



ENCOMPASS

News and Events from the American Anglican Council • January/February 2010

Church of England Affirms AC-NA

BY RALINDA B. GREGOR,
EXECUTIVE EDITOR

The Church of England General Synod, meeting Feb. 8-12, overwhelmingly recognized and affirmed the Anglican Church in North America's (AC-NA) desire to "remain within the Anglican family" and committed the Archbishops to report back at next year's synod on the progress of official recognition of AC-NA.

While the decision was a step forward in the quest for provincial recognition, it was a complete rewording of the original private member's motion submitted by Mrs. Lorna Ashworth which stated, "That this Synod express the desire that the Church of England be in communion with the Anglican Church in North America."

In her address to the synod, Ashworth characterized the motion as an opportunity to "stand by and affirm our brothers and sisters in Christ who are seeking to practice, faithfully, historical biblical Anglicanism." She said the motion does not make any statement about the Church of England's (CofE) relationship with the Anglican Church of Canada (ACoC) or The Episcopal Church (TEC), nor does being in communion with AC-NA require the CofE to be out of communion with the ACoC or TEC. Furthermore, the motion was not about "entering into institutional com-



From left to right: Fr. Tory Baucum, Dr. Michael Howell, Mrs. Cynthia Brust, Bishop Don Harvey and Bishop Michael Scott-Joynt speak about the AC-NA at a luncheon prior to General Synod's vote. (Photo courtesy Michael Howell)

munion" which would be decided by other processes.

To even be considered for debate, a private members motion needs at least 100 signatures from members of the General Synod.

However the motion that passed with 309 votes to 69, as amended by Rt. Rev. Michael Hill, bishop of Bristol, fell short of a statement of communion. The synod had opportunities to decline to debate the motion and later, suspend the debate without decision, but voted not to do so.

During the debate, many speakers made reference to Ashworth's background paper that detailed TEC and ACoC-initiated lawsuits against departing parishes and individual vestry members as well as the uncanonical

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Primate Resigns from Standing Committee of the Anglican Communion

BY ROBERT H. LUNDY, EDITOR

In an open letter to the Anglican Communion, the Most Rev. Dr. Mouneer Anis resigned from his position on the Standing Committee of the Anglican Communion (SCAC), claiming his presence had "no value" and that his voice there was "like a useless cry in the wilderness." Archbishop of the Anglican/Episcopal Province of Jerusalem and the Middle East, Dr. Anis in a four page letter cited numerous failures of the SCAC as his reasons for resignation.

The Primate's resignation sent shockwaves throughout the Anglican Communion and called to question the credibility of the self-styled Standing Committee of the Anglican Communion, a group that until May, 2009 was known as the Joint Standing Committee of the Primates and the Anglican Consultative Council (ACC). Because this newly renamed committee includes representatives of three of the Anglican Communion's four Instruments of Communion: the Archbishop of Canterbury, the Primates Meetings and the Anglican Consultative Council, the SCAC holds considerable sway and power over the Communion's direction.

On January 30, just over a month since the SCAC's last meeting, Archbishop Anis announced his resignation from the committee via the Province of Jerusalem and the Middle East's website. The usually quiet and mild-mannered leader uncharacteristically chided the committee saying, "I have come to the sad realization that there is no desire within the ACC and the SCAC to follow through on the recommendations that have been taken by other Instruments of Communion to sort out the problems which face the Anglican Communion and which are tearing its fabric apart."

One of those problems, according to Anis, is the SCAC's lack of response to The Episcopal Church's (TEC) departure from Anglican teaching. "The current SCAC provides no effective challenge to the ongoing revisions of TEC nor does it apply the recommendations of the Windsor Report and the Primates Meetings in Dromantine and Dar es Salam. I believe that this current state of no action will lead to more divisions and fragmentation simply because it widens the gap between the 'promise' and the

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A Message from the President

BY THE RT. REV. DAVID C. ANDERSON SR., AAC PRESIDENT & CEO



The Rev. Phil Ashby, our AAC chief operating officer, and I recently traveled to London to gather information concerning the February 8-12 meeting of the General Synod of the Church of

England (CofE) and the private member's motion (PMM) put forward by Lorna Ashworth, which expressed a desire for the CofE to be in communion with the new Anglican Church in North America (AC-NA). At the Synod, Bishop Mike Hill of Bristol filed an amendment which reworded the body of Lorna's motion and was in reality a substitute motion, and then others filed additional proposed amendments either to Lorna's motion or to Bishop Hill's amendment. I went to London because I needed to be up close to see this all unfold and to understand what was being said and what it would mean in plain North American English to those of us on the western side of the great pond.

