



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

An Education Resource Produced by
The American Anglican Council

MESSAGE FROM THE PRESIDENT

Beloved in Christ,

As my staff and I have traveled across the nation attending various AAC meetings and conferences, it has become apparent that many Episcopalians are still somewhere “in the middle” regarding our current crisis. 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?”

The fact is that the decisions of General Convention 2003, and subsequent actions by the Episcopal Church, have deeply divided our denomination 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. We are all faced with the ancient choice Joshua gave to Israel: each must “choose this day whom you shall serve.” This situation 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 disease with which our church suffers threatens the very foundation of Christianity. What is at stake is the authority of Scripture and the unique and essential nature of Jesus Christ. This is the difference between Christian tenets of belief outlined in Scripture, as well as expressed in Anglican faith and order, on one hand, and universalism on the other. The two are mutually exclusive, contradictory and irreconcilable.

Many of you have asked us to assist you in helping others understand the issues and the crisis we face. Laity have also asked us to provide specific ways in which you can find your voice and take action. In response to these requests, we have formulated this resource. “*Equipping the Saints: A Crisis Resource for Anglican Laity*” is designed as an educational tool for use by congregations, small groups and individuals. We encourage you to reproduce it and pass it along. You can also download PDF files 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 a stand.

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

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

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*“...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

FACTS AND FIGURES

ECUSA TRENDS 1965 to 2000

Area	1965	2000	Percent Change
Congregations	7539	7347	- 2.5%
Infant Baptisms	91,695	46,403	- 49.4%
Adult Baptisms	13,627	7,231	- 46.9%
Confirm/Reception	128,066	44,892	- 64.9%
Church School Attendance	880,912	275,382	- 68.7%
Membership	3,615,000	2,297,000	- 36.5%
Avg Membership	480	312	- 35%
Avg Ch School	116	37	- 68%

Researched and supplied by the Rev. Kevin Martin, Vital Church Ministries

FAST FACTS 2002 TO 2003

	2002	2003
Parishes and Missions	7,305	7,220
Active Baptized Members	2,320,221	2,284,233
Net change in Active Membership (2001-03)	-8,201	- 35,988
% of Churches Growing 10% in Membership	34%	34%
% of Churches Declining 10% in Membership	35%	36%
Total Average Sunday Worship Attendance (ASA)	846,640	823,017
Net Change in ASA (2001-03)	-11,926	- 23,623
% of Churches Growing 10% in ASA	31%	28%
% of Churches Declining 10% in ASA	39%	43%
% of Congregations with 200 Members or Less	53%	53%
Median Active Baptized Members	185	182
% of Congregations with ASA of 100 or Less	60%	61%
% of Congregations with ASA of 300 or More	7%	6%
Median Average Sunday Worship Attendance	79	77
% of Parish Clergy Under Age 40	9%	9%
% of Parish Clergy Age 50-60	49%	49%
Median Age of Parish Clergy	53	53

Source: Episcopal Church website (www.episcopalchurch.org/23235_28079_ENG_HTML.htm).

FACTS REGARDING YOUTH:

	Episcopal Youth	National Average General Populations
Believe in God	70%	85%
Faith important in daily life	40%	50%
Morality is relative	60%	45%
Believe adults are hypocrites	45%	27%

Source: National Study of Youth and Religion, Lilly Endowment

WEBSITES

American Anglican Council

www.americananglican.org
[Note: "Equipping the Saints" PDF version on website lists affiliated congregations, chapters and ministries]

Network of Anglican Communion Dioceses and Parishes

www.anglicancommunionnetwork.org

Anglican Communion Institute

www.anglicancommunioninstitute.org

Forward in Faith (International)

www.forwardinfaith.com

Anglican Mainstream (Great Britain)

www.anglican-mainstream.net

Anglican Essentials (Canada)

www.anglicanessentials.org

AAC's General Convention 2003 website

www.aplacetostand.org

SPEAK OUT! A resource for Anglican Laity

www.anglicanlaity.net

Institute on Religion and Democracy

www.ird-renew.org

Ekklesia

www.ekk.org

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THE AMERICAN ANGLICAN COUNCIL

The American Anglican Council is a Network of individuals, parishes, specialized ministries and Episcopal Bishops who affirm Biblical authority and Anglican orthodoxy as the Episcopal Church 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, to gather those of like mind in order to move ahead with the mission and ministry of the Church.

