

St. Michael's by-the-Sea

A *Adult Forum*

Sundays, 9.45 am in Ede Hall

The Anglican Church in North America

September 13, 2009

Communion, Covenant and our Anglican Future

Reflections on the Episcopal Church's 2009 General Convention from the Archbishop of Canterbury for the Bishops, Clergy and Faithful of the Anglican Communion.



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- It is my strong hope that all the provinces will respond favourably to the invitation to Covenant. But in the current context, **the question is becoming more sharply defined of whether, if a province declines such an invitation, *any elements within it will be free* (granted the explicit provision that the Covenant does not purport to alter the Constitution or internal polity of any province) to adopt the Covenant as a sign of their wish to act in a certain level of mutuality with other parts of the Communion.** It is important that there should be a clear answer to this question.

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"A Report of the meeting of the Bishops of Albany, Dallas, North Dakota, Northern Indiana, South Carolina, West Texas and Western Louisiana with the Archbishop of Canterbury on September 1, 2009.

- *At this meeting we expressed our appreciation for his post-convention reflections, "Communion, Covenant, and our Anglican Future," and were especially interested in his statement about whether "elements" in Provinces not favorably disposed to adopt the Anglican Covenant "will be free ... to adopt the Covenant as a sign of their wish to act in a certain level of mutuality with parts of the communion."*
- *Given our commitment to remain constituent members of both the Anglican Communion and The Episcopal Church, we are encouraged by our meeting with the Archbishop.*
- *We understand the divisions before us, not merely differences of opinion on human sexuality, but also about differing understandings of ecclesiology and questions regarding the independence or interdependence of a global communion of churches in discerning the mind of Christ together.*

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- *Therefore, at this time we make the following requests of Communion minded members of the The Episcopal Church and the wider Anglican Communion:*
 1. *We encourage dioceses, congregations and individuals of The Episcopal Church to pray and work for the adoption of an Anglican Communion Covenant.*
 2. *We encourage dioceses and congregations to study and endorse the Anglican Communion Covenant when it is finally released and to urge its adoption by General Convention, or to endorse the first three sections of the Ridley Cambridge Draft and the Anaheim Statement, and to record such endorsements on the Communion Partners website (www.comunionpartners.org).*
 3. *We encourage bishops, priests, deacons and laypersons of The Episcopal Church who support the adoption of the Anglican Communion Covenant to record such endorsement on the Communion Partners website.*
 4. *We encourage dioceses and congregations, in the spirit of GC2009 Resolution B030, to engage in "companion domestic mission relationships among dioceses and congregations within The Episcopal Church."*
 5. *We encourage Bishops exercising jurisdiction in The Episcopal Church to call upon us for service in needed cases of Delegated Episcopal Pastoral Oversight.*
 6. *We encourage relationships between Communion Partners and primates, bishops, provinces and dioceses in other parts of the Communion, in order to enhance the ministry we share in the life of the Communion.*
 7. *We invite primates and bishops of the Communion to offer their public support to these efforts.*

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- *+Mark J. Lawrence, South Carolina*
- +Gary R. Lillibridge, West Texas*
- +Edward S. Little, II, Northern Indiana*
- +William H. Love, Albany*
- +D. Bruce MacPherson, Western Louisiana*
- +Michael G. Smith, North Dakota*
- +James M. Stanton, Dallas*

The Anglican Church in North America

Reaching North America with the Transforming Love of Jesus Christ



Est. June 2009

The Genesis of the ACNA

A Press Release

- Globally, regionally and locally, Anglicanism is in the process of reformation. Within the last decades, the Episcopal Church in the United States and the Anglican Church of Canada have increasingly accommodated and incorporated un-Biblical, un-Anglican practices and teaching.
- In the context of this widening theological gap, the existing geography-based organizational model of the Episcopal Church and Anglican Church of Canada became problematic for orthodox Anglicans. Orthodox parishes, clergy and dioceses that upheld Biblical authority and historic Anglican practice became isolated within their existing structures.
- Distressed churches and entire dioceses began to disaffiliate from the established provinces in North America and seek episcopal oversight and spiritual care from Anglican Provinces and leaders in other parts of the world, including the primates and churches of Kenya, Nigeria, Rwanda, South America and Uganda. Beginning in 2000 with the Church of Rwanda, these leaders have responded by accepting orthodox Anglican parishes and dioceses in North America into their care.

