

cross-border Episcopal ministry where intransigent revision-  
iststhreaten their fellow nationals. ... These things are all a  
glorious part of the "realignment of North American Angli-  
canism" of which we so often speak....

One of the marks of the unfolding intervention must be that  
we begin to listen to what godly leaders in the rest of the  
world have to say to us... What do they understand the  
decisions to be taken at Lambeth to have meant? How do  
they believe we should proceed? Accountability and submis-  
sion to the wider Communion – never American long-suits  
– are behaviors we need to pay particular attention to as  
the months ahead unfold. Similarly, our Network will need  
some means of mutual accountability and submission among  
us in order that the mistakes of the Church culture from  
which we are sprung not be repeated endlessly.

The unfolding of the intervention will enable other Anglican  
fragments to be gathered in. The two score continuing  
churches split off during the last three decades must be  
approached.... None of this should happen carelessly or  
with undue haste, but it can happen and it needs to be a part  
of our commitment.

There will be awkwardnesses as we shape our common life  
... but we will get better at it, and we can find a way to  
honor one another and to protect one another, if we will  
to. Nigeria does not ordain women. Uganda ordains  
women. I suspect our wider Communion can help us. Hap-  
pily this is not a "Western" issue, but rather a communio-  
n-wide discernment in which we are all called to listen care-  
fully.

What must characterize the intervention and our church  
life as it goes forward is that we are mission-minded, mis-  
sion-centered and mission-driven. Nothing less will do. If  
our first concern in this movement is not for sharing the  
gospel of Jesus Christ, then let's quit now. This alone will  
make it worthwhile. This alone will justify all the struggle  
that is ahead. This alone should be the purpose of a re-  
aligned and orthodox North American Anglicanism, resem-  
bling the missionary Anglicanism of the global south.

One of the observations of thirty years of ordained ministry  
is that God doesn't waste his resources. Why am I hopeful  
as the next stages – almost certainly the defining stages - of  
the intervention unfold? There are 2700 orthodox Anglican  
believers registered for this conference. There were 4000  
at the opening worship last night. There are incredible lead-  
ers here – both men and women, lay and ordained, old and  
young, from every people, language and nation – all imagin-  
ing a missionary future. There are more than 100 seminari-  
ans here and 800 clergy, and lay leaders of every description  
and with every gifting. My hunch is that – while I cannot  
describe the intervention all that clearly, as much as I have  
tried to – our God already has. And remember this, too,  
that courage always breeds more courage.

## How Did We Get Here?



## A Timeline

### How Did We Get Here?

#### Pivotal Moments

##### 1976

- the House of Bishops [HoB] of the Anglican Church of  
Canada sought advice as it faced the issue of homo-  
sexuality in contemporary society and how the church  
ought to relate pastorally, and in terms of ordination

##### 1978

- Lambeth Conference [the meeting of Anglican Bishops  
world-wide] passes Resolution 10 calling for "deep and  
dispassionate" study of the question of homosexuality

##### 1979

- as an interim measure, the HoB issued a statement  
based on the following belief: "We believe as Chris-  
tians, that homosexual persons, as children of God,  
have a full and equal claim with all other persons, upon  
the love, acceptance, concern and pastoral care of the  
Church"
- Canadian Bishops issued a four point pastoral guideline  
for themselves as they considered the admission of  
individual persons to the church's ordained ministry

[1] Our present and future considerations about  
homosexuality should be pursued within the larger study  
of human sexuality in its totality;

[2] We accept all persons, regardless of sexual  
orientation, as equal before God; our acceptance of per-  
sons with homosexual orientation is not an acceptance of  
homosexual activity;

[3] We do not accept the blessing of homosex-  
ual unions;

[4] We will not call into question the ordination  
of a person who has shared with the bishop his/her homo-  
sexual orientation if there has been a commitment to the  
bishop to abstain from sexual acts with persons of the  
same sex as part of the requirement for ordination.

