



ENCOMPASS

News and Events from the American Anglican Council • August 2007

SAMS: Missionaries on a New Mission

BY ROBERT H. LUNDY, EDITOR

“We’re here until God tells us to leave.” That’s the kind of commitment that the Revs. Allan and Rachel Hill say they have made as missionaries. The young couple moved to Lima, Peru seven years ago to serve with the South American Missionary Society (SAMS). Like the other 65 SAMS missionaries, the Hills are committed; however, their particular mission takes a unique kind of commitment.

Allen and Rachel Hill are part of a new trend in missions that seeks to establish seminaries in the mission field. The Hills started their first seminary, the Saints Augustine Seminary, in 2000, in Arequipa, a city in southern Peru. Since then, over fifty different courses have been offered at the seminary, and more than 150 different students have participated.

The fledgling seminary is the ideal model of what the people at SAMS, an American Anglican Council affiliate ministry, want to accomplish through their overseas missions. “The vision is for the province to plant and multiply those ministries and missionaries,” said Stewart Wicker, president of SAMS. “In a way, the missionaries we send are there to work themselves out of a job.” Wicker said that by having missionaries train and educate future leaders, they multiply their ministries.

In the case of Allen and Rachel Hill, their ministries have already been multiplied twofold. God has blessed the Saints Augustine Seminary so much that the Hills were able to start another campus in the capital city of Lima in 2006. “Since our first graduation, we’ve planted six more churches. We’re definitely seeing concrete results,” said Allen Hill.

God also blessed the Hill family in another way; since moving to Peru they’ve had two sons, John, five, and two-year-old James. Rachel, who is also a deacon, teaches a special year-long course on holiness and inner healing. Between raising two boys, teaching four days a week, and running a seminary, the Hills say they can be strained at times. That strain is especially felt when it comes to support from back home.

Hill says people don’t realize how problems like the crisis in The Episcopal Church can affect missions. “It affects our relationships and our funding. It can be very painful to say we can’t accept funding.” The Province of the



The Rev. Allen Hill teaches students at the Saints Augustine Seminary. (Photo courtesy of SAMS.)

Southern Cone as a whole has stated it will not accept funding from dioceses or parishes that supported the consecration of Gene Robinson. As missionaries from the United States, the Hills aren’t obligated to abide by that decision; however, they thought it was wise to stand alongside the province.

Even with the difficulties faced by the Hills at the Saints Augustine Seminary, students are not deterred from entering.

“Missionaries” *cont. on page 2*

Global South Primates Draw a Line in the Sand

BY ROBERT H. LUNDY, EDITOR

Two thirds of the Anglican Communion could boycott next year’s Lambeth Conference. Members of the Global South Steering Committee, an organization representing over 40 million Anglicans, released a statement urging “heartfelt repentance and genuine change” from The Episcopal Church (TEC) and the Anglican Church of Canada. The statement called the churches to task for their current stances on same-sex blessings.

The statement reiterated the call for TEC to suspend all lawsuits against U.S. Anglican congregations. In response to TEC’s rejection of the Pastoral Scheme, the statement made clear the Global South’s intention to continue extending pastoral care to U.S. based churches and to make similar provisions for biblically faithful churches in Canada. It also showed the Global South’s resolve to not attend next year’s Lambeth conference unless the Archbishop of Canterbury reconsiders his Lambeth invitations and allows for discipline in the Communion and true reconciliation. The committee called for a Primates’ Meeting to be scheduled

soon to judge TEC compliance with the Dar Es Salaam agreement and announced plans to hold a Fourth Global South Encounter “to bring together faithful Anglican leaders.”

The statement was a strong signal that evoked strong reactions from TEC and England. Episcopal News Service decried the statement as a continued violation of church boundaries. The Archbishop of York, Dr John Sentamu, warned the Global South of the repercussions of not attending Lambeth. “Anglicanism has its roots through Canterbury,” he said. “If you sever that link you are severing yourself from the Communion. There is no doubt about it.”

The statement, entitled “This is a Critical Time”, also alluded to a future restructuring of Anglicanism in the U.S. saying the Global South looked forward to reconciliation with TEC or a new ecclesial structure in the U.S.

AAC President and CEO, the Rev. Canon David C. Anderson called the announcement “the best and clearest word we have received in a very long while.”†



A Message from the President

THE REV. CANON DAVID C. ANDERSON
AAC PRESIDENT & CEO

One frequent question that I keep hearing is, "What is happening to the orthodox Anglican movement? Is it fracturing and falling apart? Nothing seems to be happening." While we are all in many ways tired — tired of dates given and tired of hopes dashed — there is actually very good news, and a great deal is happening.

