



October 2006

# ENCOMPASS

News and Events from the American Anglican Council Mission and Ministry Network

## Global South Plan Raises Hopes of Orthodox Anglicans

BY CYNTHIA P. BRUST, EXEC. EDITOR

Global South Primates meeting in Kigali, Rwanda, Sept. 19-22, 2006, sent a clear message to The Episcopal Church (TEC) and buoyed hopes of biblically faithful Anglicans in the United States. In their Kigali Communiqué, the Primates declared that TEC “gave no clear embrace of the minimal recommendations of the Windsor Report” at General Convention 2006 and that some of the resolutions passed during the triennial meeting were “actually contrary to the Windsor Report.” Furthermore, the Primates – representing over 70 percent of the Anglican Communion’s active membership – outlined in their statement plans for direct intervention in the current crisis through proposals for providing alternative primatial oversight and formation of “what will be recognized as a separate ecclesiastical structure of the Anglican Communion in the USA.”

Given the high number of congregations no longer affiliated with TEC and the fact that seven dioceses had requested alternative primatial oversight prior to the Kigali meeting, Global South Primates proposed that a bishop be chosen by biblically faithful U.S. dioceses, congregations and clergy to represent them at the 2007 Primates meeting. On a related note, the communiqué acknowledged that The Episcopal Church’s Presiding Bishop-elect, Katharine Jefferts Schori, will not be recognized by some Primates, and that others will be “in impaired communion with her as a representative of The Episcopal Church,” when the Primates meet in February 2007.

The Kigali Communiqué also strongly affirmed development of an Anglican Communion Covenant in order to protect Anglican identity; and received and commended for

*“Global South” cont. on Page 3*

## North Florida Anglicans Allied for Mission & Ministry

BY JENNIFER M. ABEL, EDITOR

Since 2004, 11 congregations in the Episcopal Diocese of Florida have disaffiliated from The Episcopal Church (TEC) and formed new Anglican churches under a variety of Anglican bishops and overseas dioceses. Representing 15 percent of the diocese, the disassociation rate is the highest among U.S. Episcopal dioceses in the post-General Convention 2003 era. Sadly, the decision of the churches to affiliate with other provinces of the Anglican Communion has resulted in baseless inhibitions/depositions of orthodox clergy and legal battles over property. However, rather than allowing these difficulties and changes to isolate them or deter them from mission and ministry, orthodox Anglican congregations and clergy in northern Florida have united together in a unique and vibrant coalition called the Anglican Alliance of North Florida (AANF).

The seed of the alliance was planted two years ago and has matured even as the situation in the national church and the Diocese of Florida steadily declined. A handful of orthodox clergy began meeting together monthly for fellowship, prayer and mutual encouragement. The American Anglican Council (AAC) chapter of

Florida served as the initial platform for these meetings. Over the next year, relationships strengthened and trust built among the like-minded clergy. At a clergy retreat in September 2005, one rector announced his congregation’s intention to withdraw from the diocese, and others in attendance realized their churches would soon choose the same path. Foreseeing that the months ahead would hold many changes and challenges, the group decided to formalize their relationships to prevent becoming scattered, and AANF was created.

AANF’s stated goal is to “provide Biblically-centered churches and clergy in the Anglican Communion a framework for unified witness and ministry in North Florida.” Though still in its early stages of development, AANF has increased from representing 12 churches and 35 clergy members initially, to 16 churches and over 40 clergy as of September 2006. The alliance has grown in mission in addition to numbers. At a time when Anglicans nation-wide continue to be dispersed by the ongoing crisis in the worldwide Anglican Communion, the alliance’s vision for common mission and ministry



*The Anglican Alliance of North Florida sponsored the above youth camp this past summer at Camp Arête (Mentone, Ala.). (Photo provided by St. Peter’s Anglican Church, Tallahassee.)*

among those of an Anglican tradition has emerged as a possible model for other geographical areas.

### COMMON MISSION & MINISTRY

Most (though not all) AANF churches are former TEC parishes. Fourteen of the 16 churches are presently under the oversight of overseas dioceses, including dioceses in the provinces of Uganda, Rwanda, Kenya, and the Southern Cone; two AANF parishes still belong to TEC. Three Common Cause Partners are represented by the alliance’s parishes, with many belonging to one (or sometimes two) of the AAC, Anglican Communion Network (ACN), and Anglican Mission in America (AMiA). According to the Rev. David Sandifer, a member of the AANF steering committee, the alliance is open in principle to parishes or clergy belong-

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**Alliance** (cont. from Page 1)

ing to any of the other six Anglican Common Cause Partners as well.

Despite the assortment of affiliations, alliance members share the same geographical area as well as orthodox Anglican roots. Thus, coordinating ministry activities just "makes so much sense," explained the Rev. Travis Boline, an AANF clergy member as well as AAC Board of Trustees member.

