



ENCOMPASS

News and Events from the American Anglican Council • May/June 2009

Money, Sex, Indaba: Corrupting the Listening Process

BY RALINDA B. GREGOR, EXECUTIVE EDITOR

The next stage of the Anglican Communion's attempt to resolve its differences over theology, sexuality and the authority of scripture will involve more "listening processes," but this time those processes will be paid for by a retired Episcopal priest who advocates same-sex blessings. The money given by the Episcopal priest will be monitored by a group of sex "experts" who advocate a vision of sexual freedom and "justice" that bears little resemblance to mainstream Christian doctrine or tradition, and at least one of these "experts" believes that pornography, bestiality, and multiple sex partners are not inherently harmful or wrong. Working quietly in the background is a foundation advocating sexual and reproductive health "rights" and charting a strategy to increase the voice and influence of progressive religious groups in the public sphere.

The Listening Process, also known as the "Continuing Indaba Project," was announced last month at the Kingston, Jamaica meeting of the Anglican Consultative Council after a briefing by the Archbishop of Canterbury's Anglican Communion Office (ACO). The staff of the ACO, under the direction of the Archbishop of Canterbury, announced that a \$1.5 million gift was given to fund this project – a gift 2-3 times the size of any previous gift received by the Anglican Communion Office for its work, and at a time when financial reports concede diminishing giving and reserves for the troubled Communion. The delegates to the Anglican Consultative Council were told that the money was coming from a grant through the Satcher Health Leadership Institute at the Morehouse School of Medicine in Atlanta, Georgia.

After subsequent questioning at press conferences, it turns out that the Satcher Institute is **not** the source of the \$1.5 million dollars.

So where did the money come from? The Rev. Marta Weeks, a retired Episcopal priest from the diocese of Southeast Florida, has donated \$1.5 million to fund the entire project through 2011. Weeks and her late husband have supported a wide variety of causes and educational institutions. As noteworthy as her gifts are, her beliefs on the issues the Anglican Communion is dealing with are even more significant. In January of 2000, she signed the Religious Declaration on Sexuality, Morality, Justice, and Healing which calls for a "sexual ethic focused on personal relationships and social justice rather than particular sexual acts. All persons have the right and responsibility to lead sexual lives that express love, justice, mutuality, commitment, consent, and pleasure." This sexual ethic "applies to all persons, without regard to sex, gender, color, **age**, bodily condition, **marital status**, or **sexual orientation**." It calls for "full inclusion of women and **sexual minorities** in congregational life, including their **ordination** and the **blessing of same sex unions**" as well as "a faith-based commitment to sexual and reproductive rights, including access to voluntary contraception, **abortion**, and HIV/STD prevention and treatment." [emphasis added]



Canon Phil Groves, co-facilitator of the Continuing Indaba Project, promoting the \$1.5 million dollar project to the Anglican Consultative Council meeting in Jamaica. (Photo courtesy Anglican Communion Office.)

After questions arose about the source of the funding, the ACO admitted the gift came from Weeks and issued a disclaimer from her that the funds were given without any strings attached. But subsequent contradictory and confusing statements by the ACO, Weeks and the Satcher Institute raise serious questions about the influence associated with this gift and the institution administering it.

Who is in charge?

According to the ACO, the Continuing Indaba Project will be led by the Rev. Canon Philip Groves of the ACO and the Rev. Canon Flora Winfield of Lambeth Palace. Groves is the facilitator of the "Listening Process," begun in 1998 to seek a "common mind upon the issues which threaten to divide us," according to an ACC-14 publication.

But Weeks told the American Anglican Council that she was approached and asked to fund the project by the Satcher Institute, not by the ACO or its staff. Weeks said her association with staff members of the Satcher Institute's Center of Excellence for Sexual Health (CESH) goes back to their leadership of another organization she supported, the Center for Sexuality and Religion (CSR), which merged with Satcher's CESH in 2008.

We contacted Christian Thrasher, Satcher's director of the CESH and certified sexuality educator, to find out what role CESH will play in facilitating the Anglican Communion's Continuing Indaba Project. He insisted that CESH will not

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A Message from the President

THE RT. REV. DAVID C. ANDERSON SR.
PRESIDENT & CEO, AMERICAN ANGLICAN COUNCIL

As the Western world turns further and further away from God and His ordered plan for humankind, and more and more toward the devices and desires of humanity's own thinking, chaos enters our

churches, our legal systems, our schools, and almost every aspect of the communities that we live in.

