

ANGLICAN CHURCH
IN NORTH AMERICA

PROVINCIAL MEETING JOURNAL



JUNE 2014
ST. VINCENT ARCHABBEY AND COLLEGE
LATROBE, PENNSYLVANIA

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ANGLICAN CHURCH IN NORTH AMERICA

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HORARIUM

Tuesday, June 24 Provincial Council

7:15 A.M. – 8:15 A.M.	<i>Breakfast</i>	<i>Café' / Community Center</i>
8:15 A.M. – 8:30 A.M.	<i>Provincial Delegate Sign-In</i>	<i>Fred Rogers Center / Banquet Room ABC</i>
8:30 A.M.	<i>Morning Prayer & Bible Teaching</i>	<i>Fred Rogers Center / Banquet Room ABC</i>
9:00 A.M. – 10:15 A.M.	<i>First Session</i>	<i>Fred Rogers Center / Banquet Room ABC</i>
10:15 A.M. – 10:45 A.M.	<i>Break</i>	<i>Fred Rogers Center Upper Lobby</i>
10:45 A.M. – Noon	<i>Second Session</i>	<i>Fred Rogers Center / Banquet Room ABC</i>
Noon	<i>Noonday Prayer</i>	<i>Fred Rogers Center / Banquet Room ABC</i>
12:05 P.M. – 1:00 P.M.	<i>Lunch</i>	<i>Fred Rogers Meeting Room 1BC & 2AB</i>
1:00 P.M. – 2:15 P.M.	<i>Third Session</i>	<i>Fred Rogers Center / Banquet Room ABC</i>
2:15 P.M. – 2:45 P.M.	<i>Break</i>	<i>Fred Rogers Center Upper Lobby</i>
2:45 P.M. – 4:15 P.M.	<i>Fourth Session</i>	<i>Fred Rogers Center / Banquet Room ABC</i>
4:15 P.M.	<i>Evening Prayer</i>	<i>Fred Rogers Center / Banquet Room ABC</i>
4:30 P.M.	<i>Adjournment</i>	
<i>Dinner on Your Own</i>		

Agenda Listing Overleaf



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AGENDA ITEMS

Tuesday, June 24

Provincial Council

Organization of Council

Seating of At-Large Delegates

Welcome of Non-Voting Members of Executive Committee and Cabinet

Welcome of Observers and Guests

Minutes of June 2013

Archbishop's Address

Admission of New Dioceses

Governance Task Force Report [Time Certain 9:30 A.M.]

Armed Forces and Chaplaincy Jurisdiction

Constitutional and Canonical Changes Proposal

Anglican 1000

Anglican Global Mission Partners (AGMP)

Anglican Relief and Development Fund (ARDF)

Annual Congregational Report

Appointment of Officers (Treasurer, Chancellor, Vice-Chancellors)

Chief Operating Officer Report / Transition

Cuba

Report from Ministry Partners

American Anglican Council (AAC)

Federation of Anglican Churches in the Americas (FACA)

Forward in Faith North America (FIFNA)

Election of Executive Committee [Time Certain 11:30 A.M.]

Ecumenical Relations Task Force

Islam and Religious Freedom Task Force

Theological Task Force on Holy Orders

Anglican Unity Task Force

Action on Western Gulf Coast

Catechesis

Liturgy

2014-2015 FY Budget [Time Certain 1:30 P.M.]

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The Anglican Church in North America

Officers, Courts, Task Forces, Committees
June 2014

Archbishop

++Robert Duncan

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Hugo Blankingship, Deputy Chair & Chancellor

Travis Boline+, Secretary

Mike Donison, Assistant Chancellor

Bill Roemer, Treasurer

Ron Speers, Parliamentarian

Scott Ward, Assistant Chancellor

[vacant], Registrar

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+Don Harvey, Dean

John Cruikshank+, Recording

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+Bill Atwood, GAFCON Ambassador

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Travis Boline+

Tad Brenner

Thomas Carman+

+Royal Grote

+John Guernsey

Major Harding

Michael Howell

Claus Lenk

Diana Lopez

Russell Martin+

Nancy Norton

++Robert Duncan, ex officio

+Don Harvey, ex officio

Hugo Blankingship, ex officio

Bill Roemer, ex officio

Staff – Jack Lumanog+ & Brad Root

Archbishop's Cabinet

+Keith Ackerman

+David Anderson

+Bill Atwood

+Steven Breedlove

+Julian Dobbs

Jack Gabig+

+John Guernsey

+Charlie Masters

Nancy Norton

+Leonard Riches

David Roseberry+

+Ray Sutton

Ex Officio

Hugo Blankingship

+Don Harvey

Staff – Jack Lumanog+ & Brad Root

Courts of the Province:

The Courts are elected by the Council to serve for a period of three years

Extraordinary Jurisdiction

Linda Crowder+

Joyce Lee

James McCaslin+

Ryan Reed+

+Leonard Riches

Eric Solgren

Ron Speers

Tribunal

Tad Brenner

Mary Maggard Hays+

Barclay Mayo+

+Trevor Walters

+William Wantland

David Weaver

Wick Stephens

Trial of a Bishop

Phil Ashey+

Larry Bausch+

Brian Ellis

+Andrew Fairfield

+John Rodgers

Edwina Thomas

+William Wantland

+David Anderson, Alternate

+Ron Ferris, Alternate

K. Krewer+, Alternate

Ross Lindsay, Alternate

+Ed McBurney, Alternate

Art Ward+, Alternate

Cora Werley, Alternate

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+Keith Ackerman

Lynne Ashmead+

Alex Farmer+

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Anglican 1000

Alan Hawkins+, Vicar (Provincial Director)

Anglican Unity Task Force

+Bill Murdoch, Chair

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Thom Murrell, Chair

Rod Barber

Don Bendure

Jack Lumanog+

Mary Orr

Jane Parrott

Brad Root

Gray Stephenson+

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Lee Nelson+, Vice-Chair

Brian Foos

Kristy Leaseburg

Joel Scandrett+

Bronwyn Short

Chaplaincy

David Weaver, Chair

Phil Ashey+

Larry Bausch+

Andrew Brashier

+Royal Grote

+Derek Jones

Scott Ward

Cuba Task Force

Hugo Blankingship, Chair

Gustavo Clavo+

+Charles Dorrington

Claudia Dorrington

Jorge Finlay+

Gamaliel Garcia+

Cuba Task Force

+Royal Grote

Bill Jerdan+

Cuba Task Force (cont.)

+Frank Lyons
 +Leonard Riches
 +Trevor Walters

Development

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 Greg Von Gehr
 +John Guernsey

Ecumenical Relations

+Ray Sutton, Chair
 +Keith Ackerman
 +Kevin Bond Allen
 +Roger Ames
 Phil Ashey+
 +Bill Atwood
 Tory Baucum+
 Travis Boline+
 Daryl Fenton+
 Moheb Ghali
 +Paul Hewett
 Michael Howell
 +Richard Lipka
 Jack Lumanog+
 +Win Mott
 Robert Munday+
 Theresa Newell
 +Foley Beach
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 Kirk Patterson
 Ryan S. Reed+
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Engagement with Islam

+Julian Dobbs, Chair
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 +John Guernsey
 Faith McDonnell
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Episcopate

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 Travis Boline+

+Steven Breedlove
 +Julian Dobbs
 Mike Donison
 Jeffrey Garrety
 +Royal Grote
 +John Guernsey
 Paul Julianne
 Jim McCaslin+
 Mary McReynolds
 +Bill Murdoch
 Ron Speers
 Scott Ward
 David Weaver
 Wick Stephens

Holy Orders, Theological Task Force

+David Hicks, Chair
 +Kevin Allen
 Katherine Atwood
 Les Fairfield+
 Mary Hays+
 Tobias Karłowicz+
 +Eric Menees

Mediation Panel

+Trevor Walters, Chair
Others as required

Personnel

Tad Brenner
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 Paul Briggs+
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 Jim Byrne+
 Jon Crocker
 Bill Deiss
 Simon Dixon
 Paul Donison+
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 Whit Jordan
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 Laurie Thompson+
 Steven Tighe+
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 Laura Zimmerman

Retirement Plan

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 Tim Slevin
 David Powell (Counsel)

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 Travis Bott (Nashotah House)
 Jack Gabig+ (Nashotah House)
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 +David Hicks (Reformed Episcopal Seminary)
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Daily Morning Prayer

Approved for Provincial Use

The Anglican Church in North America

Petertide, A.D. 2013

The Officiant may begin Morning Prayer by reading an opening sentence of Scripture found on pages 11-12 or another appropriate Scripture. The Confession of Sin may be said, or the Office may continue with "O Lord, open our lips."

Confession of Sin

The Officiant says to the People

Dearly beloved, the Scriptures teach us to acknowledge our many sins and offenses, not concealing them from our heavenly Father, but confessing them with humble and obedient hearts that we may obtain forgiveness by his infinite goodness and mercy. We ought at all times humbly to acknowledge our sins before Almighty God, but especially when we come together in his presence to give thanks for the great benefits we have received at his hands, to declare his most worthy praise, to hear his holy Word, and to ask, for ourselves and others, those things necessary for our life and our salvation. Therefore, come with me to the throne of heavenly grace.

or this

Let us humbly confess our sins to Almighty God.

Silence is kept. All kneeling the Officiant and People say

Almighty and most merciful Father,
we have erred and strayed from your ways like lost sheep.
we have followed too much the deceits and desires of our
own hearts.
we have offended against your holy laws.
we have left undone those things which we ought to have done,
and we have done those things which we ought not to have done;
and apart from your grace, there is no health in us.
O Lord, have mercy upon us.
Spare those who confess their faults.
Restore those who are penitent, according to your promises declared
to all people in Christ Jesus our Lord;
And grant, O most merciful Father, for his sake,
that we may now live a godly, righteous, and sober life,
to the glory of your holy Name. Amen.

The Priest alone stands and says

Almighty God, the Father of our Lord Jesus Christ, desires not the death of sinners, but that they may turn from their wickedness and live. He has empowered and commanded his ministers to pronounce to his people, being penitent, the absolution and remission of their sins. He pardons all who truly repent and genuinely believe his holy Gospel. For this reason, we beseech him to grant us true repentance and his Holy Spirit, that our present deeds may please him, the rest of our lives may be pure and holy, and that at the last we may come to his eternal joy; through Jesus Christ our Lord. *Amen.*

or this

The Almighty and merciful Lord grant you absolution and remission of all your sins, true repentance, amendment of life, and the grace and consolation of his Holy Spirit. *Amen.*

A deacon or layperson remains kneeling and prays

Grant your faithful people, merciful Lord, pardon and peace; that we may be cleansed from all our sins, and serve you with a quiet mind; through Jesus Christ our Lord. *Amen.*

The Invitatory

All stand.

Officiant O Lord, open our lips;
People And our mouth shall proclaim your praise.
Officiant O God, make speed to save us;
People O Lord, make haste to help us.
Officiant Glory to the Father, and to the Son, and to the Holy Spirit;
People As it was in the beginning, is now, and ever shall be, world without end. Amen.
Officiant Praise the Lord.
People The Lord's name be praised.

Then follows the Venite. Alternatively, the Jubilate may be used.

These seasonal antiphons may be sung or said before and after the Invitatory Psalm.

Advent

Our King and Savior now draws near: O come, let us adore him.

Christmas

Alleluia, to us a child is born: O come, let us adore him. Alleluia.

Epiphany through the Baptism of Christ and the Transfiguration

The Lord has shown forth his glory: O come, let us adore him.

Lent

The Lord is full of compassion and mercy: O come, let us adore him.

Easter until Ascension

Alleluia. The Lord is risen indeed: O come, let us adore him. Alleluia.

Ascension until Pentecost

Alleluia. Christ the Lord has ascended into heaven: O come, let us adore him. Alleluia.

Pentecost and the week following

Alleluia. The Spirit of the Lord renews the face of the earth: O come, let us adore him. Alleluia.

Trinity Sunday

Father, Son and Holy Spirit, one God: O come, let us adore him.

On feasts of the Incarnation

The Word was made flesh and dwelt among us: O come, let us adore him.

On All Saints and other major saints' days

The Lord is glorious in his saints: O come, let us adore him.

Venite O Come

Psalm 95:1-7; 8-11

O come, let us sing to the Lord;
Let us make a joyful noise to the rock of our salvation!
Let us come into his presence with thanksgiving;
Let us make a joyful noise to him with songs of praise!
For the Lord is a great God, and a great King above all gods.
In his hand are the depths of the earth;
the heights of the mountains are his also.
The sea is his, for he made it,
and his hands formed the dry land.
O come, let us worship and bow down;
Let us kneel before the Lord, our Maker!
For he is our God, and we are the people of his pasture,
and the sheep of his hand.
O, that today you would hearken to his voice!

In Lent, and on other penitential occasions, the following verses are added.

Do not harden your hearts, as at Meribah,
as on the day at Massah in the wilderness,
when your fathers put me to the test
and put me to the proof, though they had seen my work.
For forty years I loathed that generation
and said, "They are a people who go astray in their heart,
and they have not known my ways."
Therefore I swore in my wrath,
"They shall not enter my rest."

or this

Jubilate *Be Joyful*

Psalm 100

Be joyful in the Lord, all you lands;
serve the Lord with gladness
and come before his presence with a song.
Know this: the Lord himself is God;
he himself has made us, and we are his;
we are his people and the sheep of his pasture.
Enter his gates with thanksgiving;
go into his courts with praise;
give thanks to him and call upon his Name.
For the Lord is good;
his mercy is everlasting;
and his faithfulness endures from age to age.

During the first week of Easter, the Pascha Nostrum will be used in place of the Invitatory Psalm. It is appropriate to use this canticle throughout Eastertide.

Pascha Nostrum *Christ our Passover*

1 Corinthians 5:7-8; Romans 6:9-11; 1 Corinthians 15:20-22

Alleluia. Christ our Passover has been sacrificed for us;
therefore let us keep the feast,

not with the old leaven, the leaven of malice and evil,
 but with the unleavened bread of sincerity and truth. Halleluiah.
 Christ being raised from the dead will never die again;
 death no longer has dominion over him.
 The death that he died, he died to sin, once for all;
 but the life he lives, he lives to God.
 So also consider yourselves dead to sin,
 and alive to God in Jesus Christ our Lord. Alleluia.
 Christ has been raised from the dead,
 the first fruits of those who have fallen asleep.
 For since by a man came death,
 by a man has come also the resurrection of the dead.
 For as in Adam all die,
 so also in Christ shall all be made alive. Alleluia.

Then follows

The Psalm or Psalms Appointed

At the end of the Psalms is sung or said

Glory to the Father, and to the Son, and to the Holy Spirit;
 as it was in the beginning, is now, and ever shall be,
 world without end. Amen.

The Lessons

One or more Lessons, as appointed, are read, the Reader first saying

A Reading from _____.

A citation giving chapter and verse may be added.

After each Lesson the Reader may say

The Word of the Lord.

People Thanks be to God.

Or the Reader may say

Here ends the Reading.

The following Canticles are normally sung or said after each of the lessons. The Officiant may also use a Cantic drawn from those on pages 25-31 or an appropriate song of praise.

Te Deum Laudamus *We Praise You, O God*

We praise you, O God,
 we acclaim you as Lord;
 all creation worships you,
 the Father everlasting.
 To you all angels, all the powers of heaven,
 The cherubim and seraphim, sing in endless praise:
 Holy, Holy, Holy, Lord God of power and might,
 heaven and earth are full of your glory.
 The glorious company of apostles praise you.
 The noble fellowship of prophets praise you.
 The white-robed army of martyrs praise you.

Throughout the world the holy Church acclaims you:
 Father, of majesty unbounded,
 your true and only Son, worthy of all praise,
 the Holy Spirit, advocate and guide.
 You, Christ, are the king of glory,
 the eternal Son of the Father.
 When you took our flesh to set us free
 you humbly chose the Virgin's womb.
 You overcame the sting of death
 and opened the kingdom of heaven to all believers.
 You are seated at God's right hand in glory.
 We believe that you will come to be our judge.
 Come then, Lord, and help your people,
 bought with the price of your own blood,
 and bring us with your saints
 to glory everlasting.
 Save your people, Lord, and bless your inheritance;
 govern and uphold them now and always.
 Day by day we bless you;
 we praise your name forever.
 Keep us today, Lord, from all sin;
 have mercy on us, Lord, have mercy.
 Lord, show us your love and mercy,
 for we have put our trust in you.
 In you, Lord, is our hope,
 let us never be put to shame.

During Lent the Benedictus es, Domine usually replaces the Te Deum. The Benedictus es, Domine may be used at other times as well.

Benedictus es, Domine *A Song of Praise*

Song of the Three Young Men, 29-34

Glory to you, Lord God of our fathers;
 you are worthy of praise; glory to you.
 Glory to you for the radiance of your holy Name;
 we will praise you and highly exalt you for ever.
 Glory to you in the splendor of your temple;
 on the throne of your majesty, glory to you.
 Glory to you, seated between the Cherubim;
 we will praise you and highly exalt you for ever.
 Glory to you, beholding the depths;
 in the high vault of heaven, glory to you.
 Glory to the Father, and to the Son, and to the Holy Spirit;
 we will praise you and highly exalt you for ever.

Benedictus *The Song of Zechariah*

Luke 1:68-79

Blessed be the Lord, the God of Israel;
 he has come to his people and set them free.
 He has raised up for us a mighty savior,
 born of the house of his servant David.

Through his holy prophets he promised of old,
 that he would save us from our enemies,
 from the hands of all who hate us.
 He promised to show mercy to our fathers
 and to remember his holy covenant.
 This was the oath he swore to our father Abraham,
 to set us free from the hands of our enemies,
 Free to worship him without fear,
 holy and righteous in his sight
 all the days of our life.
 You, my child, shall be called the prophet of the Most High,
 for you will go before the Lord to prepare his way,
 To give his people knowledge of salvation
 by the forgiveness of their sins.
 In the tender compassion of our God
 the dawn from on high shall break upon us,
 To shine on those who dwell in darkness and the shadow of death,
 and to guide our feet into the way of peace.
 Glory to the Father, and to the Son, and to the Holy Spirit;
 as it was in the beginning, is now, and ever shall be,
 world without end. Amen.

If desired, a sermon on the Morning Lessons may be preached.

The Apostles' Creed

Officiant and People together, all standing

I believe in God, the Father almighty,
 creator of heaven and earth.
 I believe in Jesus Christ, his only Son, our Lord.
 He was conceived by the Holy Spirit
 and born of the Virgin Mary.
 He suffered under Pontius Pilate,
 was crucified, died, and was buried.
 He descended to the dead.
 On the third day he rose again.
 He ascended into heaven,
 and is seated at the right hand of the Father.
 He will come again to judge the living and the dead.
 I believe in the Holy Spirit,
 the holy catholic Church,
 the communion of saints,
 the forgiveness of sins,
 the resurrection of the body,
 and the life everlasting. Amen.

The Prayers

The People kneel or stand.

<i>Officiant</i>	The Lord be with you.
<i>People</i>	And with your spirit.
<i>Officiant</i>	Let us pray.

Lord, have mercy [upon us].

Christ, have mercy [upon us].

Lord, have mercy [upon us].

Officiant and People

Our Father, who art in heaven, hallowed be thy Name.
Thy kingdom come, thy will be done, on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses, as we forgive those who trespass
against us.
And lead us not into temptation, but deliver us from evil.
For thine is the kingdom, and the power, and the glory,
forever and ever. Amen.

or this

Our Father in heaven, hallowed be your Name.
Your kingdom come, your will be done, on earth as it is in heaven.
Give us today our daily bread.
And forgive us our sins as we forgive those who sin against us.
Save us from the time of trial, and deliver us from evil.
For the kingdom, the power, and the glory are yours,
now and forever. Amen.

<i>Officiant</i>	O Lord, show us your mercy;
<i>People</i>	And grant us your salvation.
<i>Officiant</i>	O Lord, save our nations;
<i>People</i>	And guide us in the way of justice and truth.
<i>Officiant</i>	Clothe your ministers with righteousness;
<i>People</i>	And make your chosen people joyful.
<i>Officiant</i>	O Lord, save your people;
<i>People</i>	And bless your inheritance.
<i>Officiant</i>	Give peace in our time, O Lord;
<i>People</i>	For only in you can we live in safety.
<i>Officiant</i>	Let not the needy, O Lord, be forgotten;
<i>People</i>	Nor the hope of the poor be taken away.
<i>Officiant</i>	Create in us clean hearts, O God;
<i>People</i>	And take not your Holy Spirit from us.

The Officiant then prays one or more of the following collects. It is traditional to pray the Collects for Peace and Grace daily. Alternatively, one may pray the collects on a weekly rotation, using the suggestions in parentheses.

The Collect of the Day

A Collect for Strength to Await Christ's Return (Sunday)

O God our King, by the resurrection of your Son Jesus Christ on the first day of the week, you conquered sin, put death to flight, and gave us the hope of everlasting life: Redeem all our days by this victory; forgive our sins, banish our fears, make us bold to praise you and to do your will; and steel us to wait for the consummation of your kingdom on the last great Day; through the same Jesus Christ our Lord. *Amen.*

A Collect for the Renewal of Life (Monday)

O God, the King eternal, whose light divides the day from the night and turns the shadow of death into the morning: Drive far from us all wrong desires, incline our hearts to keep your law, and guide our feet into the

way of peace; that, having done your will with cheerfulness during the day, we may, when night comes, rejoice to give you thanks; through Jesus Christ our Lord. *Amen.*

A Collect for Peace (Tuesday)

O God, the author of peace and lover of concord, to know you is eternal life and to serve you is perfect freedom: Defend us, your humble servants, in all assaults of our enemies; that we, surely trusting in your defense, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

A Collect for Grace (Wednesday)

O Lord, our heavenly Father, almighty and everlasting God, you have brought us safely to the beginning of this day: Defend us by your mighty power, that we may not fall into sin nor run into any danger; and that guided by your Spirit, we may do what is righteous in your sight; through Jesus Christ our Lord. *Amen.*

A Collect for Guidance (Thursday)

Heavenly Father, in you we live and move and have our being: We humbly pray you so to guide and govern us by your Holy Spirit, that in all the cares and occupations of our life we may not forget you, but may remember that we are ever walking in your sight; through Jesus Christ our Lord. *Amen.*

A Collect for Endurance (Friday)

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ your Son our Lord. *Amen.*

A Collect for Sabbath Rest (Saturday)

Almighty God, who after the creation of the world rested from all your works and sanctified a day of rest for all your creatures: Grant that we, putting away all earthly anxieties, may be duly prepared for the service of your sanctuary, and that our rest here upon earth may be a preparation for the eternal rest promised to your people in heaven; through Jesus Christ our Lord. *Amen.*

Unless The Great Litany or the Eucharist is to follow, one of the following prayers for mission is added.

Almighty and everlasting God, who alone works great marvels: Send down upon our clergy and the congregations committed to their charge the life-giving Spirit of your grace, shower them with the continual dew of your blessing, and ignite in them a zealous love of your Gospel, through Jesus Christ our Lord. *Amen.*

O God, you have made of one blood all the peoples of the earth, and sent your blessed Son to preach peace to those who are far off and to those who are near: Grant that people everywhere may seek after you and find you; bring the nations into your fold; pour out your Spirit upon all flesh; and hasten the coming of your kingdom; through Jesus Christ our Lord. *Amen.*

Lord Jesus Christ, you stretched out your arms of love on the hard wood of the cross that everyone might come within the reach of your saving embrace: So clothe us in your Spirit that we, reaching forth our hands in love, may bring those who do not know you to the knowledge and love of you; for the honor of your Name. *Amen.*

Here may be sung a hymn or anthem.

The Officiant may invite the People to offer intercessions and thanksgivings.

Before the close of the Office one or both of the following may be used.

The General Thanksgiving

Officiant and People

Almighty God, Father of all mercies,
we your unworthy servants give you humble thanks
for all your goodness and loving-kindness
to us and to all whom you have made.
We bless you for our creation, preservation,
and all the blessings of this life;
but above all for your immeasurable love
in the redemption of the world by our Lord Jesus Christ;
for the means of grace, and for the hope of glory.
And, we pray, give us such an awareness of your mercies,
that with truly thankful hearts we may show forth your praise,
not only with our lips, but in our lives,
by giving up our selves to your service,
and by walking before you
in holiness and righteousness all our days;
through Jesus Christ our Lord,
to whom, with you and the Holy Spirit,
be honor and glory throughout all ages. Amen.

A Prayer of St. John Chrysostom

Almighty God, you have given us grace at this time with one accord to make our common supplications to you; and you have promised through your well beloved Son that when two or three are gathered together in his name you will be in the midst of them: Fulfill now, O Lord, our desires and petitions as may be best for us; granting us in this world knowledge of your truth, and in the age to come life everlasting. *Amen.*

Officiant Let us bless the Lord.

People Thanks be to God.

From Easter Day through the Day of Pentecost "Alleluia, alleluia" may be added to the preceding versicle and response.

The Officiant may invite the People to join in one of the Graces.

Officiant

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. *Amen.*

2 Corinthians 13:14

May the God of hope fill us with all joy and peace in believing through the power of the Holy Spirit. *Amen.*

Romans 15:13

Glory to God whose power, working in us, can do infinitely more than we can ask or imagine: Glory to him from generation to generation in the Church, and in Christ Jesus forever and ever. *Amen.*

Ephesians 3:20-21

PRAYERS AT MID-DAY
THE BOOK OF COMMON PRAYER
1962
CANADA

Prayers at Mid-day:

FOR MISSIONS

OUR Father who art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread; And forgive us our trespasses, As we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

And I, if I be lifted up, will draw all men unto me.

BLESSED Saviour, who at this hour didst hang upon the cross stretching out thy loving arms: Grant that all mankind may look unto thee and be saved; who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

At mid-day, O king, I saw a light above the brightness of the sun.

ALMIGHTY Saviour, who at mid-day didst call thy servant Saint Paul to be an Apostle to the Gentiles: We beseech thee to illumine the world with the radiance of thy glory, that all nations may come and worship thee; who art, with the Father and the Holy Ghost, one God, world without end. *Amen.*

Peter went up upon the house-top to pray, about the sixth hour.

FATHER of mercies, who to thine Apostle Saint Peter didst reveal in three-fold vision thy boundless compassion: Forgive, we pray thee, our unbelief, and so enlarge our hearts, and enkindle our zeal, that we may fervently desire the salvation of all men, and with more ready diligence labour in the extension of thy kingdom; for his sake, who gave himself for the life of the world, thy Son our Saviour Jesus Christ. *Amen.*

Daily Evening Prayer

Approved for Provincial Use

The Anglican Church in North America

Petertide, A.D. 2013

The Officiant may begin Evening Prayer by reading an opening sentence of Scripture found on pages 22-23 or another appropriate Scripture. The Confession of Sin may be said, or the Office may continue with "O Lord, open our lips."

Confession of Sin

The Officiant says to the People

Dearly beloved, the Scriptures teach us to acknowledge our many sins and offenses, not concealing them from our heavenly Father, but confessing them with humble and obedient hearts that we may obtain forgiveness by his infinite goodness and mercy. We ought at all times humbly to acknowledge our sins before Almighty God, but especially when we come together in his presence to give thanks for the great benefits we have received at his hands, to declare his most worthy praise, to hear his holy Word, and to ask, for ourselves and others, those things necessary for our life and our salvation. Therefore, come with me to the throne of heavenly grace.

or this

Let us humbly confess our sins to Almighty God.

Silence is kept. All kneeling the Officiant and People say

Almighty and most merciful Father,
we have erred and strayed from your ways like lost sheep.
we have followed too much the deceits and desires of our
own hearts.
we have offended against your holy laws.
we have left undone those things which we ought to
have done,
and we have done those things which we ought not to
have done;
and apart from your grace, there is no health in us.
O Lord, have mercy upon us.
Spare those who confess their faults.
Restore those who are penitent, according to your promises declared
to all people in Christ Jesus our Lord;
And grant, O most merciful Father, for his sake,
that we may now live a godly, righteous, and sober life,
to the glory of your holy Name. Amen.

The Priest alone stands and says

Almighty God, the Father of our Lord Jesus Christ, desires not the death of sinners, but that they may turn from their wickedness and live. He has empowered and commanded his ministers to pronounce to his people, being penitent, the absolution and remission of their sins. He pardons all who truly repent and genuinely believe his holy Gospel. For this reason, we beseech him to grant us true repentance and his Holy Spirit, that our present deeds may please him, the rest of our lives may be pure and holy, and that at the last we may come to his eternal joy; through Jesus Christ our Lord. *Amen.*

or this

The Almighty and merciful Lord grant you absolution and remission of all your sins, true repentance, amendment of life, and the grace and consolation of his Holy Spirit. *Amen.*

A deacon or layperson remains kneeling and prays

Grant your faithful people, merciful Lord, pardon and peace; that we may be cleansed from all our sins, and serve you with a quiet mind; through Jesus Christ our Lord. *Amen.*

The Invitatory

All stand

Officiant O Lord, open our lips.
People And our mouth shall proclaim your praise.
Officiant O God, make speed to save us;
People O Lord, make haste to help us.
Officiant Glory to the Father, and to the Son, and to the Holy Spirit;
People As it was in the beginning, is now, and ever shall be, world without end. Amen.
Officiant Praise the Lord.
People The Lord's name be praised.

The following or some other suitable hymn or Psalm may be sung or said

Phos hilaron O Gladsome Light

O gladsome light,
pure brightness of the ever-living Father in heaven,
O Jesus Christ, holy and blessed!
Now as we come to the setting of the sun,
and our eyes behold the vesper light,
we sing praises to God: the Father, the Son, and the Holy Spirit.
You are worthy at all times to be praised by happy voices,
O Son of God, O Giver of Life,
and to be glorified through all the worlds.

Then follows

The Psalm or Psalms Appointed

At the end of the Psalms is sung or said

Glory to the Father, and to the Son, and to the Holy Spirit;
as it was in the beginning, is now, and ever shall be,
world without end. Amen.

The Lessons

One or more Lessons, as appointed, are read, the Reader first saying

A Reading from _____ .

A citation giving chapter and verse may be added.

After each Lesson the Reader may say

People The Word of the Lord.
Thanks be to God.

Or the Reader may say

Here ends the Reading.

The following Canticles are normally sung or said after each of the lessons. The Officiant may also use a Cantic drawn from those on pages 25-31 or an appropriate song of praise.

Magnificat *The Song of Mary*

Luke 1:46-55

My soul magnifies the Lord,
and my spirit rejoices in God my Savior.
For he has regarded
the lowliness of his handmaiden.
For behold, from now on,
all generations will call me blessed.
For he that is mighty has magnified me,
and holy is his Name.
And his mercy is on those who fear him,
throughout all generations.
He has shown the strength of his arm;
he has scattered the proud in the imagination of their hearts.
He has brought down the mighty from their thrones,
and has exalted the humble and meek.
He has filled the hungry with good things,
and the rich he has sent empty away.
He, remembering his mercy, has helped his servant Israel,
as he promised to our fathers, Abraham and his seed forever.
Glory to the Father, and to the Son, and to the Holy Spirit;
as it was in the beginning, is now, and ever shall be,
world without end. Amen.

Nunc dimittis *The Song of Simeon*

Luke 2:29-32

Lord, now let your servant depart in peace,
according to your word.
For my eyes have seen your salvation,
which you have prepared before the face of all people;
to be a light to lighten the Gentiles,
and to be the glory of your people Israel.
Glory to the Father, and to the Son, and to the Holy Spirit;
as it was in the beginning, is now, and ever shall be, world
without end. Amen.

If desired, a sermon on the Evening Lessons may be preached.

The Apostles' Creed

Officiant and People together, all standing

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord.

He was conceived by the Holy Spirit
and born of the Virgin Mary.

He suffered under Pontius Pilate,
was crucified, died, and was buried.

He descended to the dead.

On the third day he rose again.

He ascended into heaven,
and is seated at the right hand of the Father.

He will come again to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

The Prayers

The People kneel or stand.

Officiant The Lord be with you.

People And with your spirit.

Officiant Let us pray.

Lord, have mercy [upon us].

Christ, have mercy [upon us].

Lord, have mercy [upon us].

Officiant and People

Our Father, who art in heaven, hallowed be thy Name.

Thy kingdom come, thy will be done, on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses, as we forgive those who trespass
against us.

And lead us not into temptation, but deliver us from evil.

For thine is the kingdom, and the power, and the glory,
forever and ever. Amen.

or this

Our Father in heaven, hallowed be your Name.

Your kingdom come, your will be done, on earth as it is in heaven.

Give us today our daily bread.

And forgive us our sins as we forgive those who sin against us.

Save us from the time of trial, and deliver us from evil.

For the kingdom, the power, and the glory are yours,
now and forever. Amen.

Officiant O Lord, show us your mercy;

People And grant us your salvation.

Officiant O Lord, save our nations;

People And guide us in the way of justice and truth.

Officiant Clothe your ministers with righteousness;

People And make your chosen people joyful.

Officiant O Lord, save your people;
People And bless your inheritance.
Officiant Give peace in our time, O Lord;
People For only in you can we live in safety.
Officiant Let not the needy, O Lord, be forgotten;
People Nor the hope of the poor be taken away.
Officiant Create in us clean hearts, O God;
People And take not your Holy Spirit from us.

The Officiant then prays one or more of the following collects. It is traditional to pray the Collects for Peace and Aid against Perils daily. Alternatively, one may pray the collects on a weekly rotation, using the suggestions in parentheses.

The Collect of the Day

A Collect for Resurrection Hope (Sunday)

Lord God, whose Son our Savior Jesus Christ triumphed over the powers of death and prepared for us our place in the new Jerusalem: Grant that we, who have this day given thanks for his resurrection, may praise you in that City of which he is the light, and where he lives and reigns forever and ever. *Amen.*

A Collect for Peace (Monday)

O God, the source of all holy desires, all good counsels, and all just works: Give to your servants that peace which the world cannot give, that our hearts may be set to obey your commandments, and that we, being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Savior. *Amen.*

A Collect for Aid against Perils (Tuesday)

Lighten our darkness, we beseech you, O Lord; and by your great mercy defend us from all perils and dangers of this night; for the love of your only Son, our Savior Jesus Christ. *Amen.*

A Collect for Protection (Wednesday)

O God, the life of all who live, the light of the faithful, the strength of those who labor, and the repose of the dead: We thank you for the blessings of the day that is past, and humbly ask for your protection through the coming night. Bring us in safety to the morning hours; through him who died and rose again for us, your Son our Savior Jesus Christ. *Amen.*

A Collect for the Presence of Christ (Thursday)

Lord Jesus, stay with us, for evening is at hand and the day is past; be our companion in the way, kindle our hearts, and awaken hope, that we may know you as you are revealed in Scripture and the breaking of bread. Grant this for the sake of your love. *Amen.*

A Collect for Faith (Friday)

Lord Jesus Christ, by your death you took away the sting of death: Grant to us your servants so to follow in faith where you have led the way, that we may at length fall asleep peacefully in you and wake up in your likeness; for your tender mercies' sake. *Amen.*

A Collect for the Eve of Worship (Saturday)

O God, the source of eternal light: Shed forth your unending day upon us who watch for you, that our lips may praise you, our lives may bless you, and our worship on the morrow give you glory; through Jesus Christ our Lord. *Amen.*

Unless the Eucharist is to follow, one of the following prayers for mission is added.

O God and Father of all, whom the whole heavens adore: Let the whole earth also worship you, all nations obey you, all tongues confess and bless you, and men, women and children everywhere love you and serve you in peace; through Jesus Christ our Lord. *Amen.*

Keep watch, dear Lord, with those who work, or watch, or weep this night, and give your angels charge over those who sleep. Tend the sick, Lord Christ; give rest to the weary, bless the dying, soothe the suffering, pity the afflicted, shield the joyous; and all for your love's sake. *Amen.*

O God, you manifest in your servants the signs of your presence: Send forth upon us the Spirit of love, that in companionship with one another your abounding grace may increase among us; through Jesus Christ our Lord. *Amen.*

Here may be sung a hymn or anthem.

The Officiant may invite the People to offer intercessions and thanksgivings.

Before the close of the Office one or both of the following may be used.

The General Thanksgiving

Officiant and People

Almighty God, Father of all mercies,
we your unworthy servants give you humble thanks
for all your goodness and loving-kindness
to us and to all whom you have made.
We bless you for our creation, preservation,
and all the blessings of this life;
but above all for your immeasurable love
in the redemption of the world by our Lord Jesus Christ;
for the means of grace, and for the hope of glory.
And, we pray, give us, such an awareness of your mercies,
that with truly thankful hearts we may show forth your praise,
not only with our lips, but in our lives,
by giving up our selves to your service,
and by walking before you
in holiness and righteousness all our days;
through Jesus Christ our Lord,
to whom, with you and the Holy Spirit,
be honor and glory throughout all ages. *Amen.*

A Prayer of St. John Chrysostom

Almighty God, you have given us grace at this time with one accord to make our common supplications to you; and you have promised through your well beloved Son that when two or three are gathered together in his name you will be in the midst of them: Fulfill now, O Lord, our desires and petitions as may be best for us; granting us in this world knowledge of your truth, and in the age to come life everlasting. *Amen.*

Officiant Let us bless the Lord.

People Thanks be to God.

From Easter Day through the Day of Pentecost “Alleluia, alleluia” may be added to the preceding versicle and response. The Officiant may invite the People to join in praying one of the graces given below.

Officiant

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. *Amen.*

2 Corinthians 13:14

May the God of hope fill us with all joy and peace in believing through the power of the Holy Spirit. *Amen.*

Romans 15:13

Glory to God whose power, working in us, can do infinitely more than we can ask or imagine: Glory to him from generation to generation in the Church, and in Christ Jesus forever and ever. *Amen. Ephesians 3:20-21*

OFFICE PROPERS
June 23-24, 2014 A.D. 2014 (Second Sunday after Pentecost – Proper 7)
Archbishop's Cabinet & Executive Committee (Monday)
Provincial Council (Tuesday)

Monday, 23rd June, A.D. 2014

Morning Prayer

Psalms 111, 112, 113 (Cranmerian Cycle)

Psalm 111 *Confitebor tibi*

1 Hallelujah!

I will give thanks to the Lord with my whole heart, *
in the assembly of the upright, in the congregation.

2 Great are the deeds of the Lord! *

they are studied by all who delight in them.

3 His work is full of majesty and splendor, *
and his righteousness endures for ever.

4 He makes his marvelous works to be remembered; *
the Lord is gracious and full of compassion.

5 He gives food to those who fear him; *
he is ever mindful of his covenant.

6 He has shown his people the power of his works *
in giving them the lands of the nations.

7 The works of his hands are faithfulness and justice; *
all his commandments are sure.

8 They stand fast for ever and ever, *
because they are done in truth and equity.

9 He sent redemption to his people;
he commanded his covenant for ever; *
holy and awesome is his Name.

10 The fear of the Lord is the beginning of wisdom; *
those who act accordingly have a good understanding;
his praise endures for ever.

Psalm 112 *Beatus vir*

1 Hallelujah!

Happy are they who fear the Lord *
and have great delight in his commandments!

2 Their descendants will be mighty in the land; *
he generation of the upright will be blessed.

3 Wealth and riches will be in their house, *
and their righteousness will last for ever.

4 Light shines in the darkness for the upright; *
the righteous are merciful and full of compassion.

5 It is good for them to be generous in lending *
and to manage their affairs with justice.

- 6 For they will never be shaken; *
the righteous will be kept in everlasting remembrance.
- 7 They will not be afraid of any evil rumors; *
their heart is right;
they put their trust in the Lord.
- 8 Their heart is established and will not shrink, *
until they see their desire upon their enemies.
- 9 They have given freely to the poor, *
and their righteousness stands fast for ever;
they will hold up their head with honor.
- 10 The wicked will see it and be angry;
they will gnash their teeth and pine away; *
the desires of the wicked will perish.

Psalm 113 *Laudate, pueri*

- 1 Hallelujah!
Give praise, you servants of the Lord; *
praise the Name of the Lord.
- 2 Let the Name of the Lord be blessed, *
from this time forth for evermore.
- 3 From the rising of the sun to its going down *
let the Name of the Lord be praised.
- 4 The Lord is high above all nations, *
and his glory above the heavens.
- 5 Who is like the Lord our God, who sits enthroned on high *
but stoops to behold the heavens and the earth?
- 6 He takes up the weak out of the dust *
and lifts up the poor from the ashes.
- 7 He sets them with the princes, *
with the princes of his people.
- 8 He makes the woman of a childless house *
to be a joyful mother of children.

Numbers 16:1-19

Romans 3:21-31

Hymn 362: "Holy, Holy, Holy" - Overleaf

1 Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!
 *2 Ho - ly, ho - ly, ho - ly! All the saints a - dore thee,
 3 Ho - ly, ho - ly, ho - ly! Though the dark - ness hide thee,
 4 Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!

Ear - ly in the morn - ing our song shall rise to thee:
 cast - ing down their gold - en crowns a - round the glass - y sea;
 though the sin - ful hu - man eye thy glo - ry may not see,
 All thy works shall praise thy Name, in earth, and sky, and sea;

Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y,
 cher - u - bim and ser - a - phim fall - ing down be - fore thee,
 on - ly thou art ho - ly; there is none be - side thee,
 Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y,

God in three Per - sons, bless - ed Trin - i - ty.
 which wert, and art, and ev - er - more shalt be.
 per - fect in power, in love, and pu - ri - ty.
 God in three Per - sons, bless - ed Trin - i - ty.

Section: The Holy Trinity
 Words: Reginald Heber (1783–1826), alt.
 Music: *Nicaea*, John Bacchus Dykes (1823–1876)
 Meter: 11 12. 12 10

Noonday Prayer

Evening Prayer

Psalms 114, 115 (Cranmerian Cycle)

Psalm 114 *In exitu Israel*

1 Hallelujah!

When Israel came out of Egypt, *

the house of Jacob from a people of strange speech,

2 Judah became God's sanctuary *

and Israel his dominion.
 3 The sea beheld it and fled; *
 Jordan turned and went back.
 4 The mountains skipped like rams, *
 and the little hills like young sheep.
 5 What ailed you, O sea, that you fled? *
 O Jordan, that you turned back?
 6 You mountains, that you skipped like rams? *
 you little hills like young sheep?
 7 Tremble, O earth, at the presence of the Lord, *
 at the presence of the God of Jacob,
 8 Who turned the hard rock into a pool of water *
 and flint-stone into a flowing spring.

