

THE ANGLICAN CHURCH OF CANADA: TEARING THE FABRIC TO SHREDS

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EXECUTIVE SUMMARY - A CANADIAN PERSPECTIVE

Many orthodox Anglicans in Canada are extremely grateful for the Global South Primates' ongoing and courageous support for biblically faithful Canadian (and American) Anglicans, who have been unable to remain within the Anglican Church of Canada. Beginning in 2002, and starting in the Diocese of New Westminster, many have been forced, as a matter of conscience, to leave the Anglican Church of Canada (ACoC) as a result of the serious theological dispute at the core of the crisis in the Anglican Communion. Many have suffered eviction from their churches, inhibition, and accusations of abandonment of the ministry. Hostile bishops and dioceses have taken orthodox clergy, lay leaders and parishes to court. Even internationally renowned theologians and biblical teachers such as the Rev. Dr. J.I. Packer and the Rev. David Short have not been spared. Despite being "presumed to have abandoned the ministry" by the bishop of the Diocese of New Westminster, however, Dr Packer and Rev Short were recently made Honourary Canons of Sydney's St. Andrew's Cathedral. The Diocese and Archbishop of Sydney are to be commended for taking this clear stand.

It is often forgotten that the Bishop and Diocese of New Westminster formally approved the blessing of same sex unions in June 2002, more than one year before the consecration of Bishop Gene Robinson in TEC. The rite was released and the first official blessing ceremony took place in Vancouver, B.C. in May 2003, within one week of the Primates' meeting in Gramado, Brazil. Despite the repeated, patient appeals from the Primates, New Westminster has refused to repent of their actions and has made clear they have no intention of reversing their position, regardless of what the Windsor Report, the Primates, or the Lambeth Conference have to say. After the Primates' meeting in Dromantine in February 2005, the Primate of Canada, Archbishop Andrew Hutchison publicly admitted "*The Communion is, in fact, broken.*"

The official response from the Province and Primate of Canada to New Westminster's actions has been silence or gracious support – no rebuke, no censure, not even an expression of grief. Unchallenged innovations to the faith have spread and infected many dioceses in the ACoC. Since 2002, six more dioceses (Ottawa, Niagara, Huron, Rupert's Land, Montreal and the assembly of the Anglican Churches of the Central Interior in B.C.) have all voted to authorize the blessing of same sex *marriages* (although official ceremonies have not yet commenced), and at least two of those bishops have declared these actions "prophetic". The Anglican Church of Canada is unwilling, or unable, to resolve the situation or discipline the bishops and dioceses involved, and in fact, is moving toward national approval for same sex marriages at the 2010 General Synod. In fact, leaders of the ACoC have made

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formal declarations which are clearly contrary to scripture, and contrary to the intent and spirit of Lambeth Resolution 1.10.

In the Dar es Salaam Communiqué, the three “urgent needs” set out in paragraphs 31, 32, and 33¹ - to embrace the recommendations of the Windsor Report, allow pastoral oversight for alienated parishioners and congregations and end interventions – while referencing only TEC, clearly apply to Canada as well. However, at its 2007 General Synod, the ACoC unambiguously rejected the Windsor Report recommendations in respect of a moratorium on same sex blessings and the provision of Adequate Episcopal Oversight for those who uphold Communion teaching, while endorsing only a moratorium on cross border interventions. This inconsistency demonstrates the unwillingness to acknowledge that interventions are only necessary as a result of the ACoC’s failure to uphold Communion teaching and implement a moratorium on same sex blessings.

The 2007 General Synod further affirmed that same sex blessings are not in conflict with the “core doctrine” of the ACoC, and unilaterally declared that this is not a communion breaking issue – clearly contrary to the majority position of the global Anglican Communion. In fact, the vote to approve a “local option” for same sex blessings (ie allow dioceses to proceed individually) was defeated by only two votes in the House of Bishops, having been approved decisively by the House of Clergy and the House of Laity. Since General Synod 2007, more than two of the bishops who voted against the motion for a local option have retired or left the ACoC. It is generally accepted that the ACoC will pass a policy approving same sex marriages at the next General Synod in 2010 – completing the erosion of historic, Biblical standards of Christian marriage.

