



Handle with prayer

News – ANiC and AEN

St George's youth join with Kinosota in summer mission

Many parishes have commissioned summer missions teams to take the love of God to far off places this summer. But one team is unique; a team from one ANiC parish is traveling to another province to support the ministry of another ANiC parish. A group from St George's (Lowville) is journeying to central Manitoba on Sunday, August 2 for a week of service and mission. The nine youth, ages 12 – 20, accompanied by four adults, will serve the communities of Amaranth and Kinosota, where ANiC's St Bede's ministers. When St George's youth minister, Scott Walker, was called away unexpectedly to be with his critically ill father, ANiC's national prayer coordinator the Rev Garth Hunt stepped into the breach to lead the team. The theme is service and the team will be working both with the Rev Jona Weitzel (St Bede's), as well as with Baptist missionaries in the area, assisting in Vacation Bible Schools in the morning and undertaking service projects in the afternoon. Bishop Malcolm Harding plans to join them for a day.

Please pray for the Rev Walker, his father and his family – as well as for this mission team and the Rev Hunt, the Rev Weitzel and the people of St Bede's, and the community members to whom they will be ministering. Pray for spiritual growth and a work of the Holy Spirit in the lives of the youth, for Christ to be lifted high in these communities, and for many to respond to the Good News,

Legal arbitration for southern Ontario parishes

On Monday, July 27, the wardens and rectors of three southern Ontario ANiC parishes – St George's (Lowville), St Hilda's (Oakville) and Good Shepherd (St Catharines) – met with representatives from the Anglican Church of Canada Diocese of Niagara and Mr Justice George Yates for arbitration to resolve significant issues relating to the joint administration of the three contested church properties. The [decisions of this arbitration](#) will be in effect until the "big issue" of "beneficial ownership" is decided by the courts or a settlement is reached.

While some issues remain to be negotiated, significant progress was made through this arbitration where previous joint administration meetings had failed. The ANiC rectors and wardens left the meeting with a strong sense that the Lord had worked miraculously. Thank you for your faithful prayer support for these rectors, wardens and congregations!

ANiC parish looking for part-time pastor

Good Shepherd (St Catharines, ON) would like to hire a part-time pastor to young families and single adults. A position description and desired qualifications are posted on [the ANiC website](#).

ANiC synod and conference, November 11-13, St Catharines, ON

While synod will include business meetings for parish delegates, it will also incorporate many elements of a conference with significant corporate worship, Bible teaching and workshops. In addition, there will be a landmark consecration service (November 13) and a celebration banquet (November 11). During business sessions, non-delegates will be offered a variety of activities – from workshops to tours of Niagara Falls and Niagara on the Lake. So mark your calendars and start making plans!

The conference hotel is [Sheraton-on-the-Falls](#). If you plan to attend, you might want to book your room early. Mention the ANiC synod & conference to get the special rates we have arranged:

Rooms with a fabulous view of the falls – \$119/night

Rooms with a view of the city – \$79/night

Air Miles™ collection program needs your help!

We're off to a slow start, but with more people pitching in, we'll save ANiC some money and fly one or more delegates to synod with Air Miles™. Currently the ANiC "account" has accumulated 80 air miles. We need 2850 for one person to travel from Vancouver to Toronto. You can get full details on how you can [participate here](#). It's easy and costs you nothing.

Under the bright lights...

From July 27 to 31, Rhonda Glenn, wife of ANiC rector the Rev Ray David Glenn (St George's Lowville), co-hosted [100 Huntley Street](#). Ray David joined her as co-host on July 27.

Church of the Good Shepherd (Vancouver) to celebrate 120 years

Bishop-elect Stephen Leung reports that a special service will be held on October 3 (Saturday) to celebrate both the 120th anniversary of Good Shepherd parish, and the dedication of the church building to our Lord for His mighty deeds. The church has grown into the largest Chinese congregation in Canada. With gratitude to God, the congregation finalized arrangements to purchase their church building last January. During a two month campaign, members of the congregation pledged \$3.5 million (to be realized within seven years) despite the growing recession.