On February 9, a small group of us, including Bishop Michael Scott-Joynt (Winchester), Lorna Ashworth, the Rev. Phil Ashby, and myself met for a press conference and fielded a variety of questions concerning both the motion and the AC-NA. Immediately following this there was a luncheon and a question and answer time featuring four representatives from the AC-NA, the Rev. Tory Baucum, rector of Truro Parish, Va.; Dr. Michael Howell of Forward in Faith North America; Mrs. Cynthia Brust, director of communications for the Anglican Mission in the Americas; and Bishop Don Harvey, bishop retired of Newfoundland, Canada, and the dean of the AC-NA. All of the reports delivered were positive statements as to what the AC-NA was about, the work being accomplished, the growth in size (surpassing 12 existing Anglican Communion provinces), and how God is being glorified in this new church.

The filing of the PMM concerning a new relationship between the CofE and the AC-NA clearly had caught TEC's interest and a flurry of statements and rebuttals between the American Anglican Council (in favor of the PMM) and TEC headquarters (opposed to the PMM) passed back and forth among members and visitors. One of the principal questions being asked was "Why did AC-NA have to leave TEC?" and that could only be answered with honest statements about the spiritual and governing events and trajectory of TEC over the last ten years. Although AAC reports gave specifics, TEC attempted to refute these, sometimes by recasting the factual order of events and at other times by denying actions that the AAC had the hard copy in hand to prove otherwise. In the luncheon event and during the time on-site, the team from AC-NA was able to keep the focus on the positive. In addition to the work of the official AC-NA team, in conversations with Synod members and visitors, both Phil Ashby and I were keen to point out the many reasons why this motion would be important to those in AC-NA, and even to many orthodox inside TEC, for whom reassurance of how the AC-NA fits into all things Anglican might give them hope as their situation in TEC develops further.

On the day of the great debate there was, almost immediately after the placing of the motion for consideration, a motion to "move on." This basically was an attempt to scuttle any action that might be favorable to the AC-NA, since both the original motion and Bishop Hill's amendment, although coming from different directions, offered hope and direction to the AC-NA. The scuttling motion was defeated, as was a somewhat similar motion later in the debate.

The General Synod wanted to talk about this, argue over the various amendments, and have an opportunity to say something positive, without going further than the moment called for. As the debate and separate votes took place, an amendment to Bishop Hill's amendment was passed and attached, which recognized the division that was taking place in North America. This small passage is of great hope and usefulness in many of the litigation situations since the recognition of the division used no pejorative words, nor did it side with TEC or the ACoC who claim that this is schism on the part of those who departed their structures.

In the end, Mrs. Ashworth's original motion was essentially erased in favor of Bishop Hill's amended amendment, which states, "That this Synod, aware of the distress caused by recent divisions within the Anglican churches of the United States of America and Canada, recognize and



From left to right: Mrs. Lorna Ashworth, Bishop David Anderson and Fr. Phil Ashby. (Photo courtesy Michael Howell)

affirm the desire of those who have formed the Anglican Church in North America to remain within the Anglican family; acknowledge that this aspiration, in respect both of relations with the Church of England and membership of the Anglican Communion, raises issues which the relevant authorities of each need to explore further; and invite the Archbishops to report further to the Synod in 2011."