Biblically faithful Canadian Anglicans have been extremely grateful for the intervention and protection provided to Canadian Anglicans by the Primates willing to cross jurisdictional boundaries. Their support, in spite of the hostile reactions of the ACoC and TEC, has been a blessing and witness that has given many faithful Anglicans hope and a reason to remain within Anglicanism. Without their support, many more faithful Anglicans would have been lost as they departed for other denominations or ceased going to church altogether. Although the ACoC claim they have made adequate provision for Episcopal oversight through their Shared Episcopal Ministry (SEM), it has been clearly shown to be inadequate and unacceptable to those who are to receive it, contrary to the recommendation of the Windsor Report that

“This oversight must be sufficient to provide a credible degree of security on the part of the alienated community, so that they do not feel at the mercy of a potentially hostile leadership.” (§. 151)

Biblically faithful Canadian Anglicans are also very grateful for the Common Cause movement under the leadership of Bishop Bob Duncan, and the progress that has been made toward the formation of a new Anglican Province - the Anglican Church in North America. It is a tremendous blessing and witness to be labouring side by side with our Canadian and American brothers and sisters in the Common Cause movement, sharing the gospel with a culture that is increasingly hostile to the Good News. If the Primates approve and recognize this new Province, cross border interventions would no longer be necessary in North America. This would allow the Communion to focus on the core issue – the theological dispute at the heart of the crisis – and address the Communion-rending actions of TEC and the ACoC

The ACoC continues to deny that the Dar es Salaam Communiqué had any application to the Canadian church,

¹ “31. Three urgent needs exist. First, those of us who have lost trust in The Episcopal Church need to be re-assured that there is a genuine readiness in The Episcopal Church to **embrace fully the recommendations of the Windsor Report.**

32. Second, those of us who have intervened in other jurisdictions believe that we cannot abandon those who have appealed to us for pastoral care in situations in which they find themselves at odds with the normal jurisdiction. For interventions to cease, what is required in their view is **a robust scheme of pastoral oversight** to provide individuals and congregations alienated from The Episcopal Church with adequate space to flourish within the life of that church in the period leading up to the conclusion of the Covenant Process.

33. Third, the Presiding Bishop has reminded us that in The Episcopal Church there are those who have lost trust in the Primates and bishops of certain of our Provinces because they fear that they are all too ready to undermine or subvert the polity of The Episcopal Church. In their view, there is an urgent need to embrace the recommendations of the Windsor Report and to **bring an end to all interventions.**”

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despite the requests directed to the ACoC in the Dromantine Communiqué. The ACoC also refuses to accept any responsibility for creating the situation which resulted in the need for cross-border interventions to protect the faithful.

We all pray for wisdom and unity of the spirit for the upcoming Primates' meeting.

DENIAL OF THE AUTHORITY OF SCRIPTURE

1997. In his book **“Mansions of the Spirit”**, Bishop Michael Ingham writes of his travels to India where he discovers that proselytization of his faith is inappropriate and he **promotes acceptance of pluralism**. He denies that John 14:6 is true, saying:

“It is only in John's gospel that we find such statements as...‘No one comes to the Father except through me’...it is not sufficient simply to claim that this is fact and must have happened as reported.”

July 5, 2003. In the New York Times article, Clifford Krauss writes, quoting Michael Ingham:

Bishop Ingham acknowledges that both the New and Old Testaments disparage homosexual relations, but he says the Bible should not be taken literally.

“The word of God is a person not a text,” he said. “Where we diverge is that I would understand the Scripture as the human record of the people of God struggling to understand the direction of God in their world, while others have a tendency to see Scripture as a fax from Heaven.”

Feb. 21, 2004. In an article by Douglas Todd in the Vancouver Sun, Michael Ingham admits that same sex blessings are not the real issue for the church.

“... he believes there's another giant controversy, beyond homosexuality, coming soon within Anglicanism. It will be over the place of other faiths and the “absoluteness” of Christianity, he says. Ingham has already got a taste of the conflict after writing Mansions of the Spirit, which applauds people who are good Buddhists, Muslims and Jews. “A Christian is one who believes Jesus Christ to be the way, the truth and the life. This is not to say there are no others,” he says. “This issue will be the next major battleground.””