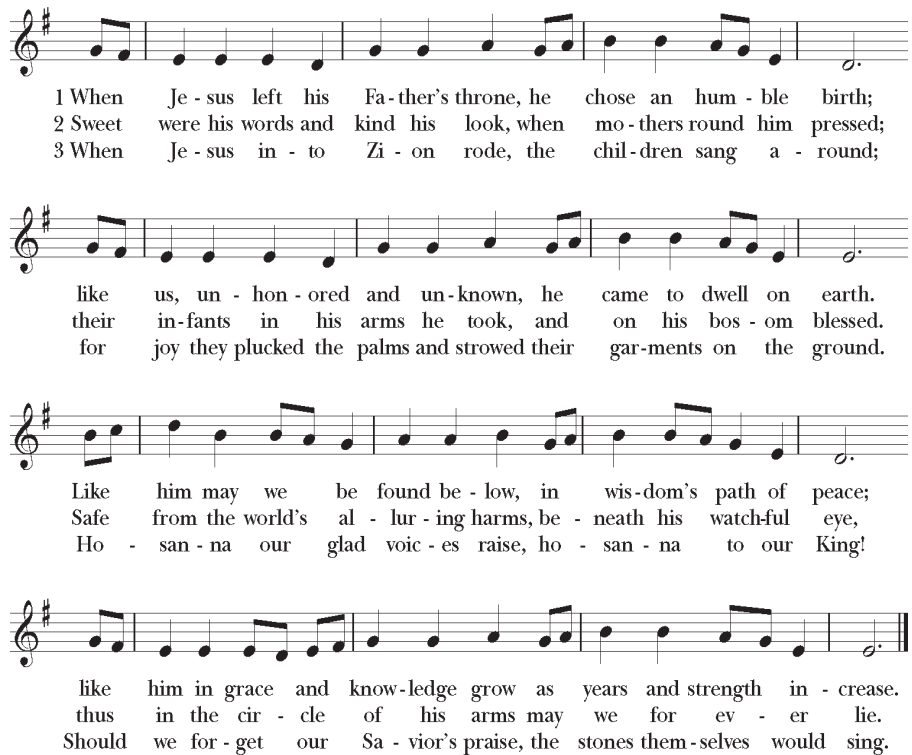
Psalm 115 *Non nobis, Domine*

1 Not to us, O Lord, not to us,
 but to your Name give glory; *
 because of your love and because of your faithfulness.
 2 Why should the heathen say, *
 “Where then is their God?”
 3 Our God is in heaven; *
 whatever he wills to do he does.
 4 Their idols are silver and gold, *
 the work of human hands.
 5 They have mouths, but they cannot speak; *
 eyes have they, but they cannot see;
 6 They have ears, but they cannot hear; *
 noses, but they cannot smell;
 7 They have hands, but they cannot feel;
 feet, but they cannot walk; *
 they make no sound with their throat.
 8 Those who make them are like them, *
 and so are all who put their trust in them.
 9 O Israel, trust in the Lord; *
 he is their help and their shield.
 10 O house of Aaron, trust in the Lord; *
 he is their help and their shield.
 11 You who fear the Lord, trust in the Lord; *
 he is their help and their shield.
 12 The Lord has been mindful of us, and he will bless us; *
 he will bless the house of Israel;
 he will bless the house of Aaron;
 13 He will bless those who fear the Lord, *
 both small and great together.
 14 May the Lord increase you more and more, *
 you and your children after you.
 15 May you be blessed by the Lord, *
 the maker of heaven and earth.
 16 The heaven of heavens is the Lord's, *

but he entrusted the earth to its peoples.
 17 The dead do not praise the Lord, *
 nor all those who go down into silence;
 18 But we will bless the Lord, *
 from this time forth for evermore.
 Hallelujah!

Matthew 19: 13-22

Hymn 480: "When Jesus Left"



1 When Je - sus left his Fa - ther's throne, he chose an hum - ble birth;
 2 Sweet were his words and kind his look, when mo - thers round him pressed;
 3 When Je - sus in - to Zi - on rode, the chil - dren sang a - round;
 like us, un - hon - ored and un - known, he came to dwell on earth.
 their in - fants in his arms he took, and on his bos - om blessed.
 for joy they plucked the palms and strowed their gar - ments on the ground.
 Like him may we be found be - low, in wis - dom's path of peace;
 Safe from the world's al - lur - ing harms, be - neath his watch - ful eye,
 Ho - san - na our glad voic - es raise, ho - san - na to our King!
 like him in grace and know - ledge grow as years and strength in - crease.
 thus in the cir - cle of his arms may we for ev - er lie.
 Should we for - get our Sa - vior's praise, the stones them - selves would sing.

Section: Jesus Christ our Lord
 Words: James Montgomery (1771–1854)
 Music: *Kingsfold*, English folk melody; adapt. and harm. Ralph Vaughan Williams (1872–1958)
 Copyright: Music: By permission of Oxford University Press.
 Meter: CMD

Tuesday, 24th June, A.D. 2014
Nativity of St. John the Baptist
 Provincial Council

Morning Prayer
Nativity of St. John the Baptist

Psalms 82, 98

Psalm 82 *Deus stetit*

- 1 God takes his stand in the council of heaven; *
he gives judgment in the midst of the gods:
- 2 “How long will you judge unjustly, *
and show favor to the wicked?
- 3 Save the weak and the orphan; *
defend the humble and needy;
- 4 Rescue the weak and the poor; *
deliver them from the power of the wicked.
- 5 They do not know, neither do they understand;
they go about in darkness; *
all the foundations of the earth are shaken.
- 6 Now I say to you, ‘You are gods, *
and all of you children of the Most High;
- 7 Nevertheless, you shall die like mortals, *
and fall like any prince.’”
- 8 Arise, O God, and rule the earth, *
for you shall take all nations for your own.

Psalm 98 *Cantate Domino*

- 1 Sing to the Lord a new song, *
for he has done marvelous things.
- 2 With his right hand and his holy arm *
has he won for himself the victory.
- 3 The Lord has made known his victory; *
his righteousness has he openly shown in
the sight of the nations.
- 4 He remembers his mercy and faithfulness to
the house of Israel, *
and all the ends of the earth have seen the
victory of our God.
- 5 Shout with joy to the Lord, all you lands; *
lift up your voice, rejoice, and sing.
- 6 Sing to the Lord with the harp, *
with the harp and the voice of song.
- 7 With trumpets and the sound of the horn *
shout with joy before the King, the Lord.
- 8 Let the sea make a noise and all that is in it, *
the lands and those who dwell therein.
- 9 Let the rivers clap their hands, *
and let the hills ring out with joy before the Lord,
when he comes to judge the earth.
- 10 In righteousness shall he judge the world *
and the peoples with equity.

Malachi 3:1-5

John 3:22-30

Hymn 272: "The great forerunner of the morn"

119 WAREHAM

W. KNAPP, 1738



The great forerunner of the morn,
the herald of the Word, is born;
and faithful hearts shall never fail
with thanks and praise his light to hail.

With heavenly message Gabriel came,
that John should be that herald's name,
and with prophetic utterance told
his actions great and manifold.

John, still unborn, yet gave aright
his witness to the coming light;
and Christ, the Sun of all the earth,
fulfilled that witness at his birth.

His mighty deeds exalt his fame
to greater than a prophet's name;
of woman born shall never be
a greater prophet than was he.

To God the Father, God the Son,
and God the Spirit, Three in One,
praise, honor, might, and glory be
from age to age eternally.

Noonday Prayer

Evening Prayer

Nativity of St. John the Baptist

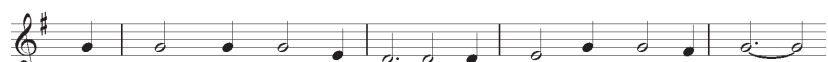
Psalm 80 *Qui regis Israel*

- 1 Hear, O Shepherd of Israel, leading Joseph like a flock; *
shine forth, you that are enthroned upon the cherubim.
- 2 In the presence of Ephraim, Benjamin, and Manasseh, *
stir up your strength and come to help us.
- 3 Restore us, O God of hosts; *
show the light of your countenance, and we shall be saved.
- 4 O Lord God of hosts, *
how long will you be angered
despite the prayers of your people?
- 5 You have fed them with the bread of tears; *
you have given them bowls of tears to drink.
- 6 You have made us the derision of our neighbors, *
and our enemies laugh us to scorn.
- 7 Restore us, O God of hosts; *
show the light of your countenance, and we shall be saved.
- 8 You have brought a vine out of Egypt; *
you cast out the nations and planted it.
- 9 You prepared the ground for it; *
it took root and filled the land.
- 10 The mountains were covered by its shadow *
and the towering cedar trees by its boughs.
- 11 You stretched out its tendrils to the Sea *
and its branches to the River.
- 12 Why have you broken down its wall, *
so that all who pass by pluck off its grapes?
- 13 The wild boar of the forest has ravaged it, *
and the beasts of the field have grazed upon it.
- 14 Turn now, O God of hosts, look down from heaven;
behold and tend this vine; *
preserve what your right hand has planted.
- 15 They burn it with fire like rubbish; *
at the rebuke of your countenance let them perish.
- 16 Let your hand be upon the man of your right hand, *
the son of man you have made so strong for yourself.
- 17 And so will we never turn away from you; *
give us life, that we may call upon your Name.
- 18 Restore us, O Lord God of hosts; *
show the light of your countenance, and we shall be saved.

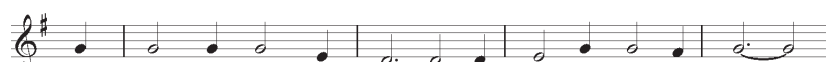
Malachi 4:1-6

Matthew 11:2-19


Hymn 65: "Prepare the way, O Zion"



1 Pre - pare the way, O Zi - on, your Christ is draw - ing near!
 2 He brings God's rule, O Zi - on; he comes from heaven a - bove.
 3 Fling wide your gates, O Zi - on; your Sa - vior's rule em - brace.

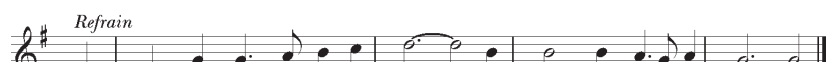


Let ev - ery hill and val - ley a lev - el way ap - pear.
 His rule is peace and free - dom, and jus - tice, truth, and love.
 His tid - ings of sal - va - tion pro - claim in ev - ery place.



Greet One who comes in glo - ry, fore - told in sa - cred sto - ry.
 Lift high your praise re - sound - ing, for grace and joy a - bound - ing.
 All lands will bow be - fore him, their voic - es will a - dore him.

Refrain



Oh, blest is Christ that came in God's most ho - ly name.

Collect of the Day (Nativity of St. John the Baptist)

Almighty God, by whose providence your servant John the Baptist was wonderfully born, and sent to prepare the way of your Son our Savior by preaching repentance: Make us so to follow his teaching and holy life that we may truly repent according to his preaching; and following his example, constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

The Admission of Catechumens

Revised 03/25/2014

¶ *This Form is to be used for adult Persons, or older Children who are able to answer for themselves, at the beginning of a course of Instruction in all the teachings of the Church in preparation for Holy Baptism.*

¶ *On the day appointed, the Persons to be received as Catechumens shall be brought by their catechists to the Church, and shall remain by the principal door.*

The Priest shall then greet them at the door, and ask the following,

Officiant Do you desire to be baptized?

Answer. I do.

Officiant What do you hope to gain?

Answer. I hope to gain eternal life in Christ.

Then the Officiant shall say,

IF you hope to enter into eternal life, you must by his grace follow in Our Lord's steps, for He said: "If anyone would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake and the gospel's will save it."

Then the Officiant shall ask,

Officiant Will you turn to Jesus Christ and accept him as your Lord and Savior?

Answer. I will, with God's help.

Officiant Will you join with us in our common life of worship, teaching, service, and fellowship?

Answer. I will, with God's help.

The Officiant leads them to the chancel steps, where they shall kneel, and the Officiant shall pray over them, saying, Let us pray.

O LORD God of hosts, before the terrors of whose presence the armies of Hell are put to flight: Deliver *these* your *servants* from the powers of the world, the flesh, and the Devil; cast out from *them* every evil and unclean spirit that lurks in the heart, and any spirit of error or wickedness; and make *them* ready to receive the fullness of the Holy Spirit; through Jesus Christ our Lord. *Amen.*

Then the Officiant shall take the OIL OF THE CATECHUMENS, and sign each one with a Cross on their forehead, saying to each,

May almighty God deliver you from the powers of darkness and evil and lead you into the light and obedience of the kingdom of his Son, Jesus Christ our Lord.

Answer. Amen

Then, the Catechumens all kneeling, the Priest shall bless them, saying:

MAY ALMIGHTY God, who in His love for you has called you to the knowledge of His grace, grant you an entrance into His kingdom; through Jesus Christ Our Lord.

Answer. Amen

Report to the Provincial Assembly
of the
Anglican Church in North America
Anglican Global Mission Partners
June, 2014

Anglican Global Mission Partners is a network of Anglican global mission-committed organizations and individuals including mission agencies, dioceses, missionaries, institutions, and jurisdictions in North America. AGMP is a voluntary partnership that was founded in 2003 in response for the need for our overseas partners to have confidence in the theological fidelity and integrity of the various mission agencies. Since that time, it has become one of the most successful networks of mission-minded Anglicans who represent the vast majority of Anglican missionary work abroad and within North America itself. Thirty-two different entities are members of AGMP.

The work of all AGMP partners is focused on all continents – with the exception of Antarctica and Australia – around the world. AGMP represents the ongoing maturing of the modern American Anglican missionary movement. This has been especially important for those Anglican Provinces worldwide who have supported the emerging Anglican Church in North America and have hoped to see growing cooperative efforts that are mutually beneficial and enriching..

AGMP held their annual Fall Gathering at Trinity School for Ministry from November 12-14, 2014. The gathering was held in conjunction with Trinity's annual Mission Day. The guest speaker was the Very Rev. Ching Wah, Dean of Thailand and Assistant Mission Director from the Diocese of Singapore. Accompanying him was the Rev. Dr. Timothy Chong, Dean of Indonesia. AGMP partners led workshops for the students and the broader Trinity community and also shared about their work.

The Annual Meeting of AGMP was held at St. Vincent's Cathedral, Bedford, TX, from March 26-29, 2014. Fifteen partners attended. At the meeting, three new partners were approved for membership:

- The Center for Anglican Theology, Liturgy, And Spiritual formation, Inc. (ATLAS) – Director, the Rev. Dr. Susan Bubbers
- Restoration Anglican Church – Liz Gray
- St. Matthew's Anglican Church – Cascadia Diocese – The Rev. David Humphrey, Rector

Two agency representatives and one church either replaced outgoing representatives or renewed their term of service on the Steering Committee: Denise Cox from SAMS, the Rev. Daryl Fenton, CMJ-USA, and the Rev. William Jerdan from the Reformed Episcopal Church.

At the first Steering Committee meeting following the Annual Meeting, the Rev. Canon Dr. John Macdonald from the Stanway Institute for World Mission and Evangelism and Trinity School for Ministry was elected for an additional year as Chair. The Rev. Daryl Fenton was elected Vice-

Chair. Mr. James Blauvelt from the Brotherhood of St. Andrew was elected Treasurer, and Mrs. Denise Cox is the Treasurer.

Following the Annual Meeting, the Diocese of Ft. Worth hosted a Mission Day with Bishop Bill Atwood as the keynote speaker. A number of workshops were also held. Mrs. Lollie Twyman, AGMP Steering Committee member and also member of the Diocese of Ft. Worth World Mission Committee did an excellent job organizing and hosting the event.

The next AGMP Fall Gathering will once again be hosted by Trinity School for Ministry along with their annual Mission Day from October 7-10, 2014. The plenary speaker for Mission Day will be Bishop Henry Scriven, former Assistant Bishop in the Diocese of Pittsburgh and currently Mission Director for Latin America with the Church Mission Society in the U.K.

While international engagement in mission by dioceses, churches and individuals within the Province appears to be on the rise, mission awareness in the Province remains not very high. Anglican Global Mission Partners is committed to assisting dioceses and parishes to grow into their calling to be our Lord's witnesses to "Jerusalem, Judea, Samaria and to the ends of the earth." (Acts 1:8)

Respectfully submitted,

(The Rev. Canon Dr.) John A. Macdonald, Chair
Steering Committee

www.agmp-na.org

A1000 Report

June 2014

In June of 2009, Archbishop Robert Duncan gave his introductory charge to the newly formed and constituted Anglican Church in North America. To a packed crowd at Christ Church in Plano, Texas, His Grace boldly and prophetically called for an astonishing goal of 1000 churches... in five years! Those present stood in applause to this great call and vision. What a better charge, than to completely change and refocus our efforts on mission, evangelism, and discipleship.

Shortly afterwards, The Rev. Canon David Roseberry stepped up to the charge and helped formed Anglican 1000. Anglican 1000 became the clarion call and focal point for a new “church” to gather, be encouraged, and seek to build the momentum to become a unified, biblical and missionary church. Canon Roseberry and Rev. David Adkinson led this conversation well for the first 3 years, changing the subject. Several hundred churches were planted or “re-potted” during this time.

In June of 2012, I was asked to step in and serve as the Vicar of Anglican 1000 continuing the charge of Archbishop Duncan and great foundation of Canon Roseberry and Rev. Adkinson. Our focus the last 2 years has been to effectively transition this vision from a Provincial charge to the normal practices of local congregations and dioceses. In the last two years, we saw 7 Regional events around the country (Wheaton, Seattle, Boston, Houston, Phoenix, Chicago, and Atlanta) with a dedicated team of speakers and leaders. Our goal was not only to “change the subject” but to “change our behavior”.

To that end, we have some really encouraging news to present. After an extensive survey and congregational report (75% of congregations have reported and 50% of Diocese have reported to date), we have the results of the last five years. Since 2009, we have seen 360 congregations started. We estimate 75 have been closed while another 105 are set to start in this calendar year. That brings our total to 540 new congregations.

Our gratitude goes to Archbishop Duncan and the many lay leaders, church planters, and congregations that have risked and ventured out to see new men, women, and children come to know, love, and worship the Lord Jesus Christ.

What an amazing adventure these past five years. As I transition out of the role of Vicar, I do so with great expectations for the next five. As I am fond of saying (quoting my dear friend Rev. Dan Alger), “Anglican 1000 is not about 1000 churches, it is about the first 1000 churches”. I look with great hopes and expectations that this province will continue to grow from strength to strength because we love deeply, we labor together, and we plant new communities of faith all over North America and beyond.

In Christ,

A handwritten signature in dark ink, appearing to read 'Alan J. Hawkins', with a large, stylized initial 'A'.

The Rev. Canon Alan J. Hawkins
Vicar Anglican 1000
Church Planter

The Anglican Relief and Development Fund

June 2014

The Anglican Relief and Development Fund (ARDF) was founded in 2004 with the following vision: Through the love of Jesus Christ, The Anglican Relief and Development Fund strives to connect those who can provide with those in need through a holistic, high impact, and proven community development approach so that believers are strengthened and encouraged, lives are rescued and made whole, and Christ is glorified.

Serving as the Anglican Church in North America's official relief and development arm there have been a number of significant, encouraging and exciting developments in the work of ARDF in the 2013-2014 fiscal year.

- ARDF participated in GAFCON II, October 21-25, 2013 in Nairobi, Kenya. ARDF representatives had the opportunity to interact with our Anglican brothers and sisters from around the world reflecting on our fellowship together as global confessing Anglicans proclaiming and sharing the Gospel of Jesus Christ.
- In the present fiscal year ARDF has approved 10 new development projects. Projects have been funded in Brazil, Ethiopia, Kenya, Myanmar, South Africa, South Sudan, and Uganda providing food security, pastoral care, elementary and secondary education, economic empowerment, vocational training, medical services, and clean water. We have begun work on three new initiatives: 1) trauma healing in partnership with the Bible Society and the Mother's Unions in several countries, 2) micro-hydro power in partnership with Practical Action and the Democratic Republic of Congo, and 3) sustainable agriculture with Planting Faith Ministries, the Anglican Diocese of Bungoma and the Province of Kenya.
- Internationally, our donors provided over \$98,000 for Typhoon Haiyan relief in the Philippines (November 2013), over \$6,000 for flooding in the Diocese of South Rwenzori, Uganda (May 2013) and over \$15,000 for relief in South Sudan unrest over the past 6 months. Domestically, over \$7,000 was provided for flood relief in Colorado (September 2013), \$5,000 for the Columbus, New Mexico microburst event (July 2013) and over \$10,000 for continued Hurricane Sandy relief following the devastating destruction in October 2012. Thanks be to God for your overwhelming response to these disasters!
- This fiscal year ARDF-Canada funded a project in South Sudan constructing a new children's ward for the Martha Primary Health Care Center in the Diocese of Yei, South Sudan. ARDF-Australia contributed significantly towards funding an

agriculture project in the Province of Myanmar. We are grateful for their partnership.

On June 24, 2014, the ARDF Global Primate meeting will be held in Latrobe, PA at St. Vincent's College. New development projects will be presented to the Primates from Pakistan, Kenya, Burundi, and Rwanda for their review and approval. An International Agreement between ARDF-US, ARDF-Canada and ARDF-Australia will be finalized and development priorities established for moving forward together in holistic sustainable development in 2014-2015.

ARDF has been blessed more than we could ever have hoped or imagined this year. We would like to thank our generous donors for allowing us to serve God through this ministry in His clear call to us in Matthew 25:40: "I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me."

Respectively submitted,

A handwritten signature in cursive script, appearing to read "Nancy Norton".

Canon Nancy Norton, Executive Director

Report from the Anglican Unity Task Force

The Anglican Unity Task Force was formed out of the last College of Bishops meeting in Orlando FL January 6-10, 2014. Bishop Bill Murdoch of New England was asked to Chair this Task Force. Invitations were sent out for the first meeting April 8-10 at the offices of the American Anglican Council in Atlanta. Recognizing the need for broader representation and participation from within the College of Bishops, a second meeting was held in Atlanta Wednesday May 7, 2014. At both meetings the discussions were open, deep, honest, searching and prayerful. The AUTF meetings thus far have brought together a large number of bishops from across the province representing a large cross section of both geography and points of view on all things Anglican. The size and diversity of the task force has contributed to a solid foundation for a task that will demand our best efforts and our clearest commitment to one Anglican Church in North America, whose new voice must ask again and again, “What is best for the whole of the Anglican Church in North America.” We will be adding both clergy and laity to this task force as we go forward.

The Anglican Unity Task Force will continue to meet and develop working principles as the new Archbishop, and the College of Bishops, direct.

Bp. Bill Murdoch, Chair and The Rev. Canon J. Philip Ashey, Secretary



THY KINGDOM COME

CONVERSION | COMPASSION | COURAGE

Report to Provincial Council
Assembly 2014 Task Force
May 30, 2014

We are anticipating an excellent Anglican Assembly in Latrobe, PA, June 25-28. We believe the worship, teaching and fellowship will be stimulating, instructive, and encouraging. It is our hope that many younger leaders can be visibly in front leading various gatherings, and it is also our hope that this Assembly will take us one step closer to establishing in people's minds this great tradition of a biennial Anglican leadership gathering for fellowship, worship and teaching that will become a great a tradition in our Church. We give thanks to the members of the Provincial Office as well as the members of The Falls Church Anglican staff who have worked so hard. We trust that we will come in on budget and all will go well.

For the Assembly 2014 Team,
The Rev. Dr. John W. Yates II
Assembly Chairman

Benefits and Risk Management Committee Report to Provincial Council

Health Benefits

See report from Solomon Group.

Life, AD&D and Short and Long Term Disability

Coverages are available through the Diocese of Fort Worth with some 190 participants in the different options available. The agreement with UNUM has been renewed with increases in limits available for life insurance and the elimination of certain qualifiers. Premiums for all coverages will remain the same or be reduced slightly. There will be a national campaign by UNUM and an open enrollment period for life insurance, plus some additional coverages that will be announced by UNUM.

Anglican Retirement Plan

The Fund Asset Balance was \$9,705,234 at the end of March, should be over \$10,000,000 by Assembly, with 370 participants representing 151 organizations. The plan return is within the goals, and costs remain extremely low.

Property-Casualty Program

While we have had minor growth in this area, we remain available to consult with dioceses to address needs and concerns, and to provide materials to assist in risk control.

Sexual Abuse Awareness Training

This continues to be one of our biggest concerns and largest liability exposures. We endorse MinistrySafe as provider of training that should be required by all member groups for everyone working with children. They can be linked from our website or found at www.MinistrySafe.com or www.AbusePreventionSystems.com

We will be promoting a new program they have developed called Skilful Screening. This is an on-line program for purchase that provides detailed training concerning hiring to eliminate possible abusers. It is detailed, simple to follow and direct; more later.

This report is brief but more information can be obtained first hand at Assembly. **OUR COMMITTEE WILL HAVE BOOTH 4 IN THE EXHIBITOR HALL, WITH REPRESENTATIVES FROM ALL AREAS AND LOOK FORWARD TO EACH OF YOU STOPPING BY FOR A VISIT.**

Respectfully submitted for the committee,
Thom Murrell, Chair
May 28, 2014

The Anglican Church in North America



Benefits Report- Health and Dental Benefits 2014

Prepared by the Solomon Benefits Group, Ltd.; Teri Stephenson

The Anglican Church in North America (ACNA) Group Benefits is an employer sponsored group. Participating members acknowledge that they are participating in employer benefits. The ACNA Benefits Program is NOT an association group. The ACNA is the parent company and represents the employer. The ACNA group health policy is a large employer group and as such is not currently restricted to all the mandates and requirements of the new healthcare regulations. Federal regulations regarding large employer groups are not expected to be implemented until 2015. We continue to monitor the proceedings at the federal level to see what impact, if any, the legislation will have on our group above and beyond what has already been implemented.

United Healthcare

- Health plan goes into renewal on September 1, 2014.
- Current enrollment is 230 subscribers (employees), 570 members (employees + dependents), a decrease of approximately 22% from the last policy period. Age/sex factor increased 2.4%.
- The premium versus claim ratio is currently at 85%.

MetLife Dental

- Dental plan was renewed on March 1, 2014. Dental plan had a premium increase of 8.1%.
- Current enrollment is 205 subscribers (employees), 459 members (employees + dependents), showing little change in participation over the last policy period.
- In order to keep the pricing competitive the plan incorporated a yearly deductible of \$50.00/individual, max of \$150.00/family. This deductible became effective upon plan renewal.

Current number of Participating Churches or Diocese (Accounts): 143

Top five Participating Accounts:

1. Christ Church, Plano, TX
2. Diocese of Ft. Worth, TX
3. Diocese of Quincy, Peoria, IL
4. Church of the Epiphany, Herndon, VA
5. Diocese of San Joaquin, Fresno, CA

Highlights of 2014:

- The health plan saw a drastic reduction in participation due to the offering of individual coverage provided through the Federal Marketplace as mandated in the Affordable Care Act. The months of February and March saw a dramatic increase in the number of participants terminating coverage. This new legislation continues to be a challenge to the industry and to church employers as we strive to remain compliant yet provide a health care product that protects the integrity of our faith. This issue will again be forefront in the 2014 renewal negotiations with United Healthcare.
- We are now in the process of meeting with church leadership around the country for the purpose of exploring the Health Savings Account (HSA) option. Our first meeting was held in early in February with the Diocese of Fort Worth. The Solomon Benefits Group in conjunction with United Healthcare will be holding three conference calls on the subject of HSAs. These conference calls will be offered to all church and diocesan administrators to review Health Savings Accounts and other available options. Schedule of calls will be announced in June.
- Negotiations are currently underway for the renewal of the healthcare plan set for September 1, 2014. The Solomon Benefits Group will also be seeking early quotes from Humana, CareFirst and Cigna. This will be essential in order to properly assess our healthcare options going into the 2014-15 plan year.
- Effective July 1, 2014 the office of The Solomon Benefits Group will be moving to a new location. This move will not impact the service or administration of the group. More information regarding the new billing address will be sent to each currently enrolled church in June when they receive their billing statement. New contact information will also be made available on the ACNA web site, www.anglicanchurch.net.

Contacts:

Questions regarding plan benefits-

Rev. Gray Stephenson, broker

703-220-2217

gsolomongroup@tampabay.rr.com

Questions regarding eligibility, enrollment, billing, claims-

Teri Stephenson, group administrator

703-999-0143

tsolomongroup@tampabay.rr.com



Anglican Church in North America

Narrative Budget – A Summary of How We Spend Our Money

Fiscal Year 2014-2015

Projected Revenue:

Diocesan Gifts	= \$840,000	(47%)
Parish Gifts	= \$ 20,000	(1%)
Individual Gifts	= <u>\$936,000</u>	<u>(52%)</u>

TOTAL = \$1,796,000

- **OFFICE OF THE ARCHBISHOP** *“Vision, Leadership, & Global Reach”*
\$314,000 (17%)

Note:

1. This category includes one-half of the Archbishop’s salary.
2. This category includes one-third of the salary of the Canon to the Archbishop.

- **ANGLICAN1000** *“Seeding the Movement”*
\$50,000 (3%)

- **GOVERNANCE & CONNECTION** *“Uniting the Body”*
\$167,000 (9%)

Note:

1. This category includes one-third of the salary of the Canon to the Archbishop.

- **PROGRAM PRIORITIES** *“Bringing Hope to the Future”*
\$462,000 (26%)

Note:

1. This category includes one-half of the Archbishop’s salary.
2. This category includes one-third of the salary of the Canon to the Archbishop.





Anglican Church in North America

Narrative Budget – A Summary of How We Spend Our Money

Fiscal Year 2014-2015

- **COMMUNICATIONS** *“Telling the Story, Delivering the Message”*
\$193,000 (11%)
 - **Financial & Administrative Services** *“God’s Economy”*
\$384,000 (21%)
 - **Stewardship & Development** *“Gifts of Grace”*
\$226,000 (13%)
- TOTAL BUDGET** **\$1,796,000**

	A	B	C	D	E	G	H	I	J
1									
2									
3									
4									
5		Actual Fiscal Year 2011-2012	Actual Fiscal Year 2012-2013		Projected Actual FY 2013-2014	Annual Budget FY 2013-2014	Projected Variance FY 2013-2014		Recommended Annual Budget FY 2014-2015
6	REVENUES								
7									
8	Operating Revenues								
9	Gifts & Contributions								
10	490-0200 - Gifts From Individuals	93,073	87,669		90,406	84,000	6,406		84,000
11	490-0600 - Gifts From Dioceses	606,228	688,770		739,613	700,000	39,613		840,000
12	490-0700 - Gifts From Parishes	178,421	91,498		66,000	50,000	16,000		20,000
17	Other Gifts	7,887	1,792		6,063	1,200	4,863		2,400
18	Total Gifts & Contributions	885,609	869,729		902,082	835,200	66,882		946,400
19									
30	Other Revenue	89,105	30,779		8,094	3,000	5,094		2,900
31									
32	Total Operating Revenues	974,714	900,508		910,176	838,200	71,976		949,300
33									
36	Transfers from Founders' Fund	547,480	759,656		778,533	898,045	(119,512)		846,400
41									
42	Total REVENUE	1,522,194	1,660,164		1,688,709	1,736,245	(47,536)		1,795,700
43									
44									
45		Actual Fiscal Year 2011-2012	Actual Fiscal Year 2012-2013		Projected Actual FY 2013-2014	Annual Budget FY 2013-2014	Projected Variance FY 2013-2014		Recommended Annual Budget FY 2014-2015
46	EXPENSES								
47									
48	Provincial Office								
49	Payroll								
50	590-0000 - Payroll	454,476	463,163		427,069	426,322	(747)		499,100
51	590-0010 - Benefits - Health Insurance	65,543	48,909		49,224	42,454	(6,770)		112,000
52	590-0050 - Employer FICA	18,896	21,679		17,349	25,423	8,074		12,800
53	590-0070 - Payroll Expenses	734	300		233	300	67		300
54	590-0080 - Workers Compensation Ins.	2,353	2,994		3,593	3,500	(93)		3,500
55	590-0085 - Retirement - Employer Contr.	62,067	70,837		60,906	61,900	994		84,400
56	Total Payroll	604,069	607,882		558,374	559,899	1,525		712,100
57									
87	Administrative	112,181	126,065		160,120	177,400	17,280		163,400
88									
105	Travel	11,479	2,650		9,365	12,150	2,785		16,900
106									
114	Fundraising	20,613	34,829		28,290	39,000	10,710		55,000
115									
119	Depreciation Expense	14,234	13,558		10,373	15,000	4,627		11,000
120									
127	Provincial Meetings	9,080	27,000		15,000	15,000	-		15,000
128									
132	Merchandise Expense	7,072	872		49	1,000	951		1,000
133									
142	Communication	100,514	66,175		45,000	59,700	14,700		52,000
143									
144	Total Provincial Office	879,242	879,031		826,571	879,149	52,578		1,026,400
145									

	A	B	C	D	E	G	H	I	J
1									
2									
3									
4									
5		Actual Fiscal Year 2011-2012	Actual Fiscal Year 2012-2013		Projected Actual FY 2013-2014	Annual Budget FY 2013-2014	Projected Variance FY 2013-2014		Recommended Annual Budget FY 2014-2015
146	Archbishop's Office								
147	Payroll								
148	590-0001 - Payroll	88,333	90,000		89,978	90,000	22		269,000
149	590-0002 - Release Time - Abp & Exec Asst.	115,000	119,958		114,971	123,500	8,529		-
150	590-XXXX - FICA								3,300
151	590-0011 - Benefits - Health Ins.	18,196	13,772		15,011	15,026	15		50,500
152	590-0086 - Retirement - Employer Contr.	15,225	16,200		16,196	16,200	4		47,100
153	Total Payroll	236,754	239,930		236,156	244,726	8,570		369,900
154									
167	Administrative Expenses	12,235	9,730		12,588	24,100	11,512		34,500
168									
177	Travel	55,641	95,828		64,290	78,800	14,510		79,800
178									
179	Total Archbishop's Office	304,630	345,488		313,034	347,626	34,592		484,200
180									
181	Task Forces & Initiatives								
182	590-5010 - Ecumenical Task Force	18,409	17,364		26,390	26,200	(190)		30,000
183	590-5012 - Holy Orders Task Force		2,171		2,766	6,600	3,834		7,000
184	590-5015 - Liturgy Task Force				2,217	12,520	10,303		12,500
185	590-XXXX - Governance Task Force								15,000
186	590-5020 - Missionary Partnership SE Asia	6,568	676		-	-	-		-
187	590-5040 - Myanmar Refugees - USA	18,412	16,800		-	-	-		-
188	590-5050 - Special Ministry Initiatives	2,200	-		-	-	-		-
189	590-5051 - Stewardship & Development				-	10,000	10,000		10,000
190	590-5052 - Catechesis Task Force		6,704		23,000	23,450	450		28,600
191	590-XXXX - Young Anglicans Project								16,500
192	590-XXXX - Caminemos Juntos								24,000
193	590-XXXX - Leadership Development								10,000
194	590-XXXX - Congregational Re-Vitalization								10,000
195	Total Task Forces & Initiatives	45,589	43,715		54,373	78,770	24,397		163,600
196									
197	GAFCON								
198	590-5000 - GAFCON Ambassador	20,000	20,000		19,995	20,600	605		20,000
199	590-5001 - GAFCON Office	50,000	51,521		51,487	51,500	13		51,500
200	Total GAFCON	70,000	71,521		71,482	72,100	618		71,500
201									
204	Christ Church Savannah		21,913		60,000	60,000	-		-
205									
227	Anglican 1000	199,952	299,397		312,632	298,600	(14,032)		50,000
228									
229	Total EXPENSES	1,499,413	1,661,065		1,638,092	1,736,245	98,153		1,795,700
230									
231	Net Surplus/(Deficit)	22,781	(901)		50,617	-			-
232									
233									
234									
235									
236									
237	For information about this budget please contact:								
238									
239			The Rev. Kirk C. Patterson, Controller						
240			800 Maplewood Avenue						
241			Ambridge, PA 15003						
242			724-266-9400 ext.103						
243			kirk.patterson@anglicanchurch.net						
244									
245									

Anglican Church in North America

Catechesis Task Force Initiative Report 2014

1. Contact Person: (Until the appointment of new Chair under the next Archbishop)

The Rev. Dr. Jack Gabig, Chair of the Catechesis Task Force (CTF) since 2008
Mobile tel. 412-841-9344
Email: jgabig@nashotah.edu

2. Initiative Summary, Program Scope and Initiative History:

Initiative Summary

The Catechesis Task Force (CTF) was formed under the direction of Archbishop Robert Duncan in 2008 to advise the emerging College of Bishops of the Anglican Church in North America (ACNA) concerning the training and instruction of the faithful and, most especially, the making of disciples of Jesus Christ. The Task Force has been charged to serve the Province in the following ways:

- To encourage lifelong spiritual growth and learning, with particular emphasis on the hallmarks of genuine discipleship, and especially a transformative apprenticeship (or follower-ship) to Jesus Christ
- To develop a comprehensive catechumenal vision and framework, which will include a common catechism to be submitted for approval and implementation throughout ACNA
- To collect and/or produce Christian education materials, curricula, etc. that serve this catechumenal end

3. Results and Evaluation:

Accomplished in a First Phase

The Catechesis Task Force (CTF) accomplished several of its initial charges:

- Background Research: The CTF conducted two surveys on current catechetical practice in the ACNA, undertaken study as a group and produced
- White Papers – The CTF generated White Papers to inform its work - *Vision of the Catechumenate* and *Guiding Principles for an Anglican Catechumenate*
- Awareness: The CTF has raised awareness regarding catechesis through presentations at College of Bishops, Anglican 1000, as well as other events
- Conversations: The CTF has helped foster conversations about the need for catechesis amongst College of Bishops, congregations and Catechists
- A Catechism: The CTF has facilitated the production and publication of a working Catechism *To Be a Christian: An Anglican Catechism*, for trial use
- Feedback loop: The CTF has set up an online feedback loop for collecting input on the new Catechism during the course of the next two years
- A Team to Finalize the Catechism: The CTF has establishment of a team to sort, consider and incorporate input from the Church

NB - What remains of the charges given the CTF in the initial phase are the ongoing encouragement of lifelong spiritual growth and learning; as well as the continued collection and/or production Christian education materials.

4. Critical Needs to Be Met by the Initiative:

Recommendations for Next Phase

Having accomplished most of the initial charges to the Task Force, the CTF recommends a phase of transition from its current configuration to a more stable manner of operating as an on-going *ACNA Catechesis Committee*. A committee as such would create and oversee various sub-committees to fulfill goals for its next phase. In order to meet the increasing interest and growing needs of this catechetical movement within the ACNA, the CTF also strongly recommends the creation of a one-third time position for a Director for Catechesis. To date the work of the CTF has been directed by a volunteer Chair and executed by a volunteer Executive team as well as other volunteers to coordinate the generation of a Catechism, events and foundational research. A Director for Catechesis would be under the immediate supervision of the Archbishop and would preside over the proposed ACNA Catechesis Committee executing the work of the committee. The committee as a whole would be responsible for the work of disciple-making with the support of various sub-committees. The various sub-committees would be asked to take responsibility for accomplishing the following goals:

- *Catechism Completion* - gathering and incorporating feedback and working with the College of Bishops to bring the Catechism to completion
- *Order of Catechists* - developing a proposal for the College of Bishops for the formation, establishment of standards and on-going networking of Catechists
- *On-going Catechist Training* – identifying and/or hosting events for the training of Catechists in cooperation with other at Institutes, Seminaries and at the General Assembly
- *Resourcing for the on-going work of Catechesis* – overseeing Catechism publication, the creation of apps and other catechetical curricula
- *Public Relations* - continuing to raise awareness regarding Catechesis, as well as promoting and fundraising for this important work

NB - Of particular import in this time is effectively managing transition with respect to the transition of executive sponsorship between out-going and incoming Archbishops as well as the transition of Task Force work phases.



Anglican Chaplains

2014 Report to the Provincial Meeting

May 28, 2014

From our humble beginnings in 2007 with two endorsed clergy serving as military chaplains – one Army and one Air Force – and projecting to the end of this seventh year of our missional life and ministry, the Lord will have increased our ranks to provide chaplains to 12 different fields of ministry. And the volume of inquiries continues to grow steadily. The snapshot of our current numbers below is from 28 May 2014. Today, we have nearly 149 endorsed clergy serving as chaplains and nearly 60 individuals in various stages of our accessions process, i.e., from initial inquiry to commissioning or ordination.

Numerical Growth of Anglican Chaplains

Approximately 57% of our chaplains serve in governmental vocations (United States Military, Veterans Administration, and Federal Bureau of Prisons), while the remaining serve in endorsement-required chaplain ministries to include law enforcement, hospital, hospice, community, education, etc...

Task Force on Chaplaincy

Led by Mr. David Weaver of the Weaver Law Firm and Chancellor of the Diocese of Ft. Worth, the Task Force on Chaplaincy (TFC) was formed under the direction of Archbishop Duncan and the Executive Committee of the ACNA to prepare a report on how best to move the Chaplain ministry forward within the ACNA. Functioning on behalf of ACNA in and through the Convocation of Anglicans in North America (CANAN) and under the leadership of Bishop Derek Jones, the chaplaincy ministry has fully matured in its purpose and ministry. Archbishop Duncan and Archbishop Okoh came to agreement that the Diocese of the Armed Forces and Chaplaincy (CANAN) would best serve the ACNA by becoming a direct ministry structure of the ACNA under the Archbishop of the ACNA. The TFC initially recommended the diocese simply be created in the ACNA. However, the Governance Task Force (GTF), in concert with Archbishop Duncan's recommendation, determined it would best suit the chaplain ministry to make is a jurisdiction of the ACNA since it did not necessarily function in the same way that an ACNA diocese functions. The TFC concurred. The Chaplain staff, under Bishop Jones' direction, presented an "enabling canon" for incorporation into the ACNA canons. The GTF reviewed and modified that submission and it is scheduled to be presented at this year's meeting.

Jurisdiction of the Armed Forces and Chaplaincy

The Jurisdiction of the Armed Forces and Chaplaincy, by provision of a vote of its members, adopted canons in 2013 which, also by permission of the Convocation, have been appropriately modified to be in concert with the enabling canon and the official establishment of the Jurisdiction at the provincial meeting this year. Bishop Jones will be installed as the first bishop of the Jurisdiction of the Armed Forces and Chaplaincy in a service scheduled for June 28, 2014. At the more tactical level and responsible for implementation of chaplain ministries, pastoral care, professional development and mentoring are the Bishop's Chaplain, our 11 Pastoral Care Managers, Curate for Education, Training and Credentials, Special Projects Manager, Website Manager and Executive Administrator.

