

St. Michael's by-the-Sea

**A** *Adult Forum*

Sundays, 9.45 am in Ede Hall

**Ecumenical Response (to the Anglican Crisis)**

September 20, 2009

# The High Priestly Prayer of Our Lord Jesus Christ

John 17

Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one. (v.17)

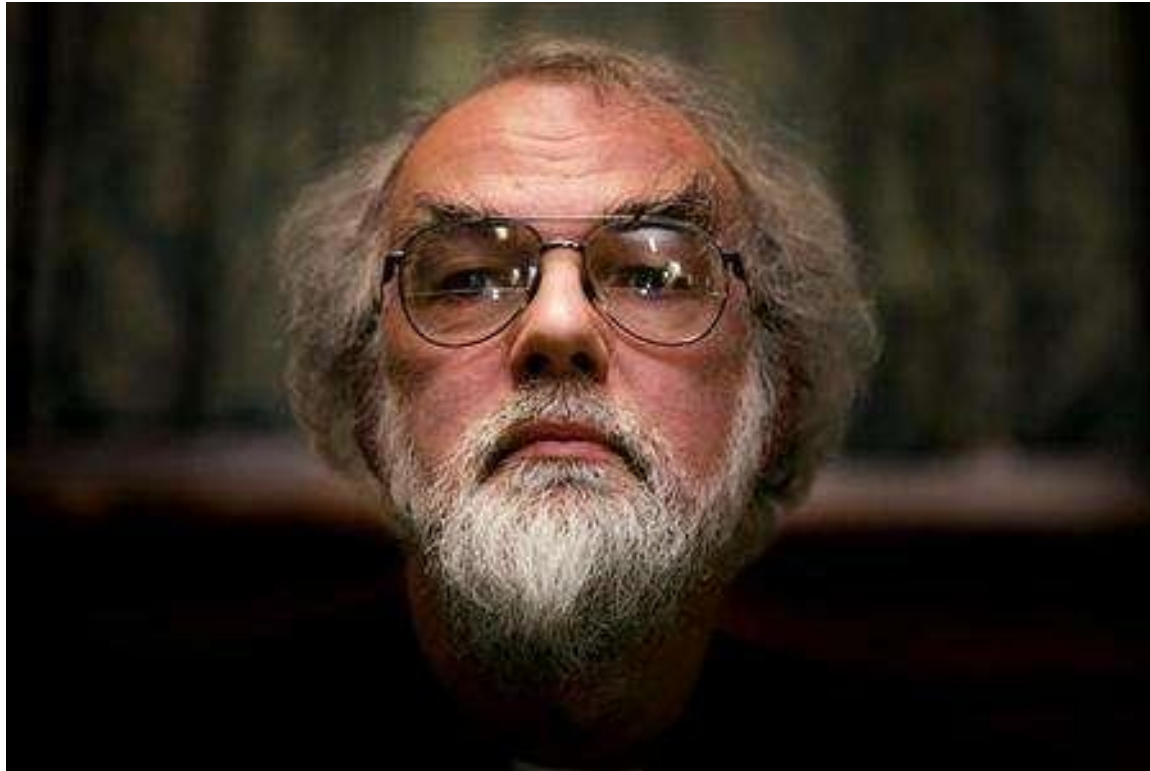
The glory that you have given me I have given to them, that they may be one even as we are one. (v. 22)

I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me. (v. 23)



# **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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- In an age of vastly improved communication, we must make the best use we can of the means available for consultation and try to build into our decision-making processes ways of checking whether a new local development would have the effect of isolating a local church or making it less recognizable to others. **This again has an ecumenical dimension when a global Christian body is involved in partnerships and discussions with other churches who will quite reasonably want to know *who now speaks for the body they are relating to* when a controversial local change occurs.** The results of our ecumenical discussions are themselves important elements in shaping the theological vision within which we seek to resolve our own difficulties.

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- The Covenant proposals ... seek structures that will express the need for mutual recognisability, mutual consultation and some shared processes of decision-making. They are emphatically not about centralisation but about mutual responsibility. They look to the possibility of a freely chosen commitment to sharing discernment (and also to a mutual respect for the integrity of each province, which is the point of the current appeal for a moratorium on cross-provincial pastoral interventions). They remain the only proposals we are likely to see that address some of the risks and confusions already detailed, encouraging us to act and decide in ways that are not simply local.

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- But it means that there is at least the possibility of a twofold ecclesial reality in view in the middle distance: that is, a 'covenanted' Anglican global body, fully sharing certain aspects of a vision of how the Church should be and behave, **able to take part as a body in ecumenical and interfaith dialogue**; and, related to this body, but in less formal ways with fewer formal expectations, there may be associated local churches in various kinds of mutual partnership and solidarity with one another and with 'covenanted' provinces.

