



ENCOMPASS

News and Events from the American Anglican Council • March/April 2007

Primates Offer Orthodox Relief Plan, Set TEC Deadline in Tanzania Communiqué

BY RALINDA B. GREGOR,
EXECUTIVE EDITOR

The Anglican Communion primates issued a long-awaited communiqué at the conclusion of their meeting in Dar Es Salaam, Tanzania, on Feb. 19, charting a way forward in dealing with deviations from the Communion standard of teaching on human sexuality. The Primates' Meeting was dominated by the task of crafting a response to actions by The Episcopal Church (TEC), including elevation in 2003 of a non-celibate homosexual to the office of bishop, and the practice of rites of same-sex blessings in various TEC dioceses.

The meeting was attended by 35 of the 38 primates in addition to the Archbishop of York, Dr. John Sentamu, who was seated to represent the Church of England. At least nine of the Global South primates declined to receive Holy Communion during the meeting, citing their broken or impaired communion with TEC.

The Dar es Salaam Communiqué sets a specific deadline for TEC to give an unequivocal response to the Windsor Report and offers temporary alternate pastoral oversight to dioceses and parishes that cannot accept TEC's revisionist leadership.

"This is the most important decision taken by the global Anglican Communion since the last Lambeth Resolutions were issued in 1998," said the Rev. Canon David C. Anderson, American Anglican Council (AAC) president and CEO. "The clock is now running on the Episcopal Church, and it is running fast."

Specifically, the Communiqué:

- Reaffirms 1998 Lambeth Resolution 1.10 as the standard of teaching on hu-



Above: The Archbishop of Canterbury in the pulpit at Zanzibar Cathedral with Bishop Simon Chiwanga of Mpwapwa, who translated the sermon into Swahili. (Photo: Canon James Rosenthal, ACNS)

man sexuality in the Communion

- Calls for the House of Bishops to "make an unequivocal common covenant" that they will not authorize rites of blessing for same-sex unions and will confirm that a "candidate for Episcopal orders living in a same-sex union shall not receive the necessary consent" to be consecrated as a bishop. The House of Bishops must answer this request by Sept. 30, 2007.

- Establishes a temporary alternate structure led by a "primate vicar" to provide pastoral care for bishops, dioceses and congregations that cannot accept the ministry of the U.S. presiding bishop or their diocesan bishop. The primate vicar will be nominated by the bishops that hold to the "Camp Allen" principles: a commitment to Lambeth 1.10 teaching on sexuality, acceptance and compliance with the Windsor Report, and commitment to Communion membership. The presiding bishop has authority to consent to the nominee and will delegate specific powers and duties to the primate vicar.

- Calls for the primates to establish a "Pastoral Council" to work with TEC

to set up this structure. The council is also tasked with monitoring TEC's response to the Windsor Report and Primates' Dar es Salaam Communiqué, and recommending a course of action should TEC fail to comply. The Pastoral Council will consist of two members nominated by the presiding bishop, two nominated by the Anglican primates, and a primate chosen by the Archbishop of Canterbury to serve as chairman.

- Calls for parishes under foreign oversight to negotiate a place in the new pastoral structure once it has been established and for all overseas interventions to cease.

The Anglican Mission in the Americas (AMiA) and Convocation of Anglicans in North America (CANA) have an option to work with the council to become part of the new structure.

- Calls on TEC and congregations involved in property disputes to suspend their lawsuits

A More Permanent Solution

At their Tanzania meeting, the primates also reviewed and suggested changes to the initial draft of the Anglican Covenant, which has been proposed to maintain the unity of the Communion. In his March 5 letter to the primates, Archbishop of Canterbury the Most Rev. Dr. Rowan Williams said the covenant "represents the clearest way for our mutual trust and interdependent life to be renewed in the longer term."