Good Shepherd also reports some exciting ministry developments:

- **A new ministry has begun to restaurant workers** – both believers and non-believers – who cannot get to church on Sunday. A part-time evangelist and two trained couples are holding late night meetings in the Richmond restaurant of a parishioner on the first Tuesday of each month from 10:30pm – midnight. The first meeting saw 24 attend, including 10 non-believers, and the second meeting had over 30. Please pray that God would confirm the faith of the believers attending and bless the non-believers who are learning about the gospel.
- On **September 19-20, a Cantonese evangelistic rally** will be held at the church with Mr and Mrs Feng (from China) whose testimony has been used powerfully by God to win souls. Please pray for necessary government clearances and safety in travel, as well as for God to use this rally to draw many to Himself.
- **Labour Day weekend camp for young adults** – Up to 70 young adults are expected to attend camp at Stillwood Conference Centre east of Vancouver. Anson Ann, Good Shepherd's postulant, will be speaking. Please pray that the gospel message will be proclaimed faithfully, the community will witness God's love, and the invited non-believers will come to know Christ and bring glory to God.

Update on ANiC projects (emerging congregations, developing into church plants)

Toronto Centre – More people are joining the group which is studying the Book of Acts. At the July meeting, Bishop-elect Charlie Masters provided an update on the Anglican Church in North America. The [next meeting](#) is August 26 at 7:30pm.

Langley, BC – On September 13, the Church of the Ascension, shepherded by Bishop Ron Ferris, will begin regular Sunday services. During the summer, in addition to mid-week Bible studies, monthly Sunday services are being held, with 37 attending in June and 29 in July. The next service is August 23 at 11am. They meet in the new Langley Events Centre (Playground Entrance), Willoughby Community Centre, Room 1, 7888 200 St, Langley. Please pray that their application for facilities this fall will be approved.

St George's Ottawa rector reflects of the journey and the dangers ahead

The Rev David Crawley (St George's, Ottawa), [in the parish newsletter "Witness"](#), talks about his journey into ANiC, saying "I never {fore}saw this radical a break... I know we're in a safe place because I believe the right decision was made authentically, so now we can trust the One who led us to make that decision to continue to lead us on from here... we made the decision we made for the sake of the church, not against it, to call our Anglican brothers and sisters back to the historic roots of our faith and true identity in Christ." But he warns about dangers ahead – such as falling into judgmentalism or forgetting our mission.

Calendar of events – for your interest and prayer support

Aug 26 – Toronto Centre ANiC [project meeting](#)

Aug 23 – Church of the Ascension (Langley, BC) – 2nd monthly summer Sunday service

Aug 31 - Sept 3 – [St John's Shaughnessy](#) (Vancouver) – Youth Leadership Conference

Oct 3 – Church of the Good Shepherd (Vancouver) celebrates 120th anniversary

Oct 14 – Victoria, BC – Evangelical Fellowship of Canada [Christian Leaders Connection](#) event

Note to parishes and projects: Please send your news and newsletter announcements to [Marilyn](#).

ANiC in the news

BC Christian News featured a front page story in July on the Vancouver court case involving four ANiC parishes and the Diocese of New Westminster. (The story is also posted to [Canadian Christianity](#)) Archbishop Greg Venables is quoted at length saying that ANiC members, “far from being dissidents... are classic Anglicans”, theologically aligned with “70 to 80 percent of Anglicans worldwide”. He also says that he “...has had a communication from the Archbishop of Canterbury assuring him that those North American bishops who have come under his authority remain “in communion.” Archbishop Greg also laments the need for the court case, saying “It is so sad when the church gets to the place where it is arguing publicly.”

News shorts – Anglican Church in North America (ACNA)

Open letter to the Anglican Communion

Archbishop Bob Duncan [wrote an open letter](#) to the Anglican Communion in which he contrasts the Episcopal Church convention in Anaheim with the Anglican Church in North America inaugural assembly in Bedford Texas just a few weeks earlier. He wrote: “*There are times in the history of God’s people when the prevailing values and behaviors of those then in control of rival cities symbolizes a choice to be made by all of God’s people. For Anglicans such a moment has certainly arrived. The cities symbolizing the present choice are Bedford, Texas, and Anaheim, California. In the last month, the contrasting behaviors and values of the religious leaders who met in these two small cities made each a symbol of Anglicanism’s inescapable choice... For Anglican Christians, for the Instruments of Unity (Communion), for interdependent Provinces, for ordinary believers, there is a choice to be made. The choice is between two religions, two roads, two cities, two sets of conflicting values and behaviors. In Deuteronomy, chapter 30, Moses sets the choice as between blessing and curse, life and death. For contemporary Anglicanism the present choice is this stark.*”

ACNA lapel pins and DVDs of provincial assembly now available

You can order nifty ACNA lapel pins and DVDs of the recent provincial assembly on the [ACNA website](#). Tippet seals with the Anglican Church in North America logo can be ordered directly from C M Almy where they are now available. See their website [www.almy.com](#) or call their sales department at 800-225-2569.