Of all these who serve, the majority are chaplains working in full time ministry and serving the Jurisdiction as volunteers. Their offering of gifted service is consistently selfless, diligent, unwavering and without complaint. The result is a team of highly experienced and well-seasoned ministers focused on humble service and solid, Spirit-filled ministry in the name of Jesus Christ and for the up-building of his body the Church. Under the management of our two Canon Coordinators, our accessions process, from initial inquiry through Pre-application Interview, Application, endorsement and ordination has developed and matured over the life of the Deanery/now Diocese in Formation, consistently providing the church with a growing supply of highly competent and gifted clergy-chaplains.

Our network of Pastoral Care Managers (PCMs), led by our Provost and Senior Chaplain, maintains close pastoral tabs on our chaplains and their families, providing prayer, encouragement, counsel and support as needed to keep our clergy, their marriages and their families strong and effectively engaged in their various ministries. Our organizational and relational life is kept strong and vibrant via a multifaceted system of communication to include routine weekly conference call meetings of staff, Coordinators and PCMs, a bimonthly Newsletter, Anglican Chaplains website, group email and Facebook messaging.

Financial Growth

For 2014, the Jurisdiction is working with a \$216,000.00 budget. This funding provides for salary and part-time stipends for paid staff members, travel reimbursement for the bishop, funding of the annual Chaplain Training Symposium and Convocation, Education & Training events, routine administrative expenses and to provide support to jurisdictional operations. 100% of the monies received in 2014 have come from the chaplains themselves. It is a self-funded ministry out of necessity and hopes to initiate a development program once the Jurisdiction is formally recognized will begin under the leadership of the Bishop and Executive Council of the Jurisdiction.

Chaplain Involvement and Impact

The Bishop of the Armed Forces and Chaplaincy, Bishop Jones, and his two Archdeacons, Chaplains Williams and Nordstrom, are all recognized experts in Chaplain initiatives and Chaplain ministries. Nominated and elected by his peers to serve on the Executive Committee for the National Conference on Ministry to the Armed Forces (NCMAF - the peer organization for endorsers of governmental chaplains), Bishop Jones serves as Secretary, and was a founding member of the Chaplain Alliance for Religious Liberty as well. He helped author and craft legislation protecting Religious Liberty for military chaplains and service members. He also is a joint author for two amicus briefs defending marriage and Religious Liberty that were adjudicated by the United States Supreme Court.

It is this chaplain ministry that provided the support staff to Bishop Martyn Minns, Abp Peter Jensen, and Abp Eliud Wabukala in the planning and execution of GAFCON and the Global Fellowship of Confession Anglicans meeting held earlier this year in Nairobi, Kenya. The select team of chaplains were highly praised for their skill and applied expertise leading to a successful meeting.

Within structures of the United States military, our chaplains are serving in key leadership positions. For example, the Director of Training of US Army Chaplains is one of our chaplains! Our staff maintains a close working relationship with the Alliance Defending Freedom, the Becket Fund, the Traditional Values Coalition and other prominent national organizations defending religious liberty and religious freedom throughout our nation. The broad and lasting impact made by the chaplain ministries of the ACNA cannot be understated! But the impact is not just on the national scene... Chaplains are involved as teachers and instructors for national organizations such as the International Conference of Police Chaplains. There are 30 chaplains who are involved in planting churches for various dioceses and each week around the globe, Christians will gather weekly for worship under the leadership of an Anglican Chaplain. Our chaplains have also been ardent supporters of Anglicans for Life. More than 20 interviews have been granted during the year, which included Anglican Radio and nationally syndicated radio programs. The Kingdom influence of the chaplain ministry of the Anglican Church in North America extends far and beyond what most may imagine and will, with God's help, continue to grow in life and ministry for many years to come.

Serving for the Glory of God.

Jurisdiction of the Armed Forces and Chaplaincy

The primary colors are Red, White and Blue to remind us of our nation's colors. The Alpha and Omega... the appellation of Christ from Revelation and in the outer band of the crest to remind Chaplains that everything we do is encompassed by the creator of the universe and author of our salvation. The St. George banner reminds us of our heritage relationship to our Anglican roots.

The Red and White cross hash background are the colors and related flag of St. Martin of Tours, who we regard as the father of Chaplaincy... it is cut diagonally to remind us of him severing his

cloak to give to the beggar. The red also represents the blood of Christ and the White our cleansing by the blood of Christ - the white being upper to remind us that the blood cleanses us as we move heavenward.



The crozier is indicative of our pastoral charge and responsibility to guard the flock. The keys represent both the message of the Gospel - at the heart of what we do - and St. Peter - to remind us we are part of the historic Apostolic Church. The gold in the keys reminds the chaplain of the refining spoken of in scripture. Together, the keys and crozier covertly form the Chi-Rho symbol, one of the earliest known monograms representing Christ (first two letters of Christ in Greek) and this is all at the center of the crest reminding us that the ministry we do is centered in Christ.

Using the crozier and keys to create the Chi-Rho symbol is one covert symbol. There is also a cross within the crozier hook that is flanked by a cross covertly placed in each key to remind us of the crucifixion scene of our Lord. This covert symbolism is purposeful so to remind us of the secret,

underground and persecuted church who cannot openly celebrate their love for Christ – and the Chaplains are called to minister them. The inner band around the center symbols is colored red to remind us of the blood of the martyrs - the seed of the church - now a cloud of witnesses.

The Words "Ad Gloriam Dei" meaning "To the Glory of God" expresses to the onlooker the purpose, call, ministry and work of all Chaplains...

Anglican Church in North America

The College of Bishops



MINUTES

Meeting of 06-10 January A.D. 2014

Doubletree Orlando

Orlando, Florida

Attendance Roster

College Members: (Active/Chiefly in Episcopal Ministry)

The Rt. Rev. Keith Ackerman – FiFNA (Bishop with Special Mission)
The Rt. Rev. Kevin Allen –Diocese of Cascadia
The Rt. Rev. Roger Ames – Anglican Diocese of the Great Lakes
The Rt. Rev. David Anderson – American Anglican Council (Bishop with Special Mission)
The Rt. Rev. Bill Atwood – The International Diocese
The Rt. Rev. Foley Beach – Anglican Diocese of the South
The Rt. Rev. Dr. Steven Breedlove – PEARUSA – Presider & Mid-Atlantic/East Coast Network, NC/Metro DC
The Rt. Rev. David Bryan – PEARUSA – Southeast Network
The Rt. Rev. Charles Dorrington – REC Diocese of the West & W. Canada & Alaska
The Most Rev. Robert Duncan – Archbishop / Anglican Diocese of Pittsburgh
The Rt. Rev. Alphonza Gadsden – REC Diocese of the Southeast
The Rt. Rev. Charles Gillin – REC Diocese of the Northeast & Mid Atlantic – (Suffragan)
The Rt. Rev. Royal Grote – REC Diocese of Mid-America
The Rt. Rev. John Guernsey – Diocese of the Mid Atlantic
The Rt. Rev. Don Harvey – Anglican Network in Canada
The Rt. Rev. David Hicks – REC Diocese of the Northeast & Mid-Atlantic
The Rt. Rev. Todd Hunter – Churches for the Sake of Others Diocese
The Rt. Rev. Jack Iker – Diocese of Fort Worth
The Rt. Rev. William Ilgenfritz – Diocese of All Saints
The Rt. Rev. Derek Jones – Armed Forces and Chaplaincy Network
The Rev. R. Quigg Lawrence - PEARUSA
The Rt. Rev. Neil Lebhar – Gulf Atlantic Diocese
The Rt. Rev. Steven Leung – Anglican Network in Canada (Suffragan)
The Rt. Rev. Richard Lipka – Diocese of All Saints (Assistant)
The Rt. Rev. Clark Lowenfield – Diocese of the Western Gulf Coast
The Rt. Rev. Frank Lyons – Diocese of Pittsburgh (Assistant)
The Rt. Rev. Charlie Masters – Anglican Network in Canada (Coadjutor)
The Rt. Rev. Dr. Eric Menees – Anglican Diocese of San Joaquin
The Rt. Rev. Daniel Morse – REC Diocese of the Central States
The Rt. Rev. Winfield Mott – REC Diocese of the West
The Rt. Rev. William Murdoch – Anglican Diocese in New England
The Rt. Rev. Dr. Felix Orji – CANA West Diocese
The Most Rev. Leonard Riches – REC Presiding Bishop
The Rt. Rev. Kenneth Ross – PEARUSA
The Rt. Rev. Stewart Ruch – Anglican Diocese of the Upper Midwest
The Rt. Rev. Dr. Ray R. Sutton – REC Diocese of Mid-America (Coadjutor)
The Rt. Rev. William Thompson – Diocese of Western Anglicans

The Rt. Rev. Trevor Walters – Anglican Network in Canada (Suffragan)
The Rt. Rev. William White – REC Diocese of the Southeast (Suffragan)
The Rt. Rev. Steve Wood - Diocese of the Carolinas

College Members: (Active/Not Chiefly in Episcopal Ministry)

The Rt. Rev. John Miller – rector of Christ Church, Vero Beach, FL

Not Present:

The Rt. Rev. Thaddeus Barnum – PEARUSA (Suffragan)
The Rt. Rev. Julian Dobbs – CANA East Diocese
The Rt. Rev. Amos Fagbamiye – Missionary Diocese of the Trinity (CANA)
The Rt. Rev. Peter Manto – REC Diocese of the Central States (Suffragan)
The Rt. Rev. Alberto Morales – Anglican Diocese of Quincy
The Rt. Rev. Sam Seamans – REC Diocese of Mid-America (Suffragan)
The Rt. Rev. William Wantland – Anglican Diocese of Fort Worth (Assistant)

Bishops Elected to the College:

Bishops Nominate

The Rev. Dr. J. Mark Zimmerman – Diocese of the Southwest

Vicars General:

Retired/Not in Active Episcopal Ministry:

Consultors:

The Rt. Rev. Humphrey Peters, Diocese of Peshawar, Church of Pakistan

Ministry Partners:

Staff:

Hugo Blankingship – Deputy Chair & Chancellor
The Ven. Canon Dr. Jack Lumanog – Canon for Provincial and Global Mission
Mr. Brad Root – COO ACNA
The Rev. Andrew Gross – Director of Communications ACNA

Also present:

The Rev. Canon Phil Ashby – Canon for Special Initiatives
The Rev. John Cruikshank – Recording Secretary to the College
Rose-Marie Edwards-Tasker – Intercessor
Dr. Wes Hill – Professor Trinity School, Bible Teacher
The Rev. Canon Alan Hawkins – Anglican 1000 Vicar
The Rev. Lee Nelson – Catechesis Task Force

The Rev. Dr. Jack Gabig – Catechesis Task Force
Canon Nancy Norton – Anglican Relief & Development Fund
Dr. Cynthia Waisner

Sally Breedlove
Nancy Bryan
Nara Dewar Duncan
Abikeloa Fagbamiye
Hester Gadsden
Jan Gillin
Meg Philips Guernsey
Trudy Harvey
Donna Iker
Annette Lawrence
Marsha Lebhar
Shawnee Lyons
Judy Masters
Marianne Morse
Sally Ann Murdoch
Barbara Riches
Sallie Ross
Claudia Thompson
Vivian White
Jacqui Wood

DRAFT

Minutes

Monday, January 6, 2014

4:30p.m. – Evening Prayer

5:00 p.m. – Opening Eucharist with Investiture of The Rt. Rev. Todd Dean Hunter, First Bishop of the Diocese of Churches for the Sake of Others.

6:30 p.m. – Fellowship Time (Reception)

7:00 p.m. – Banquet

9:30 p.m. – Compline

Tuesday, January 7, 2014

8:00 a.m. – Morning Prayer led by Bp. Charles Masters

8:35 a.m. – Bible Teaching by Dr. Wes Hill. Isaiah 57:15 is the overriding passage for the week.

8:55 a.m. - First Session

The Horarium was reviewed by the Archbishop.

Introductions – The Archbishop noted the absence of Bp. Dobbs due to the necessity of being in Nigeria and representing the ACNA there. Also, Dr. James Packer is unable to attend due to his wife's illness. He is planning to attend the Assembly in June.

- The Archbishop introduced The Rt. Rev. Humphrey Peters, Diocese of Peshawar, Church of Pakistan, who also gave words of greeting. The college granted Bp. Peters Consultor status by unanimous vote.
- Introductions were also given for Dr. Cynthia Waisner and the wives of the bishops.
- Bishops here for the first time were asked to introduce themselves and their wives.
 - o Mark Zimmerman, Bishop elect of the Diocese of the Southwest.
 - o David Bryan and Nancy, PEARUSA Southeast Network
 - o Charles Gillin and Jan, REC Suffragan, Diocese of the Northeast & Mid-Atlantic
 - o The Archbishop also mentioned the consecration of Peter Manto who is not able to be with us.
 - o The Archbishop then introduced the staff and Cabinet.
 - o The Archbishop introduced Bp. Ilgenfritz as the Chaplain of the College for this meeting.
- Other events: The wives are invited to an event in the afternoon with Nara Duncan.

Archbishop's Report

- The Archbishop presented his report and thanked everyone for their prayers during his illness at the recent GAFCON gathering. There was provided a time for questions during his report.

Reporting-In from Bishops and Dioceses

- Time was provided for the bishops to report on the activities in their dioceses. Prayer concerns were also shared. Several bishops also reported on future administrative changes.

The Archbishop asked Dr. Waisner to update the college on the work that was begun at the last winter meeting concerning the management of change. Discussion was held.

10:27 a.m. Break

11:05 a.m. - Second Session

Report from Governance Task Force by Chancellor Hugo Blankingship

Matters under Consideration

1. Article 9 concerning the term of the Archbishop and the need for the College to not adjourn until the end of Assembly. There is a necessary amendment to the constitution moving the end of term to the end of the Provincial Assembly.
2. Waivers of minimum standards for admission of dioceses need to be addressed carefully.
3. The Canon concerning Chaplaincy and Missionary Districts.
4. The Task Force is asking for a meeting of the Diocesan Chancellors during Assembly and urges the bishops to ask their Chancellors to attend.

Questions were then entertained from the college.

Overlapping Jurisdictions presented by Bp. Murdoch.

The Task Force reported on the 'Path Forward', progress seen since the June meeting of the College, and topics that will need to be addressed. A time of response was then entertained.

12:25 p.m. – Noonday Prayer led by Bp. Atwood

12:30 – 1:30 p.m. – Lunch

2:08 p.m. – Third Session

Bp. Ilgenfritz opened the session with prayer.

Liturgy and Common Worship Task Force led by Bp. Thompson.

First Consideration: Baptismal Rite

Bp. Thompson distributed a report on proposed timeline.

Bp. Ackerman talk about the Baptismal Rite and led a discussion.

Changes that were supported by voice or vote were:

In General:

There is general support in the College that “or in the presence of a bishop” be added

***“on your behalf and on behalf of these children”* There was general agreement for the addition to the instructions for parents and Godparents.**

Presentation of Candidates section:

There was general agreement for the inclusion of ‘come to Jesus Christ in faith’ in the paragraph that begins ‘Dearly beloved’.

In the prayer for exorcism to include clear language of driving out the devil as is noted in the notes of the rite. **General agreement to use the old South African Book of Common Prayer as a guide.**

The Profession of Faith section:

The phrase ‘I will, *the Lord as my helper*’ **There was general agreement to make this change.**

There was no general agreement to add to the congregation responses “we will the Lord being our helper.”

Apostles Creed section:

It was noted that the Apostles Creed is not the same version as in the Daily Office.

Prayers for the Candidates section:

Several suggestions were received.

The Celebration of Baptism section:

There was general agreement that the opening rubric should say ‘deacon or celebrant’.

There was general agreement for a post-baptismal prayer.

The College is not ready to commend the liturgy for use at this time.

3:35 p.m. Break

4:00 p.m. – Fourth Session

First Consideration: Confirmation Rite

General Comments provided by Bp. Ackerman

There was general agreement to change the opening words to “...We are here to commission, strengthening them to send them out...”

Second Page:

There was general assent to change the phrase to “to confess and live”.

By a show of hands, the college prefers the use of the word “banner”.

Renunciations section:

Several suggestions were made.

Prayer just before the laying on of hands section:

Several suggestions were made.

The Confirmation words:

The college suggested no changes for this section.

The Reception section:

The question of who should be received was raised and a significant discussion followed. It was proposed that Reaffirmation and Reception be addressed with a single prayer covering both.

Closing:

Several suggestions were received.

The Admission of Catechumens Liturgy

Bp. Ackerman introduced the liturgy and its purpose.

Several comments were received.

The college grants permission for the use of the Admission of Catechumens in the Provenance after we finish the work on the catechism.

5:30 p.m. – Evening Prayer led by Bp. Menees

6:08 p.m. – in recess till morning.

Wednesday, January 8, 2014

8:00 a.m. – Morning Prayer led by Bp. Lipka

8:30 a.m. – Bible Teaching by Dr. Wes Hill. Isaiah 57:15 as the overriding passage for the week. Exodus 3 and 33 the text for the day.

9:05 a.m. – Fifth Session

Catechesis Task Force

Working Catechism – led by The Rev. Dr. Jack Gabig, Fr. Lee Nelson and by remote connection, The Rev. Dr. James Packer.

Dr. Gabig gave a review of the history of the Task Force and Charge and the basis upon which the Catechism was developed. He then reported on next steps for the Task Force and the College.

Dr. Packer addressed the College concerning the Catechism.

Bp. Lebhar moved the Catechism 6.0 for reception by the College.

Bp. Lebhar also moved the amendment 6.1, an amendment of the Introduction and replaces pages 8, 9 and the middle of 10. (Item #2)

Questions were received from the College concerning the amendment

Amendment 6.1 was adopted by unanimous consent.

Attention was turned to the main document.

Several comments were received from the college.

-Bp. Sutton called the question.

The College adopted the document as the working Catechism, as amended, unanimously.

GAFCON/GFCA

A report on the recent GAFCON meeting was presented by Canon Phil Ashey.
Questions were entertained from the College.

A resolution: The College of Bishops of the ACNA is in full support of the work of the GFCA.

Moved by Bp. Riches, Seconded by Bp. Murdoch, passed unanimously.

Bp. Atwood then spoke on international topics.

10:30 a.m. – Break

11:00 a.m. Sixth Session

“Building a Mentoring Culture” presented by Dr. Louise Duncan Jakubik, PhD, RN-BC
Bp. Ilgenfritz prayed for Dr. Jakubik.

12:30p.m. – Noonday Prayer led by Bp. Mott

12:35 p.m. – Lunch

2:00 p.m. – Seventh and Eighth Sessions

The College was in Executive Session for the Seventh and Eighth Sessions. The topics discussed were:

Proposed Conclave Schedule.

Jurisdiction in Canon I:3:3.

Archbishop’s Input on Qualities and Responsibilities of the Office.

Question and Answer session with the Archbishop.

Facilitated Conversation without the Archbishop.

Three changes to the Rules of the College of Bishops were moved, seconded, and passes during Executive Session. These changes are:

- 1. Under Rule 6. Meeting, the number ‘three’ was added to the following sentence.
“...The College may meet by telephone or other electronic means on *three* days notice from the Secretary...” Previously there was a blank.**
- 2. Under Rule 10. Election of the Archbishop, Item 3, the word ‘the’ was added to the following sentence, “...No persons shall be admitted to the electing meeting except members of The College and appropriate security and confidentiality shall be observed throughout *the* process...”**
- 3. Rule 12. Amendments, becomes Rule 13 and a new Rule 12 is added:
12. These Rules or any part thereof may be suspended by a two-thirds vote of those present and voting except in cases where a Rule is in keeping with a Canon.**

5:30 p.m. – Evening Prayer led by Bp. Lowenfield

Thursday, January 9, 2014

8:00 a.m. – Morning Prayer led by Bp. Ross

8:35 a.m. – Bible Teaching by Dr. Wes Hill. Isaiah 57:15 as the overriding passage for the week.
Passage for today Philippians 2:5-11.

9:00 a.m. – Ninth Session

Working Catechism - A Path Forward – Led by Fr. Lee Nelson
Questions were then entertained from the College.

There were no objections to making the Rite of The Admission of Catechumens a working rite for the Province.

Annual Congregational Report

Led by Fr. Andrew Gross, Communications Director

Fr. Andrew presented a report on the changes being made to the method of collection and how it will be stored and used at the Provincial Office and the Diocese.
Questions and comments were then received.

Several comments were made concerning the information being requested concerning seminarians. **The college does not see it necessary to gather this much information concerning the seminarians, however, does see the need to gather the age range.**

Clergy Background Checks Working Group

Report provided by Bp. Guernsey.

The report includes a Draft Applicant Questionnaire and Reference Questionnaire and a Questionnaire for a five year renewal. The committee is suggesting background checks be done, not only initially, but every five years.

Question 8 – **The mind of the college is to include the word ‘significant’**

Question 12 – **The mind is to use the phrase ‘other inappropriate sexual activity’ and did not see a need to use the common expression of ‘deviant sexual activity’.**

The college was unanimous in asking Oxford to use this form for the Province for those who wish to use it.

The College did not see a need to require the five year review, however did see it appropriate to recommend to the dioceses that they use the five year review.

10:40 a.m. – Break

11:05 a.m. – Tenth Session

Anglican Relief and Development Fund

The report was provided by Canon Nancy Norton.

Canon Nancy announced she will be retiring in June and that the Board will be interviewing candidates.

Canon Nancy reported on several of the current projects.

There was a time of questions and comments.

Islam and Religious Liberty

There is no report as Bp. Dobbs is not present. However, Bp. Guernsey reported that work is continuing and encouraged bishops be present for the March for Life event in Washington, D.C. and also the Walk for Life in San Francisco.

Conversation with the Bishop of Peshawar

The Rt. Rev. Humphrey Peters. Bp. Peters gave greetings from his diocese and province and presented Archbishop with a replica of the Cathedral Cross of Peshawar as well as a cap indigenous to the region. The cross represents the thorns and difficulties of the people. Bp. Peters provided a short video on life in Peshawar.

Bp. Atwood offered prayer for Bp. Peters.

The Archbishop presented Bishop Peters with a copy of the Texts for Common Prayer, as the first copy to a bishop of a sister Province.

Continued presentation on GAFCON and international issues by Bp. Atwood.

12:35 p.m. – Noonday Prayer led by Bp. Dorrington

12:30 p.m. – Lunch

2:00 p.m. – Eleventh Session

Election of Bishops – Basilica of the National Shrine of Mary, Queen of the Universe. The Roster of bishops listed at the beginning of this document is the complete and total list of bishops present for the election of The Rev. Dr. J. Mark Zimmerman as the Bishop-Elect of the ACNA Diocese of the Southwest and the approval of The Rt. Rev. William White as Bishop Coadjutor of the REC Diocese of the Southeast. Also present were Hugo Blankenship, Chancellor and Rose-Marie Edwards-Tasker, Chief Intercessor.

The college also held further discussions with the Archbishop (See Sessions 7 & 8)

3:30 p.m. – Committee and Task Force Meetings

The Cuba Task Force met.

The Overlapping Jurisdictions Task Force met.

The Communique Draft Committee met.

5:30 p.m. – Evening Prayer led by Bp. Lebharr

6:00 p.m. – Fellowship Time
6:30 p.m. – Dinner All Participants & Wives
8:00 p.m. – Compline led by Bp. Sutton

Friday, January 10, 2014

8:00 a.m. – Morning Prayer led by Bp. Guernsey
8:35 a.m. – Bible Teaching by Dr. Wes Hill. Isaiah 57:15 as the overriding passage for the week.
Passage for today Rev. 5.5-6

9:00 a.m. – Thirteenth Session

Minutes of the June meeting were reviewed and commended to the college as accurate. -
-Bp. Jones moved the minutes, they were seconded. Bp. Jones asked that he be listed as present for the days he was there. **The minutes were accepted as amended.**

A report was provided on the development of a communique of this meeting by Bp. Guernsey.

The Archbishop read a communique from Brad Root concerning the damage done to the Provincial Office due to the deep freeze in the Pittsburgh area.

Bp. Murdoch brought a point of order for the agenda that during the conclave it was recommended that the bishops meet in small prayer groups before leaving.

Theological Task Force on Holy Orders by Bp. David Hicks

The Task Force provided a report on Phase 2. If this report is received by the College, it will be provided to the FCA.

The General Hermeneutical Principles document that was presented at the meeting at Nashotah House, June 2013, and was edited based upon the feedback from scholars and the college was presented for final approval.

-Bp. Ackerman, seconded by Bp. Jones to accept the amended document. Unanimously approved.

-Bp. Hicks asked the college to receive the report “Phase 2: Holy Scripture” with gratitude and that it be distributed to the church.

-Bp. Riches moved, the motion was seconded and passed unanimously.

Anglican 1000

A report was received from The Rev. Canon Alan Hawkins.

The Greenhouse Movement

A report was provided by The Rev. Canon William Beasley.

10:40 a.m. – Break

11:08 a.m. – Fourteenth Session

Cuba Task Force

A report was presented by Bp. Grote.

A motion to receive the report and encourage the Archbishop to approach the GAFCON Primates was moved by Bp. Master, seconded by Bp. Riches, unanimous.

Ecumenical Task Force

A report was presented by Bp. Sutton

Bp. Sutton reported that the NALC has chosen Trinity School for Ministry as their official seminary.

Bp. Sutton submitted a report from the NALC/ACNA Task Force. **Proposal for Eucharistic Hospitality with North American Lutheran Church was moved by the Task Force was moved.**

Discussion was held.

The College agrees that a footnote should be added and worded as Title 2, Canon 3, Section 5 states.

-Bp. Mott replied that the reason point 3, last sentence says what it says is because the NALC did not want to bind us to the reverse.

The college believes the document should be titled 'Eucharistic Hospitality'.

Motion passed as amended with footnote addition, title change and changing the phrase from "...affirm the practice of Eucharistic fellowship..." to "...affirm the practice of hospitality of Eucharistic fellowship..."

Bp. Sutton then referenced the other many current ecumenical projects.

The Archbishop asked the college to advise the Liturgy Task Force.

Concerning the Psalter:

Several comments were received. Work on a "Coverdale Renewed" was commended.

Concerning the Collects, a three year cycle or a single cycle?

Several comments were received. Most prefer one set of Collects.

Concerning the Lectionary:

The overall sense is to keep a lectionary tied to the church year and, with permission, allow clergy to depart for a short season on a theme or book of the Bible.

Feedback was then received on the Eucharistic Liturgy concerning the short form.

Several requests for help were received.

Bp. Ackerman gave a report of the situation at Nashotah House.

Bp. Hicks updated the college about the REC Seminary. The seminary has received full accreditation from the ATS and has purchased a new building.

Assembly 2014

The Archbishop updated the college concerning the Assembly 2014 to be held at St. Vincent's Archabbey.

12:40 p.m. – Noonday Prayer led by Bp. Gadsden

12:45 p.m. – Lunch

1:45 p.m. Final Business

The college approved a communiqué for distribution to the church and beyond of their time together at this meeting.

–Closing Eucharist with Intention of remembering The Rt. Rev. John David Schofield

The meeting stood adjourned at 2:45 p.m.

Respectfully Submitted

The Rev. John T. Cruikshank+
Recording Secretary
College of Bishops

CONGREGATIONAL REPORTING

CHURCHES, MEMBERSHIP, AND AVERAGE PRINCIPAL SERVICE ATTENDANCE (APSA)

After collecting data from our congregations and comparing it to the data from 2011 and 2009, we can state with confidence that the number of our churches, our overall membership, and our average principal service attendance are growing.

The statistics show what one might expect in a church that is emphasizing church planting. The total number of congregations has grown by 40%, but as these churches are smaller than the average congregation, the membership and attendance numbers reflect a more modest growth rate of 13% and 16% respectively.

In addition, congregations reported 105 new church plants are scheduled to launch in 2014.

	2009	2011		2013		Growth since 2009
	<i>Projected</i>	<i>Reported</i>	<i>Projected</i>	<i>Reported</i>	<i>Projected</i>	
Congregations	700	499	708	983	983	40%
Membership	100,000	70,087	99,442	97,444	112,504	13%
APSA	69,197	44,029	62,470	70,811	80,471	16%

WHERE DID THE NUMBERS COME FROM?

The numbers from 2009 came from the official fact sheet that was distributed to media June 2009. The numbers from 2011 came from the official report generated by the provincial staff in 2012. The numbers from 2013 came from the new congregational reporting system.

HOW WERE THE PROJECTED FIGURES GENERATED FOR 2013?

When compiling statistics based upon incomplete reporting data, projected figures can be arrived at by using either the *Mean Average* or the *Median Average*. The statistics above reflect a more conservative approach that uses the Median Average as the multiplier.

Congregations: This year due to the cooperation of our dioceses and the work of the provincial staff the gap between 'reported' and 'projected' congregations was eliminated.

Membership: 74% of our congregations (732 of 983) reported their membership numbers for 2013. This left 251 congregations which did not report. Using those congregations which reported as our data set, the Mean Average of members per congregation was 133. If multiplied by the 251 congregations and added to the total membership of those who did report, the total becomes 130,857. However, a more conservative figure of 112,504 was arrived at by taking the Median

average (60 members per congregation).

APSA: 77% of our congregations (753 of 983) reported their Average Principal Service Attendance for 2013. This left 230 congregations which did not report. Using those congregations which reported as our data set, the Mean Average of attendance per congregation was 94. If multiplied by 230 congregations and added to the total attendance of those who did report the total was 92,440. Again, a more conservative figure of 80,471 was arrived at by taking the Median average (42 attendees per congregation's principal services.)

HOW MANY CHURCHES CLOSED?

We estimate that between 50-75 churches have closed since 2009, and are not reflected in the net growth illustrated above.

THE CONGREGATIONAL REPORTING PROCESS

In response to calls for an improved mechanism for reporting, the reporting system and processes were overhauled prior to this reporting cycle, while the questions themselves remained the same. PIN numbers were eliminated, a more user-friendly web interface was developed, and a complete support infrastructure was created including FAQ's, screencast tutorials, live-chat assistance, and telephone/email assistance.

During the official reporting window, staff members fielded 212 assistance requests via live chat, and provided both timely help and follow up support by phone and email from February 1st through April 13th.

The new system is being developed further for next year's reporting cycle and more closely integrated with the communications efforts of the church at both the provincial and diocesan levels.

Respectfully submitted,

The Rev. Andrew Gross
Director of Communications
Anglican Church in North America

THE ANGLICAN CHURCH IN NORTH AMERICA



CONSTITUTION AND CANONS

*As ratified by the Inaugural Provincial Assembly, June 2009
and amended by the second Provincial Assembly, June 2012*

With proposed changes approved by the Executive Committee and
recommended for amendment to the Provincial Council at their
meeting on June 24, 2014.



Digitally signed by Travis
Boline
DN: cn=Travis Boline, o, ou,
email=tsboline@gmail.com,
c=US
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THE CONSTITUTION OF THE ANGLICAN CHURCH IN NORTH AMERICA

PREAMBLE

In the Name of God, the Father, the Son and the Holy Spirit, Amen.

We are Anglicans in North America united by our faith in the Lord Jesus Christ and the trustworthiness of the Holy Scriptures and presently members of the Common Cause Partnership.

We know ourselves to be members of the One, Holy, Catholic, and Apostolic Church.

We are grieved by the current state of brokenness within the Anglican Communion prompted by those who have embraced erroneous teaching and who have rejected a repeated call to repentance.

We repent ourselves of things done and left undone that have contributed to or tolerated the rise of false teaching, and we humbly embrace the forgiveness that comes through Christ's atoning sacrifice.

We are grateful for the encouragement of Primates of the worldwide Anglican Communion who gathered at Jerusalem in June 2008 and called on us to establish a new Province in North America. We affirm the Global Anglican Future Conference (GAFCON) Statement and Jerusalem Declaration issued 29 June 2008.

We believe that this Constitution is faithful to that call and consistent with the Historic Faith and Order of the Church, and we invite the prayers of all faithful Anglicans as we seek to be obedient disciples of Jesus Christ our One Lord and Savior.

ARTICLE I: FUNDAMENTAL DECLARATIONS OF THE PROVINCE

As the Anglican Church in North America (the Province), being a part of the One, Holy, Catholic, and Apostolic Church of Christ, we believe and confess Jesus Christ to be the Way, the Truth, and the Life: no one comes to the Father but by Him. Therefore, we identify the following seven elements as characteristic of the Anglican Way, and essential for membership:

1. We confess the canonical books of the Old and New Testaments to be the inspired Word of God, containing all things necessary for salvation, and to be the final authority and unchangeable standard for Christian faith and life.
2. We confess Baptism and the Supper of the Lord to be Sacraments ordained by Christ Himself in the Gospel, and thus to be ministered with unfailing use of His words of institution and of the elements ordained by Him.
3. We confess the godly historic Episcopate as an inherent part of the apostolic faith and practice, and therefore as integral to the fullness and unity of the Body of Christ.
4. We confess as proved by most certain warrants of Holy Scripture the historic faith of the undivided church as declared in the three Catholic Creeds: the Apostles', the Nicene, and the Athanasian.
5. Concerning the seven Councils of the undivided Church, we affirm the teaching of the first four Councils and the Christological clarifications of the fifth, sixth and seventh Councils, in so far as they are agreeable to the Holy Scriptures.
6. We receive The Book of Common Prayer as set forth by the Church of England in 1662, together with the Ordinal attached to the same, as a standard for Anglican doctrine and discipline, and, with the Books which preceded it, as the standard for the Anglican tradition of worship.

7. We receive the Thirty-Nine Articles of Religion of 1571, taken in their literal and grammatical sense, as expressing the Anglican response to certain doctrinal issues controverted at that time, and as expressing fundamental principles of authentic Anglican belief.

In all these things, the Anglican Church in North America is determined by the help of God to hold and maintain, as the Anglican Way has received them, the doctrine, discipline and worship of Christ and to transmit the same, unimpaired, to our posterity.

We seek to be and remain in full communion with all Anglican Churches, dioceses and Provinces that hold and maintain the Historic Faith, Doctrine, Sacraments and Discipline of the One, Holy, Catholic, and Apostolic Church.

ARTICLE II: THE MEMBERSHIP OF THE PROVINCE

1. The founding entities of the Anglican Church in North America are the members of the Common Cause Partnership namely:

The American Anglican Council
The Anglican Coalition in Canada
The Anglican Communion Network
The Anglican Mission in the Americas
The Anglican Network in Canada
The Convocation of Anglicans in North America
Forward in Faith – North America
The Missionary Convocation of Kenya
The Missionary Convocation of the Southern Cone
The Missionary Convocation of Uganda
The Reformed Episcopal Church

2. New dioceses, ~~clusters~~¹ or networks (whether regional or affinity-based) may be added to the Province by the Provincial Council, pursuant to the process outlined by canon.
3. Member dioceses (or groups of dioceses organized into distinct jurisdictions) are free to withdraw from the Province by action of their own governing bodies at any time.

ARTICLE III: THE MISSION OF THE PROVINCE

1. The mission of the Province is to extend the Kingdom of God by so presenting Jesus Christ in the power of the Holy Spirit that people everywhere will come to put their trust in God through Him, know Him as Savior and serve Him as Lord in the fellowship of the Church. The chief agents of this mission to extend the Kingdom of God are the people of God.
2. The work of the Province is to equip each member of the Province so that they may reconcile the world to Christ, plant new congregations, and make disciples of all nations; baptizing them in the Name of the Father, and of the Son and of the Holy Spirit, and teaching them to obey everything commanded by Jesus Christ.
3. The Province will seek to represent orthodox North American Anglicans in the councils of the Anglican Communion.

¹ This change (and the removal of the word “cluster(s)” throughout the rest of the document) was approved by Provincial Council, June 2013 at Nashotah House, Nashotah, WI and will require ratification by Provincial Assembly, June 2014.

ARTICLE IV: THE STRUCTURE OF THE PROVINCE

1. The fundamental agency of mission in the Province is the local congregation.
2. Congregations and clergy are related together in a diocese, ~~cluster~~, or network (whether regional or affinity-based), united by a bishop.
3. Each diocese, ~~cluster~~, or network (whether regional or affinity-based) shall be represented in the Provincial Assembly.
4. Dioceses, ~~clusters~~, or networks (whether regional or affinity-based) may band together for common mission, or as distinct jurisdictions at the sub-Provincial level.
5. Each bishop in active episcopal ministry shall be included in a Provincial College of Bishops as provided by canon.
6. There shall be a Provincial Council as provided by Article VII and by canon.
7. This Constitution recognizes the right of each diocese, ~~cluster~~, or network (whether regional or affinity-based) to establish and maintain its own governance, constitution and canons not inconsistent with the provisions of the Constitution and Canons of this Province.

ARTICLE V: AREAS OF PROVINCIAL RESPONSIBILITY

The Provincial Council, subject to ratification by the Provincial Assembly, has power to make canons ordering our common life in respect to the following matters:

1. Safeguarding the Faith and Order of the Province
2. Supporting the mission of the Province
3. Common worship
4. Standards for ordination
5. Clergy support and discipline
6. Ecumenical and international relations
7. Norms for Holy Matrimony
8. Providing for the proper administration of the Province

ARTICLE VI: THE PROVINCIAL ASSEMBLY

1. The chief work of the Provincial Assembly shall be strengthening the mission of the Province.
2. The Provincial Assembly shall ratify constitutional amendments and canons adopted by the Provincial Council. The process of ratification is set forth by canon.
3. The Provincial Assembly shall be composed of representatives of all the dioceses, ~~clusters~~, and networks (whether regional or affinity-based) in balance and in number from the laity, bishops and other clergy as from time-to-time determined by canon.
4. The Provincial Assembly may meet as often as annually, but shall meet not less than every five years. Meetings shall be called as provided for by canon.

ARTICLE VII: THE PROVINCIAL COUNCIL

1. The Provincial Council is the governing body for the Anglican Church in North America and shall have the authority to adopt canons and constitutional amendments for ratification by the Provincial Assembly and to establish the program and budget of the Province.

2. The membership of Provincial Council shall be composed as provided for by canon. Initially, the Provincial Council shall be composed of the members of the Common Cause Leadership council, as constituted under the Common Cause Articles.
3. Provincial Council members hold office for five years. However, initially, each diocese shall take steps to implement a system of staggered terms.
4. A retiring member of the Provincial Council is eligible for re-election for one additional term, but not for a third.
5. The Provincial Council may appoint up to six persons as full members.
6. The Provincial Council may appoint a deputy chair, a secretary, a treasurer and such other office bearers as it deems necessary.
7. The Provincial Council will meet at least once in each calendar year.
8. Special meetings of the Provincial Council may be called as provided for by canon.
9. The Chair with the assistance of the Executive Committee and other office bearers will be responsible for the agenda of each Provincial Council meeting.
10. The Provincial Council shall have an Executive Committee whose membership and duties may be established by canon. Initially the Executive Committee shall be composed of the members of the Common Cause Executive Committee, as constituted under the Common Cause Articles.

ARTICLE VIII: THE LIMITS OF PROVINCIAL AUTHORITY

1. The member dioceses ~~clusters~~ or networks (whether regional or affinity-based) and those dioceses banded together as jurisdictions shall each retain all authority they do not yield to the Province by their own consent. The powers not delegated to the Province by this constitution nor prohibited by this Constitution to these dioceses or jurisdictions, are reserved to these dioceses or jurisdictions respectively.
2. The Province shall make no canon abridging the authority of any member dioceses, ~~clusters~~ or networks (whether regional or affinity-based) and those dioceses banded together as jurisdictions with respect to its practice regarding the ordination of women to the diaconate or presbyterate.

ARTICLE IX: THE ARCHBISHOP

1. The Archbishop will be known as the *Archbishop and Primate of the Anglican Church in North America*. The Archbishop will be elected by the College of Bishops.
2. The person elected as Archbishop will hold office for a term of five years concluding at the end of the meeting of the ~~Assembly following the meeting of the~~ College of Bishops which elects the next Archbishop ~~unless such election takes place in accordance with the provisions of Canon I.3.3~~. An Archbishop who has served one term of office may be elected for a second term of office but not a third. ~~Initially, the Moderator of the Common Cause Partnership shall serve as Archbishop and Primate of the Province.~~
3. The Archbishop convenes the meetings of the Provincial Assembly, Provincial Council and College of Bishops, represents the Province in the Councils of the Church and carries out such other duties and responsibilities as may be provided by canon.

ARTICLE X: COLLEGE OF BISHOPS

1. The chief work of the College of Bishops shall be the propagation and defense of the Faith and Order of the Church, and in service as the visible sign and expression of the Unity of the Church.
2. Each bishop in active episcopal ministry shall be included in the College of Bishops as provided by canon.
3. The College of Bishops shall elect the Archbishop from among its members.
4. The College of Bishops will meet with such frequency as best serves its chief work, and at the call of the Archbishop or one quarter of the episcopal members of the Provincial Council.
5. The College of Bishops shall have authority in the election of bishops of the Province which may be:
a) consent to an election from a diocese, **cluster** or network (whether regional or affinity-based), or b) the actual choice and consent from among two or more nominees put forward by a diocese, **cluster** or network (whether regional or affinity-based), in the manner set forward by canon.

ARTICLE XI: PROVINCIAL TRIBUNAL AND OTHER COURTS

1. There shall be an ecclesiastical court of final decision to be known as the Provincial Tribunal consisting of seven members, both lay and clergy, who shall be appointed by the Provincial Council on such terms and conditions as determined by canon. The jurisdiction of the Provincial Tribunal shall be to determine matters in dispute arising from the Constitution and Canons of the Province and such other matters as may be authorized by canon.
2. There shall be a Court for the Trial of a Bishop to function as provided by canon.
3. The Provincial Council may, by canon, create such additional courts, inferior to the Provincial Tribunal, as may be necessary or appropriate to determine matters of church discipline.
4. Each diocese shall, by canon, establish its own ecclesiastical Trial Court for the trial of a deacon or presbyter.

ARTICLE XII: OWNERSHIP OF PROPERTY

All church property, both real and personal, owned by each member congregation now and in the future is and shall be solely and exclusively owned by each member congregation and shall not be subject to any trust interest in favor of the Province or any other claim of ownership arising out of the canon law of this Province. Where property is held in a different manner by any diocese or grouping, such ownership shall be preserved.