The Covenant Design Group, headed by the Most Rev. Dr. Drexel Gomez, archbishop of the West Indies, presented the draft covenant to the primates and recommended it for review and comment throughout

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A Message from the President

THE REV. CANON DAVID C. ANDERSON
AAC PRESIDENT & CEO

In these confusing times within the Anglican Communion, and with so many groups springing up for various purposes, knowing who is who and what their acronyms stand for is getting more difficult. As you are undoubtedly aware, the American Anglican Council (AAC) was formed in 1996 and operates on both the national and international scenes to advocate for orthodox Anglican belief and practice. Within the United States our work is with three sets of orthodox Anglicans: those remaining for the foreseeable future inside The Episcopal Church (TEC), those actively leaving TEC, and those that have already left (or were never in) TEC. Our presence in Dar es Salaam, Tanzania, fell into all three ministry areas in the sense that issues relevant to each category of congregations were all on the table at the meeting.

Orthodox Anglicans in America have grown increasingly frustrated by the length of time that appeals for help seem to be taking. More and more, saying that the definitive moment is six months and another meeting away undermines everyone's credibility. We have some good news from Tanzania—not the best that we could have hoped for, but solid good news—and, dare I say, it is at least six months away.

Through their joint agreement on the Dar es Salaam Communiqué, the primates have signed a compromise document that doesn't give anyone all they would have wished and imposes some demands on many of the participants. For TEC, the document's compliance requirements frankly will be hard to meet. Additionally, the communiqué makes pastoral provisions for a safe place for orthodox Anglicans in and newly out of TEC, and these plans impose on the polity and structure of TEC.

However, as soon as the pastoral care provisions are in place, overseas border crossings are supposed to stop. So, TEC Presiding Bishop Katherine Jefferts Schori has to deal with the compliance issues and the pastoral care provisions,

but in return she receives assurance that border crossings will cease in the near future, and that the primates' goal isn't to dismantle TEC but to work with it as an intact entity. The result: no immediate loss of franchise and no immediate approval of a competing province. This exchange is not too bad for Jefferts Schori, except that now her gay and lesbian constituents are furious at her and are at a loss as to how she possibly could have signed the document, given its demand for retrenchment of the homosexual agenda and its acknowledgement of the traditional Communion teaching on sexuality.

The orthodox came away from Tanzania with TEC finally being put to a hard decision and a plan for pastoral provision offering those inside TEC a possibly safe place that would be insulated from the heterodoxy and machinations of TEC. Whether non-TEC, overseas-linked Anglican congregations will ultimately have to return to TEC if the compliance demands are met and the pastoral provisions are in place, remains to be seen. The strict wording of the communiqué would seem to say 'yes', but TEC's ability to even come close to meeting the demands is in serious doubt. *Encompass* Executive Editor Ralinda Gregor and Editor Jennifer Abel have each written excellent articles on the communiqué that supplement each other; I encourage you to read both to fully understand the details of the situation arising from the Primates' Meeting.

As Lent draws to a close, we are aware that the Diocesan of Colorado, Bishop Robert O'Neill, has continued to drag out the so-called investigation into financial matters at Grace Church (Episcopal) in Colorado Springs, and has kept its rector, Fr. Don Armstrong, who is a strong spokesman for orthodoxy, in an inhibited status. The bishop has accused him, then inhibited him, and then put a gag order on him so that he can't even defend himself. Is Colorado a police state, or what? The good people of Colorado need to rise up and give their bishop some reality therapy; a person accused on financial matters has a right to defend himself! O'Neill has been dragging this on for months in an attempt to break the resolve of both Grace Church and Armstrong, and to force them to spend precious dollars on attorneys that would normally go toward mission and ministry.

From the AAC's point of view, if the bishop has factual evidence, he should put it on the table and commence a trial; if he doesn't, he needs to release Armstrong from inhibition.

"President" continued on back page

Redesigned AAC Web Site Launched

AAC COMMUNICATIONS OFFICE

The American Anglican Council (AAC) Web site has received its long-awaited makeover and reorganization, and the redesigned site - which maintains the same Web address as before (www.americananglican.org) - was launched March 19. The site had not been redesigned since it was first established in 2001.

Aside from a fresh overall look and feel, the new site contains all the same resources, newly reorganized and condensed, plus some new pages, including a new "FAQ" section with answers to frequently asked questions about the AAC, Episcopal Church, and Anglican Communion. The site also features easier navigation between pages, improved uniformity within the site, and an updated and revised "Road to Realignment" page that contains links to all important Anglican Communion statements and documents from the past decade.