Interview with Archbishop Duncan

In an [interview with Christianity Today](#), Archbishop Bob Duncan said, “*We want to be clear that the congregation is God’s fundamental way of doing things, just like the family is God’s fundamental building block for society. And if the chief agency is the congregation, the chief agents are the individual Christians. We have to disciple. We have to teach people to love God ... and share their faith. We have to teach them how to engage the world in service, in Christ’s love.*”

News shorts – Canada

Workshop for Christian leaders set for Victoria, BC – October 14

The Evangelical Fellowship of Canada is holding a Christian Leaders Connection event in Victoria, BC on Wednesday, October 14 at Oaklands Chapel. Check [the EFC website](#) for program and registration details.

News in Canada

Religious Intelligence – July 20 2009 – [Bishop authorizes same-sex blessings](#)

Anglican Journal – July 22 2009 – [Deep divide over sexuality continues](#)

Anglican Journal – July 27 2009 – [Expect Niagara’s...blessings to create... tension says ...Hiltz](#)

Niagara Falls Review – July 29 2009 – [Anglican priests to bless same-sex marriage](#)

News shorts – United States

TEC clergy announce they will honour moratoria despite convention decisions

TEC clergy known as Communion Partner Rectors [have written](#) the Archbishop of Canterbury reiterating their “*deep desire and commitment to remain constituent members of the greater Anglican Communion... We do not concur with any action taken that would be interpreted by the larger Communion as divisive, dismissive of our larger Anglican Communion or schismatic. The outgrowth of the decisions of the General Convention has yet to be ultimately determined as to its impact on our common bonds of affection that we should all share, and honor, as part of the worldwide Anglican family... Lastly, we reaffirm our pledge of support for the unfolding Covenant process and it is our hope that Part IV of the Ridley Draft will soon be revisited and approved as a pathway for not simply Provinces, but Bishops, Dioceses and individual parishes to renew their commitment not only to the Anglican Communion, but to those vital pillars that in the end, draw us all together, rather than cause further division.*”

Earlier, 34 TEC bishops had signed the “Anaheim Statement” declaring they would continue to abide by Communion moratoria – however, some of those who signed this declaration also voted in favour of motions which officially opened the door to same-sex blessings and the ordination of partnered homosexual bishops.

Bishop James Stanton (Dallas) [wrote his clergy](#) saying:

- *The Diocese of Dallas will continue to hold up and proclaim the apostles’ teaching that is the ground of Christian fellowship, and the foundational promise of our Baptismal vows.*
- *We will continue to stand with the larger Church in affirming the primacy of Scripture, the sanctity of marriage and the call to holiness of life.*
- *We will not consent to the election of a bishop living in a same-sex relationship, and we will not allow the blessings of same-sex relationships in this diocese.*
- *We will continue to proclaim the Gospel of Jesus Christ, engage in mission at home and abroad, plant new congregations and make disciples of our Lord.*

TEC “spins” convention decisions

George Conger, [writing in the Church of England Newspaper](#), tells us that the leadership of the Episcopal Church is claiming that their decisions have changed nothing, but were simply a “*continuation of the pastoral response and listening process...*” with the “*unfolding interpretation*” of each resolution left to the dioceses and bishops.

The Anglican Communion Institute [analyzes attempts](#) by Episcopal Church leaders to interpret the decisions of their recently concluded general convention in order to make it appear that they did not flagrantly violate the clear moratoria established by the Communion. They conclude: “*Whatever one makes of the resolutions of the last two General Conventions, it is clear that TEC has now charted its own course and no longer considers itself bound by previous undertakings and Communion moratoria.*”

[Writing to his diocese](#), the Bishop of Chicago, Jeffery Lee, spins it this way:

There are the two resolutions having to do with the openness of our ordination process and the collection of resources for the blessing of same sex unions. These resolutions are both being misrepresented in various press outlets.

The first of these resolutions reiterates what is already true: that according to the Constitution and Canons of The Episcopal Church the process of discerning the possibility of a call to Holy Orders is open to all baptized persons and is under the direction of local bishops and dioceses. The resolution does not repudiate any past resolutions of the General Convention and it restates our commitment to the ongoing dialogue on these matters in the wider Anglican Communion.

