



EQUIPPING THE SAINTS

An Educational Resource Produced by The American Anglican Council

Third Edition, March 2009

Contents

The Episcopal Church in Decline	2
TEC Leaders in Their Own Words	3-6
The Fruit of TEC's Theology	6-8
GAFCON and the Fellowship of Confessing Anglicans	9
The Jerusalem Declaration ...	10
Anglican Church in North America.....	11
For Episcopalians: A Call to Action.....	12
A Timeline of Defining Actions	13-16

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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Beloved in Christ,

It has been three years since we published the previous edition of *Equipping the Saints* as a crisis resource for Anglican laity. This version focuses primarily on what has happened within TEC and the Anglican Communion during the past three years, so you may find it useful to refer to previous editions in the publications section of our website, www.americananglican.org, for further background information.

When the Episcopal Church consecrated a non-celibate homosexual as bishop of New Hampshire in 2003, it may have grabbed your attention, but the crisis extends well beyond issues of sexuality. This crisis has been brewing for more than 40 years, and it is a clash of worldviews— one based on

Christian tenets of belief outlined in Scripture and expressed in Anglican faith and the other based on a false gospel that embraces universalism and denies the unique and essential nature of Jesus Christ. By their words and their actions, the majority of TEC's leadership have shown that they embrace the revisionist theology of the false gospel. The two worldviews are mutually exclusive, contradictory and irreconcilable.

You are not insulated from the effects of this crisis even if your parish or diocese happens to be biblically faithful. The actions of the national Church have caused 22 out of 38 provinces in the Anglican Communion to declare themselves to be in broken or impaired communion with The Episcopal Church (TEC). The crisis has shown no sign of blowing over, and there can be no "middle ground" of faithful Christianity in the chasm between belief and unbelief.

I urge you to become informed about what is happening, and seek the Lord's guidance about how you should respond. Use this booklet as an educational tool in your congregations and small groups, and pass it on to others who need to be informed.

In the midst of this crisis we see signs of hope and the Lord's provision as members of the Common Cause Partnership here in the U.S. and Canada have come together to form the Anglican Church in North America (ACNA) which is a new "province in formation" seeking recognition by the Anglican Communion.

Although many of our AAC members and supporters have left TEC, many more are still members of TEC. For all the orthodox, whether they are in TEC or ACNA, the AAC provides program information on evangelism and church planting, education on how the church got to the point that it is now, and news and interpretation of current affairs in the Anglican world. Our Episcopal Church desk and AAC Vice President, the Rt. Rev. Peter Beckwith, Bishop of Springfield are available to specifically assist those in TEC.

We are here to help equip you to fulfill the mission of the church—to "go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything" Jesus has commanded. We are here to help you discern your place to stand while we work together to reform and renew our fractured Anglican Communion. As we do this, we continue to shine a light in the darkness and call to account those who have departed from the faith once delivered by their words, their actions or their inaction.

We give God the glory for all that he has equipped us to do. If there is some way we can serve you, please do not hesitate to call us.

Blessings and Peace in our Savior Jesus Christ's Name,

*The Rt. Rev. David C. Anderson Sr.,
President & CEO, American Anglican Council*

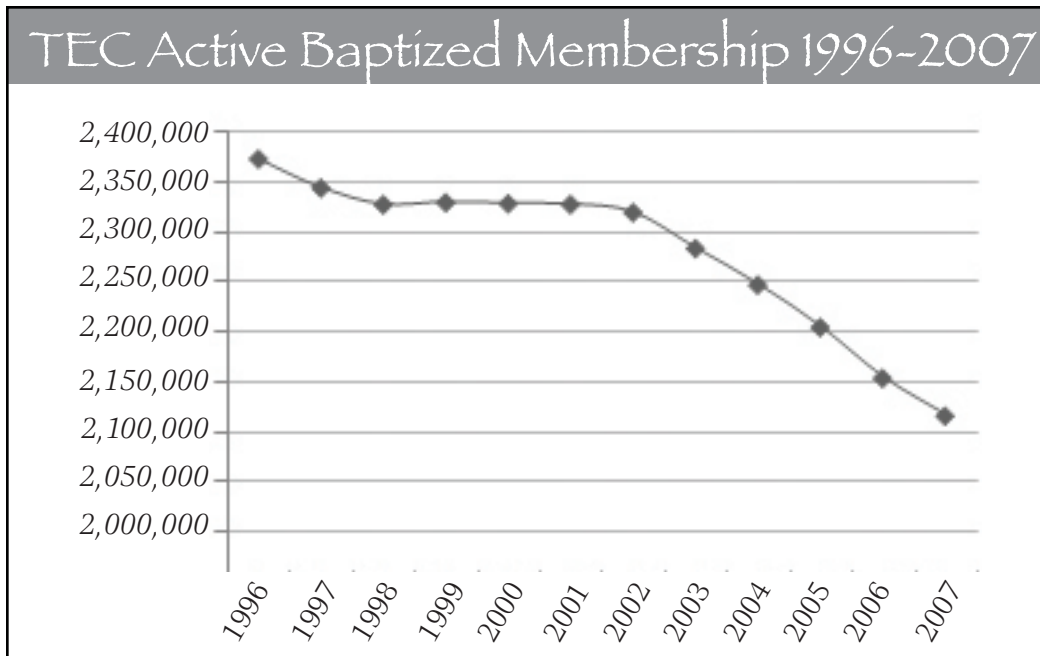
The Episcopal Church in Decline

♦ Between 2002 and 2007, TEC's average Sunday attendance dropped 118,818, or 14 percent—the equivalent of 381 people leaving every week. This would be the same as 5 average sized congregations (73 people) leaving every week for 6 years.

♦ Between 1997 and 2007, the average Sunday attendance of TEC declined by 13.5 percent.

♦ The Episcopal Church lost more than 250 parishes during 2002-2007.

♦ The Episcopal Church comprises less than three percent of the membership of the 78 million-member worldwide Anglican Communion.



The AAC believes the actual active baptized membership of TEC could be much lower than what is projected.

Episcopal Fast Facts (Domestic Dioceses)						
Category	2002	2003	2004	2005	2006	2007
Parishes and Missions	7,305	7,220	7,200	7,155	7,095	7,055
Active Baptized Members	2,320,221	2,284,233	2,247,819	2,205,376	2,154,572	2,116,749
Net Change in Active Membership from Prev. Yr.	-8,201	-35,988	-36,414	-42,443	-50,804	-37,823
Total Average Sunday Attendance (ASA)	846,640	823,017	795,765	787,271	765,326	727,822
Net Change in ASA from Prev. Yr.	-11,926	-23,623	-27,252	-8,494	-21,945	-37,504
Median Average Sunday Worship Attendance	79	77	75	74	72	69

Source: Episcopal Church website (<http://www.episcopalchurch.org/research.htm>)

TEC Leaders In Their Own Words:

† ***"I am the way, and the truth and the life..."***

"I am the way, and the truth and the life. No one comes to God except through me.' The first thing I want you to explore with me is this: I simply refuse to hold the doctrine that there is no access to God except through Jesus. I personally reject the claim that Christianity has the truth and all other religions are in error... I think it is a mistaken view to say Christianity is superior to Hinduism, Buddhism, Islam, and Judaism and that Christ is the only way to God and salvation."
The Rev. Dr. George F. Regas, Rector Emeritus All Saints Episcopal Church, Pasadena, California, April 24, 2005, guest sermon at Washington National Cathedral

"My understanding of idolatry includes the assumption that I can know and comprehend the way in which God saves people who are not overtly Christian. I understand that Jesus is my savior, I understand that Jesus is the savior of the whole world. But I am unwilling to do more than speculate about how God saves those who don't profess to be Christians. I look at the fruits of the life of someone like Mahatma Ghandi and the Dalai Lama and I see Christ-like features ..."
Presiding Bishop Katharine Jefferts Schori, Virginia Theological Seminary, May 25, 2007

"And what was God thinking ... when the Angel Gabriel was sent by God to reveal the Law to Moses? And what was God thinking ... when the Angel Gabriel was sent by God to reveal the sacred Quran to the prophet Muhammad?
And what was God thinking ... when the Angel Gabriel was sent by God to reveal the birth of Jesus Christ, the Son of God?

Were these just random acts of association and coincidence or was the Angel Gabriel who appears as the named messenger of God in the Jewish Old Testament, the Christian New Testament Gospels, and the Quran of Islam, really the same miraculous messenger of God who proclaimed to a then emerging religious, global community and to us this morning that we are ALL children of the living God? And as such we are called to acknowledge that as Christians, Jews and Muslims we share a common God and the same divine messenger. And that as children of the same God, we are now called to cooperatively work together to make the world a haven for harmony, peace,

equality and justice for the greatest and least among us."