According to several AANF leaders, as numerous parishes transitioned out of the Diocese of Florida in 2005 and 2006 – affiliating under bishops often separated by thousands of miles – there was a concern that orthodox clergy and parishes in northern Florida would each go their own way and that the sense of collegiality once held within the diocese would be lost.

"We saw the danger of splintering," explained Sandifer, who is the rector of Calvary Anglican Church, Jacksonville.

When the alliance formed, the clergy and churches knew they were in need of mutual support more than ever. However, they did not want to re-create the diocese they had just left, nor did they want to develop programs and institutional structures for their own sake. Rather, the vision was for North Florida Anglicans to remain connected – able to coordinate activities for mutual growth and encouragement – without the institutionalism that so many had been "burned by" in The Episcopal Church.

Since its founding, AANF has been clergy-led, but lay-driven, according to the Rev. Bob Coon, rector of Holy Cross Anglican Church, Tallahassee, and AANF leader. A 12-member steering committee constitutes a "loose leadership team" for the alliance, Boline noted. The group of dynamic leaders has met several times over the past year and is chaired by the Rev. Neil Lebhar; however, the majority of AANF events have occurred due to voluntary sharing of ministry among the member parishes, as well as strong lay leadership and initiative.

"We [AANF leaders] are all full-time pastors in a fairly turbulent pe-

riod, so for none of us is the Anglican Alliance of North Florida our number-one priority – our congregations are; though we, of course, see the alliance as important," Sandifer said.

So far, combined ministry efforts have included a joint worship service, a youth camp and other youth activities, a clergy spouse conference, and an Anglican version of the popular "Cursillo" weekend movement. A kick-off weekend called "Marching Forth" was held last March to discuss coordination of these activities and of various other ministry areas.

At Pentecost (June 4, 2006), nearly 400 North Florida Anglicans converged on Gainesville at Servants of Christ Anglican Church (an AANF congregation) for the first alliance-wide, joint worship service – an event the alliance plans to hold annually, Sandifer said. This coming November, the three AANF churches belonging to the Diocese of Madi-West Nile (Province of Uganda) plan to meet together for joint worship as well, according to Lebhar, who is the rector of Redeemer Anglican Church, Jacksonville.

Churches with strong youth programs already in place have "thrown open the door" to fellow alliance churches, Sandifer said, and cooperative youth ministry has begun to take shape in the region. A one-week children's summer camp was sponsored by the alliance over the summer in addition to a camp for youth, according to Tina Campbell, Director of Parish Life Ministries and Communications for St. Peter's Anglican Church, Tallahassee.

The first Annual AANF Clergy Spouse Retreat was held this past summer as well, serving as a much-needed renewal time for the spouses of AANF clergy.

"Our retreat leader, the Rev. Dr. Sherry Adams ... led us through a journey in the book of Joshua that seemed to parallel our lives over the past three years," wrote Linda Strickland, who attended the conference and is the wife of the Rev. Gene Strickland, an assistant

rector at All Souls Anglican Church, Jacksonville. "Throughout the weekend we enjoyed good food, wonderful music, old and new friendships and, for some of us, reclaimed joy."

*"Alliance" cont. on Page 4*



**AANF Ministry Spotlight:**

# Anglican 4th Day

A ministry recently launched by the Anglican Alliance of North Florida (AANF) is Anglican 4th Day – an Anglican version of a spiritual retreat model, originally derived from a Roman Catholic movement that began in the 1940s in Spain, and now used by various Christian denominations worldwide. The movement is known by several other names, including "Cursillo" (in both Roman Catholic and Episcopal churches), "Tres Dias," "Walk to Emmaus" and "Sunrise."

Fourth Day entails life-changing weekend workshops, which then result in the development of smaller, close fellowship groups that meet weekly for Christian accountability and support. The purpose is to teach Christians to "live in what is fundamental to being a Christian – to live in union with Christ and to share Christ with others," according to the Anglican 4th Day Web site.

"[The movement] started for marginal Christians," explained Mr. Everett Yarbrough, lay director for the AANF ministry. "[Anglican 4th Day] is for those people who are mechanical people – they are in the pew every Sunday, they might tithe, and they may even feed the poor; but they don't know why ... They know why when they come back from one of these weekends."

Everett says each weekend is patterned after the typical Cursillo model: The weekends are essentially "short courses" (the Spanish translation of "cursillo") in Christianity that involve learning and fellowship over a three-day period. Men and women meet on separate weekends a couple of weeks apart. Fifteen talks during the weekend are led by team members who address topics such as piety, ideals, sacraments, action and grace. Each talk is followed by discussion and fellowship.

"It's the closeness, the camaraderie that really does it," Yarbrough said, explaining what makes the weekend meaningful.

The three-day period prepares attendees for the "fourth day," which represents the rest of their lives, he continued.