The second of these resolutions calls for the collection of liturgical and theological resources regarding same-gender blessings. This resolution recognizes the pastoral needs of members of our church, especially for dioceses in states which have made same-gender marriage or civil

unions legal. It does not authorize any rites, but calls for an open process of gathering materials on the subject and reaffirms earlier resolutions that clergy and congregations may provide for the pastoral needs of gay and lesbian members of our church with a wide range of pastoral responses. Other churches in the Anglican Communion are engaged in similar process and this resolution restates our commitment to remain in conversation with them and the structures of the whole Anglican Communion as we continue this pastoral and theological work.

More responses to TEC's convention decisions

Bishop Mark Lawrence, the orthodox bishop of South Carolina, in a fascinating [video interview](#) reflects on how TEC got to this point, the convention itself, and the options open to orthodox TEC dioceses. He talks about why the orthodox seems to be losing the battle on sexuality mores.

The **Anglican Communion Institute** [thoroughly analyzes](#) the two most controversial decisions of General Convention in light of past statements by Communion bodies and TEC's arguments that nothing has changed. ACI concludes, *"Whatever one makes of the resolutions of the last two General Conventions, it is clear that TEC has now charted its own course and no longer considers itself bound by previous undertakings and Communion moratoria."*

Dr Michael Howell, leader of Forward in Faith US, [comments](#) on the logic of TEC's arguments. *"I assume that the bishops and deputies who claim that nothing really changed at the 2009 General Convention, would absolutely have no problem if their children's schools announced that they were going to explore the development of policies that would permit students to engage in the responsible use of illegal drugs and alcohol. Such actions would not be an approval of such practices, but rather, they would serve as means for study and "deep listening", in recognition of an undeniable reality, which some are trying to change into lawful practices. The well-documented destruction of lives brought on by drugs and alcohol would be irrelevant, as the General Convention is exploring the blessing of behavioral practices that in many (well-documented) cases, have led to the demise of many gifted and wonderful people. I'm sure those same bishops and deputies would applaud the schools for being "honest", and as we saw in 2003, honesty is sufficient justification for overturning practices and traditions that are in conflict with personal "revelation" and fulfillment. Moreover, the school leaders would be able to assuage any fears, by assuring parents that the spirit of "inclusion" and (anti-discriminatory) justice led them into this process."*

[Writing in the Washington Times](#), **Bishop Michael Nazir Ali** (Rochester) comments on the action of the Episcopal Church general convention and the importance of Biblical marriage and morality. He says:

...the Bible's teaching on human sexuality clearly affirms that the proper expression of our sexual nature is within the context of married love... In the pagan world, in which the Bible was written, such a view was vigorously countercultural. Many of Israel's neighbors tolerated both heterosexual and homosexual practices that are rejected by the Bible because they violate the holiness of God, the order of creation and respect for persons...

It is often the case that where the fundamental teaching of the Bible regarding marriage is not upheld, the status of women, in particular, suffers...

There can be little doubt that the latest moves in the Episcopal Church will further damage the fellowship among Anglicans... In all this, those who remain orthodox in faith and morals will need to remember that any disruption of fellowship is for the sake of discipline and the eventual restoration of those who have chosen to go their own way to the common faith and life of the church. It is for this that we must work and pray.

Writing in the Philadelphia Inquirer, **Episcopal priest Elizabeth Eisenstadt Evans** cuts through the double-speak and offers an [insightful summary](#) of TEC's decisions in a global and historical context. She says:

"There was lots of talk at the recently concluded triennial meeting of the Episcopal Church about community and "seeing oneself in the other. The results, however, were in the classic "go it alone" tradition of the American frontier. Church leaders chose ubuntu, an African word for unity, as their theme. But tensions within the worldwide Anglican Communion are not resolved so

easily... Resoundingly rejecting calls for restraint by global church leaders - including Rowan Williams, the archbishop of Canterbury... The move to further liberalize the American church seemed strangely defiant, especially amid membership and budgetary troubles. It may now be more difficult for President Bishop Katherine Jefferts Schori to defend her opposition to the Anglican Church in North America's bid for full-fledged membership in the Anglican Communion... Both the Episcopal Church's money and Anglican polity may make it unlikely, but by no means impossible, for the communion to seriously discipline the American church. But the decisions made at the General Convention will continue to reverberate beyond American shores, threatening ubuntu for perhaps decades to come."

George Conger has written a [good summary](#) of the initial response by TEC orthodox bishops.

(See below – under International news – for the Archbishop of Canterbury’s response – as well as others in the Communion.)