The Rt. Rev. John Chane, Bishop of Washington D.C., Washington National Cathedral, December 25, 2003

KJS: Christians understand that Jesus is the route to God. That is not to say that Muslims, or Sikhs, or Jains, come to God in a radically different way. They come to God through human experience—through human experience of the divine. Christians talk about that in terms of Jesus.

RY: So you're saying there are other ways to God.

KJS: Human communities have always searched for relationship that which is beyond them, with the ultimate, with the divine. For Christians, we say that our route to God is through Jesus. That doesn't mean that a Hindu doesn't experience God except through Jesus. It says that Hindus and people of other faith traditions approach God through their own cultural contexts; they relate to God, they experience God in human relationships, as well as ones that transcend human relationships; and Christians would say those are our experiences of Jesus; of God through the experience of Jesus.

RY: It sounds like you're saying it's a parallel reality, but in another culture and language.

KJS: I think that's accurate.

Presiding Bishop Katharine Jefferts Schori interview by Robin Young on NPR's "Here and Now", Oct 18, 2006

"Icertainly don't disagree with that statement that Jesus is the way and the truth and the life. But the way it's used is as a truth serum, or a touchstone: If you cannot repeat this statement, then you're not a faithful Christian or person of faith. I think Jesus as way—that's certainly what it means to be on a spiritual journey. It means to be in search of relationship with God. We understand Jesus as truth in the sense of being the wholeness of human expression. What does it mean to be wholly and fully and completely a human being? Jesus as life, again, an example of abundant life. We understand him as bringer of abundant life but also as exemplar. What does it mean to be both fully human and fully divine? Here we have the evidence in human form. So I'm impatient with the narrow understanding, but certainly welcoming of the broader understanding."

Presiding Bishop Katharine Jefferts Schori, interview in the Arkansas Democrat-Gazette, Jan. 7, 2007



The Most Rev.
Katharine Jefferts Schori

Arkansas Democrat Gazette: Well, the rest of the verse, that no one comes to the Father except by the son. KJS: Again in its narrow construction, it tends to eliminate other possibilities. In its broader construction, yes, human beings come to relationship with God largely through their experience of holiness in other human beings. Through seeing God at work in other people's lives. In that sense, yes, I will affirm that statement. But not in the narrow sense, that people can only come to relationship with God through consciously believing in Jesus.
Presiding Bishop Katharine Jefferts Schori, interview in the Arkansas Democrat-Gazette, Jan. 7, 2007

"I don't think God cares if we are Christian, Jewish, Muslim, Buddhist and so forth. What matters is a deepening relationship with God."
Dr. Marcus Borg, Co-Director of Center for Spiritual Development at Trinity Episcopal Cathedral Portland, and former President of the Anglican Association of Biblical Scholars, St. Petersburg Times, February 9, 2005

† ***Who is Jesus?***

Stephen Crittenden: I guess we should just dwell on it a little bit more because it's not an idea we hear very often. What is it a metaphor for, Jesus as mother?
Katherine Jefferts Schori: It's a metaphor for new creation. When we insist that the Christ event in the death and resurrection of Jesus brings a new possibility of life, a new kind of life to humanity, it is certainly akin to rebirth. When Jesus says to Nicodemus You must be born again

TEC Leaders In Their Own Words:

from above, what might he mean? I think it is a way of the gospel is saying that Jesus is a venue, an event, an experience, and an instance in which life is renewed, in which every human being has access to new life.

Presiding Bishop Katharine Jefferts Schori, interview by ABC Radio, "The Religion Report," July 26, 2006

"If you begin to explore the literary context of the first century and the couple of hundred years on either side, the way that someone told a story about a great figure was to say 'this one was born of the gods.' That is what we're saying. This carpenter from Nazareth or Bethlehem—and there are different stories about where he came from—shows us what a godly human being looks like, shows us God coming among us."

Presiding Bishop Katharine Jefferts Schori, Parabola, Spring 2007

"Because each and every one of us is an only begotten child of God; because we, as the church, are invited by God to see all of creation as having life only insofar as it is in God; because everything, without exception, is the living presence, or incarnation, of God; as the Diocese of Northern Michigan,

We affirm Christ present in every human being and reject any attempt to restructure The Episcopal Church's polity in a manner contrary to the principles of the baptismal covenant;" *Statement by the Diocese of Northern Michigan Standing Committee, Core Team, Diocesan Council, and General Convention Deputation, August 11, 2007*

"I see the pre-Easter Jesus as a Jewish mystic who knew God, and who, as a result, became a healer, wisdom teacher and prophet of the kingdom of God. The latter led to his being killed by the authorities who ruled his world. But I do not think he proclaimed or taught an extraordinary status for himself. The message of the pre-Easter Jesus was about God and the kingdom of God, and not about himself."

Dr. Marcus Borg, Co-Director of Center for Spiritual Development at Trinity Episcopal Cathedral Portland, and former President of the Anglican Association of Biblical Scholars, Washington Post, December 30, 2006

"Rather, I see the grand statements about Jesus—that he is the son of God, the Light of the World and so forth—as the testimony of the early Christian movement. These are nei-

ther objectively true statements about Jesus nor, for example in this season, about his conception and birth. To speak of him as the son of God does not mean that he was conceived by God and had no biological human father. Rather, this is the post-Easter conviction of his followers."

Dr. Marcus Borg, Washington Post, December 30, 2006

† **The Resurrection**

"The story of Jesus' bodily resurrection is, at best, conjectural; that the resurrection accounts in the four Gospels are contradictory and confusing... the significance of Easter is not that Jesus returned to actual life but that even death itself could not end the power of his presence in the lives of the faithful."

The Rt. Rev. John Chane, Bishop of Washington, D.C., Easter sermon in 2002

"Asked about the literal story of Easter and the Resurrection, Jefferts Schori said, 'I think Easter is most profoundly about meaning, not mechanism.'"

Episcopal Life on line, April 8, 2008

† **Heaven and hell**

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

Presiding Bishop Katharine Jefferts Schori, TIME Magazine interview, July 10, 2006

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.

Presiding Bishop Katharine Jefferts Schori, CNN Live, June 19, 2006

""Public Answers to Private Questions' got off to a quick start as an anonymous audience member bluntly asked, 'If God is supposed to be all-forgiving, why do some people end up in hell?' Shaw responded by saying, 'I'm not sure that I believe in hell,' pointing out that there are places

in the Scripture where no hell is mentioned and concluding that the subject is open to interpretation."

The Rt. Rev. M. Thomas Shaw, Bishop of Massachusetts, speaking to students at Boston College, Dec. 5, 2007

Arkansas Democrat Gazette: So does that mean that in your view there is no afterlife?

KJS: That's not what I said. I said what I think Jesus is more concerned about is heavenly existence, eternal life, in this life.

Presiding Bishop Katharine Jefferts Schori, interview in the Arkansas Democrat-Gazette, Jan. 7, 2007

† **Salvation**

"That's one of the tragedies afflicting the church right now," he said. "So many of us seem to think that salvation depends on our theological correctness."

The Rt. Rev. Jeffrey Lee, Bishop of Chicago, Chicago Tribune, Feb 3, 2008

"I would choose to loathe rather than to worship a deity who required the sacrifice of his son."

The Rt. Rev. John Spong, retired Bishop of Newark, Why Christianity Must Change Or Die, 1998

"The question is always how can we get beyond our own narrow self-interest and see that our salvation lies in attending to the needs of other people."

Presiding Bishop Katharine Jefferts Schori, Parabola, Spring 2007

† **Other tenets of our faith**

"It's not about having answers as much as it is about engaging a story. It is about your story and how your story connects to an ancient story of desert wanderers that, in time, came to see that humanity and this energy they called God mingled and existed through Christ and thus, exists in all of humanity."

The Episcopal Church web site, Visitors Center, "Spiritual but not Religious"

"Because we live in different cultural situations, not all biblical commandments or proscriptions apply simply or in the same way to any one person or situation."

The Episcopal Church Center, To Set Our Hope on Christ, 2005, authored at the invitation of Presiding Bishop by a commission of six theology professors from four theological seminaries, and a bishop

“So I think there is no question of devaluing Scripture; I think it’s a question of accepting the fact that Scripture doesn’t presuppose every eventuality, nor does it transcend being in some ways historically limited by those who wrote the words—their worldview, their understanding of human reality. Jesus in the Gospel of John says, “I have many more things to say to you, but you cannot bear them now; however, the spirit of truth will come and will draw from what is mine and reveal it to you.” So it is clear as I read the Bible that truth is an unfolding reality and is not simply fixed or circumscribed at a particular moment or by the pages of Scripture itself. The Holy Spirit can transcend the words that the Holy Spirit has inspired and lead us to new understandings and new appreciations.”

