

Background Information
Related to the
Decision of the Diocese of
New Westminster
(Anglican Church of Canada)
to Authorize the Blessing of
Same Sex Unions

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Introduction

The following material provides background information on the actions and decisions of the Diocese of New Westminster:

The Bishop's Proposal Adopted by the Synod of the Diocese of New Westminster on June 14, 2002

This is the Proposal developed by Bishop Michael Ingham and voted on by the Synod of the Diocese of New Westminster. It details the plans for the implementation of the Authorization of a Rite for Blessing Same Sex Unions. At the end of this proposal is the text of the motion as it passed the Diocesan Synod.

Statement by Bishop Michael Ingham to Synod 2002

This is the statement made by Bishop Michael Ingham to the Diocesan Synod in June 2002 following the announcement of the results of the secret ballot on Motion Seven.

Statement by Bishop Michael Ingham to Synod 2003

This is a statement made by Bishop Michael Ingham to the Diocesan Synod in May 2003. It reports to Synod on the implementation of Motion Seven (from Synod 2002).

Episcopal Visitor – Diocese of New Westminster

This is the position description for the Episcopal Visitor authorized by adoption of the Proposal by the Diocesan Synod on June 15, 2002 (Motion Seven).

Conservative Ordinations / Appointments since 1998 in the Diocese of New Westminster

This is a list that details all the appointments of theological conservatives made by Bishop Michael Ingham since 1998.

History of Disciplinary Actions Taken in the Diocese of New Westminster

This is a history of the disciplinary actions taken by the Bishop against clergy in his diocese since the passage of Motion Seven at the Diocesan Synod in June 2002.

The Bishop's Proposal Adopted by the Synod of the Diocese of New Westminster on June 14, 2002

Originally released in May 2002

1. Context

After 25 years of discussion within the Canadian church, our Synod in 1998 and 2001 voted to proceed with the blessing of covenanted same sex unions.

On both occasions, my episcopal consent was withheld. My hope has been to allow time for the development of greater consensus and mutual understanding.

In the 12 months since Synod 2001 it appears the issue remains contentious and far from resolution. Gay and lesbian members of our church feel their pastoral needs are being denied despite majority support from Synods. Other Anglicans express sincere commitment to the church but feel they would be pastorally isolated if I were to give my consent in the future.

2. A Proposal

In order to resolve the impasse, and to enable the highest level of communion to continue within the diocese, I offer the following proposal as a way forward.

a. Appointment of Episcopal Visitor

I will appoint a Canadian bishop from outside this diocese to offer pastoral care to those parishes and clergy who desire it. It is to be understood that this is a temporary measure, renewable annually by vestry vote and with my consent, while the diocese and the affected parishes continue to work toward mutual reconciliation.

The Diocesan Bishop shall retain canonical authority over all parishes and licensed clergy, including jurisdiction in all episcopal acts, while delegating pastoral oversight to the Visitor. The Visitor shall be accountable to the Diocesan. Costs shall be borne by the diocese for an initial period of three years, renewable. Parishes under the care of the Episcopal Visitor shall continue to meet their financial obligations to the diocese.

b. Conscience Clause

No member of the diocese, lay or ordained, shall be required to act against their conscience in the blessing of same sex unions. There shall be no discrimination against any member of the diocese in respect of employment, appointment or advancement on grounds of conscience. No "sunset clause" is intended, although I cannot bind my successors in this matter.

Clergy holding or seeking the bishop's license must honour the conscience of others (as on other matters such as the ordination of women), maintain collegiality including attendance at clergy events, and respect the decisions of Synod. The Bishop's Expectations of Clergy, published in the Diocesan Procedures Manual, shall continue to apply to all diocesan clergy. Failure to

comply may result in the termination of license.

c. Rite of Blessing

I shall approve a rite of blessing, subject to review by the Legal and Canonical Commission. Requests to use the rite must be made in writing indicating the consent of both the Incumbent and the congregation, by vestry vote. Only those parishes meeting these conditions shall be authorised to offer such pastoral services.

d. Episcopal Consent

In order to avoid further contentious and divisive debate on this matter, I shall give my episcopal consent to Motion 9 at Synod 2002 subject to the above conditions. I would like to see the withdrawal of all motions on the issue.