The Genesis of the ACNA

- The Common Cause Partnership
 - In February 2005, leading orthodox bishops and ministries representing a number of different Anglican jurisdictions in North America launched the **Common Cause Partnership**. In September 2007, the bishops of the partnership gathered to begin shaping a unified and orthodox Anglican church in Canada and the United States. The inaugural meeting of the governing council, held on 17 December 2007, elected the Rt. Rev. Robert Duncan as the moderator of the Common Cause Partnership. Global Anglican Future Conference
- Global Anglican Futures Conference
 - Then in June 2008, Anglican leaders from around the world gathered at the **Global Anglican Future conference and, among other decisions, determined that the North American Anglican** groups under their care and united in the Common Cause Partnership should form a united Anglican body and seek recognition as a province in the Anglican Communion.

The Genesis of the ACNA

A Press Release

- Following significant formational work by the Common Cause Partners, these same Anglican leaders have now recognized the resulting ecclesial structure – the **Anglican Church in North America (ACNA)** – as authentically Anglican and have **commended formal recognition of ACNA** to the other leaders in the Communion. During this period of transition, bishops within ACNA will retain membership in the House of Bishops of the province in which they were members prior to the formation of ACNA.
- In bringing together so many faithful Anglicans and Anglican Churches, the ACNA has demonstrated its commitment to unity within the bounds of truth. It represents the reuniting of orthodox Anglicans who have been squeezed out of the Episcopal Church and Anglican Church of Canada by successive changes to historic Christian teaching and Anglican practice.

Founding members of the Common Cause Partnership

The ecclesial and non-ecclesial organizations which have worked together to form the 28 dioceses of the Anglican Church in North America are:

- **Under the jurisdiction of the Anglican Province of the Southern Cone**
 - Diocese of Fort Worth
 - Diocese of Pittsburgh
 - Diocese of Quincy
 - Diocese of San Joaquin
 - Anglican Network in Canada
 - Various missionary initiatives in the United States
- **Under the jurisdiction of the Anglican Province of Nigeria**
 - Convocation of Anglicans in North America
- **Under the jurisdiction of the Anglican Province of Rwanda**
 - Anglican Mission in the Americas (including the Anglican Coalition in Canada)
- **Under the jurisdiction of the Anglican Provinces of Kenya and Uganda**
 - various missionary initiatives in the United States

Founding members of the Common Cause Partnership

The ecclesial and non-ecclesial organizations which have worked together to form the 28 dioceses of the Anglican Church in North America are:

- **Independent Anglican Church**
 - Reformed Episcopal Church
- **Non-ecclesial founding members of the Common Cause Partnership**
 - American Anglican Council
 - Forward in Faith North America
 - Anglican Communion Network

The Anglican Church in North America

Fact Sheet

- **Who we are**

- The Anglican Church in North America (ACNA) unites some 100,000 Anglicans in 700 parishes in 28 dioceses, into a single Church. It is a Province-in-formation in the global Anglican Communion, initiated by the request of the Global Anglican Future Conference (GAFCon) in June 2008 and formally recognized by the GAFCon Primates – leaders of Anglican Churches representing 70 per cent of the active Anglicans globally – on 16 April 2009 after a thorough examination of ACNA's leadership, organizational structure, proposed constitution and proposed canons.

The Anglican Church in North America

Fact Sheet

- **What we stand for**

- Members of the Anglican Church in North America (ACNA) are in the mainstream, both globally and historically, of Christianity – the biblically-faithful way of following Jesus and being part of the “One Holy Catholic and Apostolic Church”. As Anglicans, this orthodoxy is defined by and centered on our church’s classic formularies – the Book of Common Prayer, including the Ordinal, and the Thirty-nine Articles – which all point back to the authority of the Holy Bible and articulate foundational principles of the Anglican tradition throughout the world. We wholeheartedly embrace the Jerusalem Declaration, the founding declaration of the global Fellowship of Confessing Anglicans, and the Theological Statement of the Common Cause Partnership – the precursor to the ACNA.

The Anglican Church in North America

Fact Sheet

LEADERSHIP

- **Primate – Bishop Robert Duncan (Bishop of Pittsburgh)**
 - Installed as Archbishop of ACNA on 24 June 2009 during the ACNA inaugural provincial assembly. The liturgy will take place at Christ Church Plano, Texas.
- **College of Bishops**
 - The bishops of ACNA form the College of Bishops which will meet periodically to lead in matters of faith and unity.
- **ACNA Provincial Council**
 - This council is comprised of one bishop, one member of the clergy and two lay persons from each recognized diocese of the Anglican Church in North America, the Provincial Council is the governing body of the church with authority to set the church's program and budget.
- **ACNA Assembly**
 - Each diocese is represented by its bishop or bishops, at least two members of the clergy and two lay persons. Additional clergy and lay persons are added for each full one thousand of average Sunday attendance of the diocese beyond the first one thousand. The purpose of the assembly is to strengthen the mission of the church and to ratify and amend the Constitution and Canons of the ACNA.

