all God's children are safe, whole and nourished. The ritual breaking of bread in the midst of the assembly reminds us of our task while it embodies its reality."

Wrote one reader to VOL: "Sign me up. Who wouldn't want to get up early on one of their days off to participate in some pseudo-spiritual left-wing bread ritual? Especially since my friends and I, a.k.a. 'the assembly,' can 'restore the dignity of creation' at just about any local pub over Stoli shots and a big-backside plate of Buffalo wings whenever the mood strikes us."

COPE COUTURE: What will the well-dressed woman bishop be wearing at this summer's Lambeth Conference? It doubtless says something that the following unsourced item on female episcopal garb that recently made the rounds of the Internet is probably for real, but could be a spoof. You be the judge. The "News Alert" read:

"Church vestment suppliers in the U.S.A. U.K., Australia, and New Zealand are vying to be first to produce a new line of clothing for women bishops. A person familiar with the situation, who spoke on condition of anonymity, said he thought the older women in particular did not want the flamboyant colors worn by the Presiding Bishop of The Episcopal Church in the United States. "They want lighter-weight and shorter miters," the source stated, "and also lighter-weight copes -- all in traditional colors and symbols used by male bishops."

"When women were first ordained, Wippell's came out with tailored black suits with skirts for women that were eagerly purchased by women in the U.S. Eventually, most apparel suppliers offered both skirts and pants with these suits. For women who preferred white shirts and black rabats, the suppliers offered custom tailoring, as women's chest sizes are so different from men's. With this experience, the suppliers could then offer a range of sizes in purple rabats after women started to be ordained as bishops.

"In discussing orders now being filled for those bishops who will be attending the Lambeth Conference, the source noted that most orders were for 'no iron' shirts and summer suits. A well-placed source at the Anglican Communion Office said that a letter had been sent to all bishops giving the range of sizes of copes, miters, and cassock albs that will be available for those participating in worship services." ■

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The latest edition of the Fellowship of Concerned Churchmen's popular **Directory of Traditional Anglican and Episcopal Parishes** has been published. And this edition lists some 150 more parishes in the U.S. and Canada than the 767 cited in the 2005/06 edition. It also details many jurisdictional, personnel, address, and service schedule changes for reappearing parish listings. The directory is available to non-FCC members for \$35 (U.S. & Canada only), but is **free** to paid-up FCC members, for whom annual dues are \$40 (single) or \$50 (married couples). Directory or FCC membership fees or renewals should be sent to: **D.J. Fulton, FCC Treasurer, POB 427, Morrow, GA 30260.**



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CLEARLY, HOWEVER, extramural Anglicans who were at GAFCON tended to see it as more than "a small step in the right direction."

GAFCON "establishes a new alignment and marks a new beginning for faithful Anglicans throughout the world," said Presiding Bishop Leonard Riches of the Reformed Episcopal Church, a "separated" but not Continuing Anglican jurisdiction. Founded by ex-Episcopalians in the latter 19th century as an emphatically Evangelical church, the REC has moved more to the center of the Anglican mainstream in recent years. It is in intercommunion with the Anglican Province of America, a Continuing Church body, and the Anglican province of Nigeria.

"The establishment of a Primates' Council marks a step toward restoring the church to the ancient, conciliar form of order and government" by which "orthodoxy and orthopraxis are maintained and promoted in the life of the church," Riches wrote his flock July 18.

"The primates' signed affirmation, attached to the conference statement and *The Jerusalem Declaration*, provides authentication and recognition to the [REC] as full partners in the realigned [international] Anglican fellowship...together with other 'confessing Anglican jurisdictions,'" Riches wrote. "With joy and thanksgiving we take our place as members of a global family and fellowship..."

Still, it obviously remains to be seen, as *First Things'* Mr. Hylden noted, whether or not the movement represented in Jerusalem "will wind up serving the faith and unity of historic Anglicanism, or lead to further fragmentation and schism."

Can the GAFCON fellowship possibly succeed in "rescuing" a Communion that seems resistant to being saved, especially by a movement often viewed as violating Anglican institutional etiquette (a far graver sin, for some, than heterodoxy!)?

GAFCON probably is not overestimating its chances on that score. For what does seem to be clear about what came out of Jerusalem, was this: While the GAFCON movement has not yet "forsook cooperation" with the rest of the Communion, it does seem to be saying (as Hylden put it) "that if the Anglican Communion won't discipline itself, then the GAFCON Anglicans will take care of themselves, with or without Canterbury."

The ball, in other words, was in the court of Archbishop Williams and the 2008 Lambeth Conference.

At this writing, Dr. Williams' return serve seemed to be a whine – a Lambeth background paper that accused conservative prelates who offer cross-border pastoral care or who stayed away from Lambeth over theological differences of breaching collegiality and weakening "the body of Christ for which they have responsibility." ■

Sources: *Stand Firm in Faith*, *The Church of England Newspaper*, *FrontPage.com*, *The Living Church*, *The Guardian*, *BBC*, *Episcopal News Service*, *Christian Newswire*, www.religiousintelligence.co.uk

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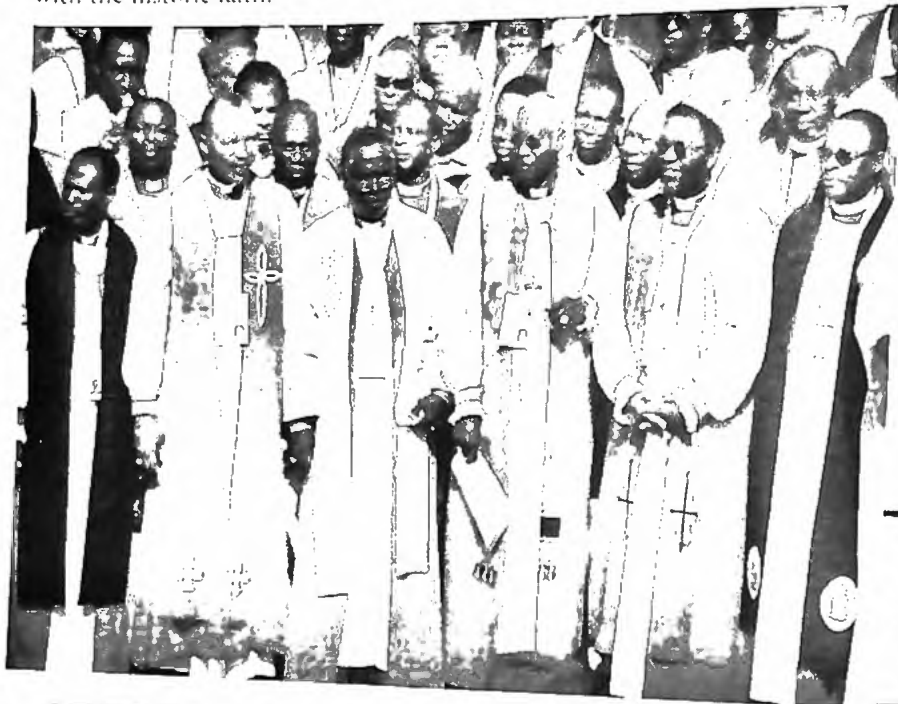
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NEARLY 1,200 PILGRIMS FROM FIVE CONTINENTS - including 303 bishops representing two-thirds of the Anglican Communion's active members - met in Jerusalem June 22-29 for what one bishop said "must surely be the most significant watershed for Anglicans since the Reformation."

They were a multi-cultural, multi-racial but not multi-faith group of pilgrims to the Holy Land, who coalesced in irenic resolve to resist the actions and teaching of some northern provinces of the Communion that they believe are at odds with the historic faith.



Special Report/Analysis By David W. Virtue, Robert England, and Auburn Traycik

In the end, participants in the Global Anglican Future Conference (GAFCON) launched a new international "spiritual movement" to act within the Anglican Communion as a bulwark against liberal revisionism, though it also appears positioned to act as an alternative Anglican orbit.

In their final statement, GAFCON participants identify themselves as "a fellowship of confessing Anglicans" that is not breaking from the Communion, but rather aims to reform and renew it from within.

But their communiqué shifts more authority to the Global South by, among other things, creating a Primates' Council comprised of seven African and South American provincial leaders who took part in GAFCON. It also plans for a vigorous expansion of missionary activities around the globe. As well, it rejects the authority of the U.S. Episcopal Church (TEC), accusing it of proclaiming a "false gospel," and calls for the creation of a faithful new Anglican province in North America.

Specifically, it calls for the Common Cause Partnership (CCP) - a coalition of Evangelical and Anglo-Catholic bodies and groups within and outside of TEC and the Anglican Church of Canada - to become the nucleus of the new province, which would be recognized by the Primates' Council.

THE GAFCON AGREEMENT creates a rival power center within the 77 million-member Communion, aimed at

"A Movement For Christ And The Gospel"

giving conservatives a way to resolve problems that have paralyzed the global church since 2003, when TEC approved the consecration of divorced, actively gay clergy. Gene Robinson as Bishop of New Hampshire, and local option on same-sex blessing. Conservatives see such breaches of sexual doctrine as the symptom of a deeper challenge over scriptural authority, creedal beliefs, and basic approaches to the faith.

Hence, in their final statement, GAFCON participants center their fellowship on adherence to 14 tenets of the faith

STANDING TOGETHER: Amid several hundred bishops on a GAFCON pilgrimage to the Mount of Olives June 23 are (from left) Archbishops Emmanuel Kolini of Rwanda, Benjamin Nzimbi of Kenya, Peter Akinola of Nigeria, and Justice Akrofi of West Africa. GAFCON photo

contained in *The Jerusalem Declaration* which reaffirm (*inter alia*) the uniqueness of Christ, the authority of Holy Scripture, the catholic creeds and four of the Ecumenical Councils, the Anglican formularies, and biblical sexuality doctrine.

The statement recognizes the historic role of the Archbishop of Canterbury, but maintains that authentic Anglican identity

Galvanized by a growing and unremedied theological divergence in the Anglican Communion, the Global Anglican Future Conference launches a mission to clearly reassert the Church's historic faith and "rescue" the Communion from those who have departed from it. But what GAFCON identifies as a reform-from-within movement looks to some like a breakaway Communion, or - as one liberal writer put it - "an attempt to seize control of global Anglicanism from the dithering hands of the Archbishop of Canterbury."

is not necessarily determined by the holder of that office, but rather by loyalty to a set of orthodox theological principles. This significant change, seen as a welcome move away from the Communion's "colonial structure," also reflects disillusionment among GAFCON participants with Archbishop

of Canterbury Rowan Williams and Communion councils which - despite conservative leaders' best efforts over a long period - have failed to deal satisfactorily with the actions of both TEC and the Canadian Church, where the blessing of same-sex unions has been approved by five dioceses (though they have officially begun in only one).

Despite numerous meetings and reports to and from the Anglican "instruments of communion" - which include the Archbishop of Canterbury, Lambeth Conference, Primates' Meeting, and Anglican Consultative Council - "no effective action has been taken," the GAFCON statement said, "and the bishops of these unrepentant churches [in the U.S. and Canada] are welcome" at the 2008 Lambeth Conference of Anglican bishops July 16-August 3 in Canterbury. "To make matters worse, there has been a failure to honor promises of discipline, the authority of the Primates' Meeting has been undermined and [Lambeth] has been structured so as to avoid any hard decisions."

For that reason, many of the bishops at GAFCON were planning to skip Lambeth, rather setting forth in Jerusalem a vision for future Anglican fellowship and mission that they hoped would be considered by the Canterbury confab.

AS GAFCON MET, too, there was further evidence that Communion "instruments" and processes - including that stemming from the 2004 Windsor Report, which called for moratoria on gay bishops and blessings - were not working well.

The Jerusalem assembly began just after Bishop Robinson entered a civil union with his male partner, and had the union blessed, at a New Hampshire Episcopal parish; that was before Robinson headed to Lambeth, to which he was not invited. Meanwhile, across the continent, any residual restraint on same-sex blessings that might have existed in several California Episcopal dioceses seemed to be giving way, following a state judicial demand for gay "marriage."

On the eve of GAFCON, a homosexual "wedding" took place for the first time at a Church of England parish in London. The officiant is likely to face discipline, and the newlyweds - two Anglican priests - have resigned and were leaving the country. But the fact they felt it okay to proceed with such a service seemed a troubling signal about what C of E bishops had set in train a few years ago by deciding to allow clergy to register same-sex partnerships (legal under British law), if they abstain from sex and do not have the relationships blessed in church. (See more on all these recent eruptions in "Focus.")

SOME MEDIA REPORTS put a lot of the onus on GAFCON for upsetting things, nonetheless. And although GAFCON leaders rejected such characterizations, some reports described the meeting's outcome as "schism in all but name," or "a church within a church." Conversely, a few liberal writers accepted that the GAFCON movement planned to remain in the Communion, but only (as *The Guardian's* Andrew Brown put it) to try to "seize control of global Anglicanism from the dithering hands of the Archbishop of Canterbury."

Added to this, of course, were questions and criticism of GAFCON swiftly forthcoming from liberal and moderate Anglicans leaders, including Archbishop Williams and TEC's leader, but also from some conservatives.

Some of the issues raised by critics touched on the legitimacy (or not) of the Primates' Council, how it will relate to other Anglican structures, and what standing it has to recognize a new alternative province; the wisdom (or not) of sidelining the traditional role of the Archbishop of Canterbury; the intention to continue boundary-crossing to provide pastoral care to those fleeing liberal provinces; and whether the list of orthodoxies in *The Jerusalem Declaration* is sufficient or deficient.

"We Are The Communion"

Responding to detractors, the Metropolitan Archbishop of Sydney, Peter Jensen, said simply that GAFCON is "a movement for Christ and the gospel." He was speaking to some 750 Evangelicals at All Souls, Langham Place, London, shortly after the Jerusalem gathering.

GAFCON "is not a breaking away from the Communion - we are the Anglican Communion," said Southern Cone Archbishop Gregory Venables at All Souls. He also maintained that no power grab was involved, but rather the exercise of



TWO ANGLICAN ARCHBISHOPS, Ugandan Archbishop Henry Grombi (left), and Southern Cone Archbishop Gregory Venables (right), chat with Archbishop Elias Chacour, Palestinian Israeli Archbishop of Galilee for the Melkite Greek Catholic Church, who addressed GAFCON pilgrims gathered along the Jordan River on the theme of peace. Photo: Jay Gwaltney

"legitimate authority" to bring co-religionists together within the Communion "so that there can be working in unity."

In a *Guardian* column, Canon Chris Sugden of the British-based Anglican Mainstream also contended that the GAFCON movement and Primates' Council has standing:

"The primates of the Anglican churches of Nigeria, West Africa, Rwanda, Tanzania, Kenya, Uganda (six out of 12 African provinces in Africa) and the Southern Cone, churches of over 40 million members out of 55 million churchgoing Anglicans worldwide, have decided that there is a way forward within the Anglican Church that can bring order out of chaos and which does not involve a split. As elected leaders of their churches they are hardly unrepresentative. The whole provincial governance of Kenya, Uganda, Rwanda and Nigeria took this decision as provinces at Jerusalem to support the Jerusalem declaration and statement."

It All Started In Amman

GAFCON - in which participation was by invitation only - began with a preliminary meeting in Amman, Jordan, where a group of 100 theologians and other leaders gathered to reflect privately on what Anglicanism stands for. This "pre-GAFCON" encounter was to transpire June 18-22, but ended abruptly when GAFCON's chairman, Nigerian Archbishop Peter Akinola, was denied a visa into Jordan and was forced to stay in Jerusalem. So the meeting packed up and came to him, traveling to Jerusalem by bus.

At a press conference June 20 at the Renaissance Hotel, GAFCON's Jerusalem headquarters, Archbishops Akinola and Jensen made the point that the conference then getting underway was not about splitting from the Communion. This did not dissuade the secular media, who were determined to spin the story as schism-bound rebels with a cause.

Over the next week, Anglican leaders and laypeople from over 25 countries came together in the land where Jesus was incarnated, taught, ministered, was crucified and resurrected,



GAFCON PILGRIMS offer worship and praise on the Mount of Olives.
Photo: Joy Gwaltney

to seek and draw closer to Him there. They visited the places associated with His birth, ministry and Passion; they met for prayer, Bible study and worship (at least some of it reportedly employing contemporary renderings of the historic Cranmerian liturgies, drawn from *An Anglican Prayer Book*). They attended "superb" workshops (as one participant put it) on topics such as "Evangelism and Church Planting," and "Biblical Authority and Interpretation." They heard "outstanding" addresses and sermons from a number of personages, including Professor Os Guinness, Archbishop Venables, former South East Asian Archbishop Yong Ping Chung, and England's Bishop of Rochester, the Pakistani-born Michael Nazir-Ali. And GAFCON participants also contributed to what would ultimately come out of their meeting as a vision for the future of faithful Anglicanism.

THAT QUITE A BIT OF WORK had already been done was evident in the release, early in the meeting, of a 94-page book, *The Way, The Truth and the Life*, which was the result of reflections that had been underway before the Amman session. Prepared by the GAFCON Theological

Resource Team, it provided the theological and historical foundation for the international movement that was taking greater shape in Jerusalem.

After outlining the recent history of conflicts within the Anglican Communion, the book set out to define authentic Anglicanism, discussing what was at stake in the conflict, and the future for believing Anglicans. "Our journey is a witness that the truth of God is accessible. We are convinced that God has made himself known, sufficiently for us to be able to respond to him, and to make truly moral choices between obedience and disobedience," said the authors.

The book dealt frankly with the crisis facing the Anglican Communion. "We have made enormous efforts since 1997 in seeking to avoid this crisis, but without success. Now we confront a moment of decision. If we fail to act, we risk leading millions of people away from the faith revealed in the Holy Scriptures" and even "denying our Savior, the Lord Jesus Christ," wrote Archbishop Akinola.

Schismatics: Not In Jerusalem

Early in the Jerusalem encounter, conference leaders reiterated that the break in the Communion was not coming in the Holy Land but had already come in actions by North American liberals that breached biblical authority and Anglican norms. It was they who had changed, while those at GAFCON held the same beliefs they always had.

Archbishop Jensen told a press conference that TEC's 2003 consecration of a practicing homosexual had created an "irreversible" situation in the Communion that "rocked us all."

GAFCON was a response to this, and not a further cause of schism, he maintained. He said that some attending the meeting would also go to the Lambeth Conference, but that for some, GAFCON would be an alternative to a Lambeth that they could not in conscience attend.

Robinson's consecration "damaged" the Communion, Jensen said. In response to that, some conservative provinces had offered oversight, a continuing link to the Anglican Communion, and indigenous bishops for faithful Anglicans removing themselves from the theologically liberal North American provinces, he said. (Some 300 congregations have left TEC to attach themselves to African provinces or the Southern Cone, conservatives say, though TEC's Presiding Bishop claims that only 55 or 60 congregations have departed to date.)

"We are seeing a reshaping of the (Anglican) landscape...and now we must work out what to do with the future," Jensen said.

Though some reports spoke of tensions at Jerusalem between "reformers" and "separationists" (Bishop John Rodgers of the Anglican Mission in the Americas (AMiA) being prominent among the latter), the inside strategy seemed to prevail early, though aspects of an outside strategy may be seen in what GAFCON decided.

There is no plan for conservatives "to walk away" from the Communion, said Ugandan Archbishop Henry Orombi. "We are meeting to renew our faith, to get a sense of direction of what we can be as Anglicans. We do not want to start a new church," he said.



FORT WORTH BISHOP Jack Iker speaks during a press briefing in Jerusalem. GAFCON photo

"I am not hearing about breaking up the Communion," Jensen said. "North Americans have rent the Communion. We are trying to renew the Communion. I want to see it better than ever before. It will be different, however."

Kenya Archbishop Benjamin Nzimbi said that the Archbishop of Canterbury and the other "instruments of communion" had "betrayed and abandoned" the global church, and therefore new structures are necessary. "We need an agreed-upon theological framework and appropriate structures to sustain its growth into the future," he said.

BUT NOT EVERYONE agreed that that was the right way forward. In a strained, invitation-only service, the Bishop of Jerusalem, Suheil Dawani (who had not been happy about GAFCON being held in his diocese to start with), insisted that the unity of the Communion lay with the Archbishop of Canterbury.

Dawani told visiting pilgrims at St. George's Cathedral that his flock is "orthodox" and did not agree with recent developments in TEC concerning sexuality, "but that is not going to divide us. Unity is at the heart of the gospel, and we as indigenous Christians in this Holy Land are committed to the work of peace, justice and reconciliation."