March 3, 2006. Archbishop Andrew Hutchison, in a sermon posted on the website of Integrity, stated:

“The Scriptures are not in and of themselves the “sovereign word of God”; that is a title reserved for the one to whom the scriptures point - the eternal and incarnate Word who is with us and revealed to us by the Holy Spirit.”;and

“The question before us in the Church in Canada. . . Do we accept the Scriptural texts as being both relevant and binding, or does the Spirit have yet more to teach us through modern science and the cries of yet another minority longing for full inclusion in the body of Christ?”

March 8, 2007. An article by Michael Valpy in the Globe & Mail newspaper, shows Michael Ingham **casting doubt on the church's teaching and on the bible as the word of God**. The article begins:

The Christian church has a deeply flawed understanding of sex that has led to morally groundless objections to masturbation, birth control, abortion and homosexuality, says a leading Canadian Anglican bishop.

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In particular, the church has been wrong for centuries on the notion that sex exists only for the purpose of procreation, Right Rev. Michael Ingham, bishop of the Greater Vancouver Diocese of New Westminster, told a conference in Ottawa last night.

"Christianity as a religion stands in need of a better theology of sexuality," he said, "a better understanding of the complex role sexuality plays in our human nature and of the purposes of God in creating us as sexual beings."

He said the church has misunderstood references to homosexuality in the Bible, wasted energy in persecuting individuals who have argued for a new understanding of sexuality, and failed to comprehend how much the Bible and church doctrines have been shaped through the lens of male experience.

No disciplinary action has ever been taken against Bishop Ingham. While thirteen Canadian bishops signed a statement of regret in 2002 when the diocese of New Westminster passed a motion to commence same sex blessings, neither the House of Bishops nor General Synod of the ACoC have ever denounced Bishop Ingham's actions or statements. While such theology is primarily documented in respect of Bishop Michael Ingham, it is the acquiescence of the House of Bishops and the General Synod of the ACoC, that allows his theology to grow and spread throughout the church.

Oct. 2008. In an Anglican Journal article, Harvey Shepherd quotes **Bishop Barry Clarke** (diocese of Montreal):

"For reasons, perhaps known only to God, I believe we, in the diocese of Montreal, are among those who have been called by God to speak with a prophetic voice," he said. ". . . It is our voice that is called to affirm that all unions of faithful love and life-long commitment are worthy of God's blessing and a means of God's grace. In time our voice will either be affirmed by the body, or stand corrected."

Nov. 2008. In an open letter to his diocese, **Bishop Michael Bird** (diocese of Niagara) also proclaims a "prophetic voice", thereby denying the authority of scripture and allowing for new prophecies:

As is the case with our brother and sister Anglicans in the Dioceses of Montreal and Ottawa, I believe we are among those who have been called by God to speak with a prophetic voice on this subject. I, therefore, intend to ask for a rite to be developed for the blessing of same sex couples who have been civilly married, along with a process to enable these blessings to take place that will at the same time honour the diversity of tradition and theology that exists across Niagara.

SAME SEX BLESSINGS AGENDA IN THE ACoC: "BLESSINGS" TO "MARRIAGES"

June 2002. The **Diocese of New Westminster** votes **215 to 129 in favour of blessing same-sex unions and Bishop Michael Ingham assents.** Eight parishes walk out of the diocesan Synod, declaring a state of broken or impaired communion with the bishop and diocese. Together, they form the "Anglican Communion in New Westminster (ACiNW) and begin seeking alternative episcopal oversight and protection.

September 1, 2002. (Then) Bishop **Fred Hiltz**, now the current Primate of the ACoC, is quoted in an interview in the Anglican Journal:

*"Fred Hiltz, bishop of Nova Scotia and Prince Edward Island, said that Bishop Ingham and his diocese had provided outstanding leadership in pastoral care for its gay and lesbian members. "Great care has been taken to develop a process for the 'bearing of diverse voices,'" said Bishop Hiltz. "A way has been pioneered for respectful dialogue - one that **will serve as a model for others as we too consider this matter.**"*

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Ralph Spence, bishop of Niagara, commended Bishop Ingham for his courage and patience.”