For those on the western side of the pond for whom concise and bold language is the default mode of expression, some doubt may arise as to what was gained. Well, to begin with, this motion wasn't an idea begun in the AC-NA; this was a gift from our friends in the Church of England who do recognize us as being as Anglican in the essentials as any could be. Anything gained is true gain indeed. Furthermore, understanding the nature of English understatement, and noting the direction of the sympathy of a large majority, and the fact that the "division" word was used, we feel we have not only something positive to bring home, but also the establishment of trajectory which will take us

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Exalt Jesus: Plant 1000 churches to reach North America

A report from the Anglican 1000 Church Planting Summit in Plano, Texas Feb. 22-23



BY THE REV. PHIL ASHEY,
AAC COO & CHIEF DEVELOPMENT OFFICER

Sometimes in the heat of battle it's hard to remember what you're fighting for. I am grateful to the organizers of the Anglican 1000 Church Planting Summit for reminding us what we are fighting for. We are not fighting merely for survival as orthodox Anglicans in North America. We're fighting

against principalities and powers and spiritual wickedness in high places that blind the minds of unbelievers so that they cannot hear and receive the gospel of Jesus Christ. (Eph 6:13; 2 Cor 4:4). We are fighting for the hearts, minds, souls and eternal destinies of multitudes of unsaved people in North America.

The Anglican Church in North America (AC-NA) is more than a lifeboat movement for those leaving TEC. By the grace and calling of God, we are, in the words of Archbishop Duncan, "the ancient-future movement of the 21st century church in North America" that attracts a rising generation of future leaders abounding in Christ's love for the broken. This is the Anglican moment. It may become for us the Anglican century if we keep our eyes on the prize and focus on reaching lost people.

As I listened to the Lord in our times of worship and prayer, to the testimonies of church planters on the ground, to fellow participants in our round table discussions, and to all our gifted speakers, I came away with four action steps we must do together in order to reach the goal of planting 1000 new churches in the next five years:

1. We must exalt Jesus Christ

There is no other reason to plant a church than to exalt Jesus Christ. We do not plant churches to vindicate orthodox Anglicanism in North America. Nor do we plant them to attract attention to ourselves. As our Bible teacher the Rev. Jim Saladin reminded us from 2 Corinthians 4, we plant churches so that unbelievers will come to know "the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor 4:5-6). Drawing upon the context of Paul's second letter to the church at Corinth, Rev. Saladin reminded us that Paul was drawing a contrast between his own church planting efforts and those who came in after him, who were literally "diluting and watering down" the gospel of Jesus Christ as they "peddled" the word of God (2 Cor 4:1-2). Satan's way is always to obscure Jesus Christ and veil him, just as these false teachers were doing by trying to make Jesus Christ less offensive to the culture and the synagogue.

What we must do is exalt Jesus Christ exactly as he is with pristine clarity "and by setting forth the truth plainly" (2 Cor 4:2). Our message is not ourselves—not even the orthodox "three streams" of Anglicanism we love so much. Our message is Jesus Christ as Lord and ourselves as

servants for His sake. Every church planting methodology we use—whether it is Alpha, local outreach in the community, or blended worship—must be tested by 2 Corinthians 4:5-6. Does it make Jesus plain, or does it obscure and veil him? If our methods obscure or veil Jesus Christ, we must toss them away. Otherwise we will be a hair's breadth away from "peddling the word." We must be so convinced of Jesus Christ's intrinsic relevance to secular people and our secular culture that we can present him just as He is—even in the face of ridicule and persecution—trusting the Holy Spirit to cause people to fall in love with and fall down before Jesus Christ as Lord.

2. We must do the work of an evangelist

Our keynote speaker, Dr. Ed Stetzer, reminded us that we must "do the work of an evangelist" (2 Tim 4:5). Dr. Stetzer coaches more Anglican church planters than those from any other denomination, and it is his observation that this is the most difficult challenge for us. We know how to do things "decently and in order!" We are much less confident sharing our own personal testimony with non-believers about how Jesus Christ has changed our lives and why unbelievers should follow Him as their Savior and Lord. Specifically, Dr. Stetzer challenged Anglican church planters to spend at least 25 percent of their time hanging out with unbelievers in places where we can enter into conversations with them that will lead to eternal turning points. By example, he talked about his own experiences intentionally hanging out at Starbucks and striking up conversations with strangers that led to opportunities to witness.

