



Fr. "Skip" Reeves
Rector

The Vision

The Church of St. Peter, Apostle and Confessor

201 Lakeshore Dr. Cheyenne, WY 82009

Services at LCCC, Center for Conferences and Institutes, Room 130

9 AM Bible Study, Youth Program, Sunday School, Nursery

10 AM Holy Eucharist



www.stpeterscheyenne.org
635-6868

July 2008

From the Rector:



I doubt if many people have kept abreast of, or even know about the GAFCON conference in Jerusalem; however, it is something you should know about because it is likely to shake the very foundations of the Anglican Communion of Churches and influence the way we do business for many years to come.

Last year the Archbishop of Canterbury, Rowan Williams, sent invitations to all the bishops he formally recognized as being Anglican bishops to join him this summer at the Lambeth Conference. This conference is convened once every ten years, and its membership has historically defined the Anglican Communion. He did not invite a number of orthodox bishops who were ordained in Africa to serve in the United States, and he indicated that the Conference would not discuss the refusal of the Episcopal Church to follow the mandate of the Windsor Report to reframe from ordaining persons living in homosexual relationships and to allow orthodox congregations to be supervised by conservative bishops. Because of this the African bishops decided to have a conference of their own -- The Global Anglican Future Conference (GAFCON).

The African archbishops refused to define what they wanted to accomplish at this conference, and insisted that they pray and discern where the Lord is leading them. The attached "Communique" is the official statement of what they discerned. In it they clearly state fourteen points of agreement that outline orthodox Anglicanism. They also are clearly rejecting the leadership of the Archbishop of Canterbury and will be forming a "Primates' Council" composed of orthodox leaders of Anglican bodies from around the

world to fill the current leadership vacuum they perceive in the Anglican Communion.

The GAFCON Communique is attached as well as the responses from the Archbishop of Canterbury and the Presiding Bishop of the Episcopal Church.

God Bless you.

Skip +

JUNE VESTRY NOTES: June's Vestry Meeting was held at the home of Father Skip & Stephanie Reeves. Following a short bible study, informal sharing included discussion about answered prayers in the recovery of Bobbie Lennox, and the ongoing needs of some parishioners.

REPORTS

Treasurer's Report. Jim Mitchell reported our finances are looking good, we are ahead on plate offerings, but behind on Albertson's contributions. We need to remind everyone to use their Albertson's cards so we can increase this bonus income. Our audit report has been completed by ARK. No exceptions or corrections were found. We were given a clean bill of health.

Fellowship Report. Our Fourth of July Picnic is coming up. It will be held at the Holiday Park Pavilion (the train park) from noon until 3 p.m. Father Skip will provide hamburger, hot dogs, etc., from the discretionary fund. All accompanying items will be potluck.

Our next fellowship function will be on Rally Day, September 7th. Stephanie will get all events posted on our website.

Rector's Report. Father Skip has been in contact with the Canon to the Ordinary at CANA (the Missionary Bishop's assistant), who has indicated we need to choose a supervising Bishop for St. Peter's from among the five CANA Suffragan Bishops. Father Skip selected

the Right Reverend David Craig Anderson, Sr., who visited St. Peter's when he ordained our Deacons, Dan and Marge. He once served a church in Worland, so he knows Wyoming. He is currently residing in Atlanta, Georgia. Bishop Anderson is also President and CEO of the American Anglican Council (AAC), based in Atlanta.

Our Deacons, Dan and Marge, have received official notification from our Missionary Bishop Minns that they are vested with the authority to conduct funerals and weddings.

OLD BUSINESS

Goals. Growth by expanding our presence in the community. People are volunteering regularly to serve dinner at Comea on the last Wednesday of each month. Aprons identifying participants with St. Peter's are available. Anyone who would like to contribute to this undertaking can sign up any Sunday at church. We will be erecting playground equipment on Saturday for the Coalition for the Homeless to assist those folks.

Building. Father Skip, Senior Warden Jim, and Junior Warden Stephanie met with an architect. He suggested going to various websites to look at church plans. When information is gathered, Vestry will review and make selections. A new budget account was set up and funded to further our property development.

Sign. We want to erect a sign at the property announcing our new church within a year of the completion of the structure so that concrete progress will be evident and show positive development once it appears. We expect to be establishing a time frame for doing this soon.

