



# ENCOMPASS

News and Events from the American Anglican Council • June 2007

## CANA's First Missionary Bishop Installed in Joyous Ceremony

BY JENNIFER M. ABEL, EDITOR

It is no small coincidence that the Convocation of Anglicans in North America, or CANA, bears the name of the place where Jesus did his first miracle, since CANA itself is a sort of miracle for U.S. Anglicans during this time of Anglican realignment. On May 5, 2007—two years after its creation—CANA installed its first missionary bishop, the Rt. Rev. Martyn Minns, in what has been described as a “glorious ceremony.” The event was celebrated by over 1,000 people of varying affiliations and nationalities gathered in Woodbridge, Va.

During his installation sermon, Minns acknowledged the “disaster” enveloping The Episcopal Church (TEC) and the Anglican Communion but said that is not the “end of the story.”

“God wants to transform it into a celebration,” Minns said. “CANA is God’s gift to those of us who want to serve and grow as Anglicans but cannot do so, in good conscience, within The Episcopal Church as it is currently being led. ...Our goal is to live out our faith—the faith of the disciples—the faith once delivered to the saints—in as authentic and as contemporary a way as possible.”

Minns’ installation sermon emphasized that CANA’s primary purpose is a renewed focus on the Gospel: “There has been too much talk—too many meetings—we have Gospel work to do today,” he said. “Jesus prayed, ‘that the world may believe...’ That is why we are here and that is why CANA has been established.”

Created as a missionary branch of the Anglican Church of Nigeria, CANA’s purpose is to provide Americans with an “authentic connection to the Anglican Communion”

free of the revisionist leadership and apostasy of TEC. Currently 34 congregations and 50-plus clergy strong, CANA’s growth has been especially rapid in the past six months, primarily due to the acceleration of defections from TEC.

The installation ceremony for Minns, which included representatives from nearly every Common Cause partner, gave American Anglican Council (AAC) President and CEO the Rev. Canon David Anderson a particularly keen hope for the future of U.S. Anglicanism.

“The sense of fellowship and unity in Christ that was present at the CANA installation service was amazing and something I have not experienced in a long time,” said Anderson, who attended the installation with his wife and two other AAC staff members. “The ceremony was a worship service through and through, with a true focus on Jesus Christ and His mission for the church.”

According to Anderson, the installation ceremony also provided the opportunity for the first official meetings of CANA-affiliated clergy and clergy spouses. In a statement to the media following the service, the AAC affirmed its full support for CANA and for Minns, who has been very active in the AAC’s ministry in the past several years. In addition, the AAC expressed its deep appreciation for the leadership of the Church of Nigeria.

“We are extremely grateful for the courage and faithfulness of the Nigerian church and its leader, Archbishop Peter Akinola,” Anderson said. “The energy and zeal of the

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Above left: Archbishop Peter Akinola (Nigeria) speaking during the ceremony in which Martyn Minns was installed as the first missionary bishop for CANA, the U.S. missionary branch of the Church of Nigeria. Above right: Processional for Bishop Minns’ installation ceremony, which drew over 1,000 people to Virginia on May 5. (AAC Photos)

## Sharing of Ministries Abroad: Training & Equipping Church Leaders

BY RALINDA B. GREGOR, EXEC. EDITOR

*In the coming months, Encompass will focus on several AAC affiliate ministries. These ministry partners play an important role in reforming and renewing the church and building a faithful Anglican witness in the Americas and beyond. For a complete list of AAC affiliate ministries, visit [www.americananglican.org](http://www.americananglican.org).*

Sharing of Ministries Abroad (SOMA) is a mission agency that builds up the body of Christ primarily by training leaders through short-term cross-cultural missions. SOMA USA is one of nine national organizations under the umbrella of SOMA International, which was formed in 1978 as an outgrowth of a conference for Spirit-filled leaders in the Anglican Communion.

"We serve where invited, and we work with Bible-believing orthodox Anglicans throughout the U.S., including those in the Episcopal Church and Anglican Mission in the Americas," said Edwina Thomas, national director for SOMA USA.