The same article reports that a request from Bishop Donald Harvey to the (then) Primate Michael Peers, to convene an emergency summer meeting of the House of Bishops to discuss the matter is rejected.

May 2003. Two days after the Primates’ meeting in Gramado, Brazil, where they affirm Lambeth Resolution 1.10, Bishop Michael Ingham issues a rite and the **first official same sex blessing occurs** at St. Margaret’s in the diocese of New Westminster, Vancouver, B.C. During the ceremony, rings and vows were exchanged and, as one outside observer commented, it appeared no different from a marriage ceremony. The ACoC House of Bishops and Primate failed to speak against these actions or to discipline the bishop or the priest involved.

August 25, 2003. Dean Peter Wall (Diocese of Niagara) **performs a same sex marriage** between two women. While his licence to perform marriages was temporarily suspended (to November 1, 2003), he was able to continue in parish ministry during the period of suspension.

June 3, 2004. The General Synod of the ACoC **votes** to defer a motion supporting a local option for approval of same-sex blessings to the next General Synod in 2007. However, they do vote to **“affirm the integrity and sanctity of committed adult same-sex relationships”**.

June 2004. Rev. Peter Elliott, Dean of Christ Church Cathedral in the diocese of New Westminster, who is openly living in a same sex relationship, is elected Prolocutor of the ACoC General Synod.

May 2005. The Primate’s Theological Commission publishes the **St. Michael Report** which concludes *“that the blessing of committed same-sex unions is a matter of doctrine”, but not “‘core’ doctrine, in the sense of being credal doctrine”* and the Commission did **“not believe that this should be a communion-breaking issue.”**

April 2006. Bishop Peter Coffin appoints a lesbian priest who is living in a same sex relationship to a church in the diocese of Ottawa.

September 2006. Retired Metropolitan Archbishop Terence Finlay has his licence to perform marriages temporarily suspended to the end of 2006 by the bishop of Toronto for **performing a same sex wedding** that summer. The temporary restriction on performing marriages was the only discipline for his actions of which he was unrepentant. In an Anglican Journal article (Sept. 2, 2006), he states:

“It’s no secret that for many years now I’ve been in favour of the local option (allowing individual dioceses to decide whether to bless same-sex couples) . . . But for me now, this issue has moved from one of unity to one of justice.”

April 20, 2007. In the **House of Bishops** Pastoral Statement issued at the end of their meeting (April 16-20), the HOB suggests a **celebration of the Eucharist** as a way to provide a **“pastoral response”** to gays and lesbians in the church:

- *We certainly hope no child is denied baptism solely on the basis of the sexual orientation, or the marital status, of the parents. It is inconsistent and unacceptable to deny baptism to children as a way of imposing discipline on the sexual behaviour of the parents.*
- *We hope no baptized Christian will be denied communion or confirmation because of being in a committed homosexual relationship or because of their marital status.*

We are committed, as bishops in Canada, to develop the most generous pastoral response possible within the current teaching of the church. We offer the following examples of possible pastoral responses:

- *When a civilly married gay or lesbian couple seeks our church's reception of their civil marriage and asks their parish's recognition, it may be possible, with their bishop's knowledge and permission, to celebrate a Eucharist with the couple, including*

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- appropriate intercessory prayers, but not including a nuptial blessing.*
- *When a gay or lesbian married or committed couple seeks to hold a reception or celebration in a church for their life in Christ, again intercessory prayers for their mutual fidelity, the deepening of their discipleship and for their baptismal ministry may be offered, not including the exchange of vows and/or a nuptial blessing.*

To the gay and lesbian licensed clergy of our church, we again affirm your ministry as deeply valued and appreciated, and we acknowledge the pain and conflict that many of you live with daily in your ministry in Christ. . . .

To those who fear that these pastoral provisions have gone too far, we assert that this discipline is entirely consistent with the doctrine of the Church and with our membership in the Anglican Communion, and fits within the pastoral guidelines of the Windsor Report (paragraph 143).