Two areas of public interest that the news media exploit regularly are money and sex; ears perk up, eyes pop wide open, and the reader or listener is immediately paying attention. For many people, the two areas that they have the most difficulty managing responsibly and properly are money and sex. Both concern basic drives within human beings that at times are difficult to control, such as gratification, power, needing to be needed, and others. Both areas are of concern to God, and they can become a contest – whether we are willing to do things God's way or rebel and do things the way we want to.

The tithe (10 percent) that God asks for is a first step in our learning to properly use the 90 percent that is left over. The prohibitions and directions in Scripture about sexual relations are to channel the reproductive drive as well as other human needs into positive and protective relationships, which honor the physical structure that God has given each of us as male or female, and the family structures that we are born into, and then re-form in our own marriage and children, and then enjoy as aunts, uncles, siblings, parents, grandparents, etc. Although both areas, finance and sexuality, are under attack in today's Western culture, I want to focus here on the chaos in human sexuality.

The other day, television personality Larry King volunteered that he had been married eight times, but only was in love for three. Although this is an extreme, it highlights the problem of marriage in a world of throw-away relationships, and the insecurity that is imparted to children who go through a parental divorce. Many of my readers in the West will have gone through divorce, either their parents' or their own, and can testify to the pain and hurt which tearing a family apart inflicts on everyone. The problem of failing marriages is an important part of the chaos within the normally-oriented world, but it is only a part of the larger problem when all of the alternative sexualities are considered. The extent of the problem is seen in the disorder and chaos within the Anglican church that surfaced with the consecration of V. Gene Robinson as the bishop of New Hampshire (despite the fact that his homosexual relationship with a declared partner disqualified him from any order of ministry in the Christian Church), the adoption of same-sex blessings and the development of liturgies for such in the church, and the move by governments to legally establish perceived gender descriptions, orientations, or ways of dressing and acting within protected classes.

We read in the news that the Church of Scotland (Presbyterian) is near splitting over the issue of gay clergy assignments. We are aware that pastors in Europe have been arrested or investigated by the police for reading passages from the Bible that speak against certain sexual behaviors, and now we are advised that the US House of Representatives just passed H.R. 1913, a so-called hate crimes bill that

makes 'sexual orientation,' 'gender,' and 'gender identity' into federally-protected classes under the law. Without further definition of these categories, it gives these sexual behaviors federally protected minority status. Has Congress lost its collective mind?

The rebellion against God within the culture is unnerving, as we see behaviors that formerly were against the law and punishable by the courts now become exalted and given special protection. The rebellion within the Church is even sadder, for with the churches divided over even the basic Christian beliefs of the uniqueness of Christ and the authority of the Bible, there is clearly a stiff battle ahead. In less than a month the American Anglican Council will be present at the General Convention of the Episcopal Church, working to support orthodox deputies and reporting the truthful news back to the world. One of the newer ministries of the AAC, the Episcopal Desk, which focuses on work with those orthodox people who are staying inside TEC, will help to encourage the orthodox deputies with daily worship and provide them with committee news so they know what is coming up and what to watch for on the legislative floor.

In late June, in Bedford, Texas, the AAC will also be present for the first Assembly of the Anglican Church in North America, which is an Anglican province organizing so that it can receive recognition and full communion status with the separate global Anglican Provinces. Some critics of the American Anglican Council ask how the AAC can work inside TEC and outside TEC at the same time, but such a question demonstrates a lack of understanding of the mission of the AAC. The AAC has a commitment to stand with orthodox Anglicans whatever church structure they may find themselves in, and to work for reformation and renewal within the larger Anglican Communion.

In the fall of 2003, the AAC partnered with Christ Church Plano to bring forth the Plano Conference, which soon had to be moved into Dallas, as the size grew far beyond even Christ Church's seating. Now the Common Cause Partners, who are becoming the Anglican Church in North America (ACNA), together with Christ Church Plano, are again sponsoring a mega-event in the enthronement of Bishop Duncan of Pittsburgh as the first Archbishop and Primate of ACNA. A large crowd is expected – it will be an historic event of the first order.