Photo Directory. Bob Henney has the kinks worked out of the computer program and is working on getting the photographs together for publication. Some pictures need to be re-taken.

NEW BUSINESS

Advertising. Stephanie reported she has looked into advertising in the Frontier Days Souvenir Edition of the Tribune-Eagle newspaper. The cost of reaching out to the community in this manner was approved.

Flowers, Bread & Wine. Without a specific coordinator for this function, the acknowledgment for some donations has been missed. We don't want anyone to be overlooked, so the new procedure will be for anyone who wishes to dedicate flowers to sign up and bring them yourselves. Father Skip will maintain the book so the dedications can be

honored. To get documentation for taxes, bring receipt to present to Treasurer Jim Mitchell. Dedications for bread and wine can be entered into the book and payment made in the plate or to the treasurer.

Blessings to all, Susan Oyler,
Secretary / Clerk of the Vestry

MAY VESTRY NOTES: May's Vestry Meeting was held at the home of Becky Burney. Following a short bible study, informal sharing included notification about Marcia's Wake's fall resulting in a broken hip necessitating surgery. Rehabilitation will follow at the east hospital facility. We will be sure a prayer shawl is provided to her. Karen Connelly is about to get into her new home so "housewarming" items can be delivered to her soon.

REPORTS

Treasurer's Report. Jim Mitchell reported our income is ahead of projection so our financial picture looks good.

Fellowship Report. Becky confirmed arrangements for our Fourth of July Picnic at Holiday Park (the train park) in the Pavilion from 12 p.m. to 3 p.m.

OLD BUSINESS

Goals. Volunteering to serve dinner at Comea on the last Wednesday of each month is now occurring on a regular basis and is going well. Sign-up sheets are available each Sunday at church.

Building. The Vestry met with Tom Sellers, ARK representative from North Carolina. Plans are proceeding, though firm specifications are not in place pending completion of their audit report. We are continuing to review various options that might be available to us. We discussed a floor plan, reaching general agreement on our preferences. Furnishings will be considered as construction is further along, and donations will likely contribute to this facet of our project. Father Skip, Senior Warden Jim, and Junior Warden Stephanie have an appointment to meet with an architect. Father Skip had the last word(s) of the evening on the subject: "We can do it."

Sign. We want to erect our sign at the property announcing the new church within a year of the completion of the structure so that concrete progress will be evident and show positive development once it appears. We expect to be establishing a time frame for doing this soon.

Photo Directory. Bob Henney has the kinks worked out of the program and is working on getting the photographs together for publication.

CANA Annual Council. We will be booking flights soon for delegates to attend the annual CANA Council in Akron, Ohio, in August. This includes Deacon Dan, Deacon Marge, Becky Burney, Lynnann Mitchell, and Susan Oyler.

NEW BUSINESS

Newcomer Ministry. Stephanie suggested giving church cookbooks to visitors who come to St. Peter's as a fellowship gift.

Blessings to all, Susan Oyler,
Secretary / Clerk of the Vestry

**ROTA SCHEDULE WITH PRAYER TEAM
July 2008**

To preview the lessons, you may go to <http://divinity.library.vanderbilt.edu/lectionary/> for the Old and New Testament Readings and to www.bcponline.org for the Psalms.

	OT LESSON	PSALM	NT LESSON	PRAYERS	CHALICE	PRAYER TEAM
July 6	Barb Clark <i>Gen. 24:34-38, 42-49, 58-67</i>	Lu Hart <i>Psalms 45:10-17</i>	Jim Jensen <i>Romans 7:15-25a</i>	Marge Marcewicz	Marge Marcewicz Susan Oyler Stephanie Reeves	Lu Hart Matty Ludwig LEM: Matty Ludwig
July 13	Matty Ludwig <i>Genesis 25:19-34</i>	Nick Dawson <i>Psalms 119:105-112</i>	Marge Marcewicz <i>Romans 8:1-11</i>	Susan Oyler	Jim Jensen Roger Ludwig Susan Oyler	Marge Marcewicz Caryl Marion LEM:
July 20	Stephanie Reeves <i>Genesis 28:10-19a</i>	Shari Henney <i>Psa. 139:1-12, 23-24</i>	Nancy Campbell <i>Romans 8:12-25</i>	Stephanie Reeves	Jim Jensen Lu Hart Roger Ludwig	Gaye Flack Stephanie Reeves LEM: Dan Clark
July 27	Lu Hart <i>Genesis 29:15-28</i>	Susan Oyler <i>Psa. 105:1-11, 45b</i>	Matty Ludwig <i>Romans 8:26-39</i>	Shari Henney	Susan Oyler Stephanie Reeves Roger Ludwig	Jim Jensen Lu Hart LEM: Marge Marcewicz.

