



ENCOMPASS

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

“Global South Comes of Age”:

A Report on the Third Anglican South-to-South Encounter

BY CYNTHIA P. BRUST, EXEC. EDITOR

Global South Anglican leaders often hear-ken to missionary efforts from the West as the time when Christianity took root and flourished in their countries. Tragically, Anglicanism in the Northern Hemisphere has succumbed to revisionism and “lost the fire of its first love.” In sharp contrast, the Anglican Church in the Global South—including Africa, South and South East Asia, the West Indies

“Against the backdrop of sharp disagreements over human sexuality in the wider Anglican body and indeed in some other denominations, the Encounter emphasized their commitment to the unity of the body of Christ but noted that such unity must not be a premise for a denial of the truth of the Scriptures.”

—Church of Nigeria News

has come of age. The theme for the gathering of 103 delegates from 20 provinces representing two-thirds of the Anglican Communion was “One, Holy, Catholic and Apostolic

and South America—is vital, growing at an enormous rate, and holding fast to the faith once delivered. In many ways, we in the Americas have become a mission field as the Global South reaches out to a church in theological crisis.

The third South-to-South Encounter, held October 25–30, 2005 at Ain El-Sukhna on the banks of the Red Sea in Egypt, demonstrated to the world that the Global South

Church: Being A Faithful Church For Such A Time As This”.

The Church of Nigeria News reported that Encounter delegates were bonded in “their belief in the supremacy of the Holy Scripture as traditionally held to be the standard of human life, belief, doctrine and conduct.” Archbishop Peter J. Akinola, Primate of All Nigeria and Chairman of the Global South, opened the conference during worship at All Saints Cathedral, Cairo.



Delegates to the third South-to-South Encounter. (Photo from Global South Anglican/www.globalsouthanglican.org.)

is all about mission to the world around us,” Archbishop Akinola noted. “Now, how do we, members of this our great holy Catholic and Apostolic Church, chosen people, royal priests, holy nation brought out of darkness to

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All Saints Cathedral (Cairo, Egypt), where part of the Encounter was held. (Photo from Global South Anglican/www.globalsouthanglican.org.)

“The point is this: whenever the theological deposit of the Church Fathers, or Reason, become an alibi for departure from the clear teaching of Scripture, and whenever they constitute a threat to its supremacy, we must return to the authority of the Scriptures and leave no room whatsoever for contradiction.”

—Archbishop Peter Akinola, Welcome Address to the Delegates of the third South-to-South Encounter

Global South Primates Galvanize Crowd at ACN’s “Hope and A Future” Conference

BY CYNTHIA P. BRUST, EXEC. EDITOR



More than 2,400 attended the Hope and a Future Conference Nov. 10-12 in Pittsburgh. (Photo courtesy of www.standfirm-faith.com.)

Over 2,400 participants gathered at the David C. Lawrence Convention Center in Pittsburgh November 10-12, 2005 for “Hope and a Future,” a conference hosted by the Anglican Communion Network (ACN). The fast-paced, packed agenda featured seven Anglican Global South primates along with such well-known personalities as Dr. Rick Warren, pastor and acclaimed author of *The Purpose Driven Church* and *The Purpose Driven Life*, and Anne Graham Lotz, author and daughter of evangelist Billy Graham. A focus on mission was dominant in presentations by various speakers, including Archbishops Henry

Orombi (Uganda) and Peter Akinola (Nigeria), as well as Dr. Warren.

ACN Moderator Robert Duncan, Bishop of Pittsburgh, preaching at the opening Eucharist, set the tone for the three-day event:

“This conference comes at a kairos moment in Anglican development, in Western Civilization and in Christian History... And we have gathered here...to be encouraged, to be challenged, and to be sent ... That is why we are here. To model a united, biblical and missionary way of being Anglicans ... To repent for our impatience, idolatry and self-righteousness ... To choose Truth

(“Conference” continued on Page 3)



Archbishop **Drexel Gomez** of the West Indies addressing the Encounter in Egypt in October. Other delegates stand behind him, including Archbishop **Peter Akinola** of Nigeria (far left).

(Photo from Global South Anglican/www.globalsouthanglican.org.)

