



ENCOMPASS

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Episcopal Church Dominates Communion's Standing Committee

BY ROBERT H. LUNDY, EDITOR

The Anglican Communion's Standing Committee met in London from July 23-27 for what proved to be a telling event. As the meeting progressed and information from sources inside and outside the meeting emerged, the dominance of biblical revisionists and Episcopal Church allies within the committee was made clearer and clearer.

Before the meeting began, the orthodox voice and witness on the committee had already been diminished by the resignations of the Bishop of Iran, Azad Marshall, and the Archbishop of West Africa, Justice Akrofi. These two resignations from the 14-member group only compounded the effect of the earlier resignations of Archbishops Henry Orombi (Uganda) in December, 2009 and Mouner Anis (Jerusalem and the Middle East) in February of this year. These resignations were not the only concerns going into this meeting.

At its last meeting in December of 2009, the Standing Committee violated its own constitution in electing a priest, the Rev. Canon Janet Trisk (South Africa), as a replacement for a lay representative to the committee. The Anglican Communion Institute (ACI) and others openly asked whether or not the Standing

Committee would rectify this violation of their canons by re-selecting a suitable lay representative. Also, it was not lost on the ACI that Canon Trisk at the meeting of the Anglican Consultative Council (ACC) in Jamaica in 2009 supported, along with TEC, leaving out the enforcement section of the proposed Anglican Covenant.

Other concerns included whether or not the Standing Committee would allow TEC Bishop Ian Douglas to represent the ACC on the Standing Committee. The Episcopal Diocese of Connecticut, a diocese that allows the blessing of same-sex unions, elected Douglas earlier this year as their next bishop. Upon changing his clerical orders from priest to bishop, Douglas had to resign his position as a priest representative to the ACC. After Bishop Douglas's resignation, TEC Executive Council re-elected him to be their bishop representative to the ACC—as opposed to what he once was, a priest representative. As with Trisk's appointment, the ACI and others raised concerns that allowing Bishop Douglas on the Standing Committee violated the committee's own constitution.

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(Left: Presiding Bishop Katharine Jefferts Schori. Right: Bishop Ian Douglas.)



Tension escalates between TEC and the Archbishop of Canterbury

BY RALINDA B. GREGOR, EXECUTIVE EDITOR

Tension between Archbishop of Canterbury Rowan Williams and The Episcopal Church's (TEC) Presiding Bishop, Katharine Jefferts Schori escalated after the announcement of consequences for consecrating a non-celibate lesbian as bishop. The Archbishop of Canterbury announced May 28 that TEC and other provinces that continue to violate the Windsor moratoria must withdraw from the ecumenical councils of the church and can only serve as consultants rather than members of the Inter-Anglican Standing Commission on Unity, Faith and Order.

The archbishop's Pentecost Letter to the Communion, which announced these consequences, was met with immediate pushback from Episcopal Church leadership.

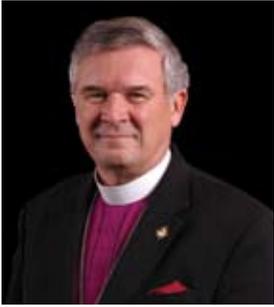
Presiding Bishop Katharine Jefferts Schori responded with her own Pentecost letter issued June 2 in which she railed against "the troubling push toward centralized authority" demonstrated by the archbishop's letter. She wrote that, "We live in great concern that colonial attitudes continue, particularly in attempts to impose a single un-

derstanding across widely varying contexts and cultures." She also criticized the imposition of sanctions on provinces which have formally breached the moratoria through decisions taken by their governing bodies, while "such sanctions do not, apparently, apply to those parts of the Communion that continue to hold one view in public and exhibit other behaviors in private."

"I don't think it helps dialogue to remove some people from the conversation," she told reporters after her June 8 address to the Canadian General Synod.

While Lambeth's action to remove TEC representatives from ecumenical councils represents some tangible sanction against the province, it does not carry the same weight as being removed from any of the instruments of communion, not being invited to the Lambeth Conference or being asked to refrain from attending meetings of the Anglican Consultative Council. On the broad spectrum of consequences, its impact could be likened to an ecclesial slap on the wrist.

