



EQUIPPING THE SAINTS: *A Crisis Resource for Anglican Laity*

An Education Resource Produced by
The American Anglican Council

2nd Edition

MESSAGE FROM THE PRESIDENT

Beloved in Christ,

Despite unflagging efforts by orthodox entities and regular news reports, many Episcopalians remain largely unaware and certainly uninformed about the current crisis within Anglicanism. Many faithful in the pews believe the issue is solely one of sexuality and are “simply not willing to see their church torn apart because of sex.” Others truly believe “things will blow over” given time. Still others are horrified about what has happened, but have convinced themselves that the problem “doesn’t affect me or my church—as long as we are orthodox, does it really matter what the national Church does?”

Decisions of General Convention 2003, and subsequent actions by the Episcopal Church, have deeply divided the Episcopal Church and torn the fabric of the Anglican Communion. The nature and depth of this crisis have effectively destroyed the middle ground—it simply no longer exists. Yet the “vast middle” seems to have no sense that this call for decision is directed to them. We are all faced with the ancient choice Joshua gave to Israel: Each must “choose this day whom you shall serve.” This situation, along with its inherent choice, affects each and every man, woman and child; it impacts each bishop, priest, deacon and layperson. The Episcopal Church has chosen a path inconsistent with traditional faith and practice; Anglicanism upholds the faith once delivered. Will we choose to be Episcopalians or Anglicans if ECUSA will not repent and return to the Lord?

In addition, while the presenting symptom is sexuality, the doctrinal disease from which our Church suffers threatens the very foundation of Christianity. At stake are the authority of Scripture and the unique and essential nature of Jesus Christ. This crisis is about the difference between Christian tenets of belief outlined in Scripture and expressed in Anglican faith and order on the one hand, and universalism on the other. The two worldviews represented are mutually exclusive, contradictory and irreconcilable.

In response to your requests, we published the first edition of *“Equipping the Saints: A Crisis Resource for Anglican Laity”* in 2004. In this second edition, we provide current statistics, an updated timeline, and descriptions of situations that reflect the escalating crisis. Time is urgent, and we encourage you to use this educational tool in your congregations and small groups as well as with individuals – reproduce it and pass it along. You can also download a PDF version from our website (www.americananglican.org). A tool is only as effective as those who utilize it. We hope you will use this material as often and as broadly as possible, and we pray this resource will help you persuade friends “in the middle” to make a choice and take action!

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

The Rev. Canon David C. Anderson
President of the American Anglican Council

CONTENTS

Message from the President	1
Facts and Figures	2
Timeline of Significant Events in ECUSA and the Anglican Communion	4
Did You Know That...	6
The Tip of the Iceberg	7
This We Believe	8
In Their Own Words	10
Frequently Asked Questions & Glossary	14
The Cost of Faithfulness	17
Laity...<i>Standing Up, Speaking Out & Taking Action!</i>	18
Resources	19
Mission Statement	20

*“...Jesus said,
‘If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free.’”*

— John 8: 31-32



WEBSITES

American Anglican Council

www.americananglican.org

Anglican Mainstream

www.anglican-mainstream.net

Global South Anglican

www.globalsouthanglican.org

Scottish Anglican Network (Scotland)

www.scottishanglican.org.uk

Ekklesia Society

www.ekk.org

Institute on Religion and Democracy

www.ird-renew.org

COMMON CAUSE PARTNERS

Anglican Communion Network

(a.k.a. Network of Anglican
Communion Dioceses and Parishes)

acn-us.org

Forward in Faith (International)

www.forwardinfaith.com

Reformed Episcopal Church

www.recus.org

Anglican Province in America

www.anglicanprovince.org

Anglican Mission in America

www.anglicanmissioninamerica.org

Anglican Essentials (Canada)

www.anglicanessentials.org

Anglican Network in Canada

www.anglicannetwork.ca

Common Cause Mid-South

www.anglicancommoncause.org

FACTS AND FIGURES

EFFECTS OF GENERAL CONVENTION 2003

- From 1965 to 2004, ECUSA membership decreased by 1,367,824 members – an approximate 38% decline over the past 40 years.
- Following General Convention 2003, 22 of 38 Anglican Communion provinces declared broken or impaired communion with the Episcopal Church.
- In 2003 and 2004, the Episcopal Church experienced a net membership loss of 72,402 members – an average of almost 700 members leaving ECUSA per week.
- In 2004, the national average Sunday attendance in the Episcopal Church was 795,765, down from 823,017 in 2003 (a 3.3% decline).
- The Episcopal Church makes up 0.76% of the U.S. population, making the denomination statistically irrelevant.
- The Episcopal Church comprises less than 3% of the membership of the 77 million-member worldwide Anglican Communion.
- Diocesan giving to the national Episcopal Church has declined a minimum of 12% since 2003.
- An estimated 200 churches have disassociated from the Episcopal Church since 2000, at least 100 of those since 2003.

SNAPSHOT OF SPIRITUALITY IN THE EPISCOPAL CHURCH TODAY

A 2001 Barna Research Study of Assembly of God, Baptist, Methodist, Episcopal, and Roman Catholic churches revealed that in the past week...

- 30% of Episcopalians contacted had read the Bible.
- 30% of Episcopalians contacted had attended church.
- 14% of Episcopalians contacted had shared their faith.
- Episcopalians were either the lowest or second-lowest denomination in the three categories above.

ACKNOWLEDGEMENTS

We gratefully acknowledge assistance for this resource from Mr. Robert Babb, Miss Rebecca Brust, Ms. Sarah Hey, the Rev. Canon Dr. Kendall Harmon, the Rev. Canon Martyn Minns, and the Rev. Canon Brad Page.

THE AMERICAN ANGLICAN COUNCIL

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.

Editor: Cynthia P. Brust

Assistant to the Editor: Jennifer M. Abel

Copyright 2006 by the American Anglican Council

FACTS AND FIGURES CONTINUED

ECUSA FAST FACTS

	2002	2003	2004
Parishes and Missions	7305	7,220	7,200
Active Baptized Members	2,320,221	2,284,233	2,247,819
Net Change in Active Membership from Prev. Yr.	-8,201	-35,988	-36,414
% of Churches Growing 10% in Membership	34%	34%	31%
% of Churches Declining 10% in Membership	35%	36%	39%
Total Average Sunday Worship Attendance (ASA)	846,640	823,017	795,765
Net Change in ASA from Prev. Yr.	-11,926	-23,623	-27,252
% of Churches Growing 10% in ASA	31%	28%	24%
% of Churches Declining 10% in ASA	39%	43%	46%
% of Congregations with 200 Members or Less	53%	53%	54%
Median Active Baptized Members	185	182	177
% of Congregations with ASA of 100 or Less	60%	61%	62%
% of Congregations with ASA of 300 or More	7%	6%	6%
Median Average Sunday Worship Attendance	79	77	75
% of Clergy Under Age 40	9%	9%	n/a

Source: *Episcopal Church website (www.episcopalchurch.org/23235_28079_ENG_HTM.htm and www.episcopalchurch.org/documents/FAST_FACTS_2004.pdf).*

FACTS REGARDING YOUTH

	Episcopal Teens	Protestant Teens	All Teens
Believe in God	72%	90%	85%
Faith Very/Extremely Important in Daily Life	40%	60%	51%
Believe Morality Is Relative	54%	41%	45%
Believe in Life After Death	35%	55%	50%
Read the Bible Alone Once a Week or More	8%	32%	26%
Have Made Personal Commitment to Live Life for God	32%	69%	56%
Believe Most/All Adults Hypocrites	35%	7%	7%

*Note: "Teen" refers to youth aged 13-17.