ARTICLE XIII: FINANCES

Each member diocese, **cluster** or network (whether regional or affinity-based) or any group of dioceses organized into a distinct jurisdiction agrees to share the cost of operating the Province as provided by canon.

ARTICLE XIV: REMOVAL FROM MEMBERSHIP

As may be provided by canon, a member diocese, **cluster** or network (whether regional or affinity-based) or any group of dioceses organized into a distinct jurisdiction may be removed from membership in the Province, after due warning from the Executive Committee, if agreed to by two-thirds of the members present and voting and at least a majority in two of the three orders of bishops, clergy and laity within the Provincial Council.

ARTICLE XV: ADOPTION AND AMENDMENT OF THIS CONSTITUTION

1. This Constitution has been adopted by the Leadership Council of the Common Cause Partnership serving as initial Provincial Council. It shall be submitted to the Provincial Assembly for ratification at a meeting to be called by the Provincial Council not later than 31 August 2009 and shall become effective immediately upon such ratification.
2. This Constitution may be amended by the Provincial Assembly by two-thirds of the members present and voting at any regular or special meeting called for that purpose. Any changes or amendments to the Constitution shall not become effective in less than ninety days following that meeting.

+++++

We certify that the foregoing is the text of the Constitution of the Anglican Church in North America adopted by the Common Cause Leadership Council functioning as the Provincial Council and ratified with amendments by the Provincial Assembly at its meeting at Saint Vincent's Cathedral, Bedford, Texas, on the 22nd day of June in the Year of our Lord 2009.

The Right Reverend Robert W. Duncan
Archbishop of the Anglican Church in
North America

The Venerable Charlie Masters
Acting Deputy Chair and Bishop-Elect

I certify that the text of the Constitution set out above is the text of the Constitution of the Anglican Church in North America ratified by the Provincial Assembly at its meeting at Saint Vincent's Cathedral, Bedford, Texas, on the 22nd day of June in the Year of Our Lord 2009.

The Rev. Travis S. Boline
Acting Secretary

THE CANONS OF THE ANGLICAN CHURCH IN NORTH AMERICA

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THE CANONS OF THE ANGLICAN CHURCH IN NORTH AMERICA

TITLE I Organization and Administration of the Church

Definition of Certain Terms

ASA - “ASA” means the Average Sunday Attendance of a congregation or diocese for the previous calendar year. ASA may include regular Saturday worship.

Assembly - “Assembly” means the Provincial Assembly of the Church.

Church - The term “Church” means the Anglican Church in North America. The terms “Church” and “Province” are synonymous herein.

Council - The term “Council” means the Provincial Council of the Church.

Diocese - The term “Diocese” includes a diocese, **cluster** or network (whether regional or affinity-based).

The Faith - “The Faith” is the faith once for all delivered to the saints of the One, Holy, Catholic, and Apostolic church, as set forth in Article I of the Constitution.

Presbyter - The terms “Presbyter” and “Priest” are synonymous herein.

Canon 1 Of the Council

Section 1 - Concerning Governance

The Provincial Council is the governing body of the Church and has the authority to establish the program and budget of the Church, including such organizational decisions as may facilitate the work of the Church. The Council shall deliberate upon matters affecting the interests of the Church, shall approve policy, and shall adopt changes to the constitution and canons for ratification by majority vote of the Assembly. The Council shall have power to affirm such covenants entered into by the Archbishop or College of Bishops that define relationships with Anglicans internationally and with other Christian jurisdictions. The Council shall consider and report, with reasonable promptness, upon any matter that a diocese or the Assembly or the Executive Committee may refer to the Council.

Section 2 - Concerning Membership

Each diocese (i.e., diocese, **cluster** or network, whether regional or affinity-based, hereafter called a “diocese”) shall select, by means not inconsistent with the Constitution and Canons of the Church, one (1) bishop, one (1) member of the clergy, and two (2) lay persons to be members of the Council. The Council may appoint up to six (6) persons of any order as full members. Any member of the Executive Committee who is not otherwise a member of the Council shall be an *ex officio* member. A diocese may select a replacement to serve for the unexpired term of any member selected by that diocese who does not serve his or her full term of office. A retiring member of the Council is eligible for reelection for one additional

TITLE I

term. Notwithstanding the foregoing, the initial Council shall be composed as provided in Article VII.2 of the Constitution. The term of office of a member of the Council shall be five (5) years.

Section 3 - Concerning Meetings of the Council

The Council shall meet at least annually. Special meetings of the Council may be called by the Archbishop or by a majority of the Executive Committee or by any fifteen members of the Provincial Council. A minimum of thirty (30) days notice must be given for each meeting in writing or by appropriate electronic means. Meetings of the Council shall be conducted under rules approved by the Council.

Section 4 - Concerning the Executive Committee

The Council shall have an Executive Committee which shall be the Board of Directors of the Anglican Church in North America, a non-profit corporation. The Executive Committee shall set the agenda for meetings of the Provincial Council. Any ten members of the Council may have an item of business placed on the agenda for consideration. The members of the Executive Committee shall be the Archbishop, who shall be chairman, and twelve (12) other members, six (6) ordained and six (6) lay, elected by the Council from among its members. The Executive Committee may elect a replacement for any member of the Executive Committee who does not serve for his or her full term of office. The Executive Committee shall have custody of documents and other property of the Church not vested in any other body or person. Notwithstanding the foregoing, the initial Executive Committee shall be as provided in Article VII.10 of the Constitution and shall continue in office until its successors are elected. Members of the Executive Committee shall serve three year staggered terms and cannot serve more than two terms consecutively. Officers of the Province shall serve as *ex officio* members with voice but no vote.

Section 5 - Concerning Officers of the Church

1. The Archbishop shall be the Presiding Officer of the Church, and the Presiding Officer of the Council. The Council shall appoint a Deputy Chair, a chancellor, a secretary, a treasurer, a registrar, and such other officers of the Church as it deems necessary. The Council shall define the duties of each officer of the Church. The Archbishop may appoint a Provincial Dean in consultation with the College of Bishops to serve at the pleasure of the Archbishop until his successor is appointed and who may be authorized by the Archbishop to represent him in his absence.
2. The Terms of the Officers shall be as follows: The term of the Archbishop shall be as provided in Article IX of the Constitution. The terms of the remaining officers shall be:
 - The term of the Deputy Chair shall be at the pleasure of the Archbishop.
 - The term of the Chancellor shall be at the pleasure of the Archbishop.
 - The term of the Secretary shall be for three years.
 - The term of the Treasurer shall be for three years.
 - The term of the Registrar shall be for three years.

A vacancy occurring in any office other than that of the Archbishop shall be filled by the Executive Committee until the next meeting of the Provincial Council.

Canon 2 Of the Assembly

Section 1 - Concerning Mission

The chief work of the Assembly shall be strengthening the mission of the Church as defined in Article III of the Constitution. The role of the Assembly is to deliberate on any matter concerning the Faith and Mission of the Church and to make recommendations to the Provincial Council concerning such matters.

TITLE I

Section 2 - Concerning Governance

The Assembly shall function as a unicameral body. The role of the Assembly in the governance of the Church is to ratify the Constitution and Canons and any amendments adopted by the Council. Matters not ratified shall be returned to the Council for further consideration. The Assembly shall receive reports from the Council and make recommendations to strengthen the mission of the Province.

Section 3 - Concerning Membership

The membership of the Assembly shall be composed of laity, clergy and bishops. Lay and clergy delegates shall continue in office until their successors are chosen and certified. Each diocese, at a minimum, shall be represented by its bishop or bishops and two (2) members of the clergy and two (2) lay persons. One (1) additional lay person and one (1) additional member of the clergy may be added for each additional full one thousand (1,000) ASA of the diocese. All active members of the College of Bishops shall be members of the Assembly. Each diocese shall make application to the Executive Committee of the Council for certification of the allowable number of its delegates to the Assembly. A diocese shall report the names and contact information of its delegates, and such alternates as it deems prudent to name, not later than sixty (60) days (thirty [30] days in the case of the initial Assembly) prior to a meeting of the Assembly. The Council shall certify to each diocese its allowable number of delegates within fifteen (15) days of the receipt of such application. (After the initial meeting of the Assembly, the Council may delegate this responsibility to the Executive Committee.) A diocese-in-information is entitled to membership in the Assembly under Canon I.5.6. Founding non-ecclesial organizations shall have representation through one (1) bishop, one (1) member of the clergy and one (1) lay person. The officers of the Church shall be *ex officio* members of the Assembly.

Section 4 - Concerning Youth Representation

Each diocese may send one (1) youth representative to the Assembly for every one thousand (1,000) ASA, in addition to its other representation in the Assembly. Youth representatives must be at least sixteen (16) years of age, but not older than twenty-six (26) years of age, at the time of the convening of the Assembly. Youth representatives shall have both voice and vote.

Section 5 - Concerning Meetings

The Assembly may meet as often as annually and shall meet not less than once every five years. An Assembly will always be held to mark the end of the five-year term of an Archbishop. Special meetings of the Assembly may be called by the Archbishop or by two-thirds of the Executive Committee upon not less than ninety (90) day notice to each member of the Assembly by written or appropriate electronic means, or as provided in Canon I.3.4 below. Meetings of the Assembly shall be conducted under rules adopted from time to time by the Assembly. Rules for conducting the inaugural meeting of the Assembly shall be determined by the Archbishop.

Section 6 - Concerning the Presiding Officer

The presiding officer of the Assembly shall be the Archbishop or such other persons as he may designate from time to time.

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Canon 3 Of the College of Bishops

Section 1 -

The membership and chief work of the College of Bishops is as provided in Article X of the Constitution. The College of Bishops shall order its life and develop such rules and procedures as it deems appropriate for its life and work.

Section 2 -

The College of Bishops shall meet in the week preceding the Provincial Assembly that marks the end of an Archbishop's term for the purpose of electing from the active members of the College with jurisdiction a new Archbishop to serve a five-year term. The Archbishop whose term is expiring shall convey the authority of the office to the newly elected Archbishop at the conclusion of the Provincial Assembly following his election. This action shall mark the beginning of his five-year term. The investiture of a new ~~ly elected~~ Archbishop shall be set for a time and place suited to the interests of the Province; ~~and the~~ diocese from which he has been elected ~~and the practicalities of transition from one Archbishop to the next. The five year term of the new Archbishop begins with his investiture, except in the case of an election under the provisions of Section 4 below.~~

Section 3 -

In the event of the death, permanent disability, resignation, or removal of the Archbishop prior to the completion of a five-year term, the Dean of the Province (or in his absence the Senior Active Bishop) shall promptly call a meeting of the College of Bishops for the purpose of electing a new Archbishop for a five-year term. The Dean shall convey the authority of the office to the newly elected Archbishop immediately following his election.

Canon 4 Of Committees

Concerning Initial Committees

At the time of the adoption of the Constitution the following Task Forces and Committees were operating: the Prayer Book and Common Liturgy Task Force, the Governance Task Force, the Admissions Committee, the Ecumenical Relations Task Force, the Education Committee, the Episcopate Task Force, the Finance, Budget and Stewardship Committee, the Mediation Panel and the Mission Committee. These Task Forces and Committees shall continue, as constituted, as Committees of the Church until further action of the Council, which shall have authority to end or alter the same and to appoint such other committees and task forces as deemed necessary.

Canon 5 Of Dioceses

Section 1 - Concerning Structure

A diocese is a grouping of congregations gathered for mission under the oversight of a bishop (the "Ecclesiastical Authority"). A diocese is composed of a minimum of twelve (12) congregations with an ASA of at least fifty (50) each and a collective ASA of at least one thousand (1,000). The In exceptional cases, the Provincial Council may modify these requirements on a case-by-case basis by the affirmative vote of two-thirds vote upon the affirmative recommendation by the Executive Committee of its members.

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Section 2 - Concerning Governance

Each diocese may establish and maintain its own governance, constitution and canons not inconsistent with the Constitution and Canons of the Church, except as hereinafter set forth. Dioceses may band together for common mission or as distinct jurisdictions within the Church. The structures of pre-existing dioceses are recognized.

Section 3 - Concerning Standing Committees

The governing body of each diocese shall establish a Standing Committee or its equivalent. This committee shall be a council of advice to the bishop and the Ecclesiastical Authority of the diocese in the absence of a bishop authorized to act. The other rights and duties of the committee shall be established by diocesan canon.

Section 4 - Concerning Oversight by Other Anglican Provinces

Dioceses gathered under the jurisdiction and oversight of another Province of the Anglican Communion at the time of the organization of the Anglican Church in North America may continue under the constitution and canons of the parent Province to the extent provided by specific protocols between all of the parties, periodically reviewed.

Section 5 - Concerning Applying for Diocesan Status

A group of congregations that meet the minimum standards for diocesan status may apply to the Council to be added to the Church as a diocese. The application form shall prescribe, at a minimum, basic information concerning the history, mission and legal status of the group, current rules of governance, its individual and collective ASA and Anglican affiliation, and any justification for a modification of applicable requirements. The application shall confirm that the rector of each congregation has notified the current domestic bishop or bishops of the congregation's intention to be part of the group making application. The application shall contain the name of the recommended nominee or nominees for bishop and shall contain the present and proposed group budget, including the intended financial support of a bishop. (Such form and the guidelines for such application are included herein as Appendix "A")

Section 6 - Concerning Diocese-In-Formation Status

A grouping of congregations that do not meet the minimum standards for diocesan status may apply to the Council for temporary diocese-in-formation status. With the majority vote of the Council, the Archbishop (who is the Ecclesiastical Authority of a diocese-in-formation) may appoint a Vicar General to assist the group toward final qualification as a diocese of the Church. A diocese-in-formation shall be represented in the Assembly by its Vicar General and one (1) member of the clergy and one (1) lay person. No diocese-in-formation shall be continued under this provision for more than five (5) years.

Section 7 – Concerning Diocesan Sustainability

The Executive Committee shall review the annual Diocesan Reports with the objective of determining the sustainability of the several dioceses. The Executive Committee may open a dialogue with any diocese it feels is in need of assistance with the objective of strengthening its sustainability.

Canon 6 Of Congregations

Section 1 - Concerning Congregational Mission

The fundamental agency of the mission of the Church to extend the Kingdom of God is the local congregation. The chief agents of this mission are the people of God.

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Section 2 - Concerning ~~Affiliation~~ Congregations

A congregation in this Church is a gathered group of Christians who have organized and function in accordance with the canons of this Church, attached to a diocese and under the oversight of a bishop.

Every congregation of the Church belongs to the Church by union with a diocese of the Church or through a diocese-in-formation. A congregation of this Church is a gathering where the pure Word of God is preached and the sacraments are duly administered according to Christ's ordinance (Article XIX).

Section 3 - Concerning Organization

Every congregation shall be established in accordance with the laws of the State or jurisdiction where situated, shall handle its own finances, and shall carry insurance coverage in amounts specified by its diocese, except in those dioceses with constitutional or canonical provisions to the contrary.

Section 4 - Concerning Congregational Clergy and Lay Employees

1. No Rector may be called to or dismissed from a congregation without the consent of the bishop. No other clergy may be called or dismissed from a congregation without consultation with the bishop. A diocese may adopt canons not in conflict with this section.
2. All assistant clergy and lay employees of the congregation shall serve under the direction of and at the pleasure of the Rector except as may be otherwise provided under local law.

Section 5 - Concerning Governing Boards

There shall be a governing board of each congregation, often known as the vestry, which is chosen and serves according to applicable laws, diocesan canons, and the congregational by-laws. The presbyter in charge of the congregation shall always be a member of the governing board and its presiding officer except as provided by diocesan canon. The governing board is responsible for the temporalities of the congregation and, except where otherwise provided by canon, supports the clergy in the spiritual leadership of the congregation.

Section 6 - Concerning Property Ownership

All congregational property, real and personal, owned by a member congregation is and shall be solely and exclusively owned by the congregation and shall not be subject to any trust in favor of the Province or other claim of ownership arising out of the canon law of the Church; neither may any diocese assert any such claim over the property of any of its congregations without the express written consent of the congregation. Where property is held in a different manner by any diocese or grouping, such ownership shall be preserved.

Section 7 - Concerning Planting New ~~Congregations~~ s Planting

With the leadership and consent of the bishop, a diocese and its congregations, clergy, and people should, whenever possible, plant new congregations. The diocese shall ensure spiritual covering and practical assistance to new plants consistent with its own missional strategies until each is self-sustaining. A new plant is self-sustaining when it meets the criteria for sustainability as determined by its diocese and bishop. A congregation, with the consent of the bishop, should plant new congregations whenever possible. In such case the congregation shall provide spiritual cover and temporal assistance to the newly planted congregation until it is self-sustaining. A newly planted congregation is self-sustaining when it is able to call and provide for its own clergy and is acceptable to the bishop.

Section 8 - Concerning Annual Reports

On or before March 1 of each year ~~the rector and wardens~~ every congregation shall prepare and forward to the bishop and to the Provincial Office a report, in a form specified from time to time by the

TITLE I

Council Executive Committee, reflecting the status and growth of the congregation in terms of ASA, tithes and offerings, baptisms, confirmations and receptions, marriages, burials, and other important categories of information concerning the preceding calendar year, including new initiatives for mission and ministry. The bishop shall be responsible for preparing a composite report of all such reports received and forward the same to the Executive Committee of the Province no later than May 1 of each year. The Executive Committee shall cause to be prepared a report to the Archbishop on the status and growth of the Province.

Section 9 - Concerning Transfer or Withdrawal

Congregations reserve the right to seek transfer between dioceses of the Church with the permission of the bishops involved. Congregations also reserve the right to disaffiliate from the Church after consultation with their bishop. A congregation joining or transferring into a diocese becomes subject to the constitution and canons of the diocese.

Canon 7

Of Ministry Partners, Affiliated Ministries Religious Orders, Other Christian Communities and Solitary Religious

Section 1 - Concerning Cooperation

Ministry Partners, Affiliated Ministries and Religious Orders work together with the Anglican Church in North America to extend the Kingdom of God. Those desiring admittance in one of these categories shall apply in writing to the Council to become associated with the Church. Applicants must subscribe without reservation to the Fundamental Declarations of the Church stated in Article I of the Constitution. The Council may admit an applicant upon terms deemed appropriate. Ministry Partners, Affiliated Ministries and Religious Orders may have representatives attend functions or gatherings of the Church upon invitation of the Archbishop. Ministry Partners, Affiliated Ministries and Religious Orders may withdraw or have their status ended with or without cause.

Section 2 – Concerning Ministry Partners

A Ministry Partner may be:

1. A founding entity of the Province as listed in Article II of the Constitution.
2. A jurisdiction or coalition which is deemed to have a special relationship with the Province.

Delegates of Ministry Partners may have seat and voice at Provincial Assembly and Provincial Council as determined by the Archbishop.

Section 3 - Concerning-Affiliated Ministries

An affiliated ministry may be an entity such as a seminary, mission agency, ministry organization, religious society or sodality. A diocese or other entity that is part of a jurisdiction other than the Anglican Church in North America may also apply for affiliated ministry status, so long as the requirements of Section 1 of this canon are met.

Section 4 - Concerning Religious Orders

A Religious Order of The Anglican Church in North America is defined as a society of Christians who voluntarily commit themselves for life, or a term of years, to holding their possessions in common or in trust to a celibate life in community; and obedience to their Rule and Constitution. Other rules concerning Religious Orders are as established in the Rules of the College of Bishops.

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Section 5 - *Concerning Christian Communities or Societies*

A Christian Community or Society of The Anglican Church in North America under this canon is defined as a society of Christians who voluntarily commit themselves for life or a term of years, in obedience to their Rule and Constitution. Other rules concerning Christian Communities or Societies are as established in the Rules of the College of Bishops.

Section 6 - *Concerning Solitary Religious*

Vows of any solitary religious may be received and recorded by any diocesan bishop having jurisdiction over the congregation of which the vowed individual is a part, at the discretion of the bishop.

Canon 8 Of Visitors

The Archbishop may invite any person or group to observe functions of the Church, and such visitors may be accorded seat and voice as determined by the Archbishop.

Canon 9 Of Finances

Section 1 - *Concerning the Tithe*

The biblical tithe is the minimum standard of giving to support the Mission of the Church, and should be taught and encouraged at every level in the Church.

Section 2 - *Concerning Finance and Budget*

The Executive Committee, with the assistance of the Finance, Budget and Stewardship Committee, shall develop the program and budget of the Church based on commitments of the dioceses and other monies raised. The program and budget shall be presented annually to the Council for adoption. The Finance, Budget and Stewardship Committee shall consult with any diocese that is not able to meet the requested support of the Church.

Section 3 - *Concerning Financial Responsibility and Accountability*

Financial responsibility and accountability are the obligations of the Church at every level. dioceses shall provide standards for record keeping, audits, insurance, investments and the bonding of financial officers. The Executive Committee will provide the same for the Province.

Canon 10 Of the Laity

Section 1 - *Concerning Ministry*

The people of God are the chief agents of the Mission of the Church to extend the Kingdom of God by so presenting Jesus Christ in the power of the Holy Spirit that people everywhere will come to put their trust in God through Him, know Him as Savior and serve Him as Lord in the fellowship of the Church. The effective ministry of the Church is the responsibility of the laity no less than it is the responsibility of bishops and other clergy. It is incumbent for every lay member of the Church to become an effective minister of the gospel of Jesus Christ, one who is spiritually qualified, gifted, called, and mature in the faith. Each diocese may establish standards for the ministry of the laity.

TITLE I

Section 2 - *Concerning Duties of the Laity*

It shall be the duty of every member of the Church:

1. To worship God, the Father, and the Son and the Holy Spirit, every Lord's Day in a Church unless reasonably prevented;
2. To engage regularly in the reading and study of Holy Scripture and the Doctrine of the Church as found in Article I of the Constitution of this Church;
3. To observe their baptismal vows, to lead an upright and sober life, and not give scandal to the Church;
4. To present their children and those they have led to the Lord for baptism and confirmation;
5. To give regular financial support to the Church, with the biblical tithe as the minimum standard of giving;
6. To practice forgiveness daily according to our Lord's teaching;
7. To receive worthily the Sacrament of Holy Communion as often as reasonable;
8. To observe the feasts and fasts of the Church set forth in the Anglican formularies;
9. To continue his or her instruction in the Faith so as to remain an effective minister for the Lord Jesus Christ;
10. To devote themselves to the ministry of Christ among those who do not know Him, utilizing the gifts that the Holy Spirit gives them, for the effective extension of Christ's Kingdom.

Section 3 - *Concerning Membership in the Church*

Membership in the Church requires that a person has received the Sacrament of Baptism with water in the Name of the Father, and of the Son, and of the Holy Spirit, and that such a person be accepted as a member of the Church by a congregation of this Church in compliance with the Constitution of the Church. Such a person is a baptized member of the Church. A confirmed member is a baptized member who has been confirmed or received by a bishop of the Church.

Canon 11

Of the Special Jurisdiction for the Armed Forces and Chaplaincy

Section 1 –

There shall be a Special Jurisdiction to oversee the Church's ministry of clergy serving in Endorsed Chaplaincies to include Governmental agencies, such as the Armed Forces of the United States, Veteran's Administration, and Department of Justice, and non-governmental agencies which require formal ecclesiastical endorsement. Provision for armed forces or governmental chaplaincy in Canada is not covered by this canon. The ministry shall be under the oversight of the Bishop of the Armed Forces and Chaplaincy, who shall be elected by the College of Bishops. This Bishop of the Special Jurisdiction shall have the rights and authority of a diocesan bishop. The ministry shall be called the Special Jurisdiction for the Armed Forces and Chaplaincy and shall function under the oversight of the Archbishop. The Bishop of the Armed Forces and Chaplaincy is the ecclesiastical endorser for chaplains in this Church as may be needed to meet the professional requirements of governmental and institutional chaplaincies.

Section 2 –

The ministry shall be conducted by chaplains duly ordained in this Church. It is normative for full-time or active duty chaplains endorsed for U.S. Governmental service to be domiciled in the Special Jurisdiction. Chaplains serving other institutions and agencies may be domiciled or licensed in the Special Jurisdiction.

TITLE I

Section 3 –

Clergy domiciled in a diocese of the Anglican Church in North America may be received into the Special Jurisdiction by transfer from the bishop of that diocese or may be ordained into the Special Jurisdiction by its bishop following the requirements, standards and procedures of Title III of the Provincial Canons. Chaplains previously ordained in jurisdictions in the historic succession but not in Communion with this Church may be received into the Church in accordance with Provincial Canon III.5.3. Chaplains previously ordained in jurisdictions that are not ordered in the historic succession must be ordained in accordance with Provincial Canon III.5.1-2.

Section 4 –

Military chaplains are commissioned officers of the Armed Forces of the United States and, as such, are subject to military discipline and order. All chaplains domiciled in the Special Jurisdiction of the Armed Forces and Chaplaincy are subject to the discipline of the Anglican Church in North America and to any canons established by the Special Jurisdiction. The Special Jurisdiction may establish a Trial Court by canon not inconsistent with Title IV of the Provincial Canons.

Section 5 –

A chaplain of the Special Jurisdiction who functions in local church ministry or other ministry outside of the institution for which the chaplain is endorsed shall exercise that ministry under license from the bishop of the local diocese.

Section 6 –

All baptisms, confirmations, marriages and burials performed in the Special Jurisdiction shall be recorded in the official records of the Special Jurisdiction and reported in accordance with Provincial Canon I.6.8. Those baptized or confirmed shall be transferred to a local congregation of a diocese of this Church as soon as is practicable.

Section 7 -

Financial support of the ministry shall be conducted under a plan submitted by the Bishop of the Armed Forces and Chaplaincy, approved by the Special Jurisdiction's Standing Committee or its equivalent, and reported to the Archbishop. Annual budgets and audits shall be submitted to the Special Jurisdiction's Standing Committee or its equivalent and the Executive Committee of the Province. Solicitations of funds in support of the ministries of the Special Jurisdiction shall be the responsibility of the Special Jurisdiction.

Section 8 -

Chaplains of the Special Jurisdiction shall gather as a Convocation annually as the Bishop of the Armed Forces and Chaplaincy directs. The Convocation shall make annual written reports on the mission and ministries of the Special Jurisdiction to the College of Bishops, Provincial Executive Committee, and Provincial Council.

Section 9 -

The Bishop of the Armed Forces and Chaplaincy and two delegates chosen by the Special Jurisdiction shall be members with seat, voice, and vote in the Provincial Council and Provincial Assembly.

TITLE I

Section 10 –

Whenever possible, chaplains shall use the liturgies of this Church. Chaplains of the Special Jurisdiction may conduct ecumenical services with the consent of, or at the direction of, the Bishop of the Armed Forces and Chaplaincy.

Section 11 -

Provincial oversight of the Special Jurisdiction rests with the Archbishop. The Archbishop, in consultation with the College of Bishops, may appoint a committee of bishops to serve, along with the Provincial Chancellor, as a council of advice to the Bishop of the Armed Forces and Chaplaincy.

Section 12 -

The Special Jurisdiction may incorporate in any state of the United States and shall adopt Constitution and Canons not inconsistent with the Constitution and Canons of the Province. The Constitution and Canons of the Special Jurisdiction and any changes thereto shall be subject to review and approval by the Executive Committee of the Province.

Section 13 –

Endorsement of Chaplains by the Reformed Episcopal Church shall continue in practice until an effective method of unified endorsement can be established.

Canon 12

Of Missionary Districts

On the recommendation of the College of Bishops and the Executive Committee, the Provincial Council may establish one or more Missionary Districts. Missionary Districts are intended to advance the ministry of the Province in extending the Kingdom of God into new areas of the Province or beyond. A Missionary District may be the initiative of one or more dioceses or may be the initiative of the Provincial Council on behalf of the Province. Where the initiative is of one or more dioceses, they shall provide episcopal oversight and financial support. Where the initiative is of the Provincial Council, the College of Bishops may elect a Bishop for Special Mission and the Province shall provide financial support. In establishing Missionary Districts care shall be taken not to intrude or conflict with the ministries of existing dioceses, congregations or other missions.

TITLE II

Worship and the Administration of Sacraments

Canon 1 *Of Translations of the Bible*

The Lessons used in services of public worship shall be read from translations of the Holy Scriptures as authorized by the bishop with jurisdiction.

Canon 2 *Of the Standard Book of Common Prayer*

Section 1 -

The Book of Common Prayer as set forth by the Church of England in 1662, together with the Ordinal attached to the same, are received as a standard for Anglican doctrine and discipline, and, with the Books which preceded it, as the standard for the Anglican tradition of worship. Until such time as a Book of Common Prayer for use in this Province has been adopted, all authorized Books of Common Prayer of the originating jurisdictions shall be permitted for use in this Church.

Section 2 -

It is understood that there is a diversity of uses in the Province. In order to use these rich liturgies most advantageously, it is the responsibility of the bishop with jurisdiction to ensure that the forms used in Public Worship and the Administration of the Sacraments be in accordance with Anglican Faith and Order and that nothing be established that is contrary to the Word of God as revealed in the Holy Scriptures.

Canon 3 *Of the Due Celebration of the Lord's Day*

All members of this Church are called to celebrate and keep the Lord's Day by regular participation in the public worship of the Church, by hearing the Word of God read and taught, by partaking of the Sacrament of Holy Communion and by other acts of devotion and deeds of charity, according to God's holy will and pleasure.

Canon 4 *Of the Administration of the Dominical Sacraments*

Section 1 - General

1. The Sacraments of Baptism and Holy Communion shall be administered by the duly ordained clergy of this Church in accordance with their order of ministry. This provision shall not preclude the administration of emergency baptism by any baptized person.
2. It is normative that baptized children and adults be presented to the bishop for Confirmation.

Section 2 - Concerning Christian Formation

All clergy shall take care that all within their cures are instructed in the doctrine, sacraments, and discipline of Christ, as the Lord has commanded and as they are set forth in the Holy Scriptures, in the Book of Common Prayer, and in the Church Catechism.

TITLE II

Section 3 - *Concerning the Holy Communion*

1. Presiding at the Celebration of the Holy Communion is reserved to bishops and presbyters;
2. No one shall receive the Sacrament of Holy Communion except they be baptized, with water, in the Name of the Father, and of the Son, and of the Holy Spirit;
3. It is the duty of all who have been confirmed to receive the Holy Communion regularly, and especially at the festivals of Christmas, Easter and Whitsun or Pentecost;
4. The admission of baptized young children to the Holy Communion is permitted in this Province;
5. Members in good standing of other branches of Christ's Church, who have been baptized, with water, in the Name of the Father, and of the Son and of the Holy Spirit, are welcomed to receive the Sacrament of Holy Communion. The qualifications concerning rightly and worthily receiving the Supper of the Lord with faith are provided in Article XXVIII of the Thirty-Nine Articles of Religion.

Canon 5 Of the Music of the Church

It shall be the duty of every member of the clergy in charge of a congregation to appoint for use psalms, hymns and spiritual songs which are appropriate for worship. The member of the clergy in charge is the final authority in the administration of matters pertaining to music in the congregation.

Canon 6 Of Lay Worship Ministry

Lay persons may be appointed to assist the clergy in various tasks of worship to further the ministry of the Word and Sacrament.

Canon 7 Of Christian Marriage

Section 1 -

The Anglican Church in North America affirms our Lord's teaching that the Sacrament of Holy Matrimony is in its nature a union permanent and lifelong of one man and one woman.

Section 2 -

It shall be within the discretion of any member of the clergy to decline to solemnize any marriage.

Section 3 -

Members of the clergy of this Church shall conform to the canons of this Church governing the solemnization of Holy Matrimony.

1. Both parties shall be baptized. Any exception to this requires the permission of the bishop;
2. There shall be thirty (30) days notice of intention to marry unless waived for weighty reasons, in which case the bishop shall be notified immediately and in writing;
3. The clergy shall provide counsel to both parties on Holy Matrimony with respect to theological and social implications and responsibilities;
4. The clergy shall ascertain that the man and woman, parties to the marriage, have a valid marriage license.

TITLE II

Section 4 -

As marriage is a lifelong covenant between a man and a woman in which the two become one flesh, it is both an ordinance of Creation, affirmed as such by our Lord, and commended by Saint Paul as a sign of the mystical union between Christ and His Church (Matthew 19:3-9; Ephesians 5:22-32). Therefore, the failure of a marriage is always a tragedy. Scripture acknowledges our fallen nature and does provide guidance to know when a marriage may be declared a nullity or dissolved and allows the possibility of a subsequent marriage in certain circumstances (Matthew 19 and 1 Corinthians 7).

1. Couples who request to be married by a member of the clergy of this Church must have approval from their bishop if either party has ever been divorced;
2. When a divorced person seeks permission to remarry, the clergy must ascertain the pertinent facts concerning a declaration of nullity or termination of marriage; and in the absence of a declaration of nullity, forward such information to the bishop in writing for his godly advice and consent;
3. The diocese is responsible to create a process by which this discernment may be made with reasonable promptness.

Section 5 -

1. No clergy knowingly, after due inquiry, shall solemnize any marriage if they have unresolved concerns regarding the following impediments:
 - (a) Consanguinity and affinity as defined in the 1662 Book of Common Prayer;
 - (b) Mistaken identity;
 - (c) Absence of the capacity for free and intelligent choice;
 - (d) Bigamy, evidence of sexual perversion or conviction of a sexually related crime;
 - (e) Fraud, coercion, abuse or duress.
2. Any declarations of nullity may only be granted by a bishop with jurisdiction and shall be based upon Scriptural principles including the foregoing impediments to marriage.

Section 6 -

The clergy shall require the parties to sign the following declaration:

"We, A. B. and C. D., desiring to receive the blessing of Holy Matrimony in the Church, do solemnly declare that we hold marriage to be a lifelong union of husband and wife as it is set forth in the Book of Common Prayer. We believe it is for the purpose of the procreation (if it may be) of children, and their spiritual and physical nurture, for mutual fellowship, encouragement, and understanding, and for the safeguarding and benefit of society, and we do engage ourselves, so far as in us lies, to make our utmost effort to establish this relationship and to seek God's help thereto.

Section 7 -

In all cases marriages shall be solemnized according to the forms contained in an authorized Book of Common Prayer, or other rite authorized by the bishop.

Section 8 -

The clergy shall record in the Parish register the name, age, and residence of each party. Such record shall be signed by the member of the clergy, the married parties, and at least two witnesses.

TITLE II

Canon 8 *Of Standards of Sexual Morality and Ethics*

Section 1 -

Clergy and lay leaders of this Church are called to be exemplary in all spheres of morality as a condition of being appointed or remaining in office.

Section 2 -

In view of the teaching of Holy Scripture, the Lambeth Conference of 1998 and the Jerusalem Declaration, this Church 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, and cannot legitimize or bless same sex unions or ordain persons who engage in homosexual behavior. Sexual intercourse should take place only between a man and a woman who are married to each other.

Section 3 -

God, and not man, is the creator of human life. The unjustified taking of life is sinful. Therefore, all members and clergy are called to promote and respect the sanctity of every human life from conception to natural death.

Section 4 -

The Church is called upon to show Christ-like compassion to those who have fallen into sin, encouraging them to repent and receive forgiveness, and offering the ministry of healing to all who suffer physically or emotionally as a result of such sin.

TITLE III

Of Ministers, Their Recruitment, Preparation, Ordination, Office, Practice and Transfer

Canon 1 *Of Holy Orders in the Anglican Church in North America*

Section 1 - *Concerning the Historic Three-fold Pattern for Holy Orders*

The Anglican Church in North America affirms what Anglicanism has always held, namely the normality of the threefold pastoral ministry of bishop, presbyter and deacon. Persons shall be admitted to the office of bishop, presbyter or deacon in this Church, and allowed to exercise any of these offices, who have been called, examined, and ordained according to an authorized ordinal of this Church, or ordained in some church whose orders are recognized and accepted by this Church.

Section 2 - *Concerning Canonical Obedience to Those in Authority*

Any person who has received authority to be a presbyter or deacon in any diocese of this Church owes canonical obedience in all things lawful and honest to the bishop of the diocese, and the bishop of each diocese owes canonical obedience in all things lawful and honest to the Archbishop of this Church. In the absence of a bishop, a presbyter or deacon owes such obedience to the Ecclesiastical Authority of the diocese or to the Ecclesiastical Authority of a diocese-in-formation.

Section 3 - *Concerning the Domicile, Transfer, and Permission to Function of Presbyters and Deacons Generally*

In order to function as a presbyter or deacon one must be under the episcopal authority of the bishop of a diocese (that diocese being one's "Domicile"). No member of the clergy shall function in any diocese other than the one in which the member of the clergy is domiciled within the meaning of this section without written permission from the Ecclesiastical Authority of the diocese in which the member of the clergy desires to officiate. Permission to function as a presbyter or deacon in a diocese other than one's Domicile may be granted by the bishop of such other diocese. Transfer of one's Domicile to a different diocese may be granted by the bishop of such other diocese upon consent of the bishop of one's own diocese. A diocese may adopt canonical provisions not in conflict with these canons concerning such Transfers or Permissions.

Section 4 - *Concerning Norms for Ordination Generally*

Except as hereinafter provided, the norms for ordination shall be determined by the bishop having jurisdiction.

Canon 2 *Of the Qualities of Those Who are to Be Ordained Deacons or Presbyters*

Section 1 - *Concerning General Requirements*

Every bishop shall take care that he admit no person into Holy Orders but such as he knows either by himself, or by sufficient testimony, to have been baptized and confirmed, to be sufficiently instructed in Holy Scripture and in the doctrine, discipline and worship of this Church, as defined by this Province, to be empowered by the Holy Spirit and to be a wholesome example and pattern to the entire flock of Christ.

TITLE III

Section 2 - *Concerning Requirements for Deacon According to Holy Scripture*

In accordance with Holy Scripture, a deacon must be worthy of respect, sincere, not indulging in much wine, not pursuing dishonest gain, and one who holds the deep truths of the faith with a clear conscience. They must first be tested, and then if there is nothing against them, let them serve as deacons (1 Timothy 3:8-13).

Section 3 - *Concerning Requirements for Presbyter According to Holy Scripture*

In addition to the qualifications above, and in accordance with Holy Scripture, a presbyter must be above reproach, not self-pleasing but self-controlled, upright, holy, disciplined, temperate, hospitable, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money, not a recent convert, one who loves what is good and one who has a good reputation with outsiders. A presbyter must be able to preach and teach, holding firmly to the trustworthy message as it has been taught, in order to encourage others by sound doctrine and to refute those who oppose it (1 Timothy 3:1-7; 5:17; Titus 1:6-9).

Section 4 - *Concerning Requirements for Married Candidates With and Without Children*

In the case of persons who are or have been married, and/or have children, every bishop shall take care that such persons manage their own family well, for as Holy Scripture attests, “If anyone does not know how to manage his own family, how can he take care of God’s church?” (1 Timothy 3:4-5, 12; Titus 1:6).

Section 5 - *Concerning Upholding the Sanctity of Marriage Especially for Those to Be Ordained*

Marriage as a lifelong covenant between a man and a woman, where the two become one flesh, is both an ordinance of Creation, affirmed as such by our Lord, and commended by Saint Paul as a sign of the mystical union between Christ and his Church (Matthew 19:3-9; Ephesians 5:22-32). As wholesome examples and patterns to the entire flock of Christ, all married persons to be admitted to Holy Orders shall remain married to their spouse for life, and in accordance with the vows they exchanged in Holy Matrimony. Subject to Section 6 of this canon, no person shall be admitted into Holy Orders who has divorced and remarried.

Section 6 - *Concerning Pastoral Exceptions to Section 5*

The Archbishop of this Church, on an application made to him by the bishop sponsoring a person who by reason of Section 5 of this canon could not otherwise be admitted into Holy Orders may, upon a showing of good cause and particularly in light of the exceptions in Matthew 19 and 1 Corinthians 7, remove the impediment imposed by that section to the admission of the person into Holy Orders. Pastoral exceptions may be made in accordance with the directions given from time to time by the Archbishop acting in consultation with the College of Bishops.

Section 7 - *Concerning Theological Training Requirements*

No person shall be admitted into Holy Orders who has not been properly trained in Holy Scripture, and the Doctrine, Discipline and Worship of this Church.

Canon 3 Of Deacons and Their Ordination

Section 1 - *Concerning Prerequisites for Ordination*

No person shall be ordained a deacon in this Church until that person shall have passed a satisfactory examination conducted by those appointed by the bishop for this purpose, and shall have demonstrated sufficient knowledge of Holy Scripture, the Doctrine, Discipline and Worship of this Church, and any other topics the bishop shall deem necessary for the office and ministry of deacons.

TITLE III

Section 2 - Concerning the Required Declaration of Ordinands

No persons shall be ordained a deacon in the Church until such person shall have subscribed without reservation the following declaration:

“I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God and to contain all things necessary to salvation, and I consequently hold myself bound to conform my life and ministry thereto, and I do solemnly engage to conform to the Doctrine, Discipline and Worship of Christ as this Church has received them.”

Section 3 - Concerning Length of Diaconate

1. We recognize the importance of the Vocational Diaconate as an essential and historic ministry of the Church.
2. A transitional deacon shall not be ordained to the office of presbyter for at least one year, unless the bishop having jurisdiction shall find good cause for the contrary, so that the deacon’s manner of life and ministry may be tested and observed before admission to the order of presbyter.

Canon 4 Of Presbyters and Their Ordination

Section 1 - Concerning Ordination Following Period of Diaconate

No person shall be ordained a presbyter in this Church until that person shall have been ordained a deacon.

Section 2 - Concerning Prerequisites for Ordination

No person shall be ordained a presbyter in this Church until that person shall have passed a satisfactory examination conducted by those appointed by the bishop for this purpose, and shall have demonstrated sufficient knowledge of Holy Scripture and the Doctrine, Discipline and Worship of this Church by examination in the following subjects, and any other qualities that the bishop deems necessary for the office of presbyter:

1. *Holy Scripture*: the Bible, its contents and historical background and interpretive methods;
2. *Church History*;
3. *Anglican Church History*;
4. *Doctrine*: the Church’s teaching set forth in the Creeds and the Offices of Instruction;
5. *Liturgics*: The contents and use of the Book of Common Prayer, and knowledge of the proper use of church music;
6. *Moral Theology and Ethics*;
7. *Ascetical Theology*: with an emphasis on the prayer life and spirituality of the minister, including the use of the Daily Office;
8. *Practical Theology*: The office and work of a presbyter; the conduct of public worship; principles of sermon composition and delivery; principles and methods of Christian education in the parish; Constitution and Canons of this Church and the diocese to which the candidate belongs; and the use of the voice in reading and speaking;
9. *The Missionary Work of the Church*: How the Gospel has been passed from one language, tribe and nation to another; basic principles of cross-cultural communication; mission strategies; and personal relational evangelism and apologetics.