# A Brief History of the Covenant Process

- 2004 – Windsor Report first suggests the idea of an “Anglican Covenant”
- 2005 – Primates and the Anglican Consultative Council commission a study paper “Towards an Anglican Covenant”
- 2006 – Covenant Design Group (CDG) established
- 2007 – CDG presents the Nassau Draft
- 2008 – St. Andrew’s Draft
- 2009 – Ridley Cambridge Draft

[www.anglicancommunion.org/commission/covenant](http://www.anglicancommunion.org/commission/covenant)

# Notable Quotes from the Ridley Cambridge Draft

- Section One: Our Inheritance of Faith
  - **1.2 In living out this inheritance of faith together in varying contexts, each Church, reliant on the Holy Spirit, commits itself:** (1.2.2) to uphold and proclaim a pattern of Christian theological and moral reasoning and discipline that is rooted in and answerable to the teaching of Holy Scripture and the catholic tradition.
- Section Two: The Life We Share with Others: Our Anglican Vocation
  - (2.1.5) We affirm the ecumenical vocation of Anglicanism to the full visible unity of the Church in accordance with Christ's prayer that "all may be one".

# Notable Quotes from the Ridley Cambridge Draft

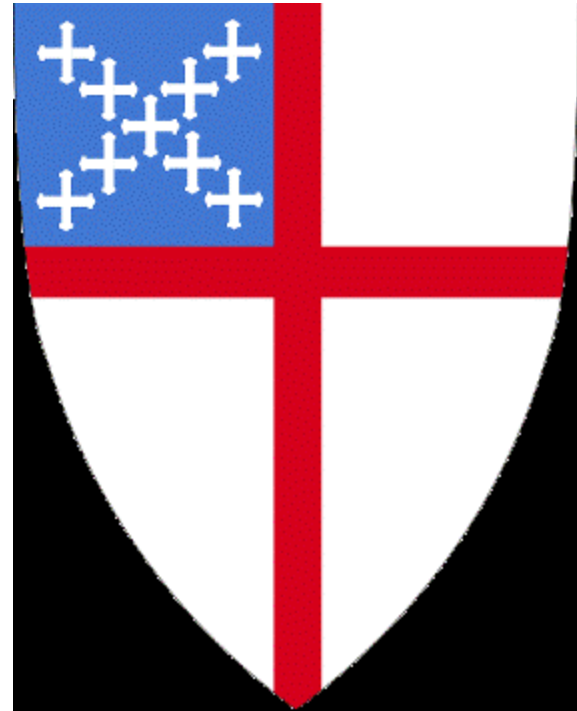
- Section Three: Our Unity and Common Life
  - **3.2 Acknowledging our interdependent life, each Church, reliant on the Holy Spirit, commits itself:** (3.2.3) to spend time with openness and patience in matters of theological debate and reflection, to listen, pray and study with one another in order to discern the will of God. Such prayer, study and debate is an essential feature of the life of the Church as it seeks to be led by the Spirit into all truth and to proclaim the gospel afresh in each generation. Some issues, which are perceived as controversial or new when they arise, may well evoke a deeper understanding of the implications of God's revelation to us; others may prove to be distractions or even obstacles to the faith. All such matters therefore need to be tested by shared discernment in the life of the Church.

# Notable Quotes from the Ridley Cambridge Draft

- Section Four: Our Covenanted Life Together
  - (4.1.3) (4.1.3) The Covenant operates to express the common commitments which hold each Church in the relationship of communion one with another. Recognition of, and fidelity to, the text of this Covenant, enables mutual recognition and communion. Nothing in this Covenant of itself shall be deemed to alter any provision of the Constitution and Canons of any Church of the Communion, or to limit its autonomy of governance. Under the terms of this Covenant, no one Church, nor any agency of the Communion, can exercise control or direction over the internal life of any other covenanted Church.

# TEC's General Response to the Ridley Cambridge Draft

- **In principle response to covenant:** Yes to process; awaits final text
- **Process of adoption and time frame:** 3-6 years; via General Convention; depends, is constitutional change needed
- **Need for change in sa(i)d text:** communion theology (& other theological concepts) is too determinative; would like greater diversity; juridical processes too extensive



# A “for instance”

- Section One of the Ridley Cambridge Draft: Our Inheritance of Faith
  - **1.2 In living out this inheritance of faith together in varying contexts, each Church, reliant on the Holy Spirit, commits itself:** (1.2.8) to pursue a common pilgrimage with the whole Body of Christ continually to discern the *fullness of truth* into which the Spirit leads us, that peoples from all nations may be set free to receive new and abundant life in the Lord Jesus Christ.
- TEC Response:
  - 1.2.6 Deputations raised the question if it is possible to discern once and for all God’s Truth? This presupposes that churches in the communion can know fully what God is doing in Jesus Christ by the power of the Holy Spirit. We recommend that the words “to discern the Truth” be deleted so that this sentence will read, “to pursue a common pilgrimage that enables people from all nations to be set free to receive the new and abundant life in Jesus Christ.”

# The Anglican Church in North America

Inaugural Assembly June 22-25, 2009 Bedford, TX



Est. June 2009

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- Ecumenical Guests
  - Metropolitan Jonah, **Orthodox Church in America**
  - Bishop Walter Grundorf, **Anglican Province of America**
  - Rev. Dr. Samuel Nafzger, **Lutheran Church, Missouri Synod**
  - Pastor Rick Warren, **Saddleback Church**
  - Bishop Kevin Vann, **Roman Catholic Bishop of Fort Worth**

# Pastor Rick Warren of Saddleback Church

- “I jumped at the chance to be here with you.”
- “A great commitment to the great commandment and the great commission will grow a great communion.”
- “Don’t pray, ‘God, bless what we’re doing.’ Instead pray, ‘God, help us to do what you’re blessing.’”
- “The church has never been made up of people. Christ did not die for property. You may lose the steeple but you will not lose the people.”