The great hope is that the orthodox Anglicans, in coming together, can more effectively witness to the world around us with a visible sign of unity, more effectively spread the Gospel of Jesus Christ, and counter the culture around us that seems to be slipping into disorder and ungodliness.

Pray for the first Assembly of the ACNA, wherein the Constitution and Canons will be put to a vote of the representatives, and pray for the General Convention of The Episcopal Church in Anaheim and those faithful orthodox Anglicans remaining inside TEC. Pray for us too, since we will be fully involved in both events. †

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be consultants or facilitators for the project. He went on to assert that the funding had no strings attached.

However, Canon Groves told this reporter that the Satcher CESH will exercise some control of the process by monitoring project spending to ensure the funds are being used “as intended.” Groves added that CESH will also conduct an ecumenical study of the project to evaluate its effectiveness and suitability for use by other faiths and denominations.

The public attempts by leaders of the Satcher Institute to minimize their delegated role in the Anglican Communion’s Listening/Continuing Indaba process are disturbing and suggest an agenda that is neither objective nor benign.

Blueprint for Changing Society’s View of Sexuality and Abortion

The primary funder of the CESH, the Ford Foundation, is a wealthy independent grant-making organization devoted to progressive causes. The Ford Foundation’s website lists “sexuality and reproductive health rights” as one of its core funding areas. The Ford Foundation gave Morehouse School of Medicine more than \$3 million to establish and operate the CESH.

The Ford Foundation does not mince words about its hostility towards traditional biblical and religious values shaping human sexuality: “Much more dialogue is needed among ‘mainstream’ and progressive religious groups on sexuality issues to counter narrow interpretations and to generate attention to alternative religious perspectives on sexuality.” The Ford Foundation’s 2005 report, “Sexuality and Social Change: Making the Connection, Strategies for Action and Investment,” also expressed concern about “conservative and fundamentalist forces [which] use sexuality to attack progressive sectors that work on reproductive health, women’s rights, girls’ education and other issues. Often us-



Delegates of the 14th Anglican Consultative Council during a plenary session. Many delegates expressed frustration and concern that the Anglican Communion Covenant was not ratified at the meeting but was instead sent on to a committee that will review and potentially revise section 4 which deals with the consequences of not abiding by the covenant. Due to this delay, the long hoped-for covenant may not be a reality for another three years when the ACC meets next. Delegates also expressed concern about the voting process for the proposed covenant. Many claimed the process was confusing, especially for those whose first language was not English. Archbishop of Canterbury Rowan Williams admitted that before the council meets next they should have a review of parliamentary procedures. (Photo courtesy Anglican Communion Office)

ing religion to justify their actions, these groups see sexuality and sexual rights – particularly women’s control of their own sexuality and LGBT rights – as a tremendous threat to the status quo that they want to maintain (or a former order they are seeking to restore).”

The report presents a blueprint for directing attention and funding to issues of sexuality in order to influence public policy, public opinion, and religion to adopt a more “progressive” stance on issues of sex outside marriage, homosexuality, bisexuality, transgenderism, and abortion. This agenda is utterly contrary to Anglican Communion teaching on human sexuality as set forth in Lambeth Resolution 1.10, yet the very organization which will monitor expenditures on the Anglican Communion listening process, the CESH, is itself heavily indebted to the Ford Foundation’s funding for sexuality and reproductive health rights.

Center for Sexuality and Religion Advances Agenda

The Ford Foundation also funded work of the Center for Sexuality and Religion (CSR). Although CSR billed itself as an educational, interfaith, and interdisciplinary organization “helping communities of faith promote sexual and spiritual health and justice since 1987,” its primary focus was advocacy for “sexual justice” issues.

Along with endorsing the Religious Declaration on Sexuality, Morality, Justice, and Healing, CSR also sought to promote its “progressive” view of sexuality among clergy. A 2002 report by CSR developed guidelines to assess how seminaries trained clergy to deal with issues of sexuality. Those guidelines included appreciation for diverse spiritualities and sexualities; inclusive curriculum that addresses gay, lesbian, bisexual, transgendered or questioning persons and their issues; and openness to sexually explicit resources (including audiovisuals) for clergy instruction.