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A Message from the President

BY THE RT. REV. DAVID C. ANDERSON SR., AAC PRESIDENT & CEO

There is much positive progress to report in the Anglican realignment, with the orthodox Anglicans coming together and becoming stronger. The maturing of the Anglican Church in North America (ACNA) is proceeding apace and showing that it has real staying power. At our recent meeting in Amesbury, Massachusetts, the ACNA gathering took part in the installation of Bishop Bill Murdoch as the diocesan in his new pro-cathedral. The feeling as the service progressed was "this is us"—this is the ACNA growing and expanding, and now the New England area has a cathedral and a settled bishop.

Additionally the ACNA approved and welcomed two applicant dioceses, the Anglican Diocese of the Great Lakes (ADGL) and the Anglican Diocese of the South (ADOTS). These dioceses have the potential of having some churches fully seated as members, and other churches maintaining ties to another ACNA judicatory for the time being—having dual citizenship if you will. In ADOTS, some of the churches that I have covered as a CANA bishop are maintaining ties to CANA, but are also partner parishes with the new diocese. This allows a transition time that avoids abrupt endings of established relationships.

The episcopal ministry that the various judicatories have been providing to their churches has shown that where possible, it is very advantageous to have geographical affiliations that provide for local clergy to know each other and their bishop more easily and make it possible for more localized diocesan ministry and mission. In other cases where certain concerns prevail, non-geographic dioceses will best minister.

The Rt. Rev. Roger Ames, an AAC board of trustees member and CANA bishop suffragan, was confirmed as the new bishop of the Great Lakes diocese, and the Rev. Dr. Foley Beach was confirmed as bishop-elect for the Anglican Diocese of the South and will be consecrated in early October.

As the ACNA grows, the expanding numbers of churches and clergy have needs that the AAC is trying to identify and minister to. Based on the results of a survey we recently conducted, we have teamed up with Acts 29 Ministries and Dr. Alan Hansen to develop curricula for a program called "Sure Foundation." Canon Phil Ashe and Dr. Hansen will

collaborate in the presentation of these programs designed to assist congregations and clergy in some of their pressing needs, such as how to help congregations grow numerically, and addressing issues that hinder church growth (see www.americananglican.org/surefoundation).

Internationally we note that the Archbishop of Canterbury has advised several TEC leaders that they can't function in their international ecumenical roles previously held because of TEC's theological and organizational stubbornness and arrogance in disregarding the mind of the Anglican Communion on same-sex marriages and the consecration of non-celibate homosexuals to be bishops. To Dr. Rowan Williams we say, well done, but perhaps a tad overdue. Still, it is a step in the right direction, and we want to applaud that.

TEC's Presiding Bishop, Katherine Jefferts Schori, has recently returned to the U.S. after a world tour boosting her version of the Anglican Communion. It would appear that she is attempting to form a TEC-based, Jefferts Schori-led Anglican Communion and leave Dr. Williams wondering where his Anglican Communion went. She went to preach and celebrate at the Southwark Cathedral, and Lambeth Palace said she should not function as a bishop, meaning no cope and mitre and no crozier. She complied by carrying her bishop's mitre in her hand, so technically she wasn't wearing it. She also dressed so that one could see her red-purple bishop's shirt at the neck, just to show Rowan that she could comply with the letter of the ruling, but avoid the spirit of it entirely.

Shortly after she left the Southwark Cathedral, it became known somehow that the gay dean, Jeffrey John, whose previous attempt to be a bishop in Reading had been scuttled at the last moment, was to be on the short list of the Crown Nomination Commission for Southwark Diocese as bishop. The resulting exposure did result in the withdrawal of his name from the short list. In American baseball he would have one more try, but this is England, and I'm not sure how cricket works, let alone how the Church of England really selects bishops. It is a mystery! Here again, the liberal revisionist agenda failed to advance, and for that we are doubly thankful.

May God bless you and watch over you all of your days. †



Church of England: Women Bishops - What happens next?

BY CANON DR. CHRIS SUGDEN, ANGLICAN MAINSTREAM, UK

The General Synod of the Church of England completed its revision stage of the legislation for Women Bishops in York on Monday, July 12th. The synod agreed to the following draft legislation:

There will be women bishops.
1. Current arrangements set up in 1993 for providing bishops for

those who cannot accept the ministry of ordained women will be cancelled.