The AAC is confident that you will find the new site much improved.

If you have any questions on how to find anything within the new site, please do not hesitate to contact the Communications Office at (800) 914-2000 or communications@americananglican.org. †



Countdown to Compliance: AAC Sets Up Communiqué Compliance Office to Monitor TEC Response to Primates

BY JENNIFER M. ABEL, EDITOR

The primates of the Anglican Communion have called for a response from The Episcopal Church (TEC) by Sept. 30, 2007 on specific issues outlined in their Feb. 19 Dar es Salaam Communiqué. There have been many previous chances for TEC to repent and decide to walk together with the Communion again, but until this point, in the eyes of the primates, a clear response on certain issues has largely been avoided. The next six months represent the final seconds of the last overtime period—the requirements for compliance are concrete, and a vague response is unacceptable. Failure to comply will result in serious consequences, including possible loss of membership in the worldwide Communion.

In order to monitor TEC's compliance with the primates' demands, the American Anglican Council (AAC) immediately launched the Communiqué Compliance Office (CCO) in late

February. The CCO is carefully collecting information pertaining to the compliance and non-compliance of TEC priests, bishops, dioceses, and national leadership. Specifically, the office is gathering evidence of TEC's positions and behavior concerning: same-sex blessings; ordination/consecration of bishops living in same-sex unions; litigation and punitive actions against parishes, individual priests, and vestry members; and adherence to the biblical and Communion standard for human sexuality as expressed in Lambeth Resolution 1.10. In addition, the AAC continues to monitor whether diocesan and national Episcopal leadership hold to the basic Christian tenets, such as the uniqueness of Jesus Christ as Savior and the primacy of Scripture.

When the Sept. 30 deadline arrives, the CCO will ensure there is no doubt as to where TEC stands on these critical issues. The CCO will also prepare periodic reports for the Anglican primates so that they are kept fully abreast of the words and actions within TEC in the months leading up to the deadline.

TEC's response will be officially evaluated by the Pastoral Council, a five-member panel to be set up under the primates', Archbishop of Canterbury's, and U.S. presiding bishop's direction; to date, the members of this council are yet to be named, thus fueling the AAC's decision to jumpstart its own compliance monitoring process.

How TEC Is Doing So Far

Since the close of the Primates' Meeting on Feb. 19, many Episcopal bishops have expressed their willingness to sacrifice Communion membership for "full inclusion of gays and lesbians" – the revisionist terminology that essentially translates to fully embracing homosexual behavior and accepting those living homosexual lifestyles as leaders in the church. Contrary to fact, many of these bishops believe the only other option is rejecting gays and lesbians entirely, and turning them away from the entire life of the church.

Orthodox bishops and lead-



Above: The U.S. delegation with Archbishop of Canterbury Rowan Williams (center) at the Feb. 14-19 Primates' Meeting in Tanzania. From left to right: Bishop Robert Duncan (Pittsburgh), Bishop Christopher Epting (Episcopal Church Center), Archbishop Williams, Presiding Bishop Katharine Jefferts Schori (Primate), and Bishop Bruce MacPherson (Western Louisiana). (Photo: Canon James Rosenthal, ACNS)

ers, however, continue to argue that biblical guidelines regarding sin and leadership qualifications can and must be upheld while still welcoming and caring for homosexuals (without endorsing their lifestyles). Over the past month, these orthodox leaders have expressed support for the primates' actions, accompanied by doubt that TEC will comply based on the church's track record, and hope that primates' threats to discipline TEC will finally come to fruition.

Meanwhile, more moderate bishops have either withheld opinion or confirmed their support for the gay and lesbian agenda while expressing that their desire to remain in the Communion overrides their desire to continue pushing the revisionist agenda.

