



July/August 2005

ENCOMPASS

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

“Jesus as Israel’s Messiah; Jesus as the world’s true Lord; and the apostolic task, in the power of the Spirit, is to announce him as such, to watch his kingdom come in power in lives and communities, and to risk the consequences. And among those consequences are of course the controversies that the early church had to face, the greatest among them being the integration of Jew and Gentile into a single family. Notice how it’s done, in the famous chapter 15. The issue is faced. The scriptures are searched. The decision is made: of course the kingdom of God welcomes people from every family under heaven; but of course that family must renounce the twin dehumanizing evils of idolatry and sexual immorality. It is, after all, supposed to be the model of a new way of being human, a way inaugurated by Jesus and now enabled by the Spirit, a way which anticipates the way of being human which we will obtain when Jesus comes again to put all things to rights.”

--The Rt. Rev. Dr. N.T. Wright, Bishop of Durham, in his meditation for the ACC meeting

A Report on the Anglican Consultative Council Meeting in Nottingham

BY CYNTHIA P. BRUST, EXEC. EDITOR

The Anglican Consultative Council (ACC) met June 19-28, 2005 at the University of Nottingham in England. Delegates including bishops, clergy and laity appointed by the 38 provinces of the Communion dealt with a full agenda, but the crisis within the Anglican Communion precipitated by actions of the Episcopal Church USA (ECUSA) and the Anglican Church of Canada dominated discussions and news coverage.

In response to paragraph 135 of the Windsor Report, the Episcopal Church was asked by the ACC to provide an explanation “from within the sources of authority we as Anglicans have received in scripture, the apostolic tradition and reasoned reflection, how a person living in a same gender union may be considered eligible to lead the flock of Christ.” Presiding Bishop Frank Griswold and a team of six other ECUSA representatives offered a 90-minute presentation entitled “To Set Our Hope on Christ” on June 21. The Episcopal News Service notes on their website that presenters described “contexts and experiences” of human sexuality. Presenters, therefore, based their theological arguments on personal experience unchecked by the experience of the Church Universal, seeking to use Scripture to validate that experience. In addition, the presentation failed to accurately describe the deep divisions within the Episcopal Church and the strong sense of betrayal, anxiety and grief expe-

rienced by tens of thousands across the nation.

In essence, the group declared that God through His Spirit led the Episcopal Church to a new understanding of sexuality and that the fruit of this new understanding was demonstrable in the lives and ministries of persons living in same-gender relationships. In a constant refrain urging the need to “listen”, the Episcopal Church leaders clearly intend to impose a new doctrine of sexuality on the Communion as it has within ECUSA. While expressing a desire to remain connected with the Anglican Communion and claiming the Episcopal Church “would never willingly grieve or hurt you in any way,” presenters offered no hint that ECUSA had or would reconsider their actions by seeking amendment and holiness of life in order to be reconciled not only to God but to the Communion.

Despite ECUSA’s emotionally charged presentation arguing that the issues were ones of justice and loving inclusiveness comparable to slavery and women’s ordination, the ACC passed a resolution that both affirmed the Communion’s Scriptural position on marriage and human sexuality (expressed in Resolution 1.10, Lambeth Conference 1998) and endorsed the Primates’ request that the U.S. and Canadian representatives voluntarily withdraw from the Council until the next meeting of the Lambeth Conference in 2008. Orthodoxy was upheld within the

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Photo: George Conger, The Living Church Foundation. Used with permission.

ECUSA presenters seated at ACC-13 along with ACC Sec. Gen. Kenneth Kearon (second from left). The six ECUSA presenters, in addition to Presiding Bishop Frank Griswold (not pictured), were: Catherine Roskam, Susan Russell, Jane Tully, Michael Battle, Charles Jenkins, and Neil Alexander.



Photo: Anglican Communion News Service. Used with permission.

Anglican Consultative Council members assembled at the University of Nottingham for ACC-13.