The Anglican Church in North America

Fact Sheet

- **Membership**
 - Membership is currently estimated at 100,000 based on average Sunday attendance of 69,197 (as of spring 2009) – including more than 800 clergy. ACNA is committed to members' personal growth through discipleship, as well as to church growth through evangelism and church planting. With active church planting initiatives in the 28 dioceses, congregations are being added monthly to ACNA's current 700+ parishes. Currently, ACNA's membership equals or exceeds that of 12 of the Anglican Communion's 38 provinces.
- **Governance**
 - The proposed Constitution and Canons of the Anglican Church in North America were approved at the inaugural Provincial Assembly, 22-25 June 2009 for ratification.

An Open Letter to the Anglican Communion from Archbishop Duncan

- 20 22nd July, A.D. 2009
Feast of St. Mary Magdalene

Two Cities: One Choice

Dearest Brothers and Sisters in
Christ,

- There are times in the history of
God's people when the prevailing
values and behaviors of those then in
control of rival cities symbolizes a
choice to be made by all of God's
people. For Anglicans such a moment
has certainly arrived. The cities
symbolizing the present choice are
Bedford, Texas, and Anaheim,
California. In the last month, the
contrasting behaviors and values of
the religious leaders who met in these
two small cities made each a symbol
of Anglicanism's inescapable choice.

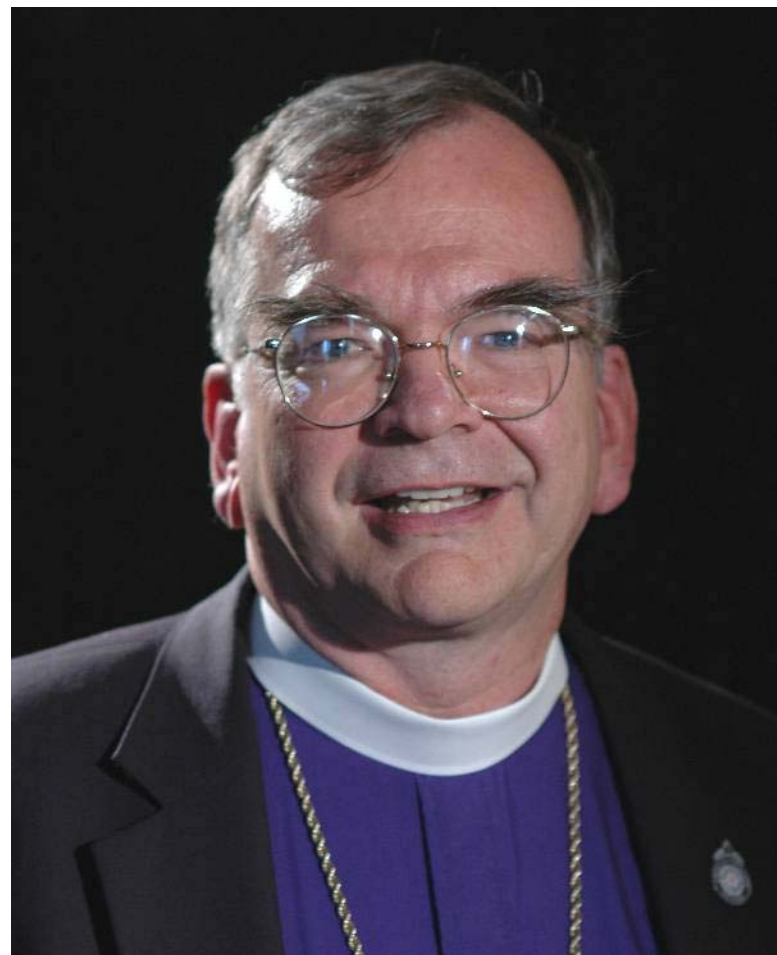


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Two Cities: One Choice

- Jerusalem and Babylon come to mind as the Scriptural cities which are enduring symbols of choices to be made by God's people, and of what can happen when God's people make a choice for something other than God's Way, God's Truth, God's Life, as set out in God's Covenant, whether Old or New.