With the early announcement by the Archbishop of Canterbury, Rowan Williams, that his invitation list to the 2008 Lambeth Conference of bishops included the Episcopal bishops (with the exception of Bishop Gene Robinson) and most of the other bishops in the Anglican Communion, but with no invitations for the Anglican Mission in America (Rwanda) or Convocation of Anglicans in North America (Nigeria) bishops, the extent of Dr. Williams' orthodox adherence was exposed. The Global South primates and bishops do not believe that Robinson or his TEC consecrators, or other heretical TEC bishops should be invited to Lambeth at all. After the Archbishop's announcement of invitees, several major provinces in the

communion were quick to respond.

Nigeria, the largest of all Anglican provinces, announced that if one of their bishops (Martyn Minns) wasn't allowed to come, none would come. Rwanda allowed much the same; if their U.S. bishops weren't invited, then none of them would come. Uganda and Kenya pointed out that until TEC repented and turned from its heretical ways they wouldn't come either. Other provinces are considering what they should do under these circumstances.

Uganda and Kenya moved quickly to put into play plans they had been quietly developing: they would ordain new American bishops to look after the congregations in the U.S. The Rev. Canon Bill Atwood, general secretary of Ekklesia, and the Rev. Bill Murdoch, dean of the New England Convocation, Anglican Communion Network (ACN), were chosen by Kenya with an ordination date set for August 30 in Nairobi, Kenya. Uganda welcomed in retired TEC bishop Andy Fairfield, formerly bishop of North Dakota, and additionally chose the Rev. John Guernsey, dean of the Mid-Atlantic Convocation, ACN, and rector of All Saints' Anglican Church, Woodbridge, Va. to be consecrated. This consecration will be in Mbarara, Uganda, on September 2, and in one act four bishops will be added to the bishops serving the U.S. Anglican orthodox. These individuals are all long time friends and co-laborers with the AAC. This is not chaos; this is intentional progress done independently by the separate provinces but all reading off of the same page.

Things among the orthodox TEC dioceses are stirring
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Missionaries (cont. from page 1)

But the students have their own set of challenges. "Rev. Justo Maqqe, now an ordained deacon, was one of our first graduates in Arequipa. He often accompanies Rev. Alejandro Mesco, one of our priests, in a missionary outreach to the remote villages of the Colca Canyon. The Colca Canyon is the deepest canyon in the world.

To reach one of these villages (called Choco), you have to ride in a jeep for six hours from Arequipa to Cabanaconde. Then you get on a donkey and ride down into the canyon another eight hours. The trails are razor thin with drop-offs of literally 1,000 feet to one side.

The people at this village are Quechua speakers and mostly illiterate, so we use special evangelistic techniques to reach them," Hill explains. Those special evangelistic techniques include using visual aids (like pictures from the Bible) or Roman Catholic symbols that the people are familiar with but don't understand. The students sometimes act out their message with scenes from the Bible or everyday life and may also use puppets. These unorthodox approaches to orthodox teachings are not only applicable in the Peruvian outback but in urban ministries as well.

The Hills say there is a great need for urban evangelism in Peru. Lima, a city of 10 million people, is a ripe mission field. The seminary prepares students to go to the homeless who live in shantytowns. The need for outreach to the urban poor is so great that the Hills say they want to start a Community and Urban development program at the seminary. From the shantytowns of Lima to the villages of the Colca Canyon, students from the Saints Augustine Seminary are truly practicing cross cultural evangelism.

Like their audience, the seminarians come from a diverse culture as well. Hill says half of the students are from Roman Catholic backgrounds while the other half are from non-denominational, congregationalist churches. Their levels of education range from high school diplomas to master's degrees. One trait shared by all students is their desire to spread the gospel and live a godly life. "We want our graduates to be theologically sound, but also to display a



Above: The Revs. Allen and Rachel Hill with their sons.
(Photo courtesy of SAMS)

wholeness and holiness of life that is a healthy, godly example to the church here," said Rachel Hill.

The Hills are not having a problem getting their students to commit; they're having a problem getting teachers to commit. Allan Hill says the biggest challenge he and his wife have is finding adequate teachers for their two seminaries. "We are actively recruiting new seminary professors, but people who are both qualified teachers and willing to serve as missionaries in Peru are rare." Hill says they need more professors before they can accept a new class of students next year. Prospective teachers need to speak Spanish, be qualified to teach at a master's level, and be able to commit for four years of overseas missions.