In the US media

Washington Post – July 20 2009 – [A constant parish, now called to leave?](#)

Church of England Newspaper – July 10 2009 – [Court questioned on law](#)

Boston Globe – July 21 2009 – [Church ponders next step no gay vows](#)

Christian Post – July 19 2009 – [...Bishops call Episcopal Church's actions 'cynical double-think'](#)

USA Today – July 22 2009 – [Wrestling bishops: Rival Churches both claim high ground](#)

Dallas News – July 24 2009 – [Bishop: Episcopal Diocese of Dallas won't accept gay unions](#)

Church Times – July 24 2009 – [US decision triggers postal activity](#)

Los Angeles Times – July 27 2009 – [...Rowan Williams speaks of 'two-tier' church](#)

Living Church – July 27 2009 – [Northern Michigan bishop-elect fails to gain consents](#)

Church of England Newspaper – July 24 2009 – [Episcopal Church tightens its belt](#)

Church of England Newspaper – July 29 2009 – [Churches battle in California courts](#)

First Things – July 21 2009 – [Brave new church](#)

New York Times – July 28 2009 – [Anglican sees 'two-track' church](#)

Rockford Register Star – July 25 2009 – [The church of what's happening now](#) [Cal Thomas column]

News shorts – International

Archbishop of Canterbury reflects on actions of the Episcopal Church (in the US)

After taking more than a week to thoroughly consider the actions of the US Episcopal Church, the Archbishop of Canterbury has released his "[reflections](#)", entitled "Communion, Covenant and our Anglican Future". While he indicates that TEC's actions demonstrate their decision to walk apart from both the Anglican Communion and the "Church Catholic", he only vaguely hints at consequences. Reaction to Dr Williams' reflection by orthodox commentators has ranged from "[same old, same old](#)" to "[it's good, really good](#)". The general feeling is that his language in taking TEC to task for their actions is slightly stronger than in the past; he holds out the Covenant as the answer to unity and a possible two-tier communion as a way forward; but he also says there are now "*two styles of being Anglican*".

The discussion precipitated by Canterbury's "reflection"

The Rev Phil Ashley, COO and Chaplain of the American Anglican Council, [comments](#) on the many positives in the Dr Williams' statement, but says, "On the other hand, despite the overwhelming evidence...it is not clear whether [the Archbishop of Canterbury] recognizes that TEC's theological convictions are a false Gospel... he seems to suggest that these "deeply held theological convictions" are well within Anglican Christianity and deserve respect!" Commenting on Canterbury's "two-track" image of the Communion, Rev Ashley says, "The real question is which Communion will the ABC choose to work with?"

The Dr N T Wright, Fulcrum and the Anglican Communion Institute released a [joint analysis](#) of Canterbury's reflection, saying "*there is much to welcome, and much whose implications need further unpacking.*" "Once we penetrate the complex language", Dr Wright interprets Canterbury to say that:

- It is unlikely TEC will get back in step with the Communion or embrace the Covenant.

- “the church cannot sanction or bless same-sex unions” , nor ordain those engaging in homosexual behaviour
- these are not matters that can be decided autonomously by members of the Communion
- the Anglican Communion’s ecumenical credibility is damaged by TEC’s autonomous action
- those who remain within TEC yet still wish to remain loyal to the rest of the Communion should be free to adopt the Covenant

Dr Wright joins many others in wanting the Archbishop of Canterbury to more clearly spell out the consequences of TEC’s actions. He also calls for no further delay in finalizing the Covenant so Churches and dioceses can move speedily to sign on. Dr Wright speculates on what Dr Williams’ vision of a two-track communion might look like in practical terms, postulating that the Lambeth Conference, Anglican Consultative Council and Primates Council would have to be exclusively “Track One” institutions.

The strengths of the “reflections” documents, Dr Wright says are “two things which the Communion has badly needed to hear... a strong reaffirmation of the Anglican position on sexual behaviour, and a strong insistence on the Windsor point that global issues cannot be decided locally – and that the decision as to what is global and what is local cannot itself be decided locally.” Dr Wright concludes by offering suggestions for the orthodox in TEC and the ACoC and calling for prayer.