In a clear swipe against GAFCON, Dawani said "pilgrims do not bring decisions with them. They come to seek prayerfully the decisions God wants them to make. God has not finished with us or with our Church."

GAFCON: A Rescue Mission

In his opening address in Jerusalem, Archbishop Akinola, who leads 22 million churchgoing Nigerian Anglicans, explained the impetus for the conference, and set the tone and task for it, starting with the "signs and wonders" which had produced the event.

"That we are able to gather here is a miracle," he said. Somehow, in "barely five months," the meeting came together with sufficient organization, personnel and funding. He put the total cost of GAFCON at 2.5 million pounds, a significant amount of which was raised in Nigeria in three weeks. Nigeria even managed to pay for its bishops from the U.S. to attend.

Akinola said that those who are unhappy with GAFCON, or are "grumbling that we are here to break the Communion," are those who fail to admit that the Communion has already been torn by TEC's unilateral, defiant action in 2003, and that it is broken and lacks "the ability to secure a genuine reconciliation."

But he contended that GAFCON "is a continuation of that quiet but consistent initiative, a godly instrument appointed to reshape, reform, renew and reclaim a true Anglican Biblical orthodox Christianity that is firmly anchored in (the) historic faith and ancient formularies...."

HE RETRACED the history of the current conflict, and the various conservative efforts to reassert biblical sexual morality, starting with the Kuala Lumpur statement in 1997, and the overwhelmingly-adopted 1998 Lambeth Conference Resolution I.10, and the ways in which those efforts had been ignored and flouted by American liberals. Indeed, they pushed forward toward the 2003 consecration of Gene Robinson, despite a Primates' Meeting communiqué declaring that proceeding with the rite would have devastating consequences for the Communion. "Total disarray" and a serious breakdown in communion followed the event, Akinola said.

But though TEC had essentially separated from the Communion, further efforts were made "to manage the crisis," he noted, including the 2005 and 2007 Primates' Meetings, the latter of which gave TEC "a last chance to clarify unequivocally and adequately their stand" by last September 30.

When Dr. Williams sent out - before September - invitations to Lambeth '08, including among invitees U.S. bishops who had consecrated Robinson, "it dawned upon [conservative primates] that the Archbishop of Canterbury was not interested in what matters to us, what we think or in what we say," Akinola said.

After that, Williams also refused calls to convene a Primates' Meeting to assess and act on the response of TEC's bishops to the primates' 2007 communiqué, though a by-mail poll of the primates showed "no consensus" among them that TEC had responded adequately to a call not to authorize same-sex blessings.

"Whichever way you look at it," Akinola maintained, "the Communion is deeply in trouble. This is not only because of the actions of TEC and the Anglican Church of Canada, but also because the hitherto-honored 'instruments of communion,' in recent years have, by design, become instruments of disunity, putting the Communion in an unprecedented brokenness and turmoil..."

"Our beloved Anglican Communion," the Archbishop said, "must be rescued from the manipulation of those who have denied the gospel and its power to transform and to save; those who have departed from the scripture and the faith 'once for all delivered to the saints'..."

But what form that rescue should take, and how the GAFCON movement should therefore proceed, Akinola asked the gathering to help decide. "A sizeable part of the Communion is in error, and not a few are apostate; is the Communion correctable from within or must it be from without?" he asked, for example.

Secularism, Islam, Anglicanism

In his address to the Jerusalem confab, Bishop Nazir-Ali, a senior prelate in the Church of England, cited the need for a tougher challenge by Christians to the "militant secularism" that is threatening the Church and western civilization. He also defended the right and duty of Christians to share the Gospel with Muslims, noting that Muslims likewise have the right to exercise Da'wa – an invitation to Islam; dialogue proceeds on the understanding that each is a missionary faith, said Nazir-Ali - who has received death threats for similar comments he has made in Britain.

As well, the bishop maintained that the Communion's future "is to be found in its authentic nature, not recently invented innovations or explanations." He said that Anglicanism is a "confessing church" in that its adherents have confessed the faith held by the Universal Church. It is wrong to think that Anglicans can believe in anything, or nothing, he said.

He advocated a "conciliar church," saying that the Communion's "instruments" have proven insufficient to the current crisis. "They were based on good English manners," which are now "not enough...I have been frustrated by decision after decision that does not stick," he said.

Nazir-Ali praised the GAFCON gathering as the "miraculous beginnings of a new ecclesial movement for the sake of the gospel."

The Final GAFCON Statement

What seemed to come out of the week in Jerusalem was a determination to become a distinct fellowship that will stand visibly unified in the historic faith, and refocus on the mission of the Church while either reforming or bypassing Communion leadership structures that seem to hinder the problem-resolution needed for that mission to go forward with full effect.

The meeting's final statement – jubilantly received by the 1,200 participants – says that GAFCON is "a spiritual movement to preserve and promote the truth and power of the gospel of salvation in Jesus Christ as we Anglicans have received it."

The statement reiterates that GAFCON emerged in response to a crisis in the Communion that involved "three undeniable facts":

1. The "acceptance and promotion within the provinces of the... Communion of a different 'gospel' (cf. *Galatians 1:6-8*) which is contrary to the apostolic gospel." Many proponents of the different gospel believe that Jesus is only a way, not the way, the truth and the life, and/or have altered biblical sexuality teaching, the statement says.

2. The declarations by Global South provinces "that they are out of communion with bishops and churches that promote this false gospel," and the cross-border realignments by parishes, dioceses and provinces that have occurred within the Communion as a result. "A major realignment has occurred and will continue to unfold," the statement says.

3. The "manifest failure of the Communion instruments to exercise discipline in the face of overt heterodoxy."

GAFCON participants go on to say that they are "a fellowship of confessing Anglicans" whose goal is "to reform,

heal and revitalize the Anglican Communion and expand its mission to the world."

AS THE BASIS of the global fellowship, the statement publishes *The Jerusalem Declaration*. In it, Christ's unique and universal Lordship, atoning death, and glorious resurrection are proclaimed as securing the redemption of all who come to him in repentance and faith.

The Declaration also upholds: "the Holy Scriptures of the Old and New Testaments [as] the Word of God written and to contain all things necessary for salvation"; "the four Ecumenical



THE MOTHERS' UNION CHOIR of Nigeria sings during GAFCON's morning worship June 26. GAFCON photo

Councils and the three historic Creeds as expressing the rule of faith of the one holy catholic and apostolic Church"; the Thirty-Nine Articles of Religion; the 1662 *Book of Common Prayer* as "a true and authoritative standard of worship and prayer, to be translated and locally adapted for each culture"; and "the classic Anglican Ordinal as an authoritative standard of clerical orders."

As well, the Declaration acknowledges "God's creation of humankind as male and female and the unchangeable standard of Christian marriage between one man and one woman as the proper place for sexual intimacy and the basis of the family." The declaration's backers "repent of our failures to maintain this standard and call for a renewed commitment to lifelong fidelity in marriage and abstinence for those who are not married."

Accepted, too, are the Great Commission, and the responsibility to "be good stewards of God's creation, advocate justice in society, and seek relief and empowerment of the poor and needy."

The Declaration's endorsers acknowledge "freedom in secondary matters" but pledge to "work together to seek the mind of Christ on issues that divide" their fellowship, the most obvious of them being women's ordination.

An outreach to faithful Anglicans outside the Communion seems included in another part of the Declaration which recognizes "the orders and jurisdiction of those Anglicans who uphold orthodox faith and practice," who are encouraged to join in supporting the statement.

Meanwhile, the Declaration rejects “the authority of those churches and leaders who have denied the orthodox faith in word or deed,” calling on them “to repent and return to the Lord.”

THE STATEMENT goes on to ask primates at GAFCON to form the movement’s initial Council (which met after the communiqué was issued, and is expected to meet next in August). The Council is asked to “organize and expand the fellowship of confessing Anglicans,” and to be the authority through which members of the fellowship are recognized; again, it appears that these may include bodies not in full communion with Canterbury.

The GAFCON statement accepts the general “desirability of territorial jurisdiction” for Anglican dioceses and provinces, though an exception to this is “those areas where churches and leaders are denying the orthodox faith or are preventing its spread.”

Moreover, it urges that a North American province be formed for “the federation known as the Common Cause Partnership” and be “recognized by the Primates’ Council.”

THE ESTABLISHMENT OF A NEW PROVINCE will of course not be without difficulties, or a panacea. The new North American jurisdiction, for example, would be recognized, at least initially, only by certain Communion provinces (though ones representing most of the world’s active Anglicans). The new entity also is unlikely to improve the legal picture for Episcopal parishes wishing to realign with their property. And considering the number and types of groups involved, it may be a long time before the province is consolidated and unified.

Some also question whether it can be a coherent fellowship if it lacks complete interchangeability of ministers. The orthodox Forward in Faith, North America (FIF-NA) has called for CCP to observe a moratorium on female ordination until it completes a promised study of the question.

The Rt. Rev. David Anderson, head of the American Anglican Council (AAC) and a bishop within the Nigerian-backed Convocation of Anglicans in North America (CANA), reportedly said recently that he expected the new province to debut next year. Speaking at Wisconsin’s Nashotah House Seminary, he outlined how he believes the new province will work. One audience member wrote this account of Anderson’s remarks:

“The new province will work from the existing Common Cause framework. It will be a federation of ‘judicatories,’ and each will (for the short term) keep its own hierarchy, canon law, etc. There will be mutual recognition of orders, expedited transfers of clergy, and respect for each other’s disciplinary measures. (If they can pull this off, they will have done better than the Continuing Church.) They will agree to disagree on women’s ordination, and some judicatories...will ordain women priests, while others...will not. (I am not sure how that will work or why they think it is a good thing.) They will be working on a single new Prayer Book (which somebody has already funded), which will not simply be 1662 (no matter what the GAFCON...document may say). Eventually, everybody will grow together organically, but nobody will be forced.”

Some observers asserted that the GAFCON statement, in calling for the new province’s formation, put Pittsburgh Bishop Robert Duncan, CCP’s Moderator, in line to become the entity’s primate. But he himself had no role in this. Duncan, while he was at Amman, was not in Jerusalem, but instead on a long-planned trip to Italy with his wife in celebration of his 60th birthday.

However, Bishop Martyn Minns of the Anglican District of Virginia, which is part of CANA, stated in a telephone press conference on GAFCON’s final day that, initially, the new province might be overseen by several bishops.

Responses From Officialdom

The ink was barely dry on the Jerusalem documents when Archbishop Williams responded to them with a few positive comments, but more critical or questioning ones.

Denying that Anglicans outside GAFCON are “proclaiming another gospel,” he claimed that the “tenets of orthodoxy” spelled out in the Jerusalem Declaration “will be acceptable to and shared by the vast majority of Anglicans,” and that Lambeth ’08 would doubtless “wish to affirm all these positive aspects of GAFCON’s deliberations.” It was not clear that the Lambeth program would allow such an action, however.

Williams scored the idea of a “Primates Council” because of its self-selection, saying it would “not pass the test of legitimacy.”



THE REV. PROF. Stephen Noll (left) of Uganda Christian University and the Church of England’s Bishop of Rochester, Michael Nazir-Ali, at a press briefing in Jerusalem. Photo: Jay Gwaltney

“And any claim to be free to operate across provincial boundaries,” he said, “is fraught with difficulties,” including because of “our historic commitments to mutual recognition of ministries” (though the Communion long ago jettisoned this to accommodate provinces that wanted to ordain women).

Most astoundingly, from the conservative viewpoint, Dr. Williams asked how “effective discipline” – something never yet in evidence during his tenure – was to be maintained “in a situation of overlapping and competing jurisdictions.”

He said it is “not enough to dismiss” the Communion’s existing structures. He entreated GAFCON leaders “to share

in a genuine renewal of all our patterns of reflection and decisionmaking in the Communion," and especially in shaping "an effective (Anglican) covenant." The covenant as so far drafted through official channels, however, is increasingly seen by conservatives as unlikely to produce sufficient theological harmony and mutual accountability among Anglican provinces. GAFCON appears to have proffered *The Jerusalem Declaration* as a substitute.

SEVERAL CONSERVATIVE OBSERVERS were astonished that Williams thought that TEC might sign on to *The Jerusalem Declaration*, with some noting, for example, remarks by TEC's Presiding Bishop that have been widely seen as denying the uniqueness of Christ.

The AAC's Bishop Anderson also asked: "Why does Dr. Williams find crossing provincial boundaries to offer pastoral care a more grievous sin than the revisionist false gospel and persecution of the orthodox Anglicans that is the cause of the boundary-crossing?"

He denied that GAFCON has "dismissed" Communion structures, but said they had "proved an obstacle to good governance," so "any reformation will have to find ways to work around the structural dysfunction."

CLEARLY RIDICULING the Jerusalem statement, TEC Presiding Bishop Katharine Jefferts Schori said June 30 that "much of the Anglican world must be lamenting the latest emission from GAFCON." She contended that the meeting's communiqué represented "merely another chapter in a centuries-old struggle for dominance by those who consider themselves the only true believers."

Schori's Canadian counterpart, Archbishop Fred Hiltz, denied any implication that his province proclaims a "false gospel." He said that in his visits to many parishes, synods, and other church gatherings across the country, he had seen "a faithful proclamation of the apostolic gospel."

The Bishop of Durham, N.T. Wright – a moderate Evangelical who had not been supportive of GAFCON – said afterward that the Jerusalem event was "a great celebration of the love and transforming power of the gospel of Jesus Christ." But that "doesn't mean the GAFCON proposals can be accepted without question."

The proposed Primates' Council seems "a strange body," he said, and the Jerusalem Declaration "is an odd document which leaves many ambiguities."

"It gives far too many hostages to fortune, inviting us to trust an unformed and unaccountable body to make major decisions and giving license to all kinds of unhelpful activities. It isn't so much that GAFCON should invite people to sign up to its blank check. Rather, GAFCON itself should be invited to bring its Christian vision and exuberance to the larger party where the rest of us are working for the same gospel, the same biblical wisdom, the same Lord."

He made a case for why the "historic link with Canterbury is not to be dismissed." Yet he agreed that "the Communion instruments have not been able to deal with the problems," and implied (again, against evidence at the time) that Lambeth would be "pursuing" a solution in this area.



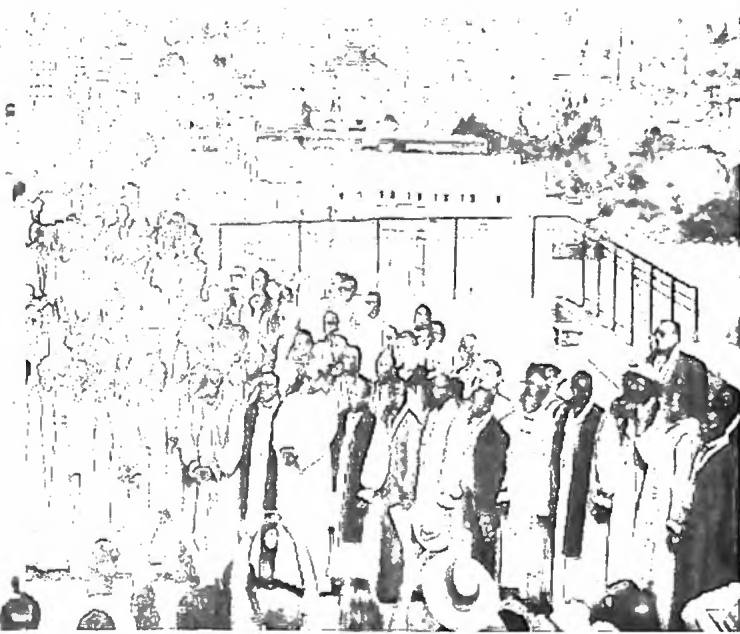
GAFCON And Anglo-Catholics, Continued

The Jerusalem conferees were of course predominantly Evangelical, and those "of a more Catholic Anglican persuasion may legitimately worry if they have been left out of GAFCON's vision of orthodoxy," asserted Jordan Hyatt in *First Things*. But the Jerusalem meeting included a plus minority of Anglo-Catholics and extramural Anglicans who seem to see a way forward in GAFCON.

The GAFCON statement's support for a new province, with CCP as its foundation, drew particular welcome from Forward in Faith, North America, which was the first organization to begin calling from within TEC – 11 years ago – for the formation of a separate, orthodox Anglican province in North America. Interestingly, FIF-NA thought GAFCON somewhat reminiscent of its 1989 synod in Fort Worth, "which also involved an international presence and a call for lead bishops to establish a structure that could further the cause," said a statement by Quincy Bishop Keith Ackerman, FIF-NA President, and six other members of the organization who were in Jerusalem. What was different with GAFCON, they said, was that "several of the primates... have already acted, and the great energy and urgency apparent in both the conference as a whole and in its leadership... We met to talk about something that is already happening, and to plan its direction for the future."

The FIF-NA delegation also noted that, while not all Continuing bodies – orthodox Anglican churches not recognized by Canterbury – "are interested in a relationship with the Communion, GAFCON is the first on-the-ground effort within the Communion to reintegrate those which do. About two-thirds of Continuers were represented" in Jerusalem.

ONE LEADER among them proffering a generally good review of GAFCON was Bishop Paul Hewett of the Diocese of the Holy Cross, who is Moderator of the Federation of Anglican Churches in the Americas. FACA is a CCP member comprised of faithful U.S. bodies outside of TEC, some of which are Continuing Churches (because they strive to continue on the path their provinces followed before innovations



1970s and later). FACA, which joins FIF-NA (and most of the Christian world) in upholding an all-male priesthood, was represented at GAFCON by bishops, clergy and laity from Hewett's jurisdiction and three other FACA members: the AMiA, Reformed Episcopal Church, and the Episcopal Missionary Church. Other FACA members include the Anglican Church in America, and the Anglican Province of America.

Hewett said he thought that GAFCON "got it about right with the amount of structure being put into place. We can go slowly on structures now, until we begin to sort out the issues we face. This will help us to steer clear of some of the division" that followed the 1977 St. Louis Congress, the springboard for most of the Continuing Church. While FIF-NA saw parallels between GAFCON and its 1989 Synod, Hewett thought the Jerusalem meeting "resembled St. Louis on a global scale. One senses from both events that from now on, nothing will ever be the same. What makes GAFCON different is the preponderance of Global South leadership and membership, which will drive our faithful Communion for generations to come."

Still, he saw a commitment to "the consensus of the undivided Church of the first millennium" as vital to overcoming differences among prospective constituents of the new province.

In particular, he said that FACA, and FIF-NA, "will not compromise the ministry as our Lord instituted it and the apostles continued it. We are not, and can never be, in communion with anyone who ordains women. If those who do so continue the practice, we will remain in our federated relationships, entirely independent in our own synods and structures," Hewett said.

He said that AMiA's Bishop Rodgers had noted in Jerusalem the "serious degree of impaired communion" around the female ordination matter, and the need for a proper study such as the one AMiA conducted, which led that largely Evangelical body to find against ordaining women as priests or bishops.

PARTS OF THE GAFCON STATEMENT were also welcomed by Archbishop Mark Haverland of the Anglican Catholic Church (ACC), a leading Continuing Church body, though he did a thorough critique of the statement, par-

ticularly comparing it with ACC teaching. He believes his observations are shared by most in the Continuum.

"On the immediate issues that led to the GAFCON conference, we stand with GAFCON and its statement," wrote Haverland (who was not in Jerusalem). That is, the ACC believes and teaches what Scripture and the Universal Church have always taught everywhere concerning human sexuality. He noted a lack of recognition by GAFCON, though, that the "problem of divorce and remarriage" antedates and "in many ways prepared the ground for" the crisis concerning homosexuality.

As well, Haverland said the Jerusalem statement, "by its silence concerning the ordination of women to the diaconate, priesthood, and episcopate, implies that [that] earlier aberration is tolerable, if not desirable, and is at worst a much less serious departure from the universal practice of the orthodox and catholic Church than is homosexuality." On the contrary, the ordination of women and homosexuality "both flow from a confusion concerning both sexual roles and...the place of sexual identity in Church and Christian life...The ordination of women is in effect a claim by official Anglican bodies to authority over the deposit of the Faith...Such a claim, once made, can be pressed into service to justify any further innovation or aberration in doctrine or morals," as has been seen in several churches, he contended.