If you need to make a change, please try to find a substitute. If you are unable to find a substitute, please let the Rota Coordinator, Matty Ludwig, know.

The GAFCON Communique

STATEMENT ON THE GLOBAL ANGLICAN FUTURE

Praise the LORD!

It is good to sing praises to our God; for he is gracious, and a song of praise is fitting. The LORD builds up Jerusalem; he gathers the outcasts of Israel. (Psalm 147:1-2) Brothers and Sisters in Christ: We, the participants in the Global Anglican Future Conference, send you greetings from Jerusalem!

Introduction

The Global Anglican Future Conference (GAFCON), which was held in Jerusalem from 22-29 June 2008, is a spiritual movement to preserve and promote the truth and power of the gospel of salvation in Jesus Christ as we Anglicans have received it. The movement is global: it has mobilised Anglicans from around the world. We are Anglican: 1148 lay and clergy participants, including 291 bishops representing millions of faithful Anglican Christians. We cherish our Anglican heritage and the Anglican Communion and have no intention of departing from it. And we believe that, in God's providence, Anglicanism has a bright future in obedience to our Lord's Great Commission to make disciples of all nations and to build up the church on the foundation of biblical truth (Matthew 28:18-20; Ephesians 2:20).

GAFCON is not just a moment in time, but a movement in the Spirit, and we hereby:

- launch the GAFCON movement as a fellowship of confessing Anglicans
- publish the Jerusalem Declaration as the basis of the fellowship
- Encourage the GAFCON Primates to form a Council.

The Global Anglican Context

The future of the Anglican Communion is but a piece of the wider scenario of opportunities and challenges for the gospel in 21st century global culture. We rejoice in the way God has opened doors for gospel mission among many peoples, but we grieve for the spiritual decline in the most economically developed nations, where the forces of militant secularism and pluralism are eating away the fabric of society and churches are compromised and enfeebled in their witness. The vacuum left by them is readily filled by other faiths and deceptive cults. To meet these challenges will require Christians to work together to understand and oppose these forces and to liberate those under their sway. It will entail the planting of new churches among unreached peoples and also committed action to restore authentic Christianity to compromised churches.

The Anglican Communion, present in six continents, is well positioned to address this challenge, but currently it is divided and distracted. The Global Anglican Future Conference emerged in response to a crisis within the Anglican Communion, a crisis involving three undeniable facts concerning world Anglicanism. The first fact is the acceptance and promotion within the provinces of the Anglican Communion of a different 'gospel' (cf. Galatians 1:6-8) which is contrary to the apostolic gospel. This false gospel undermines the authority of God's Word written and the uniqueness of Jesus Christ as the author of salvation from sin, death and judgement. Many of its proponents claim that all religions offer equal access to God and that Jesus is only a way, not the way, the truth and the life. It promotes a variety of sexual preferences and immoral behaviour as a universal human right. It claims God's blessing for same-sex unions over against the biblical teaching on holy matrimony. In 2003 this false gospel led to the consecration of a bishop living in a homosexual relationship.

The second fact is the declaration by provincial bodies in the Global South that they are out of communion with bishops and churches that promote this false gospel. These declarations have resulted in a realignment whereby faithful Anglican Christians have left existing territorial parishes, dioceses and provinces in certain Western churches and become members of other dioceses and provinces, all within the Anglican Communion. These actions have also led to the appointment of new Anglican bishops set over geographic areas already occupied by other Anglican bishops. A major realignment has occurred and will continue to unfold. The third fact is the manifest failure of the Communion Instruments to exercise discipline in the face of overt heterodoxy. The Episcopal Church USA and the Anglican Church of Canada, in proclaiming this false gospel, have consistently defied the 1998 Lambeth statement of biblical moral principle (Resolution 1.10). Despite numerous meetings and reports to and from the 'Instruments of Unity,' no effective action has been taken, and the bishops of these unrepentant churches are welcomed to Lambeth 2008. To make matters worse, there has been a failure to honour promises of discipline, the authority of the Primates' Meeting has been undermined and the Lambeth Conference has been structured so as to avoid any hard decisions. We can only come to the devastating conclusion that 'we are a global Communion with a colonial structure'. Sadly, this crisis has torn the fabric of the Communion in such a way that it cannot simply be patched back together. At the same time, it has brought together many Anglicans across the globe into personal and pastoral relationships in a fellowship which is faithful to biblical teaching, more representative of the demographic distribution of global Anglicanism today and stronger as an instrument of effective mission, ministry and social involvement.