Source: *"Portraits of Protestant Teens: A Report on Teenagers in Major U.S. Denominations," by Phil Schwadel and Christian Smith. National Study of Youth and Religion, Lilly Endowment: 2005.*

*"Jesus answered, 'I am the way and the truth and the life.
No one comes to the Father except through me.'"*

— John 14:6

TIMELINE OF SIGNIFICANT EVENTS IN ECUSA & THE ANGLICAN COMMUNION

1966-1967

- Heresy charges brought against Bishop James Pike, who had 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 averted because the Church believed such a trial would give it an “oppressive image” and be a “throw back” for the institution

1976

- General Convention of ECUSA approved Resolutions A068 and B101 calling for study/dialogue on sexuality and ordination of homosexuals
- John Spong ordained Bishop of Newark, despite his denial of essential Christian doctrines

1979

- General Convention of ECUSA approved Resolution A053, reaffirming traditional teaching on sexuality and morality
- Twenty revisionist bishops issued “Statement of Conscience,” rejecting A053
- Revised edition of the Book of Common Prayer approved

1985

- General Convention of ECUSA approved Resolution D082 calling to “dispel myths and prejudices” against homosexuality

1987 & 1989

- Panel of bishops dismissed heresy charges against Bishop Spong

1988

- General Convention of ECUSA approved Resolution D102 calling for the continuation of consultation/dialogue regarding human sexuality

1989-1991

- Bishops Spong and Walter Righter, Diocese of Newark, and the Diocese of Washington, D.C., ordained non-celibate homosexuals

1994

- General Convention of ECUSA approved Resolution D049 calling for preparation of a report considering rites for blessings of same-sex unions
- Bishop Spong drafted the “Koinonia Statement” defining homosexuality as morally neutral and supporting the ordination of homosexuals in faithful sexual relationships (signed by 90 bishops and 144 deputies)

1996

- The American Anglican Council incorporated
- Both counts of heresy against Bishop Righter dismissed in an ecclesiastical court, which declared there was “no clear doctrine” involved when the bishop ordained a non-celibate gay man to the diaconate in 1990

1997

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

1998

- Lambeth Conference 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

- General Convention of ECUSA approved Resolution D039 acknowledging relationships other than marriage and existence of disagreement on the Church’s teaching

March 2001

- Primates’ meeting in Kanuga, N.C., issued pastoral letter acknowledging estrangement in Church due to changes in theology and practice regarding human sexuality, 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/maintain truth

June 2002

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

Sept. 2002

- 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 theology/belief, thereby negating authorization of rites for blessings of same-sex unions
- Michael Ingham, Bishop of New Westminster, Canada, issued rite for blessings of same-sex unions for use in diocese

Aug. 2003

- General Convention of ECUSA defeated Resolution B001, which affirmed the authority of Scripture; voted to confirm Gene Robinson, a non-celibate homosexual, as bishop; and approved Resolution C051 recognizing blessings of same-sex unions as “within bounds of our common life”

Oct. 2003

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

Nov. 2003

- V. Gene Robinson consecrated Bishop of New Hampshire

TIMELINE OF SIGNIFICANT EVENTS IN ECUSA & THE ANGLICAN COMMUNION

Jan. 2004

- Anglican Communion Network launched

Feb. 2004

- Lambeth Commission began deliberations

March 2004

- ECUSA House of Bishops issued Delegated Episcopal Pastoral Oversight (DEPO) Plan

April 2004

- Retired Bishop Otis Charles “married” homosexual “partner” in Pasadena, Calif. (The two have five previous marriages between them.)

May 2004

- Bishop of Los Angeles, J. 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

Oct. 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 moratoria on public rites of same-sex blessings as well as on the election and consent of any candidate to the episcopate living in a same-sex union

Feb. 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 Lambeth 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 consent to the consecration of *any* person elected to the episcopate 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 justifying, rather than repenting of, their actions

Sept. 2005

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

Oct. 2005

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

Jan. 2006

- The Joint Nominating Committee for the Election of the Presiding Bishop for ECUSA announced its four nominations

Feb. 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 of ECUSA in Columbus, Ohio, will consider response to Windsor Report and elect a new Presiding Bishop of ECUSA

“But if serving the Lord seems undesirable to you, then choose this day whom you will serve, whether the gods your forefathers served beyond the River, or the gods of the Amorites, in whose land you are living. But as for me and my household, we will serve the Lord.”

— Joshua 24:15

DID YOU KNOW THAT...

- At General Convention 2003, the House of Bishops was unable to pass Resolution B001, which would have re-affirmed “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.”
- Many Episcopal congregations have been blessing same-sex unions for years, and this practice is now officially permitted, not only by the General Convention of the Episcopal Church USA and the Presiding Bishop, but by a number of dioceses. Many dioceses are in the process of developing official written policies authorizing such blessings. Dioceses already blessing and/or developing rites for same-sex unions include Atlanta, Delaware, Nevada, New Hampshire, North Carolina, Vermont, and Washington, D.C.
- Thomas C. Ely, Bishop of Vermont, announced that Episcopal priests in his diocese will continue to bless same-sex unions despite the Windsor Report’s call for a moratorium on such blessings.
- *Every Voice Network*, long associated with aggressively promoting the homosexual agenda within ECUSA, has “re-invented” itself and formed “*Via Media*.”
- *Via Media: Evangelism for the Episcopal Church* is the newest and most heavily publicized program for new ECUSA members. It represents the basic ethos of ECUSA in terms of “radical inclusion,” even suggesting the inclusion of other faiths and thereby presenting ECUSA as a sort of Unitarian sect. Its presentation of “pluri-form reality” and revisionist version of “Christianity” is contradictory to Scripture and traditional teachings of Anglicanism and Christianity.
- The Fall 2004 Clergy Conference in the Diocese of Los Angeles was entitled: “Beyond One Way: Christians and Religious Pluralism.”
- A number of ECUSA congregations are affiliated with the Center for Progressive Christianity. Founded by an Episcopal priest (who currently serves as the Center’s president), members of this organization reject—among other tenets—the uniqueness of Jesus Christ and the sacramental nature of the Eucharist.
- At a diocesan convention in the Diocese of Atlanta, Integrity USA sponsored a booth with a large bowl of condoms to distribute. In addition, the diocesan youth offered a prayer for world peace “in the name of Allah, Buddha and Jesus.”
- ECUSA’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 do a Buddhist chant.)
- Leaders of the Episcopal Church USA promoted pagan rites to pagan deities on the website of ECUSA’s Office of Women’s Ministries.
- Two priests (a married couple) 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 female priest also affirmed a rite called “A Women’s Eucharist—A Celebration of the Divine Feminine,” which was featured on ECUSA’s Office of Women’s Ministries webpage. 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.”
- Since the early 1990’s, cathedral and parish churches have experimented with Sunday liturgies that delve into paganism. One such service at the Cathedral of St. John the Divine in New York City even included praises to “Ra, the Sun god of Egypt” and “Ausar, ruler of Amenta, the realm of our ancestors.” This service was led by the diocesan bishop.
- ECUSA’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.
- The 2005 Annual Convention of Province I (New England) of the Episcopal Church focused on “Sacramental Relationships of Fidelity, Holiness and Commitment,” was led in part by a lesbian clergy leader, and featured “Pre-Commitment Counseling” in addition to a variety of lectures on marriage and same-sex blessings.
- ECUSA delivered a presentation at the June 2005 ACC 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.

- Minutes from a Via Media Steering Committee meeting in September 2005 were leaked to the press, revealing a “worst-case-scenario” plan for the “Day After” General Convention 2006, in which Anglican Communion Network bishops would be deposed and ECUSA would seize control of orthodox dioceses (including property).
- The Diocese of Chicago’s Christian Formation Fall 2005 newsletter reported that a recent diocesan retreat included sexuality-focused activities for young people, in which they came away with “new ideas about their worth as sexual, spiritual beings.” The article referred interested readers

to a curriculum on the subject of spirituality and sexuality, “Our Whole Lives,” which was developed by the Unitarian Universalist Association and the United Church of Christ.