Former Presiding Bishop Frank Griswold, comments following the House of Bishops meeting January 2005, Religion and Ethics Newsweekly

“There is no single biblical morality. Few biblical scholars would claim that a monochromatic approach to ethics and human behavior exists in the Holy Scriptures...The Holy Scriptures, written in antiquity, could not and did not foresee many of the ethical questions we face in our age.”

A Statement from the Episcopal Diocese of Utah, March 13, 2007

“It is not something of which I should repent and I have no intention of doing so. I have been led to understand that I am loved by God just as I am. That is not to say I am perfect but it is my belief that my orientation is value-neutral. It is what I do with my relationship that God really cares about ... We worship a living God, not one locked up in the Scripture of 2,000 years ago...”

Bishop Gene Robinson to the Guardian November 4, 2008 regarding his homosexual lifestyle

“Christians talk about the body of Christ. A theologian named Sally McFague talks about the body of God as being all of creation. When one part of the body suffers, the whole body suffers. That’s an essential piece of Paul’s theology. If we’re not caring adequately for the other parts of the



Bishop of California Marc Andrus celebrating the legalization of gay marriage in California in a parade

body, we are not only destroying ourselves, but we’re destroying our neighbors here and across the world. The fact that, you know, how I use carbon might have some impact on a poor person in China.

Presiding Bishop Katharine Jefforts Schori, PBS, The Bill Moyers Journal, June 2007 [ed.: The body of Christ is the Church, Eph. 5:23]

“Those creeds are not about checking off a bunch of propositions.

They are about giving our heart to a sense that Jesus shows us what it looks like to be a divine human being.”

Presiding Bishop Katharine Jefforts Schori, Parabola, Spring 2007

“You don’t all have to profess exactly the same understandings of the central tenets of the faith,” she added. “What’s important is to worship together.”

Presiding Bishop Katharine Jefforts Schori, San Diego Union-Tribune, April 5, 2008

† Sexuality

“Holiness and wholeness and health all come from the same root in English, and they’re related quite intimately to the word ‘salvation’. Living a holy life, living a whole and full life, is one of our understandings of what salvation means, and

when Jesus says ‘I came that you might have life and have it abundantly’, he certainly means in the fullness of our beings, and if we understand that some people are created, are born, in this world with affections ordered toward those of the same gender, then perhaps it means we need to pay attention to that.”

Presiding Bishop Katharine Jefforts Schori, ABC Radio, The Religion Report, July 26, 2006

“For almost forty years, members of the Episcopal Church have discerned holiness in same-sex relationships and, have come to support the blessing of such unions and the ordination or consecration of persons in those unions. Christian congregations have sought to celebrate and bless same-sex unions because these exclusive, life-long, unions of fidelity and care for each other have been experienced as holy. These unions have evidenced the fruit of the Holy Spirit: “joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control.”

Episcopal Church Center, To Set Our Hope on Christ, 2005

“The Holy Scriptures do not speak of what we describe in The Episcopal Church as loving, faithful, monogamous, life-long commitments of two persons of the same sex, nor

For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. 2 Timothy 4:3

do they speak of the intimate sexual lives such committed persons may express with one another in their relationships. We must therefore look more deeply within as well as beyond the Holy Scriptures for guidelines that may be brought into dialogue with those passages of Scripture usually employed to address matters of sexual intimacy."

A Statement from the Episcopal Diocese of Utah, March 13, 2007

"If you are physically, sexually active with someone, whether with a person of the opposite or the same sex, you can remember or discover for the first time all the wonderful ways of being sexual with another person, without having intercourse, without risking your life. We parents and we in the church have been so busy preaching 'just say no,' that we have forgotten to celebrate this God-given gift of sexuality and to rejoice in this incredible means of communicating with a beloved. But there are many ways of

communicating physically and sexually with another person short of intercourse..."

The Rev. Gene Robinson in a sermon to students at St. Paul's School in Concord New Hampshire, October 29, 2002

"The Bible has been 'hijacked by the religious right,' he said. "That is our Bible. It's time we take it back." He continued, "I keep on saying to gay and lesbian people: Let's reclaim this book. It is our story.

Do you think that if I had declined to be consecrated, this would have all gone away?" he asked. "That toothpaste isn't going back into the tube. Even if something happened to me, there are gay and lesbian people everywhere waiting to be elected.

"The religious right is hardly religious and definitely not right," he said, to laughter and applause. "They're in bed with the enemy. They're in bed with winning and arrogance. We have let them hijack the Bible. It is our book, and these are our stories, and we can-

not let them be misused."

The Rt. Rev. Gene Robinson, Bishop of New Hampshire, The Washington Times, October 10, 2004

"It's very unfortunate and embarrassing that the [Christian religion] is in large part responsible for this act of bigotry."

The Rev. Ed Bacon, rector of All Saints Episcopal, Pasadena, Ca. referring to the vote in favor of California's Proposition 8 which prohibits same-sex marriage, Los Angeles Times, Nov. 8, 2008

The Fruit of TEC's Theology

- ♦ At General Convention 2003, the House of Bishops was unable to pass Resolution B001, which would have reaffirmed "Holy Scripture as the foundation of authority in our Church" and "historic positions adopted by previous General Conventions," as well as the principle that "no member of this Church shall be forced to practice anything contrary to the clear meaning of Holy Scripture."

- ♦ General Convention 2006 refused to consider, much less approve, a resolution (D058) declaring salvation is through Christ alone because, as one Evangelism Committee member noted, the debate would likely be contentious. The Evangelism Committee voted to discharge this resolution, claiming that 1982 Resolution A047 stated the same thing. Attempts to bring the resolution to the floor for a current reading failed.

- ♦ "Via Media: Evangelism for the Episcopal Church" is the newest and most heavily publicized program for new TEC members. It represents the basic ethos of TEC in terms of "radical inclusion," even suggesting the inclusion of other faiths and thereby presenting TEC as a sort of Unitarian sect. Its presentation of "pluriform reality" and revisionist version of "Christianity" is contradictory to Scripture and traditional teachings of Anglicanism and Christianity.

† Syncretism

- ♦ General Convention 1991 affirmed a resolution (A060) to "Reaffirm Commitment to Evangelism and Recognize Religious Pluralism" that set the stage for syncretism by calling for the church to "be aware of the significance of God's self-revelation outside the Church" and "learn humbly from those whose perception of God's mystery differs from our own."

- ♦ TEC's National Christian Education Conference in 2002 included various shrines to other religions, including Islam, Native American spirituality, Buddhism and Christianity.

At each shrine individuals were encouraged to engage in some activity related to the religion represented (E.g. wave a feather and say a Native American "ancestor prayer," weave a small prayer mat out of strips of construction paper, or ring a Buddhist prayer bell and recite a Buddhist chant).

- ♦ In 2004, the Michigan chapter of Episcopal GLBT "outreach" group Oasis which is supported by the Episcopal Diocese of Eastern Michigan, helped sponsor "Together in Faith" which brought together Wiccans, shamans, Muslims, pagans, Hindus, and people of all religions and spiritualities to talk about topics such as "Sex & Spells: Gender and Political Activism in the Witch Community." Jim Toy who serves on several diocesan commissions and committees, led one of the workshops.

- ♦ In 2004, the Rev. Bill Melnyk and his wife, the Rev. Glyn Lorraine Ruppe-Melnyk, both priests in the Diocese of Pennsylvania, were exposed as leaders of a local society of Druids who follow a pre-Christian practice of worshipping the sun and venerating the Earth. The Rev. Ruppe-Melnyk also affirmed a pagan rite to pagan deities called "A Women's Eucharist—A Celebration of the Divine Feminine," which was featured on TEC's Office of Women's

An interior view of the Interfaith Memorial Chapel at Grace Cathedral, Episcopal Diocese of California. The only cross appears under the Islamic symbol of the crescent moon and star.



Ministries webpage. The Rt. Rev. Charles Bennison, Bishop of Pennsylvania, referred to the situation as "a small error of judgment that has been very costly to their ministry and their church, and the church at large." As a result of the controversy, Bill Melnyk left TEC to become a Druid priest, but his wife remains a TEC priest. She recently contributed a liturgy for the Stations of the Cross to the Women's Ministries webpage that denies substitutionary atonement and the bodily resurrection of Christ.

♦ At Christ Church Cathedral of the Episcopal Diocese of Texas, a course was offered in 2005 called "Invoking Dionysus." The Cathedral's website said, "C.G. Jung thought Dionysus was the 'shadow' of the Christ, the god who had been eclipsed and then repressed with the advent of Christianity. But a god is not so easily slain, and though we may not recognize his presence amongst us, we feel his powerful effect. This course will invoke the 'mad god' Dionysus."

♦ An Episcopal priest in Washington State, the Rev. Ann Holmes Redding, claimed to be a practicing Muslim. Diocese of Olympia bishop, the Rt. Rev. Vincent Warner said he accepts her as both and "finds the interfaith possibilities exciting." In June 2007, a story about Redding in the *Seattle Times* generated controversy outside the diocese and as a result the Rt. Rev. GERALYN WOLF, bishop of Rhode Island where Redding was canonically resident, suspended and eventually inhibited her in 2008.