3. Conclusion

This proposal is an attempt to maintain the highest level of communion in our diocese where there is honest disagreement on Motion 9. It recognises the legitimate pastoral needs of different members of the church and seeks to resolve the current state of impasse, allowing everyone to remain in the diocesan family.

It is my hope that the energies and gifts of every member of the diocese can become focused more clearly on the mission of Christ instead of our political and theological deadlock. It will require a measure of tolerance, hospitality and mutual respect from all of us, and a period of continuing work at reconciliation.

Motion that was passed by the Diocesan Synod on June 14, 2002:

THAT this Synod endorse the Bishop's proposal to meet pastoral needs in the Diocese of New Westminster as set out in paragraphs A, B, C and D of the proposal dated May 23rd, 2002.

Moved: The Ven. Barbara Clay

Seconded: The Rev. Kevin Dixon

[Note: A motion that requested the Bishop authorise the blessing of covenanted same sex unions was first passed by Diocesan Synod on May 9, 1998, by a vote of 179 to 170 (51.3 per cent). The Bishop refused consent and later initiated a three-year period of study in the diocese. On June 2, 2001, the same motion passed by a vote of 226 to 174 (56.5 per cent); the Bishop again refused consent. The above motion was passed by a vote of 215 to 129 (62.5 per cent), and the Bishop gave consent.]

Statement by the Bishop of New Westminster – June 15, 2002

The Synod of the Diocese of New Westminster has now made a clear decision about the pastoral care of Anglicans in this part of Canada.

We have voted not to compel but to permit: to permit those parishes that wish to celebrate permanent, intimate, loving relationships between persons of the same sex to do so in recognition of the God-given goodness of their sacred mutual commitments; and to permit those parishes who stand in continuity with the historic practice of the church, and with biblical truth as they sincerely believe it, to do so without compulsion, with full protection of conscience, and with the pastoral support of episcopal ministry.

We take these steps today in full awareness that others in the Anglican Communion may not understand our actions. We hope all will realize that Canadian Anglicans live in a country where homosexual activity was decriminalized thirty years ago; where human rights legislation offers legal protection to gay and lesbian people against all forms of discrimination; and where churches across this great country freely and openly welcome men and women of every language, race and nation, colour, marital status and sexual orientation. We are an inclusive church in a plural, peaceful and tolerant society.

We are not compromising the Christian faith nor relativising its moral teaching. We are extending to gay and lesbian Christians the same freedom that is enjoyed by others to commit their lives to Jesus Christ together, and the same obligation to grow in the costly demands of love. We are calling them to fidelity, permanence and stability in relationships. We are offering them the support of the Christian Community as they grow into the fullness of the stature of Christ through the struggles and challenges of mutual commitment.

No one is being excluded from our fellowship today. We have not taken sides with one group in our church against another. We have chosen to live together in mutual respect. We acknowledge and repent of the pain we have caused in the course of this long process. We are deeply aware that there is much more work to do to build up mutual understanding and reconciliation. In this we ask for the support of the wider church, not condemnation, and patience from those who live in very different social contexts from our own.

We have voted for unity in the midst of diversity. We have decided to embrace faithful Christian believers of differing conscience within the one Body of Christ. We are not taking sides with some members of our church over others, but inviting both to work together to support the mission of the church throughout the world without the scandal of further division.

We do these things in the belief that they are the call of the Spirit to the church everywhere. To the Spirit of God and to the church we pledge our continued loyalty and affection.

Statement by Bishop Michael Ingham On the Implementation of Motion Seven – May 30, 2003

A few days ago, as you will know by now, a rite of blessing of covenanted same sex unions was issued to six parishes in the diocese who have requested permission to offer these pastoral services.

In issuing the rite, I have now fulfilled the commitment I made to this Synod a year ago. All of the provisions of Motion Seven last year are now complete.

For a time we will be in the spotlight of attention as a diocese, and some of us will find it quite uncomfortable. We are in the forefront of a movement of change taking place across the church, and change is never accomplished easily.

In speaking with the Primate yesterday, he reminded me that the way we have reached our decisions in this diocese is particularly Canadian. Canada is a nation where, by and large, public policy changes are discussed openly and in the light of day rather than questionably behind the scenes. We are also a nation where discrimination and prejudice against homosexual people are rapidly diminishing.