Haverland supported GAFCON's appeal to the Prayer Book, Articles, three Creeds and the first four Ecumenical Councils. He pointed out, though, that "these same formularies received formal assent from the same Anglican bodies that since the 1970s have abandoned orthodox and catholic doctrine." The ACC, he said, had fixed its doctrinal stance firmly within the 1977 *Affirmation of St. Louis*, which is rooted "within the great central Tradition of Christendom, represented by the consensus of the Orthodox and Catholic Churches and of the teaching of the Undivided Church of the first millennium. Since the studied ambiguities of some traditional Anglicans permitted the grave errors of recent years to arise, it is no longer enough to recapitulate compromise positions and formulas. A clearer, more explicitly catholic and orthodox stance is demanded by the times..."

He went on to note several teachings of the *Affirmation* and the ACC about which GAFCON is silent, including that "the sacraments of Baptism and the Eucharist are generally necessary for salvation"; "there are seven sacraments received by the central Tradition of the Universal Church, namely Baptism; Confirmation or Chrismation, the Eucharist, Penance, Unction of the Sick, Matrimony, and Holy Orders"; and that "human life is sacred from the moment of conception to natural death, and directly willed abortion always is gravely sinful."

Haverland concluded with a call from his church for "all self-described Anglicans to return to the central Tradition of Christendom...We welcome GAFCON as a small step in the right direction. But we...predict that the ambiguities and silences that characterize its statement will lead...to fragmentation and confusion..."

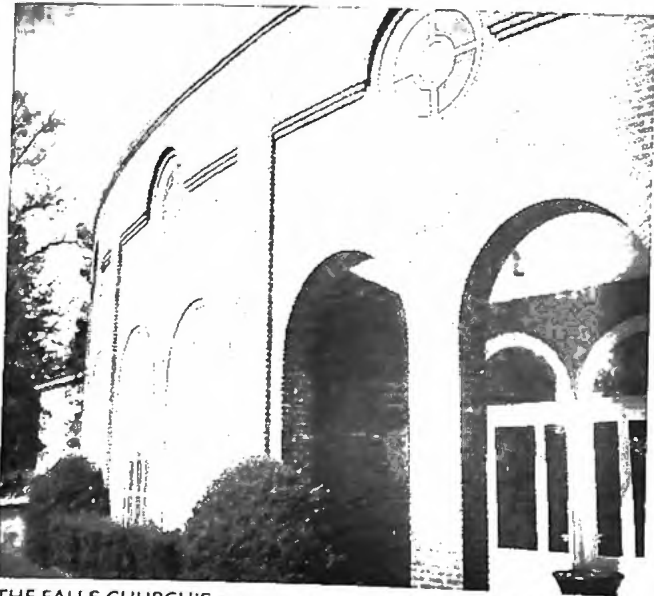
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Virginia: Ex-Episcopal Parishes Prevail Again, As Judge Rules State Statute Constitutional

ELEVEN FORMER Episcopal parishes sued by The Episcopal Church (TEC) and the Diocese of Virginia celebrated a crucial victory June 27, as a Virginia judge ruled that a state law dealing with church property is constitutional.

The Virginia Division Statute (known as "57-9") states that, in the case of a division within a church or denomination, the majority of a congregation may decide the parish's future ecclesiastical affiliation and take with it to that affiliation the property held in the name of its trustees.

In April, Fairfax County Circuit Court Judge Randy I. Bellows held that a division within the meaning of the stat-



THE FALLS CHURCH'S newer sanctuary (added 1992), in Falls Church, Virginia, is one of the properties at stake in the lawsuit brought by the Diocese of Virginia and The Episcopal Church.

ute exists in the local and wider church and therefore that 57-9 was applicable to the instant case. It was the first blow for TEC and the diocese, which had argued that the parish property was held in trust for their benefit, and that 57-9 was not relevant to their suit.

After hearing separate arguments, Bellows upheld, in his June opinion, the constitutionality of the division statute against all of the Free Exercise, Establishment, Equal Protection, and Takings Clause challenges raised by the plaintiffs.

The 11 churches named in the lawsuit - which collectively hold an estimated \$30-\$40 million in realty - are members of the Anglican District of Virginia (ADV), a part of the Convocation of Anglicans in North America (CANA), a missionary arm of the province of Nigeria within the Anglican Communion. The churches left TEC in late 2006 due to differences over scriptural authority and homosexuality, not least the 2003

consecration of TEC's first admitted, practicing homosexual bishop, which was supported by Virginia Bishop Peter Lee.

The Reconstruction-era division statute has been key to the parishes' defense against TEC's attempt to take their property, which includes that of the colonial-era Falls and Truro Churches. The lawsuit - the largest church property dispute in TEC history - has been closely watched around the country. As the Virginia law appears to be unique or rare among U.S. states, however, the impact, on cases elsewhere in the U.S., of any final decision in favor of the Virginia ex-Episcopal parishes on the basis of that law is likely to be low. Such a decision would be "limited to Virginia, unless other states have a similar law and can take notice of the reasoning in the Virginia case - at least on the constitutionality of the Virginia statute," said the Rev. Charles Nalls of the Washington-based Canon Law Institute.

The major legal setbacks and financial expenditures that TEC has suffered in the case, though, could have been avoided. Earlier, Episcopal Presiding Bishop Katharine Jefferts Schori testified under oath that she pressured the Virginia diocese into filing suit for the property of seceded parishes, and abandoning a process of negotiated disengagement that seemed on the point of being implemented in the diocese.

IN THE MAY 28 HEARING on the constitutional question, TEC attorneys contended that the division statute violates the rights of the denomination and its dioceses to order their own internal affairs without undue interference from the state. The law, it was claimed, favors congregational over hierarchical churches, and this constitutes interference in what are essentially doctrinal questions.

To bolster their case, the Episcopalians submitted an *amicus curiae* ("friend of the court") brief in which agreement with TEC's arguments was registered by 16 denominations and judicatories, most of them hierarchical (e.g., the United Methodist, Presbyterian, Evangelical Lutheran, AME and AME Zion church bodies).

In reply, representatives of the 11 parishes and the ADV said the division statute provided for the resolution of church property disputes by neutral (that is, non-doctrinal) principles of law that were equally applicable to all corporate bodies, whether secular or ecclesiastical.

Attorney Jim Oakes, who serves as ADV's vice-chairman, pointed out that, "A number of both Methodist and Presbyterian congregations successfully invoked the statute after its adoption in 1867."

He went on to say that the authority of a truly hierarchical denomination is not threatened by the statute, since it applies only to congregations whose property is held by trustees, as is the case in all the defendant churches. "The Episcopal Church and Diocese of Virginia have never actually owned any of the property, and their names do not appear on the deeds."

Virginia's Solicitor General, William Thro, told Judge Bellows that, "It is amazing that after 140 years, a statute that

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ANGLICAN REALIGNMENT is not an easy path, but it has its moments - like this one at the closing Eucharist of a late April gathering of some 350 Anglican faithful at a Baptist Church in Vancouver. There, Southern Cone Archbishop Gregory Venables (front center) commissioned two former ACC bishops (at front left), and licensed over 30 clergy to serve within the Anglican Network in Canada, a body now affiliated with the Argentina-based Southern Cone. Photo courtesy of the ANiC

Canada: Gay Issue Continues To Vex; Realignment Buffeted, Buoyed

THE 640,000-MEMBER Anglican Church of Canada (ACC) remains roiled over the issue of same-sex unions, with a fifth diocese recently endorsing them, and an ACC panel planning for changes to allow gay "marriage."

Meanwhile, legal actions continue against congregations and clergy that have left the ACC over the sexuality issue, with property decisions starting to turn against the seceded faithful.

There was a hilltop experience for the latter, though, as they soaked up the presence and support of Southern Cone Arch-

bishop Gregory Venables at a late April gathering of some 350 persons in the Vancouver area. There, Venables commissioned two ex-ACC bishops and licensed some 35 priests and deacons to win souls for Christ under his oversight in a country that (as one report put it) "is fast becoming secularized and post-Christian."

It was confirmation that the conservatives had indeed found a refuge outside the ACC, linked to the Argentina-based Southern Cone and thus part of the Anglican Communion. It was also the culmination of a six-year struggle that began when the Diocese of New Westminster (Vancouver) introduced same-sex blessings in the ACC. The diocesan, Bishop Michael Ingham, has so far permitted gay blessings at eight out of 67 New Westminster parishes that wanted them. It was, to conservatives, a glaring sign of increasingly liberal attitudes in the Canadian Church that were leading away from historic Christianity.

Since then, cultural pressure has been brought to bear, as Canada legalized homosexual "marriage." The ACC's General Synod last year narrowly defeated a move to authorize the

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Women Bishops: C Of E Favors Conformity Over Comprehension

Report/Analysis By The Rev. Samuel L. Edwards

THE RESULT, when it came, was a textbook illustration of Fr. Richard John Neuhaus' dictum that "Where orthodoxy is optional, orthodoxy will sooner or later be proscribed."

In a startling turn against previous assurances given to traditionalists, the Church of England's General Synod, meeting in York, voted decisively July 7 to draft legislation permitting female bishops with no genuine safeguards for members of the state church who do not accept that women can be bishops in the succession of the Apostles, a position still held by most of the Christian world.

The final resolution, which included an amendment calling merely for a "statutory code of practice" to protect the rights of dissenters, passed resoundingly in all three Synod houses; bishops voted 70 percent in favor, clergy 74 percent, and laity 62 percent. Only the house of laity fell somewhat short of the two-thirds majority that will be needed to pass the final legislation at a future Synod session.

Should the legislation pass more or less in the form defined by the July 7 vote, it will remove the existing protections for traditionalists - including the Provincial Episcopal Visitors, or "flying bishops" - legislated when the C of E authorized

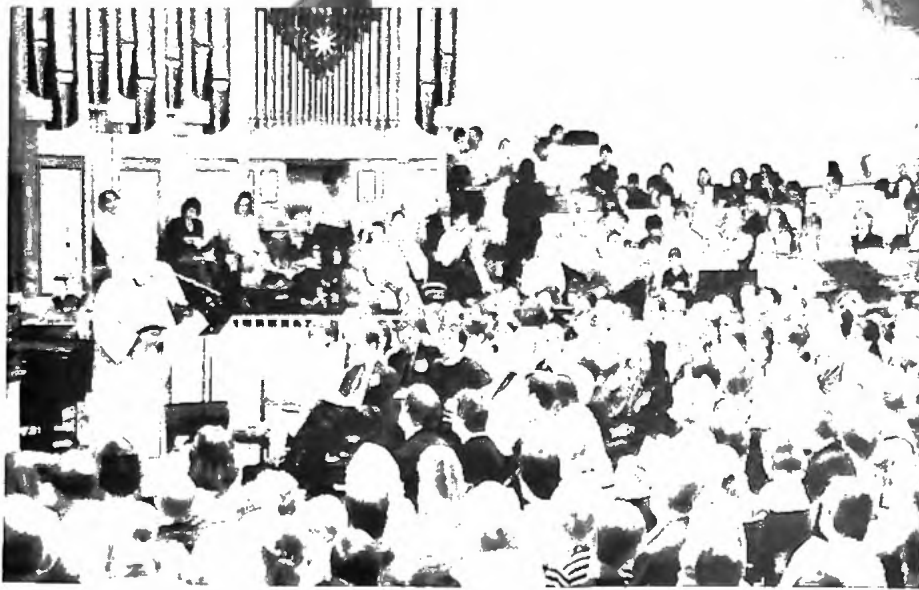
female priests. This leaves a substantial minority of the English Church's active membership without assurance that they are receiving genuinely apostolic sacramental ministry.

The lengthy legislative process followed by the Synod means that the first woman bishop is still some five or to seven years off. Since a new Synod is to be elected before the measure comes to a final vote, it is still possible that the legislation might be derailed, and a few traditionalists seem to be hoping for such an eventuality. But others see such an outcome as unlikely, given both the size of the majorities on the latest vote, and the hostility expressed during the preceding debate toward the orthodox desire for meaningful accommodation. Forward in Faith, United Kingdom (FIF-UK) had lobbied for a separate structure within the C of E in which apostolic order would be preserved, and an official working party report had presented that as one option.

FOR SOME TIME prior to the formal debate, both sides publicly staked out their positions.

At a June 30 press conference, Christina Rees, leader of Women and the Church (WATCH), indicated that Members of Parliament from both major British parties were prepared to force the C of E to allow the consecration of women bishops and to give no legal exemption for dissenters. By letter, Tory MP Robert Key dismissed proposals for anything that would enable traditionalists to avoid accepting what they believe to be a sacramentally invalid ministry - such as a third

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SUFFRAGAN BISHOP David Bena of the Nigerian-backed Convocation of Anglicans in North America, speaks to the Episcopal-turned-CANA flock at the Falls Church during a 2007 visit. Though targeted as part of the property lawsuit by TEC and the Diocese of Virginia, the parish continues to thrive; nearly 80 persons were confirmed on this day of Bena's visitation.

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deals with conflict has never been found to be unconstitutional. It is the general belief among the bar that the statute is constitutional."

Virginia's Attorney General, as earlier noted by *TCC*, has already issued an opinion defending the law's conformity to federal standards.

TEC's Arguments "Fail"

TEC's "various arguments against the constitutionality of [the division statute] fail," Judge Bellows wrote in his June 27 opinion. Although TEC and the diocese "assert (that) the court has entered into the forbidden religious thicket...this court finds their arguments unpersuasive." While it is true

that 57-9 "requires the court to make factual findings involving religious entities, each of those findings are secular in nature," Bellows wrote.

He also faulted the diocese for leaving itself vulnerable by having church property in the 90,000-member jurisdiction held, not by the bishop, but by the members of the congregation as trustees. The plaintiffs argued that re-titling the property of some 195 congregations in what had been the largest Episcopal diocese constituted a "burden."

Several other hierarchical churches in Virginia keep their properties in their own name, the judge said, citing the Roman Catholic, Mormon, Greek Orthodox and Foursquare Gospel churches.

"The Episcopal Church and the diocese could have, at any time within the past 140 years since [the division statute] was originally passed, re-titled their properties in the name of a bishop or other ecclesiastical officer," he wrote.

"If they had done so, they could have permanently avoided any potential application of [the division statute]."

C OF E Continued from previous page

province, parallel diocesan structures, or the late-proposed "super bishops."

Up until the vote was taken, supporters of women's ordination were insisting that they would rather not have female bishops at all if traditionalists were allowed to opt out. The assertion involved little risk, since by this time it seemed there was sufficient support to prevent the Synod's adoption of anything more than an essentially cosmetic code of practice.

ON THE OTHER SIDE of the chasm, the orthodox *New Directions* said that a code of practice "cannot...recognize the integrity of our theological position." Moreover, in an early July letter, more than 1,300 clergy, including 11 bishops and at least three women deacons, warned the Archbishops of Canterbury and York that, if legislation without adequate provisions for conscientious objectors was adopted, they "will inevitably be asking whether we can, in conscience, continue to minister" as clergy in the C of E. "Your Graces will know that the cost of such a choice would be both spiritual and material," they added.

Despite this and other pleas for adequate provision for traditionalists – including those by both archbishops – all attempts to provide it failed. When the outcome was clear, Dover Bishop Stephen Venner, a supporter of women bishops, tearfully lamented that "We have turned down...almost every realistic opportunity for those who are opposed, to flourish."

FIF-UK Chairman, the Rt. Rev. John Broadhurst, Bishop of Fulham, wrote FIF members that he had not expected to win the vote, but that he was nonetheless shocked at "the depth of the uncharitable and unchristian attitudes held by the majority." He counseled calm as a common way forward is sought.

It seems at the moment that the choice of ways will be between one that involves resisting until the bitter end, and one that accepts that the end, in fact, has come and seeks a future outside the shrinking state establishment.

Just prior to the Synod meeting, it emerged that a delegation of prelates, including flying bishops Andrew Burnham (Ebbsfleet) and Keith Newton (Richborough), had traveled to Rome for discussions with the Congregation for the Doctrine of the Faith. Reportedly anticipating the outcome of the Synod vote, they were seeking a way for those under their care to come into communion with the Roman Church corporately as Anglicans. Following the vote, Bishop Burnham said "we must humbly ask...now...for magnanimous gestures from our Catholic friends...that allow us to bring our folk with us."

After the Synod vote, the Vatican said that a decision for women bishops "signifies a breaking away from the apostolic tradition maintained by all of the Churches since the first millennium, and therefore is a further obstacle [to] the reconciliation between the Catholic Church and the Church of England." ■

See also "TAC Waits For Vatican Reply" on Page 30.

Sources: *Forward in Faith*, *The Church Union*, *Evangelicals.org*, *The Daily Telegraph*, *The Times*, *The Guardian*, *The Church of England Newspaper*, *The Catholic Herald*, *First Things*

THE DIOCESE issued a statement calling the ruling "regrettable" and potentially damaging to other hierarchical churches around the state.

"We continue to believe that this division statute is clearly at odds with and uniquely hostile to religious freedom, the First Amendment and prior U.S. and Virginia Supreme Court rulings," it said.

"The diocese remains steadfast in its commitment to current and future generations of loyal Episcopalians and will continue to pursue every legal option available to ensure that they will be able to worship in the churches their Episcopal ancestors built."

Bellows' ruling demonstrated that the parent denomination "had no legal right to our property," said Oakes. "We are thrilled to see this litigation nearing an end."

The parties were due to meet next in Judge Bellows' court in October to address issues remaining in the case. A final determination of property ownership may come at that time or later. ■

Sources: Diocese of Virginia, Anglican District of Virginia, Code of Virginia (<http://law.justia.com/virginia/codes/toc5700000/57-9.html>), The Washington Times, The Living Church, The Associated Press, The Washington Post

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blessing of homosexual unions, but said that such blessings do not conflict with "core" doctrine. And Canadian bishops kept in place a policy billed as debaring gay blessings or weddings in the ACC, but which allows prayers for a civilly-married homosexual couple's relationship during a Eucharist service.

More recently, three more dioceses, Ottawa, Montreal and Niagara, voted in favor of blessing civilly-undertaken same-sex

marriages, and a fourth, Huron, has lately joined them. In all four cases the diocesan bishops say they are consulting more widely before implementing the decisions (which probably means they will lay low until after this summer's Lambeth Conference of Anglican bishops).

In May, the ACC's Council of General Synod started the ball rolling toward what may be a vote in the 2010 session of the Synod on altering the ACC's canons to allow for homosexual marriage in the church.

THE LATEST ROUND of defections from the ACC - the church suffered losses some years ago to the Continuing Church and more recently to the Rwandan-backed Anglican Mission in the Americas - began late last year, as two retired ACC bishops, Donald Harvey (Eastern Newfoundland and Labrador) and Malcolm Harding (Brandon), relinquished their ACC licenses and came under the oversight of Archbishop Venables and the Southern Cone province.

Under those auspices, the two this year began providing oversight for a budding ecclesial structure launched by the Anglican Network in Canada (ANiC) that has so far taken in 16 congregations and some 35 clergy, with more expected in the coming months. (Accord-

NEW WESTMINSTER BISHOP Michael Ingham, who has allowed same-sex blessings in his jurisdiction, swiftly charged realigned clergy in his diocese with "abandonment," and has signaled that property battles with seceded parishes are imminent.



Stir As Australian Church Elevates First Woman Bishop

It was an historic moment when Archdeacon Kay Goldsworthy was consecrated May 22 in St. George's Cathedral in Perth as the Anglican Church of Australia's first woman bishop, but two ACA leaders were conspicuous by their absence from the rite.

Not attending were the Archbishop of Sydney, Peter Jensen, who oversees the largest - and still growing - diocese in the Australian Church, and Bishop David Mulready of Northwestern Australia; both leaders are strong opponents of women's ordination.

A traditionalist prelate created a stir as well in the Australian press by warning that the approval of openly homosexual clergy in the ACA would follow Goldsworthy's consecration "as night follows day."

That would cause the division in the ACA to erupt, said Bishop Harry Entwistle, a former ACA archdeacon who now oversees the work of the Traditional Anglican Communion, a global Continuing Church fellowship, in western Australia.

Predictably, despite the presence of strong circumstantial evidence from other provinces, women's ordination advocates, including the new bishop, denied that there was a link between the two issues.

A 51-year-old married mother of twin boys, Goldsworthy, who is now an assistant bishop in Perth, was consecrated by

Perth Archbishop Roger Herft; other participating bishops included Australian Primate Phillip Aspinall.

The way to Goldsworthy's consecration was cleared by a narrowly-decided (4-3) opinion handed down last year by the Australian Church's Appellate Tribunal, which held that there was no constitutional reason that a woman could not be consecrated as a diocesan bishop, even though the national canon on assistant bishops restricted the office to men. This was treated as a definitive ruling by liberal dioceses, which rescinded the assistant bishops canon and replaced it with their own versions, which were not sex-specific. (This was possible because the loosely confederated Australian Church permits its dioceses to decide which national canons it will or will not accept.)