- St. Philip’s Cathedral, Atlanta, recently held a youth event at which attending youth sang songs by Foo Fighters—a secular alternative rock band with lyrics containing profanity—and watched a stand-up comedy show by Ellen DeGeneres, a popular lesbian comedian with her own TV show.
- In January 2006, Executive Council of the Episcopal Church approved for ECUSA 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 reli-

giously responsible decision.” (The decision must be ratified by General Convention.)

- Four of the seven nominees for ECUSA’s next Presiding Bishop voted against a resolution affirming the authority of Scripture and basic tenets of Christian faith, and voted to approve the consecration of V. Gene Robinson at General Convention 2003.
- There have been numerous blessings of same-sex unions, including the February 2006 “marriage” of Integrity USA President Susan Russell, in spite of the Windsor Report’s recommendation for the cessation of such blessings. In another act of defiance of the Windsor Report’s recommendations, the Diocese of California included two partnered homosexuals among its five nominees for the post of diocesan bishop in 2006.

THE TIP OF THE ICEBERG

Sexuality is only the tip of the iceberg, but the real controversy is underneath the water. So, what is the real issue?

Adopted from a presentation by the Rev. Canon Dr. Kendall Harmon, Editor of the *Anglican Digest* and Canon Theologian for the Diocese of South Carolina

<p>Theology</p> <p>This is fundamentally a debate about the interpretation and authority of Scripture. At issue are not just a few individual passages, but the broad structure of the biblical narrative from the primordial couple in the Garden of Eden through the New Testament. The Bible’s teaching on marriage is that it is intended by God to be a “one flesh” union which embraces the complementary nature of the two sexes. Based on this positive teaching, the Scriptures are also very clear that homosexual behavior is a violation of God’s purpose for sex.</p>	<p>Marriage</p> <p>Traditionally, marriage was understood to have four purposes: communion, union, procreation and prevention. The church has always understood that the only proper context for the expression of sexual intimacy is between a man and a woman who are married to each other.</p>
<p>Authority of the Church</p> <p>Who gets to make decisions and how are those decisions made? Anglicanism sees its decision-making as conciliar, promoting peace and stability. Authority should be related to conformity to the teaching of Holy Scripture and the decisions of previous councils, as well as to the degree to which the decisions were more widely accepted over time.</p>	<p>Message of Jesus Christ</p> <p>The message of the will of God to draw all people to himself through the cross of his Son has been replaced with a new and different message of a “therapeutic Jesus” who embraces people where they are. Episcopalians are being taught a gospel of affirmation, rather than the gospel of salvation and transformation. Jesus said to the woman caught in adultery, “Go and sin no more.”</p>

THIS WE BELIEVE

Many in the church believe the current crisis centers on issues of sexuality, but we face a far deeper, more pervasive and insidious threat to our church. Tragically, the Episcopal Church has divided into two distinct religions—one that upholds traditional or orthodox Christianity and one that embraces revisionist or “progressive Christianity.” Note that both worldviews claim to be “Christian” but in reality represent belief systems that are contradictory and irreconcilable. For 2,000 years, there has been an understanding of basic tenets of Christian faith, that is, a specific, identifiable belief system consisting of informally termed “essentials of faith.” These essentials are “non-negotiable,” with Christians accepting this belief system based on the authority of Scripture as the revealed word of God and the historic documents and practice of the Church. Beliefs, doctrine and practices inconsistent with these essentials of faith have been considered “false teaching” or heresy. The chart below outlines some contrasting beliefs of two religions based on essentials of faith that prove mutually exclusive:

Traditional/Orthodox Christianity	Revisionist/Progressive “Christianity” ¹³
<p>What is the nature of God?</p> <ul style="list-style-type: none"> • God is the one and only God (monotheistic) – creator of heaven and earth, of “all things seen and unseen,” and He has intervened in the world throughout the course of history.¹ • God is transcendent (utterly other), immanent (present with us), omniscient (all-knowing), omnipotent (all-powerful), and holy. His love demonstrates a balance of perfect mercy and perfect justice.² 	<p>What is the nature of God?</p> <ul style="list-style-type: none"> • God is love, a force within humans rather than the creator of the universe. God is the “Ground of all Being.”
<p>Who do we believe Jesus Christ to be?</p> <ul style="list-style-type: none"> • Jesus, as the only Son of God, is God made man (fully human and fully divine). He is the Savior and Lord of all creation, the only means of salvation and reconciliation with God.³ 	<p>Who do we believe Jesus Christ to be?</p> <ul style="list-style-type: none"> • Jesus was a good man, a teacher and Rabbi, who offers a positive role model and points to God. He can be understood as “a way” to God but calling him “the way” is “exclusive.” The “historical Jesus” was not born of a virgin, was not God incarnate, and “went to God” after his death, but the Resurrection is questionable at best. • Jesus’ gift to the world was teaching his followers how to love one another and to work for justice and peace in the world.
<p>What is the nature of humanity?</p> <ul style="list-style-type: none"> • Humans are creatures made by God in His image, and at creation, God declared humanity “good.”⁴ • At the Fall, humans were separated from God and became sinners who “have fallen away from God and His destiny for us, living in either open or passive rebellion to him.”⁵ 	<p>What is the nature of humanity?</p> <ul style="list-style-type: none"> • Man is innately good and is in need of enlightenment, not salvation. • Man contains/experiences God within.
<p>What is the nature of sin?</p> <ul style="list-style-type: none"> • Sin and spiritual death originated in the Garden of Eden at the Fall, and all humans “inherit” a sinful nature (original sin) – inherent tendency to rebel against God and others, and therefore sin is universal: “...for all have sinned and fall short of the glory of God...”⁶ • Sin is understood as “active rebellion”; “going astray”; “missing the mark”; disobedience or trespass; marked by “godlessness”; often involves immorality; cannot be overcome by our attempts to fulfill the Law or be pleasing to God and results in spiritual death and separation from God – “...for the wages of sin is death.”⁷ 	<p>What is the nature of sin?</p> <ul style="list-style-type: none"> • Humans are not born into sin but do require enlightenment and need to grow into their true selves. People do not sin; rather they “make wrong choices” or “mistakes.” • There is no spiritual condemnation or penalty for sin.

Traditional/Orthodox Christianity	Revisionist/Progressive “Christianity”
<p>What is salvation?</p> <ul style="list-style-type: none"> • Salvation is reconciliation with God which was accomplished by Christ’s death and resurrection. In salvation Christ offers atonement, redemption and regeneration.⁸ • Salvation is experienced on two levels: <i>“Justification”</i> (God’s forgiveness of sin and being made righteous in God’s sight) is received by grace (unmerited gift of God) through faith. <i>“Conversion”</i> is the act of accepting Christ as Savior and following him as Lord through repentance (completely turning away from unbelief and sin) and faith (profession of Christ as Savior and Lord, choosing to live under His authority).⁹ 	<p>What is salvation?</p> <ul style="list-style-type: none"> • Since man is not sinful, salvation is unnecessary. Man rather needs “self-fulfillment” and/or “self-actualization.” • To imply that humanity needed a “savior” or “rescuer” is demeaning to humankind – a theology of Christ as a sacrifice for sin is abhorrent. • <i>“Christianity desperately needs to escape the language of antiquity that has portrayed sacrifice and shed blood as signs of salvation. The Jesus who ‘died for our sins’ has simply got to go in our post-Darwinian world. Christianity must move beyond a rescuing Jesus, who overcame a fall that never happened, even metaphorically, to restore human life to a status it has never had, even mythologically.”</i> —John Spong, retired Bishop of New Jersey
<p>What is the nature and authority of the Church?</p> <ul style="list-style-type: none"> • The role of the Church is to represent Christ to the world, making disciples and teaching them to obey Christ’s teaching.¹⁰ • The church is charged to proclaim by word and example the good news of God in Christ. • The church is “the Body of Christ” and His Bride.¹¹ 	<p>What is the nature and authority of the Church?</p> <ul style="list-style-type: none"> • Churches help individuals find their inner being and connect with the God within. • Ministry in the church centers on social action. • Worship tends to be centered on the “community.”
<p>What is the nature, role and authority of Holy Scripture in the life of Christians?</p> <ul style="list-style-type: none"> • Holy Scripture – God’s word – is His revelation to humanity which records the story of faith – the unfolding of salvation history. It also outlines God’s vision of and standards for holy living, discipleship, ministry, morality, marriage and family life. • “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work.”¹² 	<p>What is the nature, role and authority of Holy Scripture in the life of Christians?</p> <ul style="list-style-type: none"> • Scripture is a collection of stories that must be understood in its historical, cultural and societal context which limits its application and relevance. Scripture is not authoritative nor the revealed word of God but rather metaphorical. It is a product of human beings representing a specific historical ethos.