This is not true, of course, in every part of the world. The Archbishop of Canterbury has spoken about his sadness at the impact our actions will have and the inevitable tensions that will result. We acknowledge this. In many places around the world homosexual people are still treated as criminals and even worse, and in some instances with the support of the church. We regret this too, and express our sadness and disquiet at their suffering, and hope that our actions in this part of the world may bring some comfort and hope to those millions of people who look to the church for safety and support instead of judgment and condemnation.

We have been weakened in our diocese by this controversy. It has consumed a great deal of our energy. The parishes who left us a year ago have themselves been severely weakened also. Many who remain loyal to us, and are part of our Synod today, do so at personal cost. Their parishes have lost good and faithful members. There is, as with any change, joy in some hearts and pain in others.

Let us acknowledge all this before God. Let us ask God to forgive each of us where we have caused pain to others. Let us ask God to grant us grace to be ourselves forgiving. From this moment on, let us extend the hand of friendship to one another whatever our views, and commit ourselves afresh to the renewing of our church and its mission. We have before us in this Synod the opportunity to take steps to restore the strength of our diocese and renew the work of our parishes. Let us take them. Let us agree to live now with the decisions we have made as a body, trusting them to God, and get on with being the church of Jesus Christ in peace together.

Episcopal Visitor Diocese of New Westminster

Scope of Responsibilities

The Episcopal Visitor shall exercise delegated pastoral authority and perform such duties as shall be assigned by the Diocesan Bishop. In particular:

1. To visit requesting parishes for preaching, teaching, and presiding at worship.
2. To be available to clergy and members of requesting parishes seeking pastoral care.
3. To participate in and/or preside at Confirmations if requested by the Diocesan Bishop in consultation with requesting parishes.
4. To participate actively in and advise the Diocesan Bishop on the recruitment, selection, and appointment of Incumbents to requesting parishes.
5. To advise the Diocesan Bishop about ongoing needs and opportunities for reconciliation.
6. To work with the Diocesan Bishop and Synod toward fully restored relationships and unity in mission.
7. To attend Diocesan Synod with full privileges of the floor.

Parishes requesting the Episcopal Visitor must indicate such by Vestry vote, confirming this annually, and must continue to meet their financial obligations to the diocese. Only one Episcopal Visitor may be appointed at any time. The Diocesan Bishop retains canonical authority over all parishes and licensed clergy, including jurisdiction in all episcopal acts. None of the duties of the Episcopal Visitor shall in any way exclude or replace the same responsibilities of the Diocesan.

I want to welcome Bishop Hockin to our diocesan family and to express my personal thanks to him for his willingness to assist us in this time of change. I believe his ministry will be a source of strength to everyone across the diocese, and will fulfil the spirit and intention of the decisions made by our Synod. May the Holy Spirit bless and guide him, and lead us all into unity of mission and the bond of peace.

Conservative Ordinations / Appointments since 1998 in the Diocese of New Westminster

1998

February: James Wagner*, ordained priest and appointed Assistant Priest, St. Matthew, Abbotsford
Sarah Tweedale, ordained priest and appointed Assistant Priest, St. Alban, Richmond
John Oakes, ordained priest and appointed Assistant Priest, St. Cuthbert's
Daniel Gifford appointed Associate Priest, St. John's, Shaughnessy
March: George Rogers appointed Honorary Assistant, St. Helen, Vancouver
May: Simon Chin* appointed Incumbent, St. Luke/St. Matthias, Vancouver
June: Felix Orji* appointed Assistant Priest, St. John's, Shaughnessy
Philip Der appointed Assistant Priest, Church of the Good Shepherd
July: Dawn McDonald* ordained deacon and appointed Assistant Curate, Holy Cross, Vancouver
August: Ron Gibbs ordained and appointed Deacon, St. John, Maple Ridge
September: Barclay Mayo* appointed Incumbent, St. Andrew's, Pender Harbour
December: Dawn McDonald* ordained Priest and appointed Assistant Priest, Holy Cross, Vancouver

1999

April: Neville Crichlow appointed Priest in Charge, St. Mary's, Sapperton
September: Sarah Tweedale appointed Incumbent, St. Clement