TITLE III

Section 3 - Concerning the Required Declaration of Ordinands

No deacon shall be ordained a presbyter in the Church until the deacon shall have subscribed the following declaration:

“I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God and to contain all things necessary to salvation, and I consequently hold myself bound to conform my life and ministry thereto, and I do solemnly engage to conform to the Doctrine, Discipline and Worship of Christ as this Church has received them.”

Canon 5

Of Ministers Ordained in Jurisdictions not in Communion with this Church

Section 1 - Concerning Application for Holy Orders in this Church

When Ministers ordained in a Jurisdiction not ordered in the Historic Succession nor in communion with this Church desire to be a deacon or presbyter in this Church, they shall apply to a bishop of this Church for ordination to the diaconate and presbyterate.

Section 2 - Concerning Pre-Ordination Requirements

If such ministers furnish evidence satisfactory to the bishop for eligibility for ordination pursuant to Canons 2 through 4 of this Title, they shall be examined on the points of Doctrine, Discipline, Polity and Worship in which the Jurisdiction from which they have come differs from this Church, and any other subject which the bishop deems necessary and appropriate.

Section 3 - Concerning Ministers Ordained in Jurisdictions in the Historic Succession but not in Communion with this Church

When a minister ordained in a Jurisdiction by a bishop of the Historic Succession but not in communion with this Church desires to be received as a member of the clergy of this Church, the person shall comply with Sections 1 and 2 of this Canon. Thereafter, being satisfied of the person's theological qualifications and successful completion of the examination specified in Canon III.3.1 and soundness in the faith, the bishop may, with the advice and consent of the Standing Committee or its equivalent:

1. Receive the person into this Church in the Orders to which already ordained by a bishop in the Historic Succession; or
2. If the person was ordained by a bishop whose authority to convey such orders has not been recognized by this Church, ordain the person as a deacon conditionally, and, in accordance with Canon III.3.3.2, ordain the person a presbyter conditionally (if previously ordained a presbyter), having previously baptized and confirmed the person conditionally if necessary.

Section 4 - Concerning Receiving a Bishop from another Jurisdiction not in Communion with this Church

No bishop from another jurisdiction not in Communion with this Church shall be received as a bishop of this Church except by the consent of the College of Bishops and in accordance with the canons of this Church.

Canon 6

Of the Acceptance and Dismissal of Clergy in this Church

Section 1 - Concerning the Transfer of Clergy from Jurisdictions in Communion with this Church

A bishop may accept by Letter of Transfer a deacon or presbyter in good standing from any Jurisdiction in communion with this Church. The accepting bishop shall inquire of the transferring bishop concerning

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any past or existing disciplinary matter or other impediment affecting the ministry of the transferring member of the clergy.

Section 2 - Concerning Transfers from One Diocese of this Church to Another

1. Any deacon or presbyter of this Church transferring into a diocese or other Jurisdiction of this Church shall, in order to become a member of that Jurisdiction, present to the bishop and diocese, a testimonial from the bishop or other Ecclesiastical Authority of the Jurisdiction in which he last had membership, setting forth the deacon or presbyter's true standing and character. The Testimonial, known as Letter of Transfer, which must be presented within six months from the date of issue, may be in the following words:

"We hereby certify that the Reverend A. B., who has signified desire to be transferred to the Ecclesiastical Authority of (name of Diocese, ~~Cluster~~, Network or other Jurisdiction) is a presbyter (or deacon) of (name of Diocese, ~~Cluster~~, Network or other Jurisdiction) in good standing." (Signed)

2. The transferring bishop shall disclose to the accepting bishop any past or existing disciplinary matter or other impediment affecting the ministry of the transferring member of the clergy.

Section 3 - Concerning Transfer to Another Christian Denomination or Jurisdiction

Any deacon or presbyter of this Church in good standing may, at their own request, be released from the obligations of the ministry of this Church to unite with any other Christian Denomination-denomination or jurisdiction by a commendatory letter, signed by the bishop, and attested by one other person having ecclesiastical standing within the Dioceses-diocese or other Jurisdiction of which the deacon or presbyter is a member. Upon the approval of the Standing Committee, the bishop may remove the deacon or presbyter from the roll of clergy of the diocese.

Section 4 - Concerning Voluntary Renunciation-Resignation from the Ordained Ministry

1. Any deacon or presbyter in good standing may resign from the Ordained Ministry of this Church by sending a resignation in writing to the bishop with jurisdiction. The bishop or other Ecclesiastical Authority shall record the declaration and request so made, and shall determine that the deacon or presbyter is not under discipline as defined in Title IV of these canons, and that the renunciation-resignation is not occasioned by misconduct or irregularity, but is voluntary and for causes which do not affect the moral character of the deacon or presbyter.

Upon making this determination, the bishop or other Ecclesiastical Authority shall defer formal action upon the declaration for two months, and meanwhile shall lay the matter before the Standing Committee or its equivalent for advice and consent. With its advice and consent, the bishop or other Ecclesiastical Authority may pronounce that such renunciation-resignation is accepted and that the deacon or presbyter is released from the obligations of the Ministerial office, and that the deacon or presbyter relinquishes the right to exercise in this Church the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred in ordination.

2. The bishop's declaration shall state that the renunciation-resignation was for causes which do not affect the deacon or presbyter's moral character, and shall, if requested, give a certificate to this effect to the person so removed from the ministry of this Church. In all other cases of resignation or renunciation of the ordained ministry, where there may be a question of misconduct or irregularity, the bishop shall follow the procedures outlined in Canon IV.7.

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Canon 7 Of Rectors and Other Congregational Clergy

Norms for the calling, duties and support of Rectors and other Clergy, and the dissolution of a pastoral relation shall be provided by each diocese.

Canon 8 Of Bishops

Section 1 - Concerning Requirements for Bishop According to Holy Scripture

A bishop is called by God and the Church to be a shepherd who feeds the flock entrusted to his care. A bishop is an overseer of the flock and as such is called to propagate, to teach, and to uphold and defend the faith and order of the Church willingly and as God wants him to – not greedy for money, but eager to serve; not lording it over those entrusted to his care, but being a wholesome example to the entire flock of Christ (1 Peter 5:2-3). These requirements are in addition to the requirements set forth in Canon 2 for deacon (1 Timothy 3:8-13) and for presbyter (1 Timothy 3:1-7; 5:17; Titus 1:6-9).

Section 2 - Concerning the Ministry of Bishops

By the tradition of Christ's One, Holy, Catholic, and Apostolic Church, bishops are consecrated for the whole Church and are successors of the Apostles through the grace of the Holy Spirit given to them. They are chief missionaries and chief pastors, guardians and teachers of doctrine, and administrators of godly discipline and governance.

Section 3 - Concerning Criteria for the Episcopate

To be a suitable candidate for the episcopate, a person must:

1. Be a person of prayer and strong faith;
2. Be pious, have good morals and exhibit Godly character;
3. Have a zeal for souls;
4. Have demonstrated evidence of the fruit of the Holy Spirit;
5. Possess the knowledge and gifts which equip him to fulfill the office;
6. Be held in good esteem by the faithful;
7. Be a male presbyter at least 35 years old;
8. Have demonstrated the ability to lead and grow the Church.

Section 4 - Concerning the Election of Bishops

1. With the consent of the College of Bishops, a diocese may commence the process of election of a bishop. Such election is subject to the approval of the College of Bishops as described in this section.

~~1.2~~ Bishops shall be chosen by a diocese in conformance with the constitution and canons of the diocese and consistent with the Constitution and Canons of this Church.

~~2.3~~ An electing body from the diocese shall certify the election of a bishop for consent by the College of Bishops, or may certify two or three nominees from which the College of Bishops may select one for the diocese. The latter practice is commended to all dioceses in this Church.

~~3.4~~ Where the originating body is newly formed, that body shall normally nominate two or three candidates, from whom the College of Bishops may select one.

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- 4.5. Consent or choice ~~and consent~~ shall require the affirmative vote of two-thirds of the membership of the College of Bishops present and voting, which consent must be given within 60 days of certification and in writing. For purposes of the election of bishops at a meeting of the College, a quorum shall be a majority of the active members of the College.
- 5.6. Upon the consent or choice of a bishop-elect by the College of Bishops, the Archbishop shall take order for the consecration and/or installation of such bishop.
- 6.7. In the event the bishop-elect or the nominees are rejected by the College of Bishops, the College shall so inform the originating body in writing.

Section 5 - Concerning the Required Declaration^s at Consecration

No presbyter shall be consecrated a bishop in the Church until he shall have subscribed the following declaration^s:

"I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God and to contain all things necessary to salvation, and I consequently hold myself bound to conform my life and ministry thereto, and ~~therefore~~ I do solemnly engage to conform to the Doctrine, Discipline and Worship of Christ as this Church has received them."

~~"And I do swear by Almighty God that I will pay true and canonical obedience in all things lawful and honest to the Archbishop of this Church, and to his successors: So help me God."~~

Section 6 - Concerning Bishops for Special Mission

Bishops for Special Mission are bishops elected by and serving directly under the College of Bishops for a specific missionary purpose. The office of any Bishop for Special Mission shall be created in consultation with the Executive Committee. Any male presbyter of this Church qualified by these canons may be elected as a Bishop for Special Mission by the College of Bishops. The College of Bishops may certify two or three candidates, from whom one may be elected by the affirmative vote of two-thirds of the College.

Section 7 – Concerning Bishops Coadjutor and Bishops Suffragan

~~With the consent of the College of Bishops, a Diocesesdiocese may commence the process of election of a Bishop Coadjutor or Bishop Suffragan. Such election is subject to the approval of the College of Bishops as described in Section 4.~~

TITLE IV

Ecclesiastical Discipline

Canon 1 *Of the Nature of Discipline in the Church*

The Church has its own inherent right to discipline the faithful who commit offenses. Penalties are established only insofar as they are essential for repentance, reformation, and ecclesiastical discipline and order.

Canon 2 *Of Charges against Bishops, Presbyters, or Deacons*

The following are the charges or accusations on which the Archbishop, a bishop, a presbyter, or a deacon in this Church may be presented:

1. Apostasy from the Christian Faith;
2. Heresy, false doctrine, or schism;
3. Violation of ordination vows;
4. Conduct giving just cause for scandal or offense, including the abuse of ecclesiastical power;
5. A conviction by a court of competent jurisdiction for felony or other serious offenses;
6. Sexual immorality;
7. Acceptance of membership in a religious jurisdiction with purpose contrary to that of this Church;
8. Violation of any provision of the Constitution of this Church;
9. Disobedience, or willful contravention of the canons of this Church or of the constitution or canons of the diocese in which he holds office;
10. Habitual neglect of the duties of his Office;
11. Habitual neglect of public worship, and the Holy Communion, according to the order and use of this Church;
12. Willful refusal to follow a lawful Godly Admonition.

A Godly Admonition is a written directive from a bishop with jurisdiction to a member of the Clergy under his jurisdiction. Such admonition shall not be issued until the bishop shall have met personally with the member of the Clergy – unless for valid reason the bishop shall have delegated such meeting to another bishop – and the issues have been clearly and fairly discussed. The written admonition shall be specific concerning the matter complained of and the canonical or theological basis for the complaint, and shall provide a reasonable time for the required action to be taken.

Canon 3 *Of Presentments of Presbyters and Deacons*

Section 1 - Concerning Accusations

An accusation of conduct believed by the accuser(s) to be in violation of Canon IV.2 may be brought against a presbyter or deacon. The accusation(s) shall be in a writing that contains the facts supporting the

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allegations of wrongdoing and shall be signed and sworn to by the accuser(s) and delivered to the bishop. If the bishop deems the accusation(s) not to be frivolous, he shall cause an investigation to be made by a canonical investigator. During the pendency of the investigation, the details of the accusation(s) and the investigation shall be maintained in appropriate confidence.

Section 2 - *Concerning Voluntary Submission to Discipline*

At any time after the receipt of an accusation(s), the accused may confess to the truth of the allegation(s) and submit to the discipline of the Church.

Section 3 - *Concerning Canonical Investigation*

1. Each diocese shall appoint a canonical investigator to ascertain the merit of the accusations and make a recommendation to the diocesan authority as to whether further juridical process should be pursued.
2. (a) No presentment shall be made or conviction had for any offense under Canon IV.2 unless the offense shall have been committed within five years immediately preceding the time of the presentment. Such time may be extended by written permission of the Archbishop.
(b) For any offense covered by Canon IV.2.5, a presentment may also be made at any time within one year after such conviction.

The accused shall be entitled to notice of an ongoing investigation and to have the aid of counsel or an agent and may submit his defense in writing. The presenters also may be aided by counsel, and be represented by any agent they may appoint.

If it is determined by the diocesan authority that a trial should occur, then a presentment shall be prepared and procedures followed according to the norms of ecclesiastical law.

Each diocese shall have a person (lay or ordained) appointed by the bishop for the drafting of presentments and the presentation of the same before the diocesan trial court.

Each diocese shall appoint an advisor to assist the presbyter or deacon who is the subject of an accusation and his or her counsel or agent. The advisor shall be knowledgeable in canon law and shall be available to advise the presbyter or deacon and his or her counsel or agent on issues relating thereto. All such advice as shall be given shall be confidential to the accused and his or her counsel or agent.

Section 4 - *Concerning Requirements for Presentment*

1. When, after investigation of an accusation, the diocesan authority has determined that the matter should proceed forward, Articles of Presentment shall be prepared and personally served upon the presbyter or deacon against whom the accusation has been made.
2. The Articles of Presentment shall be made in a writing signed by a representative of the diocesan authority, wherein shall be specified all particulars of time, place, and circumstances alleged.

Canon 4 Of Presentments of Bishops

Section 1 - *Concerning Requirements for Presentment*

A bishop may be charged under Canon IV.2 by three bishops of this Church with jurisdiction, or by not fewer than ten presbyters, deacons, or adult baptized members of this Church in good standing, of whom at least two shall be presbyters. One presbyter and not fewer than six lay persons shall belong either to the diocese in which the alleged offense was committed or to the diocese in which the bishop is canonically resident. Such charges shall be in writing, signed and sworn to by all the accusers and shall be presented to the Archbishop, the Archbishop's delegate, or the College of Bishops. The grounds of accusation must

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be set forth with reasonable certainty of time, place and circumstance. The charges shall be referred to the Board of Inquiry.

Section 2 - *Concerning Response to Rumors*

Whenever a bishop shall have reason to believe that there are in circulation rumors, reports, or allegations affecting his personal or official character, he may, with the consent of two other members of the College of Bishops, demand in writing of the Archbishop, the Archbishop's delegate, or the College of Bishops, that investigation of such rumors, reports and allegations be made.

Section 3 - *Concerning the Board of Inquiry*

The Archbishop upon receipt of a presentment under Section 1 or of a demand under Section 2 shall select a Board of Inquiry of five presbyters and five adult baptized members in good standing, none of whom shall belong to the diocese of the accused, of whom eight shall form a quorum, and refer the matter to it.

Section 4 - *Concerning the Process of Inquiry*

The Board of Inquiry shall investigate such rumors, reports, or charges, as the case may be. In conducting the investigation, the Board shall hear the accusations and such proof as the accusers may produce, and shall determine whether, upon matters of law and fact, as presented to them, there is ground to put the accused to trial.

Section 5 - *Concerning Testimony and Confidentiality*

The testimony to the Board of Inquiry shall be recorded and transcribed and shall be preserved in the archives of the College of Bishops. The proceedings of the Board as to the investigation of rumors shall be private; provided however that if the Board determines that the rumor is unfounded it shall issue to the requesting bishop a written statement to that effect.

Section 6 - *Concerning the Findings of the Board of Inquiry*

If in the judgment of two-thirds of the Board of Inquiry there is probable cause to present the accused bishop for trial for violation of Canon 2 of this Title, it shall make a public declaration to that effect.

Canon 5 Of Courts, Membership and Procedures

Section 1 - *Concerning Courts for the Trial of a Presbyter or Deacon*

1. In each diocese there shall be an ecclesiastical Trial Court for the trial of any presbyter or deacon subject to the jurisdiction of that diocese.
2. It shall be the duty of each diocese to provide by canon for the establishment of such court and the mode of conducting trials in the same.
3. In case of conviction by the Trial Court, the bishop shall not proceed to sentence the accused before the expiration of thirty days after he shall have been served with notice of the decision of the court, nor in case an appeal is taken shall sentence be pronounced pending the hearing and determination thereof.

Section 2 - *Concerning Courts for the Trial of a Bishop*

1. There shall be a Court for the Trial of a Bishop, whose jurisdiction shall be limited to proceedings against a bishop of this Church arising under these canons.

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2. The members of this Court shall be three bishops who are members of the College of Bishops, two presbyters, and two adult confirmed members in good standing. The members of this Court shall be elected by the Provincial Council, each Order electing its representatives by majority vote of that Order. An equal number of alternate members of this Court shall be elected in the same manner, and such alternate(s) shall serve in the event of a vacancy on the Court or the recusal of a member of the Court. The term of each member of the Court shall be three years or until a successor is elected and qualified.
3. The senior bishop in date of consecration shall be the President of the Court. The Archbishop shall also appoint a legal advisor to the Court who shall be trained in canon law, and a prosecutor, also trained in canon law, to bring and prosecute presentments when necessary.

Section 3 - *Concerning the Court of Extraordinary Jurisdiction*

1. There shall be a Court of Extraordinary Jurisdiction, whose jurisdiction shall be limited to proceedings either:
 - (a) referred by bishops of this Church who have oversight of Clergy canonically attached to other Anglican Provinces or dioceses in those cases where such Provinces or dioceses have waived their jurisdiction in favor of the Court of Extraordinary Jurisdiction; or
 - (b) in which a member of the Clergy who is amenable to presentment under these canons is attached to a diocese not possessed of a trial court. Cases may be referred to the Court of Extraordinary Jurisdiction by the bishop under whose authority the accused serves.
2. The members of this Court shall be three presbyters, three adult confirmed members in good standing, and one bishop, appointed by the Archbishop. The President of the Court shall be elected by the members of the Court. The Archbishop shall also appoint a legal advisor to the Court who shall be trained in canon law, and a prosecutor, also trained in canon law, to bring and prosecute presentments when necessary. The term of each member of the Court shall be three years or until a successor is elected and qualified.

Section 4 - *Concerning the Provincial Tribunal*

1. There shall be a Provincial Tribunal as provided in the Constitution of the Church. The Provincial Tribunal shall serve: (1) as a court of review in the case of a conviction after trial of a bishop, presbyter, or deacon; and (2) as a court of original jurisdiction: (a) to determine matters in dispute arising from the Constitution and Canons of the Province; (b) to hear and decide disputes between dioceses; and (c) to issue nonbinding advisory opinions on issues submitted by the College of Bishops, the Provincial Council, or the Provincial Assembly.
2. The Provincial Tribunal shall consist of seven members who shall be appointed by the Provincial Council. At least two members shall be bishops; the senior bishop in date of consecration shall serve as the President of the Court. At least two members shall be lawyers, knowledgeable in canon and ecclesiastical law. The term of each member of the Court shall be three years or until a successor is elected and qualified.

Section 5 - *Concerning Appeal*

1. An appeal may be made within thirty days of the decision of a Court for the Trial of a presbyter or deacon, the Court for the Trial of a Bishop, or the Court of Extraordinary Jurisdiction. The appeal shall be made in writing to the bishop who is the Presiding Officer of the Provincial Tribunal, stating the nature of the case and the reason(s) for the appeal.
2. The Provincial Tribunal shall, within thirty days, request the entire transcript of the trial and upon receipt of the transcript shall notify promptly all parties of the time and place for the hearing of the

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appeal which shall be within three months but not fewer than two months from the date of notification, unless agreed otherwise by all the parties.

3. The Provincial Tribunal shall render its decision on the appeal within thirty days of the hearing. The expenses of the appeal shall be paid by the appellant, unless the appellant is successful or the Provincial Tribunal orders otherwise.

Section 6 - Concerning the Process of the Appeal

1. The Provincial Tribunal shall hear the appeal based solely upon the record in the trial court. The parties may submit written briefs and may request oral argument. The Provincial Tribunal may reverse or affirm, in whole or in part, the appealed decision, or, if in its opinion justice shall require, may grant a new trial.
2. Should the appellant fail to appear for the hearing, the Provincial Tribunal shall, at its discretion, dismiss the appeal, or proceed to hear and determine the appeal.

Section 7 - Concerning Procedures

The Provincial Tribunal, the Court for Trial of a Bishop, the Court of Extraordinary Jurisdiction, and the Trial Courts of the several dioceses shall establish their own procedures, to include the appointment of a recorder of proceedings. Such procedures shall acknowledge the presumption of innocence of the accused and the right to representation by counsel, and shall be consistent with principles of fairness, due process and natural justice and shall require expeditious handling consistent with those principles. No new rule of procedure shall be made while a matter is pending that would be affected by that rule. In all courts of original jurisdiction, the standard of proof shall be by clear and convincing evidence. Unless a higher standard is required by diocesan canon for a Diocesan Trial Court, the affirmative vote of not fewer than a majority of the members of a Court shall be required for any determination by that Court.

Canon 6

Of a Member of the Clergy in Any Diocese Chargeable with Offense in Another

If a member of the Clergy belonging to any diocese shall have conducted himself in another diocese in such a manner as to be liable to presentment under the provisions of Canon 2, the Ecclesiastical Authority thereof shall give notice of the same to the Ecclesiastical Authority where the member of the Clergy is canonically resident, exhibiting, with the information given, reasonable ground for proceeding. If the Ecclesiastical Authority of the alleged offender, after due notice given, shall omit, for the space of three months, to proceed against the offending member of the Clergy, or shall request the Ecclesiastical Authority of the diocese in which the offense or offenses are alleged to have been committed to proceed against him, it shall be within the power of the Ecclesiastical Authority of the diocese within which the offense or offenses are alleged to have been committed to institute proceedings as provided by the canons of that diocese.

Canon 7

Of Resignation or Renunciation of Ministry

If a member of the Clergy making a declaration of resignation or renunciation of the ministry under Canon III.6.4, be under accusation or presentment for any canonical offense, or if they shall have been placed on trial for the same, the Ecclesiastical Authority to whom such declaration is made, shall not consider or act upon such declaration until after the accusation or presentment shall have been dismissed, or the trial shall have been concluded and sentence, if any, pronounced. If the Ecclesiastical Authority to whom such declaration is made shall have ground to suppose that the member of the Clergy making the same is liable to presentment for any canonical offense, such member of the Clergy may, in the discretion

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of the Ecclesiastical Authority, be placed on trial for such offense, notwithstanding such declaration of **resignation or** renunciation of the ministry.

Canon 8 Of Sentences

Section 1 - *Concerning the Role of the Bishop in Sentencing*

The bishop alone has the authority to pronounce sentence on a presbyter or deacon convicted as indicated in these canons. If there is no bishop, the Archbishop or another bishop designated by the Archbishop shall pronounce sentence.

Section 2 - *Concerning Pronouncement of Sentence*

The College of Bishops, speaking through the Archbishop or his designate, has the sole responsibility and authority to pronounce sentence on a bishop.

Section 3 - *Concerning Range of Sentencing* Sentence shall be:

1. Censure and/or admonishment;
2. Suspension, for a definite period, not to exceed five years;
3. Suspension for life; or
4. Deposition from the sacred ministry.

In addition, other measures for restoration of the accused may be required.

Section 4 - *Concerning Length of Sentences*

Upon a showing of good cause:

1. A sentence of suspension of a presbyter or deacon may be terminated or shortened by the bishop of the diocese in which the presbyter or deacon was convicted with the advice and consent of the Archbishop, in consultation with the Executive Committee;
2. A sentence of suspension of a bishop may be terminated or shortened by the College of Bishops with the consent of the Archbishop.

Canon 9 Of Inhibitions

Section 1 - *Concerning Inhibition of a Presbyter or Deacon*

A bishop may temporarily inhibit a presbyter or deacon from the exercise of ministry when the bishop believes, upon reasonable grounds, that the presbyter or deacon has engaged in conduct upon which a presbyter or deacon in this Church may be presented. With the advice and consent of the Standing Committee or its equivalent, such inhibition may be extended until such charge is dropped or action taken by a Trial Court. Upon application by a presbyter or a deacon who has been temporarily inhibited under this canon and upon a showing of good cause, the Archbishop or his designate may modify or revoke the temporary inhibition. Such decision shall be rendered within thirty (30) days.

Section 2 - *Concerning Inhibition of a Bishop*

In the case of the presentment of a bishop of this Church (including the Archbishop), three of the five senior members of the College of Bishops by date of consecration (exclusive of any bishop involved in the presentment or trial) may, by their affirmative vote, temporarily inhibit the bishop from the exercise of ministry. Such inhibition shall be in writing, signed by those consenting to it.

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Canon 10 *Of Notification of Disciplinary Action Taken*

The bishop or Archbishop pronouncing sentence shall within thirty (30) days after the sentence becomes final and not subject to appeal, of the sentence notify the Provincial SecretaryOffice of the Archbishop, who shall notify all bishops with jurisdiction and shall maintain a permanent record of the action. Such notice shall be limited to the sentence pronounced. Should a sentence be amended or terminated, notification of that actionsuch amendment or termination shall also be reported to the Provincial SecretaryOffice of the Archbishop who shall promptly give notice to all bishops with jurisdiction of and record the amendment or termination in the permanent record.

TITLE V

Enactment, Amendment, and Repeal of Canons

Canon 1 *Of Enactment, Amendment, and Repeal*

Section 1 - Concerning New Canons

No new canon shall be enacted or existing canon amended or repealed, except by majority vote of the Provincial Council and ratification of such action by majority vote of the Provincial Assembly.

Section 2 - Concerning the Repealing of Canons

Whenever a canon which repeals another canon, or part thereof, shall itself be repealed, such previous canon or part thereof shall not thereby be revived or re-enacted without express provision to that effect.

Section 3 - Concerning the Form of Amendment

The following form shall be used in all cases of enactment or amendment of existing canons:

“Title ___, Canon ___, Section ___ is hereby [enacted] [amended] to read as follows: [Here insert the new reading].”

In the event of the insertion of a new canon, or of a new section or clause in a canon, the numbering of the canons or divisions of a canon which follow shall be changed accordingly.

Section 4 - Concerning the Form of Repeal

The following form shall be used in all cases for the repeal of a canon:

“Title ___, Canon ___, Section ___ [or Canon ___ in its entirety] is hereby repealed.”

In the event of the repeal of a canon, or of a section or clause in a canon, the numbering of the canons or divisions of a canon which follow shall be changed accordingly.

Section 5 - Concerning Effective Dates

Any amendment to these canons, or repeal thereof, shall not become effective until ninety (90) days following ratification by the Provincial Assembly. In the case of the adoption of the initial set of canons by the inaugural Assembly, such canons shall become effective immediately upon their ratification by majority vote of the Assembly.

We certify that the foregoing is the text is the text of the Canons of the Anglican Church in North America adopted by the Common Cause Leadership Council functioning as the Provincial Council and ratified with amendments by the Provincial Assembly at its meeting at Saint Vincent's Cathedral, Bedford, Texas, on the 22nd day of June in the Year of our Lord 2009.

The Right Reverend Robert W. Duncan
Archbishop of the Anglican Church in
North America

The Venerable Charlie Masters
Acting Deputy Chair and Bishop-Elect

I certify that the text of the Canons set out above is the text of the Canons of the Anglican Church in North America ratified by the Provincial Assembly at its meeting at Saint Vincent's Cathedral, Bedford, Texas, on the 22nd day of June in the Year of Our Lord 2009.

The Rev. Travis S. Boline
Acting Secretary

Anglican Church in North America (ACNA)

Guidelines for Submitting an Application Form to the Provincial Council for Recognition as a New Diocese ~~/Cluster~~/Network or as a Diocese ~~/Cluster~~/Network “In Formation”

January to April, 2009

Step one is to obtain an application form and application guidelines, which can be downloaded at the ACNA website (www.anglicanchurch-na.org). Please bear in mind the following principles as you pray over your application.

Principles for the Application Process for New Diocese ~~/Cluster~~/Network:

~~In this season of new beginnings, we~~ We ask each group applying for recognition as a diocese, ~~cluster~~ or network of the Anglican Church in North America to commit to the following principles:

1. The new province is committed to organizing itself around the historic principle that parishes form around a bishop. Simultaneously, it recognizes that either geographic proximity or affinities because of relationship are equally valid ways of practicing that principle. The additional principles that follow are designed to respect the choice of each congregation for either affinity or geography as its organizing principle.
2. The application process will be open to the whole of the province of ACNA from the start of each application. The purpose of this principle of openness is so that each congregation and church-start in the area of the group may be invited to participate and so that the whole Provincial Council will be informed of all congregations being invited to consider participation in a new grouping.
3. The leadership of each group applying will practice the principles of invitation and blessing. The principle of invitation refers to the attitude and practice of inviting every congregation and church-start to come and participate fully in the organizing of the proposed new diocese ~~/cluster~~ or network. The principle of blessing means that we are all committed to bless any congregation choosing to remain in its existing jurisdiction rather than participate in a new group.
4. Each congregation commits to openness with its existing bishop/jurisdiction concerning its participation in the formation of the diocese ~~/cluster~~/network that, if accomplished, might have the effect of removing that congregation from its present affiliation with that bishop/jurisdiction.
5. In the early work of the Province it is anticipated that some congregations are making a preliminary affiliation, subject to subsequent realignment for emerging new missionary reasons as new congregations and new dioceses ~~/clusters~~/networks emerge.
6. Bishops and priests who are leading groups that are considering application to form new dioceses ~~/clusters~~/networks will promptly notify other bishops with churches in the area considered after determining which congregations will be invited to participate in organizing a new grouping.
7. Bishops and priests who are leading existing or potential dioceses ~~/clusters~~/networks should take geographical considerations into account so that regional ministry is encouraged.

Step two is to consider the counsel provided in these guidelines to assist you in filling out the application form. The guidelines are keyed to each item on the application form.

APPLICANT INFORMATION

1. **Recognition Sought.** Canon I.5.1 specifies that a diocese-~~cluster~~ or network is a grouping gathered for mission under the oversight of a bishop consisting of a minimum of twelve congregations with an ASA of at least 50 each and a collective ASA of at least 1,000. Canon I.5.1 notes, however, that a grouping not meeting these minimum specifications may be recognized on a case-by-case basis at the discretion of the Provincial Council. Therefore, each potential grouping must decide whether it meets the normal minimal standards as stated above, or whether it might qualify as an exception to policy based on other considerations (See 8 below.), or if it might more appropriately apply as a grouping “In Formation.” Note also that Article II of the Constitution specifies that new groupings (dioceses-~~clusters~~ or networks) can be either regional or affinity based.

2. Rational for Becoming a Diocese/Network or Diocese/Network “In Formation”. Answers to the following five questions must be submitted along with the completed application.

- (1) Is there a compelling missional reason for not becoming a part of an existing ACNA diocese in your geographic area?
- (2) How will your application support the development of ACNA as one, united Biblical and missionary church reaching North America with the transforming love of Jesus Christ?
- (3) What other reasons do you have for forming a new diocese or diocese-in-formation?
- (4) Are all of the diocesan bishops and vicar-generals of existing ACNA dioceses or dioceses-in-formation which have churches in the geographic area where you are forming in agreement with your application?
- (5) If not, what efforts have you made to address their concerns?²

- 2.3. **Proposed Name.** For the sake of consistency, the form of the name shall be “The Diocese of _____,” or “The _____ Network,” or “The _____ Cluster.” Names may be geographical such as “Pittsburgh” or “the Mid West,” symbolic such as “Forward in Faith” or “Living Waters,” or for a saint such as “St. Stephen” or “St. James.” Proposing an alternative name is suggested in the event that Provincial Council is aware that the first proposed name is already taken by another ACNA entity or is deemed inappropriate for other good reason.

- 3.4. **Recommended Nominees.** All groupings are to be united by a bishop (Article IV) except those “In Formation,” which may be led by a Vicar General at the discretion of the Archbishop (Canon I.5.6). The College of Bishops has authority in the election of bishops as set out in Article X.5. Canon I.5.5 states that the application shall contain the name of the recommended nominee or nominees for bishop. In the case of a newly formed originating body, Canon III.8.4.3 states that that body shall normally nominate two or three candidates. In the case of a single nominee the College may grant consent for his consecration, or in the case of multiple nominees the College may choose one and grant consent for his consecration (Article X). Canon III.8.3 provides further criteria for the episcopate, to include the stipulation that an eligible candidate for bishop will be a duly ordained male presbyter of at least 35 years of age.

- 4.5. **Name/Phone/Email Address of Primary Contact.** This individual will serve as the primary point of contact if the Provincial Council needs further information or clarification.

² This change was approved by Provincial Council, June 2013 at Nashotah House, Nashotah, WI and will require ratification by Provincial Assembly, June 2014.

_____*Note that the information requested in Items 5-12 should be provided on attached pages.*

5.6. Summary History and Mission. This section provides an opportunity for groupings to give a brief summary of how and when they came together and how they've progressed over time with regard to local mission, ministry, governance, fellowship, discipleship, and common worship. It will be most helpful to include evidence of ministry that is bearing fruit in terms of souls coming to know Christ, congregations being planted, aspirants for Holy Orders being raised up, discipleship going deeper, and future plans. Again, this section need not be lengthy.

6.7. Legal Status. Each grouping of congregations should obtain 501(c)(3) status at the group level even if constituent congregations have their own non-profit status. Each congregation will want to have non-profit status if it intends to own property. Information on the status of group and constituent congregation insurance programs will be helpful. Also useful will be information on grouping and constituent congregation constitution and canons, by-laws, or other governing documents. It is not necessary to attach such documents to this application. Article IV recognized the right of each grouping to establish and maintain its own governance, constitution and canons not inconsistent with the provisions of the Constitution and Canons of the Province. While not required at this time, future canons may require each grouping to write a constitution and canons in support of the Provincial Constitution and Canons.

8. 7.—Group and Constituent Congregations ASA (average Sunday attendance for all Sundays).

- a. Give the total number of congregations with an ASA of 50 or more, and their current Anglican affiliations. Also, provide the name, location, and name of rector for each of these congregations.
- b. Identify every other congregation in the grouping by name, location, name of rector, ASA, and current Anglican affiliation.
- c. Only the total ASA for the entire grouping is required here. Count all congregations to include both those over and under an ASA of 50.

9. 8.—Request for Waiver of Canon I.5.1 Standards. As stated in 1 above, Canon I.5.1 provides for a possible exception to standards for those groupings that may fall short of the numerical standards and yet by virtue of other factors believe that they should not be placed in the temporary "In Formation" status. This section provides the opportunity to describe other factors that the Provincial Council might consider in granting full status as an exception to numerical standards. Such factors could include such matters as falling a bit short of twelve congregations with an ASA of 50 but having a collective ASA well above 1,000 or perhaps falling a bit short in both categories but demonstrating outstanding fruit in areas of evangelism, church planting and congregational growth.

10. 9.—Vestry Verification.

d.a. This is a simple certification statement that the vestry or comparable governing board of each congregation in the grouping has officially subscribed to the Constitution and Canons of the Anglican Church in North America.

e.b. This too is a certification statement that each constituent congregation has notified its domestic bishop, or overseas bishop if that congregation does not have a domestic bishop, of intention to change jurisdiction by becoming part of a new grouping that will receive its own bishop. By endorsing the Constitution and Canons, the ACNA bishops have already granted permission for their congregations to enter into new groupings. Therefore, while only notification rather than permission is required, it is only prudent, godly, and gracious for each congregation to discuss this matter with its bishop prior to a decision to become part of a new grouping. Note however, that approval of an application for recognition as a new ACNA grouping would not in and of itself constitute actual release and transfer from an overseas jurisdiction. Such actual release and

transfer can come only when the appropriate overseas jurisdictional bishops have in fact granted said release and transfer. Note that as stated in Principle 2 above, no congregation is required to join a new grouping to be a member of the ACNA. A congregation may remain in its existing jurisdiction. Congregations that choose to remain under the overseas jurisdictions of Kenya, Uganda, and the Southern Cone are considered members of the Province by virtue of belonging to the Missionary Convocations of Kenya, Uganda, and the Southern Cone as stated in Article II. However, it should be noted that overseas jurisdiction has always been intended to be temporary, and the time may be approaching when overseas bishops will release their congregations to the jurisdiction of the ACNA and those congregations will then need to transfer to some grouping (diocese, ~~cluster~~ or network) within the ACNA.

12.11. Budget. Article XIII states that each grouping agrees to share in the cost of operating the Province as provided by canon. Canon I.9 states that the biblical principles of tithing shall be taught and encouraged at every level within the Province. While acknowledging the tithe as the underlying principle of the new province, it is accepted that some ACNA jurisdictions already have a giving procedure in place that cannot be immediately altered easily. Permission is therefore given to continue those current systems of giving that it is understood must stay in place for now, but with intentional steps and designs in place to move into the uniformity of the tithe as the standard for all the province. Congregations moving into new groupings are encouraged to give ten percent of local income to the new grouping, while each new grouping is encouraged to give ten percent of group income to the support of the cost of operating the Province. Each grouping therefore should describe in this section its current and proposed budget and the procedures and levels for congregational financial support of the grouping. A key concern should be to demonstrate plans for the support of the office of the local bishop, who will need minimal staffing, compensation, and operational funds even if part of his support comes from his position as rector of a parish. Although the tithe is encouraged at all levels, giving levels are voluntary. There will be some as yet undetermined time of transition with regard to giving to overseas provinces. Their fellowship, godly oversight, and mutual ministry are some of the greatest gifts we have received during these last few years. All ACNA groupings and congregations are expected to further develop the depth of Mission Partnerships with our overseas brothers and sisters. Financial support to them will need to transition from the tithe portion of budgets to the world missions/outreach portion of budgets.

13.12. Application Decision. Describe briefly how the grouping and its constituent congregations decided to band together in submitting this application to include a description of the process used to recommend nominees for bishop or Vicar General as appropriate.

14.13. Other Relevant Information. Use this section as needed to describe any other information pertinent to this application but not provided for above.

15.14. Signatures. The application needs to be signed by the governing committee or council of the grouping. These signatures constitute verification that the information provided is true and accurate. It is also an acknowledgement of and commitment to the Principles for the Application Process set out above.

<p align="center">PROVINCE OF THE ANGLICAN CHURCH IN NORTH AMERICA (ACNA)</p> <p align="center">APPLICATION TO THE PROVINCIAL COUNCIL FOR RECOGNITION AS A</p> <p align="center">NEW DIOCESE/NETWORK OR DIOCESE/NETWORK “IN FORMATION”</p>	
APPLICANT INFORMATION	
1.	Recognition being sought -- Diocese /Network <u>or</u> Diocese /Network “In Formation”:
2.	A rationale for becoming a Diocese/Network or Diocese/Network “In Formation”: <i>Answer the five questions listed on Application Information (#2) and submit on a separate form.</i>
3.	Existing or proposed name for the Diocese/Network (an alternative name may also be proposed):
4.	<p>a. Existing bishop(s) :</p> <p>b. Recommended nominee(s) for Bishop or for Vicar General (details on each nominee are attached):</p>
5.	Name/Phone/Email Address of Primary Contact if further information is needed:
PROVIDE THE FOLLOWING INFORMATION (AS APPLICABLE) ON PAGES ATTACHED TO THIS FORM	
6.	Describe in summary the history and mission of the group making application, including information regarding joint mission efforts, fruits of those efforts, anticipated growth and other related information.
7.	Provide basic information regarding the – <p>a. legal status of the group making application, including incorporation, 501(c)(3) status, insurance, etc.; and</p> <p>b. current rules of governance of the group and their intentions to develop a Constitution and Canons.</p>
8.	With regard to the group making application and each of the Congregations in the group: <p>a. List the names and total number of congregations with an ASA (average Sunday attendance for all Sundays) of 50 or above and their current Anglican affiliation.</p> <p>b. List every other congregation, including its ASA, and its current Anglican affiliation.</p> <p>c. Provide the collective ASA for the group.</p>
9.	If the group making application does not meet the requirements of Provisional Canon 1 for recognition as a Diocese/Network (twelve Congregations with ASA of at least 50 and collective ASA of 1000) but, requests that the requirements be modified —please provide additional information to justify the modification.
10.	With regard to each listed Congregation, verify that the Vestry of the Congregation – <p>a. has subscribed to the Constitution and Canons of the Anglican Church in North America; and</p> <p>b. has notified their current domestic bishop of their intention to be part of the group making application.</p>
11.	Provide details of the current and proposed group budget, including support of the Bishop and his office.
12.	Describe how the decision to make this application was made, including the involvement of each congregation.
13.	Provide any other information you believe is relevant for consideration by the Provincial Council.
SIGNATURES OF THE GROUP’S GOVERNING COMMITTEE OR COUNCIL	
We hereby make application for the requested recognition pursuant to the Constitution and Canons of the Anglican Church in North America and verify that the information provided is true and accurate. We also acknowledge and commit ourselves to the statement of Principles For The Applications Process contained in the Application Guidelines.	
Printed name, title and signature:	Date:

CUBA TASK FORCE

Bishop Charles Dorrington and his wife, Claudia, were invited to Cuba eleven years ago by a Cuban National who had gathered together a group of people who wished to worship as Reformed Episcopalians, and be under the episcopal covering of an REC Bishop. The Dorringtons felt called during that visit, to initiate a mission ministry in Cuba. Returning every year since then to teach, baptize, confirm and ordain, they have seen the church in Cuba grow into twenty three congregations located all over the island which spans a length of seven hundred fifty miles. Bishop Dorrington is the Bishop of a Reformed Episcopal Church Diocese in Western Canada and that Diocese and Church have been supporting the Cuba ministry from its inception.

The political situation in Cuba, and the church's increasing membership, has made the continued episcopal visits from Canada somewhat more difficult, as time went on, to a point where a decision was made to install a Cuban Bishop to oversee the ministry and its continued growth. In May of this year Archdeacon William Suarez was consecrated as Bishop. He serves a clergy staff of two ordained presbyters and ten deacons and an ever growing number of baptized congregants. Nearly a nine hundred members attend worship every Sunday. The Church has acquired a farm where food is raised, some of which is marketed, and church members are taught the skills of farming. There are plans to acquire at least two more farms during this next year.