♦ Episcopal Divinity School offered a workshop on "Love and Wisdom - Buddhist Meditations to Illumine Christian Understanding" led by Tibetan Buddhist Lama and Boston College professor John Makransky in September 2006 that included guided Buddhist meditations.

♦ In June 2007, the Rev. Mark Lewis, rector of Church of our Saviour, Secaucus, N.J., presided over the interfaith baptism of twin boys in which rabbinical student Rachel Barenblat and Islamic scholar Hussein Rashin participated by offering Jewish and Muslim prayers during the service.

♦ Saint Mark's Cathedral, Seattle, Wash., offered a workshop on "Movement as Prayer" in October 2007 that included opportunities to experience the ways in which movement becomes a form of worship and "whirl with the Sufis." Sufi dance is one of the physical methods used to try to reach religious ecstasy by some practitioners of this form of mystical Islam.

♦ In December 2007, St Andrew's Episcopal Church in Seattle offered a three-session course titled "They Followed a Star: Astrology and Christianity as Allies on the Journey." The course was taught by Dan Keusal, a licensed counselor and astrologer in private practice, who described the course on his web site as one in which participants will "explore the connections between astrology and Christianity, and look at how astrology can support and deepen our journeys as men and women seeking meaning and purpose for our lives."

♦ During a joint Hindu and Episcopal service celebrating an Indian Rite Mass in Los Angeles, Ca. in January 2008, a statement by diocesan Bishop Jon Bruno was read which apologized for centuries-old acts of religious discrimination by Christians, including attempts to convert Hindus. The celebrant, the Rev. Karen MacQueen, an associate priest at St. Paul's Episcopal Church in Pomona, said both faiths revere "great figures who embody the divine light, who teach the divine truth." In a later interview, McQueen said, "Perhaps there are enough Christians in the world. What we

need to see is more Christians really living like disciples of Jesus and practicing love towards others."

♦ Since 2007, Tibetan Buddhist sand mandalas have been constructed by Buddhist monks inside Episcopal cathedrals and diocesan buildings in Sacramento, Calif., Philadelphia, Pa. and Louisville, Ky. Although proponents of the displays laud the interfaith cooperation involved, others have criticized mandalas and the accompanying Buddhist prayers for the implication that they signify spiritual possession of the areas where they are constructed and later swept away (usually in a local river). In February 2009, the Diocese of Northern Michigan elected the Rev. Kevin Thew Forrester (the sole candidate) as bishop. Forrester received lay ordination as a Buddhist in 2004 and considers himself to be both Christian and Buddhist.

† *Abortion*

♦ In January 2006, Executive Council of the Episcopal Church approved for TEC to become a member of the Religious Coalition for Reproductive Choice (RCRC), an organization whose role is "educating the public to make clear that abortion can be a moral, ethical, and religiously responsible decision." A number of resolutions to repudiate and rescind membership were introduced at General Convention 2006, and one, D063, actually made it to the floor of the House of Bishops, but the bishops voted to table it.

† *Sexuality*

♦ To honor feminist scholars in the Church, in November 2008 Episcopal Divinity School featured polyamory (multiple partners) advocate the Rev. Marvin Ellison lecturing on "Is Marriage a 'Must' or a 'Bust'? Enlarging the Justice Agenda." Ellison called for the "reframing of Christian ethics" to overturn marriage and heterosexuality as the norms for society. "We must draw a larger picture of love, commitment, and family with ample room for same-sex partnerships, one-parent households, extended families, blended families, and other relational configurations, including plural relationships," he said.

♦ Many Episcopal congregations have been blessing same-sex unions for years and they have continued in spite of repeated primatial requests for a moratorium on same-sex blessings. During General Convention 2003, resolution C051 was approved which "recognize[s] that local faith communities are operating within the bounds of our common life as they explore and experience liturgies celebrating and blessing same-sex unions." Many dioceses are in the process of developing official written policies authorizing such blessings. Other dioceses make allowances for a wide range of pastoral responses to include blessings for same sex couples. The following dioceses have approved (explicitly or implicitly) or developed rites of same-sex blessings and/or affirmed their support of homosexual marriage: Atlanta, California, Connecticut, Delaware, El Camino Real, Long Island, Los Angeles, Massachusetts, Minnesota, Missouri, Newark, New Hampshire, New York, North Carolina, Northern California, Olympia, Oregon, Pennsylvania, Rochester, Utah, Vermont, and Washington D.C. The diocese of Virginia recently affirmed the blessedness of same-sex relationships and developed liturgies to celebrate those relationships. The current bishops of Arkansas and Nevada have reversed their predecessors' policy of allowing same-sex blessings.

♦ TEC's Virginia Theological Seminary provides faculty housing for sexually active non-married faculty (of any sexual preference), and General Theological Seminary in New

York City has held the official policy that it is “willing to make apartments available to committed same-sex couples” since 1994.

- ♦ In spite of the lewd sexual displays that occur during many “gay pride” festivals, several Episcopal dioceses and bishops have promoted and participated in them. In 2007, the Rt. Rev. Sergio Carranza, assistant bishop to the Rt. Rev. Jon J. Bruno, rode in the lead car of the Los Angeles Gay Pride Parade and the Rt. Rev. Marc Andrus, bishop of California, took part in the San Francisco Gay Pride Parade.

- ♦ TEC delivered a presentation at the June 2005 Anglican Consultative Council meeting accompanied by a 133-page document describing a new awareness (henceforth unknown) of the “holiness” of same-sex unions; explaining that those who had consented to the election and consecration of Gene Robinson were “guided by the Holy Spirit” in their decision; and drawing parallels between homosexuality and both slavery and the early Church’s acceptance of Gentiles into their midst.

- ♦ In spite of the Windsor Report request for a moratorium on the consecration of non-celibate homosexual bishops, the Diocese of California included two partnered homosexuals among its five nominees for the post of diocesan bishop in 2006 and the Diocese of Chicago nominated a partnered lesbian for bishop in 2007.

- ♦ Several dioceses (Atlanta, Bethlehem, California, Central New York, Central Pennsylvania, Chicago, Connecticut, El Camino Real, Los Angeles, Maine, Massachusetts, Michigan, Missouri, New Hampshire, North Carolina, Northern California, Northern Michigan, Olympia, Oregon, Rochester, Utah, Vermont, and Western North Carolina) have passed resolutions endorsing same-sex blessings, declaring that all barriers to ordination for partnered homosexuals should be removed, and/or calling for General Convention 2009 to repeal resolution B033.

- ♦ At their October 2007 meeting, TEC’s Executive Council passed NAC 026, a resolution which expressed appreciation for the House of Bishops September 2007 response to the Primates’ Dar Es Salaam questions, but “the House of Bishops’ statement exacerbated feelings of exclusion felt by many of the lesbian and gay members of our church by defining Resolution B033 from the 75th General Convention to include lesbian and gay people” and “it may inappropriately suggest that an additional qualification for the episcopacy has been imposed beyond those contained in the constitution and canons of the church.”

- ♦ During the Diocese of Los Angeles Convention in December 2008, Bishop Jon Bruno announced a new diocesan policy and liturgy which allows parishes to offer the sacramental and spiritual blessings of a “life-long covenant” to same-sex couples who currently may not be legally married in the State of California. California voters overturned same-sex marriage by approving Proposition 8 in November 2008.

† *Communion for the unbaptized*

- ♦ Communion for the unbaptized is becoming more common in TEC, despite the fact that the canons specifically cite the practice as impermissible. A 2004-2005 survey by a task force of the diocese of Northern California revealed that among the 48 dioceses who responded, half of them have parishes that permit Communion without baptism. Even if the 55 dioceses which did not respond did not allow communion without baptism, that would mean at least 23

percent (in all likelihood more) of TEC dioceses permit this uncanonical and unscriptural practice.

† *Litigation*

- ♦ In spite of the Primates’ repeated requests to suspend litigation, the national church and several TEC dioceses are involved in litigation against former TEC parishes that have left for other jurisdictions in the Anglican Communion. Litigation against former TEC parishes, clergy and members has been initiated (at least 57 lawsuits) in the dioceses of Atlanta, Central Gulf Coast, Central New York, Colorado, Connecticut, East Carolina, Florida, Fort Worth, Georgia, Long Island, Los Angeles, Massachusetts (settled out of court), Milwaukee, Nebraska, Northern California, Northwest Texas, Ohio, Pennsylvania, Pittsburgh, Rio Grande, Rochester, San Diego, San Joaquin, Wisconsin, and Virginia.

