



ENCOMPASS

News and Events from the American Anglican Council • First Quarter 2013

“Keep the faith and we will be with you.”

The installation of Justin Welby as the 105th Archbishop of Canterbury. BY VINAY SAMUEL & CHRIS SUGDEN

The installation of Justin Welby as the 105th Archbishop of Canterbury was an energy creating event. We both witnessed it, one on the internet in Bangalore, the other in the nave of Canterbury Cathedral.

The new Archbishop was unapologetic about putting his stamp of joyful evangelical Christian discipleship and service of Jesus as Saviour and Lord on the whole afternoon.

As he entered the Cathedral's West Door, in a liturgy he created, he was questioned by Evangeline Kanagasooriam, a 17 year old student of Sri Lankan origin.

“Who are you and why do you request entry?”

“I am Justin, A servant of Jesus Christ, and I come seeking the grace of God, to travel with you in his service together.”

“How do you come among us and with what confidence?”

“I come knowing nothing except Jesus Christ and him crucified, and in weakness and fear and in much trembling.”

The service clearly affirmed the gospel of Jesus Christ as the one Lord and Saviour in the presence of leaders of other faiths and of liberal leaders in the Communion.

Great hymns of the church were chosen by Archbishop Welby that speak of the centrality of Jesus as Lord and his death for sin: “When I survey the wondrous cross,” “The Church's one foundation,” “In Christ alone my hope is found,” Wesley's “And can it be that I should gain an interest in the Saviour's blood,” “Great is thy faithfulness.”

The service had elements from around the Anglican Communion: ‘Saranam, Saranam, Saranam,’ the signature hymn of the Churches of the Indian Sub-Continent by Sri Lankan D.T. Niles; a prayer in French from the Primate of Burundi who is chairman of CAPA, and Ghanaian drums.

His sermon showed that this gospel challenges and transforms the culture. His text was “Take heart, it is I, do not be afraid” from Jesus' call to Peter to walk on water. Immediately he said “Uniquely in all of human history, Jesus Christ, the Son of God, is the one who as living love liberates holy courage.” Then “the utterly absurd is completely reasonable when Jesus is the one who is calling.”

He was confident about the contribution of the Christian faith to public life in Britain. “For more than a thousand years this country has to one degree or another sought to recognise that Jesus is the Son of God; by the ordering of its society, by its laws, by its sense of community...”



The doors of Canterbury Cathedral open to The Rt. Rev. Justin Welby during the elaborate installation service. (Photos courtesy Andrew Dunsmore/Picture Partnership.)

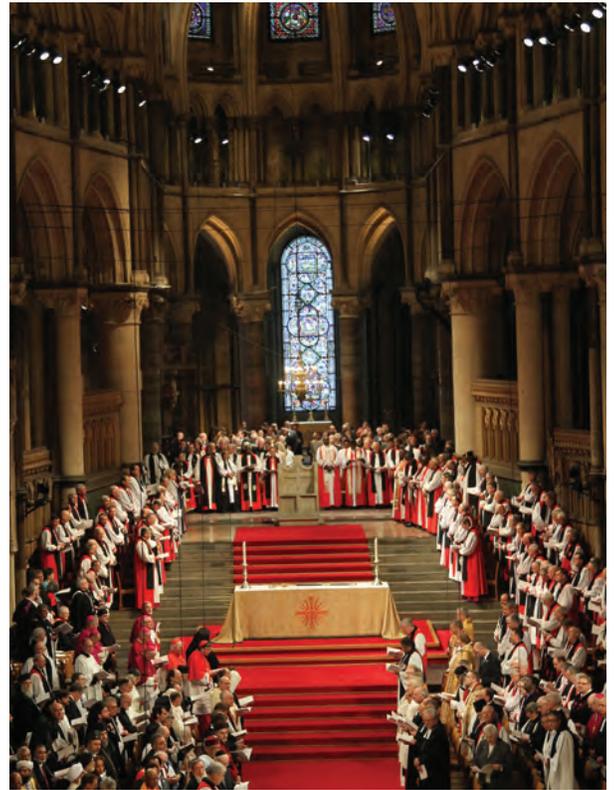
Slaves were freed, Factory Acts passed, and the NHS and social care established through Christ-liberated courage.”

He was unapologetic about presenting orthodox Anglicanism as he sees it as mainstream. He identifies that this tradition has shaped his own personal life and journey, while being open to other traditions, and that it will shape his future ministry. He has nailed his colours to this mast, just as Pope Francis has identified the Franciscan tradition as the source of his own spirituality and ministry. This contrasts with the previous Archbishop who separated his personal commitments from the requirements of his official position.