June 2007. ACoC General Synod passed a motion declaring that **same sex blessings are not in conflict with the core doctrine of the Anglican Church of Canada**. They only narrowly defeated (by 2 votes in the Order of Bishops) a motion affirming the jurisdiction and authority of a diocesan synod, with the concurrence of its bishop, to authorize same sex blessings (called a “local option”). The Orders of clergy and laity approved it.

June 2007. The ACoC General Synod also passed a motion to:

1. *Ask the Primate to request the **Primate's Theological Commission** to consult with the dioceses and parishes and to report in advance of General Synod 2010 on:*
 - * *The theological question whether the blessing of same-sex unions is a faithful, Spirit-led development of Christian doctrine;*
 - * *Scripture's witness to the integrity of every human person and the question of the sanctity of human relationships.*
2. *Ask the Primate to request the Anglican Communion Task Force to report in advance of General Synod 2010 on the implications of the blessing of same-sex unions and/or marriage for our church and the Anglican Communion.*
3. *Support and encourage dioceses to offer the most generous pastoral provision possible within the current teaching of the church to gays and lesbians and their families.*
4. *Request Faith, Worship and Ministry to develop a process to engage the dioceses and parishes of the Anglican Church of Canada in a study of the Christian perspective of human sexuality through the lens of Scripture, reason, tradition and current scientific understanding."*

To ensure that the process can be further advanced at the General Synod 2010, the Synod also passed a motion requesting:

*“. . . the **Council of General Synod** to consider a revision to Canon 21 (On Marriage) including the theological rationale to allow marriage of all legally qualified persons and to report back to General Synod 2010."*

July 2007. As a result of the Pastoral Guidelines set out above, **Bishop James Cowan** (diocese of B.C.) issues a rite for a prayer and **Eucharist service to be used in his diocese for same sex couples**.

November 17, 2007. Diocese of Niagara passes motion that the “*Synod request the Bishop to allow clergy, whose conscience permits, to bless the duly solemnized and registered civil marriages between same-sex couples, where at least one party is baptized, and to authorize rites for such blessings.*” Although the same motion had been passed at previous Synods since 2004, this is the first time **Bishop Ralph Spence** gave his assent to the motion

May 26, 2008. Diocese of Huron passes a motion to ask the bishop to give clergy **permission to bless same-sex marriages**, “where at least one party is baptized” and to authorize an appropriate rite. **Bishop Bruce Howe concurred** but then subsequently retired on June 1, 2008. Newly elected **Bishop Robert Bennett concurs** with the decision.

October 13, 2008. Diocese of Ottawa passes a motion to ask the bishop to **allow clergy to bless** previously

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solemnized **civil marriages between same-sex couples**. **Bishop John Chapman concurs** with the decision.

October 19, 2008. Diocese of Montreal passes a motion to urge the bishop to **allow clergy to bless previously solemnized civil marriages between same-sex couples**. **Bishop Barry Clarke concurs** with the decision.

October 19, 2008. The assembly of the **Anglican Parishes of the Central Interior** or APCI (formerly known as the Diocese of the Cariboo), passed a motion requesting their bishop *“to allow clergy whose conscience permits to bless civilly-married gay couples where at least one party is baptized.”* **Bishop Gordon Light concurs.**

November 8, 2008. Diocese of Rupert’s Land passes a motion **authorizing the rites of blessing for civil unions of same-sex couples** if the Anglican Church of Canada’s General Synod, which meets in 2010, passes “an enabling doctrinal resolution” that would allow it. **Bishop Donald Phillips concurs** with the decision.

HOSTILE ACTIONS AGAINST DISSENTING PRIESTS AND CONGREGATIONS

June-September 2002. After 8 parishes walked out of the Synod after the motion to bless same sex unions, the Clergy begin receiving letters from the bishop demanding canonical obedience and declarations of their submission to him as their bishop. Parish wardens and Trustees received letters from the diocesan Chancellor implying they would be held personally liable for parish funds.