Message from the President

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

As we go to press on the summer edition of *Encompass*, Andrew Smith, Bishop of the Diocese of Connecticut, has declared war on a faithful congregation in Bristol. It is reported to us that on Wednesday, July 13, 2005, Smith arrived at the church, giving no prior warning, with locksmiths and computer hackers in tow. We are told that there were 12 in the raiding party. With neither the rector nor the assisting priest physically present on campus, the bishop assumed control of the church property, records, and presumably all financial assets, as well as announced the inhibition of the Rev. Mark Hansen, the rector, who was on sabbatical; the bishop has appointed a priest-in-charge who shares his revisionist theology—a further insult to the parishioners of St. John's. He has taken all these actions without communicating with the vestry and despite protests by elected lay leadership; he has posted guards around the property so all access is controlled. The congregation is understandably outraged; they are deeply concerned for their priest and the health of their congregation.

St. John's is one of the so-called Connecticut Six parishes which have been in serious theological dispute with Bishop Smith. Smith has long-standing revisionist credentials. At General Convention 2003 he voted to approve the election as bishop of a man living in a same-gender relationship, subsequently participated in the consecration of V. Gene Robinson, and advocates the blessing of same-sex unions. The Connecticut Six have requested alternative episcopal oversight, and the bishop responded with punitive actions. He has issued threats of inhibition against all six clergy, and despite being urged by his diocesan clergy—many of whom are revisionist—to avoid such action, he proceeded last week with his trumped-up and unsubstantiated claims of “abandonment of communion” against Father Hansen. Who will be next? We can rest assured that it is only a matter of time before Smith chooses his next victim.

We at the AAC condemn Bishop Smith's actions and have offered our services to the Connecticut Six to assist in any way possible, and we call upon the Panel of Reference to intervene in this situation immediately and forcefully. It makes many of us wonder, can a presentment against Smith not be brought for his egregious behavior? Who has legal standing to do so and would it do any good? In the meanwhile, the AAC is pulling together limited resources to provide a rapid response desk to provide guidance and presence for situations around the country. Please pray for the good and faithful people of Connecticut who are being persecuted for righteousness. ♦

Reflections on ECUSA's Presentation to the ACC: Postmodernism's Invasion of the Episcopal Church

BY JENNIFER M. ABEL, EDITOR

The name of the game in the revisionist faction of the Episcopal Church USA (ECUSA) today is “dialogue”. Calls for “listening”, “conversation”, and more (and even more) “dialogue” are inserted into nearly any written material produced and at every meeting attended by revisionist Episcopalians. There is no change in this pattern in ECUSA's recent 133-page document “To Set our Hope on Christ”, which accompanied their presentation to the Anglican Consultative Council on June 21, 2005; the document contains 88 instances of the word “dialogue” and 23 of “conversation”.

Many question this tactic of ECUSA, saying that 40-plus years of dialogue have accomplished nothing. Unfortunately, many of us have been naïve in underestimating the effects of constant and consistent dialogue.

For the revisionists (a.k.a. constructionists, postmodernists, liberals...call them what you will), dialogue has in fact had a powerful impact on the Episcopal Church, resulting in a serious threat to orthodoxy. While faithful Episcopalians have been coerced into “talking” about the issue of homosexuality, as well as multiple other topics, revisionists have little by little gained influence within the Church, and their ideas have spread. Today, false teaching abounds as a “new doctrine”, and what is evil and sinful is praised and blessed on a regular basis. In June ECUSA delivered a blatantly heretical presentation to the Anglican Consultative Council (ACC) meeting in Nottingham. Delegates to the meeting subsequently passed a resolution calling for more formal dialogue for the next three years. It must be understood that the goal of such dialogue is to change the minds and hearts of the Communion on human sexuality one primate, bishop, priest, deacon and province at a time.

In a June 30, 2005 article for *Witness Magazine*, Susan Russell, activist for the homosexual agenda and one of the ECUSA presenters in Nottingham, wrote about the aforementioned resolution and explains ECUSA's goal:

“Listening” was the focus of a second resolution that included the call for the Anglican Communion to listen to the experience of homosexual persons...This totally debunks the fiction that the U.S. reactionaries are promoting that it is “North America against the world.” The truth is: half of the world supported us and the other half has committed to listen to us.