This 2002 Ford Foundation funded report, “The Case for Comprehensive Sexuality Education within Theological Formation,” also described “healthy clergy” as those who affirm their own sexual (gender) orientation and that of others; “engage in sexual expression in ways that are consistently faithful, consensual, non-exploitative, honest, mutually pleasurable, and socially responsible;” “affirm ‘family’ in its many configurations;” and a multitude of other characteristics without reference to traditional biblical and Christian values or the sacrament of marriage.

Clearly the CSR advocated a revisionist view of human sexuality that is incompatible with 1998 Lambeth Resolution 1.10.

How does the CSR pertain to the Continuing Indaba Project? The CSR closed down in 2008 and merged with the Satcher Institute CESH. Christian Thrasher, the CESH director, served on the CSR board from 2004 to 2008 and was appointed treasurer in 2007. Dr. William R. Stayton, an ordained American Baptist minister, psychologist and sexologist, is an assistant director at CESH. He served on the CSR board for 18 years prior to becoming its executive director in 2006. The Rev. Weeks served as a consultant to CSR. She told the AAC that she agreed to donate \$1.5 million to Continuing Indaba based on her association with these former leaders of CSR.

It is stunning that the Anglican Communion listening process will be evaluated by CSR alumni who hope to replicate the indaba process so they can export it and their consensus facilitation services to other denominations and faiths. It is also of concern that these are the same people that will be in charge of monitoring the funds for the Continuing Indaba Project.

Help from Influential Episcopalians

The Episcopal Church was well-represented in the CSR’s leadership. The Rev. Canon Charles Cesaretti, who served

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as the CSR executive director from 1999 (or earlier) to 2002, is a retired priest in the diocese of Bethlehem. He served at Episcopal Church headquarters in the late 1980s as Deputy for Anglican Relations and later as assistant to the rector of Trinity Church, Wall Street. The Rt. Rev. David E. Richards, a long-term CSR board member and one of the Rev. Weeks' colleagues from the diocese of Southeast Florida, served as bishop of Central America and was the former director of the office of Pastoral Ministry for the Episcopal Church. Also associated with the CSR was Neva Rae Fox, the current Episcopal Church public affairs program officer, who performed public relations work for CSR in 1999 and 2000 through her firm, the Fox Group.

Based on these associations, the American Anglican Council questions whether The Episcopal Church had any influence in facilitating the involvement of the newly merged CSR and CESH with the Continuing Indaba Project.

Pornography, sex with children, multiple partners-no limits!

An assistant director and expert in the field of human sexuality for the CESH has expressed and promoted a view of sexual freedom that knows virtually no limits.

The expert, Dr. William Stayton, an ordained American Baptist minister, served as a witness for those seeking to strike down laws against pornography on the internet. As an expert witness for the American Civil Liberties Union in *ACLU v. Reno*, Stayton testified in 1996 that he did not believe viewing sexually explicit videos of sexual intercourse and oral sex were harmful to children and admitted that his five year old had seen one of these videos Stayton used in his sex therapy practice.

Stayton addressed bestiality in the 2006 edition of "Human Sexuality: An Encyclopedia." In his entry on eroticism, he noted that it is not unusual for some people to have erotic feelings towards animals:

"While most people do not act on these sexual feelings, some do. Generally, it occurs out of experimentation or when no human partner is available, rather than because a person is eroticized only by animals. Most researchers agree that this type of sexual experimentation is not harmful, unless the person is discovered. Then, it is the reaction of the person who discovers the sexual event that can do the most harm psychologically and emotionally, rather than the experience itself."

Regarding sexual acts with children, in his entry on "Pederasty in Ancient and Early Christian History" in the 2006 "Human Sexuality: An Encyclopedia," Stayton claims that:

"There is a story in the gospels of Matthew (8:5-13) and Luke (7:1-10) that most certainly illustrates pederasty as not having a negative value in Jesus's thought... Since pederastic relationships were so common and accepted in the ancient world of Jesus, it is likely that, as the story indicates, Jesus himself had no problem with the practice of pederasty."

His conclusion is devoid of Christian morality as well:

"There seems to be nothing inherently harmful or damaging in sexual acts alone, but rather harmfulness and damage must be interpreted within the context of the way each particular behavior is seen in each culture and in terms of its long-range effects on the individual."

This reckless and unsubstantiated conclusion is far outside the mainstream of Anglican interpretation of Scripture. In fact, it is outside the mainstream of any responsible biblical scholarship. And yet this sex therapist and minister is the assistant director and sole clergy representative of the very organization that will be involved in funding conversations on theology and sexuality throughout the Anglican Communion.

