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What Happened And Why*

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ON OUR COVER: Bishops surround the altar in Canterbury Cathedral during the 2008 Lambeth Conference's opening Eucharist on July 20. *Lambeth Conference Photo Library, © Lambeth Conference*

Christian Challenge

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News Of The Weird

THE GANG'S ALL HERE: *The New York Daily News* reported in June that members of gangs such as the Bloods and the Latin Kings, who become parents, are routinely having their babies "blessed" into their gangs in religious ceremonies, and that an Episcopal priest has been officiating at the rituals.

The priest said he had "blessed in" about 300 kids to two gangs, according to an account of the *Daily News* story in the *Tacoma News Tribune*. During the ceremonies, the babies are swaddled in clothes bearing the gang's colors. The parents reportedly teach "chubby little fingers to (make) gang signs" even before the toddlers learn to talk.

A *VirtueOnline* account of the same story identified the blessing cleric as Fr. Luis Barrios, a priest associate at St. Mary's Church in Harlem. Barrios' actions were too much even for the cleric's liberal superior, New York Episcopal Bishop Mark Sisk, who was said to be investigating the case.

FREUDIAN SLIP? Colorado Episcopal Bishop Robert O'Neill, readers may recall, has distinguished himself recently by seeking to depose 18 clergy whom - eight years earlier - his predecessor had officially transferred to the authority of a foreign Anglican province. O'Neill decided that that action was not "effective," and demanded that the clergy - all of whom are now serving in the Rwandan-backed Anglican Mission in the Americas - either renounce their orders voluntarily or be kicked out. Earlier, he and his diocese filed charges against and ultimately deposed the outspokenly conservative rector of his largest parish, Grace Church and St. Stephen's in Colorado Springs. Unsurprisingly, the congregation seceded from the diocese when the charges were filed, so O'Neill and his diocese are now suing the parish for its property.

So it was with interest that we read the claim from a self-identified priest's wife on the popular weblog *Titus One Nine* that Bishop O'Neill showed up for a visitation at her and her husband's parish late last year carrying, as a symbol of his office, not a "shepherd's staff" (crozier), but a "cattlemen's staff," used to help move and direct cattle. In other words, a cattle prod. As we got no response to our query to the diocese about this, we can only assume that O'Neill's wielding of this object was meant as a bow toward the western state flock that he leads, and not to evoke ribald laughter among conservatives who see it as a comment on his style of episcopal leadership. But, well, too late now.

NOT TRENDIER THAN THOU? Is living in Montana, a less populous state, almost like living on another planet? We had to wonder, after reading a *Living Church* account of the apparently seriously-intended, but puzzling, message that Montana Bishop Franklin Brookhart had for his flock earlier this year. He wrote of The Episcopal Church that "our

approach has always been to embrace the slow steady, solid way represented in diocesan and congregational life. We have avoided, in the main, jumping aboard the latest trend."

HAVING A WONDERFUL TIME; TOO BAD YOU'RE NOT HERE: Okay, you're certain that these are the End Times, and that you are among the saved and will soon be airlifted to Heaven in the Rapture. What do you do, though, about those near and dear to you whom you believe will not be among the Raptured, who are lost?

An enterprising group of American believers in the imminent Rapture of the faithful have a technical fix for this worry. You've Been Left Behind LLC (www.youvebeenleftbehind.com) offers a last-ditch way for Rapture-confident Christians to preach to their recalcitrant loved ones one last time *after* the Rapture - by e-mail.

For a \$40 annual subscription fee, believers can buy "one last opportunity to reach your lost family and friends for Christ at a time when they might just be willing to hear it for the first and last time." The website adds that the unsaved "will know it (the Rapture) was true and that they have blown it. There will be a small window of time where they might be reached for the Kingdom of God. We have made it possible for you to send them a letter of love and a plea to receive Christ one last time. You can also send information based on scripture as to what will happen next. Each fulfilled prophecy will cause your letter and plea to be remembered and a decision to be made," the site says. This will be "one last chance to bring them to Christ and snatch them from the flames!"

You've Been Left Behind, which describes itself as "programmed and run by Christians, for Christians," promises to send out e-mails six days after the Rapture to the people on the subscribers' lists. Subscribers can store up to 250 megabytes of documents online, and can send these pre-prepared messages to as many as 62 people per subscriber.

But what about the operators of the service - how will they send e-mails if they've been swept up to Heaven? The site owners say their computer will know that the believers have been Raptured "when three of our five team members scattered around the U.S. fail to log in over a three-day period. Another three days are given to fail safe any false triggering of the system." If none of the team members logs in for six days, the computer is programmed to send out the "you blew it" letters.

If this "fail safe" arrangement seems reminiscent of the (unsuccessful) nuclear safety measures in Cold War movies such as *Fail-Safe*, and *Dr. Strangelove*, that merely proves that you are not a true believer.

Skeptics might also wonder why, if the founders of this company think the Rapture is imminent and they've got a ticket for it, they believe it necessary to collect money from



you. Then again, one does have to eat Rapture, doesn't one?

A HUFF OVER PUFFS: Readers will likely recall our report over the summer about the "wedding" of two male Anglican clergy in a Church of England parish in London; the service used a mild variation of the traditional prayer book marriage rite. Though the C of E bishops' controversial policy allowing clergy to enter into same-sex civil unions probably paved the way for such a breach of church teaching, a furor nevertheless erupted over the ceremony, conducted at St. Bartholomew the Great, by its rector, the Rev. Martin Dudley, who claimed it was not really a wedding. The homosexual couple left town, and Dudley appeared likely to be disciplined. Such high drama prompted one C of E priest, Peter Mullen of St. Michael's Cornhill, London, to put poetic pen to paper, and this was the result:

*The Bishop of London is in a high huff
Because Dr. Dudley has married a puff;
And not just one puff; he's married another:
Two priests, two puffs and either to other.*

*"It isn't a wedding, for that's not allowed;
They've just come together and promised and vowed
To shack up and snug up, to have and to hold:
Ooh aren't we radical! Ooh aren't we bold!"*

*Now here's a most queer and most wonderful thing:
He's given his hand, he's offered his ring;
And each to the other forever will bend,
After their troll in the coach to West End.*

*Not a flash wedding, no pics in Hello!
Just a honeymoon cottage, convenient so.
Of such Dr. Dudley a goldmine has found,
From shaven-head puftas the nuptial pink pound.*

*The new Church of England embraces diversity,
A new modulation on ancient perversity:
"I'm C of E and PC so don't think it odd of me
To offer a license and blessing for sodomy."*

REALLY NEW LITURGY: As the fretful, fumbling 2008 Lambeth Conference was drawing to a close (*see our special report for more on that*), the Confessing Evangelical weblog (<http://www.confessingevangelical.com>) mercifully came to the rescue with a "Service for the Fudging of the Schism."

Purportedly, the rite was drawn from the **Alternative Rocky Horror Service Book**, published by *Nothing in Common Worship*. We can do no better than to simply quote the service here (which appears to feature the alter-egos of three well known prelates from England, Africa and Canada):

President: Dearly beloved, we are gathered here in a very real sense to say as little as possible about sincerely held differences of opinion that exist between members of our Anglican community over a matter that we do not wish to talk about.

(*Here he may call upon representatives of the two parties to come forward.*)

President: Do you, Bishop Onanugu, from the Church of the Holy Exorcist in Lagos, agree to be quiet for the next three years in the hope that the whole thing will blow over?

quiet for the next

Bishop de Lumberjack: I don't.

President: And will you further agree to love, honor and respect one another and your differing traditions for as long as you both shall live?

Both: No, we won't.

President: We will now give each other a sign of peace.
(*The Bishops then exchange solemn blows in the sight of the congregation.*)

President: We will now sing the Hymn of Thanksgiving for our deliverance from schism.

All sing Hymn No.94, "Fight the good fight, We both think we're right."

Dismissal

The Archbishop of Canterbury (for it is he): I think that all went rather well.

Bishops: Get lost, beardie!

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*We are the hollow men
We are the stuffed men
Leaning together
Headpiece filled with straw. Alas!
Our dried voices, when
We whisper together
Are quiet and meaningless
As wind in dry grass*

*.....
This is the way the world ends
This is the way the world ends
This is the way the world ends
Not with a bang but a whimper.*

T.S. Eliot *The Hollow Men* (1925)

Special Report/Analysis By George Conger

The Hollow Men: Lambeth 2008, What Happened And Why

“MORALITY, LIKE ART, means drawing a line someplace,” Oscar Wilde once observed. Anglican bishops historically wield the pen, drawing the line between error and truth, between right and wrong doctrine.

Yet at some point in the mid-20th century, the bishops of the church began to abdicate this responsibility - even before the American Church reformed its ordinal in the 1979 **Book of Common Prayer**, removing the injunction to bishops that they “banish and drive away from the Church all erroneous and strange doctrine contrary to God’s Word.”

Where once the church celebrated Anglican comprehensiveness, it now celebrated diversity. Confessionalism morphed into conversation, as those charged with guarding the faith suffered a loss of nerve. The church, like the universities, the arts, literature and other repositories of high culture in the West, was trampled underfoot by the long march of the left through the institutions.

THE 2008 LAMBETH CONFERENCE of Anglican bishops in Canterbury July 16-August 3 was a milestone in this march of relativism. While nothing extraordinary happened - no fist fights or beatific visions - a number of prelates came away from Lambeth realizing the Anglican Communion no longer worked. Its structures were not a place for holy men,

but for hollow men: bishops who knew in their hollow hearts they were stuffed with straw, trapped in a purposeless whirl of apathy and spiritual torpor called “dialogue.” The Anglican Communion had finally broken, coming to an end “not with a bang but a whimper.”

While past Lambeth Conferences have endeavored to speak clearly on matters of common concern as a guide to the global church, Lambeth 2008 was designed to, and did, decline to draw the line between the irreconcilable claims of the left and right. Gene Robinson’s cry that “God is doing a new thing,” and that the affirmation of his election as Bishop of New Hampshire showed that “God has once again brought an Easter out of Good Friday,” was left to stand alongside the claims of traditionalists like Fort Worth Bishop Jack Iker, who argued that the standard the church must use in moving forward with change was the rule of Vincent of Lerins: a once-for-all received faith, witnessed everywhere and by all. *Quod ubique, quod semper, quod ab omnibus creditum est.*

While the liberal juggernaut has ground through The Episcopal Church (TEC) over the past generation, carrying prayer book revision and women’s ordination with it across the 38-province Anglican Communion, Vincent’s 5th century rule had been consistently applied to questions of sexual ethics. At the 13th Lambeth Conference in 1998, bishops of the Communion affirmed by a 7 to 1 margin the church’s traditional teaching on human sexuality, as informed by Scripture and the church’s unbroken teaching of 2,000 years.

The onus lies with those who seek change to convince the church of the need for it, the former Archbishop of Canterbury, George Carey, explained after Lambeth ‘98. Listening to proponents of change acknowledges their honorable mo-

tives, he told the clergy of the Diocese of Central Florida in 2003, but entering into a conversation with them does not validate their arguments.

"Saints should always be judged guilty until they are proved innocent," George Orwell once wrote of Gandhi, and the same standard applies in the development of doctrine, Lord Carey argued. However, the 14th Lambeth Conference under the presidency of Archbishop Rowan Williams said goodbye to all that.

AT LAMBETH '08, Dr. Williams lost the confidence of his fellow archbishops, and left the Communion millions in debt, and on the same trajectory as before the Conference began. Left and right have rejected his pleas for restraint, vitiating the renewed call in Canterbury for moratoria on gay bishops and blessings and cross-border episcopal actions, pending putative rescue by an Anglican Covenant at some uncertain date. New layers of bureaucracy suggested at Lambeth (*e.g.* a "Pastoral Forum" and "Faith and Order Commission") remain to be developed at a time when many saw stronger measures to restore order as overdue. Meanwhile, Roman Catholic and Orthodox representatives announced the effective end of talks aimed at corporate reunion and the recognition of Anglican orders.

Philosophically, the Lambeth Conference witnessed the retirement of the historic Anglican guides of Scripture, Tradition and reason in divining truth. Scripture was subordinated to experience and culture, reason rejected in favor of political power, and Tradition debased into equal parts antiquarianism and haberdashery.

"English politeness," the Bishop of Rochester, Michael Nazir-Ali, said in June at the conservative Global Anglican Future Conference (GAFCON), was one of the defining marks of Anglicanism. But while the tone at this Lambeth was also polite - the bishops did not hurl anathemas at one another or pronounce sentences of excommunication - the Conference saw the same end as if they had denounced each other as heretics. Not all bishops of the Anglican Communion were able to worship around a common altar and share the sacraments, causing one African bishop to ask, "When we can't share Holy Communion, how can we be an Anglican Communion?"

While Rowan Williams succeeded in preserving its façade

Anglicanism's ecclesiology, but the substance of "official" Anglicanism, like Shelley's *Ozymandias*, has turned to dust and "nothing beside remains."

Who Is Rowan Williams?

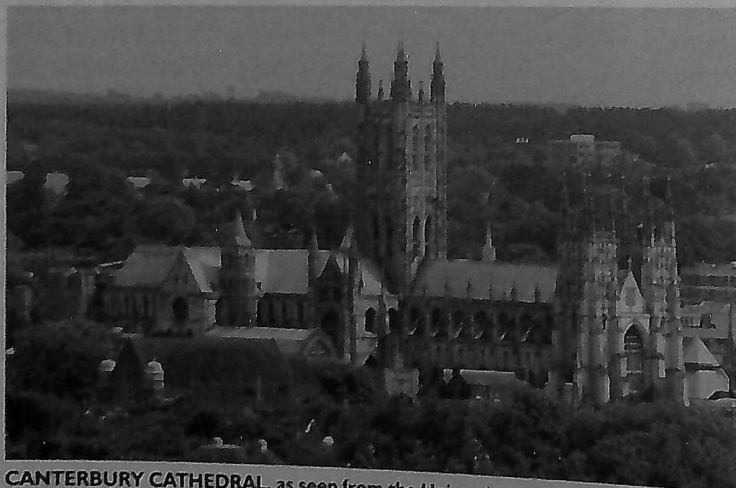
As has been noted previously in these pages, the international councils of the 80 million-member Anglican Communion are, politically speaking, weak. Its councils - the Lambeth Conference (the once-a-decade meeting of Anglican bishops first held in 1867); the Primates' Meeting (the gathering of leaders of the Communion's 38 provinces); and the Anglican Consultative Council (ACC—the representative body of lay, clergy and episcopal delegates appointed by the provinces that meets every three years) - have no juridical or legislative powers. Said to wield moral authority, they can speak, but cannot compel or bind any of the Communion's churches.

Coupled with this weakness, however, is a centralization of authority in the person of one man - the Archbishop of Canterbury, Anglicanism's fourth "instrument of communion." While Dr. Williams has maintained that he has little power, as *Cantuar* he has an unchecked authority to summon the Primates' Meetings, preside over the ACC, and issue the invitations and set the agenda for the Lambeth Conferences. In the modern era these international gatherings have taken on the character of the incumbent of St. Augustine's Throne.

In a panel discussion hosted by the BBC on August 3, Ruth Gledhill, religion correspondent of *The Times*, observed that Lambeth '88 was "on the fence," displaying a tentative, hesitant character very much like that of Archbishop Robert Runcie. Lambeth '98, which overwhelmingly adopted orthodox sexuality resolution 1.10, was driven by a "muscular Evangelical Christianity" that mirrored the mindset of Archbishop George Carey. Lambeth '08 had been Dr. Williams' "show" and resembled nothing so much as a "graduate seminar" - with the Archbishop the professor surrounded by his student/bishops. The aims, agenda and ends of the Lambeth Conferences flowed from the ideals brought to the gathering by the Archbishops of Canterbury.

SINCE HIS ENTHRONEMENT in 2003, Dr. Williams has left his mark on Anglicanism. A skilled theologian and ecclesiastical politician, he began his career as a theological tutor, passing on to lecturer in Divinity at Cambridge University. From there, he progressed at age 36 to Oxford to become the Lady Margaret Professor of Divinity. Elected Bishop of Monmouth in the Church of Wales in 1992, he became Archbishop of Wales in 2000, and made it to the top of the greasy pole in 2003, when he was appointed Archbishop of Canterbury - without ever having held a parochial cure.

Dr. Williams is a consistent thinker. Since his enthronement he has not deviated from the intellectual and theological principles that have guided his academic writings. Paramount among these is the belief that truth is unknowable. Certainty lies



CANTERBURY CATHEDRAL, as seen from the University of Kent campus, where the Lambeth Conference was held. Photo Matthew Davies/Episcopal Life Online

only with those who lack critical self-awareness: "For the fundamentalist, the will of God is clearly ascertainable for all situations, either through the plain words of scripture (as received in a particular but unacknowledged convention of reading) or with the aid of supernatural direct prompting: Christian revelation is there to offer clear and important information – how to be right," he asserted in his 1994 book **Open to Judgment** (*OTJ*, p. 221).

When God does illumine us, "when God's light breaks on my darkness," he stated, "the first thing I know is that I don't know – and never did" (*OTJ*, p. 120).

This denial of certainty is what the reign of Christ over us means: "Christ's is the kingship of a riddler, the one who makes us strangers to what we think we know" (*OTJ*, p.131).

For Dr. Williams, theology does not reveal God; it reveals that there is no revelation, no single knowable truth. He who claims possession of the truth, and uses it to exclude others from the fellowship of the church, shows by his very actions that the truth is not in him.

In practical terms, this means the church should not be quick to draw lines. "Heresy is possible," Dr. Williams concedes, "but before we throw the word around, we need to remember that orthodoxy is common life before it's common doctrine" (*OTJ*, p. 264). Hence the mission of the church is to stay together, united by this common life while it seeks the (centuries) long pursuit of common doctrine.

Since his appointment in 2003, Dr. Williams has surrounded himself with a small circle of advisers and aides who have been tasked with putting the Archbishop's theories into action. The first international "crisis" of his tenure saw the introduction of a model of operations that has been used ever since, finding its fulfillment in Lambeth 2008.

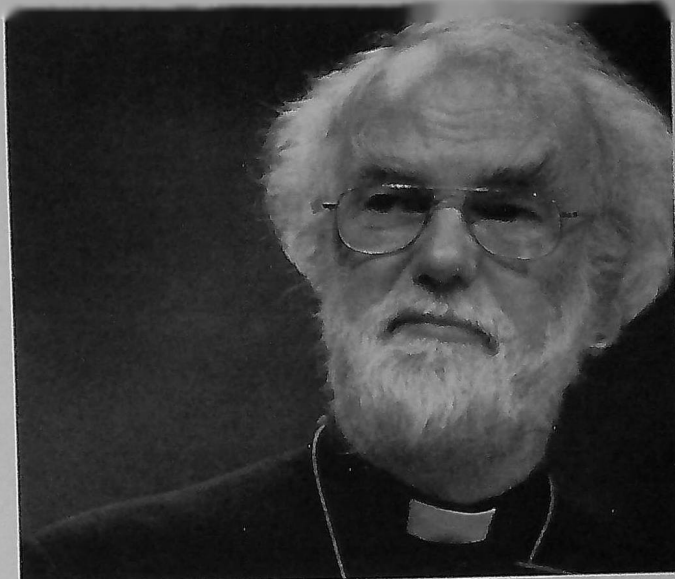
The Memo

After the Episcopal General Convention confirmed the election of divorced, actively homosexual cleric Gene Robinson as Bishop of New Hampshire, Dr. Williams called an emergency Primates' Meeting for October 15-16, 2003, at Lambeth Palace in London. The meeting was also called in reaction to the implementation that year of same-sex blessings in the Canadian Diocese of New Westminster.

WEEKS EARLIER, at a meeting of the International Anglican Doctrinal and Theological Commission [IADTC] at Virginia Theological Seminary on September 8, 2003, a copy of an internal briefing document on the Primates' Meeting, prepared by Dr. Williams' advisors, was inadvertently leaked to the Very Rev. Paul Zahl, IADTC member and then dean of the Cathedral Church of the Advent in Birmingham, Alabama.

"I was given by mistake two classified documents," Dean Zahl told *The Church of England Newspaper* in 2003. "One was a proposed schedule for the Primates' Meeting; a blow by blow...for the entire meeting...And the other was a very carefully typed one-and-one-half page memo which was a very strongly worded recommendation as to how to deal with 'the conservative Americans' and the 'conservatives'."

The agenda for the Primates' Meeting had been "carefully scripted," he said. The "schedule had four or possibly five



ARCHBISHOP OF CANTERBURY Rowan Williams during Lambeth (Photo: Lambeth Conference Photo Library, © Lambeth Conference)

discussion points, but in each case a 'conservative' was to be linked with a 'liberal' to give equal time." Every "no" was to be paired with a "yes," Zahl said.

The meeting was designed not to achieve any sort of consensus or "executive decision," but "was a typical sort of Anglican 'process' situation where you take the fangs out of any position by always making it into a 'conversation'," Dean Zahl said.

The second document, a memorandum to Dr. Williams, argued that "the conservatives and the Americans will try to get their way by making a lot of fuss, but we must resist at all costs listening to that."

The strategy memo saw "four potential outcomes." The first was "some kind of parallel jurisdiction" in North America, which the memo said "would be disastrous."

The remaining three outcomes were variations upon the theme of study, dialogue and delay: "none of them [sought] discipline or Godly admonition," and all proposed "staving off any kind of decision," Dean Zahl said.

A spokesman for the ACC staff, which hosted the meeting, later confirmed the authenticity of the documents - which were retrieved from Dean Zahl - but declined to name their author or speak to their content.

WHEN THE PRIMATES CONVENED in London a little over a month later, leaders seeking harsher penalties for The Episcopal Church (TEC) were persuaded instead to join in a stern warning that proceeding with Robinson's consecration would have devastating consequences for the Communion, and a call for a panel to suggest ways to restore order in what became the 2004 Windsor Report. Within a couple of weeks, Episcopal Presiding Bishop Frank Griswold - who had agreed to the London communiqué - consecrated Robinson anyway.

But the strategy of delay and dialogue first recommended to Dr. Williams for the October 2003 Primates' Meeting has been consistently and effectively applied to all subsequent international Anglican gatherings, with the Archbishop acting

at key points to steer the course of events away from a possible discipline of North American rebels. The same strategy was applied at Lambeth 2008.

How Did We Get Here: The Run-Up To Lambeth '08

In 2004, Dr. Williams began preparations for the 2008 gathering, chartering a Lambeth Conference Design Group (LCDG) to prepare the program and agenda. From the time that ACC-13 met in Nottingham in June 2005, Williams began signaling an end to the approach of past conferences, which pivoted more on resolutions and reports. He instead favored a seminar/personal encounter model that he claimed would not "avoid the big issues," but focus mainly on allowing bishops to "meet Jesus afresh," rebuild trust relationships, and be "empowered and equipped" for mission.

Responses to the change in structure for Lambeth were slow in coming, but at length some conservative Global South leaders publicly rejected the idea that the Conference would not directly confront and seek to resolve the real issues buff-



NEW HAMPSHIRE BISHOP Gene Robinson (center), who was not invited to the Lambeth Conference but came anyway, is surrounded by Episcopal bishops who joined him at a July 20 Eucharist in St. Martin's Field, Canterbury, held by the gay groups Changing Attitude and Integrity. Photo: Mike Collins/Episcopal Life Online

feting the Communion, particularly given the huge expense of the meeting. "A Lambeth Conference that will not be able to guide the church in a way that [it] will embrace" and "comply with" is "not worth attending," Nigerian Archbishop Peter Akinola said in January 2007.

THE ISSUE among conservative Anglican leaders would not be just the Lambeth program, however, but its participants.

A September 2006 report, *Road to Lambeth*, commissioned by the primates of the Council of Anglican Provinces in Africa (CAPA), urged African bishops not to "attend any Lambeth Conference to which the violators of the [1998] Lambeth Resolution [on human sexuality] are also invited as participants or observers."

The Church of Uganda moved first. In December 2006, it endorsed the call to boycott Lambeth if Bishop Robinson and the bishops who consecrated him were present.

2003, 17 p.c. et Bish
Joe Burnett of Nebraska; Chilton Knudsen, Maine; Ma
Barahona, El Salvador; Michael Ingham, New Westm
Canada; Bruce Stavert, Quebec, Canada; John Chane, W
ington, D.C.; George Counsell, New Jersey; James Jel
Minnesota; Thomas C. Ely, Vermont; M. Thomas St
Massachusetts; Andrew Smith, Connecticut; Orris G. W
Jr., Long Island; Wilfredo Ramos-Orench, Central Ecu
Suffragan Bishops Roy Cederholm and Gayle Harris
Massachusetts, James Curry of Connecticut, and Cather
Roskam of New York.

