

## ***“While We Were Sleeping”***

### Christ Church San Antonio

“Beginning in the early 1870s, a theology deeply skeptical about many of Christianity’s central claims began to influence the leadership of the Episcopal Church, and then spread throughout it. By the late 1960s it had come to dominate the Church entirely.” Church History Professor Les Fairfield.

**1835-1893** Phillips Brooks, Bishop of Massachusetts, defined a new locus of authority for what came to be known as the “Broad Church” movement that profoundly influenced TEC and became the dominant theological trend. The Bible is not God’s revelation, but a fallible record of God’s revelation in Jesus Christ - “The story of a revelation, more properly than a revelation itself.”

Two extremely influential books that moved the church away from its Reformation roots:

**1860** *Essays and Reviews*; 7 Anglican authors catapulted Anglican theological reflection into the arena of higher biblical criticism – “To read Scripture like any other book.”

**1889** *Lux mundi*, ed. Charles Gore; 11 Anglican scholars from Oxford changed the hub of theological reflection from the cross to the manger, from Atonement to the Incarnation.

**1920** Lambeth Conference Resolution 66 upholding holy matrimony and chastity outside of marriage as the “unchangeable Christian standard.”

**1924** Bishop Angus Dun (Washington D.C.) sent letter to alumni of the Episcopal Theological Seminary proposing that the creeds are not important. “The Church made the creeds. The creeds did not make the Church.”

**1966** The Rev. Paul van Buren (Assoc. Prof. Systematic Theology at the Episcopal Theological Seminary of the Southwest, Austin, TX) featured prominently in *Time Magazine* for leading the “Death of God” movement.

**1966-67** Heresy charges were brought against Bishop Pike (California) for denying the doctrine of the Trinity. Censured but not tried because such a trial would give TEC an “oppressive image.” Subsequently, in August 1967, the Bishop Bayne Committee reported to Presiding Bishop Hines that the idea of “heresy” is anachronistic, resulting in canonical changes to avoid future occurrence of heresy proceedings – requiring 10 bishops rather than 3 to bring presentment charges, and added the condition that no trial can go forth without 2/3 vote of entire House of Bishops.

**1965-1974** Presiding Bishop John Hines centralized the work of the national church into a big New York City bureaucracy, and defined the gospel in terms of social ministry and social justice.

**1968** Membership in TEC peaked. By 2005 there was a net loss of one million members.

**1973** General Convention (GC) rewrote divorce canons, not limiting remarriage to those cases that might be argued from Scripture - diminished the ideal that sexual unity is a picture of the love between Christ and the church, which led to an understanding that marriage is primarily about personal gratification and isolated from the divine story of God’s love for us.

**1974** Illegal ordination of women to the priesthood, “Philadelphia 11,” showing that TEC is quite willing to act without consideration of the worldwide Anglican Communion.

**1976** GC started dialogue on sexuality and ordination of homosexual candidates. A year later Bishop Paul Moore (New York) was the first to ordain an openly homosexual ordinand.

**1979** GC reaffirmed traditional teaching about sexuality, but 20 bishops rejected the resolution and issued their “Statement of Conscience.”

**1984** Edmond Browning elected Presiding Bishop, had publicly declared in 1979 that he would “not obey or enforce the church’s official traditional teaching on sexuality.”

**1988** GC passed a resolution upholding the biblical and traditional teaching on marriage between one man and one woman, but 29 bishops voted against it.

**1989** Bishop Spong (Newark) published “12 Theses” in which he announced his departure from biblical, creedal Christianity. He said it is “nonsensical to seek to understand Jesus as the incarnation of the theistic deity.” No actions were taken against him.

**1989** Bishop Righter (Newark) ordained non-celibate homosexual, opening the door for other bishops to do likewise.

**1991** GC rejected (Bishop Bill) Frey Canon that called for clergy to “abstain from genital relationships outside holy matrimony.”

**1993** Bishop Richard Grein (New York) led Sunday Eucharist that praised pagan deities Ra and Ausar at the Cathedral of St. John the Divine.

**1994** GC 90 bishops and 144 deputies signed “Koinonia Statement” defining homosexuality as morally neutral.

**1996** Heresy charges dropped against Bp. Righter due to “no clear doctrine” re human sexuality, and homosexuality; “Integrity” (the gay, lesbian, bisexual, and transgender community in TEC) counted over 100 ordinations of openly homosexual candidates to date.

**1996** Bible-based Episcopalians produced “A Place to Stand” accepting traditional, biblical values and rejecting novel teachings that were taking over the church.

**1997** Virginia Theology Seminary revised policies to provide shared housing for non-celibate unmarried gays and lesbians.

**1997** (February) 2<sup>nd</sup> Anglican Encounter in the Global South produced the “Kuala Lumpur Statement,” opposing the revisionist actions of the Episcopal Church and taking steps to disassociate for those who didn’t stand with this statement.