"Sadly, the chance for compliance is very, very small," said the Rev. Canon David Anderson, AAC president and CEO. "Based on evidence so far, the church will not turn back, or even stop the clock on the revisionist agenda. A majority of the Episcopal Church's leaders have come to wholeheartedly accept homosexual behavior as 'natural' and not sinful; and as a result, they see sexuality issues on par with slavery and other justice issues, rather than in light of the Holy Scriptures, which views it as behavior in need of transformation."

After returning from the Primates' Meeting in Tanzania, Presiding Bishop Katharine Jefferts Schori has made clear her desire to "pause" but not finally sacrifice the four-decades running revisionist agenda of the Episcopal Church that she herself has championed. In a "Conversation with the Church," broadcasted over the Internet on Feb. 28, Jefferts Schori said she

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We Need Your Help!

The AAC welcomes your assistance in helping collect information for the Communiqué Compliance



Office's files. Please send any pertinent documentation related to your local church or diocese to our office at the contact information below. For specific details on what information we consider relevant, see the second paragraph of the article that begins on this page.

E-mail:

compliance@americananglican.org

Mail to:

Communiqué Compliance Office
American Anglican Council
2296 Henderson Mill Rd. NE
Suite 406
Atlanta, GA 30345

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believes the church is “called to pause and not to go backward.” Her comments on the Tanzania meeting were followed by another denial of Jesus as the sole means to salvation.

Despite the presiding bishop's apparent rejection of full acceptance of the primates' demands, she has nevertheless angered and frustrated those in the church who fully support homosexual behavior, as they see the possibility of even a “pause” in the agenda as unthinkable. Some of these individuals have threatened to leave TEC if the primates' demands are met.

The chance of TEC meeting the requirements, though, is slim. So far, evidence of non-compliance abounds. Bishops of the dioceses of Virginia, Florida, and Los Angeles have all said they will continue litigation against local parishes; in addition, the bishops of Atlanta and Northwest Texas both initiated litigation against parishes that recently departed their dioceses after the Primates' Meeting called for a stop to such lawsuits.

At least two same-sex union ceremonies have taken place without objection at Episcopal churches in the Diocese of New Jersey since the end of the Primates' Meeting. Additionally, bishops or other diocesan officials in the dioceses of Bethlehem (Pa.), California, Central New York, Chicago, Connecticut, Kentucky, Los Angeles,

“Those who do not want to follow these simple rules are always trying to change them, water them down, or discount their validity, because we self-justify our own unfaithfulness and then convince others that we are right because it makes it easier to live in our sin and worship our worldly gods. But there is really only one truth, one life, and one way to go. We either believe it or we do not choose Jesus as our Lord and Savior.”

*-The Rt. Rev. James Adams Jr.,
Bishop of Western Kansas*

Maine, Minnesota, New Hampshire, New Jersey, New York, Newark, South Dakota, Spokane, Utah, Vermont and Washington, D.C., have all specifically stated that they will continue to embrace and bless same-sex unions or homosexual lifestyles in general. Executive Council – the most senior legislative body of the church – also passed three resolutions at their meeting in early March that specifically reassured homosexuals of their “equal human rights,” including refusing to hold future General Conventions “in states that prohibit domestic partnerships.”

Several bishops and other leaders have been careful to point out that only a few dioceses have official same-sex blessing liturgies.

“With tongue in cheek, some are saying that the fact that most dioceses' same-sex blessings are unofficial, and that there is no officially sanctioned national rite, puts the church technically in compliance with the primates' requests,” Canon Anderson explained. “However, I doubt the worldwide primates will fall for such duplicity, as they are fully aware of the widespread acceptance of the blessings and are now calling for a final, unambiguous position statement on the issue.”

TEC's House of Bishops will meet once more before Sept. 30, and Executive Council will meet two more times before the deadline. The two bodies will likely spend a significant amount of time at their meetings addressing the church's response to the primates.

“TEC has been avoiding direct answers to the Communion's concerns for years; the ongoing ‘listening’ and conversation, together with the failure to put a stop to unbiblical theology early on, are primarily the reasons they have gained such a foothold in the church,” Canon Anderson said. “But for the sake of Anglicanism and the Gospel itself, when the buzzer goes off on Sept. 30, the courageous, biblically faithful primates around the world cannot and will not settle for another vague response.” †

Episcopal Leaders' Words Foretell Non-Compliance

From post-Primates' Meeting statements and comments:

“In a nutshell, you don't need an authorized rite to bless a union. Priests have been blessing unions without authorized rites for three decades. So we can continue that practice without running afoul of the communiqué.”