The Rev Charles Raven, of the UK-based Society for the Propagation of Reformed Evangelical Anglican Doctrine (SPREAD), has concerns about Bishop Wright’s commentary, saying:

“So it looks as if we are being given a conservative spin on the Archbishop’s comments by someone who is nonetheless determined not to be critical of the Archbishop himself... In Rowan Williams’ leadership there has been a persistent pattern of appeasement towards TEC, so why is Tom Wright so anxious to present him in a much more robust light? The answer seems to lie in the disproportionate space he devotes in his conclusion to the plight of the ‘Communion Partners’, a group within TEC which now needs urgent rescue... In fact, Tom Wright is now asking that his friends in the US have the very support which he has been so opposed to for those who now form the ACNA, urging that ‘Those within TEC who sign it [the Covenant] need appropriate Communion recognition and relatedness – if bishops, a Primatial relationship, if parishes or individuals, an episcopal relationship...”

“That such an able and respected theologian has to stretch both credulity and church polity so far is symptomatic of the inherent contradictions, increasingly difficult to suppress, in trying to be loyal to the historic Anglican faith and operate within the old wineskin of Lambeth orientated structures. As those contradictions become ever more obvious – as they will on this side of the Atlantic as well as in North America – it must be hoped that while the ‘two tracks’ of Global Anglicanism diverge, there will be grace extended between the ‘two tracks’ of Anglican evangelicalism so that they can converge. An Anglican Covenant which adopted the Jerusalem Declaration might be a good start.”

The [Anglican Samizdat laments](#), “What is sadly missing in Rowan’s attempt to put a brave face on things is the apparent absence of any understanding that, if a church persistently denies doctrines that are necessary for it to be called Christian, it should no longer be called that. For Rowan, the important thing is that Anglican provinces can hold radically different views on the centrality of Christ, the importance of the bible, the meaning of individual salvation and still be called “Anglican” – even if one has ceased to be Christian.”

The **Anglican Curmudgeon** holds [a positive view of the document](#). **Bishop Glenn Davies** (North Sydney, Australia) [is incensed by it](#) and says the Archbishop of Canterbury has lost the plot. He takes issues with Canterbury’s statement that the issue is “...about whether the church is free to recognize same-sex unions by means of public blessings that are seen as... analogous to Christian marriage.” Bishop Davies disagrees, saying “The row is about the authority of Scripture which declares the practice of homosexuality to be a sin.”

Canon Kendall Harmon (Central Florida) is [reported in the New York Times](#) as saying, Canterbury's response was "...going to increase the chaos in the province of the American church and in the Anglican Communion."

David Virtue writes, *"In an effort to keep the Anglican Communion from imploding, the Archbishop of Canterbury is proposing to re-conceive the Communion as essentially a loose federation of local bodies rather than a theologically coherent "community of Christian communities" in a "two-tier" or a "two-track" model in an endeavor to hold the communion together...A two-tier or two-track railroad fails to deal adequately with the theological issue of sexual relationships lived outside of heterosexual marriage... For orthodox Anglicans, sexual sin is a salvation issue and to compromise on that is to let people go to hell without warning them of the consequences."* He adds that it is not about two styles of being Anglican as Canterbury proposes, rather it is about "...two theologies, two religions now coexisting uneasily together."

George Conger, writing in the Living Church, provides a [good summary](#) of Canterbury's document.

Commenting on the document, **the Rev Giles Fraser**, chair of the Inclusive Church, [foresees](#) the need for the (US-based) Episcopal Church to establish beachheads in Britain and elsewhere as it responds to the "pastoral needs" of liberals in orthodox provinces.

Additional news coverage and comment includes:

Times – July 28 2009 – [Archbishop of Canterbury attempts to paper over Church schism](#)

Times – July 28 2009 – [Archbishop Rowan and TEC: Two-track communion the way forward](#)

The Ugly Vicar – July 27 2009 – [Reflections on Rowan's reflections on General Convention](#)

Living Church – July 29 2009 – [Vatican backs Archbishop Williams' response to convention actions](#)

Other responses from Communion leaders to TEC's actions

The Province of Southeast Asia standing committee [issued a statement](#) saying, *"We are of the view that the passing of these 2 resolutions... constitutes an abrogation by TEC of the agreed-to moratorium on the consecration of practising homosexual clergy as bishops and rites of blessing for same-sex unions. This effectively moves TEC irretrievably away from the orthodox position of the rest of the Anglican Communion as a whole on these issues... We also wish to re-affirm those orthodox parishes and dioceses within TEC who have chosen to remain within the existing structures. We believe that the Anglican Covenant is appropriately inclusive so as to allow for their continued membership within the Anglican Communion. We would like to assure them of our continued support and prayers."*