- ♦ TEC has refused to reveal how much has been spent on litigation against former parishes despite repeated requests to do so. In 2007 over 5,000 people signed a petition demanding TEC reveal the sources of funds and how much money it has “spent since 2004 on litigation against individuals and parishes.” Five retired bishops also wrote the Executive Council requesting the same information, but TEC refused to answer, saying only that “the church is receiving extraordinary value for the funds it does spend.” The 2007 TEC budget included over a million dollars for legal fees. In 2008 TEC spent \$1,970,000 on litigation, tapping into \$1,520,000 of short term reserves. Executive Council budgeted \$600,000 for litigation in 2009 and established Trust Fund # 1033, The St. Ives Fund, to support non-budgetary legal expenses. Only \$1.1 million is available in short term reserves for expenses that exceed the 2009 budget.

- ♦ The diocese of Virginia and TEC lost the lawsuit they initiated against nine departed Virginia churches and chose to appeal even though both sides had already spent more than \$5 million total for legal expenses associated with the suit.

- ♦ The Rt. Rev. John Chane, Bishop of Washington, and others, represented by attorneys from the ACLU and Americans United for the Separation of Church and State, are plaintiffs in a lawsuit against the District of Columbia which alleges that the government’s land swap deal with the Central Union Mission (a Christian homeless shelter) unfairly assists the religious ministry because the property it is receiving from the D.C. government is currently valued higher than the property it is giving up. Chane objects to the purported unlawful use of public funds and property to “support the propagation of a religion and the coercion of homeless persons to take part in religious activity.”

† *Canonical Abuses*

- ♦ The Episcopal Church has violated its own canons in its attempts to punish the orthodox. At least 10 bishops and 108 priests and deacons have been unlawfully inhibited and deposed for abandonment of communion or renunciation of their Holy orders, when in fact they did neither. One of those bishops, The Rt. Rev. Henry Scriven, is canonically resident in the Church of England. The Presiding Bishop dissolved a lawfully constituted Standing Committee and substituted it with another without warrant (San Joaquin).

GAFCON

and the Fellowship of Confessing Anglicans

The Global Anglican Future Conference (GAFCON), a gathering of biblically orthodox archbishops, bishops, priests, laity and spouses held in Jerusalem June 22-29, 2008, had its origins as a conference but has expanded to become a “spiritual movement to preserve and promote the truth and power of the gospel of salvation in Jesus Christ as we Anglicans have received it.”

Plans for the conference were begun in late 2007 after Lambeth invitations were extended to bishops in the U.S. and Canada who permitted same-sex blessings or consecrated Gene Robinson as a bishop. The Archbishop of Canterbury did not extend invitations to Bishop Robinson nor to the U.S. bishops consecrated by overseas provinces.

Global South Primates who could not in good conscience attend the once-a-decade Lambeth Conference conceived GAFCON as an opportunity for bishops to gather for prayer, fellowship, and counsel on matters vital to their Church’s mission and ministry. As Archbishop Gregory Venables of the Province of the Southern Cone explained, “Rather than being subject to the continued chaos and compromise that have dramatically impeded Anglican mission, GAFCON will seek to clarify God’s call at this time and build a network of cooperation for Global mission.” The conference also included orthodox bishops who planned to attend Lambeth and bishops who were not invited to Lambeth because they serve under overseas primates.

GAFCON drew 1184 pilgrims. The attendees included 7 primates and 291 bishops along with clergy, laypeople and spouses from 25 different countries and 19 Anglican provinces. During the eight-day conference and pilgrimage, they gathered together for worship, Bible study, workshops, teaching, visits to holy sites, fellowship and to seek the Lord’s will.

The conference statement, which was unanimously approved, includes a statement of faith that characterizes the movement—the Jerusalem Declaration. It also sets forth an action plan that charts a way forward for biblically orthodox Anglicans in contrast to the “manifest failure of the Communion Instruments to exercise discipline in the face of overt heterodoxy.”

Archbishop Peter Akinola, Nigerian primate and chairman of the GAFCON leadership team, reiterated that GAFCON is not breaking away from the Anglican Communion. “We have no other place to go, nor is it our intention to start another church,” he told the pilgrims in his opening address. Nor is GAFCON a church within a church.

The GAFCON Statement:

- ♦ **Establishes a Fellowship of Confessing Anglicans (FCA)** holding to the tenets of the Jerusalem Declaration
- ♦ **Acknowledges Canterbury as a historic see** but does not “accept that Anglican identity is determined necessarily through recognition by the Archbishop of Canterbury.”
- ♦ **Seeks to expand FCA participation** to other Global South provinces.

- ♦ **Forms a Primates’ Council** to “authenticate and recognise confessing Anglican jurisdictions, clergy and congregations” and to recognize a province in North America formed from the Common Cause Partnership.



- ♦ **Recognises territorial jurisdiction** except where “churches and leaders are denying the orthodox faith or preventing its spread” and where “overlapping jurisdictions are beneficial for historical or cultural reasons.”

The formation of the FCA is a major step forward in the move towards Anglican realignment and reformation. The current instruments of communion reflect the colonialism of an Anglican Communion that was birthed from the British

Empire, and those structures are no longer effective in defining or uniting the Communion.

In his address to the GAFCON participants, Bishop of Rochester, Dr. Michael Nazir-Ali, stated that Anglicans need to reclaim their heritage of being a “confessional, conciliar and constitutorial church.” The church is confessional because it looks to a shared faith for unity. Going back to the early Christian church described in the Acts of the Apostles, the church has always been conciliar. Bishop Nazir-Ali explained that the councils of the church must have authority to “make decisions that stick.” Furthermore, those councils must be constitutorial—they must exercise the authority of their teaching office and articulate the faith.

Since the conclusion of GAFCON, the Primates’ Council has made steady progress in establishing and leading the FCA. In August 2008, the Primates’ Council held their first meeting and established an Advisory Board to assist them and a Secretariat to handle administrative matters. Those who wish to become members of the FCA can do so by contacting the Secretariat by mail or through the FCA website, www.fca.net. The Primates’ Council also issued a communiqué which offered a brief response to Lambeth, noting that:

- ♦ **“... The voice of Lambeth 2008 is seriously weakened** because it merely repeated what has been said by the Primates’ Meeting (in Gramado early 2003, Lambeth October 2003, Dromantine, February 2005 and Dar es Salaam, February 2007) and which has proved to change nothing. Indeed the Windsor Continuation Group itself made the same point.”

- ♦ **“... Delay itself seems to be a strategy** employed by some in order to resolve the issue through weariness. The Anglican Covenant will take a long time to be widely accepted and may have no particular force when it does.”

- ♦ **“If the Panel of Reference did not work, it is unclear how the Pastoral Forum will succeed.”**

- ♦ The Primates’ Council intends to proceed with plans to recognize a new North American province formed from the Common Cause Partnership.

The Jerusalem Declaration

The Jerusalem Declaration is a statement of orthodox Anglican belief that was approved by the GAFCON participants and the leadership of the Anglican Church in North America (ACNA). To sign the Declaration, go to www.fca.net.

In the name of God the Father, God the Son and God the Holy Spirit:

We, the participants in the Global Anglican Future Conference, have met in the land of Jesus' birth. We express our loyalty as disciples to the King of kings, the Lord Jesus. We joyfully embrace his command to proclaim the reality of his kingdom which he first announced in this land. The gospel of the kingdom is the good news of salvation, liberation and transformation for all. In light of the above, we agree to chart a way forward together that promotes and protects the biblical gospel and mission to the world, solemnly declaring the following tenets of orthodoxy which underpin our Anglican identity.

1. We rejoice in the gospel of God through which we have been saved by grace through faith in Jesus Christ by the power of the Holy Spirit. Because God first loved us, we love him and as believers bring forth fruits of love, ongoing repentance, lively hope and thanksgiving to God in all things.

2. We believe the Holy Scriptures of the Old and New Testaments to be the Word of God written and to contain all things necessary for salvation. The Bible is to be translated, read, preached, taught and obeyed in its plain and canonical sense, respectful of the church's historic and consensual reading.

3. We uphold the four Ecumenical Councils and the three historic Creeds as expressing the rule of faith of the one holy catholic and apostolic Church.

4. We uphold the Thirty-nine Articles as containing the true doctrine of the Church agreeing with God's Word and as authoritative for Anglicans today.

5. We gladly proclaim and submit to the unique and universal Lordship of Jesus Christ, the Son of God, humanity's only Saviour from sin, judgement and hell, who lived the life we could not live and died the death that we deserve. By his atoning death and glorious resurrection, he secured the redemption of all who come to him in repentance and faith.

6. We rejoice in our Anglican sacramental and liturgical heritage as an expression of the gospel, and we uphold the 1662 Book of Common Prayer as a true and authoritative standard of worship and prayer, to be translated and locally adapted for each culture.

7. We recognise that God has called and gifted bishops, priests and deacons in historic succession to equip all the people of God for their ministry in the world. We uphold the

classic Anglican Ordinal as an authoritative standard of clerical orders.