The 2004 Windsor Report had urged Dr. Williams not give these bishops a role in Communion councils; it stated paragraph 134 that "those who took part as consecrators Gene Robinson should be invited to consider in all consci whether they should withdraw themselves from represen tive functions in the Anglican Communion. We urge this order to create the space necessary to enable the healing the Communion." However, little was done to enforce th recommendation.

Speaking in regard to Lambeth in January 2007, Arc bishop Akinola said his province would wait and see whet TEC honored the Windsor Report requests by instituting ban on the further blessing of same-sex unions (which it not done at General Convention 2006) and by expressing "regret" for breaching Anglican "bonds of affection" in Robinson affair. (General Convention voiced regret for th "strain" on relations, and – only under pressure late in th meeting – agreed to withhold consent for further practici homosexual bishops).

ON MAY 22, 2007, Williams was about to leave for three-month sabbatical, and still awaited were key Canad and TEC meetings in June and September, respectively, that were slated to respond to the primates' latest round of requ that the provinces come into line on sexuality teaching. Bu it was on that day that Dr. Williams made his move, issuing invitations to Lambeth to some 880 bishops, including to Robinson's consecrators and all North American bishops wh had permitted same-sex blessings except Robinson.

Only nine invitations were held back: those to Bishop Robin son; the Bishop of Harare, Nolbert Kunonga (who faced travel restrictions to Europe due to his collaboration with Zimbabwe strongman Robert Mugabe); Recife Bishop Robinson Cavalcanti, a conservative who realigned with the Anglican Church of the Southern Cone after being deposed by leaders of the (TEC-planted) Brazilian province; and faithful U.S. bishops consecrated by overseas provinces to minister to Anglicans who had left TEC over theological differences, namely, Bishop Charles Murphy of the Rwandan-backed Anglican Mission in the Americas, and Bishop Martyn Minns of the Nigerian-supported Convocation of Anglicans in North America, and their four suffragans.

Speaking to reporters in London May 22, ACC General Secretary, Canon Kenneth Kearon, said Gene Robinson was excluded due to the "widespread objections in many parts of the Communion to his consecration and...ministry," while the faithful foreign-backed American bishops would not be

invited because their consecrations were “irregular” and Lambeth does not “recognize their ministry.”

In a letter accompanying the Conference invitations, Dr. Williams said he hoped Lambeth would be “a place where we can try and get more clarity about the limits of our diversity and the means of deepening our Communion, so we can speak together with conviction and clarity to the world.” However, it would not be “a formal synod or council of the bishops of the Communion,” he said.

The Archbishop contended that there was no taint in participating in the Conference alongside the Robinson consecrators. Attendance did not commit a bishop to accept “the position of others as necessarily a legitimate expression of Anglican doctrine and discipline,” he said.

(Later, at Lambeth, he defended his decision to invite the Robinson consecrators by claiming that some of them had “expressed sorrow and asked for forgiveness,” and that TEC through its House of Bishops had “asked for forgiveness”; if so, such comments have not been publicized. He also said that “just over 50 percent” of primates thought the HOB responded adequately to inquiries regarding its homosexuality policies in September 2007, though late last year he said the HOB had “not satisfied many in the Communion” on the matter of same-sex blessings.)

After the Lambeth invitations went out, first the Rwandan province (in June 2007) and then Nigeria (in January 2008) said their bishops would not attend the Conference if their U.S. bishops were not invited, and if the 17 Robinson consecrators were present.

Archbishop Akinola instead announced a Global Anglican Future Conference (GAFCON) in Jerusalem in June. Nigeria, Rwanda, Kenya and Australia’s largest diocese, Sydney, announced decisions to send bishops to GAFCON over Lambeth. GAFCON would not be a rival to Lambeth, Akinola explained, but would address the issues Lambeth sought to avoid. Some 1,200 persons from around the world, including nearly 300 bishops representing most of the world’s active Anglicans, participated in GAFCON. They launched an international movement there to reclaim the Communion for the historic faith, based on a statement and theological accord that would stand in stark contrast to what came out of Canterbury in early August.

AS LAMBETH GOT UNDERWAY on the University of Kent campus, then, a quarter of the Communion’s active bishops were absent for reasons of conscience, a reality lamented in Canterbury.

A total of 617 bishops were registered from the Communion’s 722 dioceses, 5 missionary districts, and 2 ecclesial jurisdictions (Macao and the Falklands/British Antarctic Territories).

The largest bloc of prelates in attendance came from The Episcopal Church, which sent 127 bishops, followed by the Church of England, with 113 bishops. Rounding out the top five in numbers of bishops present were Australia, 39; Canada, 37; and Southern Africa, 27, with these five provinces sending over 55 percent of all bishops present.

Of the prelates identified as absent, 214 bishops from 10 provinces made an affirmative decision not to accept Dr. Williams’

invitation, backing the *Road to Lambeth* boycott: Australia, 7; Southern Cone, 1 (Frank Lyons-Bolivia); Episcopal Church, 1 (James Adams-Western Kansas); Church of England, 3 (Michael Nazir-Ali-Rochester, Wallace Benn-Lewes, Pete Broadbent-Willesden); Uganda, 30; Nigeria, 137; Kenya, 25; Rwanda, 8; South East Asia, 1; and Jerusalem and the Middle East, 1.

From Africa’s 324 dioceses, 200 diocesan bishops (61 percent) were identified as having declined Williams’ invitation.

The Pakistani-born Bishop Nazir-Ali said his “difficulty” in attending Lambeth arose from “Eucharistic fellowship with and teaching the common faith alongside those who have ordained a person to be bishop whose style of life is contrary” to biblical and church teaching. It would be “difficult to be around a common table” in fellowship “with people who have gone against the common” mind and received teachings of the church, he said. His fellow C of E bishop, Wallace Benn, cited similar reasons for his absence.

While Canon Kearon claimed that at least 680 bishops participated in Lambeth, this total included Roman Catholic, Lutheran, Orthodox, retired Anglican bishops and other episcopally ordained guests. The exact number of serving Anglican



LAMBETH PLENARY SESSIONS were held in a big blue tent on the University of Kent campus. Photo: Lambeth Conference Photo Library, © Lambeth Conference

bishops that were present remains unknown; however, no more than 602 Anglican bishops appeared in the group photo taken at the Conference midpoint. (For more on this, see “Lambeth, Numbers, And Legitimacy” in the “Focus” section.)

A Controlled Conference

As the bishops and their spouses (who participated in a parallel conference in the university’s sports hall) arrived on the Kent University campus – a somewhat decaying 1960s-era complex designed by a prison architect – other differences between Lambeth ‘08 and past Conferences quickly became apparent.

Security, scheduling and secrecy were new themes. Whereas at past Lambeth Conferences most of the bishops’ deliberations were open to public scrutiny, at the 2008 assembly all but a handful of events were off limits to the public, including the media. Chain link fences some eight feet high had been placed around the key venues, and guards posted at intervals across the campus to control access.

The guards – armed Kent police, uniformed university guards, and yellow-sashed conference stewards – were a constant, and at times, obtrusive presence. To enter the press car park, a reporter had to pass through two chained fences, showing his press and parking passes, as well as passes for anyone else in the car.

Initially, Conference officials declined to provide reporters with a list of bishops present.

“The names of the bishops attending Lambeth would not be revealed as this was secret,” reported *The Church of England Newspaper*. “The reason for the secrecy was a secret, though explanations of privacy...and security concerns were offered.”

After pressure from reporters, officials finally issued a list only of those bishops at the Conference who gave permission to have their names released. (Only later was sufficient data available to arrive at the earlier-cited registration totals.)

Moreover, as almost all Lambeth sessions were closed to the media for the first time, little firsthand observation of the proceedings was possible.

“A request by *The Times* to attend the (bishops’) session on media training, entitled ‘Never say no to the press,’ was met with a ‘no’ from Conference organizers,” *CEN* wryly observed.

IN PAST CONFERENCES, study materials were prepared and released months ahead of time, and bishops were assigned to committees that would work on specific issues. Bishops were encouraged to contact one another before the start of the Conference to review the study materials and begin work.

At this Conference, a *Lambeth Reader* was distributed to the bishops with their registration packets, but no public copies of the document were made available. Nor was advance word given to the bishops of the names of their fellow group members. The secrecy extended to senior bishops of the Church of England, who were not briefed on the Conference until three weeks before its start.

The *Lambeth Reader*’s tone struck a discordant note with some, singling out the boycotting bishops for opprobrium. They were charged with shirking their “collegial responsibility” at a time of conflict, and weakening the Body of Christ.

However, the *Lambeth Reader* was left unread by most bishops, as it soon became apparent its papers had no bearing on the life and work of the meeting – and no time was programmed into the Conference for reading or reflection.

As at past Lambeth gatherings, an exhibition hall/marketplace for vendors was set aside. At the ‘98 Conference these were mostly clerical tailors, booksellers and purveyors of ecclesiastical accoutrements, but this time the bulk of vendors were representatives of special interest groups – with members of the homosexual lobby predominating. A coalition of “LGBT” (lesbian, gay, bisexual and transgender) groups also published a daily newspaper, *Lambeth Witness*, which was made available all over the campus. Bishop Robinson was permitted in the marketplace, but it seemed over time that the restricted setting drew the media-savvy prelate to the friendlier climes of London.

IN HIS WELCOMING ADDRESS – closed to the press – Dr. Williams told the bishops and their spouses that the 14th



THE BISHOP OF COLOMBO (Sri Lanka), the Rt. Rev. Duleep de Chickera, preaches at the opening Eucharist of the Lambeth Conference July 20.
Photo: Matthew Davies/Episcopal Life Online

Lambeth Conference would not seek to settle the conflict within the Communion, but would focus on building relationships. These friendships would not overcome the divisions, but “it is certain that without the building of relationships the challenges will never be resolved,” he said according to bishops present.

DR. WILLIAMS then outlined the structure of the meeting. The first three days would consist of a retreat, during which he would deliver five lectures to the bishops at Canterbury Cathedral, interspersed with periods of meditation and reflection. Members of the public could then attend the opening Eucharist on the first Sunday, and the bishops would begin work on the following Monday. Their day would be divided into sessions beginning at 7:30 with worship and Bible study and going most nights until the late evening. The schedule also would include a day trip to London to participate in a march in support of the Millennium Development Goals (MDGs) before dining at Lambeth Palace and heading for Buckingham Palace for the customary tea party with the Queen.

The bishops were split into Bible study groups of 8 brought together based on geographical and gender considerations. Using materials prepared by Prof. Gerald West of the University of Kwa-Zulu, Natal (South Africa), the bishops were asked to work through portions of John’s Gospel and discuss questions prepared by Dr. West.

The Bible study groups would then re-form after a tea break into *indaba* groups of approximately 40 bishops and guests each; 75 ecumenical guests ranging from the Salvation Army to an eight-man team from the Roman Catholic Church were included in all Conference deliberations. *Indaba*, a Zulu word, the bishops were told, was a consensus-building process by which African villagers would discuss issues in an egalitarian town-hall fashion.

In the afternoons and early evenings, before and after the closed worship services, the bishops would attend plenary sessions or self-select sessions. The latter sessions, closed to outsiders, would address issues of parochial concern, from climate change to Catholicism, with several sessions scheduled simultaneously each business day.

A few open plenary sessions were scheduled in the evenings in a marquee – a blue tent that could accommodate roughly 1,000 people – while the day closed with evening prayer. Conspicuously absent from the Lambeth ‘08 script was free time for bishops to caucus by province or region, entertain, or get away from the grim environs of the University of Kent.

The Retreat

During the cathedral retreat, the talks given by Dr. Williams on the theme of "God's Mission and a Bishop's Discipleship" appeared to have been well received by a cross-section of bishops. Lexington (KY) Bishop Stacy Sauls said the central argument of the talks had been that "our episcopal ministry is a revealing of Jesus" and that bishops were a "symbol of unity" for the church.

But they carried Dr. Williams' ideas about revelation and truth. Those on the left and right who had "written off" their theological opponents were in danger of losing the charism of episcopacy, for no single party or person was in sole possession of the truth, the Archbishop reportedly argued. Anglican bishops must stay together in fellowship, he said.

Be prepared to find "the imperative of Jesus in everyone and anyone in the Communion," Dr. Williams asserted, for it is not "huge numbers or massive resources that guarantee truth."

Truth is found in paying "unsparing attention to Christ in one another," and through a "common discipline and shape of prayer" articulated in the post-BCP Anglican world through a common faithfulness and inner prayer life.

The Opening Week

The spirit of pan-Anglican bonhomie fostered by the closed three-day retreat did not survive the opening Eucharist on Sunday, July 20, as, like those absent from the meeting, some bishops present were unable receive communion with their colleagues.

In a break with past Lambeth Conferences, the bishops did not process into Canterbury Cathedral grouped together by province, but in an undifferentiated mass, with only the primates a distinctive body amongst the bishops. LCDG member, the Rev Ian Douglas, professor of World Mission at Episcopal Divinity School, stated that the change stemmed from a desire to further the fellowship gained during the retreat and avoid the "triumphalistic" processions of former years. It had nothing to do with the boycott, he said, rejecting assertions that a mob of bishops would disguise the absence of a significant number of their brethren.

PREACHING at the invitation of Dr. Williams, the Bishop of Colombo, Duleep de Chickera, called for the bishops to be agents of social and political change, and for the Communion to "resuscitate the challenge of unity in diversity."

"In Christ we are all equal," the Ceylonese bishop said; there is "space for all" within the Communion regardless of "color, race, gender or sexual orientation."

The Communion must exercise its "prophetic voice" and be the "voice of the voiceless," calling into "accountability those who abuse power," the prelate stated.

The bishops wore choir dress, and only Dr. Williams and his suffragans and chaplains wore Eucharistic vestments, avoiding potential controversy by making clear to traditionalists that none of the women bishops was concelebrating the Eucharist.

While the rood screen prevented a clear view of the bishops during the service, and the television cameras turned away to film the choir while the host was distributed, three primates and eight bishops confirmed to *The Christian Challenge* that

they had abstained from receiving the host due to the presence of the Robinson consecrators. However, each asked not to be named, as their actions were not political statements, but matters dictated by conscience.

Following the service, Episcopal Presiding Bishop Katharine Jefferts Schori told reporters that the "glorious" gathering was symbolic of the "inclusive" nature of Anglicanism. Presiding Bishop Gregory Venables of the Southern Cone - one of the minority of GAFCON-aligned bishops that opted to attend Lambeth - said the service highlighted everything that was wrong with the Communion: a social justice sermon that lauded works and social regeneration, but ignored personal regeneration and broken Eucharistic fellowship.

THE BISHOPS then returned to the university campus for Dr. Williams' presidential address, given in closed session. The Archbishop acknowledged that the Communion was "in the middle of one of the most severe challenges," but said the "options before us are not irreparable schism or forced assimilation." The way forward was through an Anglican Covenant - the pact proposed by the Windsor Report to help ensure unity in basic beliefs and mutual accountability among historically autonomous Anglican provinces. This would allow "an Anglicanism whose diversity is limited not by centralized control but by consent - consent based on a serious common assessment of the implications of local change."

Fears that the *indaba* process would be used to stifle dissent and avoid action were misplaced, he maintained. "Quite a few people have said that the new ways we're suggesting of doing our business are an attempt to avoid tough decisions and have the effect of replacing substance with process. To such people, I'd simply say, 'How effective have the old methods really been?'"

"We need renewal, and this is the moment for it," Dr. Williams said, charging the bishops to use the *indaba* method to "help shape fresh, more honest and more constructive ways of being a conference - and being a communion."

FOR EVERY *indaba* session, the bishops were given a theme, aim, and focus question. Session 5, on July 25, for example, opened with the theme of "Serving together—the bishop and other churches." For this, the bishops were asked to "explore specifically what contributions bishops can make to developing 'joint action for mission' working ecumenically." Then each bishop was given up to two minutes to respond to

the question, "Working specifically with other churches, how can you as a bishop, further the mission we share together in your work?"

South African Archbishop Thabo Makgoba - one of Lam-



SOUTHERN CONE ARCHBISHOP Gregory Venables said "the level of conflict, fear, mistrust (and) frustration" among the bishops kept the *indaba* sessions from working as well as they might have. Photo: George Canger

beth's organizers - conceded that the division of the bishops into groups of 40 to discuss specific issues in the space of two hours did not appear to allow enough time for a full airing of views. "Mathematically, it won't make a lot of sense," he said. But he maintained that, "The whole conference is an *indaba*. *Indaba* starts with the walk from your room."

Central Pennsylvania Bishop Nathan Baxter lauded the small group encounters, saying that "bishops listening together" had set a respectful tone for the gathering and fostered personal relationships.

By contrast, another American bishop wrote his diocese during the Conference that the *indaba* process was "asinine." He said: "Many of the Africans are saying, 'This isn't *indaba* at all! First of all, we are not a village, and we don't know each other. And secondly, we are not attempting to solve a problem; we are talking in small groups about minor issues of little consequence'."

Even the Archbishop of York, the Ugandan-born Dr. John Sentamu, asked, "If *indaba* is such a great idea, why is Africa in such a mess?"

While most bishops said they enjoyed the fellowship of the smaller 8-member Bible studies, there was unease in some quarters with the agenda being promoted through the study materials. "We're being manipulated" into saying that "all will be well if we only keep talking," said Archbishop Venables.

"I hoped we would be able to talk about the very serious things. We tried to but were unable to," he said. The *indaba* sessions had "helped, but there wasn't enough trust" among the bishops to make it work. The "level of conflict, fear, mistrust, [and] frustration hasn't allowed it."

Matters were not helped when it emerged that the American Church had given its bishops a sheet of "talking points" to use in the group sessions to try to promote liberal attitudes toward gay clergy.

The Conference Begins To Unravel

While the Eucharist boycott hinted that all was not well, the first open clash in the Conference came on July 22, when the Episcopal Church of the Sudan released a statement calling for TEC to repent and immediately cease its advocacy of gay bishops and blessings.

Rebuffed in his attempt to release the statement through the Conference press office, Dr. Daniel Deng, Archbishop of Juba and Primate of the Sudan, walked into the press room that afternoon and gave an impromptu briefing, calling for Gene Robinson to step aside to save the Communion.

THREE ROMAN CATHOLIC cardinals also rained on Dr. Williams' parade, offering progressively harsher assessments of the state of Anglicanism and its relations with Rome.

One of the three, the Archbishop of Westminster, Cardinal Cormac Murphy-O'Connor, urged Anglicans to put their house in order, and decide what they believe.

Citing the disputes over women's ordination, he said that, "if Anglicans themselves disagree over this development, and find yourselves unable fully to recognize each other's ministry, how could we?"

Dialogue between Catholics and Anglicans now appeared pointless due to the ecclesiological anarchy spreading across the Communion. "If we are to make progress through dialogue, we must be able to reach a solemn and binding agreement with our dialogue partners. And we want to see a deepening, not a lessening, of communion in their own ecclesial life," Cardinal Murphy-O'Connor said.

Another of the Catholic delegation, Cardinal Walter Kasper, president of the Pontifical Council for Promoting Christian Unity, urged Anglicans on July 31 to embark on a new "Oxford Movement" to revitalize the church, and warned that the apparent laxity over gay clergy and moves by the Church of England to introduce women bishops had effectively ended the quest for Roman recognition of the validity of Anglican orders.

Kasper hinted as well that the Vatican might



SUDANESE ARCHBISHOP Daniel Deng (pictured) and his province rattled Lambeth with calls for TEC to repent and for Bishop Gene Robinson to resign. Photo: George Conger

begin direct talks with GAFCON and other conservative Anglican movements. While "troubled and saddened" by the

potential fragmentation of the Anglican Communion, he said, Rome had a duty to ask, should Anglicanism come apart, "who will our dialogue partner be? Should we, and how can we, appropriately and honestly engage in conversations also with those who share Catholic perspectives on the points currently in dispute, and who disagree with some developments within the Anglican Communion or particular Anglican provinces? What do you expect in this situation from the Church of Rome, which in the words of Ignatius of Antioch is to preside over the Church in love?"

The Moscow Patriarchate was blunt in its critique. The introduction of women and homosexual bishops would exclude "even the theoretical possibility of the Orthodox churches acknowledging the apostolic succession" of Anglican bishops, Bishop Hilarion of Vienna told Dr. Williams on July 28.

YET ANOTHER PUNCH came on August 1, when Ugandan Archbishop Henry Orombi wrote a letter to *The Times* (at the newspaper's invitation), saying that Dr. Williams' decision to invite to Lambeth the bishops who consecrated Robinson or have sanctioned same-sex blessings was a "further betrayal" that had convinced the "stunned" Ugandan bishops to skip the Conference.

While there are four "instruments" of unity in the Communion, "*de facto*, there is only one - the Archbishop of Canterbury." These instruments had "utterly failed" the church, Orombi charged.

Noting that even the Pope is elected by his peers, he said that, "The spiritual leadership of a global communion of

independent and autonomous provinces should not be reduced to one man appointed by a secular government." This, he said, was "a remnant of British colonialism, and it is not serving us well."

FOLLOWING UPON Orombi's comments was a call by two senior English bishops, Michael Scott-Joynt of Winchester and Michael Langrish of Exeter, for Williams to negotiate an "orderly separation" of liberals and conservatives while it might still be possible to remain in "some kind of fellowship."

The anxiety over the direction of the Communion was also reflected in several late night meetings of the conservative Global South primates at Lambeth (most of them not aligned with GAFCON). United in their identification of the problem, the primates were divided as to how to respond, with Dr. Mouneer Anis of Jerusalem and the Middle East and Archbishop John Chew of Southeast Asia counseling forbearance towards Dr. Williams and his policy of delay, while Archbishop Venables and the African primates (believed to have included the archbishops of Sudan, Tanzania and West Africa) urged action.

Their hopes of forging a united front at Lambeth failed, however. While one meeting of the Global South bishops and their supporters from the West took place, and some regional groupings of conservative bishops issued their own statements, they were unable as a body to gather any momentum to promote an alternative to the Conference agenda.

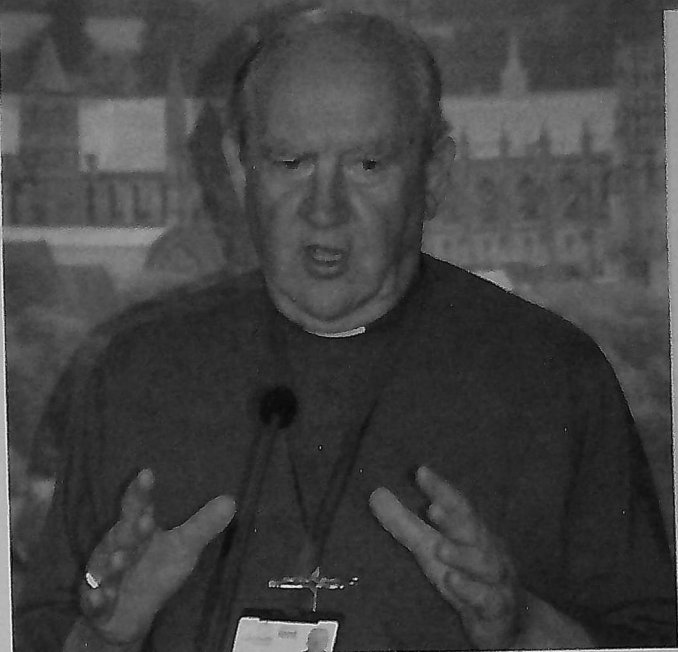
Many bishops spoke of their frustration with the meeting's secrecy, often asking the media to let them know what was happening at Lambeth, as they did not know. The tight schedule also hindered pre-planned action, as the only time to meet came late at night.

The "Bombshell"

It was only in its last week that Lambeth turned to more pivotal issues.

Hearings were held on the process toward adopting the Anglican Covenant, now in its second draft by the Covenant Design Group, led by West Indies Archbishop Drexel Gomez. Still apparent during Lambeth was that some liberals chafe at the idea of any theological constraints or discipline, while some conservatives worry that the covenant as it stands will not deliver in either respect. Another issue is that the covenant is not an immediate remedy for the Communion. Estimates in Canterbury were that it might be a decade before most provinces have adopted the covenant, though Archbishop Gomez more recently asserted a time frame of three to five years. But for Dr. Williams, a key advantage of the covenant process is that it will shift the onus of deciding who is in or out of the Communion away from his office and onto the provinces, which must choose whether or not to adopt the pact.