As I reflected on my own experience as a church planter in Northern Virginia, I was convicted by Dr. Stetzer's reminder. Hanging out at Starbucks led to some of the most exciting and life-changing conversations I had, both with strangers and not-yet-believers from our new church plant. Like many church planters, there came a point when the organization and development of our church called on

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Over 300 church planters gathered at the Anglican 1000 conference in Plano, Texas. (Photo courtesy Anglican 1000)

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more and more of my time. I spent less time hanging out at Starbucks or other places where I might engage non-believers. If I had to do it over again, I would zealously guard that goal of spending at least 25 percent of my time directly, personally, and conversationally building relational bridges and witnessing opportunities with non-believers.

Yes, it is awkward, uncomfortable and beyond our comfort zone. Yes, there will be times when people are offended by the Cross and the claims of Jesus Christ, and they will shut down and turn away. That's why Paul called this the work of an evangelist! But Dr. Stetzer cited an important statistic: among people between the ages of 20-29, 90 percent said they would enjoy an honest conversation with a Christian about how faith in Jesus Christ has changed their life. You and I don't have to be seeker-sensitive, cutting edge or emergent—but we must be willing to talk with people about Jesus Christ and the difference he has made in our lives.

3. We must be more like Anglicans in the Global South

I have long believed that God called us out of TEC and into Anglican life boats in the Global South (Uganda, Nigeria, Rwanda, Kenya, and the Southern Cone) for a reason. From my own experience on multiple SOMA missions to Uganda and Kenya, I have witnessed first hand the faith of African Anglicans who have a personal testimony to share! In fact, they don't even begin to speak without explaining how they came to Jesus Christ, when they were “born-again” and what difference Jesus Christ has made to their lives. I have seen the passion of my African brothers and sisters in Christ for reaching lost people. Their hearts are broken for lost people, and they have rejected the heresy of universalism. I have seen their reliance on prayer and the preaching of the word to exalt Jesus Christ. I have witnessed the book of Acts come alive through people who are

unashamed to call upon the Holy Spirit and confront the demonic. I have observed personally how their polity and structure serves the Great Commission—as they raise up lay evangelists and lay catechists to multiply congregations and reach more people for Jesus Christ.

So it was with great delight that I heard an “outsider,” Dr. Ed Stetzer, say that if he were an Anglican, the very first thing he would do is be more like the Anglicans in the Global South.

We must make their missionary methods and practices our methods and practices. Instead of fighting over our own “stylistic” worship preferences, we must let the Global South teach us how to adapt Anglicanism to our own culture in our own day so that we can turn irreligious people into fully devoted followers of Jesus Christ.

4. We must plant churches now

To coin a missionary motto, multitudes are already in the valley of decision in North America. We cannot wait until we believe our AC-NA churches are strong enough before we begin planting new churches. We must begin now.

Can we identify an outlying area or two and prayerfully explore how that could become a satellite congregation, maybe even in time a new church plant? Could we gather the people in that area and begin to pray together about what the Lord might be calling us to do—an Alpha in our area that is home-based, or an evening worship service or a community outreach? Is there a young entrepreneurial lay leader we could raise up as a church planter for that satellite congregation, one who can help the congregation articulate a vision for reaching lost people with the transforming love of Jesus Christ in that area or “zone”? Can we provide the sacraments through bi-vocational or retired clergy?

Is it possible? Friends, it is not only possible, it is imperative.†

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‘follow-through,’ diminishes the trust between churches, and produces an ‘ecclesial deficit.’”

The Archbishop went on to say that had the committee actually acted on the recommendations of the Primates and Windsor Report, “There would have been no need for interventions or divisions,” referring to the creation of the Anglican Church in North America (AC-NA).

Dr. Anis' critique also described what he saw as flaws in the recently released Anglican Communion Covenant, the Listening Process which now includes the Continuing Indaba Project (funded by an Episcopal priest who is actively opposed to Lambeth Resolution 1.10), and the way in which the SCAC has questioned the authority of the other Instruments of Communion, especially the Primates' Meetings.

“I am afraid to say that the Listening Process, as it is now, is taken out of context of the whole resolution [Lambeth 1.10] which rejects ‘homosexual practice as incompatible with Scripture’... it seems as if the aim of the Listening Process is to convince traditional Anglicans, especially in the Global South, that homosexual practice is acceptable. In our Communion where some churches depend financially on others, there is no guarantee of a fair, two-way listening process. My heart breaks when some of my colleagues say, ‘we too reject homosexual practice, but we cannot speak up because we have great financial needs.’ It is sad that money speaks louder than the Scriptures. I wish that the Anglican Communion Office would clarify with honesty what is really the ultimate aim of the Listening Process.”