2000

March: Rod Andrews appointed Incumbent, St. Anselm
May: Dawn McDonald* appointed Incumbent, Holy Cross, Vancouver
May: Silas Ng* appointed Incumbent, Church of Emmanuel
July: Katherine Yeo ordained Deacon and appointed Deacon, St. Faith, Vancouver
July: Colin Goode appointed Incumbent, Holy Trinity, Vancouver
Peter Klenner ordained Deacon and appointed Assistant Curate, St. Cuthbert
Paulina Lee ordained Deacon and appointed Assistant Curate, Good Shepherd
John Oakes appointed Honorary Assistant, St. John's, Shaughnessy
November: Neville Crichlow appointed Incumbent, St. Mary's, Sapperton
December: Peter Klenner ordained Priest
Paulina Lee ordained Priest
Craig Tanksley ordained Deacon

2001

February: Craig Tanksley appointed Assistant Curate, St. Laurence
June: James Wagner* appointed Priest-in-Charge, Holy Cross, Abbotsford
July: Craig Tanksley ordained Priest

October: Eve Wiseman appointed Priest-in-Charge, St. David's, Delta
November: Ron Barnes appointed Senior Chaplain, Mission to Seafarers
December: Paul Carter appointed Associate Priest (temporary), St. Matthew's, Abbotsford

2002

January: Ron Wickens appointed Incumbent, St. John, Burnaby
May: Paul Woehrle appointed Incumbent, St. David's Delta
July: Don Gardner ordained Deacon and appointed Deacon, St. Matthew's, Abbotsford
Rod Andrews appointed Incumbent, St. Alban, Richmond
August: John Oakes appointed Associate Priest, St. Mark, Ocean Park
Neil Mancor appointed Assistant Priest, St. John, Shaughnessy
Peter Klenner appointed Assistant Priest, St. Cuthbert
Paulina Lee appointed Associate Priest, Jubilee Cluster
Michael Stewart appointed Associate Priest St. Matthew, Abbotsford

2003

January: John Oakes appointed Priest-in-Charge, Holy Trinity, Vancouver
Craig Tanksley appointed Incumbent, St. Alban's, Burnaby
April: Lexson Maku appointed Honorary Assistant, Holy Cross, Vancouver
May: Peter Klenner appointed Incumbent, St. Mark's, Ocean Park
November: Allan Carson appointed Incumbent St. Cuthbert's, Delta

Statistics:

Total number of licensed appointments made since 1998: 147
Total number of licensed appointments listed above: 42

Conservative Regional Deans

Sarah Tweedale, Regional Dean of North Vancouver
Trevor Fisher, Regional Dean of Capilano/Kingcome

Additional Notes

Timothy Cooke appointed Incumbent, St. Martin in January 1997
Roger Simpson appointed Incumbent, Holy Trinity, Vancouver in November 1995
Robert Wismer appointed Incumbent, St. Helen, Vancouver in February 1995

*Indicates those who are now members of the withholding parishes group

History of Disciplinary Actions Taken in the Diocese of New Westminster since 2002

Spring of 2002

Several meetings were held with a group of clergy unhappy about the prospect of the blessing of same sex unions being allowed to proceed in the diocese. Meetings ended weeks before Synod.

June 15, 2002 – Diocesan Synod

After a lengthy debate and via a secret ballot, the members of the Synod of the Diocese of New Westminster approved a motion asking the bishop to authorize a rite of blessing of same sex unions in parishes that wished to proceed with this. See attached copy of the motion (“Motion Seven”).

As soon as the result of the vote was announced and before the Bishop gave his consent to the motion, lay delegates and clergy representing eight parishes staged a walkout of synod. There was widespread media coverage of this event. Several of those clergy who chose to leave the synod made statements to the media (radio, television & newspaper).

The parishes involved were:

St. John Shaughnessy	St. Andrew, Pender Harbour
St. Matthias & St. Luke	St. Matthew, Abbotsford
Good Shepherd	St. Martin
St. Simon	Church of Emmanuel

Later on in the proceedings of synod the following motion was passed by those remaining:

That this Synod extend to our brothers and sisters a message of sadness that they have felt unable to remain with us at this Synod meeting today, and an invitation to continue with us in prayer and discussion about ways in which we can celebrate our shared commitment to our faith and in which we can work toward reconciliation.

June 19, 2002

Bishop Michael Ingham wrote to all the individual clergy involved in the walk-out. In the letter Bishop Ingham recognised that they were hurt by the actions taken by the synod and informed them of the motion passed later in the proceedings (see above). The Bishop also said he was ‘writing to seek clarification of your intentions’. He asked whether they wished to remain licensed to their current parishes and under the jurisdiction of the Bishop of New Westminster. They were asked to reply in writing to the Bishop no later than July 2, 2002.