More diverting were proposals during Lambeth's last week from the Windsor Continuation Group (WCG), a panel tasked by Dr. Williams with addressing outstanding questions arising from the Windsor Report, which recommended ways to repair relationships damaged by unilateral pro-gay actions in the North American provinces. Chaired by the retired primate of Jerusalem and the Middle East, Bishop Clive Handford, the WCG took



ARCHBISHOP CLIVE HANDFORD, former primate of Jerusalem and the Middle East, explains the Windsor Continuation Group's suggestions for dealing with Anglican divisions until a covenant is established. Photo: George Conger

up the question of what was necessary to hold things together in the period leading up to the covenant's establishment.

Rumored in advance to contain a "bombshell," the suggestions from the WCG instead included mainly a reassertion of the Windsor-requested moratoria, and a "Pastoral Forum" that many thought resembled the failed Panel of Reference; it would try to respond quickly to conflict situations in the Communion, and encourage compliance with the moratoria. Among a few new twists, though, was the WCG's suggestion that the Pastoral Forum gather together and hold "in trust" all of the now-foreign-supported parishes and dioceses that have fled their liberal North American provinces - pending reunion of the refugees with those same provinces.

In the case of the covenant and WCG proposals, the Lambeth bishops were only briefed on the work of the committees. While the prelates could offer comments and suggestions, they were not given the authority to develop the relevant documents.

The Culmination

The committee work and the Lambeth group sessions all fed into a final document composed as the meeting was underway.

On August 3, the conference released a closing statement that noted the broad desire for, but difficulty of upholding, a "season of gracious restraint" marked by abstentions from the consecration and blessing of partnered homosexuals, and foreign incursions into the jurisdictions of the North American provinces.

Written as a "Reflections" paper, the 42-page statement was produced by a committee led by Archbishop Roger Herft of Perth. The paper is described as a "narrative" of the meeting, and attempts to summarize the bishops' discussions on the various issues addressed; it is not a consensus statement

of Lambeth's vision for the Communion or its position on disputed matters. The bishops were asked, not whether they agreed with the document, but "whether they could see their voices" amidst the various reflections it contains.

In addition to the sexuality issue, the Reflections document spoke to concerns over the environment, war, violence to women and children, disease, and hunger, with the bishops particularly endorsing the MDGs. The paper called for a laundry list of social, economic and political reforms - from peace in Korea to an end to the Mugabe regime.

IN THE CLOSING press conference, Dr. Williams said Lambeth had proven that the bishops could speak to each other respectfully and prayerfully, and had a "strong commitment to remain unified." And the MDG walk showed that, even in "its current rather wobbly state," the Communion was capable of being a witness for change in the world, he said.

In his final presidential address, Archbishop Williams pledged to seek within two months a "clear and detailed" plan for the new Pastoral Forum. While that committee did its work and the covenant process advanced, he emphasized the need to avoid provocations. He maintained that there was "wide agreement" on the moratoria, but upset some liberals in specifically warning that the Communion would continue in "grave peril" if the North American provinces did not desist from their pro-gay practices.

"The pieces are on the board" for the resolution of the Anglican conflict, he asserted. "And in the months ahead it will be important to invite those absent from Lambeth to be involved in these next stages." Notably, after refusing calls to convene a Primates' Meeting before Lambeth, the Archbishop said he would bring the primates together in early 2009.

Dr. Williams also acknowledged that unlike the '98 Conference, which ended with a one million-pound surplus, the 2008 Conference had run into debt. According to an internal Conference document distributed to registered bishops, the budget for the meeting was 4.4 million pounds, and 1.2 million for the Spouses' Conference, excluding the costs of travel to Canterbury. On August 11, the Board of Governors of the Church Commissioners of the Church of England extended an emergency loan of 600,000 pounds to help cover the estimated 1.2 million-pound shortfall. Inevitably, the small but wealthy Episcopal Church was asked for assistance as well.

Was It Worth It?

Defined in his terms, the Lambeth Conference was a success for Dr. Williams. Between July 16 and August 3 the Anglican Communion did not break apart. The strategy of setting left against right in pursuit of dialogue for the sake of delay, as articulated in the revelatory 2003 memo, proved effective.

Many bishops agreed, writing with relief that the Communion was safe and that this time around, the Pastoral Forum, the Windsor Continuation Group, and the Anglican Covenant would make all the difference.

Others - on both the left and the right - questioned the Archbishop's criteria for success.

"The miracle hasn't happened," Archbishop Venables said on his last day at Lambeth. While it was not announced during

Lambeth, a "division [remains] over what it means to be a Christian, what it means to be a church," he said. "So far we have held it together by appealing to diversity," but that was not enough, as the point had been reached where conscience dictated that the church take a stand.

The idea of a moratorium was "attractive," but

it was clear that the "North Americans will not stop doing what they are doing, and they have said so," he noted. "And I'm not going to stop now" in supporting North American faithful, said the prelate, who has taken one TEC diocese under his wing, with possibly three more to follow this fall. "There is no safe place for them."

"Liberalism is now totalitarianism," he maintained. "There is no place for those who don't agree."

Lambeth 2008 did not "get to the root of the process problem. We talk but nothing is decided," he said. There are "no ground rules to define the Anglican Church," and we now have "no way of avoiding the division."

When Venables met later in August with fellow members of the Primates' Council of GAFCON - now called the Fellowship of Confessing Anglicans - the leaders, while not rejecting the Windsor or covenant processes outright, said it was clear that some in the Communion would keep sanctioning sinful practices, and that Lambeth offered nothing new to address the situation; hence, the FCA's efforts to reform and renew the Communion would go forward.

WRITING IN his diocesan newspaper upon his return to Washington, leading liberal Bishop John Chane was not sanguine about the Communion's future prospects, either, and defended his decision not to honor the moratoria.

In his attempts to be non-partial, Dr. Williams had favored the right, Bishop Chane charged. "There was far too much recognition of those who chose not to participate in this Lambeth Conference and far too little recognition of those bishops who chose to come," he contended. Moreover, homosexuals continued to be a scapegoat for the Communion's troubles. "Blaming the least among us continues to divert our attention away from the issues that threaten the very existence of humankind and the environmental health of our planet," he wrote.

"I for one will not ask for any more sacrifices to be made by persons in our church who have been made outcasts because of their sexual orientation," Chane said. "The Anglican Commu-





AT LAMBETH'S FINAL PLENARY, Archbishop of Canterbury Rowan Williams gives thanks to the bishops who wrote the Conference's Reflections document. Photo: Lambeth Conference Photo Library, © Lambeth Conference

nion must face the hard truth that when we scapegoat and victimize one group of people in the church, all of us become victims of our own prejudice and sinfulness.”

Chane was publicly joined in his

“no retreat” posture by Los Angeles Bishop Jon Bruno, California Bishop Marc Andrus, New Jersey Bishop Mark Beckwith, and Massachusetts Bishop M. Thomas Shaw. Also indicating the unlikelihood of a rollback was Archbishop Fred Hiltz of the Anglican Church of Canada, where one diocese already performs same-sex blessings, and four others want to implement them.

For her part, Presiding Bishop Jefferts Schori contended in a post-Lambeth webcast that TEC for some time has been observing the “season of gracious restraint,” and that only the General Convention could do anything about these issues.

But she added that, “We were very clear (that), for an overwhelming majority of the bishops of this church... the well being and adequate and appropriate pastoral care of gay and lesbian members of [TEC] is a significant mission issue for us,” and that individual bishops “have always made their own decisions within the canonical responsibilities of their dioceses.”

THAT THERE will be no real change in business as usual, Lambeth notwithstanding, was further made clear on September 18, when Bishop Jefferts Schori presided over a House of Bishops’ meeting that voted to depose conservative Pittsburgh Bishop Robert Duncan.

Acting only five days after being formally notified that the matter would be decided at the HOB meeting in Salt Lake City, the TEC prelates concurred that Duncan had “abandoned the communion” of TEC by holding that his diocese may realign with another part of the Anglican Communion – to which TEC still claims to belong. The Pittsburgh diocese was not slated to vote on the realignment until October 4.

The move to defrock this leading U.S. defender of the historic faith effectively ended the “season of gracious restraint,” and repudiated Dr. Williams’ authority. As well, it had, at this writing, sparked an international backlash that had half a dozen senior Church of England bishops siding with Duncan, and former Southern Cone Primate Colin Bazley spearheading a call for Williams to suspend TEC from the Communion and support a new North American province.

DR. WILLIAMS’ one opportunity, perhaps until 2018, to convince the bishops that the Communion was more than an antiquarian institution, that it stood for something more than nostalgia, was lost in a swirl of debt, dissension and busy work. While no formal statements on human sexuality were overturned or issued, the move towards making all points of view valid - of countenancing the equivalency of sociology, experience, psychology with Scripture, Tradition and reason - marked the end of an era.

While the *via negativa*, the unknowability of God, may have triumphed in a graduate seminar, as a model for leading the church it does not suffice. Dr. Williams’ belief in the absence of a single truth - or the potential for truth to be found in conflict - coupled with the Communion’s weak political structures, has brought the Communion to this point. ■

THE REV. GEORGE CONGER is chief correspondent for The Church of England Newspaper, and over the past ten years has written widely for a variety of newspapers, magazines and journals on the Anglican Communion and religious and political affairs. Educated at Duke, Yale and Oxford Universities, he is an honorary canon of St. Matthews Cathedral in Dallas, and chaplain to Treasure Coast Hospice in Fort Pierce, Florida.

For further reports on Lambeth and information on some of the recent developments noted in the foregoing article, please see the “Focus” section.

The image on Page 5, a portion of the Lambeth group photo, is courtesy of the Lambeth Conference Photo Library, © Lambeth Conference.

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KING CHARLES THE MARTYR
XXVI ANNUAL MASS AND MEETING**

SOLEMN MASS OF SAINT CHARLES
11 a.m., Saturday 31 January 2009
S. Stephen’s Church, Providence, RI
The Rev’d John D. Alexander, SSC, Rector
The Rev’d F. Washington Jarvis, L.H.D., D.Litt., Preaching

Marc-Antoine Charpentier – Messe à quatre voix, Hl. I
Thomas Tomkins – “Give Sentence with Me”
James Busby, Organist and Choirmaster
Schola Cantorum supplemented with soloists, violins, bass and continuo

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In Canonically Clouded Action, Episcopal Bishops Vote To Depose Pittsburgh Bishop International Backlash Builds

By The Editor

At a September 17-19 meeting called chiefly to review the Lambeth Conference, the Episcopal House of Bishops (HOB) voted to depose conservative Pittsburgh Bishop Robert Duncan from the ordained ministry for "abandoning the communion of this church."

At the time, Duncan had not left The Episcopal Church (TEC), and has no plans to leave the Anglican Communion, to which TEC still claims to belong.

Official notification that hearings would be held and a vote taken on Duncan's deposition came from Presiding Bishop Katharine Jefferts Schori only five days before the HOB met.

Dismissing procedural challenges when it gathered in Salt Lake City, however, the HOB voted 88 to 35, with four abstentions, to expel Duncan as a bishop, a few weeks before his diocese was to take a final vote on whether or not to change its provincial membership from TEC to the conservative-led Anglican Church of the Southern Cone of America.

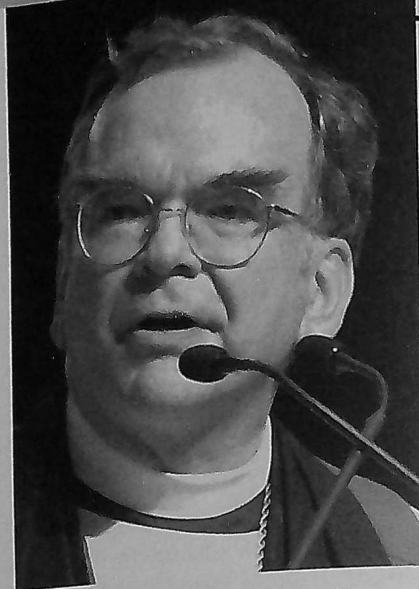
DESPITE THE probable legal, tactical, and psychological aims underlying the removal of Duncan - who also leads the Common Cause Partnership - the realignment vote was still slated to go forward at Pittsburgh's convention on October 4, which was to be overseen by its standing committee, acting under canon law as ecclesiastical authority of the diocese in the absence of a bishop.

The standing committee said it was "profoundly disappointed" by the move to oust Duncan, viewing it "as yet another tragic rejection of the historic faith of our diocese and the majority consensus of the Anglican Communion."

The canonically-questionable defrocking of "an orthodox Christian believer, who has taught the biblical Anglican faith throughout his ministry" so shocked former Southern Cone Archbishop Colin Bazley that he called on Archbishop of Canterbury Rowan Williams to suspend TEC from the Communion and recognize a new North American province. Pressure on Dr. Williams increased as several senior Church of England bishops joined in support of Duncan, with at least one of the prelates also calling for a new province.

Bishop Jefferts Schori was expected to formalize Bishop Duncan's deposition in short order. But the current Archbishop of the Argentina-based Southern Cone, Gregory Venables, immediately welcomed the Pittsburgh prelate into his province's House of Bishops, based on a resolution of his provincial synod in November 2007.

"Neither the Presiding Bishop or the House of Bishops has any further jurisdiction over his ministry. We pray for all An-



Bishop Duncan

glicans in Pittsburgh as they consider their own relationship with [TEC] in the coming weeks," Archbishop Venables said.

As well, a final vote on whether or not to realign with the Southern Cone was still expected at the Diocese of Fort Worth's November 14-15 convention, and was likely at the Diocese of Quincy's synod November

7-8. At this writing, no disciplinary procedures were pending against the bishops of either diocese.

Bishop Jefferts Schori called the HOB's deliberations on the Duncan matter "holy," while conservative Springfield Bishop Peter Beckwith termed them "shallow." He thought the HOB's treatment of Duncan "will be seen by a great many as an ecclesiastical lynching."

Last December, TEC's Title IV Review Committee certified to the Presiding Bishop that, pursuant to Canon IV.9.1, Bishop Duncan had "abandoned the communion of this church by an open renunciation of the doctrine, discipline, worship of this church." Jefferts Schori said he had done this by maintaining that the Pittsburgh diocese had the option of remaining in TEC or affiliating with another province. She failed to get the consent of three senior bishops to inhibit Duncan (in line with the canonical process), but informed him of the certification. Duncan denied the charges, but Jefferts Schori found his denial insufficient, and so brought the matter to the HOB.

ALONG WITH MANY OTHERS, Duncan, who did not attend the HOB meeting, continues to believe that his deposition was unlawful, but did not plan to challenge it prior to the end of Pittsburgh's convention unless forced to do so by TEC leaders.

Jefferts Schori had already rebuffed calls from five dioceses to revisit the HOB's depositions earlier this year of retired Bishop William Cox and San Joaquin Bishop John-David Schofield, both of whom are now aligned with the Southern Cone. She rejected the dioceses' claims that the depositions did not comport with the canons; chiefly, they maintained that the regulations were clear that the approval of a majority of all HOB members entitled to vote - not just the majority of those present at a meeting - is needed to depose a bishop. total of 127 bishops attended the September meeting, while 150 failed to appear, according to one report, though Bisho

Beckwith said he had never seen so many retired bishops at an HOB gathering.

As well, questions have been raised about the use against realigning clergy of the abandonment canon - a law created to deal with the secession of clergy to non-Anglican church bodies - and about whether Duncan was afforded the due process to which he is entitled under the canons. And, in the case of an abandonment charge, there is no provision for trial or appeal.

THE PRESIDING BISHOP has defended the canonical process she has used for recent depositions on the basis of "precedent and expediency," said *The Living Church*. Challenges to key points of her legal interpretation of the canons were squelched by super-majority votes of the HOB in Salt Lake City.

However, Duncan's attorney, John H. Lewis Jr., said that the bishop's deposition was "illegal, unfair, and unchristian."

He said there has been no "abandonment," and past TEC precedents show that the "abandonment" canon "cannot be used to punish a bishop's intentions." Duncan also was not inhibited before his case was submitted to the HOB, and was not deposed by a majority of bishops entitled to vote, in violation of the canons, Lewis added.

The prelate's defrocking is "unfair" because he was denied his right to a church trial. This is because "the Presiding Bishop believes that his 'deposition' will assist her in her desire to seize the property of the Diocese of Pittsburgh," the attorney said.

And the deposition is "unchristian because Bishop Duncan is being punished for his faithful submission to the Gospel of Jesus Christ."

As well, in a strong letter reviewing legal and other questions at issue, Albany Bishop William Love and the president of his standing committee noted that there was "no mention of deposition proceedings referenced in the draft agenda for the September HOB meeting sent out on August 20, 2008." Indeed, only a couple of weeks before the gathering, a TEC spokeswoman said she was unaware of any disciplinary proceedings planned for it.

Though Jefferts Schori had several months ago telegraphed her intention to bring Duncan up on charges at the next HOB meeting, House rules require 30 days' notice of a resolution to be considered at a "special meeting," as *The Living Church* said it was characterized by the P.B. (though the HOB normally meets in September). Notice in this case was just five days. As well, the rules say that, once defined, the business of a special meeting, in this case to review Lambeth, cannot be expanded or amended, according to *TLC*.

PITTSBURGH'S STANDING COMMITTEE assured that the October 4 diocesan convention would "go forward as planned" and undertake "the canonically required realignment vote." Meanwhile, the committee's President, the Rev. David Wilson, said "we will stand firm against any further attempts by those outside our boundaries to intimidate us."

Duncan himself said that, as "a faithful son" of The Episcopal Church, September 18 was "a sad day for me...Nevertheless it is also a hopeful day, hopeful because of the unstoppable Reformation that is overtaking the Christian Church in the West," and hopeful for him personally because bishops of

the Southern Cone had unanimously welcomed him into their ranks. He told his flock that, "With the success of [the October 4] vote, it will be possible that...bishop and people" will be "joined together again."

TEC's Suspension, New Province, Urged

Statements of support for Bishop Duncan swiftly began pouring in from a number of conservative Anglican leaders in North America and abroad, the most marked of them being that from Bishop Bazley, currently Honorary Assistant Bishop of Chester (in England). In addition to being the former Southern Cone primate, he was previously Bishop of Chile, which has had a companion relationship with the Pittsburgh diocese since 1978.

In a September 20 open letter to Archbishop Williams, Bishop Bazley said Duncan's deposition represented a further tear in the Communion and a breach of Williams' calls for "holy restraint" at the 2008 Lambeth Conference. He asked the Archbishop to immediately suspend TEC from any Communion activities, and call a Primates' Meeting "to give formal recognition to a new province in North America as desired"

Reprieve For MacBurney

In contrast to the ecclesiastical guillotine treatment to which Pittsburgh Bishop Robert Duncan was subjected on September 18, Presiding Bishop Katharine Jefferts Schori moved on September 9 to lift the inhibition of retired Quincy Bishop Edward MacBurney that she imposed in April.

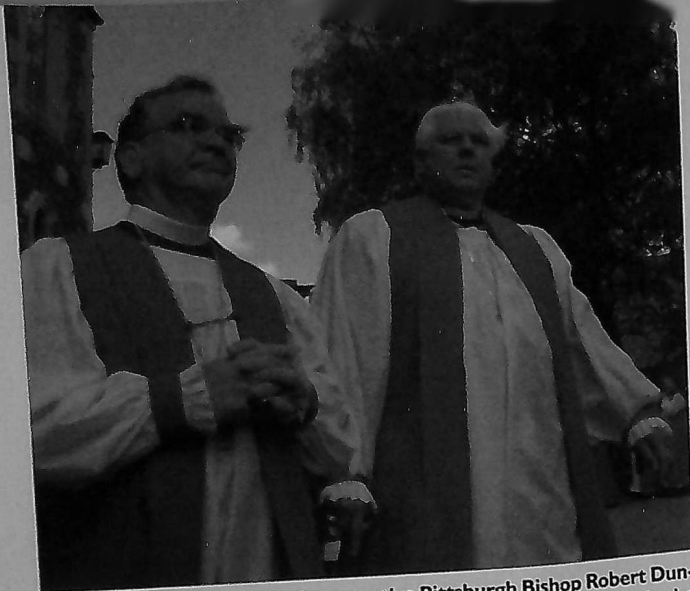
Jefferts Schori said the Anglo-Catholic bishop had apologized to San Diego Bishop James Mathes for conducting confirmations in his territory at the request of Southern Cone Archbishop Gregory Venables. MacBurney said he apologized to Mathes for upsetting him by intruding in his diocese, but did not regret confirming 14 persons at an ex-Episcopal parish, Holy Trinity, in June 2007.

In a September 9 order, the Presiding Bishop said MacBurney had voluntarily submitted to discipline over a presentment which the Title IV Review Committee issued on January 24. Jefferts Schori admonished the prelate not to make other such visits and to apologize in writing to Mathes "for not respecting his authority" as San Diego's bishop.

MacBurney acknowledged that his attorney, Wicks Stephens, had fought hard in his defense. But he thought that Jefferts Schori and other TEC officials "really wanted to get rid of this inhibition. They didn't want a costly trial with mud all over their faces." As well, the national church is busy with three dioceses that are likely to secede. "I am a rather small fish. I was...inhibited for five months; it was not without its cost. I am still an Episcopal bishop in good standing," he said. ■



Bishop MacBurney



STRANGE BEDFELLOWS: Conservative Pittsburgh Bishop Robert Duncan (left) and liberal Los Angeles Bishop Jon Bruno walk together in the procession preparing to enter Canterbury Cathedral for the Lambeth Conference's opening Eucharist on July 20. Only a couple of months later, Bruno would be among Episcopal bishops to vote to depose Duncan.
 Photo: Mary Frances Schjonberg/Episcopal Life Online

by the Common Cause [Partnership].” At that meeting, the primates should provide guidance on what future conduct would enable TEC to return to full Communion fellowship, Bazley said.

Archbishop Venables’ inclusion of Duncan among his bishops “should not be seen in any way as interference in another province,” Bazley held, “but as a fraternal act towards a brother who has, for a long time, been speaking out for biblical truth in a church which, by its teaching and actions, has been gradually separating itself from the rest of the Communion. He deserves our full gratitude and support.”

BY DEADLINE, Duncan’s continued “good standing” as a bishop in the Communion had been publicly recognized by the Bishops of Winchester, Blackburn, Chester, Chichester, Exeter and Rochester, and the latter prelate, the Rt. Rev. Michael Nazir-Ali, said the time had now come for Williams to create a new province for U.S. conservatives.

Other leaders sending messages of support for Duncan included Archbishops Mouneer Anis of Jerusalem and the Middle East, Emmanuel Kolini of Rwanda, Benjamin Nzimbi of Kenya, and Drexel Gomez of the West Indies; Sydney Archbishop Peter Jensen; the chairman of Forward in Faith, International, Bishop John Broadhurst; and prelates linked with the Anglican Communion Network and/or Common Cause Partnership (CCP), which encompasses the Network and several other faithful Anglican bodies and groups within and outside of the “official” North American provinces.

Archbishop Anis wrote the Pittsburgh prelate of his “great sadness” over the action against him, but welcomed him “with great joy” into “the ranks of St. Athanasius, who, as Bishop of Alexandria, was deposed and exiled from his see. St. Athanasius did not waver and stood firm. History proved that his stance for orthodoxy was not in vain. I trust it will do the same for you. So please count it as honor, my brother,” he wrote the bishop.

“Far from removing [Bishop Duncan] from ministry in the...Communion, the [HOB] has [set] him free to continue

leading us in the construction of a biblical, missionary and united Anglicanism here in North America,” said the Rt. Rev. John Guernsey, a bishop for U.S. congregations under the protection of the Church of Uganda, and dean of the Network’s Mid-Atlantic Convocation.

A **NETWORK** statement said that Duncan joins more than 100 clergy, most of them members of the Network and CCP, that TEC leaders have attempted to remove from ministry in recent years using the “abandonment” charge, but who continue to be recognized as ordained Anglican ministers by leaders of “the large majority” of the Communion.

Serving TEC dioceses who voted against the motion to depose Duncan reportedly included the Bishops of Albany, Central Florida, Dallas, East Tennessee, Easton (MD), Iowa, Louisiana, Milwaukee, Mississippi, Montana, New Jersey, North Dakota, Northern Indiana, Northwest Texas, Oklahoma, Rhode Island, South Carolina, Southwest Florida, Springfield, Tennessee, Virginia, West Texas, West Virginia, Western Kansas, and Western Louisiana.

Notably, Upper South Carolina Bishop Dorsey Henderson - president of the Review Committee that earlier “certified” Duncan’s “abandonment” - changed his vote for deposition from yes to no after the vote was taken. ■

See two commentaries on the deposition of Bishop Duncan in “Bonus Reports” at our website at www.challengeonline.org.