# Metropolitan Jonah of the Orthodox Church in America

- “Please know – There is tremendous love. Tremendous love.”
- “I am seeking an ecumenical restoration by being here today. This is God’s call to us.”
- “We have to actualize that radical experience of union in Christ with one another...Our unity transcends our particularity.”



# Metropolitan Jonah

## Points on Unity

- A full affirmation of the faith of the Apostles and the Fathers: the Seven ecumenical councils (Orthodoxy is not about picking and choosing).
- Return Creed to original form (no filioque clause)
- Shared hope of a full ecumenical reconciliation with Rome (rejecting theological distortions of papal infallibility and some hypertrophy regarding Our Most Holy Lady Theotokos.)
- Calvinism is a condemned heresy
- Other Reformation heresies: Anti-sacramentalism
- Reject iconoclasm
- Women's Ordination
  - “In the '70s when the Anglicans began ordaining women, the Orthodox and the Roman Catholics broke off ecumenical talks aimed at unity. The discussion shifted to coming to ‘mutual understanding.’ We want to go beyond mutual understanding!”



# Metropolitan Jonah

## Points on Unity

- “We have a task. Like everything else in Christianity, if it’s authentic, it takes sacrifice. It’s going to take a lot of sacrifice, but it’s worth it.
- Because it is the Cross of Jesus Christ to which we are called. It’s not just Jesus on the Cross, it has to be each one of us, because only by that life of self-denial, of daily denial of our self in order to follow him, can we truly be his disciples.”



# Metropolitan Jonah Points on Unity

“Our arms are open wide.”



# Metropolitan Jonah of the Orthodox Church in America

- Following the speech, a representative of an Orthodox seminary, St. Vladimir's, announced a cooperative effort with Nashotah House, an orthodox Anglican seminary, that would help further these ecumenical relationships and what Jonah described as a “new dialogue between the Orthodox Church in North America and the new Anglican province in North America.



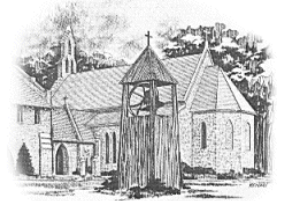
# Nashotah House to Host Anglican-Orthodox Conference with St. Vladimir's Orthodox Seminary

*Partnership between two schools marks new step in ecumenical relations*

- An ecumenical conference between scholars of the Anglican and Eastern Orthodox traditions will be held at Nashotah House Theological Seminary on October 8-10, 2009. Entitled “Identity, Ministry and Mission in the 21st Century,” the Anglican-Orthodox Conference will feature discussions and addresses by representatives of Nashotah House and St. Vladimir’s Orthodox Theological Seminary in Yonkers, NY, together with several worship services representing the spiritual riches of both traditions. The conference will conclude with the signing of a “Covenant Partnership,” pledging continued prayer, fellowship and ecumenical cooperation between the two schools.



**NASHOTAH HOUSE**  
AN EPISCOPAL SEMINARY SINCE 1842



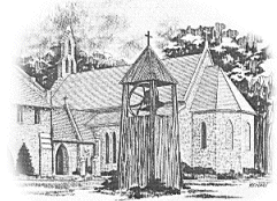
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- Speakers will include the His Beatitude, Metropolitan Jonah, Orthodox Metropolitan of All America and Canada, who is President of the St. Vladimir's Board of Trustees, and the Very Rev. Chad Hatfield, an alumnus of Nashotah House who is now Chancellor of St. Vladimir's Orthodox Theological Seminary.



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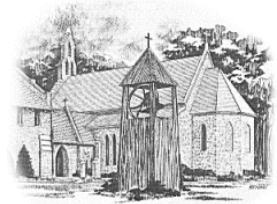
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- “St. Vladimir's Seminary is committed to working out a new relationship with Nashotah House that honors our common legacy and heritage,” says Fr. Hatfield. “Together we can take the work and witness of our forefathers and reclaim the voice of Christian orthodoxy that this world is starving to hear once again. Not to do so would be to fail to build upon the foundations of both seminaries and the two traditions that they represent. Now is the time to act boldly, and together we will in common witness to the truth of the Gospel of our Lord, God and Savior Jesus Christ. May it be blessed.”



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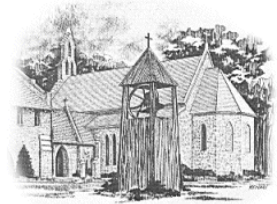
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- The Very Rev. Dr. Robert S. Munday, Dean and President of Nashotah House expressed his conviction that this new relationship between the two seminaries “is an important step in furthering a renewal of Anglican—Orthodox ecumenical dialogue, which is the oldest ecumenical dialogue between Christian traditions.”



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# Webliography

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