July 2, 2002

The clergy involved in the walk-out from Synod responded to the Bishop’s letters to them with a group letter. In the letter they stated: “We the undersigned duly licensed clergy, are still part of this Diocese, but that relationship has been seriously strained by the passage of Motion Seven. If it is implemented, we could be put in a position of conflict with our ordination vows of unswerving loyalty to Holy Scripture and the unbroken traditions of the worldwide Anglican

Communion.” The letter listed all the clergy who walked out of the diocesan synod but was not signed by any one of them.

July 10, 2002

The Chancellor of the diocese, Mr. George E.H. Cadman, Q.C., wrote to the same individuals in reply to their collective response to the Bishop’s letter. In this letter the Chancellor reminded these priests that the initial letter from Bishop Michael sought clarification of their recognition of the Bishop’s jurisdiction and authority as their Diocesan Bishop and that they had not provided the Bishop with individual responses. The Chancellor asked these priests to “please be kind enough to reply directly and individually to Bishop Michael no later than July 19th, confirming that you do acknowledge his jurisdiction and authority as your Diocesan Bishop.” No responses to this letter were received by either the Bishop or the Chancellor.

Eight parishes began to withhold their assessment payments to the diocese.

August 2002

Diocesan Canons provided that the diocese could no longer process the stipends of the dissenting clergy through the diocesan payroll system as the diocesan assessments of each of their parishes were not being paid. The group developed its own payroll system.

The Bishop appointed an assistant priest to St. John’s Shaughnessy and another to St. Matthew’s, Abbotsford. Both men had been requested by the parishes involved, and are of a conservative theology.

September 2002

With the appointment of Michael Stewart as Assistant Priest of St. Matthew’s, the Rev. Paul Carter’s temporary license to St. Matthew’s expired. Mr. Carter was placed “on leave without permission to officiate.”

September 1, 2002

Visiting Primates and Bishops attended “A Celebration of Global Anglican Fellowship” held at the South Delta Baptist Church near Vancouver. Participating were Primates from Central Africa and South East Asia, plus representatives of the American Anglican Council and Ekklesia. Priests from the dissenting parishes attended and many participated.

January 31, 2003

Timothy Cooke voluntarily resigned as Incumbent of St. Monica’s, North Vancouver. Bishop Ingham said he felt Mr. Cooke’s decision to resign for reasons of conscience but not attempt to take his parish out of the diocese was “an honourable thing to do.”

February 9, 2003

The Rt. Rev. Charles Murphy, bishop and chair of the American Mission in America, was the guest preacher at a “service of solidarity” which involved the dissenting priests at an interdenominational meeting in Vancouver.

February 17, 2003

Bishop Terry Buckle of the Yukon wrote Bishop Ingham and offered to assume “Alternative Episcopal Oversight” for the dissenting parishes. Bishop Ingham replied that for several reasons he did not feel that would be wise, and turned down the offer.

February 24, 2003

Bishop Ingham issued an inhibition against Bishop Buckle warning him not to exercise any ministry within the geographical boundaries of the Diocese of New Westminster and informed the diocese of this inhibition.

March 19, 2004

Despite the inhibition, Bishop Buckle wrote the dissenting parishes and offered alternative episcopal oversight to them “and those parishes from within the Diocese of New Westminster that may wish to join this coalition”.

Chancellor George Cadman stated that the letter “is highly irregular, outside the Canonical structure of the Canadian Church, and a direct violation of Bishop Ingham’s desire that people engage in a process of reconciliation” within the diocesan structure.

However, at Vestry meetings (full membership meetings), seven of the eight parishes voted to accept Bishop Buckle’s offer. (A vote at St. Martin’s failed by a small margin.)

March 24, 2003

Bishop Michael Ingham wrote to the incumbents of the seven parishes withholding their assessments. In the letter the Bishop says, regarding the actions of the Right Reverend Terry Buckle ‘His action is contrary to Canon Law and my letter of inhibition to him dated February 24, 2003. The actions of the Vestry Meeting are therefore null and void’

The Bishop went on to say the following:

“I now direct that you indicate to me in writing no later than Monday, March 31st

- a) Notwithstanding the passage of the Resolution by your vestry, whether or not you reject the jurisdiction of Bishop Buckle.*
- b) Whether or not you will act upon the offer set out in his letter of March 19, 2003*
- c) Whether or not you affirm and acknowledge to me your Canonical Obedience as Bishop of the Diocese.*

Failure to respond will be taken as agreement with the Vestry’s resolution.”