The Cuba Task Force was appointed by Archbishop Duncan to consider how best the Anglican Church in North America could come alongside this mission of the Reformed Episcopal Church as it was reaching a transitional stage. The Task Force met in Florida and has had several telephone meetings and electronic exchanges. Its considered judgment concluded that to the extent possible, continued support should come mostly from Canada, where its citizens have easier access to Cuba than do Americans. Several ANiC congregations have begun to undertake regular financial support of the Church in Cuba. Moreover, as has been the case elsewhere, the advancement of the Kingdom might best be served if the Cuba mission eventually became an independent Anglican Diocese. This approach has been approved by the GAFCON Primates and it appears on its way to taking effect.

The Cuba Task force will continue to seek ways to support the ministry in Cuba. Visits to Cuba are planned for some members of the Task Force and the Province is asked to keep the Church in Cuba in its prayers. What has been planted by Bishop Dorrington and his wife has been graced by God's blessing and this ministry is expected to continue to grow on the largest island in the Caribbean, a place, when discovered by Columbus on his first voyage, prompted him to describe the physical beauty of what he had found as "the most beautiful land that human eyes have ever seen." It still is.

Members of the Cuba Task Force include: Presiding Bishop Leonard Riches, Bishop Royal Grote, Bishop Charles Dorrington, Claudia Dorrington, Bishop Frank Lyons, Bishop Trevor Walters, The Rev. Gustavo Clavo, The Rev. Gamaliel Garcia, The Rev. William Jerdan, The Rev. Canon Jorge Finlay and A. Hugo Blankingship, Jr., Chairman.

Report from the Development Committee

Fiscal Year 2013/14

Development Committee Members:

Brad B. Root, COO, Committee Chair
Rt. Rev. John Guernsey
Greg Von Gehr
Rev. Kirk Patterson, Controller

The Development Committee is responsible for developing and implementing all fundraising strategies and monitoring the revenue projections for the Finance Committee to support the Mission and Ministry Plan of the Province. This Committee is also to oversee the teaching and encouraging at every level in the church that “the biblical tithe is the minimum standard of giving to support the Mission of the Church” as stated in Canon 9 section 1. Additionally, this Committee is to develop policies and procedures for planned giving practices and other revenue generating initiatives that will provide a strong financial foundation for the future, for example, the Founders Fund and Extra Mile Fund. This year the committee met often monthly via conference call.

This current Fiscal Year the fundraising goal to achieve a balanced budget is approximately \$720,000. To date (as of June 11th) the actual amount raised from “extraordinary giving” is approximately \$724,000 or a surplus to date of \$4,000. We praise God for this and extend our deep gratitude to all of our extremely generous donors!

This coming Fiscal Year, the fundraising need is approximately \$846,000. However, we received a pledge from a donor of \$50,000 for FY 2014/15 reducing our fundraising requirement to \$796,000 based on the proposed Budget for next year.

Lastly, the Executive Committee has approved the hiring of a Director of Development for Fiscal Year 2014/15. The person to fill this role has been identified and has accepted our employment offer. He has a proven track record in raising resources, has extensive relationships throughout the Anglican Church in North America and a deep passion to see the Church grow and succeed.

Respectfully submitted,

Brad

Brad Root, Committee Chair

**Ecumenical Relations Task Force
Provincial Assembly
June 25-28, 2014**

During the last five years the work of this task force by God's grace has taken ecumenical work from ground zero at the very beginning into a full scale involvement with the larger world of orthodox Christianity, catholic and protestant. When we began in Bedford, Texas some jurisdictions warmly received us, attended our first Provincial Assembly, and indicated that they would walk with us to the greatest extent possible. Since then we have built on those initial contacts as well as seen the Lord's hand guide us into many more extraordinary relationships. Thus the following is a summary since we last met in a Provincial Assembly but in a sense an encapsulation of the entire five years.

The Orthodox Dialogue

Throughout the last five years we have continued to meet with the Orthodox by way of the Orthodox Church in America. Two main developments have occurred. One, the College of Bishops of ACNA concluded that the original Nicene Creed did not contain the filioque (and the Son) phrase meaning it is allowable for ACNA congregations to use the original creed without the filioque. At the same time, the College of Bishops affirmed the western tradition of including the filioque. Thus, the ACNA liturgy will continue the traditional version of the Nicene Creed in the Book of Common Prayer adding a footnote calling attention to permission to say the original Constantinopolitan Nicene Creed.

Two, through the OCA and St. Vladimir's Seminary we have become part of a larger dialogue between the Russian Orthodox Church and Anglicanism. The Ecumenical Relations Task Force of ACNA met with Metropolitan Hilarion Alfeyev at the Anglican seminary Nashotah House. In these meetings Metropolitan Hilarion expressed the desire to direct ecumenical dialogue previously conducted with The Episcopal Church through the Anglican Church in North America. He outlined a threefold process of dialogue. The areas are moral theology, theology and ecclesiology. This process began last September when ACNA and OCA representatives met at the OCA national offices on Long Island. It is expected that at some point a visit will be made to Moscow to meet the Patriarch of the Russian Orthodox Church, to report our ecumenical progress, and to seek the highest level of corporate unity. After personally chairing this sub committee, the Rt. Rev. Kevin Allen of ACNA has taken over this responsibility for which I'm thankful.



Roman Catholic Dialogue

We have continued to meet with the appointed ecumenical officers of the Roman Catholic Church. After a brief transition of representation on the Roman Catholic side Archbishop Robert Duncan and I have met with Bishop Madden and Fr. John Crossin of the Roman Catholic Church at the administrative offices of the USCCB in Washington D.C. The nature of our conversations have concerned developments in the founding years of ACNA as well as the continued formation of the Global Anglican Future Conference movement within the Anglican Communion.



Of further significance I have been invited to meet two Popes in the last two years, Pope Benedict in 2012 and the new Pope Francis in 2013.

The purpose of these visits was to bring greetings on behalf of Archbishop Robert Duncan, the Anglican Church in North America, and the Global Anglican Future Conference (GAFCON) now called the Global Fellowship of Confessing Anglicans (GFCA). On both occasions we were warmly received. Archbishop Duncan was able to go on the first visit. I joined other Anglican Bishops from the Church of England and America. I was the only ACNA bishop, which gave me an opportunity to share the ecumenical opportunities with the Global South of Anglicanism.



The North American Lutheran Church

Ecumenical talks with the North American Lutheran Church (NALC) were considerably productive during our first five years. These Lutherans have primarily emerged from the Evangelical Lutheran Church in America (ELCA). They officially formed in 2010 one year after ACNA. They have quickly grown to over four hundred congregations, but since their churches are considerably larger than ours they have approximately the same number of average Sunday attendance (ASA).

Importantly the NALC has decided not to create their own seminaries but to use orthodox Anglican ones. As a result of our ecumenical work NALC in particular has designated Trinity School of Ministry as their seminary. TSM has subsequently brought onto its faculty two Lutheran professors. The effect of this arrangement will also mean Lutheran students at other ACNA seminaries including the Reformed Episcopal Seminary in Philadelphia.



In addition agreement was formed and approved by the ACNA College of Bishops and the Executive Committee of the NALC to allow Eucharistic hospitality. For North American Lutherans this means permission to receive Holy Communion in ACNA parishes and seminaries. For Anglicans, however, this is somewhat of a moot point since we already allow other Christians to receive the Eucharist based on their baptism. Nevertheless, the agreement of Eucharistic hospitality is significant in that it makes official an important Biblical expression of true unity in Christ. The Rt. Rev. Win Mott, Ordinary of the Diocese of the West (REC) chairs this sub committee.

Lutheran Church Missouri Synod Dialogue

Conversations with the Lutheran Church Missouri Synod (LCMS) have progressed well with more direct involvement of the Reformed Episcopal Church. In May, 2013, representatives of both jurisdictions met at the Pro Cathedral Church of the Holy Communion (REC). The focus of these meetings was a joint statement on Christian marriage and family. For the first time as well, Lutheran and Anglican clergy and laity were invited to worship together at the pro cathedral in the service of Evensong from the Book of Common Prayer.



Also, The Very Rev. Dr. Jonathan Riches, Academic Dean of the Reformed Episcopal Seminary, has taken over chairing these talks on the Anglican side. Dr. Riches has done an excellent job guiding the talks through discussion in particular on the Thirty-Nine Articles and the doctrinal similarities between Lutheranism and Anglicanism.

The fall, 2013 meetings were hosted at the Reformed Episcopal Seminary.

National Association of Evangelicals Dialogue

We have been invited to participate, even join the National Association of Evangelicals. With the guidance of our bishops the wisdom that has prevailed is to attend NAE functions as observers. The Rev. Chris Schutte, chairman of this sub committee representing us, has gone to two board meetings - one in Salt Lake City and the other in Orlando. He has also attended two "Washington Briefings," which are meetings between Evangelical leaders and key politicians, staffers, and . . . other leaders for updates on issues of concern for Evangelicals - e.g. marriage, life issues, immigration, the environment, prison reform and others.

The Evangelical Ecumenical Council Dialogue

The emergence of what is being called, the Ecumenical Coalition, has resulted from the good work of The Rev. Canon Phil Ashey of the American Anglican Council (AAC) associated with ACNA. Four groups of various jurisdictions have been brought into the formation of ecumenical dialogue. The groups are conservatives in the Presbyterian Church U.S.A., the Good News Methodists, North American Lutherans out of ELCA, and ACNA. Already there is potential for sharing theological institutions, joint statements on Christian marriage and morality as salt and light in our culture, mission projects, and educational resources. The combined numbers of followers could be quite substantial. The first meeting occurred in October 22-24, 2012 in Dallas, Texas. Subsequent meetings and seminars have been convened to develop church growth and mutual support strategies.

The Messianic Jewish Dialogue

One of the truly remarkable ecumenical conversations to come into being over the last five years has been our dialogue with the Messianic Jewish community. Initially opened by Bishop Keith Ackerman through one of his contacts, four meetings have been conducted around the country, including one at Wheaton College, with leaders from various Messianic organizations such as Jews for Jesus, Apple of His Eye Ministries, Lausanne Conference of Jewish Evangelism, Christian Ministry to the Jews, Devar Emet Ministry, Chosen People Ministries, Tikkun International Ministries, the Messianic Jewish Alliance of America, the Union of Messianic Jewish Congregations and so forth. This dialogue restores an important historic conversation between Anglicanism and the Jewish people. As our Messianic Jewish brothers and sisters in the Lord continually remind us, Anglicans were the first of the historic churches to evangelize them not long after the Great Awakening revival of the 18th century led by two Anglican evangelists, John Wesley and George Whitefield. As Biblical Anglicans we are simply returning to what we were used by God in some small way to initiate centuries ago. Many thanks to Dr. Theresa Newell chair person of this dialogue, who has been assisted by Canon Daryl Fenton, and the Rt. Rev. Foley Beach (Ordinary of the Diocese of Atlanta) who has served as the Episcopal representative for this sub committee.



The Polish National Catholic Church

During the last five years we began our ecumenical dialogue with the Polish National Catholic Church. These meetings, chaired by the Rt. Rev. Richard Lipka (ACNA Suffragan Bishop of the Diocese of All Saints) who is fluent in Polish, have been historic since the PNCC was in full communion with the Episcopal Church (TEC) until the late 1970s. Some of our ACNA clergy even remember serving as young priests at the altars of the PNCC and vice versa. The PNCC would like to restore communion with the Anglican family. They have selected ACNA as the jurisdiction through whom they want to pursue this important relationship. Over several meetings we have focused on understanding our historic doctrinal statements (The Thirty-Nine Articles and Their own Articles), and our views of the Church and the Sacraments. We also begun to have candid talks about how we work alongside each other until there can be some kind of formal inter-communion. As a result of this exploration, the PNCC is considering Nashotah House as a place where they can send their theological students. We share so much in common as non-papal Catholics.



The Presbyterian Church in America

In the past two years our friends in the Presbyterian Church in North America have asked us to send an ecumenical representative to two of their General Assemblies. This relationship extends to us through the Reformed Episcopal Church, who has had a longstanding relationship with the PCA. Last year, I was invited by their Stated Clerk and now Moderator, the Rev. Dr. Roy Taylor, to bring greetings. This year the Very Rev. Dr. Jonathan Riches will represent the REC/ACNA at the PCA General Assembly. The hope is that we will be able to enter into some kind of fraternal relations to the greatest extent possible with our Reformation brothers and sisters in Christ.

Conclusion

For your information and edification, if you would like more information on a particular ecumenical dialogue, each of the sub-committee ecumenical chairs have written up a short distillation along with pictures of what he/she has seen the Lord do on his/her sub committee the past five years. You may contact my secretary, Mrs. Cathy Heissenhuber, for a copy through my office (cathy@holychommuniondallas.org). I have included in the body of my own report, however, a number of the pictures that these wonderfully dedicated sub committee chairs have provided.

Therefore, the Lord has been extremely good to the Anglican Church in North America through its ecumenical work over in its brief history. From Jerusalem to Moscow to Rome, in the United States and Canada, and around the world, God's people have become more and more aware of the ministry of ACNA. In the final analysis, however, let us not forget that God has blessed us as we have attempted to live into our responsibilities to the universal (catholic) Church by seeking to fulfill our Lord's Prayer in Gethsemane, "That they may be one as we [the Holy Trinity] are one" (John 17:11). As we have given we have received. Amen.

Respectfully Submitted,

A handwritten signature in black ink that reads "+Ray R. Sutton". The signature is written in a cursive, flowing style.

The Rt. Rev. Ray R. Sutton, Ph.D.
Chairman, Ecumenical Relations Task Force

Finance Committee Report for Provincial Council 2014

The Finance Committee, consisting of Brad Root, Rev. Jon Abboud, Ron Bales and the undersigned, held numerous telephone conference calls during the past year. For the most part these calls were held on the same day as the monthly Executive Committee conference calls so that Brad and I could report current financial information and/or financial recommendations to the Executive Committee on a timely basis.

Our principal responsibility is to oversee the financial affairs of the Province. This includes the preparation, monitoring and revision, if necessary, of the Annual Budget which is presented each year to Provincial Council for approval. All suggested revisions are presented to the Executive Committee for approval before adoption. We also watch closely the balance in the Founder's Fund. In accordance with a directive from Provincial Council 2012, we are required to convene a joint meeting with the Development Committee if the balance in that account drops below \$100,000. Fortunately, no such meetings have been necessary since that stipulation was enacted. As of May 16, the date of this report, the balance in the Founder's Fund was \$145,000.

As of April 30, 2014 the Anglican Church in North America had total assets of \$563,000, total liabilities of \$133,000, with \$84,000 of that amount representing a mortgage loan on our office building in Ambridge, and a net worth of \$430,000. Our balance sheet is strong. In our first three years we ended with modest surpluses and last year, with total revenues of \$1,660,000, we ended up with an infinitesimal deficit of \$1,000. We are projecting a modest surplus for the current fiscal year ending on June 30. It should be noted, however, that these favorable results over the first five years of our existence would not have been possible without the generous support of numerous individuals across the country who have faith in our mission, our leadership and our Lord. To them we are most grateful!

Since next year's budget has not been finalized it seems best to withhold any commentary until the actual budget presentation at Provincial Council. At that time comparative revenue and expense figures together with projections, all of which will have been reviewed and approved by the Executive Committee, will be presented.

Again it is worth noting that a significant portion of our past and projected revenue comes from individuals. Sustainability of this revenue stream has been and will continue to be a challenge in the near future.

Since this will be my last report as Treasurer and Chairman of the Finance Committee of the Anglican Church in North America I would like to take this opportunity to say what a pleasure it has been for me to serve in this capacity over the past five years. Believe me, Brad and Kirk Patterson are the ones who really do the heavy lifting in the financial arena and without their extraordinary and capable leadership I would have been in deep trouble and so would the Province. So please, when it comes time to elect a new Treasurer I strongly encourage a vote for Brad Root, who, if elected, has agreed to serve the ACNA as its next Treasurer. A better candidate does not exist!

Praise God!

Respectfully submitted,

William F. Roemer
Treasurer and Finance Committee Chairman



8 May 2014

The Most Rev'd Robert Duncan
Archbishop and Primate
Anglican Church in North America
P.O. Box 447 Ambridge, PA 15003-0447
USA
Via Email: duncan@pitanglican.org

Dear Bob:

Dear Archbishop Bob:

Thank you for many wonderful contributions to the recent meeting of the Primates Council and also presenting the request of March 27th from Mr. Hugo Blankingship, Jr. in his role as Chair, Cuba Task Force. As you well know it prompted an energetic debate among the Primates and I write to confirm their response.

We note with joy the growth through evangelism of the church in Cuba and also the deep desire for the clergy and people to stay firmly within the Anglican family. We also note with thankfulness that the proposed consecrators are well known for their commitment to the faith and order of our beloved fellowship.

Be assured that the proposed action has our approval and prayers for this joyful occasion. We look forward to ongoing fellowship with this emerging community of Anglicans. We also trust that, mindful of the current political and ecclesiastical realities, this development can take place under appropriate provincial authority.

On behalf of the Primates Council

With best wishes,

Dr Peter Jensen
General Secretary, Global Fellowship of Confessing Anglicans

The Most Rev'd Eliud Wabukala
Chairman, GAFCON Primates Council
Primate, Anglican Church of Kenya
Anglicans

Dr Peter Jensen
General Secretary
Global Fellowship of Confessing

ANGLICAN CHURCH IN NORTH AMERICA

REPORT OF

THE GOVERNANCE TASK FORCE

TO THE

PROVINCIAL COUNCIL and ASSEMBLY

JUNE 2014

REPORT OF THE GOVERNANCE TASK FORCE

Introduction

The Governance Task Force (GTF) was created in 2008 following the GAFCON meeting in Jerusalem, which called for the creation of a new Anglican Province in North America.

The GTF was composed of representatives from the twelve founding entities (Article II, Constitution) who met over a period of nine months in Virginia, Chicago, Atlanta, and Texas as well as numerous meetings on the internet. Draft Constitution and Canons were completed in time for the organizing meeting of the Province in Bedford, Texas in June 2009 where the documents were adopted and the Province of the Anglican Church in North America was launched.

These documents have been considered a work in progress, but proposed changes can only be ratified when approved by the Provincial Council and ratified when the Assembly meets.

Some needed changes were ratified at the Assembly in June 2012. As we come to the fifth anniversary of the founding of the Province, additional changes are being proposed as outlined in the ensuing document. These have been reviewed and in some cases revised by the Executive Committee (including the Archbishop) and hence represent considerable work and attention by a fairly wide section of the Province.

Membership on the Governance Task Force has changed somewhat since its early days, but there remains a good cross-section of the Province, both from Canada and the United States, of devoted servants who are pleased to present its Report to the Council and the Assembly for their consideration.

A. Hugo Blankingship, Jr.
Chairman

Dated: May 25, 2014

GTF Membership:

Hugo Blankingship, Chair
++Robert Duncan
Phil Ashey+
Larry Bausch+
Travis Boline+
+Steven Breedlove
+Julian Dobbs
Mike Donison
Jeffrey Garrety

+Royal Grote
+John Guernsey
Paul Julienne
Jim McCaslin+
Mary McReynolds
+Bill Murdoch
Ron Speers
Scott Ward
David Weaver
Wick Stephens

THE ANGLICAN CHURCH IN NORTH AMERICA

CONSTITUTION AND CANONS

Proposed changes approved by the Executive Committee and recommended to the Provincial Council for adoption at their meeting on June 24, 2014.

THE CONSTITUTION

ARTICLE IX: THE ARCHBISHOP

1. The person elected as Archbishop will hold office for a term of five years concluding at the end of the meeting of the Assembly following the meeting of the College of Bishops which elects the next Archbishop unless such election takes place in accordance with the provisions of Canon I.3.3. An Archbishop who has served one term of office may be elected for a second term of office but not a third. ~~Initially, the Moderator of the Common Cause Partnership shall serve as Archbishop and Primate of the Province.~~

Explanation: As a matter of “housekeeping” the word “cluster(s)” was removed from the text of both the Constitution and Canons as describing a term which is no longer used by congregations forming a diocese. This change was approved by Provincial Council, June 2013 at Nashotah in Wisconsin and will require ratification only by Provincial Assembly 2014.

The only other change to the Constitution is to ARTICLE IX dealing with the term of the Archbishop. This change is needed to allow the sitting Archbishop to preside over the Council and the Assembly that meets as his term ends. As currently worded, the newly elected Archbishop would be required to preside at these meetings, the organization(s) of which were not of his making. This change, of course, will not affect the 2014 meetings, but the College of Bishops has agreed to remain in session until the close of the 2014 Assembly in order to allow the retiring Archbishop to preside.

THE CANONS

Note: The term “cluster” has been deleted where indicated.

TITLE I - Organization and Administration of the Church

Canon 3 - Of the College of Bishops

Section 2 -

The College of Bishops shall meet in the week preceding the Provincial Assembly that marks the end of an Archbishop's term for the purpose of electing from the active members of the College with jurisdiction a new Archbishop to serve a five-year term. The Archbishop whose term is expiring shall convey the authority of the office to the newly elected Archbishop at the conclusion of the Provincial Assembly following his election. This action shall mark the beginning of his five-year term. The investiture of a newly-elected Archbishop shall be set for a time and place suited to the interests of the Province and the diocese from which he has been elected, ~~and the practicalities of transition from one Archbishop to the next. The five year term of the new Archbishop begins with his investiture, except in the case of an election under the provisions of Section 4 below.~~

Explanation: No Bishop or Archbishop is able to exercise their calling to teach, govern and sanctify without authority. Normally, this is conferred by the laying on of hands and prayer by consecrating bishops at a bishop's consecration. Only after such consecration does the bishop-elect assume office. However, because the newly elected Archbishop will assume office at the conclusion of the Provincial Assembly immediately following his election, this canonical change allows for the immediate conferral of authority for the office by those bishops present at the conclusion of the Provincial Assembly.

Section 3 –

In the event of the death, permanent disability, resignation, or removal of the Archbishop prior to the completion of a five-year term, the Dean of the Province (or in his absence the Senior Active Bishop) shall promptly call a meeting of the College of Bishops for the purpose of electing a new Archbishop for a five-year term. The Dean shall convey spiritual authority upon the newly elected Archbishop immediately following his election.

Explanation: For the same reasons stated above for the change in Section 2, the change in this section provides for the immediate conferral of authority upon a newly elected Archbishop assuming office in the event of the death, permanent disability, resignation or removal of the Archbishop prior to the expiration of a five-year term.

Canon 5 - Of Dioceses

Section 1 - Concerning Structure

A diocese is a grouping of congregations gathered for mission under the oversight of a Bishop (the "Ecclesiastical Authority"). A diocese is composed of a minimum of twelve (12) congregations with an ASA of at least fifty (50) each and a collective ASA of at least one thousand (1,000). The In exceptional cases, the Provincial Council may modify these requirements on a case-by-case basis by the affirmative vote of two-thirds vote upon the affirmative recommendation by the Executive Committee of its members.

Explanation: While this amendment does not change the minimum requirements for the formation of a new diocese, it emphasizes the need for extra care in the granting of waivers of the minimum requirements to create a new diocese. The changes reflect the need to form dioceses that meet a higher scrutiny of these minimum requirements for the sake of what is best for the Church—including growth in mission, financial sustainability and support for the Office of the Bishop, and financial support for the ACNA. The changes also include a formal review and approval by the Executive Committee before coming to Provincial Council.

Section 7 – Concerning Diocesan Sustainability

The Executive Committee shall review the annual Diocesan Reports with the objective of determining the sustainability of the several dioceses. The Executive Committee may open a dialogue with any diocese it feels is in need of assistance with the objective of strengthening its sustainability.

Explanation: This proposal calls for the oversight of a financially struggling diocese and calls for the Executive Committee to come alongside such a diocese to offer assistance where appropriate. It also provides a process of review that will enable appropriate actions to be taken which reflect pastoral care for the diocese, and the opportunity to reverse its decline at an early stage.

Canon 6 - Of Congregations

Section 2 – Concerning ~~Affiliation~~ Congregations

A congregation in this Church is a gathered group of Christians who have organized and function in accordance with the canons of this Church attached to a diocese and under the oversight of a Bishop. Every congregation of the Church belongs to the Church by union with a diocese of the Church or through a diocese-in-information. A congregation of this Church is a gathering where the pure Word of God is preached and the sacraments are duly administered according to Christ's ordinance (Article XIX).

Explanation: The additions to Section 2 represent the need for a more accurate definition of a congregation (without specifying minimum ASA) which is in keeping with Anglican polity and doctrine.

Section 7 - Concerning Planting New Congregations ~~Planting~~

With the leadership and consent of the Bishop, a diocese and its congregations, clergy, and people should, whenever possible, plant new congregations. The diocese shall ensure spiritual covering and practical assistance to new plants consistent with its own missional strategies until each is self-sustaining. A new plant is self-sustaining when it meets the criteria for sustainability as determined by its diocese and Bishop. A congregation, with the consent of the Bishop, should plant new congregations whenever possible. In such case the congregation shall provide spiritual cover and temporal assistance to the newly planted congregation until it is self-sustaining. A newly planted congregation is self-sustaining when it is able to call and provide for its own Clergy and is acceptable to the Bishop.

Explanation: As Anglican1000 completes its mission, leadership in church planting must be assumed by the dioceses. This is a natural outcome of the principle of subsidiarity—entrusting decision-making to the lowest level to which it may be wisely delegated. Section 7, as revised, strengthens the priority of church planting within the dioceses. It also provides flexibility for dioceses in providing spiritual covering and practices for such church plants consistent with the missional strategies of the diocese, as well as diocesan definition of self-sustainability according to the criteria the diocese establishes.

Section 8 - Concerning Annual Reports

On or before March 1 of each year ~~the rector and wardens~~ every congregation shall prepare and forward to the Bishop and to the Provincial Office a report, in a form specified from time to time by the ~~Council~~ Executive Committee, reflecting the status and growth of the congregation in terms of ASA, tithes and offerings, baptisms, confirmations and receptions, marriages, burials, and other important categories of information concerning the preceding calendar year, including

new initiatives for mission and ministry. The Bishop shall be responsible for preparing a composite report of all such reports received and forward the same to the Executive Committee of the Province no later than May 1 of each year. The Executive Committee shall cause to be prepared a report to the Archbishop on the status and growth of the Province.

Explanation: This change calls for annual reports of congregations to be sent to the Provincial Office as well as the diocesan office. It also provides greater flexibility to the leadership of the congregation in preparing and forwarding Annual Congregational Reports by other than the Rector and Wardens. Finally, this change shifts the responsibility to the Executive Committee for updating the form of the Annual Report as needed and in a timely manner.

Canon 11 - Of the Special Jurisdiction for the Armed Forces and Chaplaincy

Section 1 –

There shall be a Special Jurisdiction to oversee the Church's ministry of clergy serving in Endorsed Chaplaincies to include Governmental agencies, such as the Armed Forces of the United States, Veteran's Administration, and Department of Justice, and non-governmental agencies which require formal ecclesiastical endorsement. Provision for armed forces or governmental chaplaincy in Canada is not covered by this canon. The ministry shall be under the oversight of the Bishop of the Armed Forces and Chaplaincy, who shall be elected by the College of Bishops. This Bishop of the Special Jurisdiction shall have the rights and authority of a diocesan bishop. The ministry shall be called the Special Jurisdiction for the Armed Forces and Chaplaincy and shall function under the oversight of the Archbishop. The Bishop of the Armed Forces and Chaplaincy is the ecclesiastical endorser for chaplains in this Church as may be needed to meet the professional requirements of governmental and institutional chaplaincies.

Section 2 –

The ministry shall be conducted by chaplains duly ordained in this Church. It is normative for full-time or active duty chaplains endorsed for U.S. Governmental service to be domiciled in the Special Jurisdiction. Chaplains serving other institutions and agencies may be domiciled or licensed in the Special Jurisdiction.

Section 3 –

Clergy domiciled in a diocese of the Anglican Church in North America may be received into the Special Jurisdiction by transfer from the Bishop of that diocese or may be ordained into the Special Jurisdiction by its Bishop following the requirements, standards and procedures of Title III of the Provincial Canons. Chaplains previously ordained in jurisdictions in the historic succession but not in Communion with this Church may be received into the Church in accordance with Provincial Canon III.5.3. Chaplains previously ordained in jurisdictions that are not ordered in the historic succession must be ordained in accordance with Provincial Canon III.5.1-2.

Section 4 –

Military chaplains are commissioned officers of the Armed Forces of the United States and, as such, are subject to military discipline and order. All chaplains domiciled in the Special Jurisdiction of the Armed Forces and Chaplaincy are subject to the discipline of the Anglican Church in North America and to any canons established by the Special Jurisdiction. The Special Jurisdiction may establish a Trial Court by canon not inconsistent with Title IV of the Provincial Canons.

Section 5 –

A chaplain of the Special Jurisdiction who functions in local church ministry or other ministry outside of the institution for which the chaplain is endorsed shall exercise that ministry under license from the Bishop of the local diocese.

Section 6 –

All baptisms, confirmations, marriages and burials performed in the Special Jurisdiction shall be recorded in the official records of the Special Jurisdiction and reported in accordance with Provincial Canon I.6.8. Those baptized or confirmed shall be transferred to a local congregation of a diocese of this Church as soon as is practicable.

Section 7 -

Financial support of the ministry shall be conducted under a plan submitted by the Bishop of the Armed Forces and Chaplaincy, approved by the Special Jurisdiction's Standing Committee or its equivalent, and reported to the Archbishop. Annual budgets and audits shall be submitted to the Special Jurisdiction's Standing Committee or its equivalent and the Executive Committee of the Province. Solicitations of funds in support of the ministries of the Special Jurisdiction shall be the responsibility of the Special Jurisdiction.

Section 8 -

Chaplains of the Special Jurisdiction shall gather as a Convocation annually as the Bishop of the Armed Forces and Chaplaincy directs. The Convocation shall make annual written reports on the mission and ministries of the Special Jurisdiction to the College of Bishops, Provincial Executive Committee, and Provincial Council.

Section 9 -

The Bishop of the Armed Forces and Chaplaincy and two delegates chosen by the Special Jurisdiction shall be members with seat, voice, and vote in the Provincial Council and Provincial Assembly.

Section 10 –

Whenever possible, chaplains shall use the liturgies of this Church. Chaplains of the Special Jurisdiction may conduct ecumenical services with the consent of, or at the direction of, the Bishop of the Armed Forces and Chaplaincy.

Section 11 -

Provincial oversight of the Special Jurisdiction rests with the Archbishop. The Archbishop, in consultation with the College of Bishops, may appoint a committee of Bishops to serve, along with the Provincial Chancellor, as a council of advice to the Bishop of the Armed Forces and Chaplaincy.

Section 12 -

The Special Jurisdiction may incorporate in any state of the United States and shall adopt Constitution and Canons not inconsistent with the Constitution and Canons of the Province. The Constitution and Canons of the Special Jurisdiction and any changes thereto shall be subject to review and approval by the Executive Committee of the Province.

Section 13 –

Endorsement of Chaplains by the Reformed Episcopal Church shall continue in practice until an effective method of unified endorsement can be established.

Explanation: New Canon I.11 recognizes the extraordinary and growing ministry of Chaplains within the Anglican Church in North America. This canon has been drafted to honor the ministry of Chaplains by providing them with a Bishop and a “Special Jurisdiction” (not a diocese, but functioning in many ways like a diocese) in which they may be domiciled and receive episcopal oversight and training appropriate to their office. The canon also reflects the need for chaplains serving in U.S. Governmental agencies to have a single denominational endorsing agency—without removing the historic practice of the Reformed Episcopal Church in endorsing chaplains for its jurisdiction “until an effective method of unified endorsement can be established.” (sec. 13). Chaplains serving other agencies and institutions not requiring a single denominational endorser may, but are not required to, be domiciled or licensed within the Special Jurisdiction. Chaplains serving in the armed forces or other governmental agencies of Canada are exempt from this canon as a matter of national sovereignty. In matters of ordination, transfer, reception, liturgy, annual reports and discipline this canon requires that the practices of the Special Jurisdiction conform to the canons of the ACNA. Ultimate oversight of the Special Jurisdiction rests with the Archbishop (sec. 11). Checks and balances within the canon include the licensing of chaplains serving in local church ministries by the Bishop of that diocese (sec. 5), a Standing Committee of the Special Jurisdiction to prepare annual budgets and audits (sec. 7), subsequent review of same by the Executive Committee of the Province (sec. 7), an annual Convocation (Council) of the Special Jurisdiction to make written reports of its mission and ministries for review by the College of Bishops, Executive Committee and Provincial Council (sec. 8) and the appointment of a committee of Bishops to serve, along with the Chancellor, as a council of advice for the Bishop of the Special Jurisdiction (sec. 11).

Canon 12 - Of Missionary Districts

On the recommendation of the College of Bishops and the Executive Committee, the Provincial Council may establish one or more Missionary Districts. Missionary Districts are intended to advance the ministry of the Province in extending the Kingdom of God into new areas of the Province or beyond. A missionary district may be the initiative of one or more dioceses or may be the initiative of the Provincial Council on behalf of the Province. Where the initiative is of one or more dioceses, they shall provide episcopal oversight and financial support. Where the initiative is of the Provincial Council, the College of Bishops may elect a Bishop for Special Mission and the Province shall provide financial support. In establishing Missionary Districts care shall be taken not to intrude or conflict with the ministries of existing dioceses, congregations or other missions.

Explanation: In the discussion and development of the new Canon I.11 providing for the Special Jurisdiction for the Armed Forces and Chaplaincy, the issue of Missionary Districts arose. While the canons describe the office of a Bishop for Special Mission (see Canon III.8.6) there was no definition of a “Special Mission” or a “Missionary District.” Since the ministry of

the Province is to North America, this canon provides that definition and promotes the establishment of Missionary Districts into areas heretofore not reached.

TITLE II-Worship and the Administration of Sacraments

No changes.

TITLE III - Of Ministers, Their Recruitment, Preparation, Ordination, Office, Practice and Transfer

Canon 6 - Of the Acceptance and Dismissal of Clergy in this Church

Section 3 - Concerning Transfer to Another Christian Denomination or Jurisdiction

Any Deacon or Presbyterian of this Church in good standing may, at their own request, be released from the obligations of the ministry of this Church to unite with any other Christian ~~Denomination~~ denomination or jurisdiction by a commendatory letter, signed by the Bishop, ~~and attested by one other person having ecclesiastical standing within the diocese or other Jurisdiction of which the Deacon or Presbyterian is a member.~~ Upon the approval of the Standing Committee, the Bishop may remove the Deacon or Presbyterian from the roll of clergy of the diocese.

Explanation: Clergy of this Church who are in good standing should be able to transfer to another Christian denomination or jurisdiction without losing the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred in ordination. This canon clarifies the process for the transfer of a minister in good standing to another denomination or jurisdiction.

Section 4 - Concerning Voluntary ~~Renunciation~~ Resignation from the Ordained Ministry

1. Any Deacon or Presbyterian in good standing may resign from the Ordained Ministry of this Church by sending a resignation in writing to the Bishop with jurisdiction. The Bishop or other Ecclesiastical Authority shall record the declaration and request so made, and shall determine that the Deacon or Presbyterian is not under discipline as defined in Title IV of these canons, and that the ~~renunciation~~ resignation is not occasioned by misconduct or irregularity, but is voluntary and for causes which do not affect the moral character of the Deacon or Presbyterian.

Upon making this determination, the Bishop or other Ecclesiastical Authority shall defer formal action upon the declaration for two months, and meanwhile shall lay the matter before the Standing Committee or its equivalent for advice and consent. With its advice and consent, the Bishop or other Ecclesiastical Authority may pronounce that such ~~renunciation~~ resignation is accepted and that the Deacon or Presbyterian is released from the obligations of the Ministerial office, and that the Deacon or Presbyterian relinquishes the right to exercise in this Church the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred in ordination.

2. The Bishop's declaration shall state that the ~~renunciation~~ resignation was for causes which do not affect the Deacon or Presbyterian's moral character, and shall, if requested, give a certificate to this effect to the person so removed from the ministry of this Church. In all other cases of resignation or renunciation of the ordained ministry, where there may be a question of misconduct or irregularity, the Bishop shall follow the procedures outlined in Canon IV.7.

Explanation: This amendment provides for the resignation of a minister in good standing from the ordained ministry without extinguishing the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred in ordination.

Canon 8 - Of Bishops

Section 4 - Concerning the Election of Bishops

1. With the consent of the College of Bishops, a diocese may commence the process of election of a Bishop. Such election is subject to the approval of the College of Bishops as described in this section.
2. Bishops shall be chosen by a diocese in conformance with the constitution and canons of the diocese and consistent with the Constitution and Canons of this Church.
3. An electing body from the diocese shall certify the election of a Bishop for consent by the College of Bishops, or may certify two or three nominees from which the College of Bishops may select one for the diocese. The latter practice is commended to all dioceses in this Church.
4. Where the originating body is newly formed, that body shall normally nominate two or three candidates, from whom the College of Bishops may select one.
5. Consent or choice ~~or consent~~ shall require the affirmative vote of two-thirds of the membership of the College of Bishops present and voting, which consent must be given within 60 days of certification and in writing. For purposes of the election of Bishops at a meeting of the College, a quorum shall be a majority of the active members of the College.
6. Upon the consent or choice of a Bishop-elect by the College of Bishops, the Archbishop shall take order for the consecration and/or installation of such Bishop.
7. In the event the Bishop-elect or the nominees are rejected by the College of Bishops, the College shall so inform the originating body in writing.

Explanation: This canon now requires a diocese to obtain the approval of the College of Bishops to commence the process of election of any Bishop.

Section 5 - Concerning the Required Declarations at Consecration

No Presbyter shall be consecrated a Bishop in the Church until he shall have subscribed the following declarations:

"I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God and to contain all things necessary to salvation, and I consequently hold myself bound to conform my life and ministry thereto, and therefore, I do solemnly engage to conform to the Doctrine, Discipline and Worship of Christ as this Church has received them."

"And I do swear by Almighty God that I will pay true and canonical obedience in all things lawful and honest to the Archbishop of this Church, and to his successors; So help me God."

Explanation: This amendment modifies the declarations of a Bishop at his consecration to include the oath of obedience to the Archbishop common to the Churches in the Anglican Communion.

~~Section 7—Concerning Bishops Coadjutor and Bishops Suffragan~~

~~With the consent of the College of Bishops, a diocese may commence the process of election of a Bishop Coadjutor or Bishop Suffragan. Such election is subject to the approval of the College of Bishops as described in Section 4.~~

Explanation: Section 7 is deleted because it is covered by the revision to Section 4.

TITLE IV - Ecclesiastical Discipline

Canon 7 - Of Resignation or Renunciation of Ministry

If a member of the Clergy making a declaration of resignation or renunciation of the ministry under Canon III.6.4, be under accusation or presentment for any canonical offense, or if they shall have been placed on trial for the same, the Ecclesiastical Authority to whom such declaration is made, shall not consider or act upon such declaration until after the accusation or presentment shall have been dismissed, or the trial shall have been concluded and sentence, if any, pronounced. If the Ecclesiastical Authority to whom such declaration is made shall have ground to suppose that the member of the Clergy making the same is liable to presentment for any canonical offense, such member of the Clergy may, in the discretion of the Ecclesiastical Authority, be placed on trial for such offense, notwithstanding such declaration of resignation or renunciation of the ministry.

Explanation: This canon concerns the intended resignation or renunciation of a member of the clergy while under an accusation or presentment. The amendment changes “Renunciation” to “Resignation or Renunciation.”

Canon 10 - Of Notification of Disciplinary Action Taken

The Bishop or Archbishop pronouncing sentence shall within thirty (30) days after the sentence becomes final and not subject to appeal, of the sentence notify the Provincial Secretary Office of the Archbishop, who shall notify all Bishops with jurisdiction and shall maintain a permanent record of the action. Such notice shall be limited to the sentence pronounced. Should a sentence be amended or terminated, notification of ~~that action~~ such amendment or termination shall also be reported to the Provincial Secretary Office of the Archbishop who shall promptly give notice to all Bishops with jurisdiction of and record the amendment or termination in the permanent record.

Explanation: This canon provides for the notification of disciplinary action taken under Title IV. It limits the notice to all Bishops having jurisdiction and to the sentence pronounced. Notice is given in all cases through the Office of the Archbishop.

TITLE V – Enactment, Amendment and Repeal of Canons

No changes.

APPENDIX A: REVISIONS TO THE GUIDELINES AND APPLICATION FOR DIOCESAN AND DIOCESE-IN-FORMATION STATUS

Introduction: In meetings of the GTF we noted the challenge of multiple dioceses (jurisdictions) in geographic areas across North America. In our approval of applications for dioceses and dioceses-in-formation, we reviewed the existing criteria and questioned whether they are sufficient to create healthy and sustainable dioceses. Although we discussed the possibility of raising the canonical minimums under Canons I.5.1 and I.5.6, we decided instead to revise the “Principles and Guidelines for Applications for Dioceses and Dioceses-in-Formation”, employing a stricter scrutiny with respect to the existing canonical minimums, requests for exemptions and other factors. *These revisions were approved by Provincial Council, June 2013 at Nashotah House, Nashotah WI and will require ratification only by Provincial Assembly 2014.*

The Appendix to the ACNA Canons (beginning at page 34) consists of three parts: The Application Form, the Guidelines with Principles, and the Applicant Information that provides line-by-line instructions for filling out the Application Form.

The GTF proposes to change the order of these three components by putting the Guidelines and the Applicant Information before the Application Form so that the Guidelines and the Applicant Information will assist applicants before they attempt to fill out the Form. The Application form itself has been adjusted to conform to these proposed changes.

Anglican Church in North America (ACNA)

Guidelines for Submitting an Application Form to the Provincial Council for Recognition as a New Diocese ~~/Cluster/Network~~ or as a Diocese ~~/Cluster/Network~~ “In Formation”

January to April, 2009

Step one is to obtain an application form and application guidelines, which can be downloaded at the ACNA website (www.anglicanchurch-na.org). Please bear in mind the following principles as you pray over your application.

Principles for the Application Process for New Diocese ~~/Cluster/Network~~:

~~In this season of new beginnings,~~ We ask each group applying for recognition as a diocese or network of the Anglican Church in North America to commit to the following principles:

1. The new province is committed to organizing itself around the historic principle that parishes form around a bishop. Simultaneously, it recognizes that either geographic proximity or affinities because of relationship are equally valid ways of practicing that principle. The additional principles that follow are designed to respect the choice of each congregation for either affinity or geography as its organizing principle.
2. The application process will be open to the whole of the province of ACNA from the start of each application. The purpose of this principle of openness is so that each congregation and church-start in the area of the group may be invited to participate and so that the whole

Provincial Council will be informed of all congregations being invited to consider participation in a new grouping.

