

**Trackless Wastes: The American Episcopal Church after Christendom**

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## Abstract

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When it embraced a homosexual bishop in 2003, the Episcopal Church in the United States (ECUSA) precipitated a crisis within the Anglican Communion of which it is a key part. But the crisis resulted from developments over many decades in which the global religious landscape radically changed. Once ECUSA presented itself as the forward-looking Establishment church that could unify a fragmented American Christianity. By 2003, however, it was itself a fragmenting fellowship with a rapidly shrinking “market share” in the US and minority status within global Anglicanism. The Episcopal Church crisis is part of a religious realignment in which Christianity is simultaneously losing its privileged status in the West and experiencing rapid growth in Africa and other portions of the Global South.

Once upon a time the leaders of an American denomination set out to unify all the Christians in the land. In the nineteenth century, leaders of the Episcopal Church in the United States (ECUSA) embraced the ambitious goal of a national church. They articulated principles around which they thought Protestant Americans could unite and they believed their leadership could make it happen. But by the beginning of the twenty-first century, American Protestantism was more fragmented than ever, while ECUSA itself was a fractious fellowship with a shrinking “market share” in the United States and potential pariah status in the global “Anglican Communion” of which it had always been a member. In 2003 ECUSA’s leaders precipitated an international crisis when they endorsed the election of a homosexual man as bishop of New Hampshire. Unprecedented forms of dissent soon emerged within ECUSA, and its bishops found themselves increasingly isolated within global Anglicanism.

The vision of a national church for the U.S. owed much to William Reed Huntington (1838-1909), rector of a New York City parish and a widely respected national leader. In his book *The Church Idea: An Essay Towards Unity*, published in 1870, Huntington referred to the recent trauma of the Civil War: “We have learned that for all practical purposes the unity of a people is dependent on the visible unity of its government.”<sup>1</sup> Huntington applied the same principle to religion, insisting that the visible, institutional church was essential to Christianity. The Son of God came not only to save individual souls, but also to bring the scattered sheep together.<sup>2</sup>

Huntington accepted the American separation of church and state,<sup>3</sup> but he believed the country should have a national church based on voluntary participation: “We want a large-roofed, firmly founded spiritual dwelling-place, a Home of God, a shelter for a mighty people.”<sup>4</sup> This would be hard to achieve, Huntington granted, given the religious and ethnic diversity of the United States,<sup>5</sup> but Huntington thought Episcopalians and other American Protestants could unite on the basis of four essential principles:

- 1<sup>st</sup>. The Holy Scriptures as the Word of God.
- 2<sup>d</sup>. The Primitive Creeds as the Rule of Faith.
- 3<sup>d</sup>. The two Sacraments ordained by Christ himself.
- 4<sup>th</sup>. The Episcopate as the key-stone of government.<sup>6</sup>

These ideas became part of the policy of the Episcopal Church at its Chicago convention of 1886; ECUSA has reaffirmed them at subsequent General Conventions (1895, 1907, 1922, 1949, 1961, 1973, and 1982).

Since its inception ECUSA has identified itself as a member of the Anglican Communion, an international family of churches historically related to the Church of England.<sup>7</sup> Anglican bishops adopted a version of Huntington’s principles in 1888, and reaffirmed them at many subsequent meetings (1920, 1930, 1948, and 1978).<sup>8</sup> The official formulations of Huntington’s principles are known as the Chicago-Lambeth Quadrilateral.<sup>9</sup>

The national ambitions of ECUSA are well symbolized also by its “National Cathedral,” which stands on a high hill in Washington, D.C.<sup>10</sup> Construction began in 1907, and President Theodore Roosevelt spoke at the laying of the

cornerstone. An Episcopalian historian comments, perhaps a trifle smugly, “The Episcopal Church was a national church able to provide gracious and beautiful houses of worship for the American people.”<sup>11</sup> Although neither the Quadrilateral nor the cathedral produced the national church of Huntington’s dreams, ECUSA exercised considerable influence in the twentieth century as part of the nation’s unofficial Protestant Establishment. Moreover, for more than a century the denomination steadily expanded its membership and increased its “market share” in American religion. In 1830, when there were 30,939 communicants, one American in every 416 was an Episcopalian. By 1960, there were more than two million Episcopalians; if one added the younger baptized members who were not yet communicants, one American in every 55 was an Episcopalian.<sup>12</sup>