March 25, 2003

Chancellor George Cadman wrote to Metropolitan David Crawley to prefer charges against Bishop Buckle.

End of March / beginning of April

All the Incumbents of the seven withholding parishes were phoned or sent email by either the Executive Archdeacon or the Bishop’s Administrative Assistant and told that their Bishop wanted to meet with them. Some refused to come in for this meeting

Three of the clergy agreed to meet with the Bishop. These meetings were also attended by

Executive Archdeacon Ronald Harrison, Chancellor George Cadman and an additional representative for the clergy person (either a lawyer, a parish warden, or a parish trustee)

May 29-30, 2003

Diocesan Synod – the withholding parishes failed to send any lay or clerical representatives

July 13, 2003

The Vestry of the Parish of Holy Cross, Vancouver, which has a largely Japanese-speaking congregation, voted to join the group of dissenting parishes, to withhold diocesan assessments, and to accept the Bishop of Yukon's offer of alternative episcopal oversight.

September 5, 2003

In accordance with Diocesan Canon 15, in response to “difficulties or a crisis which in the opinion of the Bishop affects the orderly management and operation of the Parish,” Bishop Ingham reorganised the governance structure of the Parish of St. Martin's, North Vancouver, appointing three Bishop's Wardens and a Parish Executive Committee to replace all persons holding office as wardens and other officers of the Parish. The interim priest-in-charge remained. Diocesan Council endorsed the Bishop's action on September 9. By January, 2004, the reorganised parish was able to begin the search for a permanent priest.

September 7, 2003

A second large meeting was held at the South Delta Baptist Church by the dissenting parishes. The Rt. Rev. Terry Buckle, Bishop of Yukon, took a lead role. Included were the Primates of Central Africa and South India, several representatives of the American Anglican Council, Ekklesia, and the American Mission in America.

The dissenting priests sat near the front and accepted a “commissioning” by Bishop Buckle. The Rev. Paul Carter, a priest of the Diocese of New Westminster on leave without permission to officiate, was commissioned as a missionary by Bishop Buckle, apparently to work within the Diocese of New Westminster.

September 21, 2003

The congregation of the Mission Church of Holy Cross, Abbotsford, voted to accept the Bishop of Yukon's offer of alternative episcopal oversight. On October 2, 2003, the administrators of the Anglican Initiatives Fund, the vehicle for funding missions within the diocese, acting upon legal advice terminated the mission's funding. On October 14, 2003, the Diocesan Council voted to recommend that the mission itself be terminated. The Bishop took council's motion under advisement. Following the withdrawal of the Bishop of Yukon (see November 7, 2003, below), the Bishop wrote to the mission's priest-in-charge and lay leaders and asked whether they might reconsider their September motion. Receiving no positive response, the Bishop announced at a meeting of Diocesan Council on December 9 that he was terminating the mission.

October 8, 2003

Archbishop and Metropolitan David Crawley announced disciplinary proceedings against the Bishop of Yukon.

October 15, 2003

Chancellor George Cadman brought forward to the Bishop formal charges against seven incumbents under the Diocesan Canon on Discipline.

Following Canonical procedure, the Bishop called a Commission of Inquiry and directed it to “to make inquiry into the grounds” of the Chancellor’s charges, and to report back within three months. This was the first step under the diocesan Canon on Discipline.

October 28-30, 2003

At the national House of Bishops’ meeting a motion was proposed that requested Bishop Buckle withdraw his offer to assume episcopal jurisdiction, that Metropolitan Crawley to then stay charges against Bishop Buckle, and that Bishop Ingham stay charges against the dissenting priests. Bishop Buckle initially said he could not comply. The meeting passed the motion for the record. The House also asked the Primate to appoint a Task Force to review the issue of Adequate/Alternative Episcopal Oversight

November 7, 2003

Bishop Buckle reconsidered and in a letter to the Metropolitan stated he had withdrawn his offer of episcopal oversight to the withholding parishes of New Westminster. In response, the Metropolitan stayed charges against Bishop Buckle, and Bishop Ingham stayed the charges against the Incumbents of the withholding parishes.