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

Lambeth Notwithstanding, Stalling Realignment Votes Would Be Problematic, CCP Says

Proposals at the 2008 Lambeth Conference to help orthodox believers where they are minorities will not be realized in time to have any affect on plans by the Dioceses of Fort Worth, Pittsburgh and (probably) Quincy (IL) to hold decisive votes to depart The Episcopal Church (TEC) in October and November.

The panel that made the proposals, the Windsor Continuation Group (WCG), is not due to meet until December. Well, WCG Chairman, Archbishop Clive Handford, former primate of Jerusalem and the Middle East, said he did anticipate the group’s work having any official status within the Anglican Communion until after the Anglican Consultative Council meeting in May 2009, six months after the last of the three dioceses, Fort Worth, has held its annual convention.

Even if the WCG could get underway sooner, though Pittsburgh Bishop Robert Duncan, Moderator of the Common Cause Partnership (CCP), an alliance of faithful Anglican bodies and groups in North America, recently detailed the difficulties that the CCP sees with “freezing” the situation the dioceses now considering realigning with the Anglican Communion’s Province of the Southern Cone, particularly in the absence of any firm assurances that liberals will suspend their pro-homosexual policies.

Tasked with taking forward recommendations of the 2008 Windsor Report, the six-member Windsor Continuation Group was proposed by Archbishop of Canterbury Rowan Williams last Advent and established by him in February 2009.

Following its Lambeth meeting, the group, which includes West Texas Bishop Gary Lillibridge, is next scheduled to gather at the Diocese of West Texas' Mustang Island Conference Center in Corpus Christi December 15-19.

In a paper distributed during Lambeth, the WCG echoed the Windsor Report, with a few new embellishments. It reasserted the Windsor-requested moratoria on the blessing and consecration of partnered homosexuals, and on cross-border efforts to minister to Anglicans who have left revisionist jurisdictions. Archbishop Handford said the WCG also envisioned (among other things) a "Pastoral Forum" that would try to resolve conflict situations in the Communion and hold "in trust" dioceses and parishes that had departed the Episcopal or Canadian Churches. But this "holding tank" was intended only for "those who are already out" and to ultimately return those refugees to their "parent body."

ON AUGUST 11 - a little over a month before Episcopal bishops voted to depose him for "abandonment" - Bishop Duncan wrote to Bishop Lillibridge about the WCG proposals. That letter was forwarded with Lillibridge's permission to WCG members, but subsequently leaked to liberal activists and published online and via e-mail on August 18.

Duncan said he was "happy to publicly acknowledge this letter," but found it "disturbing...that at least one member of the [WCG], a body that is supposed to be working for reconciliation in the...Communion, so quickly leaked private correspondence in an attempt to gain some passing political advantage."

Duncan said the first difficulty with the WCG approach is that it implies a moral equivalence between violations of sexuality doctrine and border-crossings resulting from those violations.

He also discounted the idea that there is "some way to 'freeze' the situation as it now stands for those of us in the process of separating from [TEC]. The...Dioceses of Pittsburgh, Quincy and Fort Worth have taken first constitutional votes on separation with second (and final) votes just weeks away. We all anticipate coming under Southern Cone this fall, thus to join San Joaquin. This process cannot be stopped - constitutions require an automatic second vote, and to recommend against passage without guarantees from the other side would be suicidal," he said.

As well, General Convention 2009 is considered likely to bar dioceses from undertaking such votes.

Duncan added that "those already-separated parishes and missionary jurisdictions under Rwanda, Nigeria, Kenya, Uganda and Southern Cone (including Recife) will never consent to the 'holding tank' whose stated purpose is eventual 'reconciliation'" with an unreformed TEC or Anglican Church of Canada. He said it was "obvious to all at Lambeth that the majorities in the U.S. and Canada have no intention of reversing direction."

Indeed, in a recent letter, five prelates who serve American flocks under foreign oversight rejected the idea of being reassociated with provinces that are "diametrically opposed" to their beliefs and to Anglican teaching. "We can envision no way in which we could be part of a Pastoral Forum in which either Church exercises any leadership role," they said.

AS WELL, the separated or soon-to-be separated dioceses and the rest of the CCP are on a different trajectory - *i.e.* to-

ward the formation of a new North American province that is in line to be recognized (at least) by the Primates' Council of the Fellowship of Confessing Anglicans (FCA), which came out of June's Global Anglican Future Conference. The link to the Southern Cone, or to one of several other Communion provinces, is meant to be a temporary resting place for North American faithful that have left their local provinces. The FCA Primates' Council, meeting in August, agreed that some in the Communion are determined to keep sanctioning sinful practices, and that the FCA's work, including efforts to erect the new province, should go forward.

Finally, Duncan wrote Lillibridge that "the legal proceedings brought by TEC and [the Anglican Church of Canada] against many of us have been nowhere suspended by these aggressor provinces, with no willingness to mediate or negotiate, though we have proposed it repeatedly..."

Dioceses Brace Themselves

Indeed, as TEC seems to resist the idea of settlements, further nasty legal battles are expected if Pittsburgh, Fort Worth, and Quincy realign. The national church and the "reconstituted" Episcopal Diocese of San Joaquin are already suing to acquire the assets of the bulk of the diocese which realigned with the Southern Cone last December, and it looks like TEC will follow the same pattern in Pittsburgh. The diocese is already experiencing some legal rumblings, both ecclesiastical and civil.

In addition to the purported deposition of Bishop Duncan - who is now a member of the Southern Cone's House of Bishops - Calvary Church in Pittsburgh, a large parish seen by some observers as TEC's principal local agent in the dispute over realignment, went to court in early July to ask that a monitor be appointed to "inventory and oversee property held or administered by the Episcopal Diocese of Pittsburgh."

Got Truth? You Might Be "Demonic"

WASHINGTON BISHOP JOHN CHANE, pictured here at the 2008 Lambeth Conference in Canterbury, kicked off his participation in the confab by appearing to maintain that there is no such thing as revealed truth, and anyone who claims to possess it is "demonic" - a dire indictment of the Universal Church for the last two millennia. Hitting back at conservative African bishops who have scored The Episcopal Church's deviations from orthodox doctrine on homosexuality and other matters, Chane denied that his province is leading the Anglican Communion into error, reported *The Guardian*. "I think it's really very dangerous when someone stands up and says: 'I have the way and I have the truth and I know how to interpret holy scripture and you are following what is the right way,'" Chane was quoted as saying. "It's really very, very dangerous and I think it's demonic. The Episcopal Church has been demonized. It has been a punching bag, and I'm sick of being a punching bag as a bishop and I'm sick of my...province being a punching bag." (For commentary on this topic, please see "When Two Plus Two Is Demonic: Bishop Chane's Doctrine of Unrevelation" by VirtueOnline columnist Canon Gary L'Hommedieu, in "Bonus Reports" linked with this issue of TCC at www.challengeonline.org.) Photo: Matthew Davies/Episcopal Life Online



This was to "assure compliance" with a court order that Calvary obtained in 2005, which enjoined the diocese from transferring ownership of its real estate or personal property outside of TEC.

At this writing, the parties had agreed to the use of an independent third party, called a "special master," who would be appointed by the court to review all diocesan financial records prior to Pittsburgh's final vote to leave TEC. The special master will make recommendations to the court regarding which property is covered by the 2005 stipulation (*i.e.*, what is diocesan property and what is parish property). The monitor's appointment "has no impact on whether TEC or its representatives can make any claim to any property. These issues will be addressed at a later date," said a statement from Bishop Duncan. "We have clearly stated our position that the minority who oppose realignment are not entitled to seize the assets of the diocese. If necessary we will vigorously pursue this position in litigation."

It was not clear whether Calvary's new action was in direct response to Bishop Duncan's recent successful creation of a state-recognized corporation called "the Episcopal Diocese of Pittsburgh." But Calvary rector Harold Lewis asserted that Duncan took this step because he "knows...that he is not entitled to take the assets belonging to the Episcopal Diocese of Pittsburgh to the Province of the Southern Cone."

Diocesan standing committee member Wicks Stephens, who also serves as chancellor for the Anglican Communion Network, a CCP member, denied any intention to transfer property, saying that, "The incorporation was designed to protect the diocese's continued use of its name."

THE ROCKY ROAD on which it has embarked notwithstanding, the Pittsburgh diocese seemed braced for this date with destiny on October 4. Following initial approval of constitutional amendments to change its affiliation last year, resolutions have been filed that, if adopted, will realign the diocese with the Southern Cone, provide a generous span of time for undecided parishes to chose whether to remain in TEC, and adopt TEC's regulations as "advisory" policies,



Conservative, Liberal Episcopal Bishops In "Different Libraries"

DURING AN IMPROMPTU July 30 press conference at the 2008 Lambeth Conference, Springfield (IL) Episcopal Bishop Peter Beckwith (pictured) clearly was not speaking from the set of talking points that

it emerged had been given to Episcopal bishops to use at the Conference by the national church office. Chatting with the media for about 45 minutes, Beckwith spoke of his own Christian faith, various issues in the church, and his decision to attend Lambeth (he had also gone to June's Global Anglican Future Conference). He said he had been pleasantly surprised to discover there were far more conservative bishops at Lambeth than he expected. But he confirmed that, within The Episcopal Church (TEC), bishops sharing theological views similar to his are a very small minority. Several times he referred to the gap between traditional Christian theology and the beliefs held by most of his U.S. colleagues. About his relationship with revisionist TEC prelates, though, Beckwith uttered one of the most memorable quotes of the Conference: "It's not just that we're not on the same page. We are not in the same book. We are in different libraries. I am dealing with interfaith relations within The Episcopal Church." (*The Living Church; Stand Firm in Faith*)

pending the development and approval of a permanent set of laws.

Some Pittsburgh Episcopalians who want to stay in TEC held a meeting to discuss their future on September 13. And at least one Pittsburgh congregation - Trinity Cathedral - was considering a unique plan that may allow it to straddle the fence, serving as the cathedral church for both realigners and TEC loyalists in the territory of the diocese.

THE DIOCESAN SYNOD OF QUINCY, one of the last two indisputably Anglo-Catholic dioceses in TEC (the other being Fort Worth), chose last year not to elect a slate of deputies to TEC's General Convention and also called for more study and recommendations by the bishop and standing committee before deciding on realignment. But, due to differences in Quincy's constitutional structure, only one vote is necessary to effect disaffiliation, and it seems probable that delegates will undertake that one vote at the diocese's November 7-8 meeting. In September, the Presiding Bishop removed an irritant in the diocese by lifting the inhibition of former Quincy Bishop Edward MacBurney for confirming faithful ex-Episcopalians in San Diego without permission from the local TEC bishop. But it was not clear whether that would be enough to deter a vote to withdraw.

IN FORT WORTH, the executive council voted nearly unanimously September 10 to endorse the recommendations of Bishop Jack Iker and the standing committee that Fort Worth become a "member diocese" of the Southern Cone "on a temporary, pastoral basis, until such time as an orthodox province of the Anglican Communion can be established in North America." The issue now goes to Fort Worth's November 14-15 convention.

The prospective realignment was being fought by a small but vocal coalition of liberal and corporatist groups operating under the umbrella of "Steering Committee North Texas Episcopalians." The coalition's efforts have been countered, however, by a lay-led organization called Remain Faithful, which stresses loyalty to the faith before the institutional church. Formed in May, this group mushroomed to over 500 members by late June and had extended its reach to the Diocese of Quincy.

One turn of events that might have been expected to have an effect on the process in Fort Worth took place in early August. A report in *The Dallas Morning News* revealed that four senior priests of the Fort Worth diocese - including the canon to the ordinary - had met in mid-June with Fort Worth's Roman Catholic Bishop, Kevin Vann. They presented Bishop Vann with a document asking for direction on how their diocese might come into full communion with the Roman Catholic Church and noted that Bishop Iker, while not directly involved in the discussions leading to the preparation of the document, was fully aware of what they were proposing.

In its essence, the document presented by the four priests seems to have been a small-scale version of the appeal made in October of last year by the bishops of the global Traditional Anglican Communion, a leading Continuing Church fellowship.

It appears that the confidential document was leaked to, and then by, the Steering Committee, apparently with the

intention of embarrassing the bishop and shaking up the realignment vote. The effort appears to have failed on both counts.

Bishop Iker stated that, "The priests who participated in this meeting with Bishop Vann have my trust and pastoral support. However, in their written and verbal reports, they have spoken only on their own behalf and out of their own concerns and perspectives."

There is no proposal before Fort Worth's November convention for the diocese to take the path they are proposing, he indicated. ■

Sources: Anglican Coalition in Canada, *The Living Church*, *The Church of England Newspaper*, *Episcopal News Service*, *VirtueOnline*, *The Dallas Morning News*, *Catholic News Agency*, *Pittsburgh Post-Gazette*, *The Times*

GAFCON: Up And (Almost) Running Primates' Council Sees No Liberal Retreat On Gays, Makes New Province A Priority

Archbishops of the movement launched at June's Global Anglican Future Conference (GAFCON) concluded in late August that some in the Anglican Communion would continue to sanction sinful practices, and that efforts of their movement therefore should go forward, inclusive of the possible formation of a new North American province.

In a communiqué, six of the seven members of the movement's Primates' Council who met in London August 20-22 lamented the "weakened" approach to the Communion's troubles taken by the Archbishop of Canterbury and the 2008 Lambeth Conference.

Meeting for the first time, the Primates' Council said it had "laid the basis for the future work" of the GAFCON movement - now known as the Fellowship of Confessing Anglicans (FCA) - and the Council, which henceforth will be assisted by a secretariat and an advisory board.

AT GAFCON, held in Jerusalem, some 1,200 pilgrims from around the world - including some 300 bishops representing most of the world's active Anglicans - adopted a final statement and theological accord, the Jerusalem Declaration, in which they declared themselves a fellowship of confessing Anglicans.

The fellowship said it aims to reform and renew the Anglican Communion from within, but appears prepared to bypass Communion structures as needed in the cause of the traditional gospel. Among other things, it called into being the Primates' Council, comprised of archbishops attending GAFCON from the provinces of Kenya, Nigeria, Rwanda, Tanzania, the Southern Cone of America, Uganda, and West Africa. Saying the Council's job was partly "to authenticate and recognize confessing Anglican jurisdictions, clergy and



SEVERAL MEMBERS OF THE PRIMATES' COUNCIL of what is now known as the Fellowship of Confessing Anglicans (FCA), at a press conference during June's Global Anglican Future Conference in Jerusalem. Shown are (from left) Archbishops Benjamin Nzimbi of Kenya, Henry Orombi of Uganda, Peter Akinola of Nigeria, Peter Jensen of Sydney, Emmanuel Kolini of Rwanda, and Valentino of Mokiwa of Tanzania. (Of these, only Archbishop Jensen, who is a regional rather than national church archbishop, is not a member of the Council). The FCA Council held its first regular meeting in London August 20-22. Photo: Joy Gwaltney

congregations," the Jerusalem gathering also asked the Council to recognize North America's Common Cause Partnership (CCP) as the nucleus of a new province.

The FCA-aligned primates deny that their movement is replacing or standing outside of the Anglican Communion. "It is about the survival of Biblical values within the Communion," said Southern Cone Archbishop Gregory Venables. He was joined at the London meeting by Archbishops Benjamin Nzimbi of Kenya, Peter Akinola of Nigeria, Emmanuel Kolini of Rwanda, and Henry Orombi of Uganda. The Council members hope that their movement will attract additional Anglican primates over time.

Sydney Archbishop Peter Jensen said the FCA "is not a schism; they have no intention of leaving. It is the reverse. To provide a way for people to stay."

"We are not leaving the family, but we are going to function differently," said the Rt. Rev. Martyn Minns in a telephone press conference at the close of GAFCON. "The situation has changed," and "the Communion...is a family that's reshaping itself," much like a family does when children have grown up, said Minns, a bishop serving the Nigerian Church's mission, the Convocation of Anglicans in North America (CANA), which is part of CCP.

PRIOR TO the Primates' Council meeting, CCP leaders welcomed GAFCON's statement and the Jerusalem Declaration; pledged to work for Anglican unity in North America; and formally petitioned the Council for recognition as an Anglican province. It also asked that CCP Moderator, Pittsburgh Bishop Robert Duncan, be seated on the Council.

The Common Cause Partnership links nine faithful Anglican jurisdictions and organizations that together represent 1,300 parishes: CANA, the American Anglican Council; Anglican Communion Network; Anglican Mission in the Americas; Federation of Anglican Churches in the Americas; Forward in Faith, North America; the Reformed Episcopal Church; Anglican Network in Canada; and Anglican Coalition in Canada.

CCP announced its petition to the Primates' Council on July 24, well before the end of the 2008 Lambeth Conference in Canterbury - signaling again the belief that has grown up among many Anglican conservatives over the last decade that Communion structures cannot or will not resolve the international conflict over authority and homosexuality that is tearing the global church apart.

Lambeth in fact was deliberately designed not to produce any substantive decisions - and did not. Many of the bishops who attended GAFCON stayed away from the Conference for this and other reasons, notably that Archbishop Rowan Williams had invited bishops who consecrated actively gay cleric Gene Robinson as Bishop of New Hampshire, in violation of the overwhelmingly-adopted Lambeth '98 sexuality resolution.

Lambeth: Nothing New

In their August communiqué, the Primates' Council said it was "saddened" that Lambeth 2008 did not offer a new way to resolve differences, but "merely repeated" appeals made at several Primates' Meetings over the past four years that have "proved to change nothing."

The "Windsor Continuation Group (WCG) itself made the same point" at Lambeth, the Council noted. While calling again for moratoria on gay bishops and blessings, and on cross-border interventions to aid conservative Anglican refugees, the WCG admitted that the moratoria had been requested at least three times but "have been less than wholeheartedly embraced on all sides...The failure to respond presents us with a situation where if the three moratoria are not observed the Communion is likely to fracture," the WCG stated. The FCA leaders said the Communion fractured

SOUTHERN CONE ARCHBISHOP Gregory Venables, a member of the FCA Primates' Council, says the international movement launched at GAFCON is about "the survival of biblical values" in the Anglican Communion. Photo courtesy of the Anglican Network in Canada



when Robinson was consecrated in 2003.

As well, they said that if the Panel of Reference, earlier commissioned to try to mediate and alleviate conflict in the Communion, "did not work," it was unclear how the WCG's proposal for a similar "Pastoral Forum" will succeed.

Noting also the time needed for the new plans to come into effect, the FCA prelates said that "delay itself seems to be a strategy employed by some in order to resolve the issue through weariness."

THE PRIMATES' COUNCIL said there are now three irreversible realities. First, some Anglicans have "sanctified sinful practices and will continue to do so." Second, "churches and even dioceses affected by this disobedience have rightly withdrawn fellowship while wishing to remain authentic Anglicans," and "border-crossing" is another way of describing the provision of recognition and care for those who have abided by scripture. Third, there is "widespread impaired and broken sacramental communion amongst Anglicans."

The Council concluded that, "The hope that we may somehow return to the state of affairs before 2003 is an illusion. Any sound strategy must accommodate itself to these facts."

While not totally rejecting the Windsor process, or that designed to produce an Anglican Covenant that would help en-

sure unity, the Council said "there is nothing new here (from the WCG or Lambeth)...to make us hesitate from the course we are taking, given the urgency of the situations with which we are dealing and the realities already on the ground."

"For the sake of the Anglican Communion this is an effort to bring order out of the chaos of the present time and to make sure as far as possible that some of the most faithful Anglican Christians are not lost to the Communion," the Council stated.

It added that, "It is expected that priority will be given to the possible formation of a province in North America for the Common Cause Partnership" - an encouragement for CCP's members, though it appears to fall short of the outright recognition for which CCP leaders asked in their July 24 letter. CANA Bishop David Anderson, who also leads the American Anglican Council, suggested that the Council's role is not to create a North American province but to decide whether "to recognize a body already formed" - meaning that those desiring the province must first take care of their "organizational issues."

And of course, it is not expected that an FCA-backed province would enjoy Communionwide recognition, at least right away. Two leading figures, West Indies Archbishop Drexel Gomez, and Assisting Bishop of Fort Worth William Wantland, a canon lawyer, have recently said that FCA leaders could rightly seek recognition for the new province from the Anglican Consultative Council (ACC), a representative body of bishops, clergy and laity over which the Archbishop of Canterbury presides. But the province probably would not get a nod from the current ACC membership, Gomez said, and is almost certain to face "a long period of...litigation," Wantland warned.

THE FCA ARCHBISHOPS agreed that no signatures should appear on their London communiqué unless that leader had been consulted and agreed to have his name included. Although not present, Archbishop Valentino Mokiwa of Tanzania endorsed the communiqué, so his name was appended thereto; a seventh member, West Africa Archbishop Justice Akrofi, could not be reached, so his name was not included.

This therefore seemed to go more smoothly than a round of GAFCON communications during Lambeth, which produced embarrassments for the new movement. At one point, it was reported that Archbishop Venables had not seen a response to the draft Anglican Covenant before it went out on the GAFCON leaders' behalf. It also emerged that this response was based at least partly on a GAFCON panel's severe but flawed critique of the covenant; the panel's paper purported to compare the second draft of the covenant with the first, but actually compared it to an unrelated document. Quick apologies and corrective action followed, with spokesman Chris Sugden reiterating the movement's concerns, which center around whether the covenant will be doctrinally sound, and the role of the ACC, both in the formulation and the acceptance of the covenant.

The FCA primates intend to be at the next meeting of all Communion primates, which Dr. Williams - after refusing calls to convene the primates before Lambeth - now says he will hold in early 2009. But Archbishop Venables said he and several other FCA Council members would voice concerns

about the format of the meeting as proposed by the Archbishop of Canterbury. Dr. Williams believes that Lambeth exceeded expectations, and wants to use the *indaba* group format employed there for meetings of the primates and the ACC, which meets in May.

"I think it is up to the primates to decide how they are going to do things," Venables said. ■

Sources included The Anglican Communion Network, GAFCON/FCA secretariat, *The Living Church*, *The Guardian*, *VirtueOnline*, *The Church Times*, *wordpress.com*

CCP Proves To Be Issue In APA Some In APA Transfer To REC In Order To Be Part Of Common Cause

The bishops and some of the parishes of a diocese within the Anglican Province of America (APA), a Continuing Church body, have requested transfer from the APA to the Reformed Episcopal Church (REC), a faithful Anglican body dating from the late 19th century.

The APA and REC have been in intercommunion for a decade and have been working toward a merger. Therefore, the realignment move - by Bishops Richard Boyce and Winfield Mott and some congregations in the APA's Diocese of the West (DOW) - does not represent a split.

However, it was evidently prompted by disagreement with the decision of APA's leadership not to recommend that the jurisdiction become a full member of the Common Cause Partnership (CCP), the alliance of conservative Anglican bodies and groups that was designated as the nucleus of a new North American province by June's Global Anglican Future Conference (GAFCON).

The APA remains tangentially linked with the CCP, though, through its communion with the REC and Forward in Faith, North America, both of which are full members of the Partnership; and through its membership in a CCP affiliate, the Federation of Anglican Churches in the Americas. FACA includes jurisdictions outside the U.S. Episcopal Church (TEC) that maintain historic Holy Order and use one of the historic prayer books. The REC also participates in FACA.

"I pray that you will understand that we are not leaving the APA out of any anger but are entering into the REC so we can fulfill what we have been working on for the past ten years. By transferring to the REC we remain in intercommunion with each other and still brothers," wrote Bishop Boyce, who leads over 20 parishes.

"We are following the time-line established by the APA and REC as this is the ten-year mark leading to the merger. We just plan to do this before the rest of the APA," Boyce said.

Though Bishop Boyce and APA Presiding Bishop Walter Grundorf initially tangled over the steps needed to effect the transfers, and whether or not the whole diocese was realigning, Grundorf told *TCC* that the APA and REC "have an agreement to do orderly transfers to each other's jurisdiction. This was no exception."

Bishops Boyce and Mott "asked for a transfer to the REC in order to be a part of the CCP. Other congregations of the DOW have asked to be transferred to the REC and others have stated that they...will not leave the APA/DOW. The APA/DOW

still is in business, and when it is determined where all of the churches are, I will call a special synod to ensure the parishes and missions (remaining in APA) are cared for until a new bishop can be elected," Grundorf said. He appointed the Very Rev. Douglas King as DOW's interim administrator.



Bishop Grundorf

Acknowledging that the CCP was the impetus for the realignment, Grundorf said, "While I support much of what the CCP stands for, I, along with many others, have reservations as to what will be the final decision on the ordination of women, which most of the CCP members enthusiastically support. We have stood our ground for the last 30 plus years [against] the theological innovations of [TEC] and I do not think we should abandon our principles at this point."