Jim Naughton (Canon for Communications and Advancement, Diocese of Washington, D.C.)

“There is absolutely no reason that gay and lesbian people should be denied the right of a blessing. There is absolutely no reason a gay or lesbian person can not be a respected member of the clergy of this church... Enough is enough. It is time to make our intentions clear, come what may... This church is either truly open to all, or it is closed to the Spirit.”

The Rt. Rev. Steven Charleston (Dean & President, Episcopal Divinity School; former Bishop of Alaska)

“Full inclusion has been affirmed by resolutions of both the General Convention of the Episcopal Church and the Convention of the Diocese of Minnesota. ...I, for one bishop, will not turn my back on full inclusion of all persons...”

Bishop James Jelinek (Minnesota)

“As a Bishop of this Church, I cannot turn my back on full inclusion for all persons...”

Bishop Creighton Robertson (South Dakota)

“As bishop of Chicago I will not sacrifice the gifts we enjoy as an inclusive church so that we might conform to a doctrinal uniformity that is antithetical to our historic identity and experience. I will continue to invite gay and lesbian Christians into the full life and ministry of our diocesan community, and celebrate their gifts of ministry and covenanted relationships.”

Bishop William Persell (Chicago)

“I am willing to be persuaded that a temporary compromise on issues of governance may be necessary to keep the Anglican Communion intact. However, under no circumstances will I support a moratorium on the consecration of individuals living in same-sex relationships to the episcopacy, and under no circumstances will I enforce a ban on the blessing of same sex unions in the Diocese of Washington...”

Bishop John Chane (Washington, D.C.)

“It's not an ultimatum unless you think it is.”

The Rev. Jan Nunley (TEC Deputy for Communication)



Far Left: *The White Sands Resort in Dar es Salaam, Tanzania, site of the Primates' Meeting.* Immediate Left: *The Beachcomber Resort, where Global South primates met in pre-meetings.* (Photos: Canon David Anderson, AAC)

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the member provinces. The provinces have until the end of the year to submit revisions to the Anglican Communion Office so that a revised draft may be presented for review at the Lambeth Conference next year. Afterward, a final draft is expected to be presented to the Anglican Consultative Council during its next meeting and then offered to the provinces for ratification.

As a long-term solution, the Anglican Covenant, once strengthened and finalized, will define how future theological disputes are resolved, and more importantly, will be a means for provinces to decide whether they wish to be part of the Anglican Communion, Canon Anderson said.

Time for Action

For American Anglicans and Episcopalians who have lamented the slow pace of progress in resolving the crisis in the Anglican Communion, the February Primates' Meeting marks a turning point away from the lack of action and the calls for "one more meeting" that have characterized the past three-and-a-half years. The primates' Dar es Salaam Communiqué presents a relatively short deadline for the U.S. church to respond with specific assurances that they will not authorize same-sex blessings or consent to the consecration of a non-celibate homosexual bishop.

"The meeting in Dar es Salaam moved TEC firmly into the penalty box, which they will not emerge from without a true, 180-degree turn from the behavior and theology that has become the norm in many parts of the U.S. church over the past several decades," Anderson said. "Fudging the issues is no longer possible because the primates are 'on to' TEC and understand that they have been saying one thing and doing another."

The Archbishop of Canterbury re-emphasized the need for an unequivocal

response from TEC in his March 5 letter to the primates. Heading off TEC concerns about polity and whether the TEC House of Bishops has the authority to respond, Archbishop Williams said, "[T]he bishops have a key role, acknowledged in the Constitution of that church, in authorizing liturgies within their dioceses and in giving consent to the election of candidates for episcopal order." His statement countered possible attempts to delay answering by firmly stating, "[W]e cannot wait for another General Convention for further clarification."