2. The House of Bishops will begin work on a Code of Practice on how to provide bishops for those who cannot accept women bishops.

3. The draft legislation will be sent to the 43 dioceses for their response.

4. Based on those responses, the legislation will be presented to the Synod in two years time for final approval when it will have to secure two-thirds majority in all three houses of bishops, clergy and laity.

Are there any problems? Yes.

The synod actually voted by a numerical majority, and by a majority in the House of Bishops and the House of Laity for a different arrangement—namely that proposed by the Archbishops that there would be statutory provision for "co-ordinate" bishops to look after those who cannot accept women bishops. This provision would have provided greater assurance by legal means to Anglo-Catholics and conservative evangelicals that they would have a secure place in the Church of England.

"Women bishops" cont. on last page



Standing Committee Chair Bishop James Tengatenga and Canon Janet Trisk at July's meeting. (Photo courtesy ACNS)

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In an attempt to answer these concerns, after the meeting's first day ended, the Anglican Communion News Service sent out a daily bulletin. The report noted that TEC's Executive Council had appointed Bishop Douglas to fill the vacant TEC bishop seat and that it was "within its constitu-

tional powers." However, the concerns raised were not over TEC's ability to appoint a new bishop representative to the ACC but rather over whether or not this new representative, Bishop Douglas, could go on to represent the ACC on the Standing Committee.

As to concerns about Canon Trisk's appointment, the Standing Committee's legal advisor, John Rees, informed them that at the time they appointed Trisk, a priest, to fill a lay order seat, the committee had in fact violated its own constitution which required a person of the same order to

be selected. However, the advisor went on to say that since that appointment, the ACC's new constitution had taken effect and that they now had the ability to select a new representative regardless of their order. Shortly after that, the committee re-elected Canon Trisk as a representative and welcomed her into the meeting as she was waiting outside the doors for the formality to finish.

In a courageous stand, one of the few orthodox voices remaining on the Standing Committee, Dato' Stanley Isaacs of the Church of South East Asia, addressed The Episcopal Church's consecration of a non-celibate lesbian as bishop and proposed that the province be separated from the Communion. Claiming that such separation would "inhibit dialogue" over sexuality and other issues, the committee, which included the Archbishop of Canterbury, overwhelmingly voted against the proposal. The issue resurfaced on the meeting's final day and, according to the Anglican Communion News Service, several members opposed the idea of restricting TEC's place on the committee.

As the meeting ended and the dominance of TEC allies on the SCAC was realized, the words of Bishop Azad Marshall in his resignation letter to the Standing Committee, which was publically leaked on July 5, seemed even more true: "Indeed it became abundantly clear to me that the Anglican Communion had ceased to be a representative body of non-Western churches. Its main concern was how to maintain a relationship with TEC and other churches...who have repeatedly defied the communion's stand on human sexuality." † (Photos courtesy ACNS)

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Presiding Bishop Jefferts Schori's response suggested something more was going on behind the scenes, and there is evidence that stiffer consequences were delivered privately. The Church of England Newspaper reported on a letter sent to the presiding bishop: "The chancellor to the Presiding Bishop, David Booth Beers, told bishops attending the May 24 to 28 Living Our Vows bishops' training programme at the Lake Logan Episcopal Center in North Carolina that in this letter Dr. Williams had asked the Presiding Bishop to consider absenting herself from meetings of the Anglican Communion's Standing Committee and the Primates Meeting in light of the Episcopal Church's violation of the moratoria on gay bishops and blessings, those present tell CEN."

However, the presiding bishop told reporters on June 18 that she would be attending the meeting.

It appears that although the Archbishop of Canterbury can decline to invite bishops to the Lambeth Conference if he wishes, he does not have the authority to remove Standing Committee members.

The conflict continued to escalate as Jefferts Schori, who was scheduled to preach and preside at Southwark Cathedral in London on June 13, was asked by Lambeth Palace not to wear her mitre. Additionally, the presiding bishop's office was asked to provide evidence of her ordination to each order of ministry in order to comply with the Church of England's Overseas Clergy Measure of 1967.

Episcopal News Service reported Jefferts Schori as saying that these requirements were "nonsense." She said, "It is bizarre; it is beyond bizarre."