Grundorf indicated that the REC and APA have not quite reached their goal of merging this year, but that he planned to attend the REC General Council meeting in Victoria, British Columbia, in October. The "leadership between our churches has a wonderful working relationship," he said. "We continue praying that the Lord will lead us together in His good time. We share a Church Pension Plan together and we continue to transfer clergy as needed by letters dimissory. The Federation of Anglican Churches in the Americas was a joint effort of the REC and APA. Others have now joined it, and that has led to closer relations with other traditional Anglican church bodies," he said.

APA's Decision On CCP Explained

In remarks to the APA's provincial synod in August, Bishop Grundorf explained more fully why leaders of the jurisdiction concluded that the APA should limit its involvement with the CCP at this time.

"A return to Biblical standards of faith and practice and the Anglican Way are what we would like to see...in this country and the world...So much of what the CCP stands for, we of the APA enthusiastically support," Grundorf commented.

Yet he said that, in his ten years as bishop of the APA, nothing had created "more discussion and controversy" among members as the Common Cause Partnership.

"One area of great concern to those of us who left [TEC] 30-40 years ago and upon which we have stood firm has been theological opposition to the ordination of women to the sacred ministry, which in turn affects the validity of the sacraments and the [theology] of **The Book of Common Prayer**," Grundorf said.

Drawing a clear connection between the recent innovations of TEC regarding same-sex issues, and the problems that sparked the separation in 1968 of the APA's precursor, the American Episcopal Church, he went on to say that there has been "a steady decline in the witness of [TEC] over these years, which culminated in their consecrating an actively gay man as Bishop of New Hampshire. Nothing seemed to disturb

[TEC] as much as this, although their course and direction pointed this way for many years. It has all been part of the incrementalism that has infected the church in the 20th and 21st centuries," Grundorf told his synod.

"We have always prayed that others who in conscience disagreed with the direction of The Episcopal Church would leave and join those of us who left earlier. That time has come," he said, but changes that have taken place in TEC since the first significant exodus from the denomination have "created an entire generational gap."

"Those of the APA and others who left (TEC) in the '70s over the ordination of women and (the) Prayer Book are theologically and culturally different from those who are now leaving," Grundorf explained. "Aside from the homosexual concerns, our issues and their issues seem so different, and what we see as of primary importance are of only secondary importance to the new exiles."

The CCP is mainly concerned with resisting the newest symptoms of older and more fundamental problems, foundational to the current crises, he indicated.

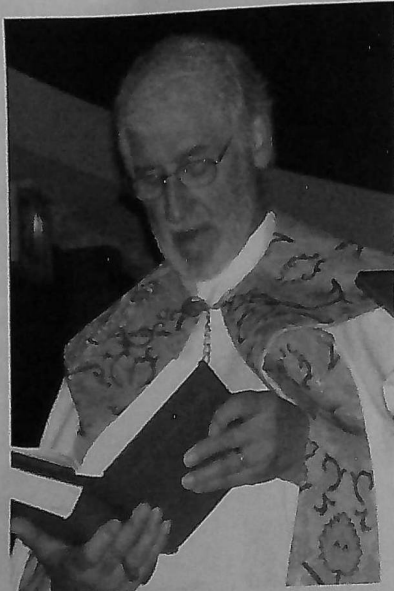
He went on to say that, although GAFCON, supported by the CCP, "has appealed to a number of our people," he found little encouragement in GAFCON's *Jerusalem Declaration* "for those of us who call ourselves 'catholics.' It is not so much what the Declaration says, but what it does not say."

He said the APA must consider whether it is prepared to possibly lose some members and "what we believe is essential to being a classical Anglican" to be a part of CCP, when "we are not sure ultimately what it will be."

Grundorf expressed cautious optimism that the women's ordination issue would be resolved in the CCP, noting signs that APA's decision to stand off to the side of the Partnership has "caused more interest in addressing the problem."

Meanwhile, the bishop said that, through FACA, "we do have a voice and vote in the direction of the new province." As well, the option of becoming a full member of CCP sometime in the future remains. However, joining it now with the intention of leaving if things do not work out is the more dangerous course, Grundorf maintained.

"Some will argue that we need to join now because the train is leaving the station," he said, and "if the direction or the leadership changes we can always get off. Getting off a moving train can be very dangerous, and we would no doubt



Bishop Richard Boyce: Transferring from the APA to the REC

have numerous casualties. I will state also, that not joining now does not mean this is irrevocable." ■

Need For Covenant Grows More Urgent, Archbishop Says Gomez Says Final Covenant May Go To Provinces Next Year; Sees Possibility Of New Province

By Robert England

The process of finalizing an Anglican covenant needs to move forward more quickly if the Anglican Communion is to be preserved.

That was the message delivered September 13 by West Indies Archbishop Drexel Gomez, who chairs the group charged with crafting the pact intended to help ensure unity in basic beliefs, settle disputes, and administer discipline among historically autonomous Anglican provinces.

"I believe Anglicanism has much to offer the world and has made a tremendous contribution to Christianity. But we are at a dangerous point in our history," Gomez told more than 100 people attending the Festival of Faith at St. Luke's Episcopal Church in Bladensburg, Maryland.

"There is nothing on the immediate horizon that offers any kind of hope [of] holding the Communion together other than the covenant," Gomez contended. "Nothing else is on the table. If that fails, we will see only further fragmentation and disintegration. That is not theory but reality," he said.

ARCHBISHOP GOMEZ was celebrant and preacher at a high pontifical Mass in the morning, and gave two addresses at the day-long Festival, an annual event at the multi-cultural, traditionalist Maryland parish. Quincy Bishop Keith Ackerman, the president of Forward in Faith, North America (FIF-NA), also spoke at the conference regarding the state of Anglican ecumenical relations, and delivered the sermon at Evensong.

The Archbishop noted that the covenant got a big boost at the 2008 Lambeth Conference July 16-August 3 in Canterbury, where most bishops meeting in *indaba* groups strongly indicated their support for the concord, even as a small number of liberals loudly opposed it.

In a press conference after the Festival, Gomez predicted that the timetable for securing adoption of the covenant by most of the Communion's 38 provinces will be shorter than the decade-long time frame mentioned at Lambeth.

THE FIRST STEP to speeding up the process is for the Covenant Design Group (CDG) to finalize the document's text, he said. "It is my hope" and "a strong possibility" that the final draft of the covenant will be sent to the provinces sometime next year, he added. (The Archbishop is to retire at year's end, but has agreed to stay on as CDG chairman for another year or longer, if needed.)

Provinces have been asked to send in their responses to the second version of the covenant, known as the St. Andrew's Draft, by mid-March 2009.

Taking into account all the comments and responses, including those offered at Lambeth, the third draft of the covenant

Archbishop Gomez (Photo: Matthew Davies/Episcopal Life Online)

is to be completed by next April to be ready for submission to the Anglican Consultative Council (ACC) when it meets in May, Gomez said.

If the revised covenant is okayed by the ACC, it can then be released to the provinces for their consideration, possibly in time for the General Convention of The Episcopal Church (TEC) next summer, the prelate said.

Gomez noted that most of the Communion's provinces have synods every three to five years. He believes that a large number of provinces could vote fairly quickly on whether or not to accept the covenant. (This was echoed later in September by an American CDG member, the Rev. Ephraim Radner, who stated his belief that, upon its approval by the ACC, the covenant could become operative in much of the Communion and be formally adopted by most provinces in under three years.)

A "Time-Out"

In order to give the covenant a chance of succeeding, Gomez reiterated the call at Lambeth for moratoria on the consecration of active homosexuals, blessing of same-sex unions, and provincial border crossings. He said the idea of the moratoria could also be expressed as a "time-out."

Gomez is aware, of course, of clear signs that the "time-out" will be violated by pro-gay liberals, and therefore by conservatives; that humanly speaking it cannot last three to five years. But he clearly hopes and prays that his oft-repeated message will finally penetrate. "If we cannot create...the big time-out, then the matter will be re-engaged, and we will be headed for further fragmentation and division," he said.

He urged representatives on all sides to use the time-out to pray more, engage in open and honest discussion, and "make no further efforts to promote your particular agenda."

"Create a time and space for us to engage with the Lord and see where [He] is trying to lead us," he said. He also repeated the calls by Anglican leaders for TEC to "stop... going to court to solve problems."

DURING THE PRESS CONFERENCE following the event, Gomez was asked how his approach to the Communion's crisis differed from that of Bishop Ackerman, whose diocese is one of three that may vote this fall to leave TEC and align with another Communion province, the Argentina-based Southern Cone.

Gomez replied that: "My emphasis is on the Communion first and not on the more immediate, and that's where the difference [between myself and Bishop Ackerman] will be.



But [it is] not contradictory. Because I understand what [the need to focus on the immediate] means."

Origins Of The Covenant

The proposal for a covenant came out of the 2004 Windsor Report, prepared by a panel commissioned by Anglican primates (provincial leaders) to address the crisis brought by the actions of TEC in consecrating a practicing homosexual as bishop in 2003, and of the Canadian Diocese of New Westminster in implementing the blessing of same-sex unions the same year.

The second (St. Andrew's) draft of the covenant would commit provinces to upholding the historic Christian faith inherited by Anglicanism and proclaiming the Biblically-based Gospel through mission. Signers of the covenant also would accede to mutual accountability among provinces and accept that provincial autonomy exists within a larger framework of communion that sets limits on that autonomy.

Some conservatives have been concerned that the theological or disciplinary language of the second draft might not do the job. Significantly, Gomez said the third draft now under development is likely to reflect more of the concept of mutual accountability than did the St. Andrew's Draft, with a clearer idea of how provinces might find themselves outside the Communion. "Without that, the covenant is meaningless," he added.

In the St. Andrew's version, disciplinary procedures that many view as cumbersome and problematic are laid out in an appendix that the Archbishop said was going to be reworked.

At the same time, some liberals complain that the covenant is punitive or exclusive.



Akinola "Must Serve Full Term"

DOUBTLESS TO THE CONSTERNATION of liberal Anglicans, the Nigerian Church's House of Bishops has declined to accept the request of Archbishop Peter Akinola (pictured) to retire in January when he turns 65.

The House asked instead that he stay on to complete his ten-year term at the end of 2010. Elected primate of the largest province of the Anglican Communion in 2000 following the retirement of Archbishop Abiodun Adetiloye, Archbishop Akinola has overseen exponential growth in his province. However, he has been pil-

loried by the left in the U.S. and U.K. for his stance on the morality of homosexual conduct, his call for the Communion's reform, and for offering oversight to faithful Anglicans who have left The Episcopal Church. (With his heavily accented African-English, Archbishop Akinola also is sometimes misheard and therefore misreported by the Western media.) In a July 14 statement from the *Church of Nigeria News*, the Provincial Dean, Archbishop Maxwell Anikwenwa, said the bishops had vetoed Akinola's retirement request in light of decisions taken at the Global Anglican Future Conference (GAFCON) to establish a Primates' Council to oversee the renewal of the Anglican Communion. Akinola said he would focus the remainder of his term of office on discipleship and youth development, and on GAFCON. Akinola may continue as Bishop of Abuja until he turns 70 years of age in 2014, when he must retire under Nigerian canon law. (The Church of England Newspaper)

"One (TEC bishop) said to me (that) the whole objective of the covenant is to kick out [TEC] from the Communion," Gomez said. "That's not the brief we were given."

He asserted that "no one...who is objective can claim that the St. Andrew's Draft is punitive. What it says is if you sign up for the covenant and you break your word, then you are really removing yourself" from the Communion.

ASKED HOW a conservative new North American province might affect the covenant process, Gomez noted that Global South bishops meeting a few years ago in Rwanda had cited the likely need for some sort of structure for North American faithful. He said that if the entity "is kept within the bounds of GAFCON" - the conservative initiative launched in June in Jerusalem - "that would at least hold it in a place in which it can relate to the rest of the Communion."

He said the new province could sign onto the covenant and petition the ACC to be received as a part of the Communion. However, short of a change in membership in the ACC, he thought it unlikely that the Council would admit the new province.

Gomez was asked, though, whether the Global South, in signing onto the covenant, might set as a condition that something be worked out in North America.

"Yes," Gomez indicated, "and I think we will have to have some very serious discussions with the Global South representatives."

Ackerman: Ecumenical Relations "Eroding Rapidly"

In his remarks at the Festival of Faith, Bishop Ackerman warned that revisionism within the Anglican Communion has caused a serious decline in ecumenical relations with Roman Catholics, Eastern Orthodox and a range of other Christian bodies, and urged Anglicans to return to their catholic identity.

Comments from ecumenical partners at the Lambeth Conference made it "obvious [that] ecumenical relationships are eroding rapidly in many places," the Illinois prelate told listeners at St. Luke's.

Bishop Ackerman said Anglican ecumenical relations have been impacted in part by the fact that, increasingly, there are people who call themselves Anglican who share very little, if anything, with traditional Anglicanism.

Hence, he also underscored the need for a covenant so that others know exactly what Anglicanism believes and means, given all the deviations from classical Anglicanism that have been expressed or enacted, chiefly in Western provinces. Anglicanism has developed covenants with some ecumenical partners, so "is it not odd there is not such a covenant with ourselves, as we discuss ourselves with other people?" he asked.



THE DIALOGUE between Rome and Canterbury has been repeatedly hampered over decades, lately by the Communion's failure to discipline breaches of orthodox teaching on homosexuality, but also recently by the Church of England General Synod's decision to move toward the consecration of women bishops. Ackerman noted that Cardinal Walter Kasper, who heads the Vatican's Council for Promoting Christian Unity, told the English Synod, "You'll have to decide whether you are going to be Catholic or Protestant."

Kasper also indicated at Lambeth that Roman Catholicism has downgraded the expectations it once had for dialogue with Anglicans, saying that "full visible communion as an aim of our dialogue has receded further," Ackerman noted.

As well, Ackerman read recent statements from a number of Orthodox leaders, including the head of the Russian Orthodox Church, that reflect a further deterioration in relations with Anglicanism.

"We must not forget who we are and why we are a church, and, if we are a church, how we live out the implications of the embodiment of the church," the bishop said.

He encouraged those at the Festival of Faith not to become too comfortable in their buildings, but rather to find ways to enter into dialogue for the reunification of the Catholic Church. Failing to find agreement with other Christian bodies could have dire consequences, he noted.

"One day we will discover what we were treating as a nice concept has become a lost opportunity," Ackerman said. ■

Welsh Primate Says He Will, Then He Won't, Ordain Gay Bishop

While the spotlight has been on North America, wherein the "season of gracious restraint" appeared doomed even before the Lambeth Conference ended, the North American contagion recently threatened to spread more perniciously than it has up to now into the Archbishop of Canterbury's own neighborhood.

But while saying before Lambeth that he would be willing to "ordain Britain's first gay bishop," Welsh Archbishop Barry Morgan backpedaled in mid-September, saying according to *The Times* of London that he was not now prepared to consecrate a candidate who is in a same-sex civil partnership, out of concern for the church's unity.

Rumors and reports had surfaced that Dr. Morgan was seeking to place the gay Dean of St. Albans, Jeffrey John - a public advocate of church acceptance of faithful homosexual relationships - in a Welsh see, possibly the Diocese of Bangor, for which a new bishop was to be tapped in the Church in Wales' secretive electoral process on October 10. Another vacancy is to be filled in the near term in the Welsh Diocese of St. Asaph's.

Dr. John has never retracted his teachings in support of gay relationships. He himself has long been in such a relationship, now formalized as a civil union, but has firmly maintained that it is celibate. Nevertheless, in 2003, when he was appointed Bishop of Reading in the Oxford diocese, controversy was so great that Archbishop Rowan Williams pressured him into declining the post. Not long after, he was appointed Dean of St. Albans. Still, as some see it, Dr. John's reported celibacy

makes him a good ice-breaking gay candidate. If he is accepted as a bishop, "then the floodgates will open," opined Damian Thompson in *The Daily Telegraph*.

THREE DAYS before Lambeth began in July, Archbishop Morgan had declared his willingness to ordain a homosexual bishop if his fellow bishops in the Church in Wales voted in favor of the move. Morgan appeared to hold, moreover, that such an action would be permissible under current Welsh Church regulations. "If a priest had a partner and someone nominated them, that wouldn't be a bar to them becoming a bishop," he declared.

Morgan insisted that bishops should be selected on the basis of ability, not sexuality. He said that, if a cleric in a homosexual relationship was proposed for the episcopate, Welsh bishops would discuss it, and that he as Archbishop would inform them that approval of the candidate would have repercussions in the wider Anglican Communion. If the bishops still okayed the nominee, though, "so be it," he said.

Five conservative priests in Morgan's province responded by warning that the appointment of a homosexual prelate would violate Scripture and Tradition and could split the Welsh Church. They pointed to the "disastrous results" of moves to sanction homosexual practice in North America.

Bishops in the Church in Wales are appointed by an electoral college consisting of clergy of a diocese and the bishops of the province. Though Dr. John was said to have been nominated for Bangor, the list of candidates is normally kept "top secret," said a well-placed U.K. source. So, unless there are further leaks, it will not be known until or after October 10 whether or not Dr. John or some other gay candidate will be elected to Bangor - Dr. Morgan's reported position on the matter notwithstanding.



Archbishop Morgan

Irish Leader: Biology Should Determine Church Stance On Gays

The primate of another of Archbishop Williams' neighbors, the Church of Ireland, however, has not withdrawn a call he made before Lambeth for the church to rethink its sexuality teachings, on the ground that it would have to do so if science concludes that homosexuality is genetic.

In his remarks, the Archbishop of Armagh and All Ireland, Alan Harper, argued against traditional understandings of some key scriptural passages relating to homosexuality, and suggested that biology, rather than scripture, should play a determining role in the church's stand on homosexual practice.

THE IRISH CHURCH LEADER, a former professional archaeologist, said it seemed increasingly likely "that for some males and some females homosexuality and homosexual acts are

natural rather than unnatural." If science shows this to be the case, it will be necessary to acknowledge and apply that "new aspect of the truth" in a way that may lead to "a new status for homosexual relationships within the life of the church," Harper said in a July 3 speech to members of the United Society for the Propagation of the Gospel (USPG), meeting at the Anglicans in World Mission conference in Swanwick.

Citing the reasoning set forth in Hooker's *Laws of Ecclesiastical Polity* - the work cited by conservative primates at the Global Anglican Future Conference in Jerusalem as evidence for why the church should *not* change - Harper made a case for why he thought it inappropriate to "judge or anathematize" homosexuals on the basis of what St. Paul says, particularly in the first chapter of his Letter to the Romans, where the Apostle condemns men who commit "unnatural" acts with other men. (Apparently, Dr. Harper's view jibes with the personal opinion of Dr. Williams that the relevant scripture refers to heterosexuals committing homosexual acts.)

A spokesman for the Church of Ireland said July 7 that Dr. Harper's address called for a "mature discussion of the issue of homosexuality that draws upon both scripture and the results of scientific research." He added that the Archbishop "does not call for a particular outcome" and "draws no parallels between same-sex relationships and marriage."

HOWEVER, A GROUP representing between 70 and 100 Church of Ireland clergy and lay preachers said the Archbishop's address had "contradicted the Church of Ireland's own position," and confused and hurt the flock. The Evangelical Fellowship of Irish Clergy scored Harper for "inflaming divisions" surrounding homosexuality and urged him to reconsider his position on the matter.

And there seemed little prospect of science providing conclusive proof of genetic basis of homosexuality, as the world's largest study of twins and homosexuality has contradicted assertions that homosexuality is purely innate.

Writing in the scientific journal *Archives of Sexual Behavior*, researchers from Queen Mary's School of Biological and Chemical Sciences, and Karolinska Institutet in Stockholm, reported that genetic and environmental factors are important determinants of homosexual behavior, said *The Church of England Newspaper*. But study co-author Dr. Qazi Rahman said the study discounts the idea of a "single 'gay gene' or a single environmental variable which could be used to 'select out' homosexuality - the factors which influence sexual orientation are complex. And we are not simply talking about homosexuality here - heterosexual behavior is also influenced by a mixture of genetic and environmental factors."

The study of 3,826 identical and same-gender fraternal twins in Sweden, aged 20-47, indicated that approximately 35 percent of differences in male sexual behavior are genetically driven and 65 percent by environmental factors. Among women, genetics account for 18 percent of differences and environment 82 percent.

No less than British-based gay activist Peter Tatchell recently denied that there is a "gay gene," though he still does not believe homosexuality is a choice. (See separate story on Page 41.) ■

Sources: walesonline.co.uk, Religious Intelligence, The Church of England Newspaper, The Times Online, www.pinknews.co.uk, www.newsletter.co.uk

Canadian Archbishop Seeks To End Border-Crossings, But Balks At Stopping Blessings

Anglican Church of Canada (ACC) Archbishop Fred Hiltz recently asked the Archbishop of Canterbury to facilitate a meeting between himself, Southern Cone Archbishop Gregory Venables, and the American and Brazilian primates on the subject of cross-border interventions.

Hiltz said he hoped the encounter would allow the parties to “hear one another,” though it was evident that he wanted to convince the South American prelate to stop giving oversight to disaffected faithful Anglicans in Canada and elsewhere.

The meeting idea seemed a non-starter with Archbishop Venables, who said he never thought that a “private discussion” he and Hiltz had at the 2008 Lambeth Conference “would become public without us both agreeing first.”

And he added: “What more is there to discuss? I told him why I was doing this and he told me how he felt about it.

Boundary-crossing is not the primary issue. It is a secondary issue resulting from the communion-splitting action of blessing sexual sin” by The Episcopal Church (TEC) and ACC. “Once there is repentance and a return to biblical principles our intervention will no longer be necessary.”

But that “return” appears improbable in Canada. While ACC bishops as a whole will not weigh in until late October, Archbishop Hiltz is not making any promises about heeding renewed calls from Lambeth to halt the blessing of homosexual unions, saying “it’s going to be a huge challenge” to convince some members of his flock to comply.

Some other ACC bishops and senior clergy agreed. And New Westminster Bishop Michael Ingham has repeatedly refused calls to stop the same-sex blessing rites he has allowed in his diocese since 2003. Four other ACC dioceses have approved gay blessings, though (at last check) had not implemented them.

Realigners Suffer Legal Woes

All of which would only seem to reaffirm the decisions of some faithful ACC congregations to depart the ACC for the Anglican Network in Canada (ANiC), a jurisdiction under Venables’ oversight. The ANiC is currently comprised of 20 parishes.

No one said Anglican realignment was going to be easy in every instance, however. Several of the ex-ACC congregations have been hit with lawsuits by ACC dioceses seeking to claim their property, and are suffering from adverse decisions as the litigation proceeds. And in the Diocese of New Westminster,

officials have moved to oust ex-ACC clergy from parish property the diocese claims it owns.

In July, a superior court judge refused permission for three former ACC parishes to appeal court orders forcing them to share their churches with ACC-loyalist minorities in their congregations, pending a trial to decide whether the congregations or the Diocese of Niagara owns the properties. The order involves St. George’s in Lowville, St. Hilda’s in Oakville, and Church of the Good Shepherd in St. Catherine’s. Finding the arrangement ordered by the judge untenable, all three ANiC congregations were (at last check) worshipping at other locations.

A fourth ANiC congregation, the some 225-member St. Mary of the Incarnation in Metchosin, was barred in July from appealing a decision that gave *exclusive* use of its property to the Diocese of British Columbia until the issue of property ownership is decided. So in that case the majority congregation has been forced to worship elsewhere on Sundays - even though St. Mary’s property has two separate church buildings.

MEANWHILE, the New Westminster diocese, backed by its council, has invoked a church law, Canon 15, that ostensibly removes ACC-turned-ANiC clergy and returns control of the ex-ACC parishes they are serving to the diocese.

The diocese is initially targeting St. Matthew’s, Abbotsford, and its clergy, Trevor Walters, Michael Stewart, and Don Gardner; and St. Matthias and St. Luke, Vancouver, and its priest, Simon Chin. All of the clergy are now under the jurisdiction of Bishop Donald Harvey, himself a former ACC bishop who now reports to Archbishop Venables. But the diocese claims to have dismissed all officials in the named parishes from their offices, to have appointed new wardens, and to be sending new priests to the two parishes, though none of the new personnel could gain entry to the churches at this writing.

No steps had been taken in the cases of two other former New Westminster parishes wherein ex-ACC clergy are functioning; these include St. John’s Shaughnessy in Vancouver, which had been the ACC’s largest parish.