3. The leadership of each group applying will practice the principles of invitation and blessing. The principle of invitation refers to the attitude and practice of inviting every congregation and church-start to come and participate fully in the organizing of the proposed new diocese/~~cluster~~ or network. The principle of blessing means that we are all committed to bless any congregation choosing to remain in its existing jurisdiction rather than participate in a new group.
4. Each congregation commits to openness with its existing bishop/jurisdiction concerning its participation in the formation of the diocese/~~cluster~~/network that, if accomplished, might have the effect of removing that congregation from its present affiliation with that bishop/jurisdiction.
5. In the early work of the Province it is anticipated that some congregations are making a preliminary affiliation, subject to subsequent realignment for emerging new missionary reasons as new congregations and new dioceses/~~clusters~~/networks emerge.
6. Bishops and priests who are leading groups that are considering application to form new dioceses/~~clusters~~/networks will promptly notify other bishops with churches in the area considered after determining which congregations will be invited to participate in organizing a new grouping.
7. Bishops and priests who are leading existing or potential dioceses/~~clusters~~/networks should take geographical considerations into account so that regional ministry is encouraged.

Step two is to consider the counsel provided in these guidelines to assist you in filling out the application form. The guidelines are keyed to each item on the application form.

APPLICANT INFORMATION

1. **Recognition Sought.** Canon I.5.1 specifies that a diocese/~~cluster~~ or network is a grouping gathered for mission under the oversight of a bishop consisting of a minimum of twelve congregations with an ASA of at least 50 each and a collective ASA of at least 1,000. Canon I.5.1 notes, however, that a grouping not meeting these minimum specifications may be recognized on a case-by-case basis at the discretion of the Provincial Council. Therefore, each potential grouping must decide whether it meets the normal minimal standards as stated above, or whether it might qualify as an exception to policy based on other considerations (See 8 below.), or if it might more appropriately apply as a grouping “In Formation.” Note also that Article II of the Constitution specifies that new groupings (dioceses/~~clusters~~ or networks) can be either regional or affinity based.
2. **Rational for Becoming a Diocese/Network or Diocese/Network “In Formation”.** Answers to the following five questions must be submitted along with the completed application.
 - (1) Is there a compelling missional reason for not becoming a part of an existing ACNA diocese in your geographic area?
 - (2) How will your application support the development of ACNA as one, united Biblical and missionary church reaching North America with the transforming love of Jesus Christ?
 - (3) What other reasons do you have for forming a new diocese or diocese-in-formation?
 - (4) Are all of the diocesan bishops and vicar-generals of existing ACNA dioceses or dioceses-information which have churches in the geographic area where you are forming in agreement with your application?

(5) If not, what efforts have you made to address their concerns?¹

3. **Proposed Name.** For the sake of consistency, the form of the name shall be “The Diocese of _____,” or “The _____ Network”. ~~or “The _____ Cluster.”~~ Names may be geographical such as “Pittsburgh” or “the Mid West,” symbolic such as “Forward in Faith” or “Living Waters,” or for a saint such as “St. Stephen” or “St. James.” Proposing an alternative name is suggested in the event that Provincial Council is aware that the first proposed name is already taken by another ACNA entity or is deemed inappropriate for other good reason.
4. **Recommended Nominees.** All groupings are to be united by a bishop (Article IV) except those “In Formation,” which may be led by a Vicar General at the discretion of the Archbishop (Canon I.5.6). The College of Bishops has authority in the election of bishops as set out in Article X.5. Canon I.5.5 states that the application shall contain the name of the recommended nominee or nominees for Bishop. In the case of a newly formed originating body, Canon III.8.4.3 states that that body shall normally nominate two or three candidates. In the case of a single nominee the College may grant consent for his consecration, or in the case of multiple nominees the College may choose one and grant consent for his consecration (Article X). Canon III.8.3 provides further criteria for the episcopate, to include the stipulation that an eligible candidate for bishop will be a duly ordained male presbyter of at least 35 years of age.
5. **Name/Phone/Email Address of Primary Contact.** This individual will serve as the primary point of contact if the Provincial Council needs further information or clarification.
Note that the information requested in Items 5-12 should be provided on attached pages.
6. **Summary History and Mission.** This section provides an opportunity for groupings to give a brief summary of how and when they came together and how they’ve progressed over time with regard to local mission, ministry, governance, fellowship, discipleship, and common worship. It will be most helpful to include evidence of ministry that is bearing fruit in terms of souls coming to know Christ, congregations being planted, aspirants for Holy Orders being raised up, discipleship going deeper, and future plans. Again, this section need not be lengthy.
7. **Legal Status.** Each grouping of congregations should obtain 501(c)(3) status at the group level even if constituent congregations have their own non-profit status. Each congregation will want to have non-profit status if it intends to own property. Information on the status of group and constituent congregation insurance programs will be helpful. Also useful will be information on grouping and constituent congregation constitution and canons, by-laws, or other governing documents. It is not necessary to attach such documents to this application. Article IV recognized the right of each grouping to establish and maintain its own governance, constitution and canons not inconsistent with the provisions of the Constitution and Canons of the Province. While not required at this time, future canons may require each grouping to write a constitution and canons in support of the Provincial Constitution and Canons.
8. **Group and Constituent Congregations ASA (average Sunday attendance for all Sundays).**
 - a. Give the total number of congregations with an ASA of 50 or more, and their current Anglican affiliations. Also, provide the name, location, and name of rector for each of these congregations.

¹ This change was approved by Provincial Council, June 2013 at Nashotah House, Nashotah, WI and will require ratification by Provincial Assembly, June 2014.

- b. Identify every other congregation in the grouping by name, location, name of rector, ASA, and current Anglican affiliation.
- c. Only the total ASA for the entire grouping is required here. Count all congregations to include both those over and under an ASA of 50.

9. **Request for Waiver of Canon I.5.1 Standards.** As stated in 1 above, Canon I.5.1 provides for a possible exception to standards for those groupings that may fall short of the numerical standards and yet by virtue of other factors believe that they should not be placed in the temporary “In Formation” status. This section provides the opportunity to describe other factors that the Provincial Council might consider in granting full status as an exception to numerical standards. Such factors could include such matters as falling a bit short of twelve congregations with an ASA of 50 but having a collective ASA well above 1,000 or perhaps falling a bit short in both categories but demonstrating outstanding fruit in areas of evangelism, church planting and congregational growth.

10. **Vestry Verification.**

- a. This is a simple certification statement that the vestry or comparable governing board of each congregation in the grouping has officially subscribed to the Constitution and Canons of the Anglican Church in North America.
- b. This too is a certification statement that each constituent congregation has notified its domestic bishop, or overseas bishop if that congregation does not have a domestic bishop, of intention to change jurisdiction by becoming part of a new grouping that will receive its own bishop. By endorsing the Constitution and Canons, the ACNA bishops have already granted permission for their congregations to enter into new groupings. Therefore, while only notification rather than permission is required, it is only prudent, godly, and gracious for each congregation to discuss this matter with its bishop prior to a decision to become part of a new grouping. Note however, that approval of an application for recognition as a new ACNA grouping would not in and of itself constitute actual release and transfer from an overseas jurisdiction. Such actual release and transfer can come only when the appropriate overseas jurisdictional bishops have in fact granted said release and transfer. Note that as stated in Principle 2 above, no congregation is required to join a new grouping to be a member of the ACNA. A congregation may remain in its existing jurisdiction. Congregations that choose to remain under the overseas jurisdictions of Kenya, Uganda, and the Southern Cone are considered members of the Province by virtue of belonging to the Missionary Convocations of Kenya, Uganda, and the Southern Cone as stated in Article II. However, it should be noted that overseas jurisdiction has always been intended to be temporary, and the time may be approaching when overseas bishops will release their congregations to the jurisdiction of the ACNA and those congregations will then need to transfer to some grouping (diocese, ~~cluster~~ or network) within the ACNA.

11. **Budget.** Article XIII states that each grouping agrees to share in the cost of operating the Province as provided by canon. Canon I.9 states that the biblical principles of tithing shall be taught and encouraged at every level within the Province. While acknowledging the tithe as the underlying principle of the new province, it is accepted that some ACNA jurisdictions already have a giving procedure in place that cannot be immediately altered easily. Permission is therefore given to continue those current systems of giving that it is understood must stay in place for now, but with intentional steps and designs in place to move into the uniformity of the tithe as the standard for all the province. Congregations moving into new groupings are encouraged to give ten percent of local income to the new grouping, while each new grouping is encouraged to give ten percent of group income to the support of the

cost of operating the Province. Each grouping therefore should describe in this section its current and proposed budget and the procedures and levels for congregational financial support of the grouping. A key concern should be to demonstrate plans for the support of the office of the local bishop, who will need minimal staffing, compensation, and operational funds even if part of his support comes from his position as rector of a parish. Although the tithe is encouraged at all levels, giving levels are voluntary. There will be some as yet undetermined time of transition with regard to giving to overseas provinces. Their fellowship, godly oversight, and mutual ministry are some of the greatest gifts we have received during these last few years. All ACNA groupings and congregations are expected to further develop the depth of Mission Partnerships with our overseas brothers and sisters. Financial support to them will need to transition from the tithe portion of budgets to the world missions/outreach portion of budgets.

12. **Application Decision.** Describe briefly how the grouping and its constituent congregations decided to band together in submitting this application to include a description of the process used to recommend nominees for Bishop or Vicar General as appropriate.
13. **Other Relevant Information.** Use this section as needed to describe any other information pertinent to this application but not provided for above.
14. **Signatures.** The application needs to be signed by the governing committee or council of the grouping. These signatures constitute verification that the information provided is true and accurate. It is also an acknowledgement of and commitment to the Principles for the Application Process set out above.

Report of the Theological Task Force on Holy Orders
The Anglican Church in North America Provincial Council & Assembly
June 24-28, 2014

Task Force Members

The Rt. Rev. Kevin Allen	The Rev. Dr. Leslie Fairfield	The Rev. Tobias Karlowicz
Mrs. Katherine Atwood	The Rev. Canon Mary Hays	The Rt. Rev. Eric Menees
	The Rt. Rev. David Hicks	

The Task Force continues its work, following the Method of Procedure approved by the College of Bishops in January 2013. The study is being conducted in five phases, recognizing that a person's underlying commitments to hermeneutical methods and a particular understanding of ecclesiology contribute to his or her eventual conclusions about who are appropriate candidates for ordination. The Council and Assembly are reminded of the Method of Procedure, as follows:

- Phase 1: Organization of the Task Force
- Phase 2: Hermeneutical Principles
- Phase 3: Ecclesiological Principles
- Phase 4: Arguments for and against the Ordination of Women.
- Phase 5: Final Report to the College of Bishops

The first two phases have been completed, and a report on Hermeneutical Principles has been released to the church. The Fellowship of Confessing Anglicans (FCA) has been kept abreast of our work through communication with members of the FCA Theological Resource group, and we have welcomed their comment. The Phase Two report has been submitted to our ecumenical partners, and we anticipate that responses will be forthcoming from them.

The Task Force presently is working on Phase Three, which concerns the ecclesiological principles drawn from the formularies of the Province. We are exploring the nature of ordained ministry and the manner in which the ordained ministry relates to the rest of the Body of Christ. We are aiming to submit the Phase Three report to the College of Bishops by January 2015.

We remind the Council and Assembly that the Task Force is serving in an advisory capacity to the College of Bishops. It is not the purpose of the Task Force to find "the solution" to the ordination issues within the ACNA. The Task Force will provide the necessary scholarly work and advice needed for the College to make informed decisions about how the jurisdictions within the ACNA can move forward in their life together. Please continue to keep the Task Force in your prayers.

Respectfully submitted,
The Rt. Rev. David L. Hicks

The Order for Confirmation, or Laying on of Hands by The Bishop. Revised March 28, 2014

Only a Bishop may confirm. The liturgy is done in the context of the Eucharist beginning after the Nicene Creed

The Bishop sits in a chair in front of the Holy Table. The Confirmands stand facing him. Their presenters say
[Right Reverend Father in God], we present *these persons* to receive the laying on of hands.

Bishop Have *they* been adequately prepared.

Presenters They have.

The Bishop then shall say

Dearly beloved, it is essential to the Church's good order that any who wish to be confirmed must publicly confess Jesus Christ as their Lord and Savior; affirm the Creeds, the Lord's Prayer, and the Ten Commandments; and have been further instructed in the Holy Scriptures and the Catechism of the Church.

Confirmation is evident in Scripture: the Apostles prayed for, and laid their hands on, those who had already been baptized. And this outward sign, the laying on of hands with prayer, has an inward grace, the strengthening of the gifts of the Holy Spirit.

Since this grace is God's gift, let us pray that he will pour out his Spirit on these who have already been made his children by adoption and grace in Baptism, that they may be strengthened to serve the world in the fellowship of Christ's Church.

The bishop then addresses the Confirmands

Do you, in the presence of God and the Church, renew the solemn promises and vows that were made at your Baptism, acknowledging that you are bound to keep them?

Confirmands I do.

Bishop Do you renounce Satan and all his works?

Confirmands I renounce them.

Bishop Do you renounce the empty promises and deadly desires of this world?

Confirmands I renounce them.

Bishop Do you renounce the sinful desires of the flesh?

Confirmands I renounce them.

Bishop Do you turn to Jesus Christ and accept him as your Lord and Savior?

Confirmands I do.

Bishop Do you joyfully receive the Christian Faith, as revealed in the Holy Scriptures?

Confirmands I do.

Bishop Will you obediently keep God's holy will and commandments, and walk in them all the days of your life?
Confirmands I will, the Lord being my helper.

The Bishop stands and says

Our help is in the Name of the Lord.
People The maker of heaven and earth.
Bishop Lord, hear our prayer.
People And let our cry come to you.
Bishop Let us pray

Almighty and everliving God, we ask you to strengthen these your servants through the power of your Holy Spirit, daily increasing in them your gifts of grace: wisdom and understanding, counsel and spiritual strength; knowledge, true godliness, and holy fear; through Jesus Christ our Lord. *Amen.*

For Confirmation

The Bishop sits. Each Confirmand kneels in front of him, with the Presenters naming them and standing with them.

The Bishop makes the sign of the cross on his forehead (Oil of Chrism may be used.), saying

N., I sign you with the cross of our Lord Jesus Christ, and I lay my hands upon you in the name of the Father, and of the Son, and of the Holy Spirit.

The Bishop, then laying his hands upon the person's head, shall pray:

Defend, O Lord, this Your servant with Your heavenly grace, that *he* may continue Yours for ever, and daily increase in Your Holy Spirit more and more until *he* comes into Your everlasting kingdom. *Amen.*

For Reception

Those already confirmed in a Jurisdiction of Christ's Church with the historic episcopate may be received, the bishop taking them by the right hand.

Presenters: We present these persons to be received into our Communion.

Bishop: N., we recognize you as a member of the One, Holy, Catholic, and Apostolic Church; and we receive you into the fellowship of this Communion. May God the Father, the Son, and the Holy Spirit, bless, preserve, and keep you.

People. Amen.

For Reaffirmation

The Bishop may also, at this time, accept the Reaffirmation of vows previously made at Baptism or Confirmation by a person who has come to a renewed sense of his/her life as a committed Christian, by the Laying on of Hands.

Presenters: We present these persons who have reaffirmed their Baptismal vows today.

Bishop: N., may the Holy Spirit, who has begun a good work in you, direct and continually uphold you by His grace, that you may continue in the service of our Lord Jesus Christ until your life's end.

Answer. Amen.

The Bishop then says, with all the People standing,

Almighty and everliving God, let thy fatherly hand be upon these your servants; let your Holy Spirit ever be with them; and so lead them in the knowledge and obedience of your Holy Word, that in the end they may obtain everlasting life; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, world without end. *Amen.*

The service continues with the Prayers of the People.

At the conclusion of the service, the following dismissal should be used.

Go forth into the world in peace; be of good courage; fight the good fight of faith; that you may finish your course with joy: and the Blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you, and remain with you always. *Amen.*

Order for the Sacrament of Holy Baptism *March 27, 2014*

Baptism should be administered as part of the Eucharist on a Sunday or other Feast Day. The most appropriate days for Baptism are the Easter Vigil, the Baptism of Our Lord, Pentecost, and All Saints' Day (or the Sunday after All Saints'). The Bishop is the appropriate Celebrant, if present.

A Hymn, psalm, or anthem may be sung.

The People stand, and the Celebrant says the following, or a seasonal greeting as found on page XX.

Celebrant Blessed be God, the Father, the Son and the Holy Spirit.
People And blessed be His kingdom, now and forever. Amen.

The Celebrant then continues

People There is one Body and one Spirit;
Celebrant There is one hope in God's call to us;
People One Lord, one Faith, one Baptism;
Celebrant One God and Father of all.

Celebrant The Lord be with you.
People And with your spirit.
Celebrant Let us pray.

The Celebrant prays the Collect of the Day.

People Amen.

The liturgy continues with the lessons as directed in the Eucharist.

After the sermon the Celebrant says

The Candidate(s) for Holy Baptism will now be presented.

The Exhortation

When all have gathered, the Celebrant then says to the People

Dearly beloved, we were all dead in our trespasses, having been conceived and born in sin; and our Savior Jesus Christ says, "Unless one is born of water and the Spirit, he cannot enter the kingdom of God." So let us ask our Heavenly Father to give these candidates that regenerated life, which without his grace they cannot have; that being baptized with water and the Holy Spirit, they might be received as living members of Christ's holy Church.

Revised 03/27/2014

The Celebrant may anoint each Candidate with the Oil of Catechumens, saying to each
May almighty God deliver you from the powers of darkness and evil and lead you into the light and obedience of the kingdom of his Son, Jesus Christ our Lord.

Then the Celebrant says

The Lord be with you.
People And with your spirit.
Celebrant Let us pray.

The Celebrant continues

Almighty and everlasting Father, in your great mercy you saved Noah and his family in the Ark from the destruction of the Flood; and you safely led your people, the children of Israel, through the Red Sea, prefiguring the sacrament of Holy Baptism. By the Baptism of your beloved Son Jesus Christ in the Jordan River you sanctified water for the washing away of sin. Now look mercifully upon these your servants; through your Holy Spirit wash and sanctify them, that they may be delivered from destruction and received into the Ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in love, they may pass through the turbulent floods of this troublesome world and come into the land of everlasting life; through Jesus Christ our Lord. Amen.

The Profession of Faith

The Celebrant asks Candidates who can speak for themselves when presented

Celebrant Have you already been baptized?

Candidate No.

Celebrant Do you desire to be baptized?

Candidate I do.

The Celebrant then examines the Candidates who can speak for themselves, and the Parents and Godparents who will speak on behalf of infants or small children, saying

Dearly beloved, you have come here to be baptized. We have prayed that our Lord Jesus Christ would receive you, release you from sin, sanctify you through the Holy Spirit, and give you the kingdom of heaven, and everlasting life. I now ask you to renounce of the world, the flesh, and the devil, and to acknowledge Jesus Christ as Lord and Savior.

Question Do you renounce Satan and all his works?

Answer I renounce them.

Question Do you renounce the empty promises and deadly desires of this world?

Answer I renounce them.

Question Do you renounce the sinful desires of the flesh?

Answer I renounce them.

Question Do you turn to Jesus Christ and accept him as your Lord and Savior?

Answer I do.

Question Do you joyfully receive the Christian Faith, as revealed in the Holy Scriptures?

Answer I do.

Question Will you obediently keep God's holy will and commandments, and walk in them all the days of your life?

Answer I will, the Lord being my helper.

When the above promises are made by Parents and Godparents of infants or small children, the Celebrant asks them

Today, on *this child's* behalf, you have made vows to renounce the devil and all his works, to trust in God wholeheartedly, and to serve him faithfully. It is now your task to see that *he is* taught, as soon as *he is* able to learn, the meaning of all these vows, and of the faith that *he has* professed through you.

He must learn the Creeds, the Lord's Prayer, the Ten Commandments, and all the other things which a Christian ought to know, believe, and do for the welfare of *his* soul. When *he has* learned all these, and made them *his* own, bring *him* to the Bishop to be Confirmed, that *he* may be further strengthened by the Holy Spirit to serve the world in the fellowship of Christ's Church.

Are you willing and ready to do this?

Parents and Godparents

I am, the Lord being my helper.

The Celebrant then addresses the congregation.

Will you who witness these vows do all in your power to support *these persons* in *their* life in Christ?

The Congregation responds

We will, the Lord being our helper.

The Celebrant then says

Let us join together with *these candidates* and proclaim our faith in the words of the ancient Baptismal confession, the Apostles' Creed.

Do you believe and trust in God?

Celebrant and People

I do: I believe in God the Father almighty, creator of heaven and earth.

Celebrant

Do you believe and trust in Jesus Christ?

Revised 03/27/2014

Celebrant and People

I do: I believe in Jesus Christ, his only Son, our Lord: who was conceived by the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried: He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.

Celebrant

Do you believe and trust in the Holy Spirit?

Celebrant and People

I do: I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

The Celebration of Baptism

A Psalm, anthem, or hymn may be sung during the procession to the baptismal font.

Thanksgiving at the Font

The Deacon, or someone appointed, pours water into the font.

Celebrant The Lord be with you.

People And with your spirit.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is just and right so to do.

The Celebrant continues

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Because your beloved Son Jesus Christ shed both water and blood from his pierced side for the forgiveness of our sins; and commanded his disciples that they should go and teach all nations and baptize them in the Name of the Father, and of the Son, and of the Holy Spirit.

Here the Celebrant touches the water and says

Now sanctify this water by the power of your Holy Spirit that those who are baptized here may have their sins washed away, received the fullness of your grace, and remain forever your faithful children; through Jesus Christ our Lord, to whom, with You and the Holy Spirit, be all honor and glory, now and forever. *Amen.*

Each candidate is presented by name to the Celebrant.

If the Candidate is a child he is presented to the celebrant who says,
Name this Child.

If the candidate is an adult, the Celebrant asks his name.

Revised 03/27/2014

Then the Celebrant immerses, or pours water upon, the candidate three times, saying

N. I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit.
Amen.

The Celebrant makes the sign of the cross upon the forehead of the newly baptized (and may use the Oil of Chrism to do so), saying

Receive the sign of the Cross as a token of your new life in Christ, in which you shall not be ashamed to confess the faith of Christ crucified, to fight bravely under his banner against the world, the flesh, and the devil, and to continue as his faithful servant to the end of your days.

or this

You are sealed by the Holy Spirit in Baptism and marked as Christ's own forever.
Amen.

A white garment may be placed upon the newly baptized; and the Celebrant says

Receive this white garment as a token of the righteousness given you by God's grace in this Sacrament of Baptism, as a sign that you should always give yourself to holy living, and an assurance that at the last day you will inherit everlasting life. *Amen.*

The Deacon or Celebrant may light a candle from the Paschal Candle and give it to the newly baptized, saying

Receive the Light of Christ; for our Lord Jesus Christ says: "I am the Light of the World. Whoever follows me will not walk in darkness, but will have the light of life."

or this

Receive the Light of Christ, that when the bridegroom comes you may go forth to meet him with all the saints.

The Celebrant continues,

Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon these your servants the forgiveness of sins, received them as your own children by adoption, made them members of your Church, and raised them to the new life of grace. Sustain them, O Lord, in your Holy Spirit, that they may inherit everlasting salvation through Jesus Christ our Lord. *Amen.*

When all have been baptized, the Celebrant says

Let us welcome the newly baptized.

Celebrant and People

We receive you into Christ's flock. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in his eternal priesthood.

The liturgy continues with the Prayers of the People.

Revised 03/27/2014

Liturgy and Common Worship Task Force

Anglican Church in North America
June 2014 Report to the Provincial Council

Grace and peace in the name of our Lord and Savior Jesus Christ.

This report of the Task Force is to inform the Provincial Council of the status of our work. Since the last meeting of the Provincial Council our Task Force has met twice: October in Columbia, SC and March in Bedford, TX.

October 2013 – Columbia, SC

With the publication of Texts for Common Prayer, the Task Force shifted their focus away from the Daily Offices and the Eucharistic Rites to the Rites of Baptism, Admission to the Catechumenate, and Confirmation.

The Task Force was able to complete initial drafts of all three of these Rites and submit them to the College of Bishops for review at the beginning of this year. The College was able to provide helpful guidance and instruction on improving the Rites, which was made the top priority for the March 2014 meeting.

March 2014 – Bedford, TX

This gathering was spent integrating feedback from the College of Bishops, insuring agreement with Texts for Common Prayer, and improving the language used in the following rites:

1. Baptismal Rite
2. Confirmation Rite
3. Rite for Admission to the Catechumenate

The Task Force welcomed Dr. Alan Jacobs, Distinguished Professor of Humanities in the Honor Program at Baylor University as an English language style specialist. The Rev. Lee Nelson, Co-chair of the Catechesis Task Force, also joined this meeting to improve consistency with the work of that Task Force.

Baptismal Rite

The most significant work on this Rite was in the area language. In an effort to maintain continuity with the ascetical beauty of the historical rites and in response to feedback from the trial use of Texts for Common Prayer, the Task Force saw this as a priority. A line-by-line review was done with a goal to improve the flow of the Rite and to improve any unhelpful words or phrases.

With feedback from the trial use of Texts for Common Prayer in mind, the Task Force also worked to eliminate contradictions and redundancies in the Rite. Most notably are the removal of a “prayers for the candidate(s)” section and the consolidation of what amounted to two separate presentations into a single presentation immediately preceding the baptism.

There were a number of additions to the Rite as well. Most of these were minor and dealt with rubrical matters. Two other additions that flowed out of feedback from the College of Bishops were a second option for the words used when making the sign of the cross upon the newly baptized and the insertion of a post-baptismal prayer at the end of the Rite.

Confirmation Rite

The Task Force spent time reviewing feedback from the College of Bishops and reviewing the existing Rite. Significant review of the theology of the Rite was done with the help of Fr. Lee Nelson of the Catechesis Task Force. The Task Force found it necessary to do a fairly comprehensive rewrite in order to integrate the teaching of *To Be a Christian: An Anglican Catechism*. The initial work of this was done during this gathering, but additional work is needed.

Rite for Admission to the Catechumenate

This Rite was amended to reflect the changes in the version of the Rite published with *To Be a Christian: An Anglican Catechism*. A line-by-line review of the language and flow was done to ensure the beauty of the Rite. Also, the Rite was changed to reflect the fact that this will be used for those preparing for Baptism, true catechumens, primarily.

Looking Ahead

There is still much to accomplish, but there are two things that prohibit a detailed schedule of projected work. First, as of June 30, 2014 I will be retiring as Bishop of the Diocese of Western Anglicans and also as Chairman of this Task Force. Second, as this Task Force serves at the pleasure of the current Archbishop, the current members understand that their service concludes with the election of the next Archbishop. Once the Task Force is repopulated and a new Chair is assigned the work will continue.

Based on what is already underway and the priorities of the current Task Force, I anticipate the significant progress to be made on the following work over the next 12-18 months:

1. Baptism, Confirmation, and Admission to the Catechumenate Rites available for trial use.
2. A full review of the feedback from Texts for Common Prayer and recommendations for improvements of those liturgies.
3. Rites for additional daily offices (compline and noonday).
4. A Marriage Rite
5. Rites associated with death and burial

6. A new edition of the Psalter
Your Brother in Christ,

Bishop Bill Thompson
Chair, Prayer Book and Common Liturgy Task Force

Task Force Members:

The Rt. Rev. Keith Ackerman
The Rev. Darrell Critch
The Rev. Eric Dudley
The Rev. Chip Edgar
The Rev. Martha Giltinan
The Rev. Arnold Klukas
The Rt. Rev. Bill Thompson

Anglican Church in North America

2nd Provincial Assembly

Minutes of Business Meeting for Ratification of Amendments to Constitution and Canons

*Ridgecrest Conference Center, Black Mountain, NC
June 7, 2012*



REGISTERED DELEGATES

Diocese of Cascadia

The Rt. Rev. Kevin Allen
The Rev. Duncan Clark
Ms Gloria Hanson
Mr. Al Lansdowne
Mrs. Starr Lansdowne
Miss Sarah Williamson

Diocese of Fort Worth

The Rev. Chris Culpepper
Mr. Luke Henry
The Very Rev. Tom Hightower
The Rt. Rev. Jack Iker
The Rev. Jon Jenkins
Mrs. Debbie Petta
Miss Danielle Thomas
Mr. Walter Virden
The Rt. Rev. William Wantland

Diocese of the Great Lakes

The Rev. Carolyn Allen
The Rev. Dr. Ron Allen
The Rt. Rev. Roger Ames
The Rev. J. Dennis Henkle
Mrs. Yvonne Henkle

Diocese of the Mid-Atlantic

Mr. Emerson Champion
The Rev. David Drake
The Rt. Rev. John Guernsey
The Rev. Tom Herrick
Mr. Ward LeHardy
Mr. Philip Meekhof
Miss Brianna Meeks
The Rev. Pamela Meeks
Mrs. Chloellen Miller
Ms Anna Milograno
The Rev. Dan Morgan
The Rev. Clancy Nixon
Ms Kyleigh Parks
The Rev. Carlos Pellot
Mr. Rob Taylor
The Rev. Richard Treacy
Mr. George Walker
Mr. Brian Walsh
Mr. John Walsh
Ms Mary-Louis Wang
Mrs. Jan Welch

Diocese in New England

Miss Sarah Cameron
Mrs. Ann Conte
Mr. Kibai Gikuyu
The Rt. Rev. Bill Murdoch
The Rev. Jack Potter
The Venerable Don Roberts

Diocese of Quincy

The Rev. Andy Ainley
The Rev. Canon Michael Brooks
Mr. Ron Harroun
Mrs. Becky Karlowicz
The Rt. Rev. Wes Nolden

Anglican Diocese of Pittsburgh

The Rev. John Bailey
Mrs. Jenni Bartling
The Rev. Don Bushyager
Mrs. Bonnie Colaianne
The Most Rev. Robert Duncan
The Rev. Canon Mary Hays
Mrs. Elizabeth Hobbs
Mr. Thomas Janzen
Mr. Bryan Jarrell
The Rev. Dr. Tara Jernigan
The Rev. Tina Lockett
The Rt. Rev. Frank Lyons
The Rev. Jonathan Millard
Miss Juliet Millard
Ms Joel Oliver
Mr. Jared Osborn
Mr. Bill Roemer
Mr. Stu Simpson
The Rev. Karen Stevenson
Mrs. Marsha Tallant
Mrs. Cindy Thomas
The Rev. David Wilson

Diocese of San Joaquin

Mr. John Cavanagh
The Rev. Canon Van McCalister
The Very Rev. Carlos Raines
The Rev. John Riebe
Mr. Ted Yumoto

Anglican Diocese of the South

The Rt. Rev. Dr. Foley Beach
Mrs. Susan Burkart
The Rev. Bill Midgett
The Rev. Canon Steven Saul
Mr. Cody Solomon
Mr. John Whelchel

Diocese of Western Anglicans

Mr. Emery Gerhardt
The Rev. Caleb Hummel
The Rev. Russell Martin
The Rt. Rev. Bill Thompson
Miss Becky Tilley

Anglican Network in Canada

The Rev. Keith Ganzer
The Rev. Jonathan Gibson
The Rt. Rev. Donald Harvey
Mr. Claus Lenk
Mrs. Heather Lenk
The Rt. Rev. Stephen Leung

The Rt. Rev. Charlie Masters
The Venerable Michael McKinnon
The Very Rev. Archie Pell
The Rt. Rev. Dr. Trevor Walters

Convocation of Anglicans in North America

The Rt. Rev. David Anderson
The Rt. Rev. David Bena
The Rev. Jay Cayangyang
Mr. Jimmy Delano
The Rt. Rev. Julian Dobbs
The Venerable Ronald Gauss
The Rev. Celestine Ironna
The Rt. Rev. Derek Jones
The Rt. Rev. Martyn Minns
Mr. Nkemdi Ohalet
The Rt. Rev. Felix Orje
Mrs. Barbara Raczynski
The Rev. Mark Sholander
The Honorable Sam Thomsen

Gulf Atlantic Diocese

The Rev. David Allert
Mr. Robert Ashmead
The Rev. Dr. Gilbert Crosby
The Rev. Eric Dudley
Miss Charleigh Farmer
Mr. Alec Garven
Mrs. Carol Kelso
The Rt. Rev. Neil Lebhar
Mrs. Zann Williams

The International Diocese

The Rt. Rev. Dr. Bill Atwood
The Rev. Vern Caswell
Mr. Jeff Garrety
Mr. Bates Richmond
The Very Rev. Art Ward

REC Diocese of Mid-America

The Rt. Rev. Roy Grote
Dss. Teresa Johnson
Mr. Rudy Schenken
The Rt. Rev. Ray Sutton

REC Diocese of the Northeast, Mid-Atlantic and Eastern Canada

The Rev. Canon Chuck Gillin
The Rt. Rev. David Hicks
Mrs. Diana Lopez
Mrs. Barbara Riches
The Most Rev. Leonard Riches

REC Diocese of the Southeast

The Rev. Charlie Carlberg
The Rev. Drew Collins
The Rt. Rev. Alphonza Gadsden
Mrs. Vanessa McDaniels
Mrs. Rebecca Pettigrew
The Rt. Rev. William White

REC Diocese of the West, Western
Canada and Alaska

The Rev. Canon Harley Crain
The Rt. Rev. Dr. Charles Dorrington
Mrs. Claudia Dorrington
The Rev. Bill Klock
Mr. John McAllister

REC Missionary Diocese Central
States

The Rev. Johnny Bain
Mrs. Liberty Bain
Mr. Tucker Bain
The Rt. Rev. Dan Morse
The Rev. Franklin Sanders
Mrs. Susan Sanders

Diocese of the Carolinas

Mr. Philip Clarke
The Rev. Canon Filmore Strunk
The Rev. Steve Wood

Diocese of the Southwest (In
Formation)

The Rev. Bill Francis
Mr. Gus Haddad
The Rt. Rev. Win Mott
Mrs. Dale Stasney

Missionary Diocese of All Saints (in
formation)

Mr. Charley Albert
The Rev. Danny Hart
Mrs. Lois Ilgenfritz
The Rt. Rev. Bill Ilgenfritz
The Rt. Rev. Rich Lipka
The Rev. Thomas Vece

Ministry Partners

The Rt. Rev. Keith Ackerman (FiFNA)
The Rev. Canon Phil Ashey (AAC)
Canon Nancy Norton (ARDF)
The Rt. Rev. Paul Hewett (FACA)
Mr. Stewart Wicker (AGMP)

Officers

The Most Rev. Robert Duncan,
Archbishop
The Rev. Susan Bubbers, Registrar
The Hon. Hugo Blankingship, Dep.
Chair & Chancellor
The Rev. Travis Boline, Secretary
The Rt. Rev. Don Harvey, Dean
Mr. Bill Roemer, Treasurer
Mr. Ron Speers, Parliamentarian

Archbishop Duncan called the Assembly to order at 7:33 pm. The Business Meeting was held in the context of three days (June 7-9) of worship, Bible study, teaching, workshops, prayer and fellowship. The theme of the Assembly was “Captivating Disciples, Multiplying Churches, and Transforming Communities.

The Rev. Susan Bubbers, Provincial Registrar, certified that of 174 delegates registered, there are 166 present which constitutes a quorum.

Chancellor Hugo Blankingship reviewed the process by which the Constitution and Canons were composed and ratified by the first Provincial Assembly that met in 2009 in Bedford, Texas. Since that time, there have been some proposed amendments that were approved by the Executive Committee and Provincial Council that must be ratified by the Provincial Assembly.

Report of the Governance Task Force – The Rev. Phil Ashey and Mr. Ron Speers

Proposed Amendments to the Constitution:

Proposal #1 – Amendment of Article VI: The Provincial Assembly

The language in point #4 was amended to provide clarity and to remove the erroneous characterization that the Assembly is an “electing body.” A vote was taken and it was ratified unanimously by the Assembly.

Article VI, #4 is hereby amended to read as follows: “The Provincial Assembly may meet as often as annually, but shall meet not less than every five years. Meetings shall be called as provided for by canon.”

Proposal #2 – Amendment of Article VII: The Provincial Council

In point #1, language was added to make explicit the authority of Council in amending Constitution and Canons. A vote was taken and it was ratified unanimously by the Assembly.

Article VII, #1 is hereby amended to read as follows: “The Provincial Council is the governing body for the Anglican Church in North America and shall have the authority to adopt canons and constitutional amendments for ratification by the Provincial Assembly and to establish the program and budget of the Province.”

Proposal #3 – Amendment to Article XI: Provincial Tribunal

The article was expanded to include “and Other Courts” and its text became point #1. Three additional points were added. A vote was taken and it was ratified unanimously by the Assembly.

Article XI is hereby amended to read as follows: “Provincial Tribunal and Other Courts:

- 1. There shall be an ecclesiastical court of final decision to be known as the Provincial Tribunal consisting of seven members, both lay and clergy, who shall be appointed by the Provincial Council on such terms and conditions as determined by canon. The jurisdiction of the Provincial Tribunal shall be to determine matters in dispute arising from the Constitution and Canons of the Province and such other matters as may be authorized by canon.*
- 2. There shall be a Court for the Trial of a Bishop to function as provided by canon.*
- 3. The Provincial Council may, by canon, create such additional courts, inferior to the Provincial Tribunal, as may be necessary or appropriate to determine matters of church discipline.*
- 4. Each Diocese shall, by canon, establish its own ecclesiastical Trial Court for the trial of a deacon or presbyter.”*

Proposed Amendments to the Canons:

Title V, Canon 1, Section 3 gives the required wording for amendment of Canons and a unanimous vote agreed that it be used for each amendment addressed by the Assembly:

Proposal A – Amendment of Title I, Canon 1, Section 1: Of the Council, Concerning Governance

The insertion of language which conforms to the amendment made in the Constitutional Proposal #2 and which vests the Archbishop and the College of Bishops with the necessary authority when dealing with their international or jurisdictional counterparts. Any such covenants must be affirmed by the Provincial Council.

Mr. Bill Roemer, Diocese of Pittsburgh, noted that the text of the canon reads “shall adopt changes to the constitution and canons for ratification by majority vote of the Assembly” and in fact the requirement is for a two-thirds vote for ratification of constitutional changes. The Archbishop asked the Governance Task Force to insert the words necessary to bring this into compliance.¹

A vote was taken and it was ratified unanimously by the Assembly.

Title I, Canon 1, Section 1 is hereby amended to read as follows: “The Provincial Council is the governing body of the Church and has the authority to establish the program and budget of the Church, including such organizational decisions as may facilitate the work of the Church. The Council shall deliberate upon matters affecting the interests of the Church, shall approve policy, and shall adopt changes to the constitution and canons for ratification by vote of the Assembly. The Council shall have power to affirm such covenants entered into by the Archbishop or College of Bishops that define relationships with Anglicans internationally and with other Christian jurisdictions. The Council shall consider and report, with reasonable promptness, upon any matter that a Diocese or the Assembly or the Executive Committee may refer to the Council.”

Proposal B - Title I, Canon 1, Section 4: Of the Council, Concerning the Executive Committee

The final sentence was added to the end of the section which establishes staggered terms and parameters of service for the members of the Executive Committee. A vote was taken and it was ratified unanimously by the Assembly.

Title I, Canon 1, Section 4 is hereby amended to read as follows: “The Council shall have an Executive Committee which shall be the Board of Directors of the Anglican Church in North America, a non-profit corporation. The Executive Committee shall set the agenda for meetings of the Provincial Council. Any ten members of the Council may have an item of business placed on

¹ Mr. Roemer’s request was acted upon by the subsequent meeting of the Executive Committee (August 1, 2012).

the agenda for consideration. The members of the Executive Committee shall be the Archbishop, who shall be chairman, and twelve (12) other members, six (6) ordained and six (6) lay, elected by the Council from among its members. The Executive Committee may elect a replacement for any member of the Executive Committee who does not serve for his or her full term of office. The Executive Committee shall have custody of documents and other property of the Church not vested in any other body or person. Notwithstanding the foregoing, the initial Executive Committee shall be as provided in Article VII.10 of the Constitution and shall continue in office until its successors are elected. Members of the Executive Committee shall serve three year staggered terms and cannot serve more than two terms consecutively. Officers of the Province shall serve as ex officio members with voice but no vote.”

Proposal C - Title I, Canon 1, Section 5: Of the Council, Concerning the Officers of the Church

The additions include the provision for a Provincial Dean and the setting of term limits for Provincial Officers. A vote was taken and it was ratified unanimously by the Assembly.

Title I, Canon 1, Section 5 is hereby amended to read as follows:

- “1. The Archbishop shall be the Presiding Officer of the Church, and the Presiding Officer of the Council. The Council shall appoint a Deputy Chair, a chancellor, a secretary, a treasurer, a registrar, and such other officers of the Church as it deems necessary. The Council shall define the duties of each officer of the Church. The Archbishop may appoint a Provincial Dean in consultation with the College of Bishops to serve at the pleasure of the Archbishop until his successor is appointed and who may be authorized by the Archbishop to represent him in his absence.*
- 2. The Terms of the Officers shall be as follows: The term of the Archbishop shall be as provided in Article IX of the Constitution. The terms of the remaining officers shall be:*
 - The term of the Deputy Chair shall be at the pleasure of the Archbishop.*
 - The term of the Chancellor shall be at the pleasure of the Archbishop.*
 - The term of the Secretary shall be for three years.*
 - The term of the Treasurer shall be for three years.*
 - The term of the Registrar shall be for three years.*

A vacancy occurring in any office other than that of the Archbishop shall be filled by the Executive Committee until the next meeting of the Provincial Council.”

Proposal D - Title I, Canon 2, Section 5: Of the Assembly, Concerning Meetings

The addition of the provision for an Assembly to be “always be held to mark the end of the five-year term of an Archbishop.” There was also a reference added to Title I, Canon 3, Section 4 which states the means of notification used for special meetings of the Assembly. A vote was taken and it was ratified unanimously by the Assembly.