1. Deuteronomy 6:4

2. 1 Chronicles 29:11; Revelation 4:11; Psalm 139:7-12; Acts 17:28; Psalm 139:1-6; 1 John 3:20; Job 42:2; Jeremiah 32:17; Exodus 15:11; Ezekiel 28:25; Psalm 107:1; Romans 5:8; 1 John 4:7,8

3. John 14:6

4. Genesis 1:27; 31

5. Genesis 3

6. Genesis 2:16; Romans 5:12; Romans 3:23; 1 John 1:8-10

7. Proverbs 28:13; Isaiah 53:6; Matthew 1:21; Ephesians 2:1; Titus 2:12; James 2:10; Romans 3:20; Isaiah 54:6; Romans 6:23

8. Romans 5:10; Galatians 3:13; John 3:3; 2 Corinthians 5:17

9. John 3:16-18; Romans 10:9-10

10. Matthew 28:18-20

11. 1 Corinthians 12:12-31

12. 2 Timothy 3:16-17

13. Revisionist views are based on information gathered from a variety of books, articles and websites, including: www.beliefnet.com; Via Media USA (www.viamediausa.org); Integrity USA (www.integrityusa.org); Every Voice Network (www.everyvoice.net); *Why Christianity Must Change or Die, Rescuing the Bible from Fundamentalism*, and *Resurrection: Myth or Reality?* (all books by John Shelby Spong); www.bishopspog.com; The Center for Progressive Christianity (www.tcp.org); and Via Media’s DVD “Episcopal Evangelism: Not an Oxymoron Anymore” produced in 2004.

IN THEIR OWN WORDS

THE REVISIONISTS...

“The whole scheme of a supernatural being coming down from heaven to ‘save’ mankind from sin ... is frankly incredible to man ‘come of age.’”

*The Rev. Dr. John A. T. Robinson, former Bishop of Woolrich, England, in his book *Honest to God**

“Heresy implies orthodoxy, and we have no such thing in the Episcopal Church.”

The Very Rev. William Rankin, former President and Dean of the Episcopal Divinity School in Cambridge, Mass.

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

The Rt. Rev. John Spang, retired Bishop of Newark

“But there is a tradition in the church in the United States of a kind of pluralism. There has never been one interpretation of Scripture. ... And while I think we would all say as our ordination liturgy has us say – those of us who are ordained – that we believe that the Old and New Testament contain all things necessary to salvation, there is a broad interpretation of what precisely that means in actual terms as one looks at various issues and concerns in the life of the church. ... So when we think about church, I think many of us think first of all about that sacramental experience rather than the Book as the absolute determinant of our ecclesial life.

“But I think one thing that has been important to me is that the biblical authors really, I don't think, had a sense of people whose affec-

tions might fundamentally be ordered to members of the same sex.”

The Most Rev. Frank Griswold, Presiding Bishop of the Episcopal Church USA

“God is not an external, supernatural entity, ruling the world from above the sky. God is rather the Source of Life, the Source of Love, the Ground of Being. It is a non-theistic definition. Life has taught us that theism is dead. There is no supernatural God directing the affairs of history.”

“The idea that Jesus is the only way to God or that only those who have been washed in the blood of Christ are ever to be listed among the saved, has become anathema and even dangerous in our shrinking world.”

The Rt. Rev. John Spang

“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 cannot let them be misused.”

The Rt. Rev. Gene Robinson, Bishop of New Hampshire

“I don't think the Scripture writers had any notion of

homosexuality... So you're dealing with a reality that isn't reflected in Scripture. Is this possibly an instance where we've learned something that takes us beyond the world of the Bible and therefore the texts used don't really apply?”

Presiding Bishop Frank Griswold in an interview published on www.beliefnet.com

“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* regarding his homosexual lifestyle*

“The Episcopal Church is a questioning community... It doesn't need to reduce things to absolutes. We can deal with shades of gray, we can deal with paradox and ambiguity without feeling that we are being unfaithful.”

Presiding Bishop Frank Griswold

“It is very sad indeed to see how our beloved Anglican Communion is being rent asunder by an unholy combination of gross ambition, bad hermeneutics, poor ecclesiology, conservative money and plain homophobia.

“I would like to invite my brothers Peter Akinola, Henry Orombi, Drexel Gomez and Gregory Venables to ponder this:

THE REVISIONISTS...

when they eventually get to the table of the heavenly banquet, they will find that we, the despicable revisionists, also have reserved seats, and that we all shall be seated next to Jesus' favorite guests: publicans, prostitutes and sinners who, like us, do not trust in their own righteousness, but in God's manifold and great mercies."

The Rt. Rev. Sergio Carranza, Bishop Assistant of the Diocese of Los Angeles

"It's no surprise to me that Peter Akinola has trouble comprehending the context in which we find ourselves in America. To be a homosexual in Nigeria is to be arrested and imprisoned; so how would Peter ever have the opportunity to meet a faithful and loyal and prayerful Anglican who also happens to be gay or lesbian, and to get to know them and have his heart changed by that? ... "We are irreconcilable only if we choose to be. Reconciliation is the

ministry we are called to, and so to declare ourselves out of communion with one another is simply an infaction against God." *Bishop Gene Robinson to Pat Ashworth of the Church Times*

"Within our own Episcopal Church, there is clear evidence that whatever takes place in Columbus [at General Convention 2006], there are those who will be seeking to create a new identity away from the Episcopal Church. The leaders, the publicity, and the behind-the-scenes work of the American Anglican Council is all focused upon breaking with the Episcopal Church. And there is very clear evidence to substantiate the claim that the voices of opposition in other parts of the world are finding their words that are said and their threats that are offered directly given to them by the leadership of the American Anglican Council."

The Rt. Rev. Barry Howe, Bishop of West

Missouri, in his 2005 Diocesan Convention Address (To date, Bp. Howe has provided no substantiation to his claims)

"In my opinion the decisions of the House of Bishops in the Episcopal Church (USA) met that request. In fact looking at the precise wording of Windsor and the statements of the House of Bishops it is arguable the reaction exceeded what was asked for by the Windsor Report. They have gone so far as to express their 'repentance' at the damage caused to the Anglican Communion by a failure to consult adequately -- a mode of language the Lambeth Commission felt unable to ask of them."

The Most Rev. Robin Eames, Archbishop of Ireland, Lecture at Virginia Theological Seminary in October 2005, on whether ECUSA has heeded the recommendations of the Windsor Report

continued on page 12

VIEWS FROM VIA MEDIA ... (From Via Media's DVD "Episcopal Evangelism: Not an Oxymoron Anymore" produced in 2004)

What is Via Media?

Via media is "where every voice at the table is equally valuable, and different views are welcomed and celebrated." *Narrator of Via Media DVD, "Episcopal Evangelism: Not an Oxymoron Anymore"*

"It [the via media curriculum] was great because it was clear that Episcopalians come in all different colors and backgrounds, and **people come from different faiths**. And for me, that really hit home..."

Joyanna, Via Media participant who was baptized after participating

In response to the question, "Is Jesus the only way to God?"