The diocese’s Chancellor, George Cadman, said he hoped the former clergy would now leave the churches voluntarily and that resort to the courts will be unnecessary.

IN SEPTEMBER, HOWEVER, 17 clergy and laity from the two targeted parishes and St. John’s Shaughnessy went to British Columbia’s Supreme Court to try to keep the purportedly-removed clergy working within their parish buildings.

The suit against the diocesan synod and Bishop Ingham asks the provincial Supreme Court to declare that the dismissal of the trustees is “of no force and effect” and that they remain in office.

The court documents claim that the 1893 Act of the Provincial Legislature, which established the diocese, requires it to “maintain and defend historic, orthodox Anglican teaching and practice.” The plaintiffs want the high court to declare that Ingham and the diocesan synod have breached that requirement by establishing a rite to bless same-sex unions. Accordingly, they argue, parishes can leave the ACC and realign with the Southern Cone, taking their property with them.

Chancellor Cadman said that the legal arguments presented in the suit are similar to those made by other ANiC groups in



Archbishop Hiltz (Photo: Sue Careless)

Doing The Lambeth Walk - For The MDGs

AT LAST, Anglican bishops at the 2008 Lambeth Conference found something on which they could agree: the United Nations Millennium Development Goals (MDGs). So it was that a sea of purple-clad bishops attending Lambeth, some of them toting signs reading "Halve Poverty By 2015," marched through central London July 24 in support of the UN goals. Particularly delighted by the exercise was Episcopal Presiding Bishop Katharine Jefferts Schori - pictured here during the walk - who has made the MDGs a focus of The Episcopal Church's mission during her tenure. In addition to reducing extreme poverty, the MDGs also set objectives in the areas of education, gender equality, health (including HIV/AIDS), environmental sustainability, and global partnership. Progress toward the goals is lagging behind, so the London walk was meant to support and inspire more urgent action on them by political leaders in the international community. Questioning whether The Episcopal Church (TEC) is really committed to the MDGs, though, Quincy (IL) Bishop Keith Ackerman issued a challenge likely to make even Bishop Jefferts Schori cringe: He called for TEC to cancel the 2009 General Convention - widely expected to throw off any lingering constraints on its pro-gay agenda - and use the money it would have spent on the gathering to fund the MDGs. (VirtueOnline, ENS, Ecumenical News International) Photo: Lambeth Conference Photo Library © Lambeth Conference



Ontario and Vancouver Island, which have failed in preliminary proceedings to persuade courts to rule against ACC dioceses.

The ANiC said it remained open to "dialogue and alternative dispute resolution," but Cadman said the diocese was willing to discuss only the timing of the ex-ACC priests' departures from their parishes. ■

Sources: St. John's Shaughnessy, Diocese of New Westminster, Anglican Network in Canada, The Hamilton Spectator, Anglican Communion News Service, The Living Church, Episcopal News Service, VirtueOnline, Topic magazine

Launch Of International Group Caps Gays' Lambeth Campaign

Seemingly taking a cue from the conservative Global Anglican Future Conference (GAFCON), representatives of seven Anglican LGBT (lesbian, gay, bisexual and transgender) groups agreed in Canterbury August 1 to form an umbrella organization named "Inclusive Communion" that will convene a global summit.

The founding groups are Changing Attitude (U.K.), Changing Attitude Nigeria, Claiming the Blessing, Integrity USA, Integrity Canada, Integrity Uganda, and Other Sheep East Africa.

According to a news release, the groups jointly recommitted to work for the full inclusion of LGBT persons in the life and ministry of the Anglican Communion and for their human and civil rights, including the right to be free of violence and discrimination. They also resolved to develop and distribute additional educational resources for church leaders and civil authorities, and to support each other's work and ministries.

The new umbrella organization plans to convene a worldwide summit of LGBT Anglicans in the near future to build on their major, cooperative lobbying effort during the 2008 Lambeth Conference of Anglican bishops July 16-August 3.

How major was it? On the conservative side, one observer told TCC he thought the "gay offensive at Lambeth was a

bust." He said that neither he nor "the vast majority of bishops" actually saw divorced, non-celibate homosexual New Hampshire Bishop Gene Robinson lurking on the fringes of Lambeth (to which he was not invited). "The 'evening' with Gene Robinson drew less than a dozen bishops; it was scheduled at the same time as a dinner given by Virginia Theological Seminary," he said.

The Lambeth Offensive

Some others of the same theological bent, however, thought the gay campaign in Canterbury was far more imposing, though to the point of backfiring, and in that sense a "bust" - though that was not clearly evident in the outcome of the Conference.

"Everywhere we go (on the University of Kent campus, where Lambeth was held), we meet gay and lesbian activists, receive their newsletters or read about their many events," said Archbishop Mounier Anis of Jerusalem and the Middle East on August 1. "They are intent to push their agenda on us. No other lobbying groups seem to enjoy similar access, or be able to have their literature prominently displayed all over the campus and at the entrance to every residence. They are determined that their way is the only right way and that everyone else should follow. They are not at all open to listening to us or the historic church teaching."

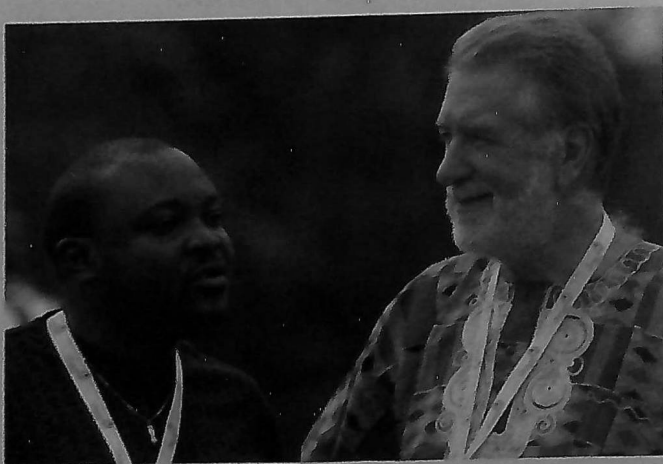
Anis marveled that the gay activists "push all these sexuality issues so intensively into the Conference and then blame us for talking about them too much!"

Cherie Wetzel of Anglicans United wrote during the Conference that "six gay/lesbian organizations have come here, run a daily newspaper called *Lambeth Witness of Gay and Lesbian Christians*," and "rented about one-third of the spaces in the marketplace (Lambeth's exhibition hall)." There, she said operators of the Integrity booth, right by the entrance, loudly admonished anyone walking through to get their rainbow ribbons. (By contrast, two Biblically-based sexual healing groups were relegated to lower visibility locations in the marketplace.)

Likewise, Episcopal e-journalist David Virtue described the gay and lesbian presence in Canterbury as “overwhelming and relentless.” He also noted the heavy presence of LGBT forces in the marketplace. “Gay and lesbian literature is everywhere, but most of it seems unread,” Virtue said.

The LGBT groups provided speakers for many self-select sessions for bishops, and sponsored about half of the “fringe” or separate evening events, though these forums were not well attended, Mrs. Wetzel said. But some of these events pointedly featured homosexuals and transgendered people from Africa, where some African prelates say they do not exist, and where they are said to be under threat of violence. These included Davis Mac-Iyalla, director of Changing Attitude Nigeria, who was granted asylum in the U.K. during Lambeth, having reportedly “fled...from death threats and physical assault” in his home country. (According to an unflattering account of Mac-Iyalla from a gay-friendly source - see it at <http://akino-larepent.wordpress.com/2008/07/29/uk-grants-asylum-to-davis-mac-iyalla-now-the-rest-of-the-story> - the Nigerian gay campaigner is sexually active but not in a faithful same-sex relationship, which is the only thing homosexual activists say they want the church to sanction.)

THE LGBT CAMPAIGNERS “use all the advertising and promotional techniques that money can buy. They are better funded than any other organization here,” Mrs. Wetzel wrote. Bishops walking across campus “uniformly complain about being shouted at...by gays who want to chat...Gene Robinson...is seen daily walking on campus and interacting with bishops that will talk with him.” About one-third to one-half of the press at Lambeth were identified with gay organizations, and there



GAY ACTIVISTS Davis Mac-Iyalla (left) of Changing Attitude Nigeria and the Rev. Colin Coward of Changing Attitude (U.K.), chat during the Lambeth Conference. Photo: George Conger

had been “angry outbursts” from some of them if they were not called on in press conferences, Mrs. Wetzel said.

During a lunch break for the bishops on one day during the Conference, she noted, “there was a gay demonstration on the lawns outside the big blue tent and their closest lunch cafeteria. [Bishop Robinson] was there at the beginning, but when they started kissing and acting out, he left. So did the bishops, hurrying their wives away...”

For his part, Robinson admitted that his exclusion from Lambeth had been “more painful” than he thought it would be.

But the 61-year-old New Hampshire prelate was undeterred when, early in the Conference, the Archbishop of Sudan, Daniel Deng, bluntly called for him to step down for the sake of the Communion’s unity. (In 2003, Robinson told the *Today* show that he would “consider stepping down if his presence created a rift in the church.” But he now believes God is calling him to his current “particular historic role.”) Robinson instead carried on with his various appearances in the region, wrote a column for *The Guardian*, and kept a weblog of his experiences. He said his presence near where other bishops were meeting was intended “as a constant and steady reminder that every bishop in the Anglican Communion has gay and lesbian people in their diocese whether they know it or not, whether they know who they are or not, whether it (homosexuality) is legal or not.”

ALL THINGS CONSIDERED, though, Mrs. Wetzel concluded that the gay effort at Lambeth to convert the Anglican world away from the biblical norm of sex only within marriage had “failed.”

Still, Lambeth concluded with those actively purveying a different sexuality doctrine still in the same global fellowship as those preaching the orthodox one, with no real prospect that that situation will change except perhaps by action of the faithful via the GAFCON movement.

Noting that violations of the moratorium on same-sex blessings seem certain not only to continue, but to continue unpunished, frequent Anglican commentator Dr. Peter Toon of the Prayer Book Society of the U.S.A. opined that the “real winners at Lambeth” were advocates of the idea that a gay lifestyle is Christian “and adaptable to the Anglican Way. The fruit of their success will manifest over the next few years at synods and conventions, conferences and retreats. Because of this,” he predicted, “Western Anglicanism will soon be separate from that centered in the GAFCON and Global South movements.”

***EPISCOPAL GAY AND LESBIAN GROUPS** appear to be in line to get some new financial support that will permit them to step up efforts to complete their agenda in TEC and promote it elsewhere. A windfall of \$1.2 million will be flowing to homosexual advocacy caucuses within mainline denominations over the next two years from the National Gay and Lesbian Task Force Foundation. The latter is injecting the cash - funneled to it from the Evelyn and Walter Haas Jr. Fund - to create a collaboration to “expand pro-LGBT faith-based organizing efforts.”

***WHAT MORATORIUM?** While the Archbishop of Canterbury’s pleas to halt same-sex blessings were still reverberating from Lambeth, the union of two males, Lyle Shepard and Jack Lawrence Kouloheris, was blessed by Canon Mary Haddad, an Episcopal priest, at Grace Cathedral in San Francisco. The blessing followed the couple’s “marriage” under California law. There was no expectation that Canon Haddad would be disciplined by California Bishop Marc Andrus. ■

Sources: Institute on Religion and Democracy, the weblog of *Times* writer Ruth Gledhill, *Episcopal News Service*, *VirtueOnline*, *Religious Intelligence*, *The Living Church*, *Church Times*, *Ecumenical News International*, *BBC*, *The Guardian*, *CanadianChristianity.com*, *SX News*

Women Bishops At Lambeth Urge More Focus On Gender Issues Roskam Riles Conference With Wife-Beating Claims

At the 1988 Lambeth Conference, the big, controversial issue, highlighted in news reports, was women bishops.

And though the Lambeth fathers sold the pass on that innovation in '88, there was much media focus (and trepidation) when female prelates - 11 of them - joined with other Anglican bishops at Lambeth for the first time in 1998, though that year's Conference is best known for its orthodox sexuality resolution.

When Lambeth 2008 rolled around, except for a ruckus over women bishops in the Church of England shortly before the Conference, the spotlight was more exclusively on homosexuality. So the 18 women prelates attending this time - including the Communion's first female provincial leader, Katharine Jefferts Schori - might have been feeling, well, a little overlooked.

Episcopal News Service reported several of them as saying that the welcome at Lambeth '08 was warmer, but that they wish more consideration had been given to women's issues.

While female prelates who were in Canterbury - from the U.S., Canada, New Zealand, and Australia - were passionate about the roles of women in the church, they also pointed out "that the sexuality issues that have roiled the Anglican Church are not focusing enough on many life-and-death concerns that mainly affect women," said *ENS*.

"I have an ongoing concern that 'human sexuality' is a euphemism for focusing on male homosexuality without discussing sexuality issues that affect the reality of women's lives," said New York Suffragan Bishop Catherine Roskam. "For instance, the sex trafficking of women and girls, female genital mutilation, the taking of child brides and the terrible problems for girls who bear children."

Roskam said she welcomed the fact that women's issues "get more airtime" during discussions of the UN's Millennium Development Goals, which were the focus of a march by Lambeth bishops through London on July 24.

One day of the conference was given over to a joint bishops' and spouses' meeting that focused on abuses of power such as domestic violence and rape. Massachusetts Suffragan Bishop Gayle Harris said that, although she heard that some Bible study groups continued to talk about the theme, she was "saddened" that it did not come up in her group.

"In a hierarchy so male-dominated, we are still invisible ... As a woman of color, I have to look at elitism, classism, racism and all the other isms," she lamented in an interview.

BISHOP ROSKAM, however, certainly pulled the spotlight back on to the women when, during the discussions of domestic violence, she implied that some bishops of the developing world beat their wives.

"We have 700 men here. Do you think any of them beat their wives? Chances are they do," argued Roskam, as quoted in *The Lambeth Witness*, a daily newsletter put out by gay rights supporters. "The most devout Christians beat their wives... Many of our bishops come from places where it is culturally

accepted to beat your wife. In that regard, it makes conversation quite difficult."

The key, she added, is that "Violence against women, and violence against children, for that matter, is violence against the defenseless. With women, it goes hand-in-hand with misogyny."

THAT CERTAINLY MADE some waves among bishops and reporters at the Conference.

"What bishops should be...concerned about is [Roskam's] insinuation that a non-white culture leads to domestic violence



AMERICAN WOMEN BISHOPS gather for a photo during the 2008 Lambeth Conference in Canterbury. Lambeth Conference Photo Library. © Lambeth Conference

and that white, Western culture is too civilized and too advanced to allow such atrocities to occur," argued Riazat Butt of *The Guardian*. "Roskam fails to recognize that domestic violence affects people regardless of their class, ethnicity, religion, gender or geography."

The Ugandan-born Archbishop of York, John Sentamu, said: "I have never beaten my wife, although I can't talk about other people. There is a danger of stereotyping people because of the culture they come from and assuming they must surely be doing it...I hope Bishop Catherine has got figures and numbers and people. Because if not, she is in danger of causing an unnecessary rumpus."

Bishop Nathaniel Nakwambale of Namibia said: "I do not beat my wife. That is ridiculous. There are such great people gathering here in ecclesial spirit. It is inconceivable that a bishop would beat his wife."

In an electronic communication to her flock, Bishop Roskam denied that she said that "clergy in the Third World beat their wives. In fact I said nothing about violence in the developing world *per se*. All my comments were made in the context of the pervasive nature of violence against women all around the world. The only area I singled out was our own context, citing the recent spate of murders in the New York area of women, and sometimes their children also, by husbands or boyfriends. But of course, those comments were not quoted."

Roskam said that she conveyed all this to colleagues during a Lambeth plenary following the report of her remarks, and "apologized for anything I might have said that led to misunderstanding toward my brother bishops or jeopardized already difficult ongoing conversations" at the Conference. She indicated that this seemed to be accepted by most of the bishops. ■

Sources: Religion writer Terry Mattingly, the weblog of Times religion writer Ruth Gledhill, *Episcopal News Service*, *The Guardian*, *The Times Online*

Lambeth, Numbers, And Legitimacy

Report/Analysis

When the 2008 Lambeth Conference gathered in Canterbury this summer, even Archbishop of Canterbury Rowan Williams acknowledged the implication of the absence of over 200 bishops from the decennial gathering.

"There is," he conceded, "a question about the legitimacy, so to speak, of what emerges" from Lambeth, at which 617 Anglican bishops were registered, not the some 880 prelates who were invited. But he deflected blame towards those who stayed away.

"It's a point I put as strongly as I can to the people who are not here...that if they want their voice incorporated in this," participating in Lambeth is the way to do it, he said.

Just what "this" is, of course, is open to interpretation, since the Conference made no clear decision about anything.

Nevertheless, to drive Williams' point home, June's conservative Global Anglican Future Conference (GAFCON) was pilloried by some during Lambeth as a "breakaway" movement. But we will come back to that.

THE ANGLICAN COMMUNION reportedly has 729 dioceses, missionary districts and ecclesial entities divided into 38 provinces and six extra-territorial jurisdictions. After reviewing Lambeth registration data and attendance figures, *The Church of England Newspaper* reported that, of those absent from Lambeth, 214 bishops - 206 diocesans and 8 suffragans - boycotted the July 16-August 3 Conference due mainly to Archbishop Williams' decision to invite the American, Canadian and Central American bishops who consecrated homosexual cleric Gene Robinson (not to mention North American prelates who had allowed same-sex blessings).

(Among other factors galvanizing the boycott were Dr. Williams' decision to exclude faithful foreign-backed U.S. bishops; and a do-nothing Lambeth program, which encouraged a growing belief among conservative leaders that Communion structures are unable or unwilling to resolve the current conflict.)

"While boycotts affected the 1998, 1868 and 1888 conferences, the 2008 boycott was the most serious challenge to the integrity of the meeting," *CEN* said.

The newspaper found that the 214 bishops who skipped Lambeth for reasons of conscience came from ten provinces: Australia, 7; Southern Cone, 1; Episcopal Church, 1; Church of England, 3; Uganda, 30; Nigeria, 137; Kenya, 25; Rwanda, 8; South East Asia, 1; and Jerusalem and the Middle East, 1. From Africa's 324 dioceses, 200 diocesan bishops (61 percent) were identified as having refused Dr. Williams' invitation, said *CEN*.

That in turn meant that Western bishops dominated Lambeth '08; in fact, the U.S. Episcopal Church (TEC) and the Church of England comprised 40 percent of the bishops present at the Canterbury confab, *CEN* determined.

TEC had 127 bishops at Lambeth; put another way, one in five prelates attending Lambeth was from TEC, whereas Americans represent only one in 40 Anglicans worldwide. TEC was followed by the C of E, with 113 bishops present. Rounding out the top five in numbers of bishops attending were Australia, 39;



ASCENE from the 2008 Lambeth Conference's opening Eucharist in Canterbury Cathedral. Photo: Matthew Davies/Episcopal Life Online

Canada, 37; and Southern Africa, 27, with these five provinces sending over 55 percent of all bishops present.

BUT HERE is where the question of Lambeth's "legitimacy" comes most into play: While the Canterbury meeting drew double the number

of bishops that GAFCON did, it represented a minority of the active Anglicans in the world.

The Communion reports a membership of around 80 million, but a number of sources put the number of practicing Anglicans at around 55 million (or less). This is largely because the Church of England, being the state church, claims some 25 million members, but only around one million of those attend church. But smaller gaps between nominal and practicing Anglicans also may be seen in some other Western provinces.

By comparison, some Global South provinces have larger memberships to start with. And when provinces such as Nigeria count Anglicans, "they mean those who actually go to church," observed Bishop David Chislett, a former cleric of the "official" Australian province who now serves in the Traditional Anglican Communion, a Continuing Church fellowship.

"In the First World, the number of 'Anglicans' includes those who are 'C of E,' but who never darken the door of a church, many of whom are plainly not even 'believers' in any real sense of the term," Chislett recently wrote. "In Australia, for example, there are just under 4 million Anglicans, according to the last census (2006). But we know that the National Life Church Survey puts attendees on any given Sunday at 180,000," Chislett maintained. (At last report, TEC had over 2.1 million members, but an average Sunday attendance of around 766,000.)

Those who have done the math, like Canon Chris Sugden of the British-based Anglican Mainstream - who is also a canon of St. Luke's Cathedral in Jos, Nigeria - have concluded that Global South bishops who declined to attend Lambeth represent about 30 million of the some 55 million practicing Anglicans.

In short, Lambeth may have had more (and more well-heeled) bishops, but GAFCON seems to have the people.

So - as Bishop Chislett put it - "who are the breakaways?" ■

Sources included *The Church of England Newspaper*, *The Living Church*, *VirtueOnline*, www.religiousintelligence.co.uk

Letters Reveal Williams' Doublethink On Homosexuality

Commentary Report By Robert Hart

Can Archbishop of Canterbury Rowan Williams really do what he *thinks* he is doing - sufficiently upholding, in his official capacity, established Anglican teaching on homosexuality, while holding private views at variance with it?

That question came into sharper relief when - shortly after the Lambeth Conference - some leaked correspondence showed Dr. Williams stating that by the late 1980s he had concluded that Scripture did not condemn faithful same-gender sexual relationships, which he said might reflect God's love "in a way comparable to marriage."

Williams' personal pro-gay sympathies were known before this, of course. But this fresh and seemingly more far-reaching revelation of them jarred an already-shaky, post-Lambeth Anglican household. It deepened dismay in the mostly-conservative Global South (where some bishops were said to be learning of Williams' personal views on the gay issue for the first time), as well as among homosexual and liberal Anglicans, who think that the Archbishop - by urging moratoria on gay bishops and blessings at Lambeth - was sacrificing honesty and justice on the altar of unity.

The position of Dr. Williams' conservative critics was summarized by the Rev. Rod Thomas, chairman of the English Evangelical group Reform: "One cannot help but wonder whether his personal views affect the ways in which he tries to resolve difficulties. Instead of leading the church out of this crisis, we feel the Archbishop of Canterbury is prolonging it because of his personal unhappiness about disciplining a section of the church with which he personally agrees."

One of Williams' liberal critics, the Rev. Susan Russell of the gay lobby, Integrity, said: "That Archbishop Rowan Williams' theology is identical to that held by Canadian and American Anglican Churches currently blessing same-sex unions is not news. What should be news is the rank hypocrisy of Williams' willingness to lay at the feet of Canadian and American Anglicans the blame for divisions in the Communion when the only difference between what's happening in our churches and in his is that we're telling the truth about it."

THE STORY of the letters that had been exchanged between Archbishop Williams and Deborah Pitt, a psychiatrist and conservative laywoman, broke in early August. The letters, written in 2000 and 2001, when Dr. Pitt was a member of the (Anglican) Church in Wales, and Dr. Williams was the Archbishop of Wales, showed his lenient view of homosexual behavior. "I concluded," he wrote, "that an active sexual relationship between two people of the same sex might therefore reflect the love of God in a way comparable to marriage, if and only if it had about it the same character of absolute covenanted faithfulness."

Speaking to reporters at Lambeth, Archbishop Williams said, "The Anglican Communion has made its position (regarding the morality of same-sex behavior) corporately clear through [Lambeth '98] and through all the things we have been going through in recent years, and as Archbishop that

is where I stand, that is the discipline I am committed to stand with."

But some of his unofficial view slipped out. In response to a question from online religion reporter David Virtue, Williams defined sexual sin as "any relationship outside a public covenant of mutual support and love in the presence of God."

This accords with what Dr. Williams wrote to Dr. Pitt in March 2001: "When I said that I wasn't campaigning for a new morality, I meant, among other things, that if the Church ever said that homosexual behavior wasn't automatically sinful, the same rules of faithfulness and commitment would have to apply as to heterosexual union. Whether that would best be expressed in something like a ceremony of commitment, I don't know; I am wary of anything that looks like heterosexual marriage being licensed, because marriage has other dimensions to do with children and society."

IT HAS LONG been apparent that Rowan Williams has his own rather dubious interpretation of the first chapter of *Romans*, a reading uncharacteristically devoid of the genuine scholarship he has exhibited many times. The text describes both lesbian and male homosexual acts in and of themselves, as "against nature." Dr. Williams has publicly stated, even shortly before his appointment to Canterbury in 2002, that he interpreted the phrase "against nature"



Archbishop Williams

to apply only to heterosexual persons who indulged in same-sex practices. This, however, forces a strictly modern concept, that same-sex attraction is part of someone's nature, an idea that remains unproven, and for which we cannot find evidence any time prior to the 20th century. But Williams wrote Pitt that, after 1980, he studied this issue sporadically, "reading what I could on the psychology as well as the theology of it; and by the end of the

'80's I had definitely come to the conclusion that scripture was not dealing with the predicament of persons whom we should recognize as homosexual by nature."