A SECOND WOMAN, Canon Barbara Darling of Victoria, 60, was consecrated May 31 at St. Paul's Cathedral in Melbourne, to be assistant bishop in the Diocese of Melbourne.

The ACA 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.

Before the recent consecrations, ACA bishops agreed on a "protocol" offering parishes that cannot accept the ministry of a female prelate that of a male bishop from a nearby diocese instead. Evidently, however, the offer will not have the force of canon law, but rather rely on "good will and Christian grace" from all concerned. ■

Sources: Forward in Faith-Australia, Perth Now, The West, Catholic Weekly-Sydney, SX News

ing to Anglican Mainstream, the ANiC churches together have more members than 16 of the ACC's 31 dioceses.) Five of the ANiC congregations were already outside the ACC, one is a new church plant, and ten others came from the ACC, including the 700-strong St. John's Shaughnessy in Vancouver, which had been the ACC's largest congregation; all ten hoped to retain their buildings.

As with most similar arrangements made by foreign provinces to minister to ex-Episcopalians, the "cover" the Southern Cone is offering for the ANiC is intended to be a temporary stopgap that allows faithful Canadian Anglicans who disagree with their national province to stay in the Communion "until the situation is resolved," Archbishop Venables said.

Liberal Reprisals

In responding to the departures, liberal ACC bishops have largely adopted the style of U.S. counterparts, initiating or threatening disciplinary actions or property lawsuits against ex-ACC clergy and congregations.

New Westminster's Bishop Ingham signed the 11 realigned parishes in his diocese - including renamed Evangelical Dr. J.I. Packer, St. John's, who is honorary assistant at St. John's Shaughnessy - from inhibition notices. On April 21, the nine accused themselves, responding to charges leveled at them by Ingham, that they were "using the ministry to which they were ordained," but "not for another body, since they were not ordained into that body and no diocese had departed from historic doctrine and discipline." The priests relinquished the parishes to Ingham to continue their ministry "in the Anglican Communion." The two decisions were announced in the ANiC. The two decisions were announced in the ANiC.

PROPERTY IS NOT OVER. Ingham thinks the realignment is a "schism," and he is fighting for the property of the churches.

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IN A MOVING MOMENT during the late April service in Vancouver that concluded a meeting of some 350 Anglican faithful, Southern Cone Archbishop Gregory Venables hands his license to Evangelical luminary, the Rev. Dr. J.I. Packer, as Bishop Malcolm Harding of the ANiC looks on at right. Packer had been charged by his former bishop, Michael Ingham, with "abandonment" after he supported his parish's decision to disaffiliate from the ACC in favor of the Southern Cone. Photo courtesy of the ANiC

are no remnant ACC congregations. And in all three cases any who might have remained loyal to the ACC have available to them several "highly suitable" alternate parishes in the immediate vicinity of the contested churches, said the ANiC. The Network said an earlier attempt at a sharing arrangement at the three parishes had very unhappy results.

Faced with a limited-time option to appeal Judge Milanetti's decision, the three Niagara congregations decided instead to begin worshipping temporarily in secular meeting spaces.

A SIMILAR, BUT HARSHER scenario has unfolded in the Diocese of British Columbia. After an April 5 B.C. Supreme Court order for the diocese to allow the clergy and people of the seceded St. Mary of the Incarnation (Metchosis) on Vancouver Island, back into their building, a judge of the same court ruled in May that St. Mary's must hand over its building to the diocese pending a trial to determine property ownership.

What makes the decision more incomprehensible for the conservatives is that, though the some 225-member St. Mary's has two church buildings, a larger structure that accommodates up to 230 persons, and a smaller heritage building that houses 90 persons, and a parish hall, Justice Marion Allan decided that the diocese should have exclusive possession of all properties. However, only 14 members of the parish dissented from the move to the Southern Cone, while 105 voted in favor. This means that, on Sundays, 14 people will use the main church building, and a second building will remain empty, while the rest of the congregation is "completely displaced" on Sundays and weekdays, when members are usually involved in various outreach and mission activities, the ANiC said.

The diocese planned an appeal of the court decision, but ACC Chancellor Cheryl Chang. She says that the diocese has already sought legal advice, though, that she is not sure if it will be successful. "Such a decision would be a major setback for the diocese," she says.

The diocese is currently in a state of transition, and the ACC is providing support for the ANiC.

The Faithful Rally In Vancouver

The slings and arrows of Anglican realignment seemed to pale, though, when some 350 ANiC adherents, poised to make a new start for the gospel in fresh spiritual pastures, gathered to welcome Archbishop Venables at South Delta Baptist Church, Vancouver, on April 25-26.

IN A JOYFUL EUCHARIST concluding the meeting, Venables commissioned the two bishops and licensed 34 ex-ACC clergy to serve under his authority. Dr. Packer's relicensing, in particular, was a moving and historic moment for the modest multiple author who is a longtime warrior for the historic faith. *Time* magazine recently named Packer one of the planet's 25 most influential Evangelicals.

Bishops Harvey, Moderator of the ANiC, and Harding, Suffragan for the Network, both made solemn promises to uphold the doctrine and discipline of the Church and to defend its historic faith.

Harvey said it was a day of grief that the faithful had had to take the action they did, and of joy over a sense of new birth. "It is also the beginning of being able to offer similar hope to Anglicans across the country," he said.

Venables, 58, denied accusations that the ANiC meeting represented a "schism," since "schism is over secondary issues...What we have is separation over truth," he said. On that point, he believes the Communion is sadly "in the early stages of divorce."

But he urged his Canadian flock, which includes a significant contingent of expatriate Chinese Anglicans, to get going on their mission. "You have been commissioned, which means you are accountable," he said.

There should be no "sheep stealing, but let us reach out, plant churches, and do what the whole Anglican Communion has needed to do for the last 100 years, and re-establish catechesis to adults," Dr. Packer told the ANiC gathering.

Opening his *English Standard Version* of the Bible, of which he was chief editor, Packer read out passages from *1 Corinthians* 6:9-11, in which the apostle Paul compares "men who lie with men" to drunkards, thieves, slanderers and adulterers, none of whom will enter the kingdom of heaven.

"That's a very solemn apostolic warning," said Packer, professor of theology at Regent College in Vancouver, who is best known for his 1973 book, *Knowing God*. The Bible teaches that people who feel erotic attractions to people of the same gender are called by God to avoid such sexual relationships, he said. He termed the blessings that many ACC bishops are prepared to give to homosexual couples as well as the bishops' openness to diverse ways of interpreting the Bible as "persistent unrepentant doctrinal disorder."

Feeling The Pinch

FACING FINANCIAL DIFFICULTIES due to a funding shortfall and program expansion, Washington National Cathedral (pictured) recently laid off 33 people, including clergy, as it struggles to balance its budget. The 100-year-old institution is suspending programs, asking some remaining staffers to double up on duties, and closing its popular greenhouse (though there are private efforts to reopen it). The Very Rev. Samuel Lloyd III, who assumed the position of cathedral dean in 2005, said the severity of the budget shortfall caught leaders by surprise. *The Washington Post*

Packer asserted at a news conference that, in a situation wherein doctrinal and moral heresy are approved, there must be the possibility for realignment of the faithful. Therefore he saw the breach of the "principle of geographical exclusiveness" - what has also been called unauthorized boundary-crossing - as a regrettable necessity.

Any such notion is, of course, resisted by ACC Archbishop Fred Hiltz, who made his complaints on that topic known in an 11th-hour plea to Venables not to enter his territory to attend the Vancouver meeting. *See more on this subject in the following story.* ■

Sources: Anglican Communion Network, Anglican Church League, Anglican Mainstream, www.vancouver.anglican.ca, www.sydneyanglicans.net, *Anglican Journal*, *Vancouver Sun*, *C2C News*, *VirtueOnline*, *The Church of England Newspaper*, *Church Times*, *The Canadian Press*, *The Hamilton Spectator*

Anglican Turf Wars Liberal, Conservative Leaders Tangle

"It is," said Episcopal e-journalist David Virtue, "now becoming an all-too-familiar scene" - conservative and liberal primates of the Anglican Communion engaging in open verbal combat over jurisdictional border-crossing, "who belongs to whom, and, at a deeper level, about what [they believe] about the Faith."

Even the document that was supposed to try to head off such problems has become part of the dispute. The 2004 Windsor Report proscribes unauthorized cross-border interventions, but also calls for moratoria on gay bishops and blessings. As Episcopal Church (TEC) leaders have fallen short of convincing a majority of Anglican primates (provincial leaders) that they



will fully observe those moratoria, and no satisfactory resolution to the problem has so far been effected through Communion structures, the handful of foreign provinces providing cross-border pastoral oversight for congregations that have fled TEC's liberalism have been reluctant to withdraw their care. So, there is a stand-off on the border-crossing issue, which only looks to become more pronounced in the wake of June's conservative Global Anglican Future Conference in Israel.

PARTICULARLY MEMORABLE among recent skirmishes in this arena was a clash between Episcopal Presiding Bishop Katharine Jefferts Schori and Ugandan Archbishop Henry Orombi. It was initiated by Schori via a letter posted to the Internet, but not received directly by Orombi.

Schori wrote the Ugandan leader on May 12 that his visit to a Savannah, Georgia, congregation just two days later, without the invitation of Georgia Episcopal Bishop Henry Louttit, constitutes an "unwarranted incursion into [TEC]" that violates "the spirit and letter of the work of the Windsor Report" and will only heighten tensions.

"I am concerned that you seem to feel it appropriate to visit, preach, and exercise episcopal ministry within the territory of this church, and I wonder how you would receive similar behavior in Uganda," she wrote.

"We are more than willing to receive you for conversation, dialogue, and reconciliation, yet you continue to act without speaking with us."

Orombi was meeting with clergy and laity of historic Christ Church, Savannah, who voted in October 2007 to disaffiliate with TEC and align with the Ugandan province. The majority congregation remained in its building - and is being sued over that by the Episcopal diocese - while the continuing Episcopal congregation meets at Savannah's Church of St. Michael and All Angels. Christ Church, Savannah, dates from 1733.

IN A MAY 14 reply to Schori, Orombi said: "Were I to visit a congregation within [TEC], I would certainly observe the courtesy of contacting the local bishop. Since, however, I am visiting a congregation that is part of the Church of Uganda, I feel very free to visit them and encourage them through the Word of God." He reminded Schori that it was actions by TEC's General Convention indicating that it "has abandoned the historic faith" that caused the parish to take refuge in Uganda.

But Orombi was not done. In his letter, he criticized what he called Jefferts Schori's "selective quoting of the Windsor Report," which he termed "stunning in its arrogance and condescension."

He asserted that neither the Windsor Report or statements from Anglican councils evinced "a moral equivalence between the unbiblical actions and decisions of TEC that have torn the fabric of our Communion at its deepest level and the pastoral response on our part to provide ecclesiastical oversight to American congregations who wish to continue to uphold the faith once delivered to the saints and remain a part of the Anglican Communion."

Orombi also pointed out that Anglican primates, meeting at Dar es Salaam, Tanzania in 2007, "painstakingly devised" a plan to provide alternate episcopal oversight for North American faithful, to which Schori herself agreed, but then joined TEC's House of Bishops in rejecting. "You have, therefore, left us no choice but to continue to respond to the cries of God's faithful people in America for episcopal oversight that upholds and promotes historic, biblical Anglicanism."

The Dar es Salaam communiqué, he further reminded, also called on representatives of TEC as well congregations in property disputes with it "to suspend all actions in law arising in this situation."

"This was something to which you gave verbal assent and yet you have initiated more legal actions against congregations and clergy in your short tenure as Presiding Bishop than all of your predecessors combined," Orombi wrote. "I urge you to rethink, suspend litigation and follow a more Christ-like approach to settling your differences."

ARGUMENTS similar to Schori's were used by Anglican Church of Canada (ACC) Primate Fred Hiltz when Southern Cone Archbishop Gregory Venables made a visitation to his newly affiliated Canadian flock in Vancouver April 25-26.

In an 11th-hour appeal also initially posted on the Internet, Hiltz implored Venables, whose own province covers the southern half of South America, not to interfere in his province. He said the Argentina-based prelate's visit would breach "normative...protocol," "ancient canons," Windsor, and recent past statements of Anglican leaders. Hiltz also held that there was no need for outside intervention, as ACC bishops had made "adequate...provision" for alternate episcopal and pastoral care for all ACC members (though conservatives object that it does not allow alternate bishops to have full jurisdiction).

Like Orombi, Venables said he planned to go through with the visit because he would not be ministering to or with ACC members. As well, he said he places matters of doctrine - of truth - above geography or jurisdiction.

"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," he said.

The Episcopal Church Doesn't Welcome You

The unwelcome mat continued to be put out for Venables by liberal leaders, though, as he traveled on in early May from Canada to California, where he visited the Southern Cone's Diocese of San Joaquin, which left TEC last December. From there he went to the Episcopal Diocese of Fort Worth, where the diocesan convention is to take a final vote on whether to



TRADING BARBS recently were Episcopal Presiding Bishop Katharine Jefferts Schori, and Ugandan Archbishop Henry Orombi

disconnect from TEC in November; if so, it also will likely look to the Southern Cone for refuge.

In San Joaquin, the man who now claims to be the Episcopal bishop of the jurisdiction, Jerry Lamb, told Venables in a letter - once more posted initially on the Internet - to stay out of his territory.

IN THE CASE OF FORT WORTH, Bishop Schori got into the act again, asking Venables to cancel his trip. She said that his visit to a special convocation of the Diocese of Fort Worth May 2-3 "with the expressed purpose of describing removal to the province of the Southern Cone is an unprecedented and unwarranted invasion of, and meddling in, the internal affairs of this province," and would prevent "needed reconciliation from proceeding" within the U.S. Church.

This time it was Fort Worth Bishop Jack Iker who fired back. "Far from being 'an unwanted interference,' [Archbishop Venables] is coming at my request as an honored visitor and guest speaker," he wrote Schori.

"You should know that under the canons this does not require either your approval or your support. You have no say in this matter. A diocesan bishop is free to invite other bishops to visit and speak in his diocese."

Iker also pointed out that: "There are no efforts at reconciliation proceeding within this province, which is one reason why faithful people continue to leave [TEC] in droves. Your attitude and actions simply reinforce alienation and bring further discord.

"Once again you are the one meddling in the internal affairs of this diocese, and I ask you to stop your unwelcome intrusions," the Fort Worth prelate said.

INTERESTINGLY, Schori, speaking later in May, seemed both to confirm and expand on the point Iker made regarding the authority of diocesan bishops.

She asserted that Anglican bishops exercise universal jurisdiction over the geographical territories that lie within their dioceses. "This proprietary oversight covers all parts of the geographic territory of a diocese, Bishop Schori said, and extends to entities outside of [TEC] - an opinion not shared

by other leaders of the Anglican Communion," noted *The Living Church*.

Schori's argument appeared to be aimed chiefly at "incursions" like Orombi's or Venables', but would seem to give Bishop Iker a lot of power while he remains in TEC - which may not be for long, however. ■

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

Gay "Marriage" Decision Portends Last Gasp Of "Windsor-Compliance" In Calif.

Report/Analysis By Lee Penn

It was less than a year ago that Episcopal bishops responded to Anglican primates' appeals to disallow "any" same-sex blessing rites by saying that they would at least forswear any "public" ones.

But in the run-up to a Lambeth Conference that was supposed to work within the parameters of the 2004 Windsor Report, some California Episcopal bishops were practically tripping over each other to welcome same-sex "marriage," after California's Supreme Court discovered the "fundamental right" to it in the state constitution on May 15. Most of the state's Episcopal dioceses also confidently expect that General Convention 2009 will give the full go-ahead for same-sex unions and possibly gay "marriages." It quickly becomes apparent that, whatever little remained of "Windsor-compliance" in several California dioceses is being or will be snuffed out, and these dioceses' schism from the wider Anglican Communion will be cemented.

In contrast, across the continent, the Diocese of Albany made canonical its adherence to historic sexuality teaching, in the face of a May 14 announcement by New York Governor Paterson that state agencies should recognize homosexual marriages legally performed in other states and Canada.

Small wonder, then, that a bishop affiliated with one of the foreign-backed groups of ex-Episcopalians recently described The Episcopal Church (TEC) as an "insane asylum."

God Speaks "Uniquely" Through General Convention, Anderson Claims

House of Deputies President Bonnie Anderson apparently believes that the General Convention of The Episcopal Church (TEC) has magisterial authority.

In a May 30 briefing on the then-upcoming Lambeth Conference, Anderson declared that "the joint work of the House of Deputies and the House of Bishops is the highest institutional expression of our belief that God speaks uniquely through laity, priests and deacons and bishops."

It was not a one-time assertion. In an April 21 letter to deputies (clergy and lay delegates) to the convention, which next meets in 2009, she wrote that, in TEC, "the belief that God speaks uniquely through bishops, laity, priests and deacons, enables our participatory structure and allows a fullness of revelation and insight that must not be lost in this important time of discernment." She added that "the joint work of the



HOUSE OF DEPUTIES PRESIDENT Bonnie Anderson

Houses of Deputies and Bishops is the highest institutional expression of this belief."

The idea that Anderson seems to convey - that the General Convention is an authority unto itself - is what has led to the church's present theological and ecclesial morass, critics say. Anglican commentator, Dr. Todd Granger, noted that Anderson's claim "goes well beyond what the Catholic Church teaches." While the Roman Magisterium "interprets the Word of God" as revealed in Tradition and Scripture, the "Episcopalian construal apparently creates a magisterium as an independent authority, uniquely receiving God's Word." Dr. Granger notes. Such an understanding of authority offers a new understanding of the foundations of authority that bears little relation to traditional Anglican dogma, he said. ■

Source: *The Church of England Newspaper*

California's "Victory"

Hailing the California court ruling as "a deep breath of freedom," Bishop Mary Gray-Reeves of the Diocese of El Camino Real - which seems to have been fairly open about allowing same-sex blessings - has now said she will allow "a same-gender civil marriage" in her churches, with someone other than an Episcopal cleric officiating, though a TEC priest may bless the homosexual union in the context of a Eucharist. Oh, and the Prayer Book may not be used for the marriage service, and her permission is "still required" for same-sex unions. No sign of Windsor, here.

Gray-Reeves is confident, too, that TEC's General Convention - which is to be held in Anaheim, California - will go all-out for gay marriage in 2009: "As the national church proceeds toward full sacramental inclusion, so shall our diocese."

BISHOP MARC ANDRUS of the Diocese of California - which covers the San Francisco Bay region - lauded the state court ruling as a victory for equal rights, and an opportunity for the church "to partner with our state to ensure that all families have the support they need to build relationships that strengthen our communities, state and country."

In his June 9 pastoral letter, Andrus said that the diocese would offer "leadership at next summer's General Convention to bring our marriage practices and theology in line with our fundamental baptismal theology" and added that "the Diocese of California seeks to provide, by advocacy and example, a way forward for [TEC] so that the marriage of same-sex couples will be a part of our official marriage rites, without distinction."

Andrus also said that he will publicly oppose the expected initiative in California to try to overturn the state Supreme Court ruling in favor of gay marriage.

Meanwhile, he said that clergy should urge all couples - heterosexual and homosexual alike - to undergo pre-marital counseling, be married in a civil setting, and then be blessed by clergy in The Episcopal Church.

Moreover, Andrus urged that all couples planning to have their marriages blessed in church use one of the three rites adopted by his diocesan convention in 2007. (Note that, in allowing "local faith communities" to use rites of their own choosing to bless homosexual unions, Resolution C051 of the 2003 Episcopal General Convention effectively gave official approval to same-sex blessing ceremonies, though some liberal bishops still give the impression that TEC has not officially permitted them.)

On June 22, the California diocese kicked off an ad campaign, financed by specially solicited contributions "reaching out to same-sex couples and those who support them, offering them spiritual homes in the churches of our diocese."

IN THE DIOCESE OF LOS ANGELES, Bishop Jon Bruno appears on one level to be approaching the gay "marriage" issue in a cautious and consultative way. While celebrating the state supreme court decision, he promised discussions with other in-state TEC bishops on the "canonical, prayer book, and pastoral questions" raised by the gay marriage ruling, and set up a diocesan council to advise him on



LOS ANGELES BISHOP Jon Bruno appears to be consulting heavily on the gay "marriage" issue, but allows big leeway for parish-based "pastoral acts." One of his parishes, the ultra-liberal All Saints', Pasadena, has already hosted two homosexual weddings and had some 25 others scheduled at the time of writing.

the matter. He also said "We will continue to advocate for equality in the future and will do so" at the 2009 General Convention.