A Fellowship of Confessing Anglicans

We, the participants in the Global Anglican Future Conference, are a fellowship of confessing Anglicans for the benefit of the Church and the furtherance of its mission. We are a fellowship of people united in the communion (koinonia) of the one Spirit and committed to work and pray together in the common mission of Christ. It is a confessing fellowship in that its members confess the faith of Christ crucified, stand firm for the gospel in the global and Anglican context, and affirm a contemporary rule, the Jerusalem Declaration, to guide the movement for the future. We are a fellowship of Anglicans, including provinces, dioceses, churches, missionary jurisdictions, para-church organisations and individual Anglican Christians whose goal is to reform, heal and revitalise the Anglican Communion and expand its mission to the world. Our fellowship is not breaking away from the Anglican Communion. We, together with many other faithful Anglicans throughout the world, believe the doctrinal foundation of Anglicanism, which defines our core identity as Anglicans, is expressed in these words: The doctrine of the Church is grounded in the Holy Scriptures and in such teachings of the ancient Fathers and Councils of the Church as are agreeable to the said Scriptures. In particular, such doctrine is to be found in the Thirty-nine Articles of Religion, the Book of Common Prayer and the Ordinal. We intend to remain faithful to this standard, and we call on others in the Communion to reaffirm and return to it. While acknowledging the nature of Canterbury as an historic see, we do not accept that Anglican identity is determined necessarily through recognition by the Archbishop of Canterbury. Building on the above doctrinal foundation of Anglican identity, we hereby publish the Jerusalem Declaration as the basis of our fellowship. Global Anglican Future Statement, 29 June 2008 3
The Jerusalem Declaration In the name of God the Father, God the Son and God the Holy Spirit: We, the participants in the Global Anglican Future Conference, have met in the land of Jesus' birth. We express our loyalty as disciples to the King of kings, the Lord Jesus. We joyfully embrace his command to proclaim the reality of his kingdom which he first announced in this land. The gospel of the kingdom is the good news of salvation, liberation and transformation for all. In light of the above, we agree to chart a way forward together that promotes and protects the biblical gospel and mission to the world, solemnly declaring the following tenets of orthodoxy which underpin our Anglican identity.

1. We rejoice in the gospel of God through which we have been saved by grace through faith in Jesus Christ by the power of the Holy Spirit. Because God first loved us, we love him and as believers bring forth fruits of love, ongoing repentance, lively hope and thanksgiving to God in all things.
2. We believe the Holy Scriptures of the Old and New Testaments to be the Word of God written and to contain all things necessary for salvation. The Bible is to be translated, read, preached, taught and obeyed in its plain and canonical sense, respectful of the church's historic and consensual reading.
3. We uphold the four Ecumenical Councils and the three historic Creeds as expressing the rule of faith of the one holy catholic and apostolic Church.
4. We uphold the Thirty-nine Articles as containing the true doctrine of the Church agreeing with God's Word and as authoritative for Anglicans today.
5. We gladly proclaim and submit to the unique and universal Lordship of Jesus Christ, the Son of God, humanity's only Saviour from sin, judgement and hell, who lived the life we could not live and died the death that we deserve. By his atoning death and glorious resurrection, he secured the redemption of all who come to him in repentance and faith.
6. We rejoice in our Anglican sacramental and liturgical heritage as an expression of the gospel, and we uphold the 1662 Book of Common Prayer as a true and authoritative standard of worship and prayer, to be translated and locally adapted for each culture.
7. We recognise that God has called and gifted bishops, priests and deacons in historic succession to equip all the people of God for their ministry in the world. We uphold the classic Anglican Ordinal as an authoritative standard of clerical orders.
8. We acknowledge God's creation of humankind as male and female and the unchangeable standard of Christian marriage between one man and one

woman as the proper place for sexual intimacy and the basis of the family. We repent of our failures to maintain this standard and call for a renewed commitment to lifelong fidelity in marriage and abstinence for those who are not married.