There has been considerable controversy in the Church of England over plans to approve women bishops, and Jefferts Schori's visit came just days prior to the General Synod's debate on the measure.

During the service, Presiding Bishop Jefferts Schori did not wear her mitre as requested—but she carried it as she processed. Her vestment neckline prominently exposed her bishop's shirt and collar.

Although 15 Southwark diocese clergy members wrote The Times (London) to express their concern in advance of Jefferts Schori's visit, the cathedral's dean defended her, saying, "I believe the Chapter and congregation of this church will walk the same path as the Episcopal Church of America ... They have behaved entirely in accord with their canon laws and their freedom as an independent Province of the Church, not imposing or interfering with others with whom they disagree but proceeding steadily and openly themselves."

The conflict played out again in the exchange between TEC Executive Council members and The Rev. Canon Kenneth Kearon, secretary general of the Anglican Communion, during the June 16-18 meeting of the Executive Council. The Executive Council invited Kearon to attend since he was vacationing in the U.S., and he took the opportunity to explain why the Archbishop of Canterbury had removed TEC from the Communion's ecumenical councils. Episcopal News Service reported that he said, "There is a logic which says if you do not share the faith and order of the wider communion then you shouldn't represent that communion to the wider church." Executive Council members questioned why sanctions had not been imposed upon all provinces that violated the moratorium on "border crossing" and dismissed Kearon's explanation that it was not as serious as the consecration of gay and lesbian bishops.

The Living Church reported that TEC House of Deputies President Bonnie Anderson said in her closing remarks to the Council, "I'm still an Anglican, and nobody, whether it is a person who is told that they are an Anglican pope or that they should not be an Anglican pope ... can tell me that I'm not an Anglican." †



Jefferts Schori carrying her bishop's mitre under her left arm. (Photo courtesy London SE1)



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Two comments:

1. The dioceses will be asked to vote on an arrangement which did not secure a numerical majority at synod, and which, for many bishops, was not their first preference.
2. When the final legislation comes to the newly-elected synod in two years time, if the composition of the synod is the same as it is today, then it would not secure the required two-thirds majority in all three houses. If it fails then the whole process would have to start again from the beginning.

At the end of the debate, the leading Anglo-Catholic spokesman asked synod to refer the matter for a further revision procedure now. A little time spent getting it right now would greatly reduce the risk of the whole legislation failing in two years time. Synod rejected this request by around 290 votes to just over 100 votes.

A substantial number of members of synod are not convinced that the current legislation will do enough for those who cannot accept women bishops to remain securely as part of the Church of England. "Planning blight" will begin, as those discerning where God might be calling them to minister will be very uncertain whether there is a future for them in the Church of England ordained ministry.

The so-far unsolved problem is this: the Church of England has a tradition of "mono-episcopacy"—one bishop in one geographical area. Arrangements under the current system for a different bishop for those who cannot accept women bishops would mean that women bishops would be seen as "second-class" to male bishops in that they could lose areas of jurisdiction over those who did not wish to have them as a bishop, which would not be the same for a male bishop.

Could the Church of England question that tradition and

think in terms of a collaborative episcopacy—bishops in a small team with bishops having different responsibilities relating to different church communities, including a male bishop for those who cannot accept women bishops? The new wine of collaborative ministry between men and women in leadership requires a new wineskin of how the Church of England thinks of its bishops.

The issue to be decided was not whether there will be women bishops, but how much room will there be for those who cannot in conscience accept them. The present answer is "some" room at the discretion of the bishop, but not statutorily guaranteed room as of right. This is not enough for Anglo-Catholics who do not believe it is possible for women to be bishops. It is difficult for conservative evangelicals who do not believe the "team captain" should be a woman. What next? Synod elections in the autumn will be focused on this issue, and discussions in the dioceses will take place over the next 18 months. Please pray. †

The American Anglican Council is a network of individuals, dioceses, parishes and ministries who affirm biblical authority and Christian orthodoxy within the Anglican Communion. By the grace of our Lord Jesus Christ and the power of the Holy Spirit, the mission of the American Anglican Council is to build up and defend Great Commission Anglican churches in North America and worldwide through advocacy and counsel, leadership development and equipping the local church.

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