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TIMELINE OF SIGNIFICANT EVENTS IN ECUSA & THE ANGLICAN COMMUNION

1976

- General Convention of ECUSA approved Resolutions A068 & B101 calling for study/dialogue on sexuality and ordination of homosexuals

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 was approved

1985

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

1988

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

1989

- Bishops John Spong and Walter Righter, Diocese of Newark, ordained non-celibate homosexuals

1994

- General Convention of ECUSA approved Resolution D049 calling for preparation of a report considering rites for same sex commitments
- Bishop Spong drafted Koininia 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

1997

- Kuala Lumpur Statement upheld traditional theology of 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 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"

2002

- Synod of the Diocese of New Westminster created rites for same sex blessings

April 2002

- Primates' meeting at Canterbury issued pastoral letter recognizing responsibility of all bishops to articulate fundamentals of faith/maintain truth

September 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 same sex blessings
- New Westminster, Canada, Bishop Michael Ingham issued same sex rite for use in diocese

August 2003

- General Convention of ECUSA defeated Resolution B001 which affirmed the authority of Scripture; voted to confirm non-celibate homosexual as Bishop; and approved Resolution C051 which recognizes blessing of same sex unions as "within bounds of common life"

October 2003

- Special Primates' meeting issued pastoral statement condemning ECUSA's decisions at General Convention and calling for "adequate provision for episcopal oversight"

November 2003

- V. Gene Robinson consecrated Bishop of New Hampshire

January 2004

- Anglican Communion Network launched

February 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, CA (The two have 5 previous marriages between them.)

May 2004

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

June 2004

- Bishop of Washington, DC, John Chane, performed same sex blessing
- Dioceses of Washington, DC & Vermont issued proposed rites for same sex blessings

October 18, 2004

- Lambeth Commission released Windsor Report 2004

October 25-31, 2004

- African Anglican Bishops Conference

January

- Special meeting of the ECUSA House of Bishops

February

- Meeting of Executive Council of ECUSA

February 20-26, 2005

- Primates' meeting (will consider Windsor Report recommendations)

June 18-19, 2005

- Anglican Consultative Council meets to implement Primates' decisions on Lambeth Commission recommendations

For more comprehensive information, please see the "Equipping the Saints" page at the American Anglican Council website (www.americananglican.org)

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 the Church” and reaffirmed “positions adopted by previous General Conventions and affirms 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 including the dioceses of Delaware, Nevada, North Carolina, New Hampshire, Vermont and Washington DC. Many other dioceses are in the process of developing official written policies authorizing such blessings.
- 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 Episcopal Church’s newest and most heavily publicized program for new 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 pluriform reality and revisionist version of “Christianity” is contradictory to Scripture and traditional teachings of Christianity in general and Anglicanism in particular.
- 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 things, the uniqueness of Jesus Christ and the Sacramental nature of the Eucharist.
- At Diocesan Convention in the Diocese of Atlanta, Integrity 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, and at each shrine one was encouraged to engage in some activity relative to the religion represented. (For example, one could wave a feather and say a Native American “ancestor prayer”, or 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.
- Recently, two priests (a married couple) in the Diocese of Pennsylvania were exposed as leaders of a local society of Druids, people 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” that was featured on the Episcopal Church 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 has special student housing allocated for sexually active (of any sexual preference) non-married seminarians who are postulants or candidates for the priesthood.

“...and how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. 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.”

— 2 Timothy 3:16-17



QUOTABLE QUOTES

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

— *John 14:6*

“**B**ut 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 affections might fundamentally be ordered to members of the same sex.”

— *Frank Griswold, Presiding Bishop of the Episcopal Church USA*

“**I**f 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.”

— *Archbishop Thomas Cranmer*

“**G**od 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.”

— *John Spong, Episcopal Bishop of New Jersey, retired*

“**T**he Bible has been hijacked by the religious right ... That is our Bible. It’s time we take it back ... 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? ... 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 ... 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.”

— *V. Gene Robinson, Bishop of New Hampshire*

“**I**would be a fool to regret that decision. Gene Robinson is one of the finest priests that I’ve ever known and one of the finest bishops I’ve ever known. There’s no way, shape, or form that I could not have voted for Gene Robinson.”

— *Jon Bruno, Bishop of Los Angeles (in a Q & A response to this question: "In light of the schism in your diocese, do you regret your decision to support Robinson?")*

“**W**e have got to stop letting the bullies win ... When people start talking about biblical truth and waving it as a cudgel, stand up to them. There is no single biblical truth. You can read the Bible and prove anything.”

— *The Rev. Tom Ehrich, syndicated religion columnist, "Going Forward Together" Conference*

“**T**he next battle will move beyond sexuality to focus on the exclusivity of Christianity and the need to recognize Jesus as a way, but not the only way.”

— *Michael Ingham Bishop of New Westminster, Canada*

“**I**f you must make a choice between heresy and schism, always choose heresy.”