##### July, 1988

- Lambeth Conference passes Resolution 64 confirming  
Lambeth 1978 and calling for continued study on the  
issue of homosexuality
- calls for a reassessment of pastoral care and attitudes  
towards persons of "homosexual orientation" in the  
light of human rights

##### 1991-1995

- new task force was constituted by a new Primate.
- at the General Synod of 1992 a major block of time  
was devoted to an open forum on the topic
- more materials were made available for study and by  
1994/1995 approximately 170 groups and 2500 people  
had used the study guide "*Hearing Diverse Voices, Seek-  
ing Common Ground.*"

##### June, 1995

- General Synod receives and entertains a report which  
leads to a motion [A-125] being presented and  
strongly supported which:

*"Affirmed the presence and contributions of gay men and  
lesbians in the life of the church and condemned bigotry, vio-  
lence and hatred directed toward any due to their sexual orien-  
tation."*

##### April, 1997

- discussing this topic for the first time in open session,  
the HoB continued its deliberations and requested the  
task force to redraft the 1979 guideline in the light of  
new pastoral awareness while at the same time retain-  
ing the original intent of the guideline
- subsequently, the HoB supported the passage of bill  
C33 that made sexual orientation a prohibited ground  
for discrimination under the Canadian Charter of  
Rights and Freedoms

##### June, 1998

- The Diocese of New Westminster votes on the issue  
of same-sex blessings, passing same by 51%
- Michael Ingham withholds consent and calls for two  
year study

##### August, 1998

- Anglican bishops world-wide vote 526-70 in favour of  
Lambeth Resolution 1:10 declaring homosexual activ-  
ity as "incompatible with Scripture"
- legitimizing or blessing of same-sex unions and ordina-  
tion of those involved in such unions is also rejected
- continued study and sensitivity is encouraged

##### January 29, 2000

- because of the growing crises of faith, leadership and  
mission in ECUSA, the Primates of Rwanda and South

East Asia consecrate two Americans as Missionary Bishops to the United States who spearhead the establishment and ministry of the Anglican Mission in America

### March, 2001

- two Anglican Primates author *To Mend the Net*, a proposal for enhanced accountability in matters of faith and doctrine, and written in response to growing concern over liberalizing trends in western churches. Presented to annual meeting of Primates in Kanuga, NC, it seeks to empower international primates with juridical authority

### May, 2001

- Diocese of New Westminster again considers a motion to bless same-sex unions which passes by a 56.4% majority but does not receive episcopal consent

### June, 2002

- motion regarding the blessing of same-sex unions is brought for the third time to the Diocese of New Westminster and is passed by 62.5% majority despite entreaties by several international archbishops and the Canadian House of Bishops
- Michael Ingham gives consent and eight parishes walk out to form the ACiNW seeking alternative episcopal oversight

### June – September, 2002

- enormous negative reaction rises from across the Anglican Communion
- George Carey {ABC} calls the decision of New Westminster “schismatic”
- Anglican Consultative Council [Hong Kong] unanimously passes a resolution asking dioceses not to act unilaterally and to consult widely in the Communion on same-sex issues

### October, 2002 – April, 2003

- HoB asks all its bishops to adhere to the “Guidelines on Human Sexuality” - Michael Ingham and the ACiNW are asked to enter into a process of reconciliation which breaks down in February, 2003
- Terry Buckle [Yukon] offers AEO supported by seven international Primates and 98% vote from ACiNW parishes which vote is declared invalid and illegal by the Diocese of New Westminster

- HoB approves Michael Ingham’s “episcopal visitor” despite Anglican Communion in New Westminster’s [ACiNW’s] rejection of this solution one year earlier

### May, 2003

- crisis in Diocese of New Westminster prompts writing of *True Union in the Body*, a detailed theological summary of the case against same-sex blessings
- international Primates meet in Brazil and issue a joint pastoral letter rejecting same-sex blessings, saying they pose a significant threat to Anglican unity

### May 28, 2003

- less than two days after the statement issued by the international Primates, the first blessing of same-sex unions takes place in the Diocese of New Westminster
- Rowan Williams {ABC} writes: ... the Diocese has gone considerably further than the teaching of the Church or pastoral concern can justify ...”
- three national jurisdictions subsequently sever ties, 14 Primates resolve to “resolutely address” the Diocesan decision, many declare a state of impaired communion

### June - July, 2003

- Jeffrey John, an avowed “homosexual” claiming a celibate lifestyle is appointed as Bishop of Reading in England: strong opposition from evangelical coalition results in his stepping down on July 6
- the Diocese of New Hampshire [ECUSA] elects Gene Robinson as coadjutor bishop, despite his openly homosexual lifestyle, but subject to approval from General Convention in August