“So, why are we here? Let us return again, for a moment, to the world-famous Alexandrian school. They were faced with real threats about the faith and they focused on issues of intellectual liberty in relation to faith, the interpretation of Scripture and Christology. Those were the challenges of their time and how gallantly they fought and won the battles of the faith that they bequeathed to us as the legacy of their generations. So were the intellectual giants of our Communion- William Tyndale, Cranmer, Latimer, Ridley, Richard Hooker, Michael Ramsay and a host of others, God’s gift to His Church, who over the years upheld the historic faith at a great personal cost.”

--Archbishop Peter Akinola, Welcome Address to Delegates of the third Anglican South-to-South Encounter

Donate to the AAC!

Your end-of-year gift can be returned in the envelope included in this issue of Encompass. All gifts post-marked by December 31, 2005 will be recorded as contributions in 2005 and will help us begin 2006 on a strong financial foundation. May God bless you with a joyful Christmas and a blessed New Year!

“We are children of time and change, and therefore often swayed by its tides and shifts, which we constantly call ‘paradigms.’ However, our paradigms must take their bearing from our immutable God who is both the God of time and eternity. When our paradigms express new facets in the ceaseless disclosure and revelations consistent with Scriptures (Rom. 11:33), then our progress is assured. But when we roam outside that divine orbit and enthrone fallen human reason and prevailing cultural values as our guiding light, our doom is equally assured.”

-Archbishop Peter Akinola, Welcome Address to Delegates of the third South-to-South Encounter

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God’s marvelous light to beam radiance, to proclaim his purposes – do all these faithfully?”

During the meeting, theological papers were presented in plenary sessions on what it means to be “one, holy catholic and apostolic church”, and small groups met to discuss various elements of this theme.

The Encounter issued a communiqué summarizing their deliberations. In the document, “The Third Trumpet”, truth was upheld as the valid source of unity: “The boundary of family identity ends within the boundary of the authentic Word of God,” it said. The communiqué described holiness as marked by repentance and derived from obedience to Christ; Scripture and the historic faith were cited as the plumb line for catholicity; and transformation through Christ was affirmed as the central tenet of apostolic doctrine and teaching.

The document issued a strong indictment of the theological innovations of the West and strongly endorsed development of an “Anglican Covenant”. The communiqué clearly defined expectations for such a covenant: “We are seeking a Covenant that is rooted in historic faith and formularies, and that provides a biblical foundation for our life, ministry and mission as a Communion. It is envisaged that once the Covenant is approved by the Communion, provinces that enter into the Covenant shall be

mutually accountable, thereby providing an authentic fellowship within the Communion.”

Global South leaders also underscored the grave circumstances faced by Biblically faithful Anglicans in the Americas as well as the intransigence of the Episcopal Church USA (ECUSA) and the Anglican Church of Canada in their failure to comply with the Windsor Report. The document cited “... the growing evidence that the Provinces which have taken action creating the current crisis in the Communion continue moving in a direction that will result in their ‘walking apart.’”

According to the Church of Nigeria News, the Encounter delegates “reached out hands of fellowship to recognize some sections of the church especially in the West that seem to be under persecution to give up their beliefs in God and the Scriptures in return for a lifestyle they believe can lead to separation from God.”

“The build up of theological structures which many see as a precursor to a worldwide Anglican realignment was also embraced and encouraged,” the news report continued.

The third Anglican South-to-South Encounter demonstrated God’s powerful anointing upon this segment of His Church. In addition, the gathering provided great hope and comfort to the faithful in the Americas who are focusing on emerging possibilities for realignment in the Anglican Communion. ♦

New AAC Membership Brochures Available!

After the AAC’s Mission Statement, Statement of Faith, and Covenant Statement underwent recent revisions, the AAC produced new membership brochures to reflect the revised statements. If you would like to request any number of the new brochures for friends, family,

members of your congregation, or yourself, please contact the AAC via email (info@americananglican.org), phone, or U.S. Postal mail (see return address on this newsletter). You may also request a copy on the AAC website under the Resource Center section. (Note: You do *not* need to fill out a new membership form if you are already a member!)