We can work with that... We must commit to tell the truth about the very real gaps that exist between the experiences, worldviews and theologies of many members of the Anglican Communion. We must find ways to speak the truth that the Gospel we share is stronger than the differences we acknowledge. AND we must...refuse to allow our heritage of Anglican comprehensiveness to be jettisoned by the strident voices of an American Religious Right determined to reinvent Anglicanism in its own image. —Russell

In other words, ECUSA will not be satisfied until their viewpoint has been heard by every member of the Anglican Communion many times over, and the orthodox views within the Communion have been pushed back and silenced. ECUSA is currently employing a charm offensive to “bridge” the gaps Russell mentions. Perhaps this charming appearance is why so many well-intentioned individuals remain loyal to ECUSA—the clear and present danger is

Continued on Page 5 (“ECUSA”)

Choose this day whom you shall serve...

Significant Resolutions Passed at ACC-13

Constitutional Change (in the light of the Windsor Report)

The Anglican Consultative Council

- a. takes note that the Secretary General has taken appropriate steps to implement and respond to the recommendations of Appendix One of the Windsor Report insofar as they relate to the administration of the Anglican Communion Office, and thanks him for this work
- b. requests that the Standing Committee of the Council and the Archbishop of Canterbury give consideration to convening a meeting of the Standing Committee at the same time and in the same place as the next meeting of the Primates, and that they facilitate the opportunity for joint sessions of business and consultation
- c. requests that the Schedule of Membership of the Council be amended to make the members of the Primates' Standing Committee for the time being ex officio members of the Anglican Consultative Council in accordance with the text set out in Appendix One
- d. resolves that the Constitution of the Council be amended by the deletion of existing Article 7(a) and replacing it with the text set out in Appendix Two
- e. requests that the Schedule of Membership of the Council be amended to provide that the Primates and Moderators of the Churches of the Provinces of the Anglican Communion shall be additional ex officio members of the Council, and that in order to achieve appropriate balance between the orders of bishops, clergy and laity in the Council that the representative members shall thereafter be only from either the priestly and diaconal orders or from the laity of the appropriate Provinces as set out in Appendix Three, the execution of this amendment being subject to
 - i. the Primates' assent to such a change at their next meeting
 - ii. two thirds of the Provinces of the Anglican Communion giving their approval of such a change by resolution of the appropriate constitutional body
 - iii. final amendment (if any) and approval by the Standing Committee in the light of such deliberations
 - iv. such provisions taking effect in relation to existing members of the Council only upon the occasion of the next vacancy arising in the membership.



Photo: George Conger, *The Living Church Foundation*. Used with permission.

Archbishop of Canterbury Rowan Williams (left) in a procession during ACC-13.

Supplementary Resolution of Thanks

The Anglican Consultative Council:

- a. notes with appreciation the response of the Episcopal Church (USA) and the Anglican Church of Canada to the request of the Primates' Dromantine Statement
- b. expresses its thanks for the presentations made on Tuesday, 21st June; and requests the observers from those

Provinces to convey those thanks back to their Provinces
c. reminds all parties to have regard for the admonitions in paragraphs 156 and 157 of the Windsor Report.

The Listening Process

In response to the request of the bishops attending the Lambeth Conference in 1998 in Resolution 1.10 to establish "a means of monitoring the work done on the subject of human sexuality in the Communion" and to honour the process of mutual listening, including "listening to the experience of homosexual persons" and the experience of local churches around the world in reflecting on these matters in the light of Scripture, Tradition and Reason, the Anglican Consultative Council encourages such listening in each Province and requests the Secretary General:



Photo: George Conger, *The Living Church Foundation*. Used with permission.

- a. to collate relevant research studies, statements, resolutions and other material on these matters from the various Provinces and other interested bodies within those Provinces
- b. to make such material available for study, discussion and reflection within each member Church of the Communion

"Unofficial" U.S. and Canadian delegates at ACC-13, seated apart. Front: the Rev. Canon Alan Box and the Rt. Rev. Susan Moxley of the Anglican Church of Canada. Back: the Rev. Robert L. Sessum and Ms. Josephine H. Hicks of the Episcopal Church USA.

- c. to identify and allocate adequate resources for this work, and to report progress on it to the Archbishop of Canterbury, to the next Lambeth Conference and the next meeting of this Council, and to copy such reports to the Provinces.