**1997** (July) Philadelphia GC bishops rejected Kuala Lumpur Statement by 2 to 1 vote; elected Frank Griswold new Presiding Bishop who had publicly admitted to having ordained non-celibate homosexuals; voted to extend health insurance coverage to unmarried partners of church employees.

**1998** Lambeth Conference global Anglican bishops reaffirm a traditional view of sex and marriage, and declared “homosexual practice as incompatible with Scripture” (Resolution 1.10 by vote of 526 to 70).

**2000** The Anglican Mission in the Americas (AMiA) formed; July 28 Archbishops Kolini (Rwanda) and Tay (SE Asia) consecrated Chuck Murphy and John Rogers to be bishops in the U.S.; in 2001 4 additional bishops were consecrated.

**2003** GC defeated resolution affirming Holy Scripture as the foundation of authority in our Church (B001); consented to the consecration of a divorced, non-celibate homosexual to be bishop of New Hampshire; Bishop Michael Ingham (Canada) issued rite for blessing same-sex unions; Primates emergency meeting declared GC resolutions “will tear the fabric of our Communion at its deepest level.”

**2004** Bishop Otis Charles (Utah) “married” his homosexual partner; Bishops Jon Bruno (Los Angeles) and Ronald Haines (Washington D.C.) performed blessing of same-sex unions; TEC promoted pagan Druid Eucharist liturgy on its website; The Windsor Report released; Clergy Conference in Diocese of Los Angeles on the topic: “Beyond One Way: Christians and Religious Pluralism.”

**2005** Primates’ Meeting Dromantine Ireland endorsed The Windsor Report.

**2006** GC last minute resolution that did not begin to satisfy the requirements of the Windsor Report; election of Katharine Jefferts Schori to be our new Presiding Bishop (never served as a rector of a church, bishop for only 6 years, she voted in favor of the consent of Gene Robinson and gave approval for the blessing of same-sex couples in her diocese of Nevada).

**2006** “The Road to Lambeth” Council of Anglican Provinces in Africa (CAPA); stated that African bishops will not come to Lambeth 2008 if those who supported the Consecration of Gene Robinson are invited to attend (according to the provisions of the Windsor Report (paragraph 110)).

**2007** Primates (Dar es Salaam, Tanzania) Communiqué outlining a way for TEC to be reunited with the Anglican Communion: called for “Pastoral Scheme” to provide for pastoral care for those who can’t submit to the TEC, stop ordaining non-celibate homosexuals and stop sanctioning the blessings of same-gender unions. Sept. 30 deadline given for compliance.

**March 20, 2007** House of Bishops in two resolutions rejected the Pastoral Scheme idea.

**May 22, 2007** Invitations sent by Archbishop of Canterbury to over 800 bishops for Lambeth 2008, without consulting with the Primates as he said he would; sent even to Episcopal bishops who supported and participated in the Consecration of Gene Robinson and continue to sanction same-gender blessings.

**September 20-25, 2007** The House of Bishops meeting in New Orleans did not address/satisfy the other stipulations of the Primates Communiqué. Archbishop of Canterbury, addressing the bishops, stated that the Sept. 30 is not a “real” deadline.

**December 2007** California Diocese of San Joaquin vote to leave the Episcopal Church and come under the authority of the Province of the Southern Cone.

**Summer 2008** Global Anglican Future Conference (GAFCON) in Jerusalem; the Jerusalem Declaration announcing that doctrine is our authority, not ecclesiastical structures; expressed a hope that the Archbishop of Canterbury and orthodox believers around the world would join but would go on without them if need be.

**Summer 2008** Lambeth Conference, missing about 200 bishops who couldn’t go because of conscience; nothing was decided as Archbishop Rowan Williams predicted before the conference.

**October 2008** Diocese of Pittsburgh vote to leave the Episcopal Church and come under the authority of the Province of the Southern Cone.

**November 2008** Dioceses of Forth Worth and Quincy vote to leave the Episcopal Church and come under the authority of the Province of the Southern Cone.

**June 2009** Anglican Church in North America (ACNA) formally launched; elected and installed Bob Duncan as Archbishop; approved Constitution and Canons for what they hope will be a new “orthodox” Anglican province in America; bringing traditional and biblical Anglican judicatories under one umbrella (including the 4 dioceses who voted to leave the Episcopal Church, AMiA, CANA, REC, and others).

**July 2009** GC Episcopal Church takes more steps down the road of theological innovation; Presiding Bishop Schori remarked about “the great Western heresy – that we can be saved as individuals,” 2 resolutions that ends a moratorium on non-celibate gay bishops in the church and leaves it to each bishop/diocese to do as they choose in these matters.