Conference (cont. from Page 1)

and Accountability and Mission ... To begin to set a wholesome and reformed DNA in place for a movement that is evangelical and catholic and charismatic, and recognizably Anglican and passionately Christian. That is why we are here. To allow ourselves to admit that a new day is dawning."

One of the conference highlights was a panel of Global South primates who addressed various questions submitted by the audience. The panel was composed of Archbishops Akinola, Orombi, Emmanuel Kolini (Rwanda), Drexel Gomez (West Indies), Bernard Malango (Central America), Benjamin Nzimbi (Kenya), and Datuk Yong Ping Chung (South East Asia). Participants broke into rousing applause and offered a standing ovation as the panelists called for making a clear choice and taking definitive action.

"Bishops of the Network need to come together in courage and openness and make a decision," said Archbishop Orombi in response to a question about the role of ACN bishops.

Archbishop Akinola declared: "This is your kairos moment to make up your mind. Many of you have one leg in ECUSA and one leg in the Network. We have broken communion with ECUSA ... If you want the Global South to partner with you, you have to decide if you are ECUSA or Network."

The Archbishops pledged support with those in the United States who share their commitment to Scripture and traditional Anglicanism: "We will stand with you as long as you remain faithful, biblical, evangelical and orthodox," Archbishop Yong Ping Chung said.

In response to a question about General Convention 2006 and its consideration of the Windsor Report, Archbishop Gomez said he expected a "fudge" rather than compliance. "But we have news for them. The final word lies with the primates of the Communion," he said to thunderous applause.

Archbishop Akinola echoed this sentiment, pointing to ECUSA's presentation at the Anglican Consultative Council in June of this year. "They tried to justify their actions and defend their new theology which is simply not acceptable to us," he said.

The primates expressed frustration at the lack of action from the Panel of Reference, which they called for in Febru-

ary as a "matter of urgency" to deal with churches under fire in hostile revisionist dioceses. To date not one case has been heard or acted on by the Panel.

Conference speakers offered significant support to those churches which have left the Episcopal Church but remain part of the Anglican Communion under the jurisdictional oversight of Global South bishops. An estimated one-third of the audience stood to be recognized by Bishop Duncan as those now part of off-shore dioceses. At the closing Eucharist, three individuals were ordained as deacons and one as a priest to serve in Anglican churches in the United States outside of ECUSA.

Dr. Rick Warren noted the significance of this moment in the Anglican Church: "History is in the making here. You know it, and I know it. I am privileged to be here to watch it," he said. In an interview with the AAC, Dr. Warren praised the leadership of Global South primates, referring to some of them as "close personal friends".

"I am firmly convinced that the southern leaders of the Anglican Communion are some of the most godly men I have ever met," he said. "They have been through the fire - some have experienced life like a war zone. You don't go through years of pain like that without gaining depth."

While he refrained from commenting specifically on theological issues threatening the Anglican Communion, Dr. Warren expressed strong support and encouragement for those standing firm against belief and actions contrary to Scripture.

"I admire the counter-cultural stand—that takes courage, and I admire the solid leadership in individual parishes like those in Florida, Connecticut and Los Angeles," he said. "Remain faithful," he added.

As Anglican realignment continues, the Hope and a Future Conference provided encouragement to the faithful as well as challenges to undertake bold, courageous action. The international gathering clearly shared a passionate commitment to Jesus Christ and His Word, along with a deep desire to remain connected with one another in the worldwide Anglican Communion. ♦

Top photo: *Global South primates praying over the assembly after their panel session at the conference. (Photo by Peter Frank.)* Bottom photo: *The Rev. Canon David C. Anderson (right) receives recognition from ACN Moderator Robert Duncan for the AAC's role in forming the ACN. (Photo by Jim Beavers.)*



AAC Honored For Role in Forming ACN

At the Anglican Communion Network's November "Hope and a Future" Conference, Canon David Anderson, AAC President and CEO, spoke on "Birthing the Anglican Communion Network," describing the AAC's role in planning, developing, and supporting the ACN. Following his remarks, the ACN paid tribute to the AAC staff. A portion of Canon Anderson's presentation follows (full text available on the AAC website):

"...Following the outrage of General Convention 2003, Canon Martyn Minns and I met with the Archbishop of Canterbury, off the record, in September 2003 to discuss possible solutions to the crisis. During this meeting, the Archbishop first mentioned the concept of a 'confessing network of dioceses and parishes' to Martyn and me ...