During the 1960s, however, the membership of the Episcopal Church began to shrink significantly. Although the absolute decline seems to have ended in the 1990s, the relative decline continued because the US population was growing while Episcopal Church membership was not. By 2002, the US population was 288,368,698.<sup>13</sup> In 2003 the Episcopal Church boasted 2,319,844 baptized members.<sup>14</sup> In 1960, one American in every 55 was a baptized member of the Episcopal Church; in 2003, the figure was one in every 124, a decline of 56 percent in four decades.<sup>15</sup> ECUSA was less and less plausible as a national leader, partly because of its numerical decline, but also because internal conflicts over a variety of issues sapped the unity of the denomination and the coherence of its message.

By 2003, conflicts within ECUSA over civil rights, U.S. foreign policy and even the ordination of women had diminished or even disappeared.<sup>16</sup> The burning issue now was the moral legitimacy of homosexual relationships, especially with respect to ordained ministers and to proposals for gay unions equivalent to heterosexual marriage. In the 1990s disputes over homosexuality were a staple of the triennial meetings of General Convention, ECUSA's governing body. The divided mind of the church's leadership is illustrated well by a 1991 resolution affirming the teaching of the Episcopal Church that physical sexual expression is appropriate *only* within life-long monogamous marriage, but also saying there is a "discontinuity" between this teaching and the "experience" of many Episcopalians.<sup>17</sup>

Acute disagreement over homosexuality was not unique to ECUSA. The Presbyterian Church (USA), for example, found the issues equally difficult either to resolve or to sweep under the rug.<sup>18</sup> What made ECUSA different from other US denominations was its membership in the Anglican Communion. The controversy was international as well as internal. The Anglican Communion is a historical accident, and a relatively recent one. As Great Britain increased its power in the world the Church of England extended its influence to many distant parts of the globe. Since Henry VIII and Parliament severed all ties with Rome early in the sixteenth century, the Church of England has charted an independent course. Although its leaders have usually claimed that they hold to the historical traditions of Christian faith and practice, the Church of England is, as a recent book notes, "an isolated body, not in communion with any other ecclesiastical

bodies.”<sup>19</sup> In 2003 there were 38 churches within the Anglican Communion, but all were *national* churches; Anglicans “have no access to a universal body which can interpret Christian teachings and thereby preserve them from error.”<sup>20</sup> In its internal affairs, Anglicanism had neither the powerful magisterium of the Roman Catholic Church nor the theological unity of the Orthodox Church.

Anglican leaders have tried to provide structure and coherence for this diverse agglomeration. In 1867 the Archbishop of Canterbury, then and now the nominal leader of Anglicanism, invited bishops to London for the first “Lambeth Conference.” Now held at ten-year intervals, the Lambeth Conference is a global gathering of Anglican bishops. The Conference often makes statements on important issues, yet does not exercise statutory authority over any Anglican church.<sup>21</sup> Episcopalian bishops have been active participants in every Lambeth Conference. For many years they may have exercised disproportionate influence in the Lambeth Conference because of their large numbers and the denomination’s wealth.<sup>22</sup> But in the closing decades of the twentieth century, two trends brought ECUSA’s dominance into question. One was the very rapid growth of Anglicanism in the “Global South.” The other was the readiness of ECUSA’s leaders to disregard traditional Christian teachings in areas such as sexual morality, to the consternation of many Global South leaders.