— *Peter Lee, Bishop of Virginia*

“**I**’m not exactly sure what will happen in terms of some formal moratorium. I rather doubt that will occur.”

— *Presiding Bishop Frank Griswold, speaking on the Windsor Report*

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:

- The Archbishop of Canterbury
- The Lambeth Conference
- The Primates Meetings
- Anglican Consultative Council

It is significant to note that all four exhorted ECUSA against the actions taken at General Convention 2003 as well as the subsequent consecration of an active homosexual.

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 developed by the Lambeth Commission outlining the state of the Anglican Communion and how to address issues splitting 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 reinterpreted as the middle of extremes between conservative and liberal theology – it is described as the “moderate position”.

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 for such dissenting minorities within their own area of pastoral care in consultation with the Archbishop of Canterbury on behalf of the Primates.” Oversight provided solely, 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 meant by “crossing boundaries”?

In the current crisis of the Church, the Episcopal Church leadership has utterly failed to offer adequate provision for episcopal oversight. Faithful Episcopalians have been suffering under revisionist leadership, and this has necessitated emergency measures in the form of senior bishops crossing diocesan boundaries to perform Episcopal functions for beleaguered, parishes. Some parishes have chosen to seek 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 an advocacy organization dedicated to serving individuals, congregations and dioceses. The first and foremost goal of the AAC is to perpetuate the true and living Gospel, carrying out the Great Commission by providing information, updates and practical ideas for assisting individuals and congregations. The AAC commits to: proclaiming the

Biblical and orthodox faith; fulfilling the Great Commission and transforming the Church. The president of the AAC is the Rev. Canon David C. Anderson.

The Anglican Communion Network (ACN), whose formal title is the Network of Anglican Communion Dioceses and Parishes, is an ecclesial body 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 the means for remaining connected with those provinces who have declared impaired or broken communion with the Episcopal Church.

Are the AAC and the ACN schismatic and/or divisive?

While some claim that the AAC and ACN have caused schism in the Episcopal Church, in reality, it was the Episcopal Church that divided itself, as well as the Anglican Communion worldwide, when it ignored the authority of Scripture and the admonitions of the worldwide 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?

As a network, the AAC has affiliate members and congregations who hold differing views on women's ordination, and we respect these differing opinions. This issue has been studied and debated within the Anglican Communion and was deemed an issue upon which Christians might have legitimate differences based on Scriptural evidence within the bonds of the Anglican Communion. This is radically different from issues of sexuality in which the Communion has said there is not room for legitimate differences as the full Body of Scripture confines sexual expression to a man and woman within marriage.

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.

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 4 Councils of Nicea, Constantinople, Ephesus and Chalcedon; the 39 Articles; the Chicago-Lambeth Quadrilateral, and Lambeth Conference of 1888).

Inhibition—ECUSA's canons refer to a written "command" from a Bishop that a Priest or Deacon is to cease from exercising functions of ordained ministry. In 2004, both Pastoral Directives and Inhibitions were 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 4 Councils of Nicea, Constantinople, Ephesus and Chalcedon; the 39 Articles; the Chicago-Lambeth Quadrilateral, and Lambeth Conference of 1888).

Pastoral Directive—In ECUSA's canons, refers to a written "solemn warning" from a Bishop 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". In 2004, 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.

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*

Progressive Christianity—Synonymous with "revisionist Christians – those who have embraced a new gospel", one which 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.tcp.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 to a level above truth and accuses traditional Christians of causing disunity or schism.

For a more comprehensive list of frequently asked questions and glossary terms, please see the "Equipping the Saints" section on the AAC website at www.americananglican.org.

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 world views claim to be “Christian” but in reality these two represent belief systems that are contradictory and irreconcilable. For 2000 years, there has been an understanding of basic tenets of Christian faith, that is, a specific, identifiable belief system consisting of so called “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 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”
<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). 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 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 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.¹³

<ol style="list-style-type: none"> 1. Deuteronomy 6:4 2. 1Chronicles 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 	<ol style="list-style-type: none"> 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 Corinthian 5:17 9. John 3:16-18; Romans 10:9-10 10. Matthew 28:18-20 11. 1 Corinthian 12:12-31 12. 2 Timothy 3:16-17 13. Revisionist views are based on general information gathered from books, articles and websites.
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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 directing 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. They were threatened with inhibition if they 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 blasted them for their views, questioning their right to publicly express them.
- Bishops have called for “loyalty oaths” from clergy and laity.
- Bishop Stacey 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 they 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 Anglican Communion Network or hosting an AAC event in his diocese.
- Linda Radosevich, a lay chaplain at Northern Arizona University in Flagstaff, AZ, was pressured by Bishop Co-Adjutor Kirk Smith to begin contributing to the Episcopal Church and “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.

