



A Clear Decision to Walk Apart

ECUSA's General Convention 2006

ACTIONS OF GENERAL CONVENTION 2006

ECUSA'S WITNESS OF WINDSOR NON-COMPLIANCE

RESOLUTION B033: "On Election of Bishops" (Approved)

- Called on standing committees and bishops with jurisdiction to "exercise restraint by not consenting to the consecration of any candidate to the episcopate whose manner of life presents a challenge to the wider church and will lead to further strains on communion."

"Manner of life" is undefined; "exercising restraint" does not equate with a moratorium; the resolution is unenforceable.

RESOLUTION A161: "Election of Bishops" (Rejected)

- Expressed regret for "the extent to which we have, by action and inaction, contributed to strains on communion and caused deep offense to many faithful Anglican Christians as we consented to the consecration of a bishop living openly in a same-gender union."
- Urged "nominating committees, electing conventions, Standing Committees, and bishops with jurisdiction to exercise very considerable caution in the nomination, election, consent to, and consecration of bishops whose manner of life presents a challenge to the wider church and will lead to further strains on communion."

Although this resolution was weak and did not represent an enforceable moratorium, it was rejected by the House of Deputies.

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General Convention DID NOT declare or call for a moratoria on blessings of same-sex unions.

ECUSA'S WITNESS OF ABANDONING BASIC TENETS OF CHRISTIAN FAITH

RESOLUTION D058: "Salvation Through Christ Alone" (Discharged - *refused to consider*)

- Declared "unchanging commitment to Jesus Christ as the Son of God, the only name by which any person may be saved;
- Acknowledged the "solemn responsibility placed upon us to share Christ with all persons when we hear His words, 'I am the Way, the Truth, and the Life. No-one comes to the Father except through me' (John 14:6);"
- Affirmed that "in Christ there is both the substitutionary essence of the Cross and the manifestation of God's unlimited and unending love for all persons;"
- Renewed "dedication to be faithful witnesses to all persons of the saving love of God perfectly and uniquely revealed in Jesus and upheld by the full testimony of Holy Scripture."

By its refusal to consider, much less approve, this resolution, General Convention repudiated the Gospel message and 2000 years of Christian teaching and doctrine. One deputy who spoke against the resolution declared it "too controversial" a subject to discuss.

RESOLUTION D069: "Supreme Authority of Scripture" (Approved as amended)

Original:

- Acknowledged that "the Bible has always been at the centre of Anglican belief and life,"
- Declared that Scripture is "the Church's supreme authority, and as such ought to be seen as a focus and means of unity."

Final wording as amended:

"Resolved, That the 75th General Convention acknowledge the authority of the triune God, exercised through Scripture."

In amending the resolution, Convention rejected the authority of Scripture, its centrality within Anglicanism and the basis of unity.

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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"There remains a very real danger that we will not choose to walk together. Should the call to halt and find ways of continuing in our present communion not be heeded, then we shall have to begin to learn to walk apart."

- Windsor Report, Paragraph 157

ECUSA'S WITNESS ON HUMAN SEXUALITY

RESOLUTION A095: "Gay and Lesbian Affirmation" (Approved)

• Called upon "municipal councils," state legislatures and the United States Congress to approve measures giving gay and lesbian couples protection[s] such as: bereavement and family leave policies; health benefits; pension benefits; real-estate transfer tax benefits; and commitments to mutual support enjoyed by non-gay married couples."

• Declared opposition to "any state or federal constitutional amendment that prohibits same-sex civil marriage or civil unions."

Equates same-sex unions with marriage; undermines Scriptural definition and sanctity of marriage as a holy union between a man and a woman; defies Lambeth 1.10.

RESOLUTION A167: " 'Full and Equal Claim' for All the Baptized" (Approved)

• Expressed apology on behalf of the Episcopal Church to homosexuals for "years of rejection and maltreatment by the Church..."