The Israeli-Palestinian Conflict (Anglican Peace & Justice Network)

The Anglican Consultative Council:

- a. welcomes the September 22nd 2004 statement by the Anglican Peace and Justice Network on the Israeli/Palestinian Conflict
- b. commends the resolve of the Episcopal Church (USA) to take appropriate action where it finds that its corporate investments support the occupation of Palestinian lands or violence against innocent Israelis, and
 - i. commends such a process to other Provinces having such investments, to be considered in line with their adopted ethical investment strategies
 - ii. encourages investment strategies that support the infrastructure of a future Palestinian State
- c. requests the Office of the Anglican Observer to the United Nations, through or in association with the UN Working Committee on Peace in the Middle East, as well as through this Council, and as a priority of that Office, to support and advocate the implementation of UN Resolutions 242 and 338 directed towards peace, justice and co-existence in the Holy Land.

...as for me and my house, we will serve the Lord

Explanation of Instruments of Unity

BY CYNTHIA P. BRUST, EXEC. EDITOR

The early Christian Church met in councils in order to consider and resolve theological and doctrinal issues. Both Scripture and tradition demonstrate this “conciliar” model of church structure, and provinces of the Anglican Communion follow this model today. The Anglican Communion Institute offers an excellent explanation of the Episcopal Church’s conciliar structure:

The basic principle of ECUSA’s ordering of common life is rightly called “conciliar,” because it is based upon a number of different and interlocking “councils,” ranging from parish vestries, diocesan councils, provincial meetings, House of Bishops meeting, and General Convention, to ongoing interactions with partner churches, both in the United States, as well as internationally (e.g., the Lambeth Conferences). The many forms of “council,” each different in structure, canonical status, and range of competence, exist to uphold the Christian faith of the Apostles of Jesus, given in the Scriptures. One function of these councils is to discern where that teaching is being compromised by the actions and decisions of a few. All councils must serve this discerning and limiting purpose “according to the varying exigencies of times and occasions” (Preface to 1662 BCP, cited in 1789 Preface to American BCP). In short, the business of councils is not to discern the will of the majority gathered in a particular time and at a particular place – church councils are not democratic in that sense. Instead, the “economy” of communal discernment in the councils of the church is directed toward discerning the constraints of past apostolic teaching and practice, as well as the constraints of a shared, common life with other councils in the present. This conciliar economy was articulated early. St. Athanasius[1] maintained that no new councils were to be held except to ratify and rearticulate the councils of the past; that councils are for articulating the universal apostolic teaching of the Church, and that councils are valid only in so far as they express themselves in a way that is congruent with universal acceptance. The conciliar principle was rearticulated in the later Middle Ages by so-called “conciliarist” theologians who so influenced Anglican thinking on church structure; e.g., William Ockham[2] who argued that councils are designed to limit the innovating powers of the pope, and to maintain the

authority of Scripture and apostolic teaching. The principle was reiterated by Anglican theologians of respected authority. Richard Hooker [3] contended that the purposes of councils lie in their maintenance of peace and stability, and that their authority lies in their conformance to Scripture, their antiquity and in the united approbation they elicit over time. (“The Authority of General Convention”, Anglican Communion Institute)

These structures and purposes are mirrored throughout the Communion, and in addition, four Instruments of Unity have developed which are responsible for articulating and upholding the mind of the Church on matters of doctrine and theology:

- 1. Archbishop of Canterbury:** One of the four Instruments of Unity of the Anglican Communion and a unique focus for Anglican unity. He calls the once-a-decade Lambeth Conference, chairs the meeting of Primates, and is President of the Anglican Consultative Council.
- 2. Lambeth Conference:** First held in 1867, a gathering of the bishops of the Anglican Communion who meet every 10 years.
- 3. Primates:** The Primates’ Meeting was established in 1978 as an opportunity for “leisurely thought, prayer and deep consultation” and has met regularly since.
- 4. Anglican Consultative Council (ACC):** The role of the ACC is to facilitate the co-operative work of the churches of the Anglican Communion, exchange information between the Provinces and churches, and help co-ordinate common action. It advises on the organization and structures of the Communion, and seeks to develop common policies with respect to the world mission of the Church, including ecumenical matters. The ACC membership includes from one to three persons from each province. Where there are three members, there is a bishop, a priest and a lay person. Where fewer members are appointed, preference is given to lay membership. Several Lambeth Conference resolutions regarding a consultative council (even before it was formally developed) clearly define the council’s purpose as advisory. ♦