The skills needed to succeed as a missionary and the demands of the job make finding suitable candidates difficult. However, SAMS' president Stewart Wicker says with missionaries like the Hills, the Lord will continue to produce fruit in South America and around the world. "We seek people called by God to meet the needs of an area," says Wicker. And just like the search for missionaries continues, the job of spreading the gospel never ends. †

Synod Sends Clear Sign

BY RALINDA B. GREGOR,
EXEC. EDITOR.

The Anglican Church of Canada's (ACC) General Synod, meeting June 19-25 in Winnipeg, elected a new primate and passed resolutions that pave the way for the approval of same-sex blessings in that province.

The synod elected Bishop Fred Hiltz, diocese of Nova Scotia and Prince Edward Island, to replace retiring Archbishop Andrew Hutchison. Generally regarded as the most revisionist of the four candidates, Hiltz was one of the first bishops to endorse the Diocese of New Westminster's action when they began to bless same-sex unions in June 2002, according to officials of Anglican Essentials Canada (AEC), one of the American Anglican Council's Common Cause partners in Canada.

The General Synod also decided that "the blessing of same-sex unions is not in conflict with the core doctrine (in the sense of being creedal) of The Anglican Church of Canada." The resolution, A186, passed with a vote of 152 to 97 in the house of clergy and laity, and was narrowly approved—21 for, 19 against—in the house of bishops.

The ACC Theological Commission's St. Michael Report laid the groundwork for this decision. According to the report, those doctrines which are not core are characterized as adiaphora, or "matters upon which disagreement can be tolerated without endangering unity." By concluding that the blessing of same-sex unions is not a matter of core doctrine, the report concluded that "it should not be a communion-breaking issue." The report characterized core doctrines as those expressed in the historic creeds and the "earliest conciliar explications of scripture with regard to the doctrine of the Trinity and the person and work of Jesus Christ."

While these resolutions paved the way for Canadian approval of same sex unions, the resolution (A187) to allow dioceses to determine, with the concurrence of the bishop, whether to allow same-sex blessings was defeated by only two votes—21 to 19—in the house of bishops. The measure was approved by the laity 78 to 59 and the clergy 63 to 53, but required approval by all three orders

to pass.

The General Synod also addressed the Windsor Report, and through resolution A183, it endorsed the conclusions of the Windsor Report Response Group. The resolution states, in part, that the Anglican Church of Canada "reaffirms its commitment to full membership and participation in the life, witness and structures of the Anglican Communion," and "notes that, in response to the Windsor Report, the Diocese of New Westminster expressed regret, and the House of Bishops effected a moratorium on the blessing of same-sex unions."

What is interesting to note are the key elements of the Windsor Report that the synod did not affirm. Missing is any concurrence with Lambeth Resolution 1.10 as the standard of teaching in the Communion. Also missing is a complete moratorium on the blessing of same-sex unions because paragraph 19 of the report states that the synod of the Diocese of New Westminster in May 2005 effected a moratorium by "restricting the Blessing of Same Sex Unions to the eight parishes which as of the end of synod had, by majority vote of the parish membership, decided to ask to be places of blessing." Moreover, the General Synod rejected an amendment to Resolution A183 which would have included concurrence with Lambeth 1.10 and a complete moratorium on same-sex unions which would "require all dioceses, notwithstanding the previous practice of any diocese, to comply with the moratorium."

Implications of General Synod's decisions

Although the specific resolution to approve same sex unions did not pass, the barriers to performing same-sex unions have nearly been eliminated. Within days of the General Synod, clergy were announcing their intent to perform same-sex unions. The Rev. Jim Ferry of Holy Trinity Church in Toronto said his parish had decided prior to synod to "continue to exercise its conscience and bless same-sex unions and marry same-sex couples." In Victoria, British Columbia, the rector of St. Saviour's church, the Rev. Antonio Osorio, performed blessings of four same sex couples during the July 1



Above: The Rev. Dr. Andrew Goddard talks with a General Synod delegate. He was Anglican Essentials' key note speaker for their daily program of worship, prayer, presentations and briefings for delegates. Goddard teaches ethics at Wycliffe Hall and is a fellow of the Anglican Communion Institute.

(Photo provided by Anglican Essentials.)

Sunday service.