Bishop Bethlehem Nopece (Port Elizabeth, South Africa) issued a [press statement](#) saying in part, *"The Episcopal Church General Convention adoption of resolutions D025 and C056 is a deliberate defiance of the wider Body of the Anglican Communion... [It] is inconsistency with the Word of God written; it is theologically uninformed, incoherent with the wider church, endorsing schism in the Anglican Communion and threatens ecumenical fellowship and relations."*

Two-for-one sacraments

The Church of England [has introduced](#) a combined marriage/baptism ceremony for couples wishing to marry but already having children. Billed as "family-friendly weddings" are intended to appeal to the 20 per cent of British couples who marry already having children. While the ceremony is a "two-for-one", the price is not, coming in at over \$500, about the same as holding events.

Uganda appeals for famine relief

Canon Alison Barfoot, the Archbishop of Uganda's secretary for international relations, [is appealing](#) to the Communion for \$60,000 US for emergency famine relief efforts. She says, *"Uganda is experiencing serious drought and famine in northeastern, northern, and northwestern Uganda. People have now started to die... We are seeking for funds for emergency relief for famine victims in Uganda. The hardest hit area is the Teso sub-region (Soroti, Kumi areas, if you're looking at a map) in eastern Uganda."*

In international news

VirtueOnline – July 23 2009 – [GC2009: Rowan among the ruins: What should the ABC do now?](#)

Catholic News Service – July 29 2009 – [Anglican leader's concern for unity reflects Vatican concerns](#)

Anglican Journal – July 29 2009 – [Zimbabwe's new Anglican leader urged to 'heal' Harare diocese](#)

Religious Intelligence – July 31 2009 – ['A choice between two religions'](#)

Soul food

Just for laughs

A teacher was finishing up a lesson on the joys of discovery and the importance of curiosity. "Where would we be today," she asked, "if no one had ever been curious?"

One child quietly spoke up from the back of the room. "In the garden of Eden?"

Courtesy www.mikeysFunnies.com

Worth reading

Great ideas to facilitate connecting for Christ – Steve McCoy [share some brilliantly simple ideas](#) for making connection with people in our communities and building bridges for eventually sharing the Gospel.

Church and Schism – Dr J I Packer, ANiC Theologian Emeritus, delivered a talk earlier this year to the Oak Hill School of Theology in Britain entitled "Church and Schism". He addressed both the sociology and theology of the church and schism. You can watch [video of the talk](#) here or read a [transcript here](#).

Right to die – National Post columnist Barbara Kay [ably exposes](#) the pitfalls in the arguments of those advocating euthanasia and assisted suicide.

The heresy of "individualism" – [Writing in Christianity Today](#), **Richard Mouw**, president of Fuller Theological Seminary, addresses Presiding Bishop Katherine Jefferts Shori's recent claim that the "great Western heresy" is the teaching "that we can be saved as individuals, that any of us alone can be in right relationship with God." He says, "Many of us in the evangelical world have devoted much effort toward remedying what we see as an unhealthy individualist focus in our ranks... [However], We evangelicals never downplay the importance of individuals—as individuals—coming to a saving faith in Jesus Christ. We never say that an individual's very personal relationship to God is not important. What we do say is that individual salvation is not enough... for us not only is it not heresy, it is at the heart of what it means to affirm the gospel of Jesus Christ."

God has a better way

A "[Coalition of Conscience](#)" movement is growing in North Carolina to be "a clear public voice helping to represent the concerns and burdens of the Christian community" and "make an impact for righteousness". The group held a public rally, July 25, called "[God has a better way](#)" in conjunction with the gay pride event in Charlotte (North Carolina). Their message is: "We believe the gospel message, at its heart, is that God has a better way for humanity than living life on our own terms." Beginning from a focus on homosexuality, they plan to expand to focus on divorce and pornography.

The "God has a better way" rally issued a [statement to the media](#) which is well worth reading its entirety. It says, in part,

"We are here today to reach out and resist - to reach out to the gay, lesbian, bisexual, and transgender community with compassion, as neighbors and friends and fellow-workers, and to declare God's great love for GLBT people. And we are here to resist the gay activist agenda and to send a message to the nation.

"As followers of Jesus, we first confess our own sins - our lack of ardent love for homosexual men and women... Our love also compels us to speak the truth, and we do not believe that all sexual orientations should be celebrated... And because of our sense of justice and rightness,

we take strong exception to the gay activist agenda. We watch its trajectory, we see where it has gone and where it is going, and we say... to Charlotte and the nation, "By God's grace, it stops here." So, we say "Enough is enough" to the destructive goals of gay activism, and we say to the GLBT community, "Jesus loves you and God has a better way!""