March 2003. Bishop Terrence Buckle, Bishop of the Yukon, offers Alternative Episcopal Oversight (AEO) to the dissenting parishes in the diocese of New Westminster. After seven parishes hold special vestry meetings (same as a Special General Meeting) and vote with an average of 98% to accept his offer of oversight. Metropolitan David Crawley commences **disciplinary proceedings against Bishop Buckle** which could lead to him being defrocked. Bishop Buckle withdraws his offer of oversight by December 1, 2003.

September 2003. Bishop Ingham invokes Canon 15, a rarely used church canon equivalent to religious martial law, against the dissenting parish of St. Martin’s in North Vancouver. The parish had been without a rector since the spring 2003 when the Rev. Timothy Cooke resigned over the theological dispute with the bishop and diocese. The bishop **changes the locks on the church building and dismisses the biblically faithful trustees and volunteers**. Eventually, the majority of the congregation left the parish and the ACoC, and planted a congregation under the oversight of the Anglican Coalition in Canada (ACiC) – a Common Cause partner founded by four of the formerly ACiNW parishes, now under the Primatial oversight of Archbishop Kolini.

October 2003. The very weekend the Primates are meeting at Lambeth, Bishop Ingham serves **ecclesiastical charges against the rectors of the 8 ACiNW congregations**, threatening to defrock them and take over the parishes. The charges are later stayed when Bishop Buckle withdraws his offer of alternative episcopal oversight

December 2003. Just a few days before Christmas, the **Rev. James Wagner**, affiliated with the ACiNW, is **informed** that his church, the **Mission of Holy Cross Abbotsford**, is **“terminated”** and **he is placed on leave**. Despite any official recognition within Anglicanism, the congregation continues to meet weekly for worship and to carry on as an Anglican congregation. Rev. Wagner is now a licenced Anglican priest once again and the congregation is a recognized Anglican congregation through the Anglican Network in Canada (ANiC), under the Episcopal oversight of Bishop Donald Harvey and the Primatial oversight of Archbishop Gregory Venables.

April 2004. The Canadian House of Bishops (HOB) discusses the motion to approve same sex blessings on a

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local option which will be discussed at the upcoming General Synod in May/June 2004. Despite a report from the (Bishop Victoria) **Matthew's Task Force**, which **recommended the provision of Alternative Episcopal Oversight (AEO)** for those who dissent on the issue of same sex blessings, such AEO **is rejected** by the HOB, essentially refusing to have a safety net for biblically faithful Canadian Anglicans should the motion be approved.

November 2004. One day after the release of the Windsor Report, Bishop Barry Hollowell, unilaterally and without notice or consultation, disestablishes three biblically faithful parishes, closing the churches and essentially dismissing the priests. While claiming the parishes did not meet viability requirements, other more liberal parishes in similar circumstances were not targeted.

June 2005. Two Anglican Coalition in Canada (ACiC) congregations in the Vancouver area that had been receiving Episcopal oversight from the Province of Rwanda since January 2004, were evicted from their church buildings after threats of legal action by the diocese of New Westminster.

October 2005. Bishop Jim Njegovan (Diocese of Brandon) bans distribution of The Anglican Planet, a national newspaper founded to disseminate a more conservative voice on issues affecting the Anglican Communion, from all churches in the diocese. He further bans any meetings of the Essentials movement in diocesan church buildings. After the fall Synod passes a motion affirming the right of parishes to hold Essentials meetings in their church buildings and the bishop publicly assents to the motion, Bishop Njegovan sends a letter to the clergy saying:

"I also feel I need to comment on Resolution #14 concerning 'Essentials Meetings' in parishes with consent of the Corporation. I hope that I do not need to remind you that in your ordination promises you state that you will respect and be guided by the pastoral direction and leadership of your bishop. As licensed clergy you also swear Oaths and Subscriptions, one of which states, 'I will pay true and canonical obedience to the Bishop of Brandon in all things lawful and honest. So help me God.' I also trust that you are all fully aware of my position and pastoral direction with regard to Essentials Manitoba; if you are not, please feel free to speak with me about it."