In a special commentary that appeared in the July 9 Globe and Mail, the Rev. Canon Eric Beresford, president of the Atlantic School of Theology, and former ACC Consultant for Ethics and Interfaith Relations, noted that, "by endorsing the 2005 St. Michael Report, and by declaring that the blessing of same-sex unions is not contrary to the 'core doctrine' of the Anglican Church of Canada, the general synod has, at the very least, undermined the grounds for discipline against any diocese, bishop or priest who performs such blessings." Beresford also argued that the synod "undercut the need for permission" and lost the opportunity to ensure that approval of same sex unions would be implemented in an orderly way through diocesan synod decisions.

The Anglican Network in Canada, a Common Cause partner and subgroup of Anglican Essentials, stated that "these decisions are a clear indication of 'walking apart'."

"We're reaping the harvest of a long-standing weak grasp of Scripture," said Anglican Essentials national director, the Rev. Canon Charlie Masters. Much like The Episcopal Church, the ACC has shown itself to be "two religions in one church," Masters added. †



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as well, and it would not be surprising if good news came from some of these dioceses before year's end. Bishop Bob Duncan has scheduled meetings of both the ACN and the Common Cause bishops before the end of September. There is a sense that the pace has picked up finally.

Breaking news as we go to press is a statement from the Global South Steering Committee released July 20 that will have major reverberations around the world. The key points of the document are summarized in our cover story. The statement decries TEC actions as the source of division in the church and Communion. The measured steps of the Primates, having been rebuffed by the Episcopal Church at every point, are leading to further and more advanced remedies, including more bishops who will be resident in the USA. The Steering Committee refers to this as a "temporary measure" and they "look forward to the time when it is either **no longer necessary or they are all part of a new ecclesiastical structure in the USA** (our emphasis added)." This is the clear warning to both Presiding Bishop Schori and Archbishop Williams.

The statement calls for an emergency Primates Meeting before Lambeth 2008 to deal with the problems, but perhaps surmising that this won't happen, the Steering Committee notes they have received requests from around the Communion for a gathering of leaders of the Anglican Global South, and that they therefore expect to call a Fourth Global South Encounter.

Already push back is coming in from various revisionist quarters. Trinity Church Wall Street announced they will convene a meeting of American and African bishops to discuss ways of doing mission and ministry together, which is a tactic to try and divide the African voice. The Archbishop of York, John Sentamu, has just warned the Global South leaders that not attending Lambeth is to effectively vote themselves out of the Anglican Communion. Clearly the Global South bishops have struck a nerve with

The American Anglican Council is a network of individuals (laity, deacons, priests and bishops), parishes and specialized ministries who affirm biblical authority and Christian orthodoxy within the Anglican Communion. In response to the Lord's calling and by His grace, we commit ourselves to proclaim the Good News to every person and to reform and renew the Church of Jesus Christ. We are uniting in order to fulfill our apostolic mission and ministry, working to build a faithful Anglican witness in the Americas.

their refusal to elevate property and polity over Biblical truth.

Whether there is a Lambeth attended by the Global South or whether there is an alternative Fourth Global South Encounter, the AAC will need your support to be present and represent your voice of orthodoxy.

Please make your friends aware of these new developments in the global battle for orthodox faith within the Anglican Communion and the United States. We encourage you to share Encompass with others and have them sign on as members of the AAC.

This month's Encompass also highlights the outcome of the recent Canadian General Synod and the work done there by our Canadian Common Cause Partners. Anglican Essentials Canada (AEC) is the umbrella organization that unites the orthodox in Canada. Anglican Essentials traces its start back to the 1994 conference that developed the Montreal Declaration, a 15 point restatement of Christian doctrinal essentials. Within Anglican Essentials are two organizations—Anglican Network in Canada (ANIC) and Anglican Essentials Federation (AEF). The Network (ANIC) seeks to build strong bonds with the global Anglican Communion so Canadian Anglicans who wish to remain in full communion with their spiritual brothers and sisters around the world may do so. The Federation (AEF) seeks to call the Anglican Church of Canada back to orthodox Anglicanism. You can learn more about them by visiting www.anglicanessentials.org.

A time may come before too long when we will see the organic coalescing of these U.S. and Canadian groups into a larger Anglican body, and our desire for unity as well as orthodoxy will be closer at hand. Pray with me that the Lord might expedite this process, to His own Glory.†



Above Left: Bishop Elect Bill Murdoch
Above Right: Bishop Elect John Guernsey

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