Stayton is also a member of Loving More, an education and advocacy organization for polyamory (multiple sex partners), and is listed on their website as a "poly friendly professional" offering relational and sex therapy in Pennsylvania.

It is precisely because Stayton is a minister and represents the religious (if not Christian) perspective within the CESH that his theological and moral opinions on sexuality are especially troubling. Furthermore, he is not just a sexuality educator, researcher and therapist, he is an advocate for sexual and reproductive "freedom" and "justice" that is incompatible with the teaching of the majority of Christian churches and denominations worldwide, including Anglicanism.

The corruption of Indaba

"Indaba" is based on an African-rooted process of decision making and consensus which brings all parties together for dialogue and decision making. Indaba assumes a community of shared values and morality. No such community exists throughout the Anglican Communion in regards to human sexuality – much less the more fundamental issues of the person and nature of Jesus Christ, the meaning and authority of the Bible, and how we define ourselves as Anglicans. Within the Anglican Communion, the Continuing Indaba Project will have to start with the basics, addressing issues over the authority of Scripture, faithfulness to tradition and respect for the dignity of all people, in an effort to resolve the many differences over theology and sexuality that have effectively split the Communion.

This would in itself be a daunting task if the forum were truly objective. But is it?

The leadership of the CESH advocates a view of human sexuality that is incompatible with the stated position of Anglican bishops worldwide based on God's creation of man and woman who become one flesh in lifelong marriage. Furthermore, the sole funder of the Continuing Indaba Project does not hold to the mainstream Christian view of marriage and sexuality. Even worse, both specifically target the Church in an attempt to gain support for their views. Given these facts, how can an honest, unbiased and responsible conversation take place?

Conclusion and Questions

The alliance between the Anglican Communion Office, the Rev. Marta Weeks, and the Satcher Institute leaves many questions unanswered:

† Who decided this alliance was worth pursuing? The Anglican Communion Office? The Episcopal Church? The Archbishop of Canterbury?

† Who investigated the previous work of the Center of Excellence for Sexual Health and its directors? Did they assume Anglicans would not look closely at this next phase of indaba and miss the potential entry of a Trojan horse into the listening process? How will the ACO ensure that CESH does not influence Continuing Indaba in any way when CESH effectively holds the purse strings and this is exactly the type of process they are actively seeking to be involved in?

† Why is the ACO continuing to misuse the indaba process to bridge opposing theologies and moralities when the process is based on developing consensus within a village or tribe with shared values and morality?

The Anglican Communion Office has the answers. The rest of the Communion is waiting and listening. †

Anglican Consultative Council: The Fourth Moratorium

BY ROBERT LUNDY, EDITOR

On a day when the cloud of litigation surrounding The Episcopal Church (TEC) grows darker, many couldn't help but notice it even from the sunny shores of Jamaica. However this litigious church tempest seems to have escaped the sight of the 14th meeting of the Anglican Consultative Council and some of the Anglican Communion's top officials.

On May 6, while the ACC was meeting, a pastor and his wife were being evicted from their home in Colorado Springs. At the same time, the individual members of the vestry of Saint James Newport Beach were being sued by the Diocese of Los Angeles for \$500,000 each in legal fees for a total of \$6 million being sought by the diocese.

This has been the state of affairs in North America for several years now. Like a small crack in the dam, churches started leaving TEC in 2000 and even earlier. TEC and its team of lawyers, bishops and bishops who are also lawyers attempted to squash those churches in court. Shortly after, what's turned out to be a longer yet more amicable process to shore-up the dam, began in the form of the 2004 Windsor Report. According to Bishop Gregory Cameron, Bishop of Asaph and Secretary of the Windsor Continuation Group, this five year process is now concluded and the appropriate recommendations have been made as to how the Anglican Communion can stop the dam from breaking and TEC from tearing itself and the Anglican Communion apart. These recommendations were made in the form of the Windsor Continuation Report, a report commissioned by the Archbishop of Canterbury and not to be confused with the first Windsor Continuation Report produced for the Lambeth Conference. There is just one small problem with this report. It seems that when its authors, one of whom was Bishop Cameron, wrote the 22 page paper that includes sections titled, "the Seriousness of the Present Situation," "Breakdown of Trust," "Turmoil in The Episcopal Church," and "An Ecclesial Deficit," they left out any direct advice on how to deal with what some see as the most glaring and terrible result of this break-up, that black cloud of litigation.