• Pledged inclusion of "openly" homosexual persons on every committee, commission or task force developed for the specific purpose of discussing issues about sexuality and requested the same of our sister churches in the Anglican Communion and Anglican Communion bodies" as "evidence" of the apology.

As a body, the Anglican Communion has upheld Biblical teaching and Christian doctrine in Lambeth 1.10 which does not represent "rejection and maltreatment." To require a quota system of homosexuals on every committee dealing with issues of sexuality appears to be a manipulative effort to further ECUSA's revisionist agenda.

WHO IS PRESIDING BISHOP-ELECT KATHARINE JEFFERTS SCHORI?

In Her Own Words...

On Jesus as the only path to salvation

TIME Question: Is belief in Jesus the only way to get to heaven?

Jefferts Schori: We who practice the Christian tradition understand him as our vehicle to the divine. But for us to assume that God could not act in other ways is, I think, to put God in an awfully small box. *Interview with Jeff Chu of TIME Magazine, published July 10, 2006.*

On Homosexuality

"Before we get there [debate of a resolution], I want to say that part of our difficulty lies in not having a fully developed and uniformly held theology of marriage, let alone what is being asked for in blessing same-sex relationships. That is largely the result of the way in which Anglicans do theology..." *2003 Diocesan Convention Address.*

"We are not a people who figure everything out and then develop a liturgical rite that spells that out in great detail. We are a people who pray publicly together, using a form or a shape that is increasingly diverse across the globe, but which still harks back to the English Prayer Book of 1549, as well as earlier Christian liturgical texts. Our theology continues to develop as we use those forms year after year. We understand marriage far differently today than we did in 1549. We have discovered new things about the centrality of baptism in using the Prayer Book of 1979. What gay and lesbian people are asking of the church is a prayer form, a liturgical container, in which partners may make promises to each other that their unions be faithful and lifelong..." *2003 Diocesan Convention Address.*

CNN Question: Is it a sin, is it against God's will, is it wrong to be gay?

Jefferts Schori: I don't believe so.

CNN Question: Tell me why.

Jefferts Schori: I believe that God creates us with different gifts. Each one of us comes into this world with a different collection of things that challenge us, and things that give us joy and allow us to bless the world around us. And some people come into this world with affections ordered toward other people of the same gender and some people come into this world with affections directed at people of the other gender. *Transcriptions from the Albert Mohler Program, which used portions of the CNN Live program 6/19/06.*

On the after-life:

CNN Question: So what happens after I die?
Jefferts Schori: What happens after you die? I would ask you that question. But what's important about your life? What is it that has made you a unique individual? What is the passion that has kept you getting up every morning and engaging the world? There are hints within that about what it is that continues after you die. *Transcriptions from the Albert Mohler Program, which used portions of the CNN Live program 6/19/06.*

On the Lambeth Commission and Windsor Report

"All of this is a very long way of saying that neither this [Lambeth] commission, nor the Archbishop of Canterbury, nor the gathering of primates, can make rules or laws that bind the Episcopal Church." *On the creation of the Lambeth Commission, 2004 Diocesan Convention Address.*

"The Windsor Report contains some significant misunderstandings and errors of fact. It does not clearly recognize how the polity of the Episcopal Church varies from that of most other parts of the Communion. It does not recognize that the Resolution of General Convention (C051) simply acknowledges that experiencing and experimenting with liturgies for blessing unions is within the bounds of our common life, rather than authorizing specific public rites..."
From "So where is the Episcopal Church Headed Now?" speech in Seattle, November 22, 2005.