"That's why you go – for the 4th Day. [After the weekend], four or five men (or women) meet weekly. A support, prayer, accountability group is created."

In addition, all who attended a weekend have the opportunity to meet for monthly reunions, called "ultreyas." This high level of interaction after the initial weekend is what sets the retreat apart from other one-time events and rallies.

Several sequences of men's and women's weekends are currently planned for AANF through 2007, including a sequence this month and in February. Many attendees come from the Jacksonville and Tallahassee areas, but the 4th Day leaders are also welcoming individuals from nearby states in hopes that it will become a nation-wide movement.

For more information, visit the 4th Day Web site at [www.anglican4thday.com](http://www.anglican4thday.com), or contact Everett Yarbrough: (850) 656-7500 or send email to [loyar1@earthlink.com](mailto:loyar1@earthlink.com). ♦



*Clergy spouses assembled this past summer for the first Annual AANF Clergy Spouse Retreat. (Photo by the Rev. Deacon Lynne Ashmead.)*

**Global South** (cont. from Page 1)

wider reflection "The Road to Lambeth," a draft report commissioned by the Primates of the Council of Anglican Provinces of Africa highlighting the current crisis in light of the 2008 Lambeth Conference.

"The Kigali Communiqué is a bold and courageous action plan attesting to the Global South's visionary leadership in a time of chaos and crisis in our beloved Communion," said the Rev. Canon David C. Anderson, American Anglican Council (AAC) President and CEO. "This is what we have hoped and prayed for since 2003."

Primates of the Global South met to address a host of issues facing their provinces and nations, ranging from church planting and theological education to challenges such as economic ethics, poverty, HIV/AIDS, and violent conflict. The meeting represented 20 (of 38) Anglican Communion provinces across Asia, Africa and Latin America, and was hosted by Archbishop Emmanuel Kolini and the Anglican Province of Rwanda.

"It is humbling that they have chosen to offer their unwavering support for us as they gathered to discuss such critical issues in their own provinces," Canon Anderson said.

You may access the Kigali Communiqué at [www.americananglican.org](http://www.americananglican.org) (a link is listed on the homepage under "Recent News"). ♦



## A Message from the President

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

The impact and promise of the Global South Primates' Communiqué from Kigali provides strong focus and direction for the realignment of Anglicanism in North America. The Primates have offered to go beyond temporary intervention and to create long-term solutions, including a new ecclesiastical structure and a binding confessional covenant. The message sent by both General Convention 2006 and the Global South Primates is clear: The Episcopal Church has chosen to walk apart, and we need a new orthodox Anglican entity in America that can remain a constituent member of the Anglican Communion.

Unfortunately, we did not receive such clarity from other meetings last month. Unsurprisingly, the New York summit of bishops failed to reach agreement regarding alternative primatial oversight. Bishop Don Wimberly's "consultation of bishops" at Camp Allen, held concurrent with the Global South meeting, produced a letter to the House of Bishops signed by 21 bishops in attendance (listed below). The Camp Allen Statement has been harshly criticized, not only for representing too little too late, but also because it asked for less than the Global South provided for in their communiqué. It seems to me that the Camp Allen meeting could have been timed better vis-a-vis Kigali. Wouldn't those gathered at Camp Allen have benefited greatly in their discussions from the Kigali Communiqué? Is the Camp Allen Statement's stated intent to "offer a faithful and dynamic witness within the Episcopal Church" consistent with the Global South proposal for forming a separate ecclesiastical structure?

I pray that the Archbishop of Canterbury will recognize the wisdom of the Global South's proposed way forward. It is an honest, resolute plan that finally and adequately addresses the seriousness of the divisions within the Communion. ♦

### NEWS IN BRIEF...

#### NEW YORK SUMMIT

Archbishop of Canterbury Rowan Williams invited a small group of bishops to a gathering in New York Sept. 11-13, 2006, co-convened by Bishops Peter Lee (Virginia) and John Lipscomb (Southwest Florida). Discussion centered primarily on requests from seven Anglican Communion Network (ACN) dioceses for alternative primatial oversight. While described as consisting of "honest and frank conversations," the meeting yielded no solutions. It is significant, however, that the statement following the meeting acknowledged "the depth of the conflicts" in The Episcopal Church (TEC), the "need to provide sufficient space," and the "needs of the dioceses that issued the appeal for Alternate Primatial Oversight." This accurate, though understated, assessment of the irreconcilable differences within TEC should send a message to the Archbishop of Canterbury that his intervention is essential.