The Windsor Continuation Report to the Archbishop of Canterbury and ACC-14 sets out nine recommendations that its authors felt would best deal with the present crisis. Of the nine recommendations set forward, none of them pertain to the cessation of litigation by TEC and the Anglican Church of Canada. This omission would not be as ironic if it were not for the fact that the text of the WCG's report does directly refer to the litigation going on in North America. Paragraph 34 says, "...a fourth moratorium requested by the unanimous voice of the Primates at Dar es Salaam in 2007 - to see the end of litigation - has also been ignored." However, when the report's authors decided to make recommendations as to the "four moratoria," they dealt with moratoria one, two, and three (on consecrations of bishops living in a same gender union, permission for rites of blessing for same sex unions, and interventions in provinces)

but omitted moratorium number four. Why would they do that?

When asked why this "fourth moratorium" was addressed in the report's content, paragraph 34, but not in its recommendations, the highest level answer this reporter could get was, "I can't tell you the answer to that question." Cameron, secretary of the Windsor Continuation Group, long-time friend of Archbishop of Canterbury Rowan Williams, and a man who has been critically involved in every major report coming out of the Anglican Communion for the past five years, could only answer "I don't know" when asked why the fourth moratorium on litigation was not among the WCG recommendations. He was the sole speaker at the press conference concerning the WCG. When asked if the Archbishop of Canterbury, the man who commissioned the WCG, could attend the press conference, reporters were told that he would not be available. As for Cameron not knowing why this fourth moratorium was not in the recommendations, it was not for lack of knowledge about the costly (both monetary and spiritual) litigation that is occurring.

In 2007, Cameron was intimately involved in what has become the infamous Panel of Reference. This group, a mere speed bump along the Windsor process road, attempted to deal with situations of tension in TEC including situations where lawsuits between churches and their dioceses/province had arisen. In one instance, the case of Anglican Church of the Redeemer in Jacksonville, Florida, Cameron personally exchanged thoughts and recommendations to the parties involved and was well aware of the extent of the problems and level of emotion involved. In this case, the parish and its priest submitted to the recommendations of the Panel of Reference, however the Diocese of Florida which initiated the lawsuit would not abide by

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Bishop Gregory Cameron, secretary of the Windsor Continuation Group, at the ACC meeting.



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the Panel's suggestions and proceeded to sue the church and take its property. Given the part Cameron played and the light he tried to shine during this dark hour of Christian history, one would think he would have insisted on the WCG directly addressing the ongoing litigation. Even if the other members of the WCG rebuffed him, the bishop would at least know why the fourth moratorium wasn't addressed. To his credit, Cameron said that he was aghast at the thought of the lawsuits that were going on and that they should have made more of the fourth moratorium in the WCG's report. He went on to say "I think we ought to see a determined attempt to restrain litigation." The blame for this enormous pastoral oversight should not fall solely on Cameron, but it was he who was the sole defender at the press conference, despite requests for Archbishop Williams to be there.

This is the state of affairs in the Anglican Communion. Wise, learned, and capable people abound in the councils of the Church. But when the time comes for them to address critical issues including ones of doctrine, morality, the authority of Scripture, the uniqueness of Christ as Lord and saviour of all, and Christians suing Christians, they call for more conversations and delays, rather than action. There is a place for dialogue and reflection and restraint in the church, but it must be accompanied by a sense of the gravity of the situation. For five years the leadership of the Anglican Communion has thought, reflected and discussed the problems created by The Episcopal Church and the Anglican Church of Canada. At the same time, Christians have been losing their homes, their livelihoods, and their churches. For them, the answer as to why this atrocity is not going to be addressed cannot be "I don't know."†

Blueprint for the New Church Conference



Nearly 100 people attended the American Anglican Council's first "Blueprint for the New Church Conference" which took place March 26-28 at Holy Cross Anglican Church in Loganville, GA. The AAC designed the conference to equip orthodox Anglicans in the Southeast region of the U.S. for mission. Please monitor the AAC's website as the Blueprint conference will soon be coming to other parts of the U.S.

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.

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