From the archives, 14 years later

In 1995, TEC Bishop John MacNaughton (West Texas) wrote a two part paper that shows how little things have changes. Even then he declared that TEC was *"no longer one church but two churches", divided ostensibly over sexuality but "the real division lies at a much more profound level... the nature and authority of scripture and the nature of the polity of the church... I submit that neither of these are questions of diversity or of living with ambiguity. They are questions of order, of authority and of corporate integrity. On matters of this magnitude, we can't have it both ways and be honest. Indeed, we cannot have it both ways and remain one church. The fact is, we are walking an increasingly confusing and irrational path that demands that these things that divide us be addressed. In our failure to address them clearly, we have contributed nothing to the dialogue or to our grasp of diversity or to our tolerance for ambiguity. We have, in fact if not yet in form, divided ourselves into two churches."*

Even in 1995, Bishop MacNaughton says the disintegration of common theology and church order. He predicted that the church would devolve to be focused on canons: *"What all this adds up to, in my view, is that it will not be long before the canons will be the only serious link between various bishops and dioceses and, at the national level, we will become a church of Pharisees and Sadducees, arguing over the fine points of the law while failing utterly in our mission to evangelize the world for Christ."*

You can read [part 1](#) and [part 2](#) of Bishop MacNaughton's succinct paper.

Please pray...

For those planning and preparing for **ANiC's November 11-13 synod/conference** – and consecration of our new bishops – in St Catharines, ON.

For the many **ANiC "projects"** across the country building congregations and setting the framework to launch as church plants. Pray for the Church of the Ascension (Langley) awaiting approval of application for meeting space for the fall.

For wisdom as ANiC seeks to find more effective ways of ministering to and encouraging **"Orphaned Anglicans"** who have no orthodox Anglican church in their community.

For **parish missions and community ministries** this summer, especially the **St George's youth mission team ministering in Kinosota this week**. Pray for spiritual growth and a new missionary perspective for the youth, wisdom and strength for the leaders, for Christ to be lifted high in these communities, and that many to respond to the Good News. Please pray also for the Rev Scott Walker, his father and his family.

That we would **share the Good News** with those around us who need to meet our Lord & Saviour.

For the legal cases

- For Mr Justice Stephen Kelleher as he reviews all the written material and considers his decision in the **Vancouver court case**. May God grant insight and discernment.
- For the **Windsor case** (involving St Aidan's) which is being dealt with in London.
- For the remaining issues being negotiated following the arbitration hearing involving St George's, St Hilda's and Good Shepherd in **Southern Ontario**. Praise God for the satisfactory settlement of a number of outstanding issues through arbitration.
- For the **congregations** involved in court proceedings and disputes. Pray for peace, particularly for the wardens and trustees who are on the front lines and bear the burden of responsibility. Pray for a continued focus on, and blessing upon, their ministry in the midst of this turmoil.
- For continued contributions to the **Legal Defence Fund** so that legal costs can be covered and the churchwardens and trustees are not at personal financial risk.

- For the **leaders and parishioners of the dioceses** pursuing eviction of and damages against ANiC congregations and wardens in court.
- For **repentance and healing**, and that those being persecuted will be able to forgive so there can be hope for future reconciliation.

For the **Anglican Church in North America**, Archbishop Robert Duncan and the 28 dioceses.

For the **orthodox in TEC and the response to TEC by the Primates and Provinces**.

For the **unity of orthodox Anglicans** in the Communion.

For our **national, provincial and civic leaders** as well as for **our nation**. May God be pleased to grant repentance and cause a revival to sweep our land.

And now a word from our sponsor

Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace that we may receive mercy and find grace to help in time of need.

For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. He can deal gently with the ignorant and wayward, since he himself is beset with weakness. Because of this he is obligated to offer sacrifice for his own sins just as he does for those of the people. And no one takes this honor for himself, but only when called by God, just as Aaron was.

So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, "You are my Son, today I have begotten you"; as he says also in another place, "You are a priest forever, after the order of Melchizedek."

In the days of his flesh, Jesus [7] offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence. Although he was a son, he learned obedience through what he suffered. And being made perfect, he became the source of eternal salvation to all who obey him, being designated by God a high priest after the order of Melchizedek.

Hebrews 4:14-5:10