December 2007. Bishop Cyrus Pitman (Diocese of Eastern Newfoundland and Labrador, Bishop Harvey's former diocese) issues an "ad clerum", advising all clergy in the diocese that their licences will be withdrawn and they must appear on January 21, 2008 to renew their ordination vows, swear their canonical obedience to him, and receive a new licence. He states: "*Attendance at these gatherings is mandatory.*" He also closed the Cathedral Chapter, stripping all Canons of their titles and duties. He further informed the clergy of the new policy that "*from this day forward to be precisely observed within this Diocese: no one, absolutely no one, from another diocese or another Province is to be asked to exercise any ministry in any of our parishes except by the direct invitation of the Diocesan Bishop.*" These moves were clearly designed to take control over the clergy and the ministry in the parish and to let the clergy know that no loyalty to his predecessor, Bishop Don Harvey, would be tolerated.

January 2008. Bishop James Cowan (Diocese of British Columbia) writes an open letter to the diocese threatening immediate termination without notice or severance of any employee of the diocese involved in a meeting where a parish would consider affiliation with ANiC.

February 2008. After three parishes in the diocese of Niagara vote to accept the offer of AEO from Bishop Donald Harvey and the Anglican Network in Canada, under the primatial oversight of Archbishop Gregory Venables, the diocese takes steps to take over the bank accounts of the parishes and attempt to physically take over the parish buildings and evict the staff and leadership. When these attempts are unsuccessful, they commence court proceedings and, eventually, obtain a court order to share the church buildings pending a trial of the issues. The diocese argued that they needed the building to care for parishioners who were 'disenfranchised' by the votes to join ANiC. In the first weekend of sharing the buildings, the diocese brings many people from other churches to intimidate parishioners. Sermons are preached that imply those who joined ANiC are exclusivist and unloving. At one church, a song is sung at the end of the service which includes the following lyrics: "*Gay or straight, welcome to the City. Trans or bi, welcome to the City*". The pain of the experience forces the congregations to move to alternate premises which depletes parish resources and diverts what would otherwise be available for ministry. In the

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meantime, two of these churches have a minimal number of people attending the ACoC services - only 3 at one church, including the priest and his wife. While the diocese was ordered to share expenses for the buildings, and have had mostly exclusive use of the buildings, they have paid nothing toward the expenses. At the same time, they are refusing to discuss mediation or alternate dispute resolution and they are spending vast sums of money on legal bills, forcing the congregations to defend themselves legally as well. Again, resources for ministry are being reduced through such actions.

April 2008. Bishop James Cowan, without notice or warning, attends St. Mary's Metchosin Church on a Friday evening to supervise the changing of locks on the church and installation of a security system. Because of the serious theological dispute and increasing hostility toward biblically faithful Anglicans in the diocese, St. Mary's had voted in February to affiliate with ANiC. Only days prior to that vote, the priests had been summarily inhibited, contrary to the Canons, which require a conviction for an ecclesiastical offence before any inhibition, and despite the fact, the meeting had been called in compliance with the Canons. Even in the absence of their priests, the parish proceeded to vote overwhelmingly to affiliate with ANiC. Court proceedings were commenced and despite the congregation being ordered out of the church building pending a trial, this ANiC congregation is now meeting in a school and continues to thrive.

Subsequently, the diocese failed to pay the proper pension amount pursuant to an agreement for one priest of St. Mary's and the other priest, Rev. Andrew Hewlett, was dismissed as a Chaplain from the armed forces at the request of the ACoC Bishop Ordinary, Bishop Peter Coffin, who claimed that Rev Hewlett had changed denominations and was no longer eligible to serve as an armed forces chaplain.

April 2008. Bishop Cyrus Pitman summarily dismissed a biblically faithful priest, Rev. Darrell Critch, because the priest refused to allow an unmarried (heterosexual) young couple who were living together, to serve in ministry leadership – specifically the choir. The priest took this stand upon biblical principles and was dismissed without notice or consultation with the parish leadership who supported the priest. On the Sunday following the dismissal, when the congregation was informed, about 330 people (out of about 450 in attendance) walked out of the church and refused to go back. Fr. Darrell has since joined ANiC and the majority of the congregation joined him. They continue to have a vibrant ministry.