9. We gladly accept the Great Commission of the risen Lord to make disciples of all nations, to seek those who do not know Christ and to baptise, teach and bring new believers to maturity.

10. We are mindful of our responsibility to be good stewards of God's creation, to uphold and advocate justice in society, and to seek relief and empowerment of the poor and needy.

11. We are committed to the unity of all those who know and love Christ and to building authentic ecumenical relationships. We recognise the orders and jurisdiction of those Anglicans who uphold orthodox faith and practice, and we encourage them to join us in this declaration.

12. We celebrate the God-given diversity among us which enriches our global fellowship, and we acknowledge freedom in secondary matters. We pledge to work together to seek the mind of Christ on issues that divide us.

13. We reject the authority of those churches and leaders who have denied the orthodox faith in word or deed. We pray for them and call on them to repent and return to the Lord.

14. We rejoice at the prospect of Jesus' coming again in glory, and while we await this final event of history, we praise him for the way he builds up his church through his Spirit by miraculously changing lives.

The Road Ahead

We believe the Holy Spirit has led us during this week in Jerusalem to begin a new work. There are many important decisions for the development of this fellowship which will take more time, prayer and deliberation.

Among other matters, we shall seek to expand participation in this fellowship beyond those who have come to Jerusalem, including cooperation with the Global South and the Council of Anglican Provinces in Africa. We can, however, discern certain milestones on the road ahead. Primates' Council We, the participants in the Global Anglican Future Conference, do hereby acknowledge the participating Primates of GAFCON who have called us together, and encourage them to form the initial Council of the GAFCON movement. We look forward to the enlargement of the Council and entreat the Primates to organise and expand the fellowship of confessing Anglicans. We urge the Primates' Council to authenticate and recognise confessing Anglican jurisdictions, clergy and congregations and to encourage all Anglicans to promote the gospel and defend the faith. We recognise the desirability of territorial jurisdiction for provinces and dioceses of the Anglican Communion, except in those areas where churches and leaders are denying the orthodox faith or are preventing its spread, and in a few areas for which overlapping jurisdictions are beneficial for historical or cultural reasons. We thank God for the courageous actions of those Primates and provinces who have offered orthodox oversight to churches under false leadership, especially in North and South America. The actions of these Primates have been a positive response to pastoral necessities and mission opportunities. We believe that such actions will continue to be necessary and we support them in offering help around the world.

We believe this is a critical moment when the Primates' Council will need to put in place structures to lead and support the church. In particular, we believe the time is now ripe for the formation of a province in North America for the federation currently known as Common Cause Partnership to be recognised by the Primates' Council.

Conclusion: Message from Jerusalem

We, the participants in the Global Anglican Future Conference, were summoned by the Primates' leadership team to Jerusalem in June 2008 to deliberate on the crisis that has divided the Anglican Communion for the past decade and to seek direction for the future. We have visited holy sites, prayed together, listened to God's Word preached and expounded, learned from various speakers and teachers, and shared our thoughts and hopes with each other.

The meeting in Jerusalem this week was called in a sense of urgency that a false gospel has so paralysed the Anglican Communion that this crisis must be addressed. The chief threat of this dispute involves the compromising of the integrity of the church's worldwide mission. The primary reason we have come to Jerusalem and issued this declaration is to free our churches to give clear and certain witness to Jesus Christ.

It is our hope that this Statement on the Global Anglican Future will be received with comfort and joy by many Anglicans around the world who have been distressed about the direction of the Communion. We believe the Anglican Communion should and will be reformed around the biblical gospel and mandate to go into all the world and present Christ to the nations.