In fact, the scriptures deal only with the acts themselves, indicating that nothing more should be added to the simple statement in *Genesis*: "Male and female created he them."

Further indication of Dr. Williams' view can be found in his 1989 essay, *The Body's Grace*, in which he argued that the 1930 Lambeth Conference's nod to the use of contraceptives gave sanction to arguments that procreation need not be a component of sexual congress. The church had thus opened the door for "gay" sex, he asserted. The same point has been argued by traditional theologians (including this writer) to condemn the decision taken in 1930.

ON AUGUST 12, in a letter to *The Times* of London, the moderate Evangelical Bishop of Durham, Dr. N.T. Wright, wrote along with 18 other bishops in defense of Williams. Wright objected to the media treatment of the Archbishop's correspondence, contending that Williams "has said repeatedly...that there is a difference between 'thinking aloud' as a theologian and the task of a bishop (let alone an Archbishop) to uphold the church's teaching. He has regularly insisted, as

he did in his closing address at Lambeth, that the church is right to have a basic 'unwillingness to change what has been received in faith from scripture and tradition.'"

But whereas Wright's defense of the Archbishop is worded to suggest a merely academic concern - "a difference between 'thinking aloud' as a theologian and the task of a bishop" - the problem, now as in 2001, is that Williams' private views were not communicated while he was still an academician, but while holding high church office. And in the 2000 letter to Dr. Pitt he wrote that, "if I'm asked for my views as a theologian rather than a church leader, I have to be honest and admit that they are as I've said."

Self-Contradiction

Dr. Peter Toon of the Prayer Book Society of the U.S.A. observed that, as Archbishop, "Dr. Williams teaches and propagates a traditional doctrine which includes within it the condemnation of the doctrine that he holds as a private person. One can only speculate as to the conflict that this causes in his soul."

Dr. Toon added that one can see in the Archbishop's recent decisions and stated commitments "what seems to be evidence for the changing priority of each of his views. For example, the fact that he invited (a) all the American consecrators of Gene Robinson and (b) all the [U.S.] bishops who have been allowing the blessing of same-sex couples in their dioceses, to Lambeth '08 seems to proclaim one thing. But the strong and passionate call he made at Lambeth '08 for a moratorium on both same-sex blessings and the electing and consecrating of bishops in same-sex relations points in another. Of course, one can read these decisions politically and leave the matter there.

"My own reading of the human heart is that a doctrine held with conviction cannot be hidden all the time. It will make itself known in all kinds of little ways, and sometimes in big ways," Toon wrote. "Thus, if Rowan does hold with inner conviction the doctrine that same-sex couples can and do exhibit the love of God, then this indicates who he is and where he is. And, therefore, however hard he pushes the public doctrine and the policies of Lambeth '08 on moratoria, it will always be the case that he is internally fighting against himself. And he will never be able with full heart, mind and will to press the official Anglican doctrine."

To take the matter even further, he cannot "with full heart, mind and will" teach the truth of God's word. He has marked out a position in which God and the teaching of the Church as "believed always, everywhere and by all" (Vincentian Canon) may be in conflict. The Holy Spirit has revealed the truth to

the Church for all times, and yet He has not revealed the truth to the Church for all times. Not only as a pastor and teacher is this self-contradiction a burden too heavy to bear; it is too much for any Christian. "A double minded man is unstable in all his ways." (James 1:8) ■

Sources included *The Daily Mail*, *Religious Intelligence*, *The Times*

Romeward Rumbings Increase In Wake Of General Synod

Report/Analysis

With the decision of the "Mother" Church of England to move toward women bishops without meaningful safeguards for traditionalists, and the failure of three high-ranking Cardinals at the Lambeth Conference to nudge the wider Anglican Communion back toward orthodoxy, the stage may be set for an historic *rapprochement* between ex-Canterbury Anglicans and the most historic and senior See in the Christian world.

Commenting on the English General Synod's July 7 decision on women bishops - which represented a decided turn away from previous assurances given to traditionalists - *The Daily Telegraph's* George Pitcher wrote, "Make no mistake: the Anglo-Catholics were done over." He went on to compare the Synod to a mafia movie "where the luckless are stabbed in the back while they're being hugged."

Even before the Synod's vote,



FIF-UNITED KINGDOM CHAIRMAN, Bishop John Broadhurst, said "everything is not necessarily lost" for traditionalists following the Synod vote, but warned that the C of E's failure to adequately provide for those theologically opposed to women bishops would occasion property controversies, as significant numbers of clergy and others leave the C of E.

taken in York, two separate delegations of English bishops traveled to Rome for meetings with officials of the Congregation for the Doctrine of the Faith, the department charged with receiving overtures for organic unity between churches. (The Pontifical Council for Promoting Christian Unity, by contrast, is chiefly concerned with dialogues between churches that have not progressed to the point at which organic unity is a consideration.) The hand-writing on the wall was becoming increasingly clear, and the C of E bishops were concerned about what effect the Synod's anticipated decision might have on relations between the two communions, which, while remaining cordial, have been in steady decline since the English Church's 1992 decision to admit women to priestly ordination.

Although news of the meetings sparked the usual flurry of sensational Fleet Street speculation, specifics as to results were few, which is not surprising, given that the Vatican does not normally discuss works in progress. What is notable is that, in the wake of the Synod, the outcome of which drew strong expressions of disappointment from both Rome and Moscow, at least one of the C of E "flying bishops" serving traditionalists, Andrew Burnham of Ebbsfleet, indicated that

On His Way

AS CARDINAL JOHN HENRY NEWMAN (pictured) - the Church of England's most prominent convert to Catholicism - proceeds through the Vatican's canonization process, British authorities have approved the Roman Catholic Church's plan to transfer his body. It was to be moved from its grave in a small, secluded cemetery at the Rednal Oratory House, on the outskirts of Birmingham, England, to a prominent marble sarcophagus in the Birmingham Oratory, where it can be readily venerated by his devotees. It is widely expected that Newman will be declared "blessed" in 2009 - one step short of full sainthood.



catholic-minded Anglicans should prepare to come into the Roman Communion *en masse* in the not-too-distant future.

Response to this was mixed among Roman Catholic commentators. While some relished the prospect of an influx of Anglican traditionalists, others seemed angered and frightened. One of the latter sort, Gerald Warner, wrote that "the barque of Peter should not pick up Anglican boat people." Most Roman Catholics who are hostile to the concept of any group of Anglicans coming into corporate reunion with Rome seem afraid of a large influx of clergy who are more loyal to the catholic faith than they are. As well, some (clergy especially) resent the possibility that some married Anglican clergy could be reordained to serve as Catholic ones, as has been permitted, for example, under the U.S. Pastoral Provision, approved by Pope John Paul II in 1980; the Provision also seeks to welcome into full communion congregations of Anglicans that convert together but retain an Anglican liturgical identity.

Post-Synod Ponderings

After the initial shock of the July Synod decision began to wear off, many English traditionalists turned to what the Rev. Geoffrey Kirk of Forward in Faith-U.K. (FIF) has termed "the great existential question: What do I do now?"

One keen observer, writing on *VirtueOnline* about a week after the Synod met, noted that Cardinal Walter Kasper had recently said that it was time for the English state church to decide whether it was Catholic or Protestant. The Synod's July

7 decision "gave him the unequivocal answer," wrote teacher and lecturer Roland W. Morant of Lincolnshire.

Morant pointed out the urgency of the situation, given the sort of legislation recommended to the Synod's drafting committee. The legislation would provide only a statutory code of practice for dissentients - essentially a legal recommendation but not an enforceable demand that people with power be nice to those in the minority - and would put in peril existing provisions of the 1993 Act of Synod which provided flying bishops (formally known as provincial episcopal visitors) for traditionalists. The separate orthodox province in the C of E for which FIF lobbied, in light of the more pervasive difficulties created by female bishops, was nowhere in sight, and the ability of parishes to insulate themselves against a ministry that they must on theological grounds hold to be (at best) sacramentally dubious was now directly threatened.

To counter the Synod decision, Morant urged FIF to give the Synod notice in short order that it is forming a "Provisional Independent Province" for England and Wales anyway, based on the episcopal areas that have been covered by four flying bishops (three for England and one for Wales) and the Bishop of Fulham (John Broadhurst, who acts as a flying bishop within the London diocese), and let the Establishment deal with the ramifications. He noted that FIF has previously threatened to do just this.

WHETHER OR NOT FIF will move in the direction suggested by Dr. Morant remains to be seen, but several events shortly thereafter could be seen as consistent with such an eventuality:

Welsh Prelates Discontinue Bishop For Traditionalists

Another orthodox Anglican constituency in the U.K. has effectively been told there will be no more of the earlier-agreed provisions for them, and their choice is to accept women's ordination or leave.

In September, the House of Bishops of the Church in Wales decided to stop providing a special Provincial Assistant Bishop for those theologically opposed to women's ordination, following the retirement in June of Bishop David Thomas. He was appointed in 1996 to provide "additional episcopal care" for those who could not accept the Church in Wales' decision that year to ordain female priests.

In July, the Church of England's General Synod turned away from earlier assurances to traditionalists, voting to advance toward admitting women as bishops with only a statutory code of practice for dissentients, which is less than is provided for women priest opponents now through the C of E's system of "flying" bishops.

In announcing the Welsh bishops' decision to the church's Governing Body in Lampeter September 17, Archbishop Barry Morgan said in part that: "We reaffirm as diocesan bishops our commitment to securing a continuing place in the life of the Church in Wales for those who cannot in conscience accept the ordination of women to the priesthood. However, we no longer consider that the continuation of

additional episcopal provision for one part of the Church on grounds of belief or doctrine on one particular issue is either necessary or consistent with Anglican ecclesiology."

The Rev. Alan Rabjohns, the chairman of *Credo Cymru*, Forward in Faith Wales, called the decision "disappointing and sad," and noted that it was undertaken while there were two vacancies on the bench of bishops, giving the Dioceses of Bangor and St. Asaph "no say in the matter."

"We reject the claim that such an appointment is unnecessary and do not regard [Morgan's announcement] as the final word on this subject," he said.

Responding on behalf of Forward in Faith-U.K., the Rev. Geoffrey Kirk said that the Welsh bishops' decision not to appoint a new Provincial Assistant Bishop for those who in conscience cannot accept the ordination of women to the priesthood and the episcopate "will have inevitable consequences in the Church of England. We are repeatedly told that the future for those opposed to women's ordination is one of trust in provisions made and confidence that our position will be respected and upheld by the majority. To describe the role of a Provincial Assistant Bishop - one effectively brokered by the Archbishop of Canterbury when he was Bishop of Monmouth - as 'unnecessary and inconsistent with Anglican ecclesiology', as the Archbishop of Wales has done, is deliberately to undermine both that trust and Dr Williams' leadership of the Anglican Communion during this time of crisis." ■

On July 17, Fr. Jonathan Baker, FIF's voice on the panel tasked with framing the legislation for women bishops, resigned. He said: "I am unable to commend simple draft legislation which is coupled with a code of practice...and therefore consider it inappropriate that I continue to serve on the committee charged with so doing."

In his statement, Fr. Baker also reiterated FIF's consistent position that "a code of practice cannot address the fundamental ecclesiological and sacramental concerns of those opposed to the ordination of women to the episcopate." He added that the General Synod's decision leaves the C of E "facing a real pastoral, as well as legal and theological, problem, of how to honor its commitment to provide an assured and equal place for those unable to accept the ordination of women to the episcopate."

On July 18, the aforementioned Bishop of Fulham (and FIF Chairman), John Broadhurst, suggested that "everything is not necessarily lost," but fired a well-aimed shot across the Established Church's bow. He said that "most of the assets of the Church of England in terms of buildings, schools and other property either come from the pre-reformation Catholic Church or as a direct result of the Tractarian and Catholic Revival. This property is very much our heritage and inheritance, and to suggest that many wish to steal it from us in a very unpleasant form of legalized theft would not be an understatement. I know that many people will be looking at the legal implications lying behind both these matters."

On July 21, FIF's Council, meeting in Canterbury as the Lambeth Conference lumbered on, adopted a resolution saying that it remains determined to secure "a structural solution comprising discrete dioceses for those in conscience opposed to the ordination of women as bishops." FIF Director Stephen Parkinson said there was no "cast-iron guarantee" that the solution would mean that FIF's members would stay within the Church of England.

A day later, Archbishop of Canterbury Rowan Williams admitted that the Synod decision had left the church with a "huge amount of unfinished business" and that "as many people feel alienated or grieved as were elated by the decision that was taken." Predictably, Christina Rees, who leads the revisionist Woman and the Church (WATCH) group, discounted the Archbishop's observation as overstating the magnitude of the division.

BY MID-AUGUST, 14 traditionalist bishops had consulted and issued a letter on the crisis. It was addressed to the 1,400 clergy who - in an open letter published before the July Synod - had served notice that they may not be able to continue ministering within the C of E if women were made bishops without adequate protections for conscientious objectors.

In the letter, the 14 prelates reiterated the unacceptability of a mere code of practice. And they said that - based on "patterns of voting" on some of the amendments proposed at the Synod's York meeting - it was not clear "that the House of Laity would (ultimately) support legislation whose inevitable consequence would be the exclusion of substantial numbers of faithful Anglicans from the Church of England."

The Anglo-Catholic bishops (who included the aforementioned Bishop Burnham) pledged to support clergy who feel

unable to remain in the C of E, but also to fight for a better deal for traditionalists.

Appealing for calm in the months before General Synod next meets in February 2009, the bishops told the 1,400 orthodox clergy that they would endeavor to ensure that the C of



CARDINAL WALTER KASPER indicated at Lambeth that hopes had faded in Rome that mutual recognition and intercommunion could be achieved with the Anglican Communion, due to developments therein on matters of sexuality and women's ordination. He hinted that the Vatican might begin direct talks instead with the Fellowship of Confessing Anglicans (GAFCON) and other conservative Anglican movements. Photo: Catholic Herald

E at least lives up to "the solemn assurances of an honored and permanent place (for traditionalists) given by undertakings it made in the early 1990s." They said they also were determined to remain faithful to the ARCIC (Anglican-Roman Catholic International Commission) "vision of full visible unity which has been an Anglican commitment for 40 years..."

MEANWHILE, SOME EVANGELICALS within the C of E recognized that the treatment meted out to Anglo-Catholics by the General Synod meant that in time the bell would toll for them, too. David Ould wrote that, "It is as though, for us, the Church had banned the reading of the Bible and not allowed us the freedom to dissent from that decision...We should recognize the deep pain caused and, I suggest, complain heartily about it. Not simply because we will be next, as we surely shall be, but because the offense given to the High Churchmen is outrageous."

Lambeth: Anglican Problems Damage Ecumenical Relations

At the 2008 Lambeth Conference in Canterbury July 16-August 3, the latest assault on catholic order in the Mother Church converged with the Communion's protracted conflict over homosexuality and a do-nothing Conference program in a way that could not help but showcase how deeply the Communion has damaged its relations with Rome.

An unprecedented delegation of three cardinals - Walter Kasper, Ivan Dias, and Cormac Murphy-O'Connor - was dispatched to represent the Vatican at Lambeth, where they were politely received but, it appears, not paid much attention. (Attendance at Cardinal Dias' lecture was said to be only about 17 bishops out of over 600 present!)

In his official address to Conference participants on July 31, Cardinal Kasper, who heads the Pontifical Council for Promoting Christian Unity, traced the story of Anglican-Roman Catholic dialogue from its hopeful beginnings in the mid-1960s and the heady progress made during the ARCIC process, until the chill starting with the first ordinations of women in the late 1970s and the near deep freeze since caused by the Anglican Communion's increasing departure from Scriptural and traditional standards of faith and morals.

Kasper indicated that recent developments in matters of sexual morality and the admission of women to the episcopate meant an alteration in "the level of what we pursue in dialogue." In other words, the possibility of mutual recognition and intercommunion is effectively no longer on the table.

If there was any doubt, the Cardinal told a German Catholic news agency August 1 that, due to the ordination of women, "serious discussion about the recognition of Anglican ordination and orders is blocked."

As well, Kasper hinted during Lambeth that the Vatican might begin direct talks with the Global Anglican Future/Fellowship of Confessing Anglicans and other conservative Anglican movements.

MEANWHILE, Pope Benedict XVI, on his way to Australia to attend the Roman Catholic Church's World Youth event in Sydney, said he was praying "that there are no more... fractures" among Anglicans and that he did not want to "interfere" in the debate. Some saw these comments as indicating support for Archbishop Williams' efforts to hold the contentious Anglican family together. They were supplemented by other reports that the Vatican assisted "senior Anglicans" in preparing important documents ahead of Lambeth, and that the Pope does not support an influx of traditional Anglicans into the Roman Church.

These reports, however, were "strongly disputed by sources at the Vatican who say that the Pope is actively working to welcome Anglican defectors," reported *The Daily Telegraph*.

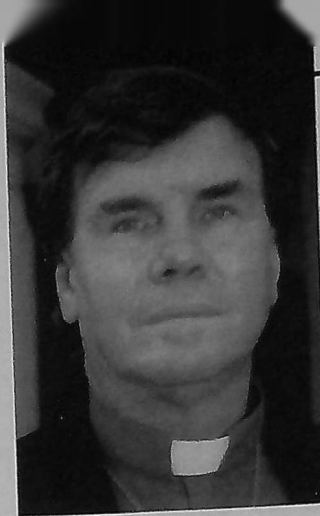
The notion that the Pope is supportive of efforts to accommodate orthodox Anglicans within the Roman fold is consistent both with his known and longstanding interest in Anglican affairs, and his concern for the unification of Christian witness in Europe in the face of a rampant and aggressive secularism and Islamic resurgence. As well, for this Pope as for his predecessor, everything is set in the context of fidelity to Christian truth as revealed in Scripture and Tradition. When, for example, a reporter asked him about Lambeth during his Australian pilgrimage, the Pope cited his hope that "a responsible solution will be found given our times, but also in fidelity to the Gospel. These two things must go together."

A *Daily Telegraph* commentator probably got closer to reality when he asserted July 16 that: "Far from wanting to preserve the Anglican Communion, Pope Benedict wishes all its members to become Catholics. He realizes, however, that corporate reunion is now impossible, and so he and his key advisers in the Congregation for the Doctrine of the Faith are considering ways in which groups of Anglicans can be received into full communion with the Holy See."

TAC Gets Encouragement From Rome

Indeed, an indication of this emerged while Lambeth was in session.

On July 25, Archbishop John Hepworth, primate of the Traditional Anglican Communion (TAC), a leading international Continuing Church fellowship, released a letter from Cardinal William Levada, who heads the Congregation for the Doctrine of the Faith. In the letter, dated July 5, Cardinal Levada said that his Congregation had been studying proposals presented to them last October on behalf of the TAC House



ARCHBISHOP John Hepworth, primate of the Traditional Anglican Communion, a global Continuing Church fellowship, recently received a letter from Cardinal William Levada, assuring him of the "serious attention" which the Congregation for the Doctrine of the Faith is giving to "the prospect of corporate unity" raised in a letter from TAC bishops a year ago.

of Bishops, and added that: "I wish to assure you of the serious attention which the Congregation gives to the prospect of corporate unity

raised in that letter."

Levada went on to say that "the situation within the Anglican Communion in general has become markedly more complex during this same period. As soon as the Congregation is in a position to respond more definitively...we will inform you."

Some observers took the fact that the letter came from the prefect of a major Vatican department, not from a subordinate, as an indication that it was not a brush-off communication. And Fr. Warren Tanghe of FIF-North America remarked that, "Rome rarely acts quickly, but it does not seem that it often proffers such an interim assurance. The fact that it did so in this case, would itself seem to confirm the CDF's statement that it takes the TAC initiative seriously."

Archbishop Hepworth wrote that Levada's letter "should encourage our entire [TAC membership], and those friends who have been supporting us."

THAT SOMETHING SIGNIFICANT is brewing in Rome was also hinted at in mid-July by Newark Catholic Bishop John J. Myers, who serves as the Ecclesiastical Delegate for the Pastoral Provision in the U.S. Addressing a conference of "Anglican Use" Catholics in San Antonio, Myers said, "We are working on expanding the mandate of the Pastoral Provision to include those clergy and faithful of continuing Anglican communities."

Speculation abounds on just what sort of corporate solution might be offered by Rome, much of it centering on the establishment of the Anglicans as a "particular Church" in communion with the Holy See. There are, in fact, already over 20 of these, all of them what is often called "Eastern Rite" (in contrast with the "Latin Rite," to which the great majority of Roman Catholics belong). Were the TAC petition to result in the erection of an Anglican particular Church, it would be noteworthy on at least two counts: First, it would be the only such body having a rite of Western rather than Eastern origin; second, with TAC adherents reportedly numbering around 400,000 worldwide, plus whatever Anglicans came into it from Anglican entities outside the TAC, it would be larger than almost every other particular Church in communion with Rome.

At this point, however, the speculation is just that. As Fr. Tanghe observes, "in the end, what the Vatican will decide will be known only when the Vatican announces it."

But Bishop Robert Mercer, the retired former leader of the TAC's Canadian province, was encouraged enough by Cardi-

Third Loss For TEC In Virginia Property Battle

The Episcopal Church (TEC) and its Diocese of Virginia recently suffered a third defeat at the hands of a Fairfax County judge in their bid to gain control of an estimated \$30-40 million in church property held by 11 former TEC congregations.

On August 19, Circuit Court Judge Randy I. Bellows ruled on two issues that remained to be resolved in the case. Rejecting Episcopal officials' arguments to the contrary, he held that the Virginia Division Statute does not violate the contracts clause provisions of the U.S. and state constitutions as applied to the properties in question.

He also ruled that the 11 churches had not waived their right to invoke the division statute by being part of TEC; he said the plaintiffs should have filed this claim before the litigation started. Now, it was "too late," he wrote.

Virginia's 1867 division law states that, in the event of a split 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.

The decision "is a significant victory," said Steffen Johnson, one of the lawyers for the 11 congregations. "It eliminates their last constitutional argument that the statute is invalid."

The diocese said it was "disappointed" in the ruling, but "committed to exploring every option available to restore constitutional and legal protections for all churches in Virginia."

Adding that more issues will be taken up during a trial set for October, the diocese said it "remains firmly committed to ensuring that loyal Episcopalians, who have been forced to worship elsewhere, will be able to return to their Episcopal homes."

BUT TEC AND THE DIOCESE also lost two major rounds in the litigation - the largest church property case in the history of TEC. They had argued that the parish property was held in trust for their benefit and that the division statute was not relevant to their suit, and that the Virginia statute was unconstitutional.

On April 3, Judge Bellows held that a division within the meaning of the statute exists in the local and wider context and therefore that the statute applies to the instant case.

Following a separate hearing, Bellows upheld on July 10 the constitutionality of the division statute against all of the Free Exercise, Establishment, Equal Protection, and Tenth Amendment challenges raised by the plaintiffs.

The 11 parishes, which include the colonial-era Fairfax and Truro Churches, departed TEC over issues of biblical authority and homosexuality, notably the 2003 election and consecration of non-celibate homosexual cleric V. Gene Robinson as Bishop of New Hampshire. Virginia Bishop Gene Robinson and most diocesan delegates to the 2003 Episcopal Convention supported Robinson's consecration.

The former TEC parishes now belong to the Anglican Diocese of Virginia (ADV), a part of the Convocation of Anglicans in North America, a missionary branch of the province within the Anglican Communion.

nal Levada's letter to think that there may be prophecy in a comment that one of the Oxford Movement fathers, Edward Bouverie Pusey, penned to Archdeacon Samuel Wilberforce, Bishop-elect of Oxford, in November 1845: "I cannot but think that Rome and we are not irreconcilably at variance, but that, in the great impending contest with unbelief, we shall be on the same side, and in God's time, and in His way." ■

See also David Virtue's interview of Archbishop John Hepworth on the subject of the TAC's approach to Rome, among "Bonus Reports" linked to this issue on our homepage at www.challengeonline.org.

Sources: Forward in Faith, Kinggrams, the Vatican website, Davidould.net, Stand Firm weblog, Lambeth Conference Communications Office, The Daily Telegraph (London), The Times (London), The Messenger Journal, Zenit, VirtueOnline, Reuters, The New York Times, Interfax, Time Magazine, The Economist, The Catholic Herald, The Church of England Newspaper, The Church Times, Religious Intelligence, The Associated Press, The Guardian (U.K.), Ecumenical News International, Catholic News Service, Catholic Online, Chiesa (Italy)

Ordination Shows ACC-UEC Communion In Action

By Robert Hart

In an action reflecting the communion agreement between the Anglican Catholic Church (ACC) and the United Episcopal Church of North America (UEC), New Orleans ACC Bishop D. Presley Hutchens ordained Ralph James Caley a deacon in Arkansas August 23 at the request of UEC Archbishop Stephen Reber.