Having served in 38 countries, SOMA USA has led retreats and conferences for bishops, clergy, parishes, and, most recently, youth, Thomas said. The organization has presented seminars at House of Bishops meetings in several Anglican provinces, and other bishops' and bishop spouses' gatherings. The organization was also invited to attend the 2004 All Africa Anglican Bishops Conference.



Above: The December 2006 SOMA missions trip team to Ghana prays for Archbishop Justice Akrofi of West Africa. Top right: Andrew Petta and Rinji Kwashi, son of the bishop of the Diocese of Jos (Nigeria), became friends through Petta's SOMA-sponsored internship in Jos this past spring. (Photos courtesy of SOMA)

SOMA tailors each mission according to the request of the host bishop to help address that church's biggest problems, whether it is stewardship, holy living, establishing healing ministries, teaching about the Holy Spirit, or reaching out to youth, for example.

"More and more we're trying to incorporate youth in our missions, and we've found that young people can be effective in leading worship, spiritual warfare, prayer ministry, intercession and witnessing—even to church leaders—as well as evangelizing other youth," Thomas said.

By including youth in their missions, SOMA is helping to train future Anglican Church leaders who are equipped for intercultural ministry.

One of SOMA's recent short-term missions had a strong youth emphasis. Last December, at the request of Archbishop of West Africa Justice Akrofi, the U.S. and Nigeria SOMA agencies together sent a 13-member team of young adults, clergy, archdeacons and bishops to lead a large youth rally in Accra, Ghana, and to go into the neighboring parishes for teaching and prayer ministry. Leading the Nigerian team was the Rt. Rev. Dr. Benjamin Kwashi, who is both the bishop of Jos, Nigeria, and the SOMA International board chairman.

One American serving on that team was Andrew Petta, a postulant in the Diocese of Fort Worth who will enter Nashotah House seminary this coming fall. Petta, 22, said that Akrofi wants to bring youth back to the Anglican Church; in fact, the archbishop has dedicated the rest of his episcopacy to reaching youth, which includes a wider age range than we would think of in America. In Ghana, "youth" refers to unmarried young people, whether they are in their teens or 30s.

"From what I gathered, the youth are leaving for non-denominational and Pentecostal churches where the worship is more lively," Petta explained. "There's no reason why the Anglican Church can't have the same appeal."

Young people are hungry to serve the Lord, especially in mission, Petta added: "If you give them the right direction, they will see the power of the Lord when they serve Him," he said.

More than 150 youth committed themselves to full-time ministry and more than 600 accepted Christ after listening to the testimony of Arch-



bishop and Mama Akrofi and to the teaching of Bishop and Mama Kwashi, according to the Rev. Canon Dr. Les Martin, associate director of SOMA USA and team leader.

Petta's interest in global missions brought him back to Africa in February for a six-week internship in the Diocese of Jos. While there, he lived in Bishop Court with the Kwashi family and accompanied their son, Rinji, 21, a seminarian in Nigeria, while he served as a catechist in a local parish. Petta experienced first hand how clergy are trained in the fastest growing province of the Anglican Communion.

The Nigerian method of clergy formation resembles an apprenticeship, Petta explained. Instead of taking a long summer break to gain practical experience, Nigerian seminarians take breaks in their studies throughout the year and serve under rectors in local churches. As catechists, the seminarians perform many of the duties of a priest to include teaching and preaching, with the exception of reading the Gospel and consecrating the sacraments. They learn by doing and "figuring it out," Petta said.

Rinji Kwashi and Petta developed a close friendship through their SOMA experiences in Ghana and Nigeria.

"He's like my brother now and we keep in touch regularly," Petta said. "We can learn a lot from our brothers and sisters in the Anglican Communion. The Lord opened my eyes to what the church really looks like—and what it should look like—through my experiences serving with SOMA."

SOMA's work centers around core values of teamwork and relationships, according to Thomas, and close bonds such as the one between Petta and Kwashi are the norm among those who minister through SOMA. Bishops in Africa, Central and South America, and India have invited SOMA to return again and again to teach and minister. Additionally, SOMA has brought many of its overseas partner archbishops, bishops and priests to the United States to minister to American par-

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Church of Nigeria have come to the U.S. through CANA, and we pray that the result will be a re-strengthening of the historic, biblical Anglican faith in this nation after decades of accelerating moral and theological decline in the Episcopal Church."