The Network dioceses that have requested alternative primatial oversight were represented by Bishops Robert Duncan of Pittsburgh (also the ACN Moderator), Jack Iker of Fort Worth, Ed Salmon of South Carolina, and James Stanton of Dallas. Other meeting participants included Presiding Bishop Frank T. Griswold; Presiding Bishop-elect Katharine Jefferts Schori; and Bishops Dorsey Henderson of Upper South Carolina, Robert O'Neill of Colorado, and Mark Sisk of New York. Canon Kenneth Kearon, Secretary General of the Anglican Communion Office, attended as Archbishop Williams' emissary. ♦

#### CAMP ALLEN MEETING

Bishop Don Wimberly (Texas) hosted a "consultation of

bishops" Sept. 19-22, 2006, at Camp Allen in Texas to discuss "the nature of our future relation to the See of Canterbury and the Anglican Communion," according to Wimberly's letter of invitation. The meeting was "blessed" by the Archbishop of Canterbury, and Bishops N. T. Wright (Durham) and Michael Scott-Joynt (Winchester) of the Church of England were present to participate in the conversations and to report back to Archbishop Williams. The goal of the meeting, Wimberly said, was to gather bishops "committed to the Windsor Report who can forge a visible link with the See of Canterbury on terms acceptable to the Communion and in keeping with its ethos and mission." Prior to the meeting, Wimberly has consistently stated that he will not leave The Episcopal Church (TEC), and he emphasized that the Camp Allen meeting was geared toward "bishops and dioceses who intend to remain within ECUSA [now known as TEC], who wish to remain fully a part of the Anglican Communion, and yet do not believe the response to the Windsor Report on the part of our recent General Convention adequately safeguards full Communion membership."

Twenty-one bishops who attended the meeting signed a letter to the Episcopal Church House of Bishops, dubbed the Camp Allen Statement. In the letter, the bishops "accept and affirm" the Windsor Report, note that General Convention 2006 did not "adequately respond" to Windsor, and "recognize the need of some among us for an alternative primatial relationship."

Signatories: Mark MacDonald (Alaska), William Love (Albany), John Howe (Central Florida), James Stanton (Dallas), Jack Iker (Fort Worth), Michael Smith (North Dakota), Edward Little (Northern Indiana), Wallis Ohl (Northwest Texas), Robert Duncan (Pittsburgh), Keith Ackerman (Quincy), GERALYN WOLF (Rhode Island), Jeffrey Steenson (Rio Grande), John-David Schofield (San Joaquin), Edward Salmon (South Carolina), John Lipscomb (Southwest Florida), Peter Beckwith (Springfield), Bertram Herlong (Tennessee), Don Wimberly (Texas), James Adams (Western Kansas), Bruce MacPherson (Western Louisiana), and Gary Lillibridge (West Texas). ♦



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As a particularly meaningful touch to the weekend, each clergy wrote a love letter to his/her spouse that was given to him/her at the end of the weekend.

Anglican 4th Day – an Anglican version of the “Cursillo” movement - has been in the planning stages for some time now, and details of this AANF-sponsored ministry are found in the sidebar on Page 2. A rally was recently held to kick off this new project, and over 200 were in attendance, according to Campbell. Alliance churches have also undertaken several other joint ministry and mission projects, and there is a continued attempt to collaborate these efforts among AANF parishes.

#### **LOOKING TO THE FUTURE**

“We are slowly, carefully building ties to one another,” said Lebhar, who went on to explain that AANF’s mission and fellowship focus is key. “Fundamentally, it [the alliance] is mutual encouragement and ministry ... We want to build ministry on worship, prayer and testimony more than on program – much like the Africans.”

Each AANF leader and clergy member consulted for this article agreed that the alliance has certainly fulfilled its role to this point in providing a means for mutual support and encouragement in the North Florida area.

“The alliance is a sort of proto-diocese – it fills the void relationally and practically,” Boline said.

Campbell agreed: “There is a tremendous energy within this group and an excitement for stepping out in faith and

coming together to be supportive ... There is a real sense that we are all in this together.”

In the years to come, Sandifer and Lebhar both hope AANF will function more and more like a diocese. For now, the alliance remains committed to moving forward with combined efforts for mission and ministry and does not see a need for a diocesan-styled structure.

“(The alliance) is still embryonic,” Coon said. “We haven’t solved all the issues yet, but we’re in communion together as an entity that gives support and encouragement so that we can follow Christ in the way we feel we’re being led.”

Though Florida’s circumstances are unique, the alliance could serve as a powerful example for coordinating activities among Anglicans in other locations. Already, a Common Cause Mid-South group has jump-started a similar alliance covering Arkansas, Mississippi and West Tennessee; and a gathering of Atlanta-area Anglicans is also in process.

In this time of trial and transition in the worlds of Anglicanism and Christianity, more than ever, those who are faithful must come together and, on the sure foundation of Jesus Christ, build a unified, growing church that is a witness to our Lord and Savior. ♦

#### **The Anglican Alliance of North Florida:**

**Web site:** [www.anglicanalliancenf.org](http://www.anglicanalliancenf.org)

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**T**he 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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