"I'll start with no, but then I'll go back to--I think there is actually danger in idolatry, and making an idol of Jesus ... Jesus never actually asks us to worship him ... Jesus asks us to follow."

The Rev. Winnie Varghese, Episcopal Chaplain at Columbia University and writer for The Witness online

"I tend to want to say yes, but not in the typical kind of way that you might think."

The Rev. Bill Carroll, a priest scheduled to receive a Ph.D. in Christian Theology from Harvard Divinity School by 2004

On "Who is Jesus?"

"Jesus shows me how to be the best that I can be."

The Rev. Susan Russell, President of Integrity USA

"Jesus was a particular character in history ... a poor man of questionable parentage..."

The Rev. Winnie Varghese

THE ORTHODOX...

“If there were any word of God beside the Scripture, we could never be certain of God’s word; and if we be uncertain of God’s word, the devil might bring in among us a new word, a new doctrine, a new faith, a new church, a new god, yea himself to be a god. If the Church and the Christian faith did not stay itself upon the Word of God certain, as upon a sure and strong foundation, no man could know whether he had a right faith, and whether he were in the true Church of Christ, or in the synagogue of Satan.”
The Rev. Dr. Thomas Cranmer, 16th Century Archbishop of Canterbury and Martyr

“What Scripture doth plainly deliver, to that the first place both of credit and obedience are due; the next whereunto, is what any man can necessarily conclude by force of Reason; after this, the voice of the church succeedeth.”
Richard Hooker in Book V of his Lawes of Ecclesiastical Polity (1590’s); Mr. Hooker is often credited with the concept of the three-legged stool, though his writings are misinterpreted by revisionists who assert that each leg of the stool (Scripture, Reason and Church Tradition) bears equal weight

“The foundational Christian message...has been replaced by other messages of unchallenging acceptance and uncritical license to pursue any lifestyle... Any thought that the passage of time will soften the resolve of the majority is unfounded. To do so would be a rejection of our core values. It would be a rejection of the gospel itself, and a denial of the price that

Jesus paid on our behalf.”
The Most Rev. Gregory Venables, Archbishop of the Southern Cone

“But there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies, even denying the sovereign Lord who brought them—bringing swift destruction on themselves. Many will follow their shameful ways and will bring the way of truth into disrepute.”
2 Peter 2:1-2

“If there is one fight in our lives which we should all be a part of before we take up permanent residency out there in our cemetery, it’s the fight for Christ and the faith. Many of our folks fight great fights for land rights or other worthy causes. But when it comes to standing up boldly against the most serious assault on our church since the English Reformation, these same people are notably absent. Surely Christ should have at least equal status to real estate and land policies.”
Mr. Bill Boniface in “A Letter from a Senior Warden”

“If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the devil are at that moment attacking, I am not professing Christ, no matter how boldly I may be professing Christ...Where the battle rages, there the loyalty of the soldier is proved. To be steady on all battle-fields besides is mere flight and disgrace if he flinches at that point.”
The Rev. Martin Luther

“There is a counterfeit abroad in the land that looks like the real thing, but when you try to spend it, it has no currency. It is a counterfeit. The counterfeiters are the ones distorting the faith with an easy gospel that really turns out to be no gospel, with an easy Jesus that really is not Jesus.”
The Rt. Rev. Robert Duncan, Bishop of Pittsburgh and Moderator of the Anglican Communion Network

“The crisis in the church is not about sexuality; it is about truth, the unique person of Jesus Christ, salvation, and the authority of Scripture. We are in the midst of a battle for the soul of the church...It is critical for every man, woman and child to understand what is at stake and what the central issues are: if the new gospel replaces the Gospel as revealed by God in Christ, the church will have lost its soul. If the church abandons the faith once delivered; if it no longer teaches Jesus as the way, the truth and the life; if it fails to teach the transforming power offered by the Holy Spirit; if it clings to idolatry of the institution of the Episcopal Church; and if apathy continues to reign in the church, then the church will have lost its soul.”
The Rev. Canon David C. Anderson, American Anglican Council President and CEO

“We have been asked to express regret for our actions and ‘affirm our desire to remain in the Communion’. How patronizing! We will not be intimidated. In the absence of any signs of repentance and reform from those who have

THE ORTHODOX...

torn the fabric of our Communion, and while there is continuing oppression of those who uphold the Faith, we cannot forsake our duty to provide care and protection for those who cry out for our help ...

The Episcopal Church and Diocese of New Westminster are already walking alone on this and if they do not repent and return to the fold, they will find that they are all alone. They will have broken the

Anglican Communion.”
The Most Rev. Peter Akinola, Archbishop of All Nigeria, in response to the Windsor Report

Lambeth 1.10: The 1998 Lambeth Conference Resolution on Human Sexuality

This Conference:

1. commends to the Church the subsection report on human sexuality;
2. in view of the teaching of Scripture, upholds faithfulness in marriage between a man and a woman in lifelong union, and believes that abstinence is right for those who are not called to marriage;
3. recognises that there are among us persons who experience themselves as having a homosexual orientation. Many of these are members of the Church and are seeking the pastoral care, moral direction of the Church, and God's transforming power for the living of their lives and the ordering of relationships. We commit ourselves to listen to the experience of homosexual persons and we wish to assure them that they are loved by God and that all baptised, believing and faithful persons, regardless of sexual orientation, are full members of the Body of Christ;
4. while rejecting homosexual practice as incompatible with Scripture, calls on all our people to minister pastorally and sensitively to all irrespective of sexual orientation and to condemn irrational fear of homosexuals, violence within marriage and any trivialisation and commercialisation of sex;
5. cannot advise the legitimising or blessing of same sex unions nor ordaining those involved in same gender unions;
6. requests the Primates and the ACC to establish a means of monitoring the work done on the subject of human sexuality in the Communion and to share statements and resources among us;
7. notes the significance of the Kuala Lumpur Statement on Human Sexuality and the concerns expressed in resolutions IV.26, V.1, V.10, V.23 and V.35 on the authority of Scripture in matters of marriage and sexuality and asks the Primates and the ACC to include them in their monitoring process.

Lambeth III.1: The 1998 Lambeth Conference on the Bible

This Conference, recognising the need in our Communion for fuller agreement on how to interpret and apply the message of the Bible in a world of rapid change and widespread cultural interaction,

- (a) reaffirms the primary authority of the Scriptures, according to their testimony and supported by our own historic formularies;
- (b) urges that the Biblical text should be handled respectfully, coherently, and consistently, building upon our best traditions and scholarship believing that the Scriptural revelation must continue to illuminate, challenge and transform cultures, structures, and ways of thinking, especially those that predominate today.

FAQ

FREQUENTLY ASKED QUESTIONS

What are the four “Instruments of Anglican Unity”?

The Anglican Communion understands itself to be a family formed by mutual responsibility and interdependence chiefly enabled through four instruments of unity. These instruments are modeled on the early Church’s “conciliar structure” – a model upheld by both Scripture and tradition in which the Church met in councils to consider and resolve theological and doctrinal issues. Today, the four instruments of unity in the Anglican Communion are also responsible for articulating and upholding the mind of the Church on matters of doctrine and theology, and they include the:

- Archbishop of Canterbury – unique focus for Anglican unity; calls the Lambeth Conference; chairs the Primates’ meetings; President of the ACC
- Lambeth Conference – gathering of the bishops of the Communion; meets once every 10 years
- Primates – archbishops of each province; meet regularly
- Anglican Consultative Council (ACC) – includes one to three persons from every province; an advisory council which seeks to develop common policies with respect to the world mission of the Church

It is significant to note that all four instruments of unity exhorted ECUSA against the actions taken at General Convention 2003 as well as the subsequent consecration of an active homosexual, and have upheld traditional teaching on Scriptural authority and human sexuality.

What are the Lambeth Commission and the Windsor Report?