CANA's only other domestic bishop, the Rt. Rev. David Bena, who joined CANA earlier this spring as its suffragan bishop, is the retired suffragan bishop of the Diocese of Albany and, like Minns, a member of the AAC Board of Trustees. Both bishops and the CANA staff currently work out of offices based in Fairfax, Va., where Minns has served for 16 years as rector of Truro Church. The Convocation is financially independent from the Church of Nigeria.

**CANA and the Communion**

Although Minns and Bena are not the first domestic Anglican bishops outside the official U.S. province of the Anglican Communion—six bishops were consecrated in 2000 and 2001 for the Anglican Mission in the Americas (AMiA), a direct outreach of the Anglican province of Rwanda—the creation of CANA has been viewed by orthodox leaders as a crucial benchmark in the renewal of biblical Anglicanism in the United States.

CANA's uniqueness, according to its Web site, stems from its "broad-based support" from Anglican primates and its establishment under the Nigerian province through a proper constitu-

tional and canonical process after TEC had rejected the Communion's recommendations in the Windsor Report.

Like the AMiA, CANA was singled out in the primates' February 2007 Dar es Salaam Communiqué for its important and valid place in the life of the Anglican Communion. Nevertheless, just a day ahead of Minns' installation ceremony, a letter from Archbishop of Canterbury Rowan Williams urging Akinola not to proceed with the installation was made public. The letter came several days on the heels of a similar request from U.S. Presiding Bishop Katharine Jefferts Schori. Akinola responded to each in separate letters that were also publicized, although he did not receive Jefferts Schori's until he was already in the United States, and Williams' arrived even later—after the ceremony had taken place. Both replies, however, indicated that the letters would have made no difference in his decision to install Minns.

"If we fail to act many will be lost to the church and thousands of souls will be imperiled," Akinola told Williams in his response. "This we cannot and will not allow to happen. It is imperative that we continue to protect those at most risk while we seek a way forward that will offer hope for the future of our beleaguered Communion."

Akinola emphasized that CANA has been a "costly initiative" for Nigeria and was formed "for the Communion," not to bring financial or politi-

cal advantage to him or his province. "We believe that we have no other choice if we are to remain faithful to the gospel mandate," he said, adding that CANA will only be surrendered to the Communion "once the conditions that prompted our division have been overturned."

Akinola graciously but firmly refuted Jefferts Schori's letter as well, particularly her expression of displeasure at his "diocesan boundary crossing," which she argued was against the "ancient customs" of the church.

"I ... find it curious that you are appealing to the ancient customs of the church when it is your own Province's deliberate rejection of the biblical and historic teaching of the Church that has prompted our current crisis," Akinola wrote. "You mention the call to reconciliation... Yet it is my understanding that you are still continuing your own punitive legal actions against a number of CANA clergy and congregations. I fail to see how this is consistent with your own claim to be working towards reconciliation."

CANA will move forward to "reclaim a vision for the church that holds true to its founder's [Jesus'] intentions," Minns said in an essay dated May 3. "We have a long way to go and CANA is only a small part of the solution. We have no delusions of grandeur. We are merely an association of churches who love being in the mainstream of the Anglican Communion." †



**A Message from the President**

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

In the months since the Tanzania Primates' Meeting, a good deal has been going on in the western side of the Anglican Communion. The Pastoral Plan and set of demands laid out for the U.S. church in the Dar es Salaam Communiqué, which was backed by the Archbishop of Canterbury and primates, have been firmly and arrogantly rejected by The Episcopal Church (TEC). Although the Archbishop of Canterbury has decided to meet the invitation (demand) of the House of Bishops to come and speak with them in September, Canterbury seems to have exhausted its options and ideas.