Compared to the lengthy announcement and critique by Archbishop Anis, the Archbishop of Canterbury's statement on the resignation was brief. “Bishop Mouneer has made an important contribution to the work of the Standing Committee, for which I am deeply grateful. I regret his decision to stand down but will continue to welcome his active engagement with the life of the Communion and the challenges we face together.”

The Archbishop of Canterbury, Rowan Williams, leads the SCAC, and will have to find a replacement for Anis. If not filled with another orthodox voice, Anis' vacant seat could further tip the balance of power on the SCAC further towards the more liberal provinces such as Canada, TEC and Wales. The Anglican Communion Office has not made an announcement as to who will replace Archbishop Anis on the committee, but many are waiting to see what will happen.†



*The Most Rev. Dr. Mouneer Anis
(Photo courtesy George Conger)*

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deposition, inhibition or removal of 491 clergy members. The AAC provided Mrs. Ashworth with a detailed report documenting actions against former TEC parishes and clergy which can be viewed at americananglican.org. Mr. Simon Sarmiento, a member of the CofE and a blogger for Thinking Anglicans, posted a rebuttal which he wrote with the assistance of David Booth Beers, chancellor to the presiding bishop, and Mary E. Kostel, special counsel to the presiding bishop, and other TEC representatives. In it, Sarmiento denied that the clergy were uncanonically removed and that TEC had sued vestry members. This rebuttal was distributed to every member of the synod, and it was evident from the debate that some members were shocked by the actions of TEC and the ACoC while others refused to believe it could be true.

Despite the skepticism of some members of the synod, AC-NA gained considerable support from many others. Bishop Don Harvey, dean of the AC-NA; the Rev. Dr. Tory Baucum, rector of Truro Church, Va.; Mrs. Cynthia Brust, director of communications for the Anglican Mission in the Americas; and Dr. Michael Howell, executive director of Forward in Faith North America spoke about AC-NA's mission and ministry at a luncheon for General Synod members the day prior to the debate.

Howell said, “Our presentations had a very positive impact on many delegates who had previously thought the AC-NA was nothing more than a bunch of ‘homophobic schismatics’, who did not want to play by the ‘rules’, and were simply looking to rejoin ‘the club’ for ulterior motives. Time and time again, delegates approached me and told me that after listening to us, they had to do a complete 180 degree turn on their previously-held opinions.”

AAC COO, the Rev. Phil Ashy, who was present with AAC President, Bishop David Anderson (see his report, pg. 2) was encouraged by the outpouring of support from many General Synod members. Bishops and clergy approached Ashy and Anderson about establishing mission partnerships and relationships between AC-NA and the CofE.

“There is enormous sympathy and appreciation for what we have done in standing up for the uniqueness and universality of Jesus Christ as Lord and Savior of all,” Ashy said. “I am quite confident that Synod members’ concern for catholic and biblical teaching on Christology is behind the robust majority that passed the motion.”†



Members of the Church of England's General Synod meet with Bishop David Anderson and Fr. Phil Ashy of the AAC. (Photo courtesy Michael Howell)



Newly ordained deacon, Ryan L. McDaniel (left) assists Bishop William H. Ilgenfritz (right) during Holy Communion at St. Stephen Anglican Church in Louisville, Ky. on January 9. Ilgenfritz, a long-time leader in the Forward in Faith movement, was the first bishop consecrated in AC-NA, and he shepherds the non-geographical Missionary Diocese of All Saints. McDaniel serves as a campus minister at Eastern Illinois University where he is also an instructor for courses in the Communications and Philosophy departments.

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further in future years. This is not going to happen suddenly, just as the condition that AC-NA separated from did not happen suddenly. The recognition that our desire is to remain within the Anglican family, rather than implying we are not and would have to become part of it is helpful. The motion acknowledges that we are already in the family, if not yet in the formal structured part. It acknowledges that there are ramifications to the process that all of this entails. At this point, many within the AC-NA wish to proceed into the formal structure using the proper door at the proper time, and to not move crosswise with the process to our own disadvantage. The question being, what door is the right door, and when is the right time? This motion indicates the sentiment expressed is not a static one but a dynamic one which will need a response next year from the Archbishops. The final vote was 309 for, 69 against, with 17 abstentions.