[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.]

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*

<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 complementarity 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 their conformity to the teaching of Holy Scripture and the decisions of previous councils, as well as to the degree to which their 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” embracing people where they are. Episcopalians have embraced 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>

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

It is imperative in this time of crisis that orthodox, traditional Episcopalians join forces, mobilize, stand up, speak out and act. While the Windsor Report has some weaknesses, it does give us the opportunity to apply pressure and affect change. For a brief window of time (now until the launch of the February 20 Primates meeting), we need to engage in a pincher movement within the Communion with Primates pushing down and laity pushing up. We need to employ various methods and specific action to apply pressure on rectors and vicars, bishops, standing committees and diocesan conventions. It is time to draw the line in the sand and make it clear that laity will no longer watch while the church is hijacked by revisionism. It is time to say, "Not any more, not on my watch."

Our goals can best be attained relationally – informing and persuading one Episcopalian, one church, one diocese at a time to stand in the gap and act. The Windsor Report made it quite clear that the middle ground is no more. Rather the choice for individual Episcopalians and the Episcopal Church as a body is clear: Will we 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 are 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 Minns, 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 Episcopalian and Anglican.
- This crisis will **not** blow over – ortho-

doxy must be restored.

- 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.

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 diocese;
- Register on **SpeakOut!** (www.anglicanlaity.net) (individual laity);
- Affiliate with the Anglican Communion Network (congregations and clergy);
- Develop mailing lists (email and postal);
- Gather and mobilize all orthodox laity/clergy in each diocese;
- Stay in touch and encourage one another;
- Develop small groups for fellowship, prayer, Bible study and strategy;
- Establish a home church.

Communicate and Inform

- Write the Anglican Communion Primates (see **SpeakOut!** website);
- 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;
- Develop classes in parishes to inform/mobilize members – copy and/or share these booklets;
- Send your harassment stories to the AAC and allow us to communicate them to others;
- "Go public" and expose harassment and revisionist actions in your church/diocese.

Apply Pressure

- Use the Windsor Report to pressure the Presiding Bishop, House of Bishops and Executive Council of the Episcopal Church to choose to remain a constituent member of the Anglican Communion (repent and turn from revisionist innovations);
- Redirect funds from revisionist churches/dioceses to orthodox organizations/ministries;
- Develop vestry resolutions calling for Windsor Report recommendations to be implemented. Send these to bishops, Standing Committees and diocesan councils (Sample resolutions may be found on the "Equipping the Saints" section of the AAC website)
- Submit similar resolutions to diocesan councils/convention;
- 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 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.

continued on page 12

A Call to College Students & Young Adults

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.

[From the Speak Out website at www.anglicanlaity.net]

RESOURCES

BLOGS

American Anglican Council BLOG
<http://aacblog.classicalanglican.net>

TitusOneNine BLOG
<http://titusonine.classicalanglican.net>

Website on ECUSA spending
www.ecusadollars.blogspot.com

THEOLOGICAL BOOKS, ESSAYS, AND WEBSITES

Breakdown of votes for the election of Gene Robinson to the episcopate
www.americananglican.org/News/News.cfm?ID=682&c=21

Anglican Communion Institute
www.anglicancommunioninstitute.org

Robert Sanders
www.rsanders.org

Nicea and the “Invasion” of Bishops in Other Dioceses
www.americananglican.org/Issues/Issues.cfm?ID=1037&c=16

Robert Gagnon, Theologian (resources regarding Scriptural view of homosexuality)
www.robagnon.net

Stand Firm
www.standfirminfaith.org

EPISCOPAL CHURCH

Episcopal Church USA
www.episcopalchurch.org
www.comeandsee.org

Episcopal News Service
www.episcopalchurch.org/ens.htm

The Red Book Church Locator
<http://theredbook.org/redbook/default.asp>

Church Pension Group
www.cpg.org

Directory of Parishes and Dioceses
www.episcopalchurch.org/directory.htm

ANGLICAN COMMUNION

Anglican Communion
www.anglicancommunion.org

Anglican Communion News Service
www.anglicancommunion.org/acns/index.cfm

N.T. Wright, Bishop of Durham
www.ntwrightpage.com

Andrew Carey
<http://andrewcarey.classicalanglican.net/index.php?m=200408>

THE LAMBETH COMMISSION ON COMMUNION AND THE WINDSOR REPORT
Lambeth Commission on Communion
www.anglicancommunion.org/ecumenical/commissions/lambeth/index.cfm

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



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