In 1997 leaders of the newest Anglican province, South East Asia, spoke out strongly against the growing acceptance in ECUSA of homosexual relationships. The region’s bishops announced that they would not be in communion with provinces that refused to accept a “Statement on Human

Sexuality” which they endorsed.<sup>23</sup> Usually known as the Kuala Lumpur Statement, the declaration included words obviously directed at the Episcopal Church: “we express our profound concern about recent developments relating to church discipline and moral teaching in some provinces in the North – specifically, the ordination of practicing homosexuals and the blessing of same-sex unions.” The statement explained why these bishops were troubled: “We are deeply concerned that the setting aside of biblical teaching in such actions as the ordination of practicing homosexuals and the blessing of same-sex unions calls into question the authority of the holy scriptures. This is totally unacceptable to us.”<sup>24</sup>

The Kuala Lumpur Statement was an early sign of a theological tsunami that overwhelmed ECUSA’s bishops at the 1998 Lambeth Conference. At the first Lambeth Conference in 1867 there were 76 participants, but in 1998 more than 700,<sup>25</sup> many of them from churches in the Global South. The 1998 Conference endorsed, by a very large margin, a declaration that homosexual practice is “incompatible with Scripture” and added that they could not “advise the legitimising or blessing of same sex unions nor ordaining those involved in same gender unions.”<sup>26</sup> Many ECUSA bishops were adamantly opposed to this statement, and events would soon show that they did not intend to abide by it.

There was much concern in ECUSA and in the Anglican Communion as Episcopalians prepared for their 2003 General Convention. Initially the focus was on the possibility that ECUSA might authorize the “blessing” of same-sex relationships, a step that would clearly be incompatible with the 1998 Lambeth

Conference statement. In March of 2003 the theology committee of ECUSA's own House of Bishops cautioned against any near-term changes.<sup>27</sup> On May 27, the primates of the Anglican Communion<sup>28</sup> issued a Pastoral Letter that included a warning against blessing same-sex relationships: "there is no theological consensus about same sex unions. Therefore, we as a body cannot support the authorisation of such rites."<sup>29</sup>

Such was the background to the election in June of a new bishop for the Diocese of New Hampshire, V. Gene Robinson, a divorced father of two who now lived in a homosexual partnership, the very kind of relationship that international Anglican leaders and many in ECUSA refused to bless. It was up to ECUSA's General Convention to decide whether to confirm or reject the New Hampshire decision. In August the Convention approved Robinson's election, with a comfortable majority of about 60 per cent among the bishops. For good measure the Convention also decided to affirm that the blessing of same-sex relationships in several dioceses occurs "within the bounds of our common life."<sup>30</sup> With these two actions, the bishops violated ECUSA's own official position on sexuality and ordination and contemptuously disregarded the 1998 Lambeth Conference Resolution, the 2003 Pastoral Letter from the Anglican primates, and even the 2003 report from their own theology committee. The bishops provided not a word of biblical or theological justification for their actions.

The result was fury among many Episcopalians in the U.S. and outrage among numerous Anglicans abroad. In October 2003, the American Anglican Council, an unofficial but influential pressure group, sponsored "A Place to

Stand,” a three-day gathering in Dallas attended by more than 2700 persons from over 100 dioceses.<sup>31</sup> At the conclusion of the conference, many participants signed “A Call to Action,” asking the primates of the Anglican Communion to guide “the realignment of Anglicanism in North America.” In a major address during the meeting, Bishop Robert Duncan of Pittsburgh said that an “intervention” by Anglicans outside of ECUSA was already “well underway.” Within ECUSA, dioceses opposed to the Robinson decision would work together and would “start to see their allegiance as chiefly within [a] Network of Confessing Dioceses and Parishes.”<sup>32</sup>

Action followed hard on Bishop Duncan's words. In January 2004, dissident Episcopalians established the Network of Anglican Communion Dioceses and Parishes, formed a steering committee and elected Duncan to a three-year term as moderator.<sup>33</sup> Ten dioceses are official members of the Network,<sup>34</sup> and many individuals and some congregations are affiliated with it. Nothing like this had happened before. In addition, many individuals and some entire congregations left ECUSA altogether.<sup>35</sup>

Important developments also occurred within the Anglican Communion. In late October 2003, the Archbishop of Canterbury convened an emergency meeting of the Communion's Primates. The official statement issued by the primates warned that ECUSA's actions “threaten the unity of our own Communion.” With respect to Robinson's consecration as a bishop, scheduled to take place two weeks later, the Primates said, “If his consecration proceeds

. . . the future of the Communion itself will be put in jeopardy.”<sup>36</sup> After this meeting the Archbishop of Canterbury appointed a special commission to make recommendations as to how the Communion might respond to similar crises in the future. Then on November 2, ECUSA’s Presiding Bishop, who had signed the Primates’ statement only days earlier, presided at the Robinson consecration in a college hockey rink.