But he stressed "that clergy of this diocese are expected to pastorally support all members of their congregations." And he reminded his clergy twice recently that "pastoral acts are personal decisions between clergy and members of your congregation."

One of his parishes, the ultra-liberal All Saints' in Pasadena - which has offered same-sex blessings for 16 years - quickly drove a hot pink limousine through Bishop Bruno's "pastoral acts" loophole. On June 19, the 3,600-member parish conducted its first same-sex "marriage" at the altar, tying the knot for two long-time women parishioners. On June 18, two men had exchanged vows in a small ceremony in the church chancel. The parish, led by the Rev. Ed Bacon, already has scheduled 25 of these ceremonies for the coming months.

Other TEC California dioceses seem to be counseling more restraint - but they too are waiting for victory at General Convention.

NORTHERN CALIFORNIA BISHOP Barry Beisner said there is still "no authorization for same-sex unions" in his diocese, and that he expected clergy to "abide by the canons and commitments of our Church, and honor the process that is now underway, leading to General Convention, and beyond." Beisner has formed a diocesan study group on same-sex unions, to assist diocesan delegates to prepare for next year's convention debate. Additionally, the ever-wandering Bishop Gene Robinson was to visit Trinity Cathedral on July 1-2, shortly before traveling, uninvited, to the Lambeth Conference.

San Diego Bishop James Mathes said he supports the court's decision and opposes the pending referendum against gay marriage. But he maintained that TEC "has not yet made the decision to bless same-sex unions," and asked his flock to "hold the court's decision gently."

TEC's rump Diocese of San Joaquin and its bishop are staying out of the same-sex unions thicket for now. Bishop Jerry Lamb said the current focus is on rebuilding the diocese, and that he would withhold permission for clergy to officiate at same-gender blessings and marriages until the diocese had "conversations" about them.

The traditionalist Anglican Diocese of San Joaquin, which earlier left TEC to align with the province of the Southern Cone, did not address the California Supreme Court decision on its website.

New York: Opposition In Albany

Meanwhile, TEC dioceses in New York varied in their reaction to their governor's decision that New York will recognize same-sex marriages performed elsewhere, in response to a state court ruling this year.

By the end of June, most Episcopal dioceses in New York had offered no comment on the move on their websites, though the Diocese of Rochester had previously called on the state to legalize same-sex civil marriage.

Rising, alone, in defense of historic sexuality doctrine was the Diocese of Albany. On June

BISHOP MARY GRAY-REEVES of El Camino Real (CA) says she will allow same-gender marriages in her churches, if they are not conducted by a TEC priest, though the latter may bless the gay union.



7, Albany's annual convention codified an already-existing policy by overwhelmingly passing a canon stating that only marriages between one man and one woman may be solemnized by clergy of the diocese. The convention also mandated that only a person in a heterosexual marriage or who is celibate is eligible for ordination.

Albany Bishop William Love said the resolutions had no divisive intent; "they are intended to provide clarity during a time of great confusion" on these issues within TEC and the Anglican Communion. "The important thing that everyone needs to know is that God loves all people, regardless of where they might be in their life. That doesn't necessarily mean he approves of all our behaviors." ■

Sources: The websites or other official offerings of the Episcopal Dioceses of California: Northern California, San Diego, San Joaquin, El Camino Real, Los Angeles, New York, Albany, Western New York, Rochester, Central New York, Long Island; the website of Trinity Episcopal Cathedral, Sacramento; the Anglican Diocese of San Joaquin; American Anglican Council, The San Francisco Chronicle, New York Times; Episcopal Life Online; Pasadena Star-News, Albany Times-Union

Furor As Two Male Priests "Wed" In C Of E Church

It was controversial enough, especially in much of the wider Anglican Communion, that Church of England bishops had allowed clergy to register same-sex civil partnerships permitted under British law - if they pledged to abstain from sex, and did not have their unions blessed in church.

So a firestorm of reaction erupted at home and abroad when it emerged that England's first-ever gay "wedding" of two C of E clergy took place May 31 at the City of London Church of St. Bartholomew the Great, right in the backyard of the Archbishop of Canterbury.

Interestingly, news of the rite - which had nearly all the verbiage of a traditional marriage service, complete with an exchange of rings, vows, and a Eucharist - did not break until mid-June, right before the start of the conservative Global Anglican Future Conference in Jerusalem.

The couple, the Rev. Peter Cowell, a London hospital chaplain and priest at Westminster Abbey, and the Rev. Dr. David Lord, an Anglican priest and physician from New Zealand, were already civil partners. But at their rite at St. Bartholomew's, the officiant, the Rev. Martin Dudley, rector, employed the wedding service of the *Book of Common Prayer* with a few changes. The liturgy never referred to a marriage, for example, but did call the union "a holy covenant of love and fidelity. Such a covenant shows us the mystery of the union between...Christ and the Church." The two men said to each other, "With this ring I thee bind," instead of wed, and "with my body I thee worship" - which telegraphed that no sexual abstinence was planned. The service reportedly was capped by a trumpet fanfare and confetti.

Despite the fact that the event went so far in resembling a wedding that it astonished people on both sides of the issue, Dudley said: "I am surprised and disappointed by the fuss. It was a joyful, godly occasion. Why turn it into a controversy? It was not a rally or a demonstration."

And he maintained that he had held back from giving Cowell and Lord what they wanted, which was a liturgical service that resembled a wedding. "What we actually did was to celebrate in the context of Holy Communion...their love for each other," he claimed.

When Ugandan Archbishop Henry Orombi called on Archbishop Rowan Williams to take action, saying that this "blasphemous" service had further eroded respect for the C of E, Dudley said, "I don't think we should allow the cultural position of bishops in other countries to affect our response to the very large number of gay people and gay clergy in the Church of England."

One report stated that it was not the first time that Dudley, 54, had performed a controversial ceremony. Four years ago, the cleric, who is married with two children, conducted a wedding ceremony at the same church for a woman with whom he had an affair when she was still married to her first husband.

WITHIN 48 HOURS after news of the gay "wedding," the Bishop of London, Richard Chartres, said he had asked his archdeacon to investigate what took place, and said he would refer the case to the diocesan chancellor.

Chartres wrote Dudley, chiding him for not contacting him in advance of the service or in the two weeks since it took place. He maintained that the point at issue "is not civil partnerships...or the relation of biblical teaching to homosexual practice," but "whether you willfully defied the discipline of the church and broke your oath of canonical obedience to your bishop...St. Bartholomew's is not a personal field for the bishop wrote Dudley.

As the row escalated, Dr. Lord surrendered his license to minister as a priest to the Bishop of Waikato, New Zealand. By deadline, Cowell also had resigned as a priest vicar at Westminster Abbey, but the turmoil threatened to continue when it emerged that the couple was planning a farewell party at the Abbey, one of the Queen's churches, before leaving New Zealand together.

IN THEIR JOINT STATEMENT JUNE 17, the bishops of Canterbury and York voiced "very great concern" about the service in question. While not speaking in a

detailed way in light of the investigation, they noted that “the various reference points for the Church of England’s approach to human sexuality (1987 Synod motion, 1991 Bishops’ Statement - Issues in Human Sexuality, Lambeth (‘98) motion 1:10, House of Bishops’ 2005 statement on civil partnerships) are well known and remain current.

“Those clergy who disagree with the Church’s teaching are at liberty to seek to persuade others within the Church of the reasons why they believe, in the light of Scripture, tradition and reason, that it should be changed,” the two archbishops said. “But they are not at liberty simply to disregard it.”

SOME FELT, though, that Archbishop Williams, had made that a matter of debate. By taking actions that seem aimed at ensuring that there will be no serious repercussions for the American Church’s breach of Anglican sexuality teaching, they said, Williams has only encouraged rebels in his own backyard.

On the other hand, the rebels have been there for a long time, it seems. England’s Lesbian and Gay Christian Movement said it has supplied statistics on gay blessings going on in the C of E in defiance of church policy for *three decades*, and professed amazement that the service at St. Bart’s was considered a “first” in any respect. ■

Sources: Thinking Anglicans, The Daily Telegraph, Episcopal Life Online, Episcopal News Service, The Guardian, The Daily Echo, The New Statesman, Catholic News Agency

How Not To Keep A Low Profile, By Gene Robinson Gay Prelate Ties Knot, Heads To Lambeth

Report/Analysis By Lee Penn

He says he wants to be a “simple country bishop,” but The Episcopal Church’s openly homosexual Bishop of New Hampshire, V. Gene Robinson, recently completed Phase Two of a plan that seems designed to keep him and his campaign for the gay cause front and center for several months.

Phase One was the spring release of his book, *In the Eye of the Storm: Swept To The Center By God* (noted in the last issue), and numerous appearances to promote the volume.

Phase Two was to formally tie the knot with his male partner, shortly before two pivotal Anglican gatherings, June’s Global Anglican Future Conference in Jerusalem, and the Lambeth Conference of bishops in Canterbury July 16-August 3.

Robinson - whose 2003 election and consecration elevated a simmering dispute within the Anglican Communion to a crisis - got hitched to Mark Andrew, his partner of 20 years, on June 7, the fifth anniversary of his election. The civil union, permitted under New Hampshire law since January 1 of this year, took place at St. Paul’s Episcopal Church in Concord, and was followed by a blessing. The actions represented a double violation of international Anglican policy.

ROBINSON AND ANDREW had originally planned to hold their union ceremony on the steps of the State Capitol building, but “security concerns” led them to move the event indoors. Robinson claims to have received death threats due to his decision to go to the 2008 Lambeth Conference, to which he was not invited by the Archbishop Canterbury; that is Phase Three of Robinson’s campaign. Though he does not seem to

have mentioned security worries when he first announced plans to be “a June bride” months ago, Robinson now implies that they were an impetus for entering the civil union. In May, he told *Today* that “I am simply not going to put my life in jeopardy without putting into place the protections for my beloved



Bishop Robinson

partner and my children and my grandchildren that are offered to me in a civil union.”

(It is not clear how a civil union would have added protection for Robinson’s two children, begotten during his heterosexual marriage.) Two uniformed police officers guarded the events at St. Paul’s Church. This was a lower level of security than Robinson had for his 2003 consecration. As he told the British press in 2007, “My partner and I wore bullet-proof vests. We had to spend some \$100,000 on security

for the event.”

The New Hampshire bishop told London’s *Daily Telegraph*, “I have had two threats of violence on our home answer phone, saying that I should stay away from Lambeth. There are lots of crazy people in the world who do crazy things...I don’t want to be a martyr...I just want to be a bishop.”

When he talked to *Today*, however, Robinson seemed ready to take the martyr’s path, casting himself even alongside Jesus: “My life is under threat again for my attending...Lambeth... this summer, but we’re told in Scripture that it will always be costly to follow in God’s way. When you try to love the world the way God loves the world, you’re going to get in trouble. The prophets of Judaism got in trouble. Jesus got in trouble.”

ROBINSON’S SPOKESMAN, Mike Barwell, maintained that the June 7 ceremony - attended by 120 guests - had been kept “private” out of respect for the Lambeth Conference. (In September 2007 Episcopal bishops, under pressure from Anglican primates (provincial leaders), temporarily pledged not to authorize “public” same-sex blessings, though the primates wanted them to bar “any” such rites). Apparently a ceremony with 120 persons present, and which was publicly announced months earlier, does not count as “public” in Robinson’s view, though after the September meeting the New Hampshire prelate denied that the bishops had adopted any moratorium on same-sex blessings, anyway.)

Phase Three: Lambeth

Next up was Robinson’s offensive in Canterbury; there, he planned to linger on the fringes of the Conference to which he was not invited, where he was sure to be a big media attraction.

Episcopal Presiding Bishop Katharine Jefferts Schori said in May she thought that Robinson would be “at least as present [at Lambeth] as if he had been given an invitation.” She noted

that bishops from TEC's internal Province I would hold a reception to allow other bishops to meet the gay prelate.

Robinson's mid-summer publicity tour to England (he was also there in the spring) was to begin with high-profile appearances on July 13 and 14, a few days before Lambeth opened. On July 14, for example, he was to join the gay actor Sir Ian McKellen, who played Gandalf in the *Lord of the Rings* movies, in a "celebration of the lives and ministries of gay and lesbian people on the eve of the Lambeth Conference." At the event, at Queen Elizabeth Hall, on London's South Bank, McKellen was to host a question and answer session with Robinson after a showing of the pro-gay film *For the Bible Tells Me So*, which includes a profile of Robinson's life.

IRONICALLY, one of the most remarkable things that Robinson has said during his months-long public bid for a low profile, though, had nothing to do with homosexuality. Speaking in England in May, he told a friendly audience at St. Mary's Church in Putney, a stronghold of left-wing Anglicanism that, "The Anglican tradition is uniquely capable of holding two seemingly contradictory ideas together...Its position on abortion, for example, is that all human life is sacred...And, that no one has the right to tell a woman what to do with her body...Both are true."

In his novel 1984, George Orwell called this doublethink, which he described as "the power of holding two contradictory beliefs in one's mind simultaneously, and accepting both of them," enabling its practitioners to "use conscious deception while retaining the firmness of purpose that goes with complete honesty." ■

Sources: To All the World weblog, Manchester Union Leader, The Daily Telegraph, Episcopal Life Online, Today Show, Times Online, The Guardian (U.K.), Miami Edge, AfterElton, Gay City News, Washington Times, The Spectator (U.K.).

Bennison Found Guilty Of "Conduct Unbecoming"

By The Rev. Samuel L. Edwards

Pennsylvania Episcopal Bishop Charles Bennison has been convicted by a church court of covering up his brother's sexual abuse of a teenaged girl.

The suspended liberal prelate - who also faces a civil lawsuit on different charges this summer - was found guilty June 24 of engaging in conduct unbecoming a member of the clergy. The bishop's attorneys said they would request a hearing on sentencing. The Episcopal Church (TEC) is seeking the penalty of deposition for the 64-year-old bishop, but a lesser penalty could be imposed.

Bennison's long, hot summer began June 9, with some gripping testimony at his ecclesiastical trial, held at the Philadelphia Marriott Hotel.

He was accused of concealing the abuse of a minor by his younger brother, deposed priest John Bennison, who worked as a youth minister at Charles Bennison's former parish in Upland, California, in the Diocese of Los Angeles. It was also alleged that the bishop failed to do anything to help the victim.

The offenses Bennison was found guilty of cloaking took place beginning in 1973 and continued into 1975. During this time, John Bennison was married. The victim, Martha

Alexis, who is now a 50-year-old mother of three, was 15 when the abuse began.

IN TESTIMONY before the nine-judge court, chaired by Connecticut Bishop Andrew Smith, on the opening day of the four-day trial, Ms. Alexis said that John Bennison had "groomed me over time to be his sexual toy. He was very exacting and specific in technique which grew more progressive over time, eventually growing to include everything you can possibly imagine." She described the relationship as involving "unspeakable perversion" that was "too horrific to name."

Alexis asserted that during the summer of 1973, when John Bennison engaged in numerous sexual encounters with her on church property, Fr. Charles Bennison twice had stumbled across the couple in compromising positions, first in a Sunday school room at the church, then in the church office workroom. On both occasions, she said, the elder Bennison "took a long look and left." He said nothing on either occasion. He later told Ms. Alexis that he had confronted his brother, "but John denied anything was going on."

Charles Bennison did nothing to block the ordinations of his sibling, which took place in 1974 and 1975, after the affair was discovered. And when John Bennison, who was deposed several years after his ordination for misconduct, later applied for readmission to the ministry, so that he could take up a position in the Diocese of California, his brother, by then a bishop, also did nothing to obstruct his reinstatement, even though by that time issues of clerical sexual abuse and misconduct were a major concern in TEC.

Ms. Alexis recounted how she had grown to fear John Bennison because of his sexual demands on her and how she hoped that Charles Bennison would tell her parents. "I felt it was wrong and I wanted out. I wanted someone to stand up to John Bennison," she said. "I wanted someone to help me, as I was now so ashamed." Charles Bennison did nothing, not even ask her if she was all right, she said.

Her attempts to break off the relationship were unsuccessful until John Bennison finally left her in 1975. She was 17, and unable to have a normal relationship with a man, she indicated. Suffering from emotional trauma, eating disorders, alcohol abuse, and suicidal thoughts, she finally sought



A "Sacrament"?

CARTER HEYWARD (pictured), an Episcopal priest and self-avowed lesbian, has never been shy about sharing her radical beliefs. But in the following quote from Heyward, unearthed and reported in a recent column by *Forward In Christ* writer Michael Heidt, she has surpassed herself. Heyward is quoted as saying that: "Abortion would be a sacrament if women were in charge. Abortion should be a sacrament even today. I suspect that for many women today, and for their

spouses, lovers, families and communities, abortion is celebrated as such, an occasion of deep and sacred meaning." Heyward was one of the "Philadelphia 11" who were banned to the priesthood in 1974, before The Episcopal Church's General Convention approved ordination of openly gay and lesbian ministers in 1978.

counseling in 1978, after which she finally told her parents about the abuse.

Alexis' mother and brother both offered testimony which corroborated her story.

The Alexis women, mother and daughter, participated in an attempted pastoral intervention with John Bennison in 1993. It was a failure, with Bennison admitting no wrongdoing and his bishop, William Swing of California (now retired) reportedly defending him and intimating that Ms. Alexis was doing it because she wanted financial restitution.

Ms. Alexis later received financial assistance with her counseling expenses from Bishop Fred Borsch, who then headed the Los Angeles diocese and whom she described as "very sympathetic, kind, warm and receptive."

ALSO TESTIFYING was a co-chairperson of the Diocese of Pennsylvania's 1996 episcopal search committee, Fr. James Trimble. He said that, had he known of Charles Bennison's passive response to his brother's misconduct, he would have taken it "very seriously." But Fr. Trimble indicated that nothing in the background check they did on the elder Bennison indicated any problems with him.

Ms. Maggie Thompson, who was married to John Bennison from 1969 to 1977, also gave testimony. She said that she learned in August 1973 of the sexual relationship between her husband and the teenaged Ms. Alexis. John Bennison had persuaded her that they could have an "open marriage," in which "each person could have separate interests" that "would be a strength to the combined marriage." Thompson eventually abandoned the concept after finding that her husband had engaged in adulterous affairs with at least five other women.



Bishop Bennison

Bennison's Defense

Bishop Bennison's defense was essentially two-fold: First, it was asserted that, since he had no training that would have enabled him to deal with the situation and that since TEC's current procedures for dealing with allegations of sexual misconduct by church workers were not in place until a long time after this incident, it would be unfair to hold him accountable for knowledge that he did not have. Second, it was claimed that what he did (or rather, failed to do) was based on the desire to maintain pastoral confidentiality.

As well, James Pabarue, the bishop's attorney, charged TEC with hypocrisy for bringing his client to trial for passive, self-protective behavior and for trying to minimize the scandal. He said the Bishops of California and Los Angeles as well as TEC's Office of Pastoral Development were well aware of the John Bennison affair, but raised no question of possible impropriety when Charles Bennison was elected Bishop of Pennsylvania.

The bishop testified that he did not "remember a lot of this," was "not familiar" with the term "statutory rape" in the

1970s, and that he was trying to guard the teenager's reputation by not alerting her parents when he heard "rumors" of the sexual relationship. It was a different time, and most adults, including the girl's parents, would have viewed her, not as an abuse victim, but as guilty of immorality. That would have caused her shame, he said. "I was trying to protect her," Bennison stated. This was contrary to the church's allegation, which was that the bishop engaged in the cover-up in order to advance his career.

In his closing arguments, Pabarue accused the prosecution of trying to conflate John Bennison's behavior with Charles' and asserted that the trial was not about John's offense.

The church advocate (prosecutor), Larry White, said in his closing arguments that the case "is about common sense. It is not a complicated case. Charles Bennison never felt guilty. He didn't say 'I'm sorry,' he didn't pastor. Bennison put Martha [Alexis] at risk as well as the church and protected only his own reputation."

A WEEK AFTER the end of the trial, Bishop Bennison received the only good news he may have this summer: On June 19, TEC's Review Committee concluded that there was no basis for trying him for misappropriating diocesan assets. Pennsylvania's Standing Committee, which had filed the charges in the wake of significant losses in connection with a failed land deal involving a church camp in Maryland, expressed disappointment at the decision.