The attendance of the GAFCON Primates affirmed that they were part of and supported this understanding of mainstream. They wrote to him: “We greet you on this day of celebration and assure you and your family of our prayers for your future ministry. We are grateful for this opportunity to worship in Canterbury Cathedral and be reminded of our

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Developing Faithful Leaders



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historic faith that is grounded in the revealed Word of God.” They had done their homework and their confidence in his expression of biblically faithful Christianity as mainstream Anglicanism was justified.

Sometimes orthodox Anglicanism is cast as part of the dissenting tradition in British Christianity with the implication that it is at best a minority interest. It was therefore refreshing that neither he nor the primates saw themselves as in any way dissenters.

Their open letter located Anglican identity in worship and ministry grounded in the Word of God. They encouraged him “to stay true to the ‘faith once delivered to the saints’ and as you do we will stand with you for the sake of Christ”. This will need to be reiterated many times to him to keep affirming the mainstream nature of orthodox Anglicanism.

The GAFCON primates avoided those elements of the occasion which would have cast them as outsiders. They did not attend the choreographed series of meetings of primates the following day, without agenda or preparation. Their absence signaled that the current centres of power in the communion or the contentious issues which remain unresolved neither define the Anglican Communion as they understand it nor the life of their churches within it. Their message was simple — we come to worship with you as fellow disciples. Keep the faith and we will be with you. †



(Top left) Distinguished guests, including the Prince of Wales and Duchess of Cornwall, processing. (Top right) Bishops from around the Communion surround the alter during the service. (Above) Archbishop Welby recesses out of the cathedral with ecumenical guests (bottom left) looking on.

AAC Leadership Development Continues to Progress

BY THE REV. CANON PHIL ASHEY, COO

I have been thinking, praying and speaking a lot lately about leadership in the Church by both clergy and laity. I have just returned from a three week series of AAC Clergy Leadership Training Institutes (CLTI) from North Carolina to Ft. Worth to the Pacific Northwest. We reached 80-90 clergy, which by my reckoning represents between 5-10% of the total clergy in ACNA! We are working on a new series of CLTI's in the Southeast (Anglican Dioceses of the South and Gulf Atlantic), in Texas and in California.

At the same time, we have launched a design team of lay leaders from the American Anglican Council who are forming, among other things, a Lay Leadership Training Institute and an Anglican college campus ministry that will identify and disciple future church planters and leaders for our Anglican movement in North America. I find myself rejoicing with excitement over the Holy Spirit anointing I am witnessing over all these developments.

This week, my attention was drawn immediately to an article published by Leadership Network — “The Secret of Great Leaders” — an interview with Mark Miller, Vice President of Organizational Effectiveness for Chick-fil-a. His latest resource is a field guide and workbook for “The Secret of Teams”, available absolutely free. For this particular presentation, Miller talked about the five keys to creating a leadership culture. As I reviewed the synopsis of his five points, I recognized the same five points in what we are doing through the Clergy Leadership Training Institute in creating a leadership culture in our Anglican world (which is at the heart of our mission to develop faithful leaders):

Define it — “Does your organization have an agreed upon definition of leadership? If not, that’s the starting point.”

In our CLTI's, we assume the biblical definition of servant leadership: Like Jesus, coming not to BE served but TO serve others as He did — sacrificially giving his life as a ransom for others (Mark 10:45). Leaders lead others to Christ and to opening the door of His Kingdom — the range of his effective will,



(Top) Members of the Fort Worth CLTI completed their second session of training this spring while the members of the Southeast regional cohort (bottom) finished their third and final session of the program.

as Dallas Willard writes, “where what God wants done is done.” Through the CLTI, we encourage clergy to do what Paul wrote in 2 Cor. 4:15 — to preach not “themselves, but Jesus Christ as Lord, and [themselves] as your servants for Jesus sake.” When church leaders do this, their churches grow, the church changes lives, saves families and transforms whole communities. What could be more strategic than that?

But in our CLTI's, we also teach that the art of leadership has to do with pace: “Learning how to disappoint people in the church at a pace they can tolerate.” We do that by presenting what a “well-defined” leader does and doesn't do in the midst of conflict. We define the dynamics of church conflict as an opportunity to grow for both leaders and the people they serve.

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Equipping the Church for Mission

“Leadership” cont. from page 3

Train it — “Having a definition is critical but insufficient alone,” says Miller. “Can your leaders deliver on your definition?” Are we training emerging leaders in the skills they will need to lead the church — skills that are often not innate?