In October 2004 the special commission appointed by the Archbishop of Canterbury published its findings in a document commonly known as the Windsor Report. The Commission concluded that churches belonging to the Anglican Communion may not simply do as they please. Although those churches are autonomous, the authors stated, autonomy “denotes not unlimited freedom but what we might call freedom-in-relation, so it is subject to limits generated by the commitments of communion.”<sup>37</sup> When ECUSA endorsed Robinson’s election and granted that same-sex blessings occur “within the bounds of our common life,” the report said, the Americans acted “without attaching sufficient importance to the interests of the wider Communion.”<sup>38</sup> When ECUSA proceeded with the ordination of Robinson after the Primates emergency meeting in October 2003, its bishops must have known “very many people in the Anglican Communion could neither recognise nor receive the ministry as a bishop in the Church of God of a person in an openly acknowledged same gender union.”<sup>39</sup>

The Windsor Report made several recommendations. The authors invited ECUSA’s leaders to express regret “that the proper constraints of the bonds of

affection were breached in the events surrounding the election and consecration of a bishop for the See of New Hampshire, and for the consequences which followed.” In addition, ECUSA’s leaders were “invited to effect a moratorium on the election and consent to the consecration of any candidate to the episcopate who is living in a same gender union until some new consensus in the Anglican Communion emerges.”<sup>40</sup> The Report further called for a moratorium on all public rites blessing same sex unions.<sup>41</sup>

The closing paragraph of the Windsor Report stated, “There remains a very real danger that we will not choose to walk together. Should the call to halt and find ways of continuing in our present communion not be heeded, then we shall have to begin to learn to walk apart.”<sup>42</sup> Subsequent events made such a parting more and more likely. In January 2005, ECUSA’s bishops expressed “sincere regret for the pain, the hurt, and the damage caused to our Anglican bonds of affection by certain actions of our church” -- but did not apologize for the actions themselves.<sup>43</sup> In February the primates of the Anglican Communion met in Ireland to discuss the Windsor Report. At the conclusion of the meeting the Primates asked ECUSA and the Anglican Church of Canada to “voluntarily withdraw their members from the Anglican Consultative Council for the period leading up to the next Lambeth Conference.”<sup>44</sup> This Council is one of the four “instruments of unity” that seek to provide cohesiveness for the Anglican Communion.<sup>45</sup> The Primates did not expel ECUSA, but their communiqué called for what amounted to a suspension.

The Presiding Bishop of ECUSA promptly issued his own statement about the communiqué, concluding optimistically “that so much more unites us than divides us.”<sup>46</sup> On the same day, however, the moderator of the Anglican Communion Network said the Primates’ action marked an “epochal” turning point: “The teaching of the Communion is sustained. The authority of Scripture is upheld. ‘Autonomy in Communion’ is defined. Moratoria are called for Communion-wide.”<sup>47</sup> The following week the archbishop of Uganda, the second largest Anglican church in Africa, bluntly repudiated the claim of ECUSA’s presiding bishop that there was more unity than discord. “We continue in a state of broken Communion with Episcopal Church Of America,” the African primate said, and added, “Contrary to reports coming out of North American that say, “we have more in common that we do than what divides us”, I am not convinced of that. We have a lot that divides us.”<sup>48</sup>

If ECUSA’s bishops ultimately choose to “walk apart,” they will take with them only a small minority of Anglicans. There are about 2.3 million Episcopalians in the United States; worldwide there are perhaps 79 million Anglicans.<sup>49</sup> On paper the Church of England is the largest Anglican body, claiming 26 million members, but only about 2.75 million regularly attend. In Nigeria there are now at least 15 million Anglicans, and in Uganda there are eight million more.<sup>50</sup> Moreover, the large African churches are still growing, while Christian churches in Europe are shrinking.<sup>51</sup> Historian Philip Jenkins contends that over the last 100 years “the center of gravity in the Christian world has shifted inexorably southward, to Africa, Asia, and Latin America.”<sup>52</sup>