Meanwhile, the alleged abuser of Ms. Alexis, John Bennison, has never faced criminal or ecclesiastical trial for his actions, nor is he likely ever to do so because of statutes of limitation. He left the priesthood two years ago after his history became public knowledge, and appears to have reinvented himself as a private communications consultant in

A Fresh Breeze From The North

He is a fairly new bishop, and not among the most vocal and activist conservative leaders in The Episcopal Church. But North Dakota Bishop Michael Smith declined recently to license a woman priest because she is in a same-sex partnership.

After the rejected cleric blasted Smith in an open letter, the bishop wrote his flock in part that, "As one whose responsibility it is to guard the faith, unity and discipline of the church, let me be clear. The diocesan policy I uphold is not one of my own invention or devising. Rather, it is the teaching of the Church for 2,000 years as derived from the Scriptures of the Old and New Testaments. It is based on the order of creation as recorded in Genesis and reasserted in the Gospels when Jesus says: 'From the beginning of creation God made them male and female. For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'" (*Mark 10:6-8*).

Smith acknowledged that some "are unable or unwilling to live by this standard. These 'exceptions to the rule' are matters of personal conscience between the individual and God. They do not, however, supplant or replace the traditional teaching of the Church, which until recent times was unquestioned as the behavior expected of all Christians." ■

the Bay Area. Among the services he offers are speechwriting consultation, relationship resolution consulting, and "personal 'credo' consulting." ■

Sources: *The Living Church*, *VirtueOnline*, *Philadelphia Inquirer*, *Philadelphia Bulletin*, *International Herald Tribune*, *The Associated Press*

Colorado: Vengeance Beyond The Grave?

Report/Analysis By The Rev. Samuel L. Edwards

Students of the period encompassing the English Civil War and the Commonwealth will recall that when the monarchy was restored under Charles II, the corpses of Oliver Cromwell and others of the regicides who had procured the judicial murder of the king's father were disinterred, hanged, beheaded, drawn and quartered - the full penalty for high treason. Their having been dead for some years did not spare their remains from being used as an example, in Napoleon's phrase, *pour l'encourager les autres*.

The current Episcopal Bishop of Colorado, Robert O'Neill, seems to have taken a cue from this episode. In early May, it was revealed that O'Neill had sent letters in February to 18 priests to whom his predecessor, Jerry Winterrowd, had granted letters dimissory (official transfers) to the Anglican Province of South East Asia eight years earlier.

IN THE LETTERS, O'Neill claimed that Winterrowd's actions "did not effectively remove you from the jurisdiction of The Episcopal Church" (TEC) and called on the recipients to renounce their orders voluntarily or be deposed. The action was necessary "to resolve your status in relationship to [TEC]," O'Neill said.

One recipient, Fr. Dennis Garrou, wrote back that he was "at a complete loss to guess why this unstated 'need' now [arises] for you, but hasn't for over seven years."

He went on to assert that Bishop Winterrowd did not merely "attempt" to transfer him to South East Asia's jurisdiction. "He did transfer me," Garrou said. "Bishop Winterrowd issued me a letter dimissory, a copy of which I am confident you will find in your files...I consider this matter long ago concluded."

Bishop O'Neill answered that the transfer was not canonically valid. He then repeated his call for Garrou to renounce his orders, inhibited him for six months, and told him he would be deposed unless he made a voluntary renunciation.

"I find it strange that Bishop O'Neill thinks he can depose us at this time," said another former Episcopal cleric, Bishop Sandy Greene, who now serves in the Anglican Mission in the Americas, backed by the Rwandan Church (and, originally, the South East Asian province), to which all but one of the priests involved now belong. "We have not been a part of [TEC] or the Diocese of Colorado since 2001...We are all Anglican clergy in good standing in the province of Rwanda. Bishop O'Neill's determination to depose us, presumably for 'abandoning' the communion of [TEC], only emphasizes the increasing separation between the American Episcopal Church and the rest of the worldwide Anglican Communion."

In an interview with *The Living Church*, Bishop Winterrowd said he had briefed O'Neill on the matter before he retired in 2004. He said that he had issued the canonical transfers



COLORADO BISHOP Robert O'Neill

in 2000 because he had wanted to deal fairly with the priests. Deposing them for abandonment could have created a volatile situation.

The Colorado diocese was compelled to remove one of the clerics, Fr. Robert John Bryan, from the list of 18 priests targeted by O'Neill, after it emerged that Bryan had returned to TEC after transferring to South East Asia in

2000. The cleric served in the Episcopal Diocese of the Rio Grande for five years before retiring to Colorado. ■

Sources: *Anglican Mainstream*, *The Living Church*, *VirtueOnline*

More Dioceses Challenge Legality Of Schofield, Cox, Depositions

At least five dioceses of The Episcopal Church (TEC) have now taken strong exception to the methods used by Presiding Bishop Katharine Jefferts Schori to secure the depositions earlier this year of two conservative prelates, Bishop John-David Schofield of San Joaquin and retired Bishop William J. Cox.

Official panels of the Dioceses of South Carolina (on March 27), Western Louisiana (April 17), Central Florida (May 15), Springfield (May 24), and Northern Indiana (May 27) separately issued letters asserting that the depositions were not conducted in sufficient accordance with TEC's constitution and canons and should be revisited.

In particular, they noted that such an extreme action requires the consent of a majority of *all* the voting members of the denomination's House of Bishops, not just of a majority of those members present at a meeting of the House. They challenged TEC Chancellor David Booth Beers' certification that the actions were legitimate according to his interpretation of the canons.

Bishop Schori was also chided for violating church law when she purported to reconstitute a rump group of clergy and laity as the Episcopal Diocese of San Joaquin and set up retired Northern California Bishop Jerry Lamb as its provisional bishop. Most of the San Joaquin (CA) diocese, and Bishop Schofield, withdrew from TEC last December and joined the Anglican Province of the Southern Cone. Bishop Cox earlier aligned with the same province.

The Western Louisiana letter stated that TEC's constitution and canons "cannot provide the basis for our common life when they are ignored for expediency's sake." The "uncanonical actions taken in the matter of the depositions of Bishops Cox and Schofield erode confidence in the church and its canonical processes and delegitimize subsequent actions taken by the Presiding Bishop and others in attempting to reorganize the Diocese of San Joaquin."

The other letters conveyed similar sentiments.

A **RESPONSE** to the chorus of criticism came in a May 30, 12-page memorandum written by Lexington Episcopal Bishop Stacy Sauls. A licensed attorney who chairs the national

church's "Task Force on Property Disputes," Sauls claimed that Schori's actions against Schofield and Cox were "procedurally appropriate." Apart from his legal background, it is not clear why Bishop Sauls was detailed to write the apologia for Bishop Schori rather than Chancellor Beers, though it may be an attempt to show that the increasingly controversial Beers is not the only lawyer who thinks the deposition action lawful.

Sauls claimed that a similar procedure was followed when former Fort Worth Bishop Donald Davies was deposed in 1993, and again when Bishop Neptali Larrea of Ecuador Central was ousted in 2004.

Wicks Stephens, Chancellor of the conservative Anglican Communion Network, described Sauls' memo as "a regrettable effort to justify the unjustifiable." This, he said, "is simply another group in power in TEC saying: 'It's so because I say it's so.'"

Philadelphia attorney John H. Lewis, Jr., who represents Pittsburgh Bishop Robert Duncan - himself under threat of a deposition action by Schori - said of the Presiding Bishop and her allies that, "they got caught violating the canons and it took them two months to come up with an excuse that makes no sense."

SCHORI IS UNLIKELY to yield to her critics' claims about the kind of vote needed to depose a bishop, as, if she does, it will increase the difficulty of getting Bishop Duncan defrocked at the September House of Bishops meeting.

Nor is she likely to worry much about a lengthy legal memorandum (noted in the last issue) that has been circulating among members of TEC's House of Bishops, discussing a possible presentment of Schori herself on the grounds that she is subverting the fundamental structure of TEC.

The document, prepared by an attorney on behalf of a group of bishops and other church leaders, says that the Presiding Bishop's actions, both against Bishops Schofield and Cox and against Bishop Duncan, demonstrate a "willful violation of the canons, and intention to repeat the violations, and a pattern of concealment and lack of candor."

However, the memorandum's authors were not optimistic that, in TEC's current legal and political climate, a present-

ment against the Presiding Bishop, much less a trial, could be secured. They believe it "highly likely" that the Review Committee for the Trial of a Bishop (which serves as a kind of ecclesiastical grand jury) would "decline to issue a presentment on grounds that are not persuasive and serve only to discredit the Review Committee and the process as well as the respondent [Schori]." ■

Sources: Diocese of South Carolina, Diocese of Central Florida, Diocese of Northern Indiana. *The Living Church, VirtueOnline*

TEC Amends Lawsuit Against Realigned San Joaquin Diocese

In another round of legal jockeying in its bid to claim the assets of the seceded Diocese of San Joaquin, California, The Episcopal Church (TEC) and its replacement Diocese of San Joaquin amended their complaint June 2 to add Merrill Lynch and the "Anglican Diocese Holding Corporation" as defendants in their lawsuit.

The main reason for the amendment is that TEC claims that the bishop of the ex-Episcopal diocese, John-David Schofield, has been transferring real property and investment accounts (the latter held by Merrill Lynch) to non-Episcopal entities, including a new corporation known as the Anglican Diocese Holding Corporation, said Heather Anderson, an attorney with the Goodwin Procter law firm based in Washington, D.C.

Schofield's central valley California diocese, most of which voted last December to quit the liberal, pro-gay Episcopal Church for the conservative province of the Southern Cone of America within the Anglican Communion, denied that there has been any wrongdoing, however.

"All actions taken by the Diocese of San Joaquin," it said recently, "were authorized by its governing bodies, namely, its Standing Committee and its Diocesan Council, along with Bishop Schofield. These actions were done in complete compliance with California law [and] to secure the property until a California court can rule on the issue of ownership. One of these actions was to retitle accounts held at Merrill Lynch; assets were not moved from Merrill Lynch. The property in question is owned by the diocese and its parishes and not The

To Trial

A JUDGE of the El Paso County District Court of Colorado ruled in May that a property dispute between Grace Church & St. Stephen's in Colorado Springs (whose building is pictured) and the Episcopal bishop and Diocese of Colorado cannot be resolved by summary judgment and must go to trial. Judge Larry E. Schwartz ruled, however, that the conservative ex-Episcopal congregation's legal argument that Grace and St. Stephen's owns its property is valid, as it has been a non-profit corporation recognized by the state since 1973. The rector, Fr. Don Armstrong, said this meant that the large congregation that stayed with Grace Church - which is now aligned with the Nigerian-backed Convocation of Anglicans in North America (CANA) - can remain in the church building. A trial is currently set for February 24, 2009. "In the meantime," Armstrong said, "our congregation continues to flourish. God is adding to our numbers day by day." Reportedly, some \$17 million of real estate is at stake in the battle. (*VirtueOnline*)



Episcopal Church. The diocese expects a favorable ruling by the California court on the issues of property ownership.

"The Diocese of San Joaquin is a California unincorporated association that is governed by the California Corporations Code and its own internal constitution and canons," said the diocesan statement. "The diocese is a corporate person; a legal entity recognized by the civil courts. In California, an unincorporated association is governed by majority vote of its members. There is nothing in the governing documents of [TEC] which forbade or limited the right of the Diocese of San Joaquin from withdrawing and taking its property with it."

Merrill Lynch, responding to the fact that it has been named in the TEC lawsuit, has now frozen the financial accounts it managed for the Diocese of San Joaquin until the courts decide who owns them, an attorney for the financial institution said June 3. That appears to mean that neither the ex-Episcopal diocese, or the rump body that Presiding Bishop Katharine Jefferts Schori purported to establish earlier this year as the continuing Episcopal Diocese of San Joaquin, can access those accounts for now.

But the Rt. Rev. Jerry Lamb, the provisional bishop of the remnant TEC diocese, said June 3 that he was "seeking an arrangement with Merrill Lynch that would allow staff purportedly working for Mr. Schofield to continue to be paid in hardship cases," according to a diocesan press release.

THE ORIGINAL LAWSUIT, filed in Fresno County April 24 by TEC and its remainder diocese, seeks to recover from Bishop Schofield control of the diocese's "corporation sole," which holds title to most of the real estate of the diocese along with liquid assets valued at between \$4-5 million, as well as other diocesan entities, such as the Diocesan Investment Trust.

At its annual convention last December, nearly 90 percent of delegates in the then-Episcopal diocese voted for realignment.

"Special provision was made for those who disagreed with the majority's decision: each parish in the diocese was given the option of staying with [TEC] and those who did were permitted to keep all of their real and personal property," the diocese said. "Ultimately, some seven parishes decided to stay with the Episcopal Church."

TEC sources maintain that Bishop Lamb currently shepherds "20 congregations and faith communities." In a recent letter, he assured that none of the legal actions underway "at this time" involve individual church properties. However, he invited "clergy and church wardens to enter conversations with me about their status in [TEC] and the Episcopal Diocese of San Joaquin."

MEANWHILE, THOUGH, LAMB STAGED A SUCCESSFUL COUP at a parish in the realigned diocese. In an early June action reported by *VirtueOnline*, the bishop "seized the property of the 18-member St Andrew's [Mission] in Taft, California. He appropriated it from [Bishop Schofield], changed the locks on the parish doors and told the priest-in-charge that he was out and not to return. Schofield described the act as illegal as no court order has been issued for such a seizure." Lamb sent in his own canon, the Rev. Mark Hall, to conduct services.

All of this followed a meeting with Fr. Hall at the church, consisting of 11 members of St. Andrew's Mission, that was designed to give the seizure an appearance of legitimacy. The meeting was not announced to the whole congregation, and the junior warden found out about it only an hour before it was to begin. A majority (9-2) at this irregular meeting voted to join the Episcopal Diocese of San Joaquin. ■

Sources: Website of the Anglican Diocese of San Joaquin, *Episcopal News Service*, *VirtueOnline*, *The Living Church*, *Lodi News Sentinel*

Lambeth And The Two Bishops Of San Joaquin

Report/Analysis

In the increasingly strange Anglican world, diverging along theological lines but still trying to keep up appearances as a communion, there are *two* Bishops of San Joaquin, California, and both were invited to the 2008 Lambeth Conference of Anglican bishops in Canterbury July 16-August 3.

Bishops John-David Schofield and Jerry A. Lamb both initially reported having accepted their invitations to the once-a-decade gathering.

On the eve of Lambeth, though, Bishop Schofield decided to decline the invitation to the Conference - following a letter from Archbishop Rowan Williams recognizing that the he remained part of the Anglican Communion. It was just the latest in a story that has had several twists, each of which says something about the disorder that has



THE TWO BISHOPS OF SAN JOAQUIN: John-David Schofield (left), and Jerry Lamb

flowed from the Episcopal Church's unpenalized deviations from Anglican sexuality policy.

Bishop Schofield, a traditionalist, had received his invitation to the Lambeth Conference when Archbishop Williams initially sent out invitations to it last year, when the California prelate was still in TEC. Since then, Schofield has followed the bulk of his diocese in realigning with the more theologically-compatible Anglican Province of the Southern Cone of America.

In contrast, Lamb, the former Bishop of Northern California who in March was nominated and installed as provisional bishop of the remnant TEC Diocese of San Joaquin by Presiding Bishop Katharine Jefferts Schori, received his invitation May 27, evidently from a staff member serving Conference Manager Sue Parks. The e-mail from Parks' office said "we are expecting you at the Lambeth Conference." It was unclear at whose behest Lamb had been invited, and inquiries to Ms. Parks on this point went unanswered.

Equally curious was that the invitation was extended despite the fact that questions had been raised about the canonicity of the March deposition of Schofield from TEC, and Schori's installation of Lamb in San Joaquin.

One unidentified online commentator, writing on *caricaconfessions.blogspot.com*, said June 3 that “persons whose identities I should probably protect” had convinced him or her that “Bishop Lamb’s invitation to Lambeth...was issued with Archbishop Williams’ knowledge and consent, and...at the request of the Presiding Bishop. I am not surprised by this, though I am annoyed because I believe the office that Bishop Lamb holds is of dubious canonical foundation. But I don’t expect Lambeth Palace to...keep up with all the ways that due process and good order have been trampled in the ‘left behind’ Diocese of San Joaquin. However, I am equally persuaded that Bishop Schofield’s invitation will not be rescinded, and that the only thing that might keep him from Lambeth is his health, which is ever on the edge of precariousness.”

Bishop Lamb, however, took his Lambeth invitation as an indication of exclusive recognition from Canterbury.

“This a clear sign from the Anglican Communion that the Episcopal Diocese of San Joaquin is the only Anglican diocese in all of inland Central California,” Bishop Lamb declared. “I received this invitation because I am...entitled to attend the Lambeth Conference as the Bishop of the Diocese of San Joaquin recognized by the Archbishop of Canterbury.”

At the time Lamb spoke these words, however, Bishop Schofield was reportedly studying Lambeth materials in preparation for attending the Conference.

THERE WAS CERTAINLY REASON to think that Schofield’s Lambeth invitation might be withdrawn, though, as Dr. Williams withheld admittance to the confab from faithful U.S. bishops involved in other anomalous cross-provincial pastoral arrangements - prelates consecrated by African provinces to minister to TEC refugees under their care. Also uninvited was a Brazilian prelate, Recife Bishop Robinson Cavalcanti, who, with his flock, realigned with the Southern Cone just as Schofield did, only at an earlier point.

So it seems likely that Schofield’s realignment, after receiving his Lambeth invitation, created a problem for Dr. Williams. (Never mind that he was being scrupulous about excluding certain faithful bishops from Lambeth, while welcoming U.S. rebels against Communion sexuality policy.) Indeed, a few observers have suggested that what happened on the eve of Lambeth was the result of negotiations between Williams, Southern Cone Archbishop Gregory Venables, and Schofield.

On July 15, Venables reported that Williams had written to say that he understood that Schofield had been accepted as a “full member” of the Southern Cone’s “episcopal fellowship...and as such cannot be regarded as having withdrawn from the Anglican Communion.” But “his exact status (especially given the complication surrounding the congregations associated with him) remains unclear on the basis of the general norms of Anglican canon law,” Williams said, “and this constitutes one of the issues on which we hope for assistance from the Windsor Continuation Group.”

Williams added that “Bishop Schofield has elected to decline the invitation” to Lambeth, although again, “that decision does not signal any withdrawal from the Communion.”

The Living Church’s stake was that, now that Schofield’s “primary concern about his status within the Communion” had been settled, the bishop had decided to opt out of Lambeth

due to concerns about the effect on his health of another long trip so soon after the Global Anglican Future Conference. ■

The Call Of The Mild Dr. Williams Writes The Lambeth Bishops

Report/Analysis By Robert Hart

So what happened with those letters that Archbishop of Canterbury Rowan Williams was going to send this spring to some of the bishops he invited to the 2008 Lambeth Conference?

The impression given by the Bishop of Durham, Dr. N.T. Wright, was that Williams was finally going to get tough with



Archbishop Williams

pro-gay North American bishops who had ignored the 1998 Lambeth Conference sexuality resolution and the Windsor Report, with its requested moratoria on gay bishops and blessings, and who were not very enthusiastic about an Anglican Covenant. It seemed that, if such bishops were not willing to predicate their attendance at the Conference on working

TAC Awaits Vatican Reply

A Vatican announcement on the relationship between the Roman Catholic Church and Traditional Anglican Communion (TAC), a leading international Continuing Church fellowship, could come after the 2008 Lambeth Conference ends August 3, according to recent reports and rumors.

Speculation centered on the possibility that, if the Canterbury-based Anglican Communion fails to sufficiently resolve its theological confusion, Rome would begin a process whose goal would be full sacramental communion with the TAC, which claims over 400,000 adherents worldwide.

An article in the *National Catholic Register*, a conservative American journal, asserted that plans for devising a method to bring TAC into communion with Rome were nearing completion and that, in a May 5 meeting with Pope Benedict XVI, Archbishop of Canterbury Rowan Williams had asked that any announcement of such a move be delayed until after the conclusion of Lambeth.

A spokesman for the Archbishop denied that the matter came up in recent conversations between the two Church leaders.

But the Pope seemingly has adopted a much more positive view toward the possibility of corporate arrangements with traditional Anglicans than has been evident previously,

within the parameters of Windsor and the covenant, Williams might even rescind their invitations to Lambeth, transpiring in Canterbury July 16-August 3.