The Lambeth Commission was established in October 2003 by the Archbishop of Canterbury to examine the life of the Communion. The Windsor Report 2004 was devel-

oped by the Lambeth Commission; the report outlines the state of the Anglican Communion and how to address issues threatening to divide the worldwide Church.

What is the *via media* concept within Anglicanism?

Traditionally, the term *via media* has been used to describe the middle way between the Reformed/Protestant expression of faith and Roman Catholicism. With the rise of revisionism, *via media* has been re-interpreted as the middle of extremes between conservative and liberal theology—it is described as the “moderate position,” even though its proponents are actually departing from the most basic tenets of historic and Biblical Christianity, thereby rendering it a new tool of revisionism.

What is the Episcopal Church USA (ECUSA)?

The Episcopal Church is the U.S. province of the worldwide Anglican Communion.

What is the nature of the “crisis” in the Episcopal Church and the Anglican Communion?

The Episcopal Church faces an extreme crisis of belief centered on the uniqueness of Jesus Christ as Savior and the authority of Scripture.

What is Adequate Episcopal Oversight (AEO)?

In their statement of October 2003, the Anglican Primates expressed “particular concern for those who in all conscience feel bound to dissent from the teaching and practice” of provinces or dioceses that contravene the teaching of the Communion. As part of this concern, the Primates as a whole called “on the provinces concerned to make adequate provision for episcopal oversight of dissenting minorities within their own area of pastoral care in consultation with the Archbishop

of Canterbury on behalf of the Primates.” Oversight provided solely by, and potentially manipulated by, offending authorities cannot be deemed acceptable. “Adequate” oversight must be determined by those who are seeking it.

What is Delegated Episcopal Pastoral Oversight (DEPO), and does the AAC support it?

In March 2004, the House of Bishops of the Episcopal Church approved a plan for Delegated Episcopal Pastoral Oversight (DEPO) as a means to meet the pastoral needs of “dissenting” churches not wishing to receive oversight from the bishop of their diocese. DEPO does not adequately address structural relief (alternative jurisdiction) for faithful Episcopalians in hostile dioceses; the plan is viable only where it is unnecessary—that is, in the few dioceses where bishops would grant AEO. DEPO in no way fulfills the call of the Primates for adequate provision for Episcopal oversight.

What is the significance of the February 2005 Primates’ Communiqué?

Meeting in Northern Ireland in late February 2005, the Primates of the Anglican Communion issued a closing communiqué that upheld the Communion’s traditional teaching on Scriptural authority and human sexuality; asked the U.S. and Canadian representatives to voluntarily withdraw from the Anglican Consultative Council until Lambeth 2008; called for the appointment of a Panel of Reference (see below); and called the North American churches to set out their thinking behind their actions at the upcoming June 2005 ACC meeting. The Communiqué was a firm move by the worldwide Anglican Communion to reaffirm

the apostolic faith and hold accountable those provinces which have abandoned traditional Christian teaching and practice.

What is the Panel of Reference?

Called for by the 2005 Primates' Communique, the panel was to be appointed by the Archbishop of Canterbury "as a matter of urgency" to "supervise the adequacy of pastoral provisions" made for "groups in serious theological dispute with their diocesan bishop, or dioceses in dispute with their Provinces." This panel was called for to protect orthodox parishes and dioceses during the current crisis period and to reinforce the Primates' October 2003 call for AEO. To date, no cases have been decided by the Panel and the effectiveness it will have has been seriously questioned.

What is meant by "crossing boundaries"?

Due to the current crisis of the Church and the utter failure of AEO and DEPO, emergency measures are being taken to provide pastoral care and protection for faithful Anglicans and Episcopalians in the United States and worldwide. More and more parishes are disaffiliating from the Episcopal Church USA and seeking oversight from bishops in other provinces. (Such measures have precedent in Church history.) The individuals who are providing these Episcopal functions do so at personal sacrifice and are considered by many to be heroes of our times.

What does it mean to "be in Communion" with one another? What is meant by "broken communion"?

Members of the Anglican Communion (38 provinces) are united by a common faith, doctrine, tradition and order. Broken, or impaired, communion indicates that one or more of the constituent

members has breached the bonds of communion. Of the 38 provinces in the Anglican Communion, 22 have declared that they are in a state of broken, or impaired, communion with the Episcopal Church USA due to its actions.

What is the difference between the American Anglican Council (AAC) and the Anglican Communion Network (ACN)?

Founded in 1996, the AAC is a membership organization dedicated to serving individuals, congregations and dioceses. With a member base composed of laity, clergy (deacons, priests and bishops), parishes, specialized ministries, dioceses and chapters; the first and foremost goal of the AAC is to fulfill the Great Commission by providing information, resources, and practical ideas for assisting individuals and congregations. The AAC specializes in advocacy work, communications, education, building relationships (affiliates, partnerships with other national and international ministries), diplomacy, relief efforts, and other special projects.

The ACN, whose formal title is the Network of Anglican Communion Dioceses and Parishes, was established in 2004. A Biblically-driven missionary movement, the ACN is dedicated to bringing the "true and legitimate" expression of Anglicanism to North America and provides a means for U.S. Anglicans to remain connected with the worldwide Anglican Communion. Composed of U.S. dioceses and parishes, the ACN was incorporated under the constitution of the Episcopal Church USA (ECUSA), whereas the AAC works flexibly in the Americas with those still in ECUSA as well as with those who want absolutely no connection with the Episcopal Church. However, both the AAC and ACN work in complementary ways to uphold Biblical orthodoxy in this

time of crisis and are both necessary for Anglican realignment in North America.

Is the AAC divisive and schismatic?

While some claim that the AAC has caused schism in the Episcopal Church, in reality, it is the Episcopal Church that has caused divisions, both within itself and in the worldwide Anglican Communion, by ignoring the authority of Scripture and the admonitions of the Primates. In the words of the Anglican Communion Primates, the Episcopal Church "tore the fabric of the Communion."

What is the AAC's position on women's ordination?

The AAC has individual members and affiliate congregations/ministries with differing views on women's ordination, and we respect these differing opinions. This issue has been studied and debated within the Anglican Communion and, based on Scriptural evidence, was deemed an issue upon which Christians might have legitimate differences within the bonds of the Anglican Communion. This is radically different from issues of sexuality, on which the Communion has said there is no room for legitimate differences since the full body of Scripture confines sexual expression to a man and woman within marriage.

"Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved."

— Acts 4:12

GLOSSARY

Anglican Communion

The Anglican Communion is a worldwide communion of 38 Anglican provinces with 77 million baptized members.

Council for Anglican Provinces of Africa (CAPA)

An organization of 12 African provinces and the Diocese of Egypt—representing over 40 million Anglicans. CAPA is the largest and fastest growing segment of the Anglican Communion.

Deposition

In the Episcopal Church canons, refers to the removal of the privileges of ordained ministry; also known as defrocking. May be issued to a priest or deacon by a bishop six months after an inhibition if the clergy does not renounce the ways that caused the inhibition. Along with inhibitions, depositions have been inappropriately used by bishops in an attempt to get rid of orthodox clergy in their dioceses.

Global South

A term used in reference to those provinces and dioceses of the Anglican Communion near or south of the equator; refers particularly to Africa, Southern Asia and Latin America. These Anglicans tend to be deeply evangelical and are outspoken critics of the theological innovations of the Episcopal Church.

Heresy

Doctrine or teaching that is **contrary** to Scripture and traditions of the Church (based on the four Councils of Nicea, Constantinople, Ephesus and Chalcedon; the 39 Articles of Religion; the Chicago-Lambeth Quadrilateral; and 1888 Lambeth Conference).

Inhibition

In the canons of the Episcopal Church, refers to written “authoritative instructions” from a bishop that a priest or deacon is to cease from exercising functions of ordained ministry. Both pastoral directives and inhibitions have been used inappropriately by bishops in an apparent attempt to “control” orthodox clergy who are speaking out or seeking to affiliate with the AAC and/or ACN.