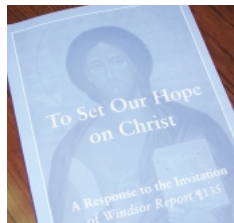
Lambeth Conference 1998: Resolution 1.10 Human Sexuality

This Conference:

- (1) Commends to the Church the subsection report on human sexuality;
- (2) In view of the teaching of Scripture, upholds faithfulness in marriage between a man and a woman in lifelong union, and believes that abstinence is right for those who are not called to marriage;
- (3) Recognises that there are among us persons who experience themselves as having a homosexual orientation. Many of these are members of the Church and are seeking the pastoral care, moral direction of the Church, and God’s transforming power for the living of their lives and the ordering of relationships. We commit ourselves to listen to the experience of homosexual persons and we wish to assure them that they are loved by God and that all baptised, believing and faithful persons, regardless of sexual orientation, are full members of the Body of Christ;
- (4) While rejecting homosexual practice as incompatible with Scripture, calls on all our people to minister pastorally and sensitively to all irrespective of sexual orientation and to condemn irrational fear of homosexuals, violence within marriage and any trivialisation and commercialisation of sex;
- (5) Cannot advise the legitimising or blessing of same sex unions nor ordaining those involved in same gender unions;
- (6) Requests the Primates and the ACC to establish a means of monitoring the work done on the subject of human sexuality in the Communion and to share statements and resources among us;
- (7) Notes the significance of the Kuala Lumpur Statement on Human Sexuality and the concerns expressed in resolutions IV.26, V.1, V.10, V.23 and V.35 on the authority of Scripture in matters of marriage and sexuality and asks the Primates and the ACC to include them in their monitoring process.

ECUSA (continued from Page 2)

often masked. For example, revisionist leaders are visiting the Global South on “goodwill” missions, offering money wherever they go. Episcopal News Service reported recently that Bishops Neil Alexander and Catherine Roskam, both presenters at the ACC meeting, were in Tanzania days after the meeting ended, visiting refugee camps and saying “we must do more.” Incidentally, Tanzania has been outspoken in opposition to American innovations...coincidence?



ECUSA and Language

The tool of dialogue is language and ECUSA uses language smoothly and expertly. In February 2005, the Anglican Primates issued the following request of ECUSA: “We particularly request a contribution from the Episcopal Church (USA) which explains, from within the sources of authority that we as Anglicans have received in scripture, the apostolic tradition and reasoned reflection, how a person living in a same gender union may be considered eligible to lead the flock of Christ.”

Consider ECUSA's response found in their document “To Set our Hope on Christ”; the beginning of their supposedly “reasoned”, theological explanation of their actions condoning homosexuality is:

“For almost forty years, members of the Episcopal Church have discerned holiness in same-sex relationships and have come to support the blessing of such unions and the ordination or consecration of persons in those unions. Christian congregations have sought to celebrate and bless same-sex unions because these exclusive, life-long, unions of fidelity and care for each other have been experienced as holy.” (Part II, 2.0)

Notice the language: they have “discerned” (from whom or where?), have “come to support” (why or how?), and they have “experienced as holy” (which means...?). There is no rationality offered here or elsewhere in the document for their actions, no explanation for why and how this is possible, except that they have “felt” it within themselves and within their communities. Furthermore, this is a revelation that no one else has ever received in all of history about the morality of sexuality: “We believe that God has been opening our eyes to acts of God that we had not known how to see before” (Part II, 2.1). For this new acceptance of homosexuality, feelings and experience provide the foundation for their actions, not Scriptural authority. They assert that they have experienced their actions as holy, but holiness is not defined or measured up against an objective standard, much less the moral standards of Scripture, so the assertion is absurd. They miss one of the key points to argument: first, define terms.

To see the absurdity in ECUSA's arguments, consider this example: If a thief came along and said, “I have experienced this robbery I have just carried out as holy,” would you believe him? Of course not! A robbery, anyone—even postmodernists—would agree, is an evil and wrong thing, and therefore by nature it is intrinsically unholy. No matter how much that robber wants to think his action was holy, he simply cannot make the action holy by calling it so.