Thus by 2005 ECUSA's bishops faced the prospect of exclusion from the Anglican Communion. Within the denomination bishops had to contend with the implacable opposition of dioceses belonging to the Anglican Communion Network. The divisions within ECUSA and its shrinking "market share" in the United States made more improbable than ever the nineteenth century dream of a "national church," with ECUSA's leaders playing a prominent part. The Washington Cathedral still towered over the nation's capital, but the Chicago-Lambeth Quadrilateral was in ruins.

The hope of ECUSA's leaders once was that American Protestants would find unity on the basis of Holy Scripture; the ancient Christian creeds; the sacraments of baptism and holy communion; and government by bishops. In the twenty-first century, however, the choice of a bishop for New Hampshire divided ECUSA and estranged it from millions of Anglicans who rejected ECUSA's actions as incompatible with Holy Scripture. Huntington thought of the episcopate as the "keystone of church government, but it had become instead a stumbling stone. Rather than sharing the sacrament of communion with more and more people, Episcopalians were in a state of "broken communion" that separated them from numerous Anglicans overseas, and a small but growing number within North America. As for the creeds, Episcopalians still recited the ancient Nicene Creed in which they affirmed belied "in one holy catholic and apostolic Church."<sup>53</sup> But William Reed Huntington insisted that Christianity requires the *visible*, institutional church. ECUSA's bishops now led a

denomination that was “one” only in the most invisible of dimensions, and even its formal institutional integrity was in jeopardy.

Far from leading the nation’s Christians to unity, ECUSA’s bishops could no longer unify even all the Anglicans in the land. Faced with the prospect of “walking apart” from the Anglican Communion, they had entered uncharted territory. If indeed there are holes in the floor of heaven, when Huntington looked down on ECUSA’s beleaguered bishops in early 2005, he may have well recited to himself a portion of Psalm 107 in which the Lord “pours contempt upon princes and makes them wander in trackless wastes.”<sup>54</sup>



## Endnotes

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<sup>1</sup> William Reed Huntington, *The Church-Idea: An Essay Toward Unity*, (5<sup>th</sup> ed. Boston: Houghton Mifflin, 1928. First published 1870), 113.

<sup>2</sup> Ibid., 3.

<sup>3</sup> Ibid., 100.

<sup>4</sup> Ibid., 109.

<sup>5</sup> Ibid., 110.

<sup>6</sup> Ibid., 125-126. The creeds are the Apostles' Creed and the Nicene Creed; the sacraments are Baptism and Holy Communion.

<sup>7</sup> After the American Revolution the Episcopal Church reorganized itself as an autonomous church within the United States, although ECUSA's constitution defines the denomination as "a constituent member of the Anglican Communion . . . upholding and propagating the historic Faith and Order as set forth in the Book of Common Prayer" (Preamble to the Constitution of the Episcopal Church).

<sup>8</sup> Robert Prichard, *A History of the Episcopal Church* (Harrisburg, PA: Morehouse Publishing, 1991), 190.

<sup>9</sup> The declarations of ECUSA and the Lambeth Quadrilateral are included in the "Historical Documents" section of the 1979 edition of ECUSA's *Book of Common Prayer* (876-878).

<sup>10</sup> Lawrence Petrus, "Is the Washington Cathedral Really 'Our Nation's Cathedral'?" *New Oxford Review* 64 (October 1997), 26.

<sup>11</sup> Prichard, *A History of the Episcopal Church* 192.

<sup>12</sup> Prichard, *A History of the Episcopal Church*), 229. Prichard relies on data from *The Episcopal Church Annual* of 1966.