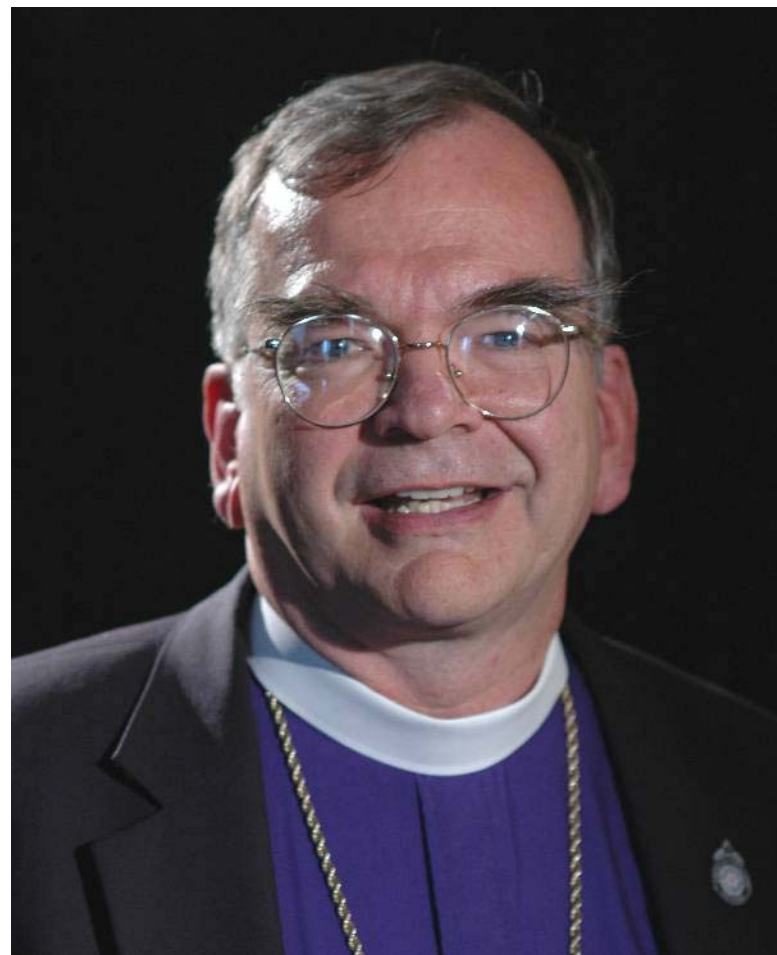


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Two Cities: One Choice

- The Anglican Church in North America, whose leaders met at Bedford, Texas, from June 20th to June 25th, embraced the values and behaviors familiar to Christians in every age: daily repenting of human sin in disobeying the one Lord, embracing the need (both personal and corporate) of a divine Savior, and recommitting to the proclamation in word and deed of the gospel of transforming love. The unity at Bedford, despite very real differences, was palpable.