8. We acknowledge God's creation of humankind as male and female and the unchangeable standard of Christian marriage between one man and one woman as the proper place for sexual intimacy and the basis of the family. We repent of our failures to maintain this standard and call for a renewed commitment to lifelong fidelity in marriage and abstinence for those who are not married.

9. We gladly accept the Great Commission of the risen Lord to make disciples of all nations, to seek those who do not know Christ and to baptise, teach and bring new believers to maturity.

10. We are mindful of our responsibility to be good stewards of God's creation, to uphold and advocate justice in society, and to seek relief and empowerment of the poor and needy.

11. We are committed to the unity of all those who know and love Christ and to building authentic ecumenical relationships. We recognise the orders and jurisdiction of those Anglicans who uphold orthodox faith and practice, and we encourage them to join us in this declaration.

12. We celebrate the God-given diversity among us which enriches our global fellowship, and we acknowledge freedom in secondary matters. We pledge to work together to seek the mind of Christ on issues that divide us.

13. We reject the authority of those churches and leaders who have denied the orthodox faith in word or deed. We pray for them and call on them to repent and return to the Lord.

14. We rejoice at the prospect of Jesus' coming again in glory, and while we await this final event of history, we praise him for the way he builds up his church through his Spirit by miraculously changing lives.

The 291 GAFCON bishops pose for a picture overlooking Jerusalem atop the Mount of Olives



Anglican Church in North America



The Anglican Church in North America (ACNA) officially began December 3, 2008, at the culmination of a three-day meeting of the Common Cause Council, a leadership assembly that included three representatives from each of the nine Common Cause Partners Federation members. The council unanimously adopted a provisional constitution and nine initial canons that will govern the church until a Provincial Assembly meets June 22 - 25, 2009 in Bedford, Texas. That meeting will amend and provide final ratification of the constitution and canons.

Two days after the announcement in Illinois, encouragement came from the GAFCON Primates. The leaders issued a statement saying "We welcome the news of the North American Anglican Province in formation. We fully support this development with our prayer and blessing, since it demonstrates the determination of these faithful Christians to remain authentic Anglicans..."

Founding Members

Anglican Mission in the Americas & Anglican Coalition in Canada

Parishes: 140
Affiliation: Anglican Church of Rwanda
Lead Bishop: The Rt. Rev. Charles Murphy

Anglican Network in Canada

Parishes: 23
Affiliation: Anglican Church of the Southern Cone
Lead Bishop: The Rt. Rev. Donald Harvey

Convocation of Anglicans in North America

Parishes: 60
Affiliation: Anglican Church of Nigeria
Lead Bishop: The Rt. Rev. Martyn Minns

The Reformed Episcopal Church

Parishes: 150
Affiliation: None
Lead Bishop: The Most. Rev. Leonard W. Riches

The Missionary Convocation of Kenya

Parishes: 30
Affiliation: Anglican Church of Kenya
Lead Bishop: The Rt. Rev. Bill Atwood

The Missionary Convocation of Uganda

Parishes: 51
Affiliation: Anglican Church of Uganda
Lead Bishop: The Rt. Rev. John Guernsey

The Missionary Convocation of the Southern Cone

Parishes: 163*
Affiliation: Anglican Church of the Southern Cone
*Includes the Dioceses of San Joaquin, Pittsburgh, Quincy, and Forth Worth.

American Anglican Council & Forward in Faith North America

The American Anglican Council (AAC) and Forward in Faith North America are not church bodies or ecclesial structures, but rather advocacy organizations that stand for orthodox Anglicanism.

Anglican Communion Network

The Anglican Communion Network (ACN, also known as the Network) is an ecclesial body of clergy, parishes, and dioceses both within and out of TEC. After the launch of the ACNA, officials of the ACN announced that it would be closing its operations in 2009 and focusing its efforts on the new church.

ACNA Represents

- ♦ 86,000 - 100,000 Parishoners
- ♦ 615 Parishes
- ♦ 800 Clergy
- ♦ 30 Bishops

Mission Minded

Featured Aspects of the ACNA's Constitution

- ♦ The mission of the Province is to present Jesus Christ in the power of the Holy Spirit so that people everywhere will come to know Him as Lord.
- ♦ There are three main governing bodies in the ACNA: **Provincial Assembly** - the largest of the three, the Provincial Assembly is comprised of representatives of each of the dioceses/cluster/networks in ACNA. **Provincial Council** - smaller than the Assembly, the Provincial Council is made up of lay and clergy representatives along with lead bishops. **College of Bishops** - all bishops affiliated with the ACNA.
- ♦ The work of the Province is to equip each member so that they may reconcile the world to Christ, plant new congregations, and make disciples of all nations; baptizing them in the Name of the Father, and of the Son and of the Holy Spirit, and teaching them to obey everything commanded by Jesus Christ.
- ♦ The constitution describes the "fundamental agency of mission in the Province (as) the local congregation..."
- ♦ The ACNA's constitution states that "all church property, both real and personal, (is) owned by each member congregation."
- ♦ The Province will seek recognition by the Anglican Communion so it can represent orthodox North American Anglicans in the councils of the church.
- ♦ The constitution delegates matters of discipline and governance to the purview of other groups, making mission the primary focus for the Provincial Assembly.
- ♦ To accommodate both viewpoints on womens' ordination, Article VIII of the constitution limits provincial authority so that each diocese can maintain its own practice regarding this.
- ♦ All Bishops must be male and at least 35 years old.

For Episcopalians: A Call to Action

What Can You Do?

- ♦ Pray for guidance and direction. The Holy Spirit does not tell everyone to do the same thing, even under the same circumstances.
- ♦ Analyze your parish. Is the preaching and teaching biblically orthodox? What about the parishioners? Are you being called to work to strengthen your TEC parish?
- ♦ Analyze your diocese. Is the diocesan leadership orthodox? What about the parishes and the laity? Can the diocese be strengthened or “turned around?”

Join with Others to Take Effective Action

- ♦ Pray without ceasing. Consider organizing dedicated days of prayer and fasting or prayer vigils in homes or churches.
- ♦ Join the American Anglican Council (individuals and congregations).
- ♦ Establish an AAC chapter in your area if one does not already exist (contact the AAC Episcopal Desk for more information).
- ♦ Sign the Jerusalem Declaration and join the Fellowship of Confessing Anglicans (go to www.fca.net for more information)
- ♦ Gather and mobilize all orthodox laity and clergy in your geographical area for fellowship, prayer, Bible study, ministry and strategy. Work to build relationships and unity among the orthodox.
- ♦ Develop mailing lists (email and postal).
- ♦ Stay in touch and encourage one another.
- ♦ Establish a home church that upholds orthodox Anglicanism if there are no other alternatives in your community. The AAC Episcopal Desk has several resources to help you in the process of discernment and church planting.
- ♦ Consider attending the AAC’s regional “Blueprint for a New Church” conferences designed to help clergy and lay leaders develop united, missional, Anglican Churches.

Communicate and Inform

- ♦ Educate those who still “don’t get it.” Host Bible studies or coffees and help to inform others of this crisis and why it impacts them (use this and other AAC publications as your talking points).
- ♦ Sign up for AAC weekly email updates to stay abreast of what’s going on in the Anglican world.
- ♦ Develop classes in parishes to inform/mobilize members—copy and/or share these booklets and other resources recommended by the AAC. Consider using Ms. Kathleen Fairman’s curriculum “What (on Earth) is Happening in the Anglican Communion?”—a four-part, facts-based course helpful for informing a parish on any side of the issues. (available through the AAC)
- ♦ Commit yourself and your family to attend some type of Bible-based Christian education to help strengthen your faith. Consider teaching a class, leading a Bible study, or working with your parish leadership to strengthen the Christian education offerings.
- ♦ Assist in planning events in your area designed to inform Anglicans/Episcopalians. Consider speaking at such events.
- ♦ “Go public” and expose harassment and revisionist actions and statements in your church/diocese. As a minimum, inform the AAC Episcopal Desk so we can document these actions and statements. (email episcopaldesk@americananglican.org)
- ♦ Write letters to the editor of your local newspaper to communicate a Biblically-orthodox opinion regarding news

Why Should You Get Involved?

Not all bishops and priests can be counted on to “guard the faith, unity and discipline of the whole Church.” As the “priesthood of all believers,” how can laity not take their proper place in the life of the Church?

- ♦ The future of the church for you, your children and grandchildren is at stake—this crisis affects every Anglican and Episcopalian; it is your personal crisis!
- ♦ This crisis will not blow over—orthodoxy must be upheld.
- ♦ This crisis is not unique to Anglicanism—secularism is advancing at an alarming pace.
- ♦ The role of the laity extends far beyond faithful service in the life and worship of the local congregation. Laity also need to participate actively in the governance of the Church.
- ♦ Laypersons are being excluded from critical decisions.
- ♦ Laity can speak out with relative impunity and more flexibility than clergy.

coverage and events in your diocese and the Anglican Communion.