The answer is YES. In our CLTI’s, our second gathering is focused entirely on “The Competency of the Leader” — skill development. Our participants have been encouraged and equipped by leaders like David Roseberry+, Don Roberts+, the Rev. Dr. Doug McGlynn, Bishops Trevor Walters and Kevin Allen — all of whom come with many years experience in local church leadership. We have equipped clergy with skills ranging from “how to interview the search committee that may be calling you” to “how to leave a church gracefully and in a healthy state for your successor.” We have shared about how to organize the ministry areas of your church, how to manage your time and e-mail, how to set and maintain appropriate boundaries, integrity in finances, mediation, and skills for transforming leadership through conflict.

In addition, we ask each CLTI participant to commit to meeting with a small group of their peers once every 4-6 weeks between each gathering around Bible studies on Christian leadership that were produced by EQUIP Ministries. These Bible studies focus on specific skills needed by leaders to lead their church, and are currently being used by EQUIP to disciple over a million church leaders in 54 different countries globally.

Practice it — “Do you give emerging leaders the opportunity to lead?” says Miller. “Give them the chance to practice by actually letting them lead.”

Again, the answer is YES. Currently, five of our CLTI alumni are undergoing training to become coaches of clergy and leadership teams in the local church, equipping them through our Sure Foundation curriculum to grow their churches in evangelism, discipleship, local outreach to the community, global mission and church planting. As we continue holding CLTI’s throughout North America, I expect that in the future our first “class” of CLTI alums will be among those who help in the one-on-one prayer walks with participants — personally listening, coaching and providing the same depth of spiritual direction that they received when they first participated. Some of our alums will be speakers — sharing from their own growth experiences in leadership.

And this is in addition to the commitment we ask of each CLTI participant to PRACTICE leadership by taking their clergy small group Bible study back to their own local church, identifying and inviting 10-12 potential lay leaders to meet around that same Bible study, and discipling THEM into leadership!

Measure it — “This can take many forms,” says Miller, “Performance reviews; 360 feedback; etc...”

This is an area for improvement — and we will be working to develop more outcome-based measurements for

those who participate in our CLTI’s, as well as for those who participate in the developing Lay Leadership Training Institutes and Anglican campus ministries. But in the meantime, we have evaluations from the very first “class” or cohort group that has finished all three CLTI sessions. The results are very promising.

Model it — “If your existing leaders are not showing people what great leadership looks like in your organization,” says Miller, “if they aren’t working diligently to demonstrate the attributes outlined in your definition of leadership, none of the previous ideas will have much impact.”

Toward the end of our third and last CLTI gathering at The Cove (The Billy Graham Training Center in Asheville, NC), David Roseberry challenged our first class to continue meeting as a covenant group for lifelong sharing, mutual accountability, encouragement and learning. He encouraged them to follow the example of other leaders, like himself, who have met together as a covenant group annually for over 20 years.

That kind of commitment is an objective witness of healthy leadership in the church — showing people what great leadership looks like. I’m so pleased that the majority of our first class took up that challenge and will be meeting as a covenant group well beyond the CLTI, and in addition to their monthly small groups.

I see the tremendous gifts these leaders bring to our movement! They are emerging leaders, serving as church planters, rectors and assistants, and Canons to the Ordinary from Virginia to Texas to California and the Pacific Northwest. All over the ACNA they will be modeling great leadership, recruiting emerging leaders for our CLTI’s, and discipling leaders in their local churches. I thank God for the privilege and joy of being a witness to this great work of the Holy Spirit! †



Leaders of the CLTI present a participant with a certificate of completion and pray over him.

A Message from the President

BY THE RT REV DAVID C. ANDERSON
PRESIDENT & CEO

Whether in person or via the Internet, many Anglicans watched the installation/enthronement of Archbishop Justin Welby as the new Archbishop of Canterbury. We were pleased to have an AAC correspondent with credentials able to attend the event. As with most of the Communion, we are still in the so-called “honeymoon” phase of His Grace’s appointment, so my remarks which follow should be seen as cautionary rather than determinative.

First, I am pleased that we have a more articulate and personable Archbishop who is able to speak in language clear enough that Americans will at least believe we understand him. I think most of us pray that he will use language that does not require parsing and fine nuance-detection. The new Archbishop will discover that every remark and every action will be carefully studied by everyone to see if there are additional messages carried interlinear. Some will assume the worst case in their analysis of Welby’s remarks. When this happens, I can only say to Archbishop Welby, forgive us. Many of us have experienced such duplicity exercised within the Western branch of the Anglican Communion family that our faith in church leaders needs to be restored by honest, truthful speech and actions equally yoked. We may at times say things that are unfairly harsh, but that does come from a history of persecution or harassment for our orthodox faith.