Orthodoxy

Doctrine, teaching and practice **consistent** with Scripture and traditions of the Church (based on the four Councils of Nicea, Constantinople, Ephesus and Chalcedon; the 39 Articles of Religion; the Chicago-Lambeth Quadrilateral; and the 1888 Lambeth Conference).

Pastoral Directive

In ECUSA’s canons, refers to a bishop’s written “solemn warning” to a priest or deacon setting forth clear reasons for the pastoral direction. The canons note that pastoral directives should not be “capricious or arbitrary in nature” and must relate to some matter which “concerns the Doctrine, Discipline or worship of this Church or manner of life and behavior of the Priest or Deacon addressed.”

Pluralism

“Pluralism is an affirmation of the validity of every religion, and the refusal to choose between them, and the rejection of world evangelism....” --*John Stott, Anglican theologian*

“Many people today confuse traditional Western religious tolerance with religious pluralism....the latter assumes all religions are equally valid, resulting in moral relativism and ethical chaos...” --*Robert E. Regier & Timothy J. Dailey*

ECUSA Presiding Bishop Frank Griswold has coined the related term “pluriform reality” to explain/defend ECUSA’s actions and doctrine that contradict Scripture, declaring that there are new realities that Scripture writers were unaware of when authoring the books of the Bible.

Progressive Christianity

Synonymous with “revisionist Christians,” those who have embraced a new gospel that rejects the orthodox tenets of faith. Progressive Christians emphasize “recognizing the faithfulness of other religions and proclaim that they do not have an exclusive hold on the truth.” The Center for Progressive Christianity (www.tcpc.org) is an organization whose members reject the uniqueness of Jesus Christ and the sacramental nature of the Eucharist.

Revisionism

Revisionism, also known as “Progressive Christianity,” seeks to change theological, doctrinal and moral essentials of orthodox Christianity. Their version of Christianity offers a “new gospel.”

Unity

Understood in traditional Christianity to be centered on being unified with Christ and the ultimate Truth He reveals. Revisionist/Progressive theology, however, elevates unity above truth and accuses traditional Christians of causing disunity or schism.

“For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. Although they claimed to be wise, they became fools and exchanged the glory of the immortal God for images made to look like mortal man...”

— *Romans 1:21-23*

THE COST OF FAITHFULNESS

- For decades, orthodox congregations have struggled with issues such as pastoral succession, seminary education and ordination, mandatory giving in revisionist dioceses, and fear of losing their property.
- Laity in some places have experienced “revisionist imperialism,” and ECUSA has developed “canonical fundamentalism.”
- Bishops have issued arbitrary pastoral directives instructing clergy not to join the American Anglican Council (AAC) or the Anglican Communion Network (ACN). One bishop issued a directive prohibiting a priest from participating in any worship service other than those within ECUSA. The priest was threatened with inhibition if he did not comply.
- Bishop Don Johnson, Diocese of Western Tennessee, sent a pastoral letter to all clergy instructing them to cut ties with the AAC.
- Bishop Garrison, Diocese of Western New York, threatened to designate all parishes not funding the fair share budget as “dependent parishes,” rendering local leadership subservient to his centralized control.
- One bishop sent letters to two orthodox parishes questioning their loyalty and sharply criticizing their views, questioning their right to publicly express them.
- Bishops have called for “loyalty oaths” from clergy and laity.
- Bishop Stacy Sauls, Diocese of Lexington, reduced St. John’s Episcopal Church to mission status and seized all monetary assets as well as the building based on a “rumor” that the parish might try to leave ECUSA.
- Bishop Theuner, Diocese of New Hampshire, revoked Fr. Don Wilson’s pastoral license after he publicly expressed his strong opposition to the election and consecration of V. Gene Robinson.
- Bishop Robert Moody, Diocese of Oklahoma, strongly objected in writing to a new Anglican church plant associating with the ACN or hosting an AAC event in his diocese.
- Linda Radosevich, a lay chaplain at Northern Arizona University in Flagstaff, Az., was pressured by Bishop Coadjutor Kirk Smith to begin contributing to the Episcopal Church and to “modify” her theological positions because they “were an embarrassment to him.” Ms. Radosevich resigned rather than compromise her faith. It is important to note that she was never accused of expressing her views on campus in her capacity as chaplain.
- A trend has developed in dioceses across the country in which revisionist bishops misapply and abuse canon law in order to take disciplinary action against clergy who oppose their revisionism and/or disaffiliate from ECUSA. Bishops J. Jon Bruno (Los Angeles), Duncan Gray (Mississippi), Edwin Gulick, (Kentucky), John Howard (Florida), Don Johnson (West Tennessee), Peter Lee (Virginia), Jack McKelvey, (Rochester), Steven Miller (Milwaukee), Henry Parsley (Alabama), Stacy Sauls (Lexington), Dean Wolfe (Kansas), and others around the country have charged clergy with “abandonment of communion”—a canonical provision applicable to individuals who leave the Episcopal Church and renounce their vows and Holy Orders. At the time of inhibition or deposition, these priests had already transferred their canonical residencies to other dioceses in the worldwide Anglican Communion, their parishes had disaffiliated from ECUSA and their respective dioceses, and the priests and their congregations had been received by the other Anglican dioceses.
- In May 2005, Bishop Wallis Ohl, Diocese of Northwest Texas, demanded that members of St. Nicholas’ Episcopal Church (Midland, Texas) who had voted to disaffiliate from ECUSA vacate their church property no later than the end of that month, leaving a new, multimillion-dollar plant for the 35 Episcopalians who remained.
- Bishop Andrew Smith of Connecticut inhibited the Rev. Mark Hansen of St. John’s, Bristol, in July 2005 after issuing a vague, unsubstantiated “abandonment of communion” charge; he and other diocesan officials subsequently seized the church’s property, hacked into computers to obtain church records, appointed a revisionist priest-in-charge, and claimed ownership of all parish bank and postal accounts, among other non-canonical and apparently illegal actions—all without consulting the vestry. Presentments have been filed against Bishop Smith, but to date nothing has been done to rectify this situation. A civil lawsuit against a number of defendants, including Bishop Smith and Presiding Bishop Frank Griswold, is pending.
- At its 2005 diocesan convention, the Diocese of Rochester voted to declare All Saints, Rochester, “extinct”—an action designed to punish the congregation for its opposition to revisionism. In so doing, the diocese violated both its canon [church] law and New York state laws of incorporation, which list a number of specific criteria that must be met in order for a church to be declared extinct. All Saints in no way met the requirements of law necessary to be declared extinct.

[Note: Some individuals who have shared their stories have asked that their names or those of the bishop/diocese be withheld to protect them from retribution.]

LAITY...STANDING UP, SPEAKING OUT & TAKING ACTION!

It is imperative in this time of crisis that orthodox, traditional Anglicans join forces, mobilize, stand up, speak out and act. It is time to make it clear that laity will no longer watch while the church is hijacked by revisionism. Worldwide Anglican leaders have spoken in unequivocal terms through Primates' meetings, Global South gatherings, and the June 2005 Anglican Consultative Council. The message is clear: there is no middle ground on the issues at stake. Anglicans everywhere must choose either to reject or to embrace traditional, Biblical teaching on the authority of Scripture, the Person of Jesus Christ, and human sexuality (as expressed in Lambeth 1.10). If they choose to reject these basic tenets of orthodox Anglicanism, then they are choosing to walk apart from the rest of the Communion.

Presenting Anglicans and Episcopalians with this clear choice, and persuading them to choose to "walk together," can best be attained relationally – informing and persuading one individual, one church, one diocese at a time to stand in the gap and act. Each must make this decision, individually and corporately: Will ECUSA choose to walk together with the Anglican Communion or will we choose to walk apart?