### August, 2003

- General Convention of ECUSA approves Gene Robinson's election
- also passed is Resolution C-051 giving local faith communities full license to explore and experience liturgies celebrating and blessing same-sex unions
- defeated is Resolution B-001 affirming sufficiency of Scripture [Articles of Religion, VI and XX] and calling the Church to elevate the rule of Scripture over the rule of conventions

### October 7-9, 2003

- American Anglican Council hosts conference, “A Place to Stand: Declaring, Preparing” in Dallas, TX, in response to “a church that has lost its foundation in biblical truth and the historic teaching of the church”

### October 15-16, 2003

- Rowan Williams calls for an extra-ordinary meeting of the international Primates to deal with the crisis in the world-wide Anglican Communion
- Several results:

[1] The Lambeth teaching on human sexuality (1998) is reaffirmed as having moral force and commanding the respect of the Communion

[2] The Scriptures are regarded as the basis of our faith

[3] Although jurisdictional autonomy is recognized, no group has the right to impose their view (on human sexuality) in a unilateral manner

[4] The recent and ongoing actions of ECUSA and New Westminster are considered wrong and both are on notice: they are rebuked and decried as schismatic

[5] The consecration of Gene Robinson in New Hampshire will be considered schismatic and will tear the fabric of the Anglican Communion at its deepest level, will not be recognized by most of the Anglican world.

[6] The Primates call for immediate adequate episcopal oversight for the protection of those who are dissenting from the teaching and practices of their provinces concerning the innovations on human sexuality

[7] The Archbishop of Canterbury appoints commission to report back on: the legal and theological implications of [4] and [5]; how and if communion can be maintained; practical recommendations for alternative Episcopal oversight; and how the Archbishop of Canterbury might exercise cross-jurisdictional authority

### Pivotal Moments ... to come

#### May 28—June 4, 2004

- General Synod of the Anglican Church of Canada convenes in St. Catherine's, Ontario with a motion regarding the blessing of same-sex unions quite likely to be brought forward for resolution

### What Would the Future Look Like?

*Part of the presentation delivered by the Rt. Rev. Robert Duncan, the Bishop of Pittsburgh, for the AAC's Plano (Dallas) Conference: "A Place to Stand: Declaring, Preparing" 8th October, A.D. 2003*

[Intervention] will be messy, like the past. It will be missionary, like the future. It will demand our best: charity and trust and patience and courage, and every other New Testament virtue....

An unknown number of those who voted "yes" at General Convention will persist in their schism. The chaos in the Episcopal Church {and Canada} will deepen. We will all face some deep financial trials. Many lay people will turn in frustration to other Christian traditions. Some leaders will also give up. Many moderate dioceses (and their bishops) will determine that the safest course is to "distance" from the national establishment. In some places court battles will ensue. In most places there will not be the resolve or the energy to engage in legal battles... I think we will see these things in the near term, in months rather than years.

In the midst of the chaos, there will be moments – hopeful moments – like Plano... There will be whole dioceses standing, as there have been in recent weeks, ... More dioceses will join ... in the weeks and months ahead. These dioceses will deepen their level of cooperation and interdependence... Congregations in "hostile" or "confused" dioceses will also be emboldened. They will start to see their allegiance as chiefly within this Network of Confessing Dioceses and Parishes, and their funding will start to flow in this direction, just as the provision of episcopal ministry will start to come from that Network. The Primates will not approve a second or parallel province – nor should they – but they will see this {Network as the Church} with which they have Communion and common cause... Nothing will be all that clear to any of us, as we seek to understand or describe what is actually happening. This is the part that will seem most definitely "muddled," but we can rest assured that our God will be in it and on the other side of it. Like Jesus' description of how the kingdom of God grows, we 'will know not how" and yet, as the months pass and various "fiery trials" are endured, we will see the Network grow and strengthen.

The Network of Confessing Dioceses and Parishes will extend across national borders from the beginning. This is one of the most extraordinary features of what God is already doing among orthodox Anglicans in North America... Our brothers and sisters from the Caribbean and Central America, including even the Caribbean rim of South America, will be at the center of who we are, and how we must think of ourselves, and what a magnificent change this will be. At the other end of our Network will be the orthodox of Canada, including all the native peoples of the Arctic... Part of our short-term work together will surely be