- ♦ Educate others and direct them to the AAC.

Protect Your Clergy and Congregation

- ♦ Seek legal counsel.
- ♦ Work with lawyers (including consulting with the AAC legal team) to understand your canonical rights. Challenge bishops who step beyond the canonical boundaries.
- ♦ Always have legal counsel present for discussions with hostile rectors/vicars and bishops and at other significant meetings.
- ♦ Develop a civil employment contract for your orthodox clergy.
- ♦ Establish a “Scenario Task Force” to consider your options as a congregation and develop action plans accordingly.

Apply Pressure

- ♦ Redirect funds. Do not allow your pledges to go to a revisionist parish, revisionist diocese or the national church. If your parish is orthodox but the diocese is not, make sure your parish will withhold your pledge from the diocese and reduce its diocesan giving accordingly. Redirect your pledge to orthodox organizations/ministries as well as to Global South provinces which refuse TEC funds.
- ♦ Hold your rectors/vicars and bishops as well as Standing Committees accountable— schedule meetings to express a call for a return to orthodoxy.
- ♦ Flood the bishops’ offices and Standing Committee members with letters outlining your position and expectations.
- ♦ Work for orthodox individuals to be elected to vestry and diocesan council/conventions and for key diocesan positions such as the Standing Committee and Commission on Ministry. Orthodox parishes should work towards building a solidly orthodox vestry.

A Timeline of Defining Actions

How did we get to this time of crisis in Anglicanism? What have the instruments of communion done to try to unify the Communion and call its member provinces back to faithfulness? This timeline outlines the key events and defining actions over the past 40 years that have brought us to this point.

1966-1967

Heresy charges brought against Bishop James Pike who declared that “the Church’s classical way of stating what is represented by the doctrine of the Trinity is ...not essential to the Christian faith”; Bishop Pike was censured but a heresy trial was not held because the Church believed such a trial would give it an “oppressive image” and would be “a throw back” for the institution

1976

John Spong ordained Bishop of Newark, despite his denial of essential Christian doctrines

1987 & 1989

Panel of bishops dismissed heresy charges against Bishop Spong; he rejects among other things the incarnation, atonement, resurrection, the second coming of Christ and the Trinity



1996

American Anglican Council incorporated

Both counts of heresy against Bishop Walter Righter were dismissed in an ecclesiastical court, which

declared there was no clear doctrine involved when the bishop ordained a non-celibate gay person to the diaconate in 1990

1997

Kuala Lumpur Statement released by the Second Anglican Encounter in the South upheld traditional theology on human sexuality

1998

Lambeth Conference Resolution 1.10 upheld Scriptural and traditional teaching on marriage and human sexuality

March 2000

Primates’ Meeting in Oporto, Portugal issued pastoral letter upholding the authority of Scripture

July 2000

Episcopal Church, USA (ECUSA) General Convention approved Resolution D039 acknowledging relationships

other than marriage and existence of disagreement on the Church’s teaching

March 2001

Primates’ Meeting in Kanuga, NC issued pastoral letter acknowledging estrangement in Church due to changes in theology and practice, especially with regard to the acceptance of homosexual activity and the ordination of practicing homosexuals in some provinces, and calling Communion to avoid actions that might damage “credibility of mission”

April 2002

Primates meeting at Canterbury issued pastoral letter recognizing responsibility of all bishops to articulate fundamentals of faith “so as to maintain the Church in truth”

June 2002

Synod of the Diocese of New Westminster, Canada approved blessings of same-sex unions

September 2002

Anglican Consultative Council (ACC) meeting in Hong Kong approved motion urging dioceses and bishops to refrain from unilateral actions/policies that would strain communion

May 2003

Primates meeting in Brazil issued pastoral letter stating that liturgy reflects belief, and because there is no theological consensus about same-sex unions, the Primates cannot support their authorization

The Rt. Rev. Michael Ingham, Bishop of New Westminster, Canada, issued rite for blessings of same-sex unions for use in diocese

August, 2003 – General Convention

The House of Bishops defeated a resolution (B001) affirming the authority of Scripture and other basic elements of Christian faith

Both the House of Bishops and House of Deputies approved the election of a non-celibate homosexual as bishop of New Hampshire

Both houses approved a resolution (C051) recognizing the blessing of same-sex unions as “within the bounds of our common life”

October 2003

Plano Conference drew 2,800 orthodox clergy and lay people to Dallas, TX

Special Primates’ meeting at Lambeth Palace issued pastoral statement condemning ECUSA’s decisions at General Convention and calling for “adequate provision for Episcopal oversight”

November 2003

V. Gene Robinson consecrated bishop of New Hampshire

January 2004

Anglican Communion Network (ACN) officially launched as a network of confessing dioceses and congregations in the U.S.

February 2004

Lambeth Commission began deliberations



April 2004

Retired Bishop Otis Charles “married” his homosexual partner (photo above) in Pasadena, Calif. (the two had five marriages between them)

May 2004

Bishop of Los Angeles, Jon Bruno, performed blessing of same-sex union

June 2004

Bishop of Washington, D.C., John Chane, performed blessing of same-sex union

Dioceses of Washington, D.C. and Vermont issued proposed rites for blessings of same-sex unions

October 2004

Lambeth Commission released Windsor Report 2004; reaffirmed Lambeth 1.10 and the authority of Scripture as central to Anglican common life, and

called for moratorium on public rites of same-sex blessings and moratorium on the election and consent of any bishop candidate living in a same-sex union

February 2005

Primates meeting in Dromantine, Ireland, examined Windsor Report and produced a Communiqué calling on ECUSA and Canada to voluntarily withdraw their representatives from the ACC until 2008, in addition to requesting a “hearing” at the June 2005 ACC meeting for the two suspended churches “to set out the thinking behind” their recent actions

March 2005

ECUSA House of Bishops meeting declared moratorium on consecration of all bishop candidates until General Convention 2006

April 2005

ECUSA Executive Council held special meeting and announced they would send their delegation to the June ACC meeting for observation but not official participation

June 2005

ACC meeting in Nottingham England, upheld Lambeth 1.10 teaching on human sexuality and endorsed the Primates' request for ECUSA and Canada to withdraw their representatives from the ACC until the next Lambeth Conference; at the meeting, ECUSA made a presentation (embodied in their publication “To Set Our Hope on Christ”) defending a new gospel wholly incompatible with Scripture, thereby attempting to justify, rather than repent of their actions

September 2005

Church of Nigeria Synod voted to change constitution, redefining the Anglican Communion around a common faith rather than the See of Canterbury

October 2005

The Third Anglican South-to-South Encounter in Egypt issued a stern indictment of ECUSA and Canada and called for a common “Anglican Covenant” among churches remaining true to biblical Christianity and historic Anglicanism

February 2006

Global South Primates Steering Committee issued a communiqué reemphasizing the seriousness of the crisis within the Communion and the need for ECUSA to repent and comply with the Windsor Report

Susan Russell, President of Integrity

USA, “married” her lesbian partner, declaring beforehand that the action was “God willing and the primates notwithstanding”

The Diocese of California nominated two partnered homosexuals for the post of diocesan bishop; the Archbishop of Canterbury expressed “deep unease” with the nominations

June 2006—General Convention

ECUSA changed “brand” to The Episcopal Church (TEC), citing its international presence in 16 countries

TEC fell short of Windsor compliance. Resolution B033 called upon standing commissions and bishops 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 the communion” (“manner of life” was not defined and “exercising restraint” is not a moratorium)

Rejected Resolution A161 which expressed regret for consenting “to the consecration of a bishop living openly in a same-gender union”

Refused to consider Resolution D058 “Salvation Through Christ Alone”; one deputy who spoke against the resolution declared it “too controversial” a subject to discuss

Approved Resolution A095 “Gay and Lesbian Affirmation.” Declared opposition to “any state or federal constitutional amendment that prohibits same-sex civil marriage”, essentially moving to equate same-sex unions with marriage and defying Lambeth 1.10.

Approved Resolution A167 “Full and Equal Claim for All the Baptized”; expressed apology on behalf of TEC 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 purpose of discussing issues about sexuality” and requested the same by the rest of the Anglican Communion.

Elected Presiding Bishop Katherine Jefferts Schori who does not regard homosexual behavior a sin, does not consider Jesus the one way to the Father, believes that “revelation continues” and as a diocesan bishop invited John Shelby Spong and Marcus Borg to speak to her clergy

September 2006

In the Diocese of Virginia, A Protocol for Departing Congregations was “re-

ceived” unanimously by the Executive Board and “by consensus” by the Standing Committee. The protocol required dissenting parishes to go through a 30-day discernment process and required a 70 percent or higher vote to separate from the diocese as well as to retain parish property. The protocol also stated that a process would be set up to resolve property issues “amicably.”