<sup>13</sup> [http://factfinder.census.gov/home/saff/main.html?\\_lang=en](http://factfinder.census.gov/home/saff/main.html?_lang=en)

<sup>14</sup> <http://www.episcopalchurch.org/info/statistics.html>

<sup>15</sup> According to Wade Clark Roof and William McKinney, the problem was not that large numbers of existing members left ECUSA and other liberal denominations. "Rather, after the mid sixties fewer young persons were joining the mainline churches, and fewer still chose to become active participants and faithful supporters." Wade Clark Roof and William McKinney, *American Mainline Religion: Its Changing Shape and Future* (New Brunswick: Rutgers University Press, 1987), 22.

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<sup>16</sup> On these conflicts, see David A. Tait, "The Illusion of Inclusion: Why the homosexuality crisis in the Episcopal Church is not just about sex" (Oklahoma Sociological Association, Claremore, Oklahoma. October 31, 2003).

<sup>17</sup> Julia Duin, "Episcopalians Fail to Resolve Sexuality Issues," *Christianity Today* (August 19, 1991): 46.

<sup>18</sup> For an overview of the conflict in several denominations, see David Alexander Tait, "From Confidence to Confusion in Moral Teaching: Episcopalians, Pluralism and Gender, 1892-1997 (Ph.D. Diss, Oklahoma State University, 1999), 142-176.

<sup>19</sup> Edward Norman, *Anglican Difficulties: A New Synthesis of Errors* (London: Morehouse Publishing, 2004), ix.

<sup>20</sup> Norman, *Anglican Difficulties*, 17.

<sup>21</sup> Michael McFarlene Marrett, *The Lambeth Conferences and Women Priests: The Historical Background of the Conferences and their impact on the Episcopal Church in America* (Smithtown, NY: Exposition Press, 1981), 64. See also J. Robert Wright, "The Authority of Lambeth Conferences, 1867-1988," *Anglican and Episcopal History* 58 (1989): 278-290.

<sup>22</sup> William Oddie, "Commonwealth of Churches," *National Review* 43 (July 29, 1991): 26-27.

<sup>23</sup> David Kalvelage, "Distressed Anglicans," *The Living Church* (May 25, 1997): 2.

<sup>24</sup> Statement on Human Sexuality (The "Kuala Lumpur Statement"). Printed in *The Living Church* 214 (June 8, 1997).

<sup>25</sup> Marrett, *The Lambeth Conferences and Women Priests*, 64

<sup>26</sup> Lambeth Conference 1998, Resolution I.10, "Human Sexuality." Cited from *The Official Report of the Lambeth Conference 1998* (Harrisburg, PA: Morehouse Publishing, 1999), 381. The vote was 526 in favor and 70 opposed, with 45 abstentions (Stephen Bates, *A Church at War: Anglicans and Homosexuality* [London: I.B. Tauris, 2004], 139).

<sup>27</sup> The report stated that liturgy is the unifying force in Anglicanism and cautioned, "Because at this time we are nowhere near consensus in the Church regarding the blessing of homosexual relationships, we cannot recommend authorizing the development of new rites for such blessings." "The Gift of Sexuality: A Theological Perspective," 6.5.

<sup>28</sup> The leaders of the 38 churches belonging to the Anglican Communion are usually referred to as "primates."

<sup>29</sup> Pastoral Letter from the Primates of the Anglican Communion, 27 May 2003.

<sup>30</sup> General Convention 2003 Resolution C051.

<sup>31</sup> ECUSA has 110 dioceses, 100 of them domestic, the rest overseas. The Episcopal Church Center, [http://ecusa.anglican.org/21867\\_13556\\_ENG\\_HTM.htm](http://ecusa.anglican.org/21867_13556_ENG_HTM.htm), consulted March 11, 2005.

<sup>32</sup> "A Place to Stand: A Call to Action," October 9, 2003. <http://www.americananglican.org/News/News.cfm?ID=783&c=21> The AAC describes itself as "a network of biblically orthodox, mainstream Anglicans in the Episcopal Church." <http://www.americananglican.org/>

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<sup>33</sup> “History of the Anglican Communion Network,” Anglican Communion Network website (<http://anglicancommunionnetwork.org/history/>), consulted on March 5, 2005.

