



Our Genesis

Biblical, Missionary, Uniting

Realignment in the Communion – a Canadian Chronology

1979 – Anglican Church of Canada (ACC) House of Bishops Guidelines: *“We do not accept the blessing of homosexual unions”.*

1994 - Montreal Declaration is adopted at a national conference of 600 Anglicans from across Canada to serve as the theological basis for **The Essentials Council**.

1998 – Primates Lambeth Resolution 1.10 states the Communion position, that homosexual practice is incompatible with scripture and that they *“...could not advise the legitimising or blessing of same sex unions nor ordaining those involved in same gender unions”*

2002 (June) - Diocese of New Westminster becomes the first Anglican diocese in the world to formally authorize the blessing of same sex unions

2003 (May) - Primates meeting in Brazil state *“...we as a body cannot support the authorisation of such rites.”*

Within one week of the Brazil meeting, the bishop issues a Rite and the first official blessing takes place in the diocese of New Westminster.

2003 (Oct) - Primates meeting at Lambeth reaffirms 1998 Lambeth Resolution 1.10 and, referring to ECUSA and Diocese of New Westminster, states *“...these decisions jeopardise our sacramental fellowship with each other... This will tear the fabric of our Communion at its deepest level, and may lead to further division”*

The Primates request care for those adhering to Anglican teaching, saying *“...we call on the provinces concerned to make adequate provision for episcopal oversight of dissenting minorities within their own area of pastoral care in consultation with the Archbishop of Canterbury on behalf of the Primates.”*

2004 - Canadian General Synod

- Affirms “the integrity and sanctity of committed adult same-sex relationships”
- Creates a Primate’s Theological Commission to report by GS 2007 on whether same sex blessings are a matter of doctrine (The St Michael’s Report)
- Makes no attempt to stop the diocese of New Westminster, nor provide for “Adequate Episcopal Oversight” for dissenting minorities

2004 (Oct) - The Windsor Report

§ 143 Calls on all bishops to not authorise same-sex blessings.

§ 144 Calls for Provinces to ensure bishops honour a moratorium on these blessing.

§ 151 Calls for delegated Episcopal pastoral oversight where trust has been breached.

§ 157 Contemplates a walking apart should these calls not be heeded.

2005 (Feb) - Primates’ Meeting in Dromantine, Ireland

- Requests that the Anglican Church of Canada “voluntarily withdraw” until 2008 and asks it to appear before the Anglican Consultative Council in June to *“...set out the thinking behind the recent actions of their Province”*.
- Re-affirms the 1998 Lambeth Resolution 1.10 and again calls for a moratorium
- Calls “as a matter of urgency” for “a panel of reference”

2005 (June) –Anglican Network in Canada & Anglican Essentials Federation are launched

2005 (May) - St. Michael's Report (Canada) concludes that blessing of same sex unions is a matter of doctrine, but not core doctrine “in the sense of being credal”.

2005 (June) - Anglican Consultative Council upholds the “voluntary withdrawal” (“suspension”) of the Anglican Church of Canada until 2008

2006 (Oct) - Panel of Reference releases its report on the Diocese of New Westminster which affirms Shared Episcopal Ministry. Archbishops Gomez and Venables decry the report as recommending an “inadequate” scheme of alternative episcopal oversight.

2007 (Feb) - Primates Meeting in Dar es Salaam

- Affirms 1998 Lambeth Resolution 1.10 as the “standard of teaching which is presupposed in the Windsor Report and from which the Primates have worked”.
- Affirms that actions of the ACC have “challenged the standard of teaching on human sexuality articulated in the 1998 Lambeth Resolution 1.10”
- Acknowledged Primates have intervened in Provinces, but says:
 - It is not right to end those interventions until sufficient provision for the life of those persons, and for the interventions to stop,
 - Conservatives in North America require a robust scheme of pastoral oversight to provide. . . adequate space to flourish within the life of that church in the period leading up to the conclusion of the Covenant Process”

2007 (June) - Canadian General Synod

- Resolves that same sex blessings are “not in conflict” with the core doctrine of the Anglican Church of Canada
- Rejects an amendment to a motion that would have seen synod agreeing to uphold “Lambeth Resolution 1.10 as the current standard of Anglican teaching” and implementing a moratorium on same-sex blessings.
- Rejects a motion to affirm “local option” (ie votes by individual dioceses) but fails to address New Westminster situation
- Requests a theological rationale be brought to General Synod 2010 on the implications of the blessing of same-sex marriages

2007 (July), Global South Primates Steering Committee: *“We have also noted the decisions of the General Synod of the Anglican Church of Canada and are dismayed by their unilateral declaration that ‘same-sex blessing is not core doctrine’... We are exploring the possibility of additional pastoral provisions for those who want to remain faithful to Communion teaching and have been affected by the continuing actions of their own bishops.”*

2007 (Sept) – Common Cause Council of Bishops - 51 bishops representing 10 partner organizations meet and take the first steps toward creating the new North America Anglican province called for by the Primates of the Global South at Kigali in September 2006.

2007 (Nov) – Province of the Southern Cone synod votes to welcome into membership on an emergency and pastoral basis, North American Anglicans needing godly episcopal oversight and wishing to remain in the mainstream of global Anglicanism and be faithful to its Biblical and historic teaching and witness.

2007 (Nov) – Anglican Network in Canada offers Adequate Episcopal Oversight under Bishop Donald Harvey – who is now a bishop within the Province of the Southern Cone under Archbishop Gregory Venables – to biblically-faithful Canadian Anglicans who are in “serious theological dispute” with their bishop, diocese or the ACC and who wish to remain “in full communion with the Church of England throughout the world”.

2008 (April) – Archbishop Gregory Venables visits Canada and commissions Bishop Malcolm Harding and Bishop Donald Harvey for mission and ministry in Canada under his jurisdiction. Bishop Harvey then licences 29 clergy and four deacons for ANiC.

22-29 June 2008 – Global Anglican Future Conference (GAFCon) is held in Jerusalem Israel with over 1148 delegates – many bishops in the Anglican Communion – representing more than 35 million practicing Anglicans from Anglican Provinces and churches in Africa, England, Europe, Asia, Australia, South America and North America – including representatives from the Anglican Network in Canada. This eight-day conference produced the GAFCon Statement and the Jerusalem Declaration which address “*the crisis gripping the Anglican Communion over scriptural authority*” and serve as a statement of orthodoxy for global Anglican Christians. The GAFCon conference also marked “*the move of most of the world’s practicing Anglicans into a post-colonial reality, where the Archbishop of Canterbury is recognized for his historic role, but not as the only arbiter of what it means to be Anglican*”.

22-26 June 2009 – Anglican Church in North America (ACNA) is constituted at its inaugural assembly (Bedford, Texas) uniting some 100,000 Anglicans in 700 parishes in 28 dioceses – one of which is ANiC. ACNA is a “Province-in-formation” in the global Anglican Communion, initiated by the request of the Global Anglican Future Conference (GAFCon) in June 2008 and formally recognized by the GAFCon Primates – leaders of Anglican Churches representing 70 per cent of the active Anglicans globally. The Primate of ACNA, Archbishop Robert Duncan (of Pittsburgh), was installed during this inaugural assembly.