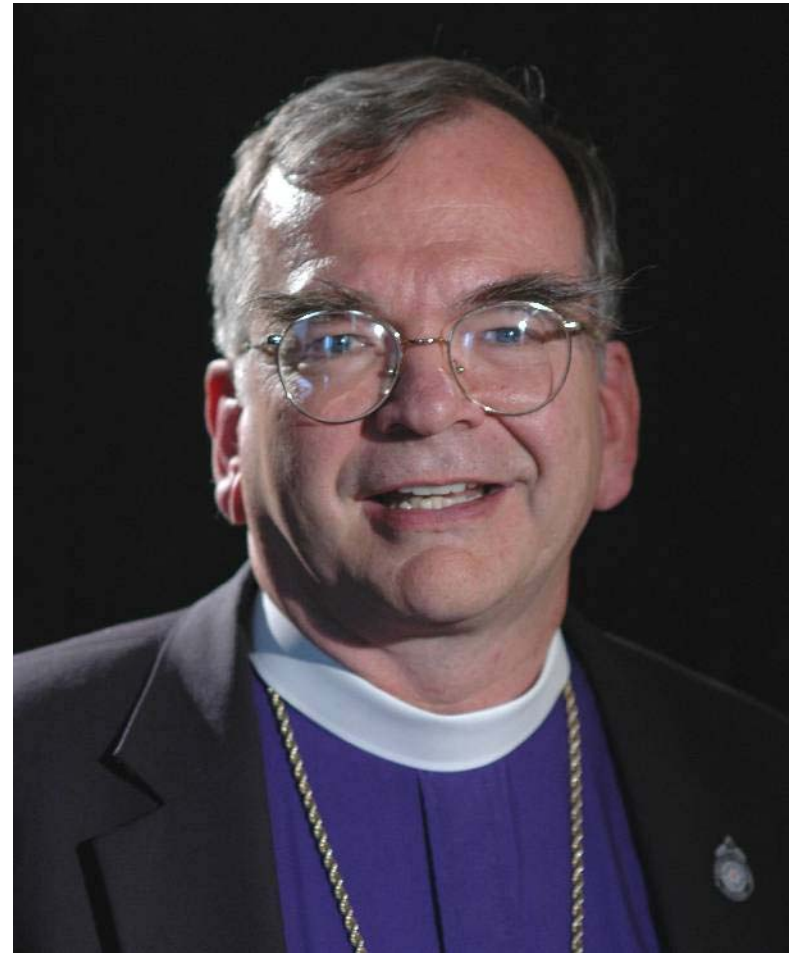


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Two Cities: One Choice

- The Episcopal Church, whose leaders met at Anaheim, California, from July 8th to 17th, blessed the values and behaviors of a re-defined Christianity: enabling a revisionist anthropology, budgeting litigation rather than evangelism, and confusing received understandings of Scriptural truth, not least concerning the necessity of individual salvation in Christ Jesus. At Anaheim, there were those who valiantly stood against the revolutionary majority, and their pain and grief at what was happening was heartbreaking for all who saw it, not least for their brothers and sisters in the Anglican Church in North America.

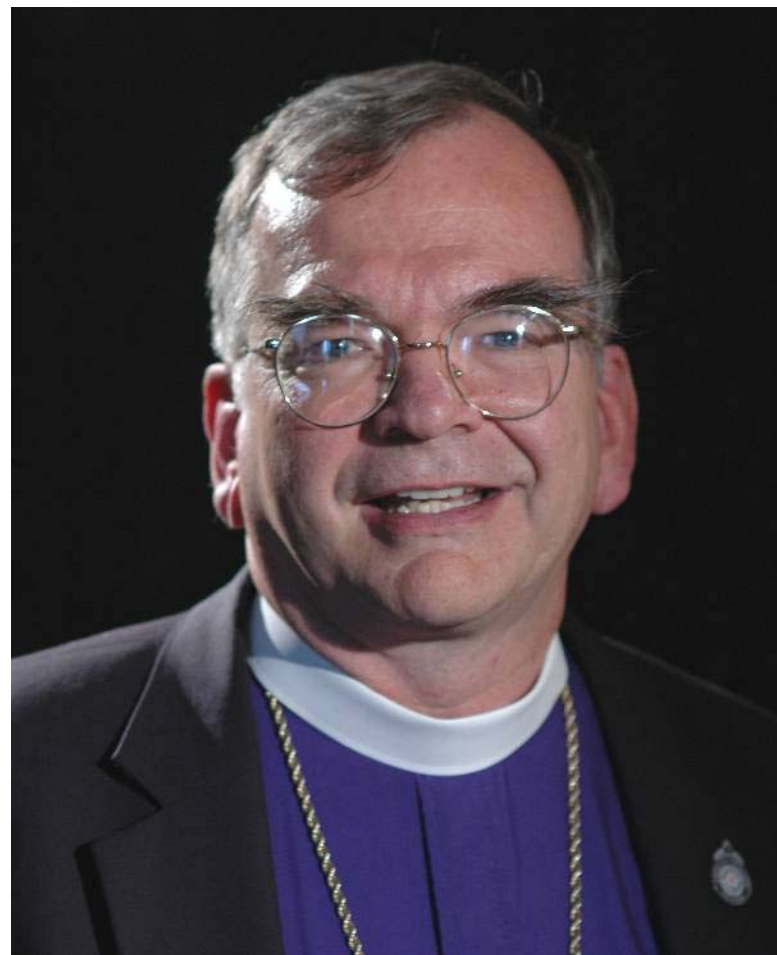


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Two Cities: One Choice

- The North American poet, Robert Frost, once wrote: “Two roads diverged in a wood, and I took the road less traveled by. That has made all the difference.” For Anglican Christians, for the Instruments of Unity (Communion), for interdependent Provinces, for ordinary believers, there is a choice to be made. The choice is between two religions, two roads, two cities, two sets of conflicting values and behaviors. In Deuteronomy, chapter 30, Moses sets the choice as between blessing and curse, life and death. For contemporary Anglicanism the present choice is this stark.



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Two Cities: One Choice

- I write this humbly and as a sinner. I also write it as one whose hope is in Christ alone, and with deepest love for all for whom He died and rose again.

Faithfully and Obediently,

The Most Reverend Robert William
Duncan, D.D.

Archbishop of the Anglican Church in
North America
Anglican Bishop of Pittsburgh