Herein lies a major difference between the orthodox and

revisionists: the understanding of language. According to Gene Edward Veith Jr. in *Postmodern Times* (Crossway Books, 1994), postmodernists believe language is power and that we can “create” our own realities, our own truths, through language. Language, for them, does not reveal objective truths about the world because there is no objective truth to be revealed; truth is created by speaking it. “Scholarly debate proceeds not so much by rational argument or the amassing of objective evidence, but by rhetoric...and by the assertion of power...,” Veith says in his book.

Because language's meaning is deemed relative by revisionists and as rooted in absolute reality by the orthodox, both sides of the current debate in the Episcopal Church can dialogue for eons about what is “holy”, but the only product will be an incoherent string of arguments since terms are not defined the same way. The orthodox, including the AAC, believe holiness is defined by God in His Word, not by humans in their experiences as the revisionists believe. The revisionists use the word “holy”, but without a definition or standard the word is merely rhetoric, devoid of all meaning and only voiced to further their own desires and influence.

A Charge from 2 Timothy

Revisionists embrace a worldview contrary to Biblical Christianity in which the authority of Scripture is challenged and sometimes completely dismissed. The very foundation of Christianity is based on the revelation of ultimate truth as expressed in Scripture, but revisionists reject absolutes, consider “truth” to be relative, and have elevated “experience” in order to justify sinful behavior. Without absolutes, anything and everything can be condoned, as there is no perfect, single measure of holiness and goodness. The result: a chaotic, individualistic morality system and an intolerance of those who challenge it.

Second Timothy says that “in the last days” people will be “always learning but never able to acknowledge the truth” (3:7); “will not put up with sound doctrine” and only want to “suit their own desires” (4:3); and will “turn their ears away from the truth and turn aside to myths” (4:4). The good news is that Scripture does not speak only about the existence of these people but also tells us (through Paul) what to do when they are in our midst:

“Preach the Word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction... But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry.” (2 Timothy 4:2,5)

It would take volumes to refute every un-Biblical assertion made by ECUSA. However, if we do take time to debate with the “other side”, we must remember that we argue with people who do not share the same basic assumptions about life and language. Many of them are not motivated to seek truth through the “dialogue” they request; rather, their goal is to legitimize their actions.

We are called as Christians to expose false teaching whenever and wherever we find it. We are called to proclaim and uphold the Truth of Scripture and not succumb to the deceptive power of human wisdom. We are called to be salt and light. May we be found faithful. ♦



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"Wall of Honor" Begins to Fill



In the April issue of *Encompass*, American Anglican Council (AAC) President David C. Anderson announced that the AAC would begin filling a "Wall of Honor" at the Atlanta headquarters. The wall displays framed deposition letters of Anglican clergy who have been deposed for standing for biblical faith in the face of revisionist and other opposing forces. The goal is to honor those who have chosen Christ over culture, and loyalty to Christ's One True Church over revisionist influences which seek to destroy the faith once delivered.

Already the wall contains four deposition letters, which surround a plaque (pictured above) that reads, "Wall of Honor - Order of the Faithful", accompanied by the AAC logo.

Please continue to send your letters; also include a brief synopsis of when, where, by whom, and on what charge the deposition was declared. Your sacrifices will bear witness to the priceless faith and grace for which you stand and will give others courage to stand with you. ♦

ACC Report (continued from Page 1)

Communion, but divisions were clearly illustrated by reports of heated debate in closed sessions, followed by a narrow victory for the resolution.

In other business, the ACC received several greetings from ecumenical leaders, heard reports from their various committees and networks, and considered numerous resolutions. Archbishop of Canterbury Rowan Williams offered daily Bible studies on the Book of Acts, and the Rt. Rev. Dr. N.T. Wright, Bishop of Durham, presented the closing meditation of the ACC meeting with a powerful call to present Christ to the world "with boldness," "...openly and unhindered."

While the ACC meeting did not provide final resolution to the crisis within the Anglican Communion, delegates held the line against the heretical "new Gospel" embraced by Episcopal Church leadership and further underscored the need for each individual (clergy and laity) as well as each congregation and diocese to choose whom they shall serve. General Convention 2006 is the last opportunity for ECUSA to repent of past actions, renounce the gods of revisionism, and embrace Christian teaching upheld by the vast majority of the Anglican Communion. The choice is clear: walk together or walk apart. ♦

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 America.

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