August 2008. Bishop Michael Ingham “presumes” all the priests in the four ANiC parishes in the Vancouver area have abandoned the ordained ministry. He then takes action against two of the parishes, resulting in bank accounts being frozen and attempts to take over the church buildings and evict the congregations. The two remaining parishes (including St. John's Shaughnessy) realize they will be next if the first two congregations are forced out. Therefore, all four parishes commence legal proceedings to seek the court's opinion as to who properly controls the parish corporations and their assets, including funds and buildings. A three week trial has been set commencing May 25, 2009.

Presumption of Abandonment of the Ordained Ministry

The majority of ANiC's 66 priests, and the 2 bishops (Bishop Don Harvey and Bishop Malcolm Harding) who relinquished their licences for ministry in the Anglican Church of Canada and realigned under the jurisdiction of the Southern Cone, have been accused and presumed to have abandoned the ordained ministry to which they were ordained, an offence under the Canons of the ACoC. The ACoC and bishops have been clearly informed that such relinquishment is only for ministry in the Anglican Church of Canada and not from the ministry to which they were ordained, but the ACoC continues to tell the public that they are no longer priests or bishops. Another former ACoC bishop, Ronald Ferris, recently retired Bishop of Algoma (diocese of Ontario), has just been received into ANiC under Archbishop Venables, and we anticipate that he will also be treated in the same manner.

On November 29, 2007, the Primate and Metropolitans issue a Pastoral Statement declaring:

“Any ministry exercised in Canada by those received into the Province of the Southern Cone after voluntarily relinquishing the exercise of their ministry in the Anglican Church of Canada is inappropriate, unwelcome and invalid.”

REFUSAL TO ENDORSE THE WINDSOR REPORT OR COMMIT TO THE WINDSOR REPORT RECOMMENDATIONS

The ACoC General Synod did not address the questions put to them in the 2005 Primates' Communiqué from Dromantine and refused to address the request for clarity outlined in the 2007 Primates' Communiqué from Dar es Salaam. In fact, the General Synod:

- Refused to commit the church to the Windsor Report (TWR) and the process contained within it as the way forward to bring healing and reconciliation to the Anglican Communion. Instead, they accepted their "Windsor Report *Response Report*" which only affirmed parts of the TWR supporting the revisionist agenda and rejecting any parts which spoke against that agenda.
- By defeating an amendment to the Resolution dealing with the Windsor Report (referred to above), refused to uphold Lambeth Resolution 1.10 as the standard of teaching of the Anglican Communion and rejected a moratorium on same sex blessings.

The defeated Amendment read:

"and we commit ourselves to adhere to the principles and provisions of the Windsor Report, and urge all dioceses to do so, including:

- a. upholding Lambeth Resolution 1.10 as the current standard of Anglican teaching on the matter; and*
- b. upholding a moratorium on the blessing of same sex unions"*

and further added:

"shall require all dioceses, notwithstanding the previous practice of any diocese, to comply with the moratorium."

There is no question that the same sex marriage agenda will not be reversed in Canada, and in fact, it is still moving forward. It is really a question of "when" not "if". Because of that, there is no possibility of the ACoC ever committing fully to the Windsor Process or a moratorium. Any such commitments are vague and uncertain and will not be enforced against anyone who contravenes. For example, the last HOB meeting of the ACoC, in October 2008, stated:

"... a large majority of the House can affirm... A continued commitment to the greatest extent possible to the three moratoria – on the blessing of same-sex unions, on the ordination to the episcopate of people in same-sex relationships and on cross-border interventions – until General Synod 2010." The bishops also committed to ongoing discussions of the matter "in preparation for conversations at General Synod 2010".

Thus, while they try to persuade the Communion they have imposed a moratorium, in fact, it continues to allow any diocese to proceed without repercussions. As noted, at least two more bishops, declaring a "*prophetic voice*", will move forward now, and others will move forward incrementally, to appear to comply for as long as possible, and to support the Canadian court cases by saying they have not gone ahead and are still in an unbroken relationship with the global Communion.