The two Continuing Church jurisdictions have been sharing clergy for some time. However, this is the churches' first cross-jurisdictional ordination.

The ACC and UEC entered into an agreement to restore or reaffirm the communion between their churches on Ascension Day (May 17) 2007. Arch-



ACC ARCHBISHOP Mark Haverland (left) and UEC Presiding Bishop Stephen Reber, when they signed the communion agreement between their two Continuing Anglican bodies last year. Photo: The Trinitarian

bishop Reber and ACC Archbishop Mark Haverland signed the agreement at St. Stephen's Pro-cathedral, Athens, Georgia. At that time, Archbishop Haverland said: "We recognize in each other the presence of the essentials of the Christian Faith, Catholic Order, Apostolic Succession, Anglican worship, and Christian morals."

The ACC last year also reaffirmed its communion relationship with the Anglican Province of Christ the King (APCK), which is now under the leadership of Archbishop James Provence.

Deacon Caley is a member of St. Barnabas Anglican Church in Heber Springs, Arkansas, a UEC parish. ■

The August 19 rulings "mean that there are only a small number of issues remaining to be decided at the October trial, and the 11 Anglican congregations are hopeful that they can be resolved quickly," the ADV said in a news release.

The ADV's Vice Chairman, Jim Oakes, reiterated his hope that the plaintiffs "would put away this needless litigation. We have consistently remained open to exploring avenues for amicable discussions, and have been grieved that TEC has chosen to continue to pursue a path of confrontation rather than civil dialogue. This litigation has done nothing to spread the Good News of Jesus Christ."

LATE NEWS: On September 26, the Fairfax County Circuit Court signed an order stipulating that the nine ADV congregations that filed petitions under the Virginia Division Statute had satisfied the law's voting requirements. The order substantially narrows the scope of the church property trial that was scheduled for October, the ADV said. It also announced that the remaining two of the 11 Virginia congregations originally named in the lawsuit had settled. Potomac Falls Church, Sterling, and Christ the Redeemer Church, Centreville, each agreed to a modest monetary settlement with TEC and the diocese. Neither congregation filed division statute petitions because they had no real property at stake, only personal property. ■

Sources: Anglican District of Virginia, *The Washington Times*, *VirtueOnline*

Some Calif. Property Cases Delayed Pending High Court Ruling

Does California law permit a church denomination to claim ultimate ownership of property held in the name of a separate religious corporation (such as a parish), without the latter's express agreement?

Shall California courts use "neutral principles of law" to resolve church property disputes, or automatically defer to the decisions of the church hierarchy?

If a denomination challenges the disaffiliation of a parish that has publicly denounced its actions, and claims ownership of the parish's property, do the denomination's actions deserve the same scrutiny as that given to a corporation that punishes its public critics by filing "Strategic Lawsuit Against Public Participation" (SLAPP) cases?

These are the three key questions raised in a brief filed earlier this year with the California Supreme Court on behalf of the Episcopal-turned-Anglican parish of St. James in Newport Beach, which is struggling to keep the Episcopal Diocese of Los Angeles from acquiring its church property. According to one report, oral arguments in the case were scheduled for October 8.

St. James, which is in Orange County, is one of three conservative parishes that voted a few years ago to depart the liberal-led L.A. diocese and realign with the more theologically-compatible Anglican province of Uganda.



ST. JOHN'S, Petaluma, California, one of the properties at stake in current litigation.

The diocese's bid to claim the three parishes' property failed at the trial court level, but succeeded on appeal. The parishes have now taken the case to California's high court. Reportedly, the cases involving All Saints' Anglican Church, Long Beach, and St. David's, North Hollywood, have been put on hold pending adjudication of the St. James case. For the same reason, a Sonoma County superior court judge has also delayed further motions in the lawsuit brought by the Episcopal Diocese of Northern California against St. John's Church in Petaluma. Most of St. John's some 230 members voted in 2006 to leave the diocese and TEC in favor of the Anglican Church of the Southern Cone, and the diocese wants control of its 117-year-old building. ■

Sources: *Stand Firm in Faith*, *Santa Rosa Press-Democrat*, *Newport Beach Daily Pilot*, *VirtueOnline*

Bishop Howe Changes Horses

Report/Analysis By The Rev. Samuel L. Edwards

Central Florida Episcopal Bishop John Howe announced in mid-July that he is withdrawing from the Anglican Communion Network (ACN) and redirecting his support to the Anglican Communion Institute (ACI), a conservative think tank.

The move is unlikely to surprise anyone who has followed the career of the mercurial bishop as a leader of the conservative resistance in The Episcopal Church (TEC).

In a letter published in July's *Central Florida Episcopalian*, Bishop Howe cited his discomfort with "the secessionist direction of the Network" - the association of conservative dioceses, parishes and clergy led by Pittsburgh Bishop Robert Duncan. Howe said the ACN "is now made up of far more people who have left The Episcopal Church than those who remain inside it."

He noted that Duncan is committed to the formation of a new Anglican province in North America. By contrast, the Central Florida prelate wrote that he remains "committed to working as faithfully as possible from within [TEC] and in full communion with the Archbishop of Canterbury."

In his letter, Howe revealed that, in May, he had asked his diocese's finance committee to re-examine the diocese's "alternative giving," how money is directed "that might otherwise have gone to [TEC]."

On June 19, the diocesan board (executive committee) unanimously approved "the redirection of our support...to... the Anglican Communion Institute."

The president of ACI is Dr. Christopher Seitz, a priest of the Central Florida diocese who teaches Old Testament at Toronto's Wycliffe College. ACI's current chairman is West Indies Archbishop Drexel Gomez, who leads the group that is formulating the proposed Anglican Covenant. Bishop Howe himself is a member of the Institute's board. He resigned from the Network's board following an April meeting of its bishops in Chicago, at which he said "it became very clear that, while five of the ten of us remain committed to working within the constitution and canons of [TEC], the others no longer hold that commitment."

Howe's decision seems to stem at least partly from a desire to avoid becoming another target of the current spate of ag-

As Sentencing Is Awaited, Calls For Bennison To Be Removed

Pennsylvania Episcopal Bishop Charles Bennison was still fighting to get his job back, but some influential persons told a church court this summer that he should be barred from episcopal office or deposed altogether for his failure to help an abused teen girl.

Those making such recommendations included the Episcopal Church's presiding bishop, the Pennsylvania diocese's standing committee, and the woman who suffered sexual abuse at the hands of Bennison's brother.

But the court, which was to decide the bishop's sentence soon, also received dozens of letters from Bennison's supporters. They asked that he be allowed to continue to shepherd the five-county diocese he has led since 1998. "His ministry is a gift The Episcopal Church so desperately needs," wrote one.

A year ago, The Episcopal Church (TEC) suspended Bennison, 64, on two charges of "conduct unbecoming a member of

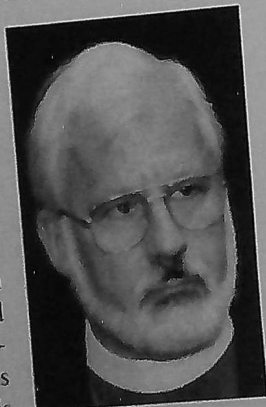
HOWE Continued from Page 39

gressive litigation by TEC against would-be realigners. Noting the departure of the Diocese of San Joaquin (CA) from TEC to join a more theologically-compatible Communion province, the Southern Cone, and the likelihood that "several others" (Fort Worth, Quincy, and Duncan's Pittsburgh) would follow, the bishop wrote that: "Whether these attempts will ultimately succeed will be determined by the courts."

LIKE A NUMBER of other mid-stream changes Howe

has made, his shift of body and saddlebags to the ACI horse seems to have been prompted by strong institutionalist sentiments. But it is also further evidence of a widening gulf between believers still within the Anglican Communion over what strategy to employ to arrest and reverse the march of revisionist liberalism and to reclaim the Canterbury-based association for their version of orthodoxy. On one side are those such as Howe and the ACI, who think it is still possible to work within the existing structures of the Communion and its member provinces (such as TEC). On the other stand those such as Duncan and the Network, who wish to remain within the Communion but believe that TEC has put itself beyond all hope of recovery, and that no help will be forthcoming from the present Archbishop of Canterbury.

The former in essence believe that (if we may switch metaphors) it is still possible to patch the breaches in TEC's hull and pump out the water that has flooded into it. The latter believe that TEC has passed the point of no return and that it is time to take to the lifeboats, row to a friendly shore and build a new ship. While evidence continues to mount that Howe and the ACI are pursuing an impossible dream, the



Bishop Howe

the clergy" and called for a trial. The nine-member Court for the Trial of a Bishop, which heard testimony in Philadelphia in mid-June, found him guilty by a unanimous vote.

Bennison was convicted on two counts. The first was for failing to respond properly after learning that his brother, John Bennison, a newly ordained deacon whom he had hired as a youth minister at his California parish, "was engaged in a sexually abusive and...exploitative relationship" with a 14-year-old parishioner in 1973. The second count was for suppressing the information about his brother until 2006.

Bishop Bennison described the abusive relationship to the ecclesiastical court as "yet another affair" in his parish.

IN A JULY 30 memorandum to the court, Bennison's attorney, James Pabarue, urged the judges not to impose any further punishment on the bishop. Noting that John Bennison was forced to resign as a parish priest in 2006 when a San Francisco TV station exposed his abuse, Pabarue argued that it was unfair to impose the same sentence on someone who was not the abuser. He also contended that the bishop's nine-month suspension, his costly public trial, his long service

question for the Network is whether its constituents can row far enough, fast enough from the sinking hull to avoid being sucked down with it anyway. ■

Sources VirtueOnline, The Living Church, Central Florida Episcopalian

British Paper Miscasts Archbishop's Letter To Muslim Leaders As Capitulation

Report/Analysis By Lee Penn

A widely circulated British newspaper story that reported the Archbishop of Canterbury as saying that "Christian doctrine is offensive to Muslims" turned out to be a serious over-simplification of what Dr. Rowan Williams said in a July 14 letter to Islamic religious leaders and scholars.

The letter from Williams, titled "A Common Word for Common Good," was sent in response to an open letter, "Common Word Between Us and You," which 138 Islamic scholars and religious leaders signed and sent in 2007. Christian leaders in all major denominations.

The *Daily Mail* report of Williams' reply began: "Christian doctrine is offensive to Muslims, the Archbishop of Canterbury said yesterday. Dr. Rowan Williams also criticized Christianity's history for its violence, its use of harsh punishments and its betrayal of its peaceful principles."

Given Williams' accommodationist history - including the idea that the British legal system should allow a resort to Sharia law to resolve certain disputes within the Islamic community - the British press version of Williams' letter gained wide visibility, provoking outrage among conservatives.

However, the actual content of Williams' letter is more complicated than - and not the capitulation that - the *Daily Mail* portrayed. The letter is a respectful call for continued Christian-Islamic dialogue without "compromising fundamental beliefs" of either faith. It repeatedly notes the deep diffi-

to the church, his remorse, and his assertions that he would handle a similar abuse situation differently today, all warranted "an excuse of any sentence."

But Episcopal Presiding Bishop Katharine Jefferts Schori wrote the court in late July that, "In light of the nature and seriousness of the charges involving Bishop Bennison and the court's finding of his responsibility, [he] should not be permitted to resume his episcopate in the Diocese of Pennsylvania under any circumstances." She said "the evidence regarding his credibility and lack of appropriate pastoral sensitivity...demonstrate that he could not effectively lead" the Pennsylvania diocese again or any other diocese "now or in the future."

Martha Alexis, who was a 14-year-old member of then-Fr. Charles Bennison's Upland, California, parish when John Bennison began a five-year sexual relationship with her, asked the court to depose Charles Bennison altogether. In a lengthy letter to the court that echoed her trial testimony, Alexis argued that Bennison's failure to intervene in his brother's abuse or minister to her afterward were nearly as damaging as the abuse itself.

"I trusted him to be my pastor, and he abandoned me," she wrote. "John distorted and perverted my understanding of God, but Charles stole the Church from me."

In its submission to the court, Pennsylvania's ten-member diocesan standing committee, which has feuded with the bishop over issues of trust and diocesan finances for several years, said that any cleric who "could characterize the statutory rape of a youth by the youth group leader as 'yet another affair' and use that fact as grounds for keeping it a secret is unfit to continue as a member of the clergy," the committee said.

LATE NEWS: Deposition Recommended: TEC's Court for the Trial of a Bishop recommended October 3 that Bishop Bennison be deposed, according to *Virtue Online*. Bennison had 30 days to file an appeal with the Court of Review. The ultra-liberal prelate also faced civil trial this fall on fraud and other charges stemming from his attempt several years ago to depose orthodox cleric David Moyer. Former Pennsylvania Bishop Allen Bartlett and the standing committee continue overseeing the diocese. ■

Sources: *The Philadelphia Inquirer*, *VirtueOnline*, *The Church of England Newspaper*

between Christianity and Islam, while offering an explanation of Christian belief. The letter does not flatly say (as alleged by the *Daily Mail*) that "Christian doctrine is offensive to Muslims." Rather, Williams acknowledges that Trinitarian belief is "difficult, sometimes offensive, to Muslims" - an accurate statement that comes in the midst of Williams' explanation and defense of Trinitarian belief. The letter also reaffirms creedal beliefs about Jesus Christ, and explains why terrorism and religious persecution evince a lack of faith in God. And while the Archbishop criticizes the violence in Christian history, he immediately notes parallel failings within Islam and other traditions. ■

Read Mr. Penn's more detailed analysis of Williams' letter in "Bonus Reports" linked with this issue at www.challengeonline.org.

U.K. Gay Activist Denies That Genes Determine Sexual Orientation

By Lee Penn

Peter Tatchell, a Green Party homosexual activist in the United Kingdom, has strayed from the gay movement's orthodoxy by denying that sexual orientation is strictly, genetically determined.

However, he still believes that sexual orientation is not chosen.

Tatchell is the founder of the group OutRage. In his campaign for gay rights he has (*inter alia*) disrupted church services, and repeatedly attempted a citizen's arrest of anti-gay Zimbabwe dictator Robert Mugabe. Tatchell reportedly showed up briefly at the 2008 Lambeth Conference with a large banner reading, "Stop Crucifying Queers."

In a June 24 column for *Spiked Online*, Tatchell wrote: "According to gay gene theory, genetic factors are responsible for sexual orientation, with our genetic inheritance programming us to desire one sex rather than the other. This is a very simple, deterministic thesis: A causes B. I don't disagree that



Peter Tatchell (Photo: *The Times Online*)

genes (and hormonal exposure in the womb) influence sexual orientation," he said. Nevertheless, "an influence is not the same as a cause. Genes and hormones may predispose a person to one sexuality rather than another. But that's all.

Predisposition and determination are two different things.

"There is a major problem with gay gene theory, and with all theories that posit the biological programming of sexual orientation," he went on. "If heterosexuality and homosexuality are, indeed, genetically predetermined (and therefore mutually exclusive and unchangeable), how do we explain bisexuality or people who, suddenly in mid-life, switch from heterosexuality to homosexuality (or vice versa)? We can't." Furthermore, "if gayness was primarily explainable in genetic terms we would expect it to appear in the same proportions, and in similar forms, in all cultures and all epochs." However, "far from being cross-culturally uniform and stable, both the incidence and expressions of same-sex desire vary vastly between different societies."

Indeed, the gay activist added, many studies suggest that "social factors are also important influences in the formation of sexual orientation. These include the relationship between a child and its parents, formative childhood experiences, family expectations, cultural mores and peer pressure."

"By about the age of five or six, a combination of biological and social influences seem to lay the basis of an individual's sexual orientation. Because our sexuality is fixed at such an early age, many lesbians and gay men feel they have been homosexual all their lives and therefore mistakenly conclude that it must be genetic and that they were born queer. They also see the gay gene explanation as a useful defense against

the arguments of the religious right, which dismisses same-sex relationships as a lifestyle choice. But no one sits down one day and chooses to be gay (or straight). Sexual orientation is not a choice like choosing which biscuits to buy in a supermarket. We don't have free will concerning the determination of our sexual orientation. Our only free will is whether we accept or repress our true inner sexual and emotional desires."

TATCHELL SCORED gay genetic determinism as suggestive of "a terrible lack of self-confidence and a rather sad, desperate need to justify queer desire. It's almost as if those pushing these theories believe we don't deserve human rights unless we can prove that we are born gay and that our homosexuality is beyond our control: 'We can't help being fags and dykes, so please don't treat us badly.' This seems to be the pleading, defensive sub-text of much of the pro-gay gene thesis. Surely we merit human rights because we are human beings? The cause of our homosexuality is irrelevant to our quest for justice. We are entitled to dignity and respect, regardless of...whether our homosexuality is something beyond our control or something freely chosen."

Tatchell agreed with conservative arguments that the reduction of social pressures against homosexuality would lead more people with a deep-seated same-sex tendency to act upon it. He said that while sexual orientation appears to become fixed in the first few years of life, what can change as people grow older "is their ability to accept and express formerly repressed queer desires. A person who is ostensibly heterosexual might, in their mid-30s, become aware of a previously unrecognized same-sex attraction that had been dormant and unconscious since childhood. Society's positive affirmation of homosexuality might help such a person discover and explore those latent, hidden, suppressed feelings..."

NEVERTHELESS, in the heat of debate recently with Evangelical Anglican reporter David Virtue of *VirtueOnline*, Tatchell seemed to backpedal somewhat: "All the scientific evidence now shows that there is a very significant, possibly a majority, influence (on the determination of sexual orientation) based on our genetic inheritance and hormonal influences in the womb," he said on *BBC Radio* August 3. "There's masses of scientific evidence that show that sexual orientation is down to genes and hormonal influences. There's hundreds and hundreds and hundreds of studies from all over the world..." ■

Sources: Spiked Online, Wikipedia, BBC Radio Roundtable, www.virtueonline.org

LATE NEWS: PITTSBURGH REALIGNS

At presstime, delegates to the Episcopal Diocese of Pittsburgh's 143rd annual diocesan convention voted by strong margins to join the Anglican Communion's Province of the Southern Cone.

On the key constitutional provision that opened the way for the change, the laity voted 119-69 in favor, with three abstentions; and the clergy voted 121-33 in favor, with three abstentions, the diocese reported. Two invalid ballots were cast.

"We deeply value our shared heritage and years of friendship with those still within [The Episcopal Church], but this

diocese could not in good conscience continue down the road away from mainstream Christianity that the leadership of [TEC] is so determined to follow," said Pittsburgh's Communications Director, the Rev. Peter Frank.

The diocese expected a small group of Pittsburgh's 210 clergy and a minority of its 70 parishes to reorganize under TEC's authority, and was "committed to making such decisions of conscience as easy as possible for all those involved."

Pittsburgh's Standing Committee acted on the same day as the realignment vote (October 4) to announce the diocese's plans to elect a bishop at a special convention on November 7. It is expected that the only candidate on the ballot will be Bishop Robert Duncan, whom Episcopal bishops voted to remove from leadership of the TEC Pittsburgh diocese on September 18. Duncan is now a bishop in good standing in the Southern Cone. ■



See Additional Stories On Our Website!

Please go to www.challengeonline.org for the following and other reports and commentaries linked with this issue. (On the homepage, scroll past listings for the latest print edition of *TCC* to the table of contents for the "Bonus Reports").

- **Schori Excommunicates The Episcopal Church: The Meaning of Bob Duncan's Deposition**
- Canon Gary L'Hommedieu
- **The Deposition Of Bishop Duncan And The End Of TEC - Hills of the North weblog**
- **"815" Chooses Hardline Liberal To Run Evangelism Program** - Lee Penn
- **When Two Plus Two Is Demonic: Bishop Chane's Dogma Of Unrevelation** - Canon Gary L'Hommedieu
- **Male And Female: Not Interchangeable**
- The Rev. Todd Wetzel
- **When Worlds Collide: Why the Church of England Can't Permit Traditionalists A Secure And Honored Place** - Canon Gary L'Hommedieu
- **The TAC And Rome: An Interview With Archbishop John Hepworth** - David W. Virtue
- **The Pointy Hat Club** - Dean Robert S. Munday
- **The Archbishop of Canterbury, Lambeth, And The BCP**
- **The Lambeth Conference of 1930: Its Continuing Influence On The Morals And Behavior Of Anglicans** - Dr. Peter Toon
- **British Paper Miscasts Archbishop's Letter To Muslim Leaders As Capitulation (full version)**
- Lee Penn
- **Anglican World, Anglican USA And General Interest News Briefs**
- **New RC English Mass Issued: Aims At More Literal Translation, Greater Reverence...and more**

Church Directory

ARKANSAS

Pine Bluff

Trinity Church (Est. 1838)
(*Episcopal Church*)
703 W. Third Ave., Sun 8a HC Rite 1, 10a HC Rite II, Tues 10a HC 1928; Thurs 10a HC 1928; Holy Days and Special Services as announced; The Rev. Dr. Walter Van Zandt Wind sor; 870/534-3832; www.Trinitychurchpb.org

DELAWARE

Wilmington

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

FLORIDA

Lantana/West Palm Beach

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

Oviedo (Orlando area)

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

Pompano Beach/Lighthouse Point

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

KANSAS

Leavenworth

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

MAINE

Ellsworth

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

MARYLAND

Baltimore

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

Bladensburg

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

MINNESOTA

St. Louis Park

Anglican Church of St. Dunstan
(*Anglican Church in America/FIF-NA*)
4241 Bookside Ave.; Sun 8a HC, 10a MP and Choral Eucharist, 10:15a religious education; 1928 BCP; The Rev. Fr. Bartholomew G. Ryan, SSC, Rector; 952/920-9122; www.stdunstananglican.org/

NEW YORK

East Aurora

St. Luke's Anglican Chapel
(*Anglican Province of America*)
591 Porterville Road; Sun Mass 8a; The Rev. Dr. William Stott, Rector; 716/868-9638

PENNSYLVANIA

Philadelphia/Bala Cynwyd

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

Rosemont

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

Williamsport

Church of the Incarnation
(*Anglican Church in America*)
216 Market St.; Sun 10a High Mass; Wed 10a Mass with Holy Unction; Daily Mass as scheduled; 570/327-1962; www.incarnation-williamsport.org

Wynnewood

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

SOUTH CAROLINA

Florence

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

TEXAS

Dallas

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

New Braunfels

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

The Woodlands

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

VIRGINIA

Alexandria

St. Andrew & St. Margaret of Scotland
(*Anglican Catholic Church*)
402 E. Monroe Ave.; Sun HC 7:45a, 9a, 11:15a; Wed HC noon; The Rev. Nicholas C. Athanaios, Rector; 703/683-3343, 703/683-2645; e-mail: sta_stm@comcast.net

Fairfax

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

Gloucester

St. James Anglican Church
(*Anglican Province of America*)
Abingdon Glebe Lane & Rt. 17; Sun 9a & 11a, 1928 BCP; child care provided; Fr. Glenn Spencer, Dean; 804/642-2600

Leesburg/Dulles

Our Saviour, Oatlands
(*ADV-CANA*)
Route 15 at Goose Creek, eight miles south of Leesburg; Sun HC 8a, HC or MP with SS & Nursery 9:30a, EP 3rd Sun Op; the Rev. Elijah White; 540/338-4357

WASHINGTON

Auburn

King of Glory Church
(*Christian Episcopal Church*)
Zion Lutheran Church Chapel, Auburn Way S. and 17th Ave. S.E.; Sun 12:30p; The Rev. T.C. Casimes; 206/447-0706; ewbccc@foxinternet.net

WISCONSIN

Cedar Grove

St. Stephen's
(*United Episcopal Church of North America*)
Cedar Grove Library Community Room (see <http://home.wi.rr.com/jesusavior/> for further information); 1928 BCP; The Rev. Fr. Philip Schaffner; 920/207-9245; StStephensUECNA@wi.rr.com

ENGLAND

London

Christ the King, Gordon Square (WC1)
(*Forward in Faith Headquarters Church, Church of England/FIF*)
Low Mass Mon 1:05p, Tues-Wed-Thurs 8:30a, Fri 12:30p; Fr. John Scott, Honorary Chaplain; (0)20/7388 3588. For details of Sunday Masses in London and elsewhere throughout the U.K., please visit www.forwardinfaith.com

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