"The AAC served as Secretariat provid-

ing staff and financial support. The Board of Trustees voted to finance the Network through June 2005 ... During that 18-month period, the Network has built its organization, hired staff and is a vigorous, viable body with increasing recognition from around the world.

"Now that we have successfully birthed the Network, some of our AAC and ACN supporters are somewhat confused about our definitions and roles. Many around the country tend to merge the two organizations and don't understand the distinctions. It is important for us to understand that the ACN and the AAC are both critical to realignment, and each has a distinctive role. We work in a close partnership, functioning in a complementary way.

"The ACN is an ecclesial body made up of ecclesial bodies, that is, dioceses and parishes. The AAC is a membership-based, networking entity of laity, deacons, priests,

bishops, congregations, affiliated ministries, and a limited number of dioceses. As a non-ecclesial body that has worked within, but never been under the auspices or authority of ECUSA, its constitution, canons or 815 leadership, the AAC has inherent freedom to move across classic hierarchical boundaries within the Anglican Communion. The AAC began with a vision and mission to renew and reform ECUSA working within. As events have unfolded and the crisis deepened with no indication that ECUSA plans to 'choose to walk together with the Communion,' our mission has remained centered in the Great Commission, but our vision, focus and arena of operations has expanded to 'the Americas'. We continue to work with those who choose to remain in ECUSA, but we have a significant number of individuals and congregations who want no connection with ECUSA and who have joined the AAC because we work across the lines ..." ♦



A Message from the President

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

As we enter another season of Advent, we await not only a fresh presence of Christ in our lives, but also deliverance from the oppression of revisionism that has claimed the Episcopal Church. In October, I was privileged to attend the third South-to-South Encounter in Cairo and in November participated in the ACN's "Hope and a Future Conference." At both events, Global South primates made clear that they remain in impaired and/or broken communion with the Episcopal Church and called on those in the West to choose whom they will serve. The strength of their conviction and their commitment to those who stand for the faith once delivered provides great encouragement to those of us who desire to be part of the Anglican Communion.

The South-to-South Communiqué made clear that unity must be built on truth as revealed in Scripture rather than on geography or structure. To date, ECUSA has refused to comply with the Windsor Report, and few believe the leadership of General Convention 2006 will choose

repentance and embrace Biblical authority. As I have said repeatedly, the worldviews of revisionism and historic Christianity are mutually exclusive; the differences are irreconcilable. The foundational issues that separate the revisionist part of the Episcopal Church and the orthodox Anglicans/Episcopalians is not first of all sexuality, but the far more important issues of who Jesus Christ is, what he has done for us, and the authority of Holy Scripture as God's Word written. While sexuality may or may not be a church-dividing issue, the argument over who Jesus Christ is and the authority of Holy Scripture absolutely is.

Weekly, parishes make the choice to leave the Episcopal Church while others are planning exit strategies. The pressing issue before us at the moment is pastoral and relational. As churches exit ECUSA and find temporary homes all over the Global South, they need to be gathered together in some coherent manner so that a unified American Anglicanism can be built. To do this, we need some way to unite those who have recently come out of ECUSA, and allow them to have a relationship with each other, as a first fruit of what is yet to materialize.

We at the AAC will continue to work as a bridge from ECUSA to the Communion and assist you whether you are in or out. We remain committed to calling the Americas to "Choose You This Day Whom You Shall Serve." ♦

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.

Encompass is a monthly publication of the American Anglican Council.

Publisher: The Rev. Canon David C. Anderson
Executive Editor: Cynthia P. Brust
Editor: Jennifer M. Abel



THE AMERICAN ANGLICAN COUNCIL
2296 Henderson Mill Road, NE
Suite 406
Atlanta, GA 30345-2739

(800) 914-2000
(770) 414-1515
info@americananglican.org
www.americananglican.org

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Merry Christmas!