Previously, the word on the street was that everyone will be invited to the 2008 Lambeth Conference of Bishops. Now, many are surprised at Lambeth Palace's decision to invite almost everyone to the conference, but leave out Bishops Gene Robinson (New Hampshire), Martyn

Minns (Convocation of Anglicans in North America, or CANA), Robinson Cavalcanti (Recife), and the bishops of the Anglican Mission in the Americas (AMiA), as well as a few others. Already, outrage is building in TEC over the withholding of Robinson's invitation. Truthfully, though, if he is excluded, those who consecrated him should also be excluded—and, by natural extension, all of TEC, which confirmed his election in 2003.

On the other side, the Church of Nigeria's leaders are taking a serious look at whether they should regard the exclusion of Minns as a slap at the entire Nigerian church. Minns was duly elected by the Nigerian House of Bishops, as is their custom and canon; he was ordained with many other bishops-elect in a massive service in Abuja, Nigeria, last summer; and he meets all of the Communion's moral and ethical standards for leaders and bishops. Robinson, however, though duly elected and consecrated according to TEC's procedures, fails the moral standards test due to being an active homosexual. Furthermore, since the AMiA bishops are now an integral part of the Rwanda House of Bishops, it is difficult to see how some of the Rwandan bishops can be invited and some excluded. In the Tanzania Communiqué, special mention and provision for CANA and AMiA were made, and this was the Archbishop of Canterbury's own document, which he not only put

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together but squeezed the rest of the primates to agree to.

One would suspect that this initial list of Lambeth invitees is not the final list and that even the viability of the Lambeth Conference is at stake, although Lambeth Palace would still be on the hook financially for the hundreds of thousands of dollars that have gone into leases on property and guarantees. They, of course, do not have the money to cover this without TEC. Talk about being in a tight spot.

If the Global South bishops refuse to come and take part in Lambeth, it will leave a huge vacancy in the meeting. Their absence would put the revisionists in the majority, resulting in the possibility of immediate repeal of the 1998 Lambeth 1:10 resolution on human sexuality, which has been the one thing orthodox leaders have had to hold on to. My counsel is for the Global South bishops to show up and stand firm against their revisionist, heterodox counterparts from the United States, Canada, England, Scotland, Ireland, Wales, New Zealand, Australia, Brazil, and other revisionist-leaning provinces.

In other news, reports are circulating that Anglican congregations in various parts of the United States are considering banding together in dioceses or proto-dioceses and seeking to have a bishop appointed or consecrated for them. Small moves—changes in diocesan constitutions and canons and renewed requests for Alternative Primatial Oversight directed toward orthodox primates—makes one wonder if the final tear in the fabric of the American Episcopal Church isn't almost complete. The remaining question will be how to minister to those still trapped inside TEC within hostile dioceses. We must not forget them, for they are a part of the AAC, and we must not stop our work before the rescue is complete. †

**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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ishes and clergy.

SOMA's broad network of long-standing relationships with clergy throughout the worldwide Anglican Communion places it in a unique position to partner with other mission organizations to assist in placements. Church Army Director Captain Steven Brightwell served on the short-term mission team in Ghana and will be working with SOMA to increase opportunities for young people to experience longer-term mission experiences through the Church Army's Global Gap Year, Thomas said. Two years ago, SOMA and the U.S. South American Missionary Society (SAMS) formed a partnership to place long-term missionaries in Africa.

In the coming months, the small staff of SOMA USA is organizing missions to Belize, Honduras, India, Kenya, Malawi, Nigeria, Singapore/Thailand and Uganda, according to Thomas. In addition, in July SOMA will be serving in the Rift Valley diocese of Tanzania to teach emotional healing seminars based on Rita Bennett's "Emotionally Free" curriculum, Thomas said. A team of Americans and Kenyans, joined by several Tanzanians who are being trained now, will teach at eight different venues that are expected to draw 20,000 to 50,000 people from all denominations. This mission will be especially challenging because famine and drought have ravaged this area, and SOMA will be taking on the additional expense of feeding the people who attend the seminars.

"We're working on fund raising to help us feed all those people, physically and spiritually," Thomas said.

In addition to financial supporters, SOMA relies heavily on intercessors who are willing to pray for its many needs: "We run on the back of prayer," Thomas added, "and we rely on the Lord to accomplish the big jobs He gives us to do."

For more information, visit: [www.somausa.org](http://www.somausa.org). †

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