On the Episcopal Church and Anglicanism

"Our heritage and context shape our theology. The ways in which we understand scripture and appropriate gospel response to social realities are shaped both by our roots and our current circumstances." *From "So where is the Episcopal Church Headed Now?" speech in Seattle, November 22, 2005.*

"At its best, Anglicanism has always upheld the comprehensiveness as one of its highest values. We don't all have to agree. There can be more than one right answer." *From 2004 Holy Week Message to the Diocese of Nevada.*

"Reason implies, as the old hymn puts it, that 'new occasions teach new duties.' We believe that revelation continues..." *From an article on creationism, in which she cites Scripture, tradition and reason as equally authoritative, NPR, January 2006.*

KATHERINE JEFFERTS SCHORI AT A GLANCE

BIOGRAPHICAL INFORMATION

- Age 52
- Ordinations; Priest - 1994
Bishop - 2001

GENERAL CONVENTION 2003 VOTES

- Voted AGAINST B001 (resolution affirming the authority of Scripture and basic tenets of Christian faith)
- Voted FOR the consecration of V. Gene Robinson

DIOCESAN CONVENTION

On the eve of the Anglican Primates meeting October 15-16, 2003, when the archbishops gathered to address the consequences of V. G. Robinson's confirmation and the ensuing crisis, the Diocese of Nevada's Diocesan Convention passed the following resolution (October 11, 2003):

Recognize Ceremonies to Celebrate Relationships of Mutuality and Fidelity
"Whereas, the Episcopal Church professes that at its best, a Christian community lifts up its members, freeing their gifts and supporting their life;

"THEREFORE, BE IT RESOLVED: That the 33rd Annual Convention of the Episcopal Diocese of Nevada, desiring to support relationships of mutuality and fidelity which mediate the grace of God between those persons for whom the celebration and blessing of a marriage is not available, does hereby recognize that ceremonies to celebrate the relationships of such persons who are baptized members in good standing in this diocese may be conducted by clergy in the diocese, with the approval of the bishop, respecting their pastoral discretion."

RESPONSES TO ACTIONS OF GENERAL CONVENTION

ECUSA: Two Opposing and Irreconcilable Worldviews

A gathering of orthodox Episcopal bishops declared the resolution on elections of bishops (B033) inadequate, disassociated themselves from the action, and reaffirmed their commitment to "embrace and live under the Windsor Report without equivocation." To date, 24 bishops (active and retired) have signed the statement. (The statement is available online on the AAC General Convention website: www.americangeneralconvention.org/gc06/.)

Almost simultaneously, a significant group of revisionist bishops issued a "Statement of Conscience" opposing B033 due to its restrictive, "discriminatory" nature toward homosexuals. Bishop John Chane of Washington, D.C., has stated that **he fully intends to defy Resolution B033.**

Seven orthodox dioceses (Central Florida, Dallas, Fort Worth, Pittsburgh, San Joaquin, South Carolina and Springfield) rejected the leadership of Jefferts Schori; six of these appealed to the Archbishop of Canterbury for "alternative primatial oversight," while the Diocese of Dallas asked for a "direct pastoral relationship" with the Archbishop of Canterbury.

Additionally, Christ Church, Plano, Texas (the largest ECUSA parish based on average Sunday attendance), declared its plans to disassociate from ECUSA. Several other congregations have also disassociated, or announced their plans to disassociate, from ECUSA in the wake of General Convention.

INTERNATIONAL:

Archbishop of Canterbury

"The recent resolutions of the General Convention have not produced a complete response to the challenges of the Windsor Report, but on this specific question there is at the very least an acknowledgement of

the gravity of the situation in the extremely hard work that went into shaping the wording of the final formula."

"Some actions - and sacramental actions in particular - just do have the effect of putting a Church outside or even across the central stream of the life they have shared with other Churches. It isn't a question of throwing people into outer darkness, but of recognising that actions have consequences - and that actions believed in good faith to be 'prophetic' in their radicalism are likely to have costly consequences. "

"The idea of a 'covenant' between local Churches (developing alongside the existing work being done on harmonising the church law of different local Churches) is one method that has been suggested, and it seems to me the best way forward. It is necessarily an 'opt-in' matter... We could arrive at a situation where there were 'constituent' Churches in covenant in the Anglican Communion and other 'churches in association', which were still bound by historic and perhaps personal links, fed from many of the same sources, but not bound in a single and unrestricted sacramental communion, and not sharing the same constitutional structures." *The Most Rev. Rowan Williams, "The Challenge and Hope of Being an Anglican Today," June 27, 2006.*

Archbishop of York

"And yet in spite of the hard work of the Legislative Committee, and its numerous hearings, the Convention failed to meet the precise request of Windsor. It left too much room for doubt and didn't stop the rumour and impression of doing 'our own thing'." *The Most Rev. John Sentamu, Presidential Address, Church of England General Synod, July 2006.*

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Bishop of Rochester

"...It became plain quite quickly that this was not a conflict merely of styles, attitudes or even opinions but of two quite different views of religion.