Back on April 13, Wright announced that Archbishop Williams "would be writing to those bishops who might be thought particularly unsympathetic to Windsor and the covenant to ask them whether they were really prepared to build on this dual foundation. Those letters, I understand, are in the post as we speak, written with apostolic pain and heart-searching but also with apostolic necessity. I am well aware that many will say this is far too little, far too late - just as many others will be livid to think that the Archbishop, having already not invited Gene Robinson to Lambeth, should be suggesting that some others might absent themselves as well."

After an embarrassing lag in which it became clear that no such letters had gone out, Dr. Williams finally sent a Pentecost letter, dated May 12, to *all* of the bishops he had invited to Lambeth. When it quickly became evident that the letter itself did not apply the kind of pressure Wright had intimated, it was claimed that Williams had decided instead to telephone specific bishops who seemed unwilling to participate along the lines he had previously laid down. No such calls have been reported.

THE PENTECOST LETTER spoke in very general terms about Williams' hopes for the Lambeth Conference, with a few details about how the gathering had been planned. The closest thing to any tough talk was the Archbishop's comment that the innovative structure of this Lambeth "makes it all the more essential" that all participants "arrive genuinely willing to engage fully in that growth towards closer unity that the Windsor Report and the covenant process envisage. We hope that people will not come so wedded to their own

when individual conversions were welcome, but notions of corporate affiliation along the lines of the Eastern Catholic rites were given the cold shoulder. Some recent remarks by Walter Cardinal Kasper demonstrate that this attitude is far from dead in the Vatican, at least in the Congregation for Promoting Christian Unity, which Kasper heads. However, it has been noted that the recent TAC petition for opening formal dialogue with the Vatican was sent instead to the Congregation for the Doctrine of the Faith, and presumably through that department to Pope Benedict, who as Joseph Cardinal Ratzinger headed the doctrinal watchdog agency and is said to retain close supervision of its work.

Speaking with *The Church of England Newspaper*, Fort Worth Episcopal Bishop Jack Iker - who was at the time in Rome on a study leave - said that "conversations with TAC, and others, have taken place at high levels in the Vatican, and it is thought that the Pope is sympathetic to the dilemma of traditionalists in the Anglican Way."

IN ITS APPROACH to Rome, the TAC is essentially hoping to succeed where the Anglican Communion has not. The Rt. Rev. George Langberg, President of the House of Bishops of the Anglican Church in America, TAC's U.S. branch, said the TAC's overture to Rome is intended to resume a process of ecumenical dialogue begun between

agenda and their local priorities that they cannot listen to those from other cultural backgrounds." The statement was actually softer than a similar one contained in the Archbishop's Advent 2007 letter.

And of course, it was unclear how any prelate would be able to demonstrate his compliance with Windsor at Lambeth, since the Conference, as planned by Dr. Williams and his design team, was to have no resolutions or reports, in favor of a more "spiritual" flavor.

In short, Williams' bland, 11th-hour effort was not expected to change any bishop's plan to attend Lambeth. ■

Lambeth: There's No Show Business Like No Business

Report/Analysis

Item: The Anglican Archbishop Dublin, John Neill, reportedly suggested to restless Church of Ireland members this spring that a resolution of the church's "gay bishop" crisis could be found when the world's Anglican prelates met for the Lambeth Conference in Canterbury July 16-August 3.

Item: Liberal Washington Bishop John Chane, writing in *The Guardian* (U.K.) June 26, telegraphed that he would like Lambeth to confront the issue of gay "marriage."

Item: The U.S.-based Anglican Laity Fellowship said in a recent open letter to the Archbishop of Canterbury that the huge cost for Lambeth, most of it borne by the laity, would be unjustified unless the once-a-decade gathering of Anglican leaders finally determines where The Episcopal Church (TEC) stands in relation to Anglican sexuality doctrine, and ultimately to the Anglican Communion.



TAC ARMED FORCES BISHOP David Moyer, said TAC members are "on our knees for something positive to happen" in regard to the approach to Rome.

Canterbury and Rome in the 1960s - a dialogue endorsed by the 1968 Lambeth Conference and aimed at "unity without absorption."

Langberg noted that, "had the Anglican Communion not subsequently run off the rails, it is entirely plausible that the unity sought now by the

TAC would have been established between Canterbury and Rome a generation ago. Progress toward that unity came to a halt, not because the Anglicans decided it was wrong, but because their journey into revisionism, begun in the early 1970s, destroyed all possibility of coming together."

TAC Armed Forces Bishop, David Moyer, who once served as president of Forward in Faith, North America, said only that, "we in the TAC are on our knees for something positive to happen. We remain very hopeful." The Bishops of TAC have agreed to refrain from further comment until their petition to Rome receives an official reply. ■

Please see Page 38 for a related late news item.

Sources: *The Church of England Newspaper*; *The Catholic Herald*

Item: Even a Roman Cardinal with a liberal reputation - Walter Kasper, head of the Pontifical Council on Christian Unity - recently called on the Communion to settle at Lambeth its divisive disputes over issues of doctrine and discipline, and to unambiguously identify itself with "the churches of the first millennium." The Anglican Church has traditionally identified itself as both Catholic and Protestant. But Kasper told the UK's *Catholic Herald* that unless Anglicanism chooses between the two "it only extends [its] crisis" and impedes ecumenical dialogue with Rome.

THE PROBLEM with all these expectations is that they appeared doomed to disappointment. The Anglican bureaucracy, led by Archbishop Rowan Williams, has sought to ensure that Lambeth '08 would - by design - make no substantive decisions, including on issues that have brought the Communion to the brink of schism.

This fact - albeit fairly well known before now - was driven home in a May 20 webcast press conference featuring Episcopal Presiding Bishop Katharine Jefferts Schori and the Rev. Dr. Ian Douglas, an Episcopal seminary professor who serves on Archbishop Williams' Lambeth Design Group.

Past Lambeth gatherings have produced resolutions for the 77 million-member Communion on a wide range of subjects - from matters related to the church or the faith, to societal and political issues. Still having ripple effects ten years later is Lambeth '98 Resolution 1.10, which deemed homosexual practice "incompatible" with Scripture. In contrast to this, the 2008 Conference would have fewer plenary sessions and "no resolutions," Dr. Douglas said during the webcast from "815" (TEC headquarters in New York).

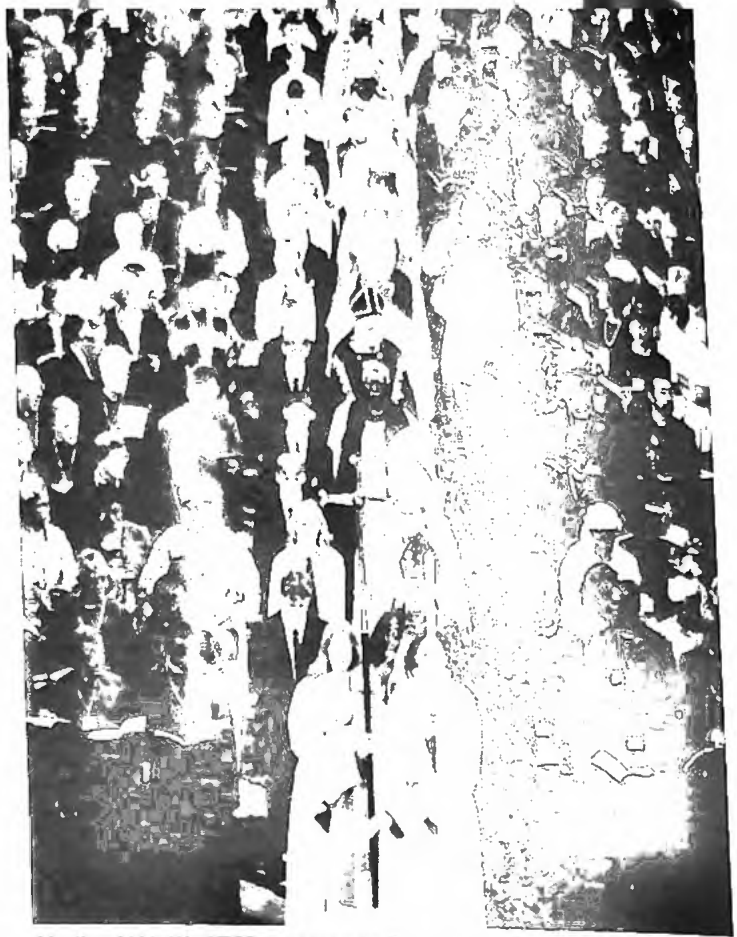
"It is a global conversation," Bishop Schori said at the news conference. "[Lambeth] is not going to make final decisions about anything," including about the issue of homosexual practice (the '98 resolution notwithstanding).

Even Archbishop Rowan Williams, who earlier stated that there would be resolutions, lately said - or at least Lambeth Palace said - there would be none, which caused *Church of England Newspaper* commentator Andrew Carey to wonder just who was really in the driver's seat of Lambeth, the Archbishop or Presiding Bishop Schori.

Lambeth "will cost millions of pounds, yet there is no real process which will lead to any substantial piece of work done by the Conference," Carey lamented.

INSTEAD OF a decennial deliberative council of the whole Communion that gives policy advice, Lambeth this time appears to have been crafted by Williams and his design team as more of a combination ecclesiastical seminar, cultural exchange, and bishops' summer training camp (a key theme is "equipping bishops for mission"). The three-week encounter was to include a three-day retreat, ten days of eight-person group studies on the Gospel of John, ten days of 40-person discussion groups, various workshops, the traditional Garden Party with the Queen at Buckingham Palace, and evening speakers. Daytime meetings will be closed to the public.

The 40-member gab sessions were to be called "indaba" groups, using a SiZulu word that refers to a small group that gathers, without time pressures and constraints, to "chew over" important issues. Each such group was to address the



ANGLICAN PRIMATES process into Canterbury Cathedral, with a multi-racial throng arrayed on either side, for the opening Eucharist of the 1998 Lambeth Conference. Photo: Jeff Gilbert

same theme on the same day, and at the end of the sessions share their findings with one another.

The meeting would be "an opportunity for genuine and deep meaningful conversation and building of incarnational relationships," said Douglas.

ONE OFFICIAL REASON given for the increase in group activities at this Lambeth is the Global South participants' stated discomfort or unfamiliarity with Western processes. One may note, however, that the group dynamic has been used effectively in TEC as a device to control outcomes (*e.g.*, it disperses conservative forces in different bi-partisan or multi-partisan groups, hindering them from acting together in the body as a whole).

In his remarks on the topic, though, Dr. Williams telegraphed his view that the Conference's program was the right approach for addressing the main problem, which he seemed to think was rooted more in poor communications, a breakdown in trust, and psychological and cultural distance, than divergent theology. This presents a plausible (if convenient) explanation for why it was thought best to avoid an up or down vote on any significant matter, which might further divide or expose the depth of the split in the Communion.

Dr. Douglas, Angus Dun professor of world Christianity at Episcopal Divinity School in Cambridge, Massachusetts, maintained that the indaba sessions would not, however, shy away from the hard questions.

Notably, though, the Lambeth discussion groups were not slated to take up the most contentious issues, human sexuality and the proposed Anglican Covenant (which many hoped would provide needed theological "glue" in the Com

... until the Conference's concluding three days, according to CEN's Mr. Carey. A final draft of the covenant was expected to emerge from the Conference. And first up on the agenda was the "listening process" on the issue of homosexuality, commissioned by Lambeth 1.10, the only chink in the Communion's orthodox armor. Its pledge to listen to the experience of homosexuals keeps the Communion talking about a "vexatious subject," Carey wrote. "Liberals reason that more people who listen to the experience of homosexual people are more likely they are to become liberal."

WHAT ALL THIS seems to add up to is that - unless conservatives attending Lambeth (there will be fewer of them, this time) can somehow secure a change in the meeting's agenda - Lambeth '08 will represent a drift away from the position the Communion staked out so clearly a decade ago. Resolution 1.10 will not be overturned, but will be ignored and undermined, starting with the fact that North American violators of 1.10 were invited to the Conference by Dr. Williams - a key reason why some 250 mostly African prelates were planning to skip the confab. And without official resolutions or statements, there seemed no possibility - even if conservatives were all there in force - of confronting or resolving the real issues of the Communion, not least TEC's decade-long refusal to come into line with Anglican sexuality policy.

Bishop Schori even aspired to use the relational focus of Lambeth to win some friends for the liberal cause. "Conversation entered into deeply and fully leads to opportunity for conversion, and I have that as a hope," she said.

LATE NEWS: On the eve of Lambeth, the secretary general of the Anglican Consultative Council, Canon Kenneth Kearon, said that the Conference will after all issue one statement, a final "reflections document," contending that this had been planned as the end result of the *indaba* process all along. But Kearon's description of the document left big questions about whether it would offer anything really substantive. ■

Sources: Anglican Communion Network, websites of the Archbishop of Canterbury and the Lambeth Conference, The Vatican, Anglican Laity Fellowship, Catholic Herald, Catholic News Agency, Times Online, Episcopal Life Online, The Church of England Newspaper, VirtueOnline, The Washington Times, Catholic World News, ZENIT, Reuters, The Guardian, Catholic News Service, Anglican Communion News Service, Religious Intelligence

Institute: Covenant Process Should Accept Reality Of "Two-Tiered" Anglican Community

The conservative think tank, the Anglican Communion Institute, argued in May that the only way for an Anglican Communion to remain in place was to accept a reality already apparent in the global church, that of a "two-tiered composition" of groups operating on different principles that should become more like "ecumenical partners."

It was Archbishop of Canterbury Rowan Williams who a couple years ago first spotlighted the probability that, in the process of adopting the proposed Anglican Covenant - aimed at setting some binding standards - the Communion would evolve into a two-tiered body, with one inside group being those provinces willing to adopt the covenant, and a second outside or associate group consisting of those Anglican provinces unwilling to subscribe to the pact.

But a May 15 document from the Colorado-based Institute warned that the covenant process now underway could - in trying to formulate a covenant acceptable to a wide spectrum - produce a document that fails to address the "reality of the Communion's present condition."

The analysis from the Institute, authored by the Rev. Prof. Christopher Seitz and signed also by Philip Turner, says there are within the Communion two different basic understandings "of the desirability of communion, and a conciliar framework for maintaining that." One group "wishes to give priority to decisionmaking about Gospel priorities within a context of Communion forbearance, in the widest network of consultation. The other wishes to give priority to local autonomy and cultural context."

The Institute document maintains that a two-tiered composition must emerge, "with the largest bloc of Anglicans genuinely interested in and committed to communion to remain as such, and a second tier to...declare their intention to develop a form of Anglicanism stressing federal arrangements, based upon commitments to new teaching in the area of human sexuality, and an emphasis on the larger theological systems that undergird these commitments."

"Can anyone offer any evidence that this outcome is not foregone, when all the dust settles? (And if it is not foregone, that will only be because what was once an Anglican Communion has split into more than two groups, a process now well underway and driven by the understandably impatient from numerous places on the theological spectrum.)"

Why, the document asks, "not face into the reality of two principled positions that have now emerged and let them go their own way? They can then co-exist in some form of 'ecumenical relationship' whose character is for the mercy of God to determine in time, and for the hopes and efforts of



ANOTHER scene from the 1998 Lambeth Conference's opening service in Canterbury Cathedral. Among items on the Lambeth 2008 agenda was the proposed Anglican Covenant, discussed in the adjacent article.

individual Christians to mold through prayer and common labor. There is little point in trying to make an understanding of new truth in the area of human sexuality and a commitment to autonomy and cultural distinctiveness, merge with a commitment to a Communion fundamentally formed by traditional catholic and biblical teaching. We are simply wearing one another out and keeping [weblog] activity in urgent mode! It is also very costly to gather committees and seek to compose documents which do not respect the issue of principles, as described above, on both sides.

“Our plea is then for the adherents of a new teaching in sexuality, and a principled view of Anglicanism as a worldwide federal reality, to take courage and move forward, and detach from an understanding of both of these issues, theological and ecclesiological, with which they disagree. There is no reason for this action to be the cause of any negative judgment whatsoever, and every reason for it to be applauded as principled, courageous, and a sign of consistent belief and consistent commitment.”

The Anglican Covenant, a second draft of which was recently issued by the Covenant Design Group led by West Indies Archbishop Drexel Gomez, was to be discussed at this summer’s Lambeth Conference. ■

FIF-NA Rallies For New Province, Seeks CCP Moratorium On Women’s Ordination

By Wallace Spaulding

As some 100 members of the orthodox Forward in Faith, North America met in June in Illinois for FIF-NA’s annual Legislative Assembly, enthusiasm and determination prevailed for plans to raise up a faithful new Anglican province in North America, via the mechanism of the Common Cause Partnership (CCP), with which FIF-NA is affiliated.

Subsequently, the CCP was identified as the basis for the new province at June’s Global Anglican Future Conference (GAFCON) in Jerusalem, which included bishops representing most of the world’s active Anglicans.

Unlike FIF-NA, however, some constituents of the CCP - which include bodies or groups within and outside of The Episcopal Church (TEC) - accept women priests. Hence the FIF Assembly, meeting at Our Lady of the Snows in Belleville, adopted a resolution calling for a moratorium on further ordinations of women to the priesthood or episcopate until the jurisdictions involved complete a planned study of the matter. While FIF-NA is in clear alignment with all CCP members in opposing efforts by TEC and others to revise historic sexuality doctrine, it hopes for a new dispensation that will likewise maintain historic Holy Order.

BOTH THEMES were in evidence in Belleville. Former San Diego city attorney John Witt gave a presentation on sexual activity outside of marriage, while Sister Mary Charles of the All Saints’ Sisters in Maryland gave the last of a three-part series in support of an all-male priesthood.

In addition to the aforementioned “lay teaching sessions,” workshops were conducted by the Rev. Canon Keith Roderick

New Trinity Dean

THE VERY REV. DR. JUSTYN TERRY (pictured) has been named the new dean and president of Pennsylvania’s Trinity School for Ministry. Terry, tapped by Trinity’s Board of Trustees, succeeds the Rt. Rev. Dr. John H. Rodgers, Trinity’s second dean and president, who left retirement to serve in the same capacity on an interim basis starting in August 2007. According to the Rev. Geoff Chapman, search committee co-chairman, Dr. Terry “is a superb leader, a tested pastor and a leading scholar of gospel and culture. His election is a sign of hope for the future of Evangelical Anglicanism and the gospel we love.” Terry, 42, was ordained a priest in the Church of



England in 1996. With undergraduate studies in physics at Keble College, Oxford, and graduate studies in theology and ministry at Cranmer Hall, St. John’s College, Durham, Dr. Terry received a Ph.D. in systematic theology from King’s College, London, in 2003. Since 2005 he has served as Trinity’s associate professor of systematic theology. Prior to coming to Trinity, he was rector of St. Helen’s Church, a church plant in North Kensington, London. Dr. Terry is married, with two daughters. He began his duties on July 1. (Trinity School for Ministry, wordpress.com)

of the Diocese of Quincy (IL), on the persecution of Christians in Iraq, and Carrie Boren, Missioner for Evangelism in the Diocese of Dallas, on parish evangelism.

There was much anticipation of the then-impending GAFCON meeting, which was to be attended by an FIF delegation and other FIF members. Two FIF-aligned Episcopal diocesan bishops, Keith Ackerman of Quincy, FIF-NA President, and Jack Iker of Fort Worth, also were to be at the July 16-August 3 Lambeth Conference.

Also discussed in Belleville were liturgical matters as they relate to the CCP. An article of CCP membership states that each Partner “accepts one of the historic **Books of Common Prayer** as its primary standard of worship.” Reportedly, however, the CCP desires to begin working toward a prayer book that could be used throughout the Partnership, and each constituent member has been asked to put forward liturgies for consideration in that task. As others have commended rites more commonly known in the U.S., such as the 1928 **Book of Common Prayer**, the FIF Assembly, at the recommendation of Bishop Ackerman, advocated for “**The Book of Common Prayer** as set forth in 1954 for use in the Church of South Africa,” with the exception of its eucharistic prayer. For the latter, the Assembly commended, “in observance of Bishop Seabury’s promise to the bishops of the Episcopal Church in Scotland who consecrated him, the eucharistic prayer of the Scottish Liturgy, as set forth in that Church’s **Book of Common Prayer** as approved in 1929.”

Three Continuing Church bodies in communion with FIF-NA were well represented at the Assembly. Present from the Anglican Church in America was the head of ACA’s House of Bishops, the Rt. Rev. George Langberg (who is also a singer/musician who entertained the gathering with voice and guitar. “Bishop Langberg is a terrific country/western entertainer; his evening entertainment was a highlight of the conference,” said one laywoman). In attendance as well were Bishop Paul Hewett of the Diocese of the Holy Cross, and the Rt. Rev. Richard

Boyce, Bishop of the West in the Anglican Province of America, who also serves as an FIF-NA Council member.