"You can come together and you can pray. Be the church and begin to move forward. Get organized, develop mission partnerships. Get involved in ministry. Show how God can transform lives. You have lots of power; the power of the Spirit, the power of the feet and the power of the purse. This is a good time to stand up and fight back. ... The laity is the greatest resource in the church. It bugs me why the laity sits quietly by; be encouraged to rise up. The church was never meant to be dominated by clergy or bishops. Many lay folks are reluctant to take initiative. Please, I beg of you, stand up and rock the boat."

— Martyn Mimms, Rector of Truro Church Fairfax, Va.

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."
- 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.
- Christ's instructions to guard the faith are clear and directed to all Christians. As the "priesthood of all believers," how can laity **not** take their proper place in the life of the Church?
- 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.

WHAT CAN YOU DO?

Join with Others:

- 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 for more information).
- Develop mailing lists (email and postal).
- Gather and mobilize all orthodox laity/clergy in each diocese; develop small groups for fellowship, prayer, Bible study and strategy.
- Stay in touch and encourage one another.
- Establish a home church that upholds orthodox Anglicanism.

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).

- Get involved in the AAC's lay outreach program, *Episcopal Witness*, created to "address the gap in communication with congregations where relevant information and resources are being institutionally restricted or stifled" by equipping laity through AAC-sponsored training sessions. (Contact the AAC office for information.)
- 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. (Contact the AAC for information.)
- Assist in planning events in your area designed to inform Anglicans/Episcopalians; consider speaking at such events.
- Keep the AAC informed so we can inform and communicate your stories to others.
- Deposed clergy, send your deposition letters to the AAC to be framed and added to the "Wall of Honor."
- "Go public" and expose harassment and revisionist actions in your church/diocese.
- Educate others about the AAC, and direct them to the AAC for advice and resources.

Apply Pressure

- Use Lambeth 1.10, the Primates' February 2005 Communique, and the recent ACC meeting decisions to apply pressure to bishops and priests in the Episcopal Church who still have not chosen a side.
- Redirect funds from revisionist churches/dioceses to orthodox organizations/ministries as well as to Global South provinces which refuse ECUSA funds.
- Hold your rectors/vicars and bishops as well as Standing Committees accountable – schedule meetings to express your 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 Standing Committee and Commission on Ministry.

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.

A Call to College Students & Young Adults

By Rebecca English Brust

The crisis of our Church is severe and people are leaving the Episcopal Church every day. In this crisis lay people have been looking to their bishops and clergy to fight for us, but it is time we too begin fighting to restore biblical Orthodoxy in our church.

As young adults we have the easy opportunity to avoid taking a stand or articulating our thoughts. We can lie to ourselves by saying that we are the “future of the Church,” and it isn’t our time to fight. The truth is, we are no more the future of the Church than our parents and generations before us are the Church’s past. As Esther did, I

believe we have “come to the kingdom for such a time as this.” We need our voices to be heard, and we can no longer wait for other people to speak for us.

God has called everyone to participate in this battle regardless of our age or position in the Church. The Lord instructs each of us to “stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, and with your feet fitted with the readiness that comes from the Gospel of Peace.” We have been presented with a battle. It is time to stand in truth, wear the breastplate and plant our feet firmly with the readiness of the true Gospel of Jesus Christ. As lay people and college students, it is our responsibility to hold our bishops and clergy accountable to fight, but we must also take our place in the battle.

RESOURCES

BLOGS

American Anglican Council

aacblog.classicalanglican.net

TitusOneNine

titusonine.classicalanglican.net

Stand Firm

www.standfirminfaith.com

www.mississippi.standfirminfaith.com

(Mississippi)

www.alabama.standfirminfaith.com (Alabama)

www.louisiana.standfirminfaith.com (Louisiana)

www.mountains.standfirminfaith.com (West Virginia Anglicans)

Connecticut Six

www.ctsix.org

Classical Anglican Net News

www.anglican.tk

Lent & Beyond

lent.classicalanglican.net

ECUSA Dollars (blog on ECUSA spending)

www.ecusadollars.blogspot.com

The Rev. Paul Zahl, Dean of Trinity Episcopal School for Ministry

www.tesm.edu/deans-corner/dcblog/ranchers/dc

Thinking Anglicans

www.thinkinganglicans.org/uk

MISCELLANEOUS RESOURCES AND ESSAYS

Anglican Communion Institute

www.anglicancommunioninstitute.org

Mere Anglicanism

www.mereanglicanism.com

The Anglican Digest

<http://anglicandigest.org>

Exodus International

www.exodus-international.org

National Organization of Episcopalians for Life (NOEL)

www.noelforlife.org

Sharing of Ministries Abroad (SOMA)

www.somausa.org

Five Talents International

www.fivetalents.org

Trinity Episcopal School for Ministry

www.tesm.org

Robert Gagnon, Associate Professor of the New Testament, Pittsburgh Theological Seminary

www.robagnon.net

"We've Had Dessert: Biblical Malnutrition & Today's Episcopal Church"

www.haddessert.com

"A Decision for God"

www.anglicandecision.com

Robert Sanders

www.rsanders.org

**Go to the AAC's Affiliate Ministries and Resource Center pages on www.americananglican.org for more resources.*

EPISCOPAL CHURCH

Episcopal Church USA

www.episcopalchurch.org

Episcopal News Service

www.episcopalchurch.org/ens/

The Red Book Church Locator

<http://theredbook.org/redbook/default.asp>

Church Pension Group

www.cpg.org

Breakdown of Votes for the Election of Gene Robinson to the Episcopate

www.episcopalchurch.org/3577_18354_ENG_HTML.htm

ANGLICAN COMMUNION

Anglican Communion

www.anglicancommunion.org

Anglican Communion News Service

www.anglicancommunion.org/acns/index.cfm

Archbishop of Canterbury

www.archbishopofcanterbury.org

Anglican Consultative Council

www.aco.org/acc/

N.T. Wright, Bishop of Durham

www.ntwrightpage.com

Andrew Carey

<http://andrewcarey.classicalanglican.net>

Fulcrum

www.fulcrum-anglican.org.uk

THE LAMBETH COMMISSION AND THE WINDSOR REPORT

Windsor Report 2004

www.anglicancommunion.org/windsor2004/

Lambeth Commission on Communion

www.anglicancommunion.org/commission

Lambeth Conference 1998

www.anglicancommunion.org/lambeth

CONTACT INFORMATION

Find a clergy member of the Episcopal Church USA

www.ecdplus.org

Contact Information for the Worldwide Primates

www.aco.org/acns/special/primateslist.cfm

Archbishop of Canterbury Rowan Williams
The Most Rev. Rowan Williams

Lambeth Palace
London, SE1 7JU
England

The American Anglican Council Mission Statement

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.

WE COVENANT:

FOR COMMITMENT

To encourage individuals to make a personal commitment to Jesus Christ and live a holy life in the power of the Holy Spirit;

FOR LOCAL CONGREGATIONS

To educate and provide resources for congregations which are the center of the Church's life and mission;

FOR BIBLICAL FAITH

To strengthen, inform, connect and mobilize people of Biblical faith who will stand for Jesus amidst the challenges of contemporary culture and false teaching within the Church;

FOR LEADERSHIP

To recruit, form and deploy a new generation of Church leaders committed to upholding Biblical orthodoxy;

FOR WITNESS

To uphold the Great Commission mandate to make disciples as the primary purpose of the Church;

FOR ONE ANOTHER

To build up the Body of Christ through faithful prayer, shared resources, and unyielding commitment to one another in pursuit of the Lord's work.

*Proclaim the Biblical and Orthodox Faith
Fulfill the Great Commission
Transform the Church*



The American Anglican Council
2296 Henderson Mill Rd. NE, Suite 406
Atlanta, Georgia 30345
(800) 914-2000 (toll-free)
(770) 414-1515 (voice)
(770) 414-1518 (fax)

www.americananglican.org
info@americananglican.org