<sup>34</sup> These dioceses are Albany, Central Florida, Fort Worth, Pittsburgh, Quincy, Rio Grande, San Joaquin, Springfield, South Carolina and Dallas (<http://anglicancommunionnetwork.org/history/>).

<sup>35</sup> In March 2005, for example, a parish in the Diocese of Kansas announced that it had reached an agreement with the diocese to leave ECUSA. This congregation is the largest one in its diocese and 17<sup>th</sup> largest in the denomination in Sunday attendance. “Church, Episcopal diocese split,” Kansas City.com, March 7, 2005 (<http://www.kansascity.com/mld/kansascity/11069141.htm?template=contentModules/printstory.jsp>). The official announcement of the split is available at <http://www.episcopal-ks.org/news/JointAnnouncement.html>.

<sup>36</sup> “A Statement by the Primates of the Anglican Communion meeting in Lambeth Palace,” ACNS 3633, Anglican Communion News Service, 16 October 2003 (<http://www.anglicancommunion.org/acns/articles/36/25/acns3633.html>).

<sup>37</sup> The Lambeth Commission on Communion, *The Windsor Report 2004* (London: The Anglican Communion Office, 2004), ¶80.

<sup>38</sup> *Ibid.*, ¶123.

<sup>39</sup> *Ibid.*, ¶129.

<sup>40</sup> *Ibid.*, ¶135.

<sup>41</sup> *Ibid.*, ¶144.

<sup>42</sup> *Ibid.*, ¶157.

<sup>43</sup> “A Word to the Church: Statement released by ECUSA House of Bishops following its Special Meeting in Salt Lake City, UT,” January 14, 2005 (<http://www.AmericanAnglican.org/News/News.cfm?ID=1281&c=21>).

<sup>44</sup> “The Anglican Communion Primates’ Meeting, February 2005 Communiqué,” Anglican News Service, February 24, 2005 (<http://www.AmericanAnglican.org/News/News.cfm?ID=1303&c=21>).

<sup>45</sup> Over time Anglicanism has developed four “Instruments of Unity”: the Archbishop of Canterbury, the Lambeth Conference, the Anglican Consultative Council and the Primates’ Meeting (Windsor Report ¶98).

<sup>46</sup> “A Word from the Presiding Bishop: The Most Rev. Frank T. Griswold, presiding bishop for ECUSA, issues a response to the Primates’ 2005 Communiqué,” Episcopal News Service, February 25, 2005 (<http://www.AmericanAnglican.org/News/News.cfm?ID=1309&c=21>).

<sup>47</sup> “A Statement by the Moderator of the Anglican Communion Network,” February 25, 2005 (<http://www.AmericanAnglican.org/News/News.cfm?ID=1306&c=2>)

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<sup>48</sup> "Statement from the Archbishop of Uganda on the Primates' Commiqué, *The Most Rev. Henry Luke Orombi*," March 3, 2005 (<http://www.AmericanAnglican.org/News/News.cfm?ID=1313&c=21>).

<sup>49</sup> David B. Barrett, George T. Kurian, and Todd M. Johnson, eds., *World Christian Encyclopedia*, 2<sup>nd</sup> ed. (New York: Oxford University Press, 2000), 4, as cited in Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (Oxford: Oxford University Press, 2002), 61.

<sup>50</sup> "Factfile: Anglican Church around the world," BBC News, October 18, 2004 (<http://news.bbc.co.uk/1/hi/world/3226753.stm>).

<sup>51</sup> Lamin Sanneh, a leader in the study of global Christianity, reports that in the 1980s African churches received more than 16,500 new converts daily, while 4,300 people were leaving the churches in Europe and North America. Lamin Sanneh, *Whose Religion is Christianity? The Gospel Beyond the West* (Grand Rapids, MI: Eerdmans, 2003), 15.

<sup>52</sup> Jenkins, *The Next Christendom* 2.

<sup>53</sup> *Book of Common Prayer* (1979), 359.

<sup>54</sup> Psalm 107:40, cited from Revised Standard Version.