Jerusalem

Feast of St Peter and St Paul 29 June 2008

THE ARCHBISHOP OF CANTERBURY, ROWAN WILLIAMS RESPONSE TO GAFCON

The Final Statement from the GAFCON meeting in Jordan and Jerusalem contains much that is positive and encouraging about the priorities of those who met for prayer and pilgrimage in the last week. The 'tenets of orthodoxy' spelled out in the document will be acceptable to and shared by the vast majority of Anglicans in every province, even if there may be differences of emphasis and perspective on some issues. I agree that the Communion needs to be united in its commitments on these matters, and I have no doubt that the Lambeth Conference will wish to affirm all these positive aspects of GAFCON's deliberations. Despite the claims of some, the

conviction of the uniqueness of Jesus Christ as Lord and God and the absolute imperative of evangelism are not in dispute in the common life of the Communion

However, GAFCON's proposals for the way ahead are problematic in all sorts of ways, and I urge those who have outlined these to think very carefully about the risks entailed.

A 'Primates' Council' which consists only of a self-selected group from among the Primates of the Communion will not pass the test of legitimacy for all in the Communion. And any claim to be free to operate across provincial boundaries is fraught with difficulties, both theological and practical – theological because of our historic commitments to mutual recognition of ministries in the Communion, practical because of the obvious strain of responsibly exercising episcopal or primatial authority across enormous geographical and cultural divides.

Two questions arise at once about what has been proposed. By what authority are Primates deemed acceptable or unacceptable members of any new primatial council? And how is effective discipline to be maintained in a situation of overlapping and competing jurisdictions?

No-one should for a moment impute selfish or malicious motives to those who have offered pastoral oversight to congregations in other provinces; these actions, however we judge them, arise from pastoral and spiritual concern. But one question has repeatedly been raised which is now becoming very serious: how is a bishop or primate in another continent able to discriminate effectively between a genuine crisis of pastoral relationship and theological integrity, and a situation where there are underlying non-theological motivations at work? We have seen instances of intervention in dioceses whose leadership is unquestionably orthodox simply because of local difficulties of a personal and administrative nature. We have also seen instances of clergy disciplined for scandalous behaviour in one jurisdiction accepted in another, apparently without due process. Some other Christian churches have unhappy experience of this problem and it needs to be addressed honestly.

It is not enough to dismiss the existing structures of the Communion. If they are not working effectively, the challenge is to renew them rather than to improvise solutions that may seem to be effective for some in the short term but will continue to create more problems than they solve. This challenge is one of the most significant focuses for the forthcoming Lambeth Conference. One of its major stated aims is to restore and deepen confidence in our Anglican identity. And this task will require all who care as deeply as the authors of the statement say they do about the future of Anglicanism to play their part.

The language of 'colonialism' has been freely used of existing patterns. No-one is likely to look back with complacency to the colonial legacy. But emerging from the legacy of colonialism must mean a new co-operation of equals, not a simple reversal of power. If those who speak for GAFCON are willing to share in a genuine renewal of all our patterns of reflection and decision-making in the Communion, they are welcome, especially in the shaping of an effective Covenant for our future together.

I believe that it is wrong to assume we are now so far apart that all those outside the GAFCON network are simply proclaiming another gospel. This is not the case; it is not the experience of millions of faithful and biblically focused Anglicans in every province. What is true is that, on all sides of our controversies, slogans, misrepresentations and caricatures abound. And they need to be challenged in the name of the respect and patience we owe to each other in Jesus Christ.

I have in the past quoted to some in the Communion who would call themselves radical the words of the Apostle in I Cor.11.33: 'wait for one another'. I would say the same to those in whose name this statement has been issued. An impatience at all costs to clear the Lord's field of the weeds that may appear among the shoots of true life (Matt.13.29) will put at risk our clarity and effectiveness in communicating just those evangelical and catholic truths which the GAFCON statement presents.

THE RESPONSE FROM THE PRESIDING BISHOP OF THE EPISCOPAL CHURCH

Much of the Anglican world must be lamenting the latest emission from GAFCON. Anglicanism has always been broader than some find comfortable. This statement does not represent the end of Anglicanism, merely another chapter in a centuries-old struggle for dominance by those who consider themselves the only true believers. Anglicans will continue to worship God in their churches, serve the hungry and needy in their communities, and build missional relationships with others across the globe, despite the desire of a few leaders to narrow the influence of the gospel. We look forward to the opportunities of the Lambeth Conference for constructive conversation, inspired prayer, and relational encounters.

The Most Rev. Katharine Jefferts Schori
Presiding Bishop and Primate
The Episcopal Church