Continuing his practice of attending FIF-NA meetings was the chairman of FIF-International and FIF-United Kingdom, the Rt. Rev. John Broadhurst, the Church of England's Bishop of Fulham. Present, too, were Fort Worth Assisting Bishop William Wantland, and former Quincy Bishops Donald Parsons and Edward MacBurney (who is facing possible deposition from TEC for making an episcopal visitation to a faithful ex-Episcopal congregation at the request of the archbishop of the Southern Cone).

A welcome visitor was the new dean of Trinity School for Ministry in Ambridge, Pennsylvania, the Very Rev. Dr. Justyn Terry, who led two well-received Bible study sessions. ■

Two Continuing Church Prelates Seize Parish's Property; Congregation Yields To "Settlement"

Report/Analysis By Robert Hart

Given what the first wave of orthodox refugees from The Episcopal Church (TEC) went through in the late 1970s and afterward, it is small wonder that the Continuing Anglican manifesto, the 1977 *Affirmation of St. Louis*, defends the right of congregations to control their property.

So why have two bishops of a small Continuing Church jurisdiction acted just like a couple of Episcopal prelates, filing suit against a congregation to keep it from leaving with its property?

That is what a lot of Continuers want to know - or will want to know, when they read this story.

According to a press release from St. James Church, Kansas City, Missouri, two bishops of the Holy Catholic Church, Anglican Rite (HCC-AR) gained control of St. James' building, bank accounts and records under a May 2 court order, and locked out the congregation.

A temporary restraining order was obtained without prior notice to St. James' leaders by the HCC-AR's Bishop of the Holy Trinity and Great Plains, James McNeley, and Bishop Leo Michael, who recently transferred from the United Episcopal Church of North America (UEC) as the HCC bishops' choice to succeed McNeley, who is retiring. The smackdown of the St. James' congregation was evidently one of Michael's first acts as an HCC-AR bishop.

Bishops McNeley and Michael reportedly sought the temporary restraining order to prevent St. James from holding a special parish meeting on Sunday, May 4, to vote on whether to stay in or separate from the HCC-AR diocese. Sources maintained that Michael had declared his intention to acquire St. James and make it into his cathedral.

HCC-AR Archbishop Thomas Kleppinger seemed to infer, however, that the intervention was to stop a minority rebel group from moving St. James' outside the HCC-AR against the wishes of the rest of the congregation. But that begs the question of why, if a majority of eligible voting members were opposed, Bishops McNeley and Michael were so determined to keep the parish meeting from taking place.

ACCORDING TO the parish press release, the lawsuit, although signed by another Kansas City lawyer, was planned and written by St. James' own junior warden, James F. B. Daniels, who also acts as an attorney for the two bishops and their diocese. Prior to the actual seizure, Daniels did not notify other officers of the parish that the suit had been filed, the release said.

The takeover of St. James' building and financial records, and the lock-out of the congregation, halted all parish operations, including regular worship services by the parish's rector, the Rev. John Cochran, one of the named defendants in the suit. The bishops announced that services would be held in St. James' building by Bishop Michael or his nominee.

The bishops thus also succeeded in preventing the May 4 special membership meeting at St. James. On the previous Sunday, April 27, the parish had voted to remove from its by-laws all references to either the HCC-AR or its local diocese.

According to the St. James release, these meetings were spurred by confrontations with the two bishops at the parish's annual meeting on January 20, and again with Bishop Michael on April 20. At the January parish meeting, parish officers fended off an attempt by the bishops to bring four persons

Extramural Anglican Coalition Confirms CCP Membership

The Federation of Anglican Churches in the Americas (FACA), an alliance of Anglican bodies outside the Episcopal Church that maintain an all-male priesthood, recently confirmed its membership in the conservative Common Cause Partnership by approving CCP's Articles and Theological Statement.

The action at FACA's April 8 meeting in Summerville, South Carolina, makes the coalition a full partner of CCP, which includes conservative and orthodox Anglicans within and outside of the "official" U.S. and Canadian Anglican provinces. Pittsburgh Episcopal Bishop Robert Duncan serves as Moderator of the CCP, and of the Anglican Communion Network, which is also in the Partnership. The CCP was designated at June's Global Anglican Future Conference as the nucleus of a faithful, new Anglican province to be recognized by the GAFCON Primates Council.

The addition of FACA brings an additional 232* congregations under the CCP umbrella.

FACA members include the Anglican Church in America, Anglican Mission in the Americas, Anglican Province of America, Diocese of the Holy Cross, Episcopal Missionary Church, and the Reformed Episcopal Church. The Most Rev. Gregory Venables, Archbishop of the Southern Cone in the Anglican Communion, is the primate patron of FACA. Elected Moderator of FACA at its recent meeting was the Rt. Rev. Paul Hewett of the Diocese of the Holy Cross. More information on FACA is available at www.anglicanfederation.org. ■

This number does not include the congregations of the AP and REC, which are already full partners in CCP. FACA represents a total of more than 500 congregations.)

unknown to the rector and vestry into the voting membership. On Sunday, April 20, Bishop Michael reportedly appeared without prior notice to the parish's leaders. After the service, Michael averred that he has "the ability to take you to court and take this property," the parish release maintained.

AT A MAY 13 HEARING on the bishops' temporary restraining order in the circuit court of Jackson County, the judge, meeting the parties in chambers, was said to have proposed appointing an official to supervise the parish vote, and modifying the restraining order to give the real property, checkbooks, and financial records back to the vestry and rector, subject to there being no disposition of them outside the normal course of the parish's business. Further, according to a church attorney familiar with the case, the judge wanted to order the plaintiff diocese to list the property, that is appointments and other items that are not real property, it claimed as its own and to order the parish to either return or safeguard any items so listed.

Daniels, however, reportedly insisted that the defendants had until Friday, May 16, to accept a "settlement" he proposed, and if they did not, the hearing would continue the following week. The proposed settlement was a demand for everything the diocese sued to obtain. Under Daniels' proposed settlement, the rector could remain in his home for now, but must leave by the end of November, and clergy stipends would continue only until September for the three priests who have been serving St. James. The remainder of the funds, all the parish's land, buildings, and their contents would be transferred to the Diocese of the Holy Trinity and Great Plains.

The people of St. James, against their lawyer's advice, reportedly accepted Daniel's proposed "settlement" on May 5. Fr. Cochran said, "The parishioners are literally begging me to stop the fight. On our side it looks as if I am the last

one standing. Comments have been made to me such as 'I won't even go back to that church even if it is only to vote.' I am afraid the pain is too much for them to bear."

As of this writing, the two bishops have obtained everything they sought in their original court filings, in which they had asked the court to issue a permanent injunction against St. James after the motion hearing and without affording the parish a trial on the bishops' claims. All of St. James' parish assets will transfer to a new foundation independent of the parish and controlled by McNeley, Michael, and their personal appointees. This includes a substantial endowment that has now come under the control of the diocese. St. James was established originally in the Anglican Catholic Church (ACC) - before the HCC-AR and the diocese came into existence as a result of a schism from the ACC in 1997.

Most of the people of St. James began attending a nearby Anglican Church in America parish on the Sunday after the Ascension, when they found themselves locked out of their parish. It is not known what they may decide to do permanently.

Representatives of St. James' majority claim that the suit against their parish was the "flight test" of a new procedure for HCC-AR bishops to deprive other congregations under their jurisdiction of their assets. But they noted that this kind of action is expressly forbidden by Article XXI of the HCC-AR's constitution, which absolutely protects the "right of congregations to control of their temporalities, and to freedom from claims of any Diocesan or Provincial or Synodical Trust or implied Trust..." The constitution also proscribes resort to a civil court "for the purpose of depriving any congregation departing from this church of any property or right pertaining to it."

LOCAL OWNERSHIP of parish property is in fact a cornerstone of all Continuing Anglican bodies, most of which began forming in the late 1970s, following The Episcopal

Anglican Crisis News Briefs:

***AMONG THE LATEST CASUALTIES** of The Episcopal Church's conflict over scriptural authority and homosexuality - brought to a head by the 2003 consecration of actively gay cleric Gene Robinson - are the following:

St. Christopher's Episcopal Church in Spartanburg, in the Diocese of Upper South Carolina. The congregation is now in the midst of a realignment following a church split in May; the rector, the Rev. George N. Gray Jr., has resigned, along with several members of the vestry. Diocesan authorities have inhibited Gray for "abandonment of the communion" of The Episcopal Church (TEC) and reduced St. Christopher's to "mission status." Fr. Gray plans to remain in Spartanburg. Meanwhile, the last check a large number of St. Christopher's members were worshipping at a former parishioner's home. More than 100 showed up for a worship service May 18.

The Church of the Good Shepherd in Tomball, in the Diocese of Texas. The rector, the Rev. Stan Gerber, most of his staff, and most of the some 400 active parishioners withdrew in mid-April to begin worshipping at a local junior high school as Timothy's Anglican Church. At its first Sunday worship, St. Timothy's drew 555 congregants. The parish will likely align

with the Rwandan-backed Anglican Mission in the Americas, according to *The Houston Chronicle*.

***THE EPISCOPAL DIOCESE OF CENTRAL NEW YORK** has filed suit in the state supreme court to claim the property of the Church of the Good Shepherd in Binghamton, having refused offers from the congregation to pay the diocese for the building. The legal action came after Good Shepherd's pastor, the Rev. Matthew Kennedy - a prominent online commentator best known for his writings on the conservative *Stand Firm* weblog - left his ministry in The Episcopal Church in favor of the Anglican Church of Kenya, and his congregation followed him, but remained in its building.

Good Shepherd is the second of three former Central New York parishes that have been sued by the diocese, led by Bishop Gladstone "Skip" Adams. In a settlement with the diocese last year, St. Andrew's Church in Syracuse was allowed to use its building until August 2008. Raymond Dague, a former member of St. Andrew's who represented that parish in court, is now the attorney for Good Shepherd, Binghamton. Another parish named St. Andrew's, in Vestal, which left TEC in favor of the Nigerian-backed Convocation of Anglicans in North America (CANA), is worshipping at a new location. Meanwhile, the diocese has put three properties formerly held by the congregation on the market, one

Church's abandonment of apostolic order and classical Anglican liturgy. Most of the parishes that withdrew from TEC 30 years ago with hopes of retaining their property lost it to the denomination.

Hence, the 1977 *Affirmation* states: "The right of congregations to control of their temporalities should be firmly and constitutionally recognized and protected."

More important is the admonition of St. Paul against "brother [going] to law with brother" in *I Corinthians 6:1, 7,8*.

Neither Bishop McNeley or Bishop Michael responded to FCC's invitation to explain or defend their action against St. James. However, HCC-AR's Archbishop Kleppinger complained, in an "open letter" that tells his side of the story, about the reporting of this story (based on the parish news release) on the *VirtueOnline* website; that was followed by a letter from Bishop Michael. These letters assert that the report is unfair, and based on lies and half-truths. They sought to justify the legal action filed on behalf of Bishops McNeley and Michael. They did not address the issue of HCC-AR regulations, or the *Affirmation*. Both letters were subsequently rebutted, point by point, by ACC Chancellor, the Rev. Canon John Hollister. The text of the letters with his commentary can be found on the weblog *The Continuum*, under the title: "A Response to Bishops Kleppinger and Michael." (<http://anglicancontinuum.blogspot.com/2008/05/response-to-bishops-kleppinger-and.html>)

AT A TIME when Continuing Church jurisdictions should stand out as separate and very different from TEC, it seems that the bishops of the HCC-AR are abandoning the admonitions of St. Paul and the *Affirmation*, and their own laws, in favor of imitating the very worst behavior of Episcopal Presiding Bishop Katharine Jefferts Schori and her legal team.

And this is supposed to advance the cause of the Kingdom of God, and Continuing Anglicanism, how? ■

of which, the rectory, has now been sold, according to the Rev. Karen C. Lewis, assistant to Bishop Adams.

As is the case with most current departures from TEC, the issue at Good Shepherd is more than the national church's acceptance of homosexual practice. "It's about the idea that the diocese can just ignore parts of Scripture and rewrite Christian morality to its own liking," said Dague.

***TRINITY CHURCH, BRISTOL**, one of the "Connecticut Six" parishes that clashed with their liberal, pro-gay Episcopal bishop, Andrew Smith, has settled its legal dispute with the Diocese of Connecticut by agreeing to relinquish its historic church home. In return, the diocese and TEC will withdraw their lawsuit against Trinity's priest and leaders. The diocese took legal action last year after the congregation left TEC over theological issues and aligned with the Nigerian-backed CANA, but remained in its building. "Long-term, it's just not financially feasible for us to continue the battle," which looked to be protracted, said Trinity's rector, the Rev. Donald Helmandollar. "Also, we really wanted to get on with our lives as a congregation that is totally free of any ties to [TEC]." By early June Helmandollar and about 120 parishioners were worshipping at a local school under a new name, Holy Trinity Anglican Church. Meanwhile, at last check a tiny remnant Trinity Church congregation was - oddly - going to

FCC Continues Emphasis On Orthodox Anglican Cooperation, Un-

The Fellowship of Concerned Churchmen (FCC), known best these days as the publisher of the popular *Directory of Traditional Anglican and Episcopal Parishes*, held its biennial meeting June 9-11 at the Shrine of Our Lady of the Snows in Belleville, Illinois.

Key speakers included one of the chief spokesmen for Anglo-Catholicism today, the Church of England's Bishop of Fulham, John Broadhurst, the head of Forward in Faith International and FIF-United Kingdom. He spoke on the state of the C of E and prospects for the orthodox as the issue of women bishops moved to the fore in the English Church.

Another lead speaker was the Rt. Rev. George Langbehn, president of the House of Bishops of the Anglican Church in America, a mainstream Continuing Anglican body. He spoke on the approach that the Traditional Anglican Communities of which the ACA is a part, has made to the Holy See.

Joining the FCC delegates at their evening sessions were the Council members of FIF-North America, who had been meeting concurrently during the day.

Four presentations were made at the FCC gathering on June 10. Speaking on the role of local, trans-jurisdictional cooperation among orthodox Anglicans was the Rt. Rev. Paul Hewett, who leads three groupings: the Diocese of the Holy Cross, another Continuing Church jurisdiction; the Anglican Fellowship of the Delaware Valley, a cross-jurisdictional regional coalition; and the Federation of Anglican Churches in the Americas. FACA, a member of the conservative Common Cause Partnership, is comprised of six faithful Anglican bodies outside The Episcopal Church, none of which ordain women and which together include some 500 parishes. Hewett will

continue worshipping with a priest-in-charge at a local Lutheran church, not at Trinity's building.

***BISHOP SEABURY CHURCH**, in Groton, Connecticut, another of the "Six," denied entry to the priest-in-charge appointed by the diocese, the Rev. David Cannon, when he attempted to come to the church on a Tuesday morning in mid-April. Cannon expected as much, and noted that his encounter with the parish rector, the Rev. Ronald Gauss, was "affable." Like the Bristol congregation, Bishop Seabury parishioners have voted themselves out of TEC and into CANA. Gauss said there are no parishioners for Cannon to minister to, because 100 percent of the congregation voted to leave TEC. The diocese had told the 780 parishioners earlier this year to vacate the church, but Gauss said they will stay until they receive a court order to do otherwise. At this writing the diocese had not yet filed suit for the property.

***A LIBERAL GROUP** launched just a couple of years ago, Episcopal Majority, announced in early June that, though it was keeping its weblog online, it did not intend to continue publishing. The group said that *Episcopal News Service* "and other offices of [TEC]" are "speaking out clearly on the issues confronting us." At the same time, it said it was becoming clearer that the orthodox Episcopalians' cause is "dying."

Continued on Back Cover

assisted by Valley Forge choir director Ronald Howell, who spoke of the role of music in such activity.

The second main presentation was made by the Rt. Rev. Winfield Mott, Suffragan Bishop of the West within the Anglican Province of America, another Continuing Church jurisdiction, who spoke on the role of intercommunion agreements. The APA has such pacts with both the Reformed Episcopal Church and the Nigerian province within the Anglican Communion.

Giving a third presentation, on gender confusion as applied to both ordination and homosexual behavior, was Gillis Harp, a professor of history at Grove City College, and a trustee of Trinity School for Ministry, both of which institutions are located in Pennsylvania. (*Texts of the three main addresses can be accessed at <http://www.challengeonline.org>.*)

In other remarks, the Rev. Elijah White - a member, with his Virginia ex-Episcopal congregation, of the Convocation of Anglicans in North America (CANA), sponsored by the aforementioned Nigerian Church - spoke on the role of overseas bishops. He also gave a "from the trenches" report on the legal bid by The Episcopal Church and its Diocese of Virginia to claim the property of his parish and that of ten other former Episcopal parishes; the defendant parishes garnered a second-round victory in the case a few weeks later.

Though small, the Belleville meeting fulfilled the aim of the some 35-year-old FCC to promote cooperation among the various groups of orthodox Anglicans, gathering together representatives of seven different jurisdictions. ■

—LATE NEWS—

RC Archbishop Announces Expansion Of Pastoral Provision

The Roman Catholic Church will expand its provision for "Anglican Use" parishes in the United States in order to allow whole communities of traditionalist Anglicans into the Roman fold, a senior archbishop has announced.

Archbishop John J. Myers of Newark, Ecclesiastical Delegate for the Pastoral Provision, told the Anglican Use Conference in San Antonio, Texas, July 11 that "we are working on expanding the mandate of the Pastoral Provision to include those clergy and faithful of 'continuing Anglican communities.'"

"We are striving to increase awareness of our apostolate to Anglican Christians who desire to be reconciled with the Holy See. We have experienced the wonder of several Episcopal bishops entering into full communion with the Catholic Church and we continue to receive requests from priests and laity about the Pastoral Provision," Myers said.

"This is big news, and makes nonsense of the claim that Pope Benedict wants to dissuade Anglo-Catholics from converting," wrote Damian Thompson on his London *Daily Telegraph* weblog. "The obvious interpretation of the Archbishop's words is that the Traditional Anglican Communion (TAC), a 'continuing church' which has hundreds of thousands of members worldwide... will eventually be given its own Catholic parishes which use a Eucharistic Prayer incorporating Cranmerian language."

Though the Provision is currently limited to the U.S., Thompson thought Myers' comments signaled that Rome is "sympathetic to the notion of group conversion in England."

See Additional Stories On Our Website!

Please go to www.challengeonline.org for the following and other bonus reports linked with this issue (click on the June-July issue at right and look for a table of contents):

- **Why Some Say TEC Is No Longer A Member Of The Anglican Communion** - Bishop James Adams
- **Schori: Gay Union Rites "In Our Lifetimes"** (Like Maybe Now?)
- **More On GAFCON, As Seen From The Continuing Church**
- **From Indaba To Ubuntu:** Welcome To General Convention 2009
- **Robinson Backs Out Of APA Event On Gay Therapy**
- **Up, Down And Out In Canada: A Personal Retrospect** Dr. J.I. Packer
- **"Communion Partners" Plan: All Show, No Go?**
- **Brazilian Bishops: Covenant Unneeded**
- **D.C. Bishop Calls for U.S.-Iran "Tolerance"**
- **Christianity And Islam In Britain** - Bishop Michael Nazir-Ali Takes Bold Stand
- **In Memoriam - Anselm Genders, Christopher Morgan**
- **Anglican Turmoil In Zimbabwe**
- **Anglican World, USA and General Interest Briefs**
- **Canadian Pastor Silenced On Homosexuals...and more**

Approved by Pope John Paul II in 1980, the Pastoral Provision allows an Episcopal congregation the possibility of entering the Roman Church, remaining a parish, and worshipping according to Anglican-style liturgy and hymns. Married Episcopal clergy also may be eligible, under the Provision, to receive a dispensation from the rule of clerical celibacy in order to be considered for reordination as Catholic clergy. ■

A GAFCON Gaffe?

At presstime, a paper by the Rev. Dr. Andrew Goddard of the Colorado-based Anglican Communion Institute asserted that the GAFCON Theological Resource Team and wider leadership had made a shocking error in papers it produced on the second draft of the proposed Anglican Covenant, which GAFCON representatives saw as "severely flawed."

Goddard maintained that a GAFCON briefing paper purporting to compare the second draft of the covenant to the first actually compared it to another, unrelated document. Complicating matters was a separate GAFCON response to the latest covenant text that evidently relied partly on the briefing paper. GAFCON leaders had not responded to the claims at this writing. ■

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