There are some observations that His Grace could benefit by, and one of them would be to study well those with whom he is dealing before he deals with them. The agenda of the gay liberation movement in both the church and state seems clear enough. They wish to advance gay behavior to full parity with heterosexual behavior so that both are considered norms. They also wish to have all advantages to promote their conduct and relationships. Additionally, they wish to first suppress, and then eradicate all who think, write or speak negatively about homosexual conduct and issues, by first using labels and ridicule, then business and academic shunning, then legal and criminal recourse. As long as any of us who oppose homosexual behavior are alive and able to criticize their conduct, they don’t feel their agenda is safe, and the fact that we find our grounding in Holy Scripture to oppose their agenda is especially galling to the gay community. Giving an inch isn’t the answer, nor is compromise, when your opponent wants it all and wants you to disappear. The Archbishop will need to understand this, or he will find himself dragged to the left an inch at a time, which, by the way, is the name of the blog of the lesbian Rev. Susan Russell of All Saints’ Episcopal Church, Pasadena, California.

We hear by news reports about the new Pope for the Roman Catholic Church that a major difficulty for any new Pope is

wresting control away from the Curia (the entrenched bureaucrats of their church’s top echelon) and getting them to implement the wishes and directives of the new Pope.

It may well be that Archbishop Welby will need to clearly establish the chain of command within the Lambeth Palace and Archbishop of Canterbury’s office, together with the Anglican Communion Office. If His Grace is to see his wishes and directives implemented he will need to have this chain of command clearly operational, and since he comes from a corporate business background, we are confident that he can do this.

In July of 2005 the Anglican Consultative Council met in Nottingham, England, and several of us from the American Anglican Council were there unofficially to monitor and report on the gathering. During the proceedings, a highly placed contact person from Archbishop Rowan Williams office asked to meet with me privately and off the record. The question the representative put to me stuck me as odd. He asked me, “What do you think of the Archbishop?” I supposed that he meant that in a broad sense, and I wanted to answer in the most positive way possible, so I replied, “In one of England’s darkest and most dangerous hours, the Prime Minister, Neville Chamberlain, believed untrustworthy leaders of foreign powers and nearly led the nation to ruin. Then a new Prime Minister came in, Winston Churchill, who led the nation through the difficulties and into safety. Rowan Williams has before him two choices as Archbishop of the Communion: to be a Neville Chamberlain or a Winston Churchill. I pray that he chooses to be a Churchill.”

With that the private meeting ended, and Rowan’s choice is history. Today I think the dangers are even greater than in 2005. Many possible interim options to hold the Anglican Communion together were tried and failed. Today my question would be two-fold to Archbishop Welby: “Is the Anglican Communion worth saving as a spiritual body?” And, “Will you set about to be a Winston Churchill for the Communion?” I pray that his answer to both questions is yes.

I think the Archbishop spoke about courage eight times in his sermon at his installation. Join with me in prayer for him and his family, that they be spared the assaults that come against faithful Biblical leaders, and that they be given all courage required, and that they are given the abiding presence of the Holy Spirit to both direct and strengthen them at all times. Amen. †





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GAFCON Leaders Welcome Welby

Leaders of the Global Anglican Future Conference sent the following letter of welcome to Archbishop Justin Welby upon his installation as Archbishop of Canterbury.

Archbishop Justin Welby

Grace and peace to you from God our Father and The Lord Jesus Christ.

We greet you on this day of celebration and assure you and your family of our prayers for your future ministry.

We are grateful for this opportunity to worship in Canterbury Cathedral and be reminded of our historic faith that is grounded in the revealed Word of God.

We encourage you to stay true to the ‘faith once delivered to the saints’ and as you do we will stand with you for the sake of Christ.

We do look forward to a future opportunity to meet and discuss how we can work together.

To Him be all the glory.



(from left to right)

The Most Revd Stanley Ntagali

Church of the Province of Uganda

The Most Revd Nicholas Okoh

Church of Nigeria (Anglican Communion)

The Most Revd Dr. Eliud Wabukala

Anglican Church of Kenya

The Most Revd Daniel Deng Bul

The Episcopal Church of the Sudan

The Most Revd Onesphore Rwaje

Province de l’Eglise Anglicane au Rwanda

The Most Revd Hector Zavala

Iglesia Anglicana del Cono Sur de America

The American Anglican Council is a network of individuals, dioceses, parishes and ministries who affirm biblical authority and Christian orthodoxy within the Anglican Communion. By the grace of our Lord Jesus Christ and the power of the Holy Spirit, the mission of the American Anglican Council is to build up and defend Great Commission Anglican churches in North America and worldwide through advocacy and counsel, leadership development and equipping the local church. *Encompass* is a quarterly publication of the American Anglican Council.

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