December 2006

Eight Virginia parishes voted to depart TEC and affiliate with the Convocation of Anglicans in North America (CANA), an Anglican missionary effort in the U.S. sponsored by the Church of Nigeria.

January 2007

After abruptly cutting off negotiations, the Diocese of Virginia sued 11 departed Virginia congregations, including their rectors, vestries, and in some instances, their trustees, claiming that it had a right to church property under denominational trust rights created by church canons. The following month TEC joined the suit against these same congregations and individuals.

February 2007— Tanzania Communiqué

Anglican Primates reaffirmed 1998 Lambeth Resolution 1.10 as the standard of teaching on human sexuality in the Communion

Called for TEC House of Bishops (HOB) 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. Set a deadline of September 30, 2007 for the HOB to reply.

Established a temporary alternative structure led by a “primatial 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 primatial vicar will be nominated by the bishops that hold to the “Camp Allen” principles. The presiding bishop has authority to consent to the nominee and will delegate specific powers and duties to the primatial vicar.

Called for the Primates to establish a five-member “pastoral council” to work with TEC to set up this structure, monitor TEC's response to the Windsor Report and Dar es Salaam Communiqué and recommend a course of action should TEC fail to comply

Called 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.

Called on TEC and congregations involved in property disputes to suspend their lawsuits.

March 2007

TEC House of Bishops urged the Executive Council to decline to participate in the primates' pastoral scheme and characterized it as "injurious" to TEC, reaffirmed TEC's desire to be part of the Communion, and pledged to continue to work to find ways of meeting the pastoral concerns of the Primates that are compatible with TEC polity and canons

June 2007

TEC Executive Council rejected the requests of the Dar es Salaam Communiqué and the pastoral scheme, saying only General Convention can respond to those requests and questioning the authority of the Primates to impose demands on member churches which violate their Constitutions and Canons

TEC Executive Council warned dioceses that changed their constitutions in an attempt to bypass the Church's Constitution and Canons that their actions are "null and void"

San Diego Diocese sued three Anglican parishes for their property

Canadian General Synod approved a resolution declaring "the blessing of same-sex unions is not in conflict with the core doctrine" of the church and narrowly defeated a resolution allowing dioceses to approve same-sex unions

September 2007

TEC House of Bishops (HOB) responded to the Primates' Tanzania Communiqué with a pledge not to authorize public same-sex blessings and claimed that resolution B033 pertains to non-celibate gays and lesbians. The carefully worded response was not a moratorium on same-sex blessings or future non-celibate homosexual bishops and is subject to change at the next General Convention in 2009. The HOB rejected the Primates Pastoral Scheme and called for the Bishop of New Hampshire's full participation at the next Lambeth Conference.

Common Cause Partners College of Bishops met and charted a path to establish a separate orthodox Anglican ecclesiastical structure in North America

October 2007

Joint Standing Committee of the Primates and ACC reported that TEC had "clarified all outstanding questions" and "given the necessary assurance sought of them." A minority statement of strong dissent characterized the HOB response as a "superficial shift" rather than a change in the position taken in 2003.

Highly publicized same-sex blessing occurred in Diocese of Los Angeles

The Rev. Mark Lawrence finally received consents to become bishop of South Carolina. Lawrence was elected bishop on the first ballot in September 2006, but Presiding Bishop Jefferts Schori declared Lawrence's election "null and void," because a number of the consent responses did not adhere to canonical requirements. Lawrence was re-elected during a special electing convention in August 2007.

December 2007

Diocese of San Joaquin voted 173 to 22 to leave TEC for the Anglican Province of the Southern Cone

February 2008

Ten parishes left Anglican Church of Canada (ACoC) to realign with the Anglican Network in Canada under the Province of the Southern Cone. Among them are St. John's Shaughnessy in Vancouver, B.C., the largest ACoC parish and church home to noted evangelical theologian Dr. J.I. Packer.

March 2008

House of Bishops voted to depose retired bishop William Cox and former TEC bishop John-David Schofield for abandonment of communion even though the canonical requirement of a majority of those eligible to vote was not met.

Presiding Bishop Jefferts Schori acted to reconstitute the Episcopal Diocese of San Joaquin by calling a special convention of the 18 parishes with members remaining in TEC and removed the remaining standing committee members. The convention ratified her appointment of retired Bishop Jerry Lamb as provisional bishop and elected a new standing committee.

June 2008

1,184 biblically orthodox Anglican leaders met in Jerusalem (photo below) for Global Anglican Future Conference (GAFCON). Participants from 19 provinces affirmed the Jerusalem



Declaration and formed the Fellowship of Confessing Anglicans—a movement to defend and promote the biblical Gospel. Primates Council of seven primates formed and called for the formation and recognition of a new North American province for members of the Common Cause Partnership.

July 2008

Church of England General Synod voted to allow women bishops and defeated a measure to provide pastoral care to traditionalist Anglo-Catholics who opposed the change

The Lambeth Conference met using "indaba" groups to discuss Communion matters but issued no resolutions or decisions. More than 200 bishops representing over half the Communion boycotted the event. The Windsor Continuation Group called for continued moratoria on same-sex blessings, non-celibate homosexual bishops and cross-boundary interventions and recommended formation of a Faith and Order Commission to serve as a fifth instrument of communion. Archbishop of Canterbury called for a pastoral forum to resolve disputes and continued action to develop the Anglican Covenant.

August 2008

Five publicized same-sex blessings were performed by TEC clergy throughout California

September 2008

TEC HOB voted 88 yes, 35 no, 4 abstain to depose Pittsburgh Bishop Robert Duncan for abandonment of communion prior to the diocesan vote to realign. The canonical requirement of a majority of those eligible to vote was not met.

October 2008

The Diocese of Pittsburgh voted 240 for, 102 against to realign the diocese with the Anglican Province of the Southern Cone

Presiding Bishop Jefferts Schori said she will “strongly discourage” any effort to consider or approve a proposed Anglican Covenant during TEC’s General Convention in July 2009, thereby deferring a decision until 2012. The covenant will be reviewed by the Anglican Consultative Council when it meets May 1-2, 2009 and could be presented to the provinces for approval in mid-May. Schori said it was “inappropriate to make a decision that weighty” that quickly although General Convention delegates had approximately the same amount of time in 2003 to consider whether they would approve the election of V. Gene Robinson as bishop of New Hampshire.

November 2008

The deputies to a special convention of the Diocese of Pittsburgh voted to invite the Rt. Rev. Bob Duncan back as their bishop.

In the Diocese of Quincy, 75 percent of the clergy and 82 percent of the lay deputies voted to disaffiliate from TEC. The subsequent vote to realign with the Anglican Province of the Southern Cone garnered 92 percent clergy and 87 percent lay support. Diocesan Bishop Keith Ackerman retired for health reasons a week prior to the vote.

The Diocese of Ft. Worth voted to amend its constitution to realign with the Southern Cone, 72 to 19 among the clergy and 102 to 25 among the laity.

December 2008

The Common Cause Council announced the formation of the Anglican Church in North America (ACNA) which awaits recognition as a new province.

Presiding Bishop Schori accepted the “renunciation of ordained ministry made in writing” by Ft. Worth Bishop Jack Iker by citing his news release regarding realignment as evidence. Bishop Iker made no such renunciation which canonically requires a declaration in writing to the presiding bishop and a transfer to a church outside the Anglican Communion.

January 2009

The California Supreme Court upheld an earlier court decision that buildings and property do not belong to congregations that left TEC. The court determined neutral principles of law apply, but their reasoning gave undue support to the Dennis Canon.

TEC’s Presiding Bishop announced she had deposed the



Bishops of the Anglican Church in North America (ACNA) at the December 3, 2008 launch of the ACNA.

Rt. Rev. Henry Scriven, a bishop of the Church of England serving in Pittsburgh, by accepting his voluntary renunciation. Bishop Scriven denied the renunciation.

February 2009

Episcopal Diocese of Virginia and TEC filed formal notice of their intent to appeal the Fairfax County Circuit Court decision in favor of 11 congregations that disaffiliated from TEC

TEC’s Presiding Bishop hired a personal litigator as her special counselor in addition to the existing TEC chancellor and legal team.

The Primates met in Alexandria, Egypt and reaffirmed Lambeth 1.10, called for gracious restraint on all three Windsor moratoria, called for a professionally mediated conversation to resolve disagreement in North America, affirmed the plan for a Pastoral Council and Pastoral Visitors, and requested ACNA not “recruit” or “proselytize” to expand its membership.

The Diocese of Northern Michigan elected the Rev. Kevin Thew Forrester, the sole candidate, as bishop. Forrester received lay ordination as a Buddhist in 2004 and considers himself to be both Christian and Buddhist.

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