On behalf of the American Anglican Council I would like to thank the many people we met, visited with, discussed the issues with over gallons of tea, and the hard working members of Synod in all of the orders who worked conscientiously to move this issue forward. We had opportunity to witness to even those who didn't agree with us about the AC-NA or the way to move closer relations into reality, and to speak the truth of what the AC-NA is really about. In every way, the AC-NA had an opportunity to show itself in a positive light, make new friends, and build for the future.†



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Provocative Interference in South Carolina

BY ROBERT LUNDY, EDITOR

The Episcopal Diocese of South Carolina announced that it would postpone its annual meeting while it considered how to respond to what it described as “provocative interference” by the presiding bishop’s office. On February 9, diocesan Bishop Mark Lawrence wrote a letter to his diocese announcing the postponement from March 4 to March 26 and detailing a series of exchanges between attorneys for the presiding bishop and the Diocese of South Carolina’s attorney.

The letter said that in January, 2010, the Diocese of South Carolina was informed that the presiding bishop’s Chancellor, Mr. David Booth Beers, had retained an attorney in South Carolina that would “represent The Episcopal Church in some ‘local matters.’” The national church, along with the diocese had both been plaintiffs in a lawsuit against All Saints Waccamaw Island, a parish that voted to leave TEC and the diocese in 2000. A number of further requests led diocesan leaders to “believe that perhaps the Presiding Bishop’s Chancellor, if not the Presiding Bishop herself, is seeking to build a case against the Ecclesiastical Authorities of the Diocese (Bishop and Standing Committee) and some of [their] parishes.”

Attached to Bishop Lawrence’s message were copies of 12 letters, most of which were authored by Mr. Wade Logan, the current diocesan chancellor, or Mr. Thomas Tisdale, former diocesan chancellor and attorney retained by the presiding bishop’s office to represent TEC in South Carolina. In the letters, Mr. Tisdale requested information about the diocese and its parishes including parish bylaws and amendments since 2006, all Standing Committee minutes since the former bishop left office, parish deeds and mortgages and a number of other documents. In one letter, Tisdale, who described himself as “South Carolina counsel for The Episcopal Church,” asked Mr. Logan to confirm that Bishop Lawrence was not planning to sue parishes that threatened to leave the diocese. Mr. Logan responded by saying that no parishes had threatened to leave and that the bishop was the sovereign authority in the diocese and it was his job to work with parishes. He finished his reply by saying, “it seems transparent that TEC is trying very hard to find rea-

sons to involve either the Bishop or the Diocese, or perhaps both, in an adversarial situation.”

Like the diocesan chancellor, Bishop Lawrence viewed the TEC attorney’s actions as adversarial and a challenge to his and the diocese’s authority. Lawrence asked members of the diocese to not strike out in unilateral directions and told them he would be communicating to them in the days leading up to their new convention date.

The Diocese of South Carolina and its bishop have been critical of the national church. In October of 2009, the diocese voted, among other things, that it would limit its involvement with TEC bodies that assented to actions contrary to the faith.

It also appears that the Diocese of South Carolina will not join in an appeal to the U.S. Supreme Court regarding the case against All Saint’s Waccamaw Island. The All Saints parish, now a member of the Anglican Mission in the Americas, won their case after it went to the South Carolina Supreme Court. While the diocese and the national church have so far opted to not appeal that decision, a group of former parishioners is asking the U.S. Supreme Court for review. The national church and the diocese have until March 8 to decide if they will join in the petition. The Supreme Court will decide whether or not to hear the case in late April or early May. †

The American Anglican Council is a network of individuals, dioceses, parishes and ministries who affirm biblical authority and Christian orthodoxy within the Anglican Communion. By the grace of our Lord Jesus Christ and the power of the Holy Spirit, the mission of the American Anglican Council is to build up and defend Great Commission Anglican churches in North America and worldwide through advocacy and counsel, leadership development and equipping the local church.

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