Williams also expressed his intent to move forward to establish the structure for alternate pastoral oversight in the United States. He called on the presiding bishop and the primates to give him their nominations for the Pastoral Council by March 16—evidence that he expects this alternate structure to be in place before the House of Bishops gives its response.

Reactions from the Orthodox

Although the communiqué calls for much-needed specific action, the American Anglican Council (AAC) and its Common Cause partners have expressed concern regarding the details of the proposed relationship between the primatial vicar and the presiding bishop. Congregations linked to overseas dioceses that are not part of AMIA or CANA have no incentive to align themselves under the primatial vicar if that would entail coming back under the spiritual authority of TEC, Anderson noted.

CANA Bishop Martyn Minns praised the report's recognition of CANA as "having a valid place in the life and work of the Anglican Communion, under the Primate of Nigeria." He said CANA will "continue to work to provide a life-boat for all those who wish to embrace biblical truth and the Anglican tradition in North America."

A statement released by AMiA noted that, given its canonical standing within the Province of Rwanda, "the

Anglican Mission is in no way expected to be placed under the oversight or authority of either the proposed Pastoral Council or a Primatial Vicar."

The moderator of the Anglican Communion Network, Bishop Robert Duncan, acknowledged the potential conflicts that could arise as the roles of the Pastoral Council, primatial vicar, and presiding bishop are more clearly defined. But he was optimistic about the agreement, noting, "What we have is an interim proposal for an interim period with interim structures, while the Episcopal Church majority has one last opportunity to turn back from its 'walking apart.'"

In spite of the communiqué's drawbacks, Anderson also characterized it as a "workable" document: "The success or failure is in the details, so the AAC will be fully engaged in the process of working out those details to benefit all orthodox Anglicans and Episcopalians in the United States," he said. †



Above: *Picture hanging in the hotel where Global South primates met prior to the official Primates' Meeting.* (Photo: Canon David Anderson, AAC)



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If the bishop isn't sure, he should release him from inhibition while the investigation continues. There is no warrant for this separation to continue. Armstrong himself has no input to this article, as he cannot personally comment for us on his status since he is obeying and honoring his bishop's outrageous gag order. How long can this go on?

As we go to press, we have received even more startling news from South Carolina concerning the bishop consent process. The replies from standing committees throughout TEC concerning the election of Fr. Mark Lawrence as the next diocesan for South Carolina have come in, and the truth is so bizarre that if this were a novel, it would not be plausible.

Word has it that a total of 57 affirmative votes for consent were filed, which is a number sufficient to qualify the election. A few of the consents were, however, disallowed by TEC Chancellor David Booth Beers based on a technicality regarding the format in which certain consents were given. TEC canons specifying the procedure for filing consent forms were altered last summer by General Convention 2006, and some of the standing committees did not follow the new procedure. There was no conspiracy or deceit involved, and at most a misreading by standing committees of how the forms had to be filed, but the situation gave Beers the opportunity, as chancellor, to disqualify the consent process. Missing an opportunity to be gracious and reconciling, Jefferts Schori sided with Beers and set aside the election as "null and void."

South Carolina has asked for alternative primatial oversight, and Bishop-elect Lawrence is a very orthodox lead-

er—hence, the desire of TEC revisionists to punish both the diocese and its bishop-elect by blocking the election. The AAC is very supportive of the Diocese of South Carolina and their bishop-elect and pray that some way forward may be found for the good people of South Carolina, as well as for Lawrence and his family.

And all of this is from a church that is being given yet another chance to straighten up and do the right thing by the Archbishop of Canterbury and the Anglican Communion. Is there really any hope that the safety and security mandated for the orthodox by the primates' recent communiqué will be allowed to happen within TEC? †

The American Anglican Council is a network of individuals (laity, deacons, priests and bishops), parishes and specialized ministries who affirm biblical authority and Christian orthodoxy within the Anglican Communion. In response to the Lord's calling and by His grace, we commit ourselves to proclaim the Good News to every person and to reform and renew the Church of Jesus Christ. We are uniting in order to fulfill our apostolic mission and ministry, working to build a faithful Anglican witness in the Americas.

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