"My natural friends in ECUSA, however, are those who want to hold on to the historic, Biblical and catholic faith as it has been received through the ages and in every part of the world. Such a view sees the value of God's creation and regards human beings as made in God's image but it also takes seriously what is wrong with the world and our-

selves. We need to be saved from the consequences of our own thoughts and deeds as well as from the 'wrongness' of the world. People need not just acceptance and inclusion but conversion and transformation. The work of the Spirit is not formless, vague and without direction, as some 'progressives' would have us believe. It is, rather, that of witnessing to Christ, making plain the words and works of Jesus to us and glorifying both Christ and the Father who sent him. The Spirit is continually forming us so that we attain to the fullness of life in Christ."

The Rt. Rev. Michael Nazir-Ali writing on General Convention for the London Telegraph, 6/25/06.

CRISIS DEEPENS FOLLOWING GENERAL CONVENTION 2006

- The Diocese of Newark nominated a non-celibate homosexual for bishop. (June 28, 2006)

- In the Diocese of Central New York, Bishop Gladstone "Skip" Adams filed a lawsuit against St. Andrew's Church (formerly Episcopal) in Syracuse over their departure with their property. The bishop asked for an immediate injunction and seizure of the finances and property. (July 2006)

- Bishop Larry Maze, Diocese of Arkansas, granted permission for clergy in his diocese to perform blessings of same-sex unions. (July 2006)

- The Diocese of Atlanta, which formed a committee to study development of rites for same-sex blessings, is holding listening sessions on same-sex blessings. [NOTE: A minimum of 16 Episcopal dioceses have same-sex blessings performed with the knowledge of the diocesan bishops.]

- Bishop Frank Griswold forwarded

"evidence" compiled in part by the bishops of Kansas and Oklahoma to a review committee alleging Bishop William Cox violated canons when he performed an ordination at Christ Church, Overland Park, Kansas, on behalf of Archbishop Henry Orombi. Christ Church disassociated from ECUSA in 2005, and Bishop Cox ordained the Rev. D. O. Smart (canonically resident in the Province of Uganda). (July 2006)

- The Rt. Rev. J. Jon Bruno, Bishop of Los Angeles; the Rt. Rev. Jerry M. Lamb, Bishop of Northern California; the Rt. Rev. James R. Mathes, Bishop of San Diego; and the Rt. Rev. William E. Swing, Bishop of California, have asked a disciplinary panel to approve an expedited deposition of Bishop John-David Schofield, Diocese of San Joaquin. They accuse Bishop Schofield of "intending to abandon the communion" of ECUSA because the diocese amended its constitution to state that it "accedes to" the Canons and Constitution of the General Convention "to the

extent that such terms and provisions" are "not inconsistent with the terms and provisions of the Constitution and Canons of the Diocese of San Joaquin." The bishops argue that this fact is sufficient to remove Bishop Schofield from office without *benefit of a trial*. (July 2006)

THE FUTURE: WHAT DO THE ORTHODOX NEED?

Orthodox Anglicans in the United States need official recognition of who they are. Together, the orthodox represent the true expression of Anglicanism in juxtaposition with heterodoxy of ECUSA that has willfully abandoned the faith once delivered and demonstrated its desire to walk apart from the Anglican Communion. In addition, these Anglicans need godly counsel in setting our new life on the right course. Recognition and counsel - simple requests that would offer spiritual life, health and hope.