Title I, Canon 2, Section 5 is hereby amended to read as follows: “The Assembly may meet as often as annually and shall meet not less than once every five years. An Assembly will always be held to mark the end of the five-year term of an Archbishop. Special meetings of the Assembly may be called by the Archbishop or by two-thirds of the Executive Committee upon not less than ninety (90) day notice to each member of the Assembly by written or appropriate electronic means, or as provided in Title I, Canon 3, Section 4 below. Meetings of the Assembly shall be conducted under rules adopted from time to time by the Assembly. Rules for conducting the inaugural meeting of the Assembly shall be determined by the Archbishop.”

Proposal E - Title I, Canon 3: Of the College of Bishops

Section 2 was deleted and new Sections 2 and 3 were added which provide for the election of a new Archbishop. A vote was taken and it was ratified by a majority of affirmative votes of the Assembly.

A clergy delegate from Anglican Network in Canada asked why the election of the Archbishop is by the College of Bishops and not an electoral synod. The response is that is the historic Anglican way.

Title I, Canon 3 is hereby amended to read as follows:

“Section 2. The College of Bishops shall meet in the week preceding the Provincial Assembly that marks the end of an Archbishop’s term for the purpose of electing from the active members of the College with jurisdiction a new Archbishop to serve a five-year term. The investiture of a newly elected Archbishop shall be set for a time and place suited to the practicalities of transition from one Archbishop to the next. The five-year term of the new Archbishop begins with his investiture, except in the case of an election under the provisions of Section 3 below.

Section 3. In the event of the death, permanent disability, resignation, or removal of the Archbishop prior to the completion of a five year term, the Dean of the Province (or in his absence the Senior Active Bishop) shall promptly call a meeting of the College of Bishops for the purpose of electing a new Archbishop for a five year term.”

Proposal F - Title I, Canon 5: Of Dioceses

The phrase “the Ecclesiastical Authority” was added to both Section 1 and Section 6 to clarify that the role of the Archbishop. A vote was taken and it was ratified unanimously by the Assembly.

Title I, Canon 5, Section 1 is hereby amended to read as follows: “A Diocese is a grouping of congregations gathered for mission under the oversight of a Bishop (the “Ecclesiastical Authority”). A Diocese is composed of a minimum of twelve (12) congregations with an ASA of at least fifty (50) each and a collective ASA of at least one thousand (1,000). The Council may modify these requirements on a case-by-case basis by the affirmative vote of two-thirds of its members.”

Title I, Canon 5, Section 6 is hereby amended to read as follows: “A grouping of congregations that do not meet the minimum standards for diocesan status may apply to the Council for temporary Diocese-in-Formation status. With the majority vote of the Council, the Archbishop (who is the Ecclesiastical Authority of a Diocese-in-Formation) may appoint a Vicar General to assist the group toward final qualification as a Diocese of the Church. A Diocese-in-Formation shall be represented in the Assembly by its Vicar General and one (1) member of the Clergy and one (1) lay person. No Diocese-in-Formation shall be continued under this provision for more than five (5) years.”

Proposal G - Title I, Canon 6, Section 4: Of Congregations, Concerning Congregational Clergy

The section was completely rewritten and retitled to read “*Concerning Congregational Clergy and Lay Employees*” to provide a succinct statement of the authority and roles of the Bishop and a rector in relation to the congregation and its assisting clergy and employees.

The Rev. Tom Vece, Missionary Diocese of All Saints, expressed concern about the possibility of an assistant priest who brings to light a criminal wrongdoing by the rector and then is fired for doing so. The response was for the diocese to develop a canonical process for termination that will take that this particular circumstance into account.

Mr. John McCallister, Diocese of the West and Western Canada, asked if the rector was allowed to dismiss other clergy without consulting lay leadership and the response was “Yes”; they report to the rector. Concern was then expressed over the possibility of misuse of this canon and the Archbishop

asked if the Assembly would like the Governance Task Force to look into this for protection of church employees. A significant number indicated they would.

Mr. Tad Brenner, Diocese of Quincy, called the question. The vote was in favor of ending the discussion. A vote was taken and it was ratified with a majority of affirmative votes by the Assembly.

Title I, Canon 6, Section 4 is hereby amended to read as follows:

“Concerning Congregational Clergy and Lay Employees

- 1. No Rector may be called or dismissed from a congregation without the consent of the Bishop. No other clergy may be called or dismissed from a congregation without consultation with the Bishop. A diocese may adopt canons not in conflict with this Section 4.*
- 2. All assistant clergy and lay employees of the congregation shall serve under the direction of and at the pleasure of the Rector except as may be otherwise provided under local law.”*

Proposal H - Title I, Canon 6, Section 7: Of Congregations, Concerning Congregation Planting

The word “churches” was replaced with “congregations”. A vote was taken and it was ratified unanimously by the Assembly.

Title I, Canon 6, Section 7 is hereby amended to read as follows: “A congregation, with the consent of the Bishop, should plant new congregations whenever possible. In such case the congregation shall provide spiritual cover and temporal assistance to the newly planted congregation until it is self-sustaining. A newly planted congregation is self-sustaining when it is able to call and provide for its own Clergy and is acceptable to the Bishop.”

Proposal I - Title I, Canon 6, Section 8: Of Congregations, Concerning Annual Reports

The date was changed from “July” to “May 1”. A vote was taken and it was ratified unanimously by the Assembly.

Title I, Canon 6, Section 8 is hereby amended to read as follows: “On or before March 1 of each year the rector and wardens shall prepare and forward to the Bishop a report, in a form specified from time to time by the Council, reflecting the status and growth of the congregation in terms of ASA, tithes and offerings, baptisms, confirmations and receptions, marriages, burials, and other important categories of information concerning the preceding calendar year, including new initiatives for mission and ministry. The Bishop shall be responsible for preparing a composite report of all such reports received and forward the same to the Executive Committee of the Province no later than May 1 of each year. The Executive Committee shall cause to be prepared a report to the Archbishop on the status and growth of the Province.”

Proposal J - Title I, Canon 7: Of Ministry Partners

The title was amended to include “*Affiliated Ministries, Religious Orders, Other Christian Communities and Solitary Religious*”

Section 1 has been retitled (“Concerning Cooperation”) and rewritten to address the means by which these groups may be in relation with the ACNA. A vote was taken and it was ratified unanimously by the Assembly.

Title I, Canon 7, Section 1 is hereby amended to read as follows: “Concerning Cooperation: Ministry Partners, Affiliated Ministries and Religious Orders work together with the Anglican Church in North America to extend the Kingdom of God. Those desiring admittance in one of these categories shall apply in writing to the Council to become associated with the Church. Applicants must subscribe without reservation to the Fundamental Declarations of the Church stated in

Article I of the Constitution. The Council may admit an applicant upon terms deemed appropriate. Ministry Partners, Affiliated Ministries and Religious Orders may have representatives attend functions or gatherings of the Church upon invitation of the Archbishop. Ministry Partners, Affiliated Ministries and Religious Orders may withdraw or have their status ended with or without cause."

Section 2 has been retitled ("Concerning Ministry Partners") and rewritten to define the designation of "Ministry Partner." A vote was taken and it was ratified unanimously by the Assembly.

Title I, Canon 7, Section 2 is hereby amended to read as follows: "Concerning Ministry Partners: A Ministry Partner may be:

- 1. A founding entity of the Province as listed in Article II of the Constitution.*
 - 2. A jurisdiction or coalition which is deemed to have a special relationship with the Province.*
- Delegates of Ministry Partners may have seat and voice at Provincial Assembly and Provincial Council as determined by the Archbishop."*

Section 3 has been retitled ("Concerning Affiliated Ministries") and rewritten to define the designation of "Affiliated Ministries." A vote was taken and it was ratified unanimously by the Assembly.

Title I, Canon 7, Section 3 is hereby amended to read as follows: "Concerning Affiliated Ministries: An affiliated ministry may be an entity such as a seminary, mission agency, ministry organization, religious society or sodality. A diocese or other entity that is part of a jurisdiction other than the Anglican Church in North America may also apply for affiliated ministry status, so long as the requirements of Section 1 of this canon are met."

Section 4 has been retitled ("Concerning Religious Orders") and rewritten. A new Section 5 ("Concerning Christian Communities and Societies") and a new Section 6 ("Concerning Solitary") have been added. A vote was taken and it was ratified unanimously by the Assembly.

Title I, Canon 7, Section 4 is hereby amended to read as follows: "Concerning Religious Orders: A Religious Order of The Anglican Church in North America is defined as a society of Christians who voluntarily commit themselves for life, or a term of years, to holding their possessions in common or in trust, to a celibate life in community; and obedience to their Rule and Constitution. Other rules concerning Religious Orders are as established in the Rules of the College of Bishops."

Title I, Canon 7, Section 5 is hereby enacted to read as follows: "Concerning Christian Communities or Societies: A Christian Community or Society of The Anglican Church in North America under this Canon is defined as a society of Christians who voluntarily commit themselves for life, or a term of years, in obedience to their Rule and Constitution. Other rules concerning Christian Communities or Societies are as established in the Rules of the College of Bishops."

Title I, Canon 7, Section 6 is hereby enacted to read as follows: "Concerning Solitary Religious: Vows of any solitary religious may be received and recorded by any Diocesan Bishop having jurisdiction over the congregation of which the vowed individual is a part, at the discretion of the Bishop."

Proposal K - Title III, Canon 1, Section 2: Of Holy Orders in the Anglican Church of North America, Concerning Canonical Obedience to Those in Authority

A sentence was added to the end which states the requirement of canonical obedience of a Presbyter or Deacon in the absence of a Bishop, as for example in a Diocese-in-Formation.

The Rev. Jonathan Millard, Anglican Diocese of Pittsburgh, asked if a priest living in a different diocese was invited to conduct a wedding, does the diocesan bishop need to give permission? The response was "Yes."

Bishop Derek Jones, CANA's chief representative of chaplains, pointed out that they are continually moving in and out of geographical locations and that it would be impractical to seek written authority for them to function in military and other locations. He asked for consideration by the Governance Task Force to making further language changes in the future.

A vote was taken and it was ratified unanimously by the Assembly.

Title III, Canon 1, Section 2 is hereby amended to read as follows: "Any person who has received authority to be a Presbyter or Deacon in any Diocese of this Church owes canonical obedience in all things lawful and honest to the Bishop of the Diocese, and the Bishop of each Diocese owes canonical obedience in all things lawful and honest to the Archbishop of this Church. In the absence of a Bishop, a Presbyter or Deacon owes such obedience to the Ecclesiastical Authority of the Diocese or to the Ecclesiastical Authority of a Diocese-in-Formation."

Proposal L - Title III, Canon 1: Of Holy Orders in the Anglican Church of North America

The insertion of a new Section 3 ("Concerning the Domicile, Transfer, and Permission to Function of Presbyters and Deacons Generally") which codifies the place of "legal residence" of a Deacon or Presbyter, including the process for transfer or permission to function elsewhere. The old Section 3 has been renumbered as Section 4. A vote was taken and it was ratified unanimously by the Assembly.

Title III, Canon 1, Section 3 is hereby enacted to read as follows: "Concerning the Domicile, Transfer, and Permission to Function of Presbyters and Deacons Generally: In order to function as a Presbyter or Deacon one must be under the episcopal authority of the Bishop of a Diocese (that Diocese being one's "Domicile"). No member of the Clergy shall function in any Diocese other than the one in which the member of the Clergy is domiciled within the meaning of this section without written permission from the Ecclesiastical Authority of the Diocese in which the member of the Clergy desires to officiate. Permission to function as a Presbyter or Deacon in a Diocese other than one's Domicile may be granted by the Bishop of such other Diocese. Transfer of one's Domicile to a different Diocese may be granted by the Bishop of such other Diocese upon consent of the Bishop of one's own Diocese. A Diocese may adopt canonical provisions not in conflict with these Canons concerning such Transfers or Permission."

Proposal M - Title III, Canon 5, Section 3: Concerning Ministers Ordained in Jurisdictions in the Historic Succession but not in Communion with this Church

The wording was replaced in sub-section 1 to revise awkward language and to cross-reference a relevant provision of the canons.

The Rev. Chris Culpepper, Diocese of Fort Worth, asked, "If we recognize the historic succession, would we not therefore recognize the orders as valid as well?" The issue has to do with those for whom our ability to discern whether they are in historic succession or not is difficult, because of the proliferation of jurisdictions. He offered to submit better wording to the Governance Task Force for reconsideration.

The Rev. Dennis Henkle, Great Lakes Diocese, noted that the time frame has been removed by the amended text. The Archbishop said that he felt it should be a matter of subsidiary and left to the determination of the diocesan bishop. If a local bishop were to perform one ordination immediately after another, then that would be allowed.

The Rev. Gil Crosby, Gulf Atlantic Diocese, noted that Canon III.3.3.2 gives a time frame of one year for a transitional deacon. The Archbishop said that the diocesan bishop can shorten that at his discretion. The canon specifies a normal expectation.

A vote was taken and it was ratified unanimously by the Assembly.

Title III, Canon 5, Section 3, Sub-section 2 is hereby amended to read as follows: "If the person was ordained by a Bishop whose authority to convey such orders has not been recognized by this Church, ordain the person as a Deacon conditionally, and, in accordance with Canon III.3.3.2, ordain the person a Presbyter conditionally (if previously ordained a Presbyter), having previously baptized and confirmed the person conditionally if necessary."

Proposal N - Title IV, Canon 5: Of Courts, Membership and Procedures

In both Sections 3 and 4 the sentence "The term of each member of the Court shall be three years or until a successor is elected and qualified." is added to the end of Sub-section 2 of both sections. A vote was taken and it was ratified unanimously by the Assembly.

Title IV, Canon 5, Section 3, Sub-section 2 is hereby amended to read as follows: "The members of this Court shall be three Presbyters, three adult confirmed members in good standing, and one Bishop, appointed by the Archbishop. The President of the Court shall be elected by the members of the Court. The Archbishop shall also appoint a legal advisor to the Court who shall be trained in canon law, and a prosecutor, also trained in canon law, to bring and prosecute presentments when necessary. The term of each member of the Court shall be three years or until a successor is elected and qualified."

Title IV, Canon 5, Section 4, Sub-section 2 is hereby amended to read as follows: "The Provincial Tribunal shall consist of seven members who shall be appointed by the Provincial Council. At least two members shall be Bishops; the senior Bishop in date of consecration shall serve as the President of the Court. At least two members shall be lawyers, knowledgeable in canon and ecclesiastical law. The term of each member of the Court shall be three years or until a successor is elected and qualified."

Presiding Bishop Riches reminded the Chair about the need to adopt the Rules of Order of the Provincial Assembly. Since this meeting of the Provincial Assembly was at its end and since the Rules of Order were not in the hands of the delegates, the archbishop suggested that it be dealt with at the next Provincial Assembly.

After the singing of the Doxology, Assembly was dismissed by the Archbishop at 9:25 pm.

Respectfully Submitted,

The Rev. Dr. Travis Boline
Provincial Secretary

Anglican Church in North America

5th Annual Provincial Council

Minutes of the Meeting
Nashotah House, Nashotah, Wisconsin
June 18-19, 2013



REGISTERED DELEGATES

Anglican Diocese of the Carolinas

The Rt. Rev. Steve Wood
The Rev. Canon Filmore Strunk
Mr. Philip Clarke
Mr. John Wood

Anglican Diocese in New England

The Rt. Rev. William Murdoch
The Rev. Leah Turner
Mr. Robert Brochu
Mr. Rick Brown

Anglican Diocese of Pittsburgh

The Most Rev. Robert Duncan
The Rt. Rev. Frank Lyons
The Rev. Canon Mary Maggard Hays
Mr. William Roemer
Mr. Stuart Simpson

Anglican Diocese of the South

The Rt. Rev. Dr. Foley Beach
The Rev. Bill Midgett
Ms. Susan Burkart
Mr. Regis Nicoll

Anglican Network in Canada

The Rt. Rev. Donald Harvey
The Rt. Rev. Charlie Masters
The Rev. Canon Thomas Carman
Mr. Claus Lenk

Diocese of Cascadia

The Rt. Rev. Kevin Allen
The Rev. Harley Crain
Mr. Alan Lansdowne
Mrs. Starr Lansdowne

Diocese of Fort Worth

The Rt. Rev. Jack Iker
The Very Rev. Ryan Reed
The Very Rev. Thomas Hightower
Mr. Walter Virden, III
Ms. Toby George

Diocese of the Great Lakes

The Rt. Rev. Roger Ames
The Rev. Dr. Joe Boysel
The Rev. Alan Kanapell
Dr. Richmond Netty

Diocese of the Mid-Atlantic

The Rt. Rev. John Guernsey
The Rev. Daniel Morgan
Ms. Chloellen Miller
Mr. Ward LeHardy

Diocese of Quincy

The Rt. Rev. Alberto Morales
The Rev. Andrew Ainley
Mr. Tad Brenner
Mr. Rich Baker

Diocese of San Joaquin

The Rt. Rev. Eric Menees
The Ven. Frances Levy
Mr. Esteban Rodriguez

Diocese of Western Anglicans

The Rt. Rev. William Thompson
The Rev. Russell Martin
Ms. Debbie Kollgaard
Mr. Emery Gerhardt

Gulf Atlantic Diocese

The Rt. Rev. Neil Lebharr
The Rev. Hall Hunt
Mr. Charles Sweat
Mrs. Gail Prevatt

The International Diocese

The Rt. Rev. Bill Atwood
The Rev. Arthur Ward
The Rev. Bates Richmond
Mr. Jeff Garrety
Mr. Mike Spaan

REC Diocese of Mid-America

The Rt. Rev. Royal Grote
The Rt. Rev. Ray Sutton
Dss. Teresa Johnson

REC Diocese of the Northeast

Mid-Atlantic and Eastern Canada
The Rt. Rev. David Hicks
The Very Rev. Dr. Jonathan Riches
Mrs. Diana Lopez
Mrs. Barbara Riches

REC Diocese of the Southeast

None in attendance

REC Diocese of the Western

Canada, Alaska & Cuba
The Rt. Rev. Charles Dorrington
The Rev. William Klock
Mrs. Claudia Dorrington

REC Missionary Diocese of the Central States

The Rt. Rev. Dan Morse
The Rev. Davidson Morse
Mrs. Marianne Morse

CANA Diocese of Armed Forces and Chaplaincy (DIF)

The Rt. Rev. Derek Jones
The Ven. Michael Williams
Mrs. Becky Williams

CANA Diocese of the East (DIF)

The Rt. Rev. Julian Dobbs
The Very Rev. Patrick Malone
Mr. Raymond Dague
Mr. Thomas McGee

CANA Diocese of the West (DIF)

The Rt. Rev. Dr. Felix Orji
The Ven. Don Armstrong
Mr. Ron Munden
Ms. Felicia Chidolue
The Ven. Godson Nzeh

CANA Missionary Diocese of the Trinity (DIF)

The Rt. Rev. Amos Fagbamiye
The Rev. Canon Nosa Ben-Shallom
Mr. Toye Adeniji
Mr. Simon Frank

Church for the Sake of Others (DIF)

The Rt. Rev. Todd Hunter
The Rev. Porter Taylor

Diocese of the Southwest (DIF)

The Rt. Rev. Winfield Mott
The Rev. William Cobb
Mr. Gus Haddad
Mr. David Etzold

Diocese of the Upper Midwest (DIF)

The Rev. Canon William Beasley
The Rev. Thad Butcher
Mr. Phil Humphrey
Mr. Jens Notstad

Diocese of the Western Gulf Coast (DIF)

The Rt. Rev. Clark Lowenfeld
The Rev. Canon Mark Turner
The Rev. Lisa Schwandt
The Rev. Steven Saul
Mr. Robert Shaw

Missionary Diocese of All Saints (DIF)

The Rt. Rev. William Ilgenfritz
The Rt. Rev. Richard Lipka
The Rev. Canon Lawrence Hill
Mrs. Loisjean Ilgenfritz
Mrs. Alyne Boland

PEARUSA East Coast Network (DIF)

The Rt. Rev. Steve Breedlove
Mrs. Sally Breedlove

PEARUSA Mid-Atlantic Network (DIF)

The Rt. Rev. Quigg Lawrence
The Rev. Donnie McDaniel
Mrs. Annette Lawrence

PEARUSA Southeast Network (DIF)

The Rev. David Bryan
The Rev. Art Going
Mrs. Nancy Bryan

PEARUSA West Network (DIF)

Ms. Sarah Anderson

Ministry Partners

The Rt. Rev. David Anderson (AAC)
Dr. Michael Howell (FIFNA)
The Rt. Rev. Keith Ackerman (FIFNA)
The Rev. Michael Brooks (FIFNA)
The Ven. Canon Jack Lumanog (ARDF)
The Rt. Rev. Paul Hewett (FACA)

Ministry Partners – cont.

The Rev. Canon John Macdonald (AGMP)
 Mr. Stewart Wicker (AGMP)
 The Very Rev. Canon Dr. Robert Munday (AGMP)

Other Bishops, Observers and Guests

The Rt. Rev. Dave Bena (CANA)
 Mr. Travis J. Bott (Nashotah House)
 The Rt. Rev. Gregory Bowers (Jubilee)
 The Very Rev. Peet Dickinson (S. Carolina)
 The Rev. Louis Wilcher (Jubilee)

The Rev. Dr. George Koch (St. John the Baptist Deanery)
 The Rt. Rev. Miguel Uchoa (Recife)
 Mr. Scott Purdy (St. John the Baptist Deanery)
 The Rt. Rev. Mark Lawrence (S. Carolina)
 The Rt. Rev. Leonard Riches (REC)
 The Rev. Stuart Ruch (Church of the Resurrection, Wheaton, IL)
 Ms. Suzanne Schwanke (S. Carolina)
 The Rt. Rev. Bill Wantland (Fort Worth)

Officers

The Most Rev. Robert Duncan, Archbishop
 The Rev. Susan Bubbers, Registrar
 The Hon. Hugo Blankingship, Dep. Chair & Chancellor
 The Rev. Dr. Travis Boline, Secretary
 The Rt. Rev. Don Harvey, Dean
 Mr. Bill Roemer, Treasurer
 Mr. Ron Speers, Parliamentarian

Tuesday, June 18, 2013

Call to Order: Archbishop Duncan called the Council to order at 9:30 am, following Morning Prayer and a Bible study led by Mr. Travis Bott, Professor of Old Testament and Hebrew at Nashotah House.

Seating of At-Large Deputies, Visitors and Guests

The Executive Committee recommended the granting of at large seating of six Ministry Partners listed below.

A motion passed unanimously to grant all six at large seat and voice.

- 1) The Rt. Rev. David Anderson (AAC)
- 2) Canon Nancy Norton (ARDF)
- 3) The Rev. John McDonald (AGMP)
- 4) The Rev. Michael Brooks (FIF/NA)
- 5) The Rt. Rev. Paul Hewett (FACA)
- 6) Mr. Stewart Wicker (AGMP)

A motion was made and seconded to extend seat and voice to the members of the Archbishop's Cabinet who are not otherwise delegates. These are The Rt. Rev. Charlie Masters, The Rt. Rev. Leonard Riches and The Rev. Canon David Roseberry. **The motion carried unanimously**

A motion was made and seconded to extend seat and voice to visiting bishops, observers and guests: The Rt. Rev. Mark Lawrence, The Rev. Peet Dickinson and Ms. Suzanne Schwanke of the Diocese of South Carolina; The Rev. Louis Wilcher and The Rt. Rev. Gregory Bowers representing the Jubilee Pentecostal Fellowship of Churches; The Rt. Rev. Miguel and Valeria Uchoa, Bishop of Recife, Brazil; The Rev. Stuart Ruch, Rector of Church of the Resurrection, Wheaton, IL; The Rev. Dr. George Koch, Dean of St. John the Baptist Deanery, and any other representatives of our ministry partners. **The vote was unanimous for this action.**

Approval of the 2012 Provincial Council Minutes

The minutes were proposed by the Executive Committee as being reviewed and recommended by the Council. **They were adopted unanimously as corrected.**

Approval of the 2012 Provincial Assembly Minutes

The minutes were proposed by the Executive Committee as being reviewed and recommended by the Council. **They were adopted unanimously as corrected.**

Report of the Registrar:

There were 115 of 126 Council delegates in attendance. The Archbishop declared that there was an official quorum.

Address of the Archbishop: "Freely You Have Received, Freely Give" (Attachment 1)

BREAK

Report of the Executive Committee – The Rt. Rev. John Guernsey

There are several applications for diocesan status that do not meet one or more of the canonical minimums. In our history, we have very often granted exceptions to one or more of those minimums as our canons authorize us to do. Issues of size and financial stewardship are also concerns for several existing dioceses. There was unease about changing the interpretation of our rules in mid-course for those who made application under our prior way of operation. To be fair to the applying groups and to also begin to address the Province's challenges of the future, the Executive Committee and those members present of the Governance Task Force proposed the following resolution to the Council.

**RESOLUTION OF THE EXECUTIVE COMMITTEE
OF THE ANGLICAN CHURCH IN NORTH AMERICA**

1. The Anglican Church in North America will seek to foster a climate in which the formation of a diocese is not the goal but rather an instrument of mission, which should be undertaken only when it will significantly further the mission strategy of the Province to reach North America with the transforming love of Jesus Christ.
2. The Executive Committee recognizes that the matter of diocesan size and health (cumulative average Sunday attendance, number of congregations, number of congregations with average Sunday attendance of fifty or more, and financial support of the Province), including both the existing canonical standards and certain key indicators of future viability, is an issue that is broader than the applications before this Council and therefore needs to be addressed by the Province as a whole.
3. For the meetings this week of the 2013 Provincial Council and the College of Bishops, we recommend that, as we consider applicants for diocesan status and nominees for the episcopacy, we continue to apply the canonical standards as has been done with past applications. Therefore, the June 6, 2013 recommendation of the Governance Task Force notwithstanding, the Executive Committee recommends the approval of the applications for diocesan status from the Diocese in Formation of the Southwest and the Missionary Diocese of All Saints (in addition to the other five applications as to which the Governance Task Force recommends approval).
4. In the case of any future applications, we urge the Council to hold completely to all of the existing canonical standards for diocesan status, including financial stewardship expectations, with exceptions being granted only in truly exceptional cases.
5. It is our hope and expectation that all dioceses—not just applicants but existing dioceses as well—will fully and completely conform to all of the canonical standards. For existing dioceses, the canonical standards for diocesan status will be applied whenever there is a transition in episcopal leadership or a desire to elect a suffragan bishop, bishop coadjutor, or other new bishop.
6. We respectfully urge the College of Bishops not to confirm the election of any bishop for a diocese that does not meet all canonical standards, nor to approve or confirm the election of a bishop for any group applying for recognition as a diocese that does not meet all canonical standards or for any group applying for recognition as a diocese-in-formation.
7. We request the Governance Task Force to address these issues and to prepare a report for presentation to the January 2014 meeting of the ACNA College of Bishops making appropriate recommendations for implementation of these objectives (including, if appropriate, proposed amendments to the Constitution and/or Canons of the ACNA).

The discussion of this resolution was held until following the report of the GTF.

Report of the Governance Task Force – The Rev. Canon Phil Ashey (Attachment 2)

The report is in response to the resolution concerning overlapping jurisdictions and ecclesial density from the College of Bishop's January meeting in Orlando.

Resolution Concerning Overlapping Jurisdictions and Ecclesial Density

Resolved,

The College of Bishops requests the Governance Task Force to propose, to the next meeting of Provincial Council, a structural and regional mechanism (or mechanisms) by which the ordinary benefits of geographical dioceses—especially as relating to coordinated discipline and coordinated mission—might be sustained and enhanced in a Church whose origins and present vigor are dependent on both geographical and affinity-based dioceses.

The first section of the report is a proposed protocol for increasing geographical density within the Province through addressing relational density among the bishops who share geographic proximity.

The second section of the report recommends changes made to the canonical form used for applying for diocesan status. Changes include:

- Removal the term “cluster” from the Constitution and Canons as it is not a term that is in use.
- Revision of the “Guidelines and Applicant Information” and placing it ahead of the application form.
- The addition of five strategic questions composed by the College of Bishop’s Task Force for Overlapping Jurisdictions:
 - (1) Is there a compelling missional reason for not becoming a part of an existing ACNA diocese in your geographic area?
 - (2) How will your application support the development of ACNA as one, united Biblical and missionary church reaching North America with the transforming love of Jesus Christ?
 - (3) What other reasons do you have for forming a new diocese or diocese-in-information?
 - (4) Are all of the diocesan bishops and vicar-generals of existing ACNA dioceses or dioceses-in-information which have churches in the geographic area where you are forming in agreement with your application?
 - (5) If not, what efforts have you made to address their concerns?

These canonical changes require a vote of Provincial Council for amendment and will then require ratification of the Provincial Assembly next summer.

After a period of questions and discussion, a **unanimous vote was made for the adoption of the Governance Task Force recommendations to be ratified by the Provincial Assembly in 2014.**

The third section of the report addressed the four applications for CANA dioceses. A second protocol between the Church of Nigeria and the ACNA has been agreed to, in principle, by both Archbishops Okoh and Duncan. The document awaits the signature of the Nigerian Registrar, Abraham Isah, who was detained due to the inability to obtain a travel visa.

The protocol is substantially revised in several places:

- 1) The expectation that discipline of CANA clergy will be the responsibility of the new ACNA dioceses. In the case of CANA bishops, it will occur in consultation with the Primate of Nigeria.
- 2) The election of CANA bishops will begin in our College of Bishops and then in the House of Bishops of Nigeria.
- 3) The issue of the Diocese of the Armed Forces was not dealt with in the previous protocol. Archbishop Okoh is in full agreement with that transfer of spiritual jurisdiction of chaplains serving in the United States to the episcopal oversight of the Archbishop of the ACNA.

It is the recommendation of the Governance Task Force that the Chaplaincy Diocese be made a full ACNA diocese once full application documents have been submitted and approved and the implementation of the revised CANA protocol. It was noted that we will have to write a new canon to provide for the formation of this particular province since they do not have congregations, as it does not fit the standards of our canons.

A task force has been appointed to consider all of the issues involved in this unique context and their recommendations will be brought before the next meeting of the Provincial Council.

Noonday Prayer and Lunch

Report from the GTF continued – The Rev. Canon Phil Ashey

The Archbishop opened up discussion of the resolution recommended to the Provincial Council from the Executive Committee.

Bishop Winn Mott, Diocese of the Southwest (DIF) made a motion to delete all of the provisions except #6. A second was made. Bishop Bill Atwood, International Diocese urged the rejection of this motion to amend the resolution, stating that the provisions are needed to ensure the health of the church and moving forward in mission. **A vote was made on the motion to amend the resolution and retain only item #6. There were only two affirmative votes and the motion did not pass.**

A vote was then made on the original resolution including all six items and the vote was unanimous for its adoption.

Application for Diocesan Status for CANA East and CANA West: The Governance Task Force recommended provisional approval subject to the action of the protocol, submission of their diocesan constitution and canons, and an appropriate financial commitment. It was asked that the Council authorize the Executive Committee to formalize the approval once these conditions have been met.

The Council voted unanimously to accept the application for CANA East subject to the stated requirements.

The Council voted unanimously to accept the application for CANA West subject to the stated requirements.

Application for Diocesan Status for the Missionary Diocese of the Trinity: The Governance Task Force recommended provisional approval subject to the action of the protocol, conformity of their diocesan constitution and canons to the ACNA, and an appropriate financial commitment. It was asked that the Council authorize the Executive Committee to formalize the approval once these conditions have been met.

The Council voted unanimously to accept the application for Missionary Diocese of the Trinity subject to the stated requirements.

Application for Diocese-in-Formation Status for St. John the Baptist Deanery: The Governance Task Force does not believe that they have the critical mass sufficient to grant them Diocese-in-Formation status at this time. It was recommended that they report to the Governance Task Force of their progress so that they can be encouraged and assisted in their growth.

The Rev. George Koch and Mr. Scott Purdy rose to speak. They explained that the Diocese of the Upper Mid-West and the St. John the Baptist Deanery are not coming together as one to apply for diocesan status because the former desires to be a single integrity diocese and the later wish to recognize and honor the two integrities with regard to the ordination of both men and women. They formally withdrew their application without anger or offense and asked for the Council's continued prayers for the furtherance of their efforts to build the Kingdom of God.

A motion was made that we commit to deep prayer for the St. John the Baptist Deanery as they seek to reach the lost. It was seconded and all were in favor of its acceptance.

Application for Diocesan Status for Missionary Diocese of All Saints: The Governance Task Force's recommendation was changed from "not yet" to approved in light of the resolution that was accepted earlier in the day. The numbers were listed incorrectly in the report. They have grown from zero to 33 congregations, from 783 to 908 ASA, and from five to six congregations with an average Sunday attendance of fifty or more. They are also working with Anglican 1000 to plant churches and have given away two congregations to existing geographic dioceses. **The vote was unanimous for their acceptance as a diocese.**

Application for Diocesan Status for the Diocese of the Southwest: The Governance Task Force's recommendation was changed from "not yet" to approved in light of the resolution that was accepted earlier in the day. **The vote was unanimous for their acceptance as a diocese.**

Application for Diocesan Status for the Diocese of Churches for the Sake of Others: The Governance Task Force recommended approval and **with the exception of one negative vote, the Council voted to approve their acceptance as a diocese.**

Application for Diocesan Status for the Diocese of the Upper Mid-West: The Governance Task Force recommended approval and **the Council voted to approve their acceptance as a diocese.**

Jubilee Pentecostal Group based in Los Angeles: At the April meeting of Governance Task Force, the Rt. Rev. Gregory Bowers and the Rev. Antonio Herndon came on behalf of the Jubilee group to seek full membership in the ACNA. The following steps were outlined in order to move forward in this new relationship:

- 1) Bishops Bill Thomson and Gregory Bowers would meet along with Bishop Grote, Bishop Gadsen and Mr. Ron Speers to build a plan for partnership in ministry.
- 2) The Jubilee group would send representatives to Provincial Council as guests.
- 3) We would begin to share ministry together as soon as possible and develop a pattern of sharing ministry and outreach together in the future.
- 4) We would begin to approach Anglican orders for the clergy involved.
- 5) We would begin moving towards a deanery or archdeanery structure with the Diocese of Western Anglicans.

No action was required on the part of the Council.

Report of the Planning/Design Team for Assembly 2014 – The Rev. Canon Mary Hays (Attachment 3)

In addition to the speakers and reports on ministry, this will be an opportunity to honor our outgoing archbishop and welcome the new archbishop.

Proposed Amendments to Constitution and Canons – Mr. Hugo Blankingship

The only amendment is with regard to Appendix A, the application for diocesan status. It will be brought before the next Council for adoption, and the next Assembly for ratification.

Report from the Federation of Anglican Churches in the Americas (FACA) – The Rt. Rev. Paul Hewitt

The Federation is comprised of six jurisdictions: The Anglican Church in America (ACA), The Anglican Mission in America (AMiA), The Anglican Province in America (APA), The Diocese of the Holy Cross (DHC), The Episcopal Missionary Church (EMC) and the Reformed Episcopal Church (REC). They are working towards bringing in members of the Anglican Catholic Church (ACC) and the Province of Christ the King. The goal is to bring all of these groups together within the ACNA.

Report from Anglican Global Mission Partner – The Rev. Canon John MacDonald (Attachment 4)

Report from Forward in Faith North America – The Rt. Rev. Keith Ackerman

At their Assembly this year, Bishop Michael Nazir Ali will be their main speaker.

Report from the American Anglican Council – The Rev. Canon Phil Ashey

Their mission is now to build up the church within the ACNA. This is being accomplished through their Clergy Leadership Training Institute (CLTI) and by helping congregations move from maintenance to mission through the Sure Foundations program. They are also involved internationally with the GAFCON Primates.

Election of Officers:

None needed at this time. The Provincial Registrar has announced her resignation and will need to be replaced.

First Ballot for the Election of Executive Committee:

The ballot was to elect two clergy and two laity members to the Executive Committee. The slate of nominees was: The Rev. Russell Martin, The Rev. Canon Tom Carman, The Rev. Canon Mary Hays, Mr. Claus Lenk, Mr. Raymond Dague and Mr. Major Harding. Archbishop asked for nominees from the floor.

BREAK

Viewing of the “Surprising Merrily” video – Mr. Ron Speers

A copy was given to each diocese represented at Provincial Council. A copy is available to any ACNA parish that promises to show it to their congregation.

Results of the First Ballot for the Election of the Executive Committee

The Rev. Canon Tom Carman and The Rev. Russell Martin in the clergy order and Mr. Claus Lenk and Mr. Major Harding in the lay order were elected to three year terms for the Executive Committee.

The work of the day was concluded at 4:30 pm with evening prayer.

Wednesday, June 19, 2013

The Archbishop called the Council to order at 9:35 am, following Morning Prayer and bible study.

Welcome of Guests who have joined us:

The Rt. Rev. Miguel Uchoa and his wife from Recife, Brazil; The Rt. Rev. Gregory Bowers and The Rev. Louis Wilcher from the Jubilee Fellowship; and Mrs. Suzanne Shwanke from the Diocese of South Carolina.

Report of the Chief Operations Officer – Mr. Brad Root (Attachment 5)

Mr. Root closed his report with a video by Kevin Kallsen of Anglican TV (<http://anglican.tv/content/acna-headquarters-ambridge-pa>)

Finance Committee Report – Mr. Bill Roemer (Attachment 6)

As of June 14, the Founder’s Fund balance is \$163,000. We will be ending this fiscal year – as we have in the past four years – in the black. Our total assets are \$342,000 and our net worth is \$200,000.

The Proposed Budget for FY 2013-2014 is presented with the recommendation of the Executive Committee. It is in summary form and a detailed budget is available upon request. Mr. Roemer highlighted the following points:

- A reduction in payroll expenses is due to changes in Provincial office staff.
- Only two salary adjustments for the upcoming fiscal year.
- The increase in administrative expenses is due to an unfunded pension liability which was treated on a contingent basis in the past but is now being placed as a line item in the budget.
- The increase in the Archbishop’s Office administrative costs is due to consulting expenses.
- Task Forces and Committees expenses have increased.
- Christ Church Savannah is a new addition to the budget for the repayment of legal expenses for their law suit to enable it to go before the Supreme Court for appeal. It is being paid off at \$5,000/month for a total of \$60,000.

BREAK

A motion was made from the Executive Committee to adopt the Fiscal Year 2014 budget as presented.

The floor was then opened for questions and discussion:

Mr. Raymond Dague, CANA East, requested that in the future the budget information be given in its entirety and not in summary form.

Bishop Bill Murdoch, New England, shared about a model being proposed to connect the parish with the Province. It’s called “Rejoice New England”. Christian artist Fernando Ortega will be performing and the money from this will be shared with the Province. There will also be a series of workshops offered. The purpose is to display what the province does and what the diocese does. Mr. Ortega is willing to do this throughout the country so he challenged other bishops to consider following this model.

Bishop Steve Breedlove, PEAR-USA, noted that because they were reforming in 2012, their contribution is shown as 0%. Their protocol with Rwanda states that in 2013, 3% of their giving will go to ACNA and 7% to Rwanda; in 2014 it will be 4% and 6% and in 2015 it will be 5% and 5%. Also, their national office only receives 5% from its parishes but then gives 20% towards mission and ministry. He wanted to assure the Council that their heart is with the ACNA.

Bishop Bill Atwood, International Diocese, noted that the Province as a whole is not doing very well with adopting the 10-10-10 model. Quoting Malachi 3:10-12, he said we need to be willing to put ourselves “at risk” to take God on His word and give the full tithe.

The Rev. Alan Kanapell, Diocese of the Great Lakes, raised concern about the Province paying for law suits. It was explained that the Executive Committee decided that it would benefit the whole Province to pursue a *certiori* appeal to the Supreme Court of the United States. This is the only case that has been funded from the budget.

Mr. Rich Baker, Diocese of Quincy, objected to the idea that the use of funds for litigation was not a faithful use. His ministry is to protect the church and its people through the legal channels. He pleaded that the Council realize that in the spread of the gospel, part of the work involves litigation. It is fighting against the silencing of the church.

The Archbishop noted that the \$60,000 item for Christ Church Savannah had raised a considerable amount of discussion. The present policy is not to fund legal expenses from the Provincial budget but to help every group we can to raise funds for these purposes. He asked for a show of hands as to how many agree with the Executive Committee’s decision not to fund legal expenses through the Province. He then asked how many want to see a change of policy where we attempt to put some of our resources into legal battles. **The majority of the votes were for keeping to the current policy.**

The vote was called on the acceptance of the Budget for FY 2013-2014 and it was unanimously accepted.

Report of ACNA Benefits - Health and Dental – The Rev. Grey Stephenson (Attachment 7)

We are faced with some staggering price increases because of the government mandates that are coming. Please pray for the team to be able to hold the costs down.

Report of the Executive Committee – Mr. Hugo Blankingship

This past year, in addition to the Christ Church Savannah matter, the Province has received requests to join in *Amicus Curiae* briefs all over the country. Therefore the Executive Committee has established a set of criteria to use in deciding whether or not to sign on to these briefs. They also play a role in the review of applications for diocese-in-formation and dioceses and major contracts of the Province. They review and sometimes adjust recommendations of the Governance Task Force with regard to constitutional and canonical changes before they come to the Council. Perhaps its most important role is the careful monitoring of the Province’s financial affairs.

Noonday Prayer and Lunch

2012 Congregational Report – Mr. Matt Swab (Attachment 8)

We currently have 908 member congregations which is an increase from the 708 last year. This number does not including ministry partners. Only 643 or those congregations reported data for the 2012 year. There has been a substantial increase in membership and average Sunday attendance (ASA) from the previous year.

- 54% of our congregations have a Sunday ASA of 1-50 individuals. Our average ASA is 89 with a median of 45.
- 45% of our congregations have a membership of 1-50 individuals. Our average membership is 133 with a median of 160.

- 184 • Age Demographics: 17.5 % children (0-15), 15.7% young adults (16-30) and 66.8% adults (30+).

- 1,932 souls converted for Christ in 2012 – a twofold increase for the numbers reported in 2010, 2011.

Anglican 1000 – The Rev. Alan Hawkins (Attachment 9)

When Alan began his term as Vicar, the ACNA had started 230 churches as a result of the 2000 call of the Archbishop. Today, after another year, it's around 300. Anglican 1000 is issuing a challenge to each ACNA congregations called "1-2-3" - every congregation to plant a church in the next two years in one of three ways: 1) the jurisdictional model (the diocese provides leadership and resources to catalyze the new plants), 2) the congregational model (raising up leadership internally to be sent out and released), or 3) the pioneering model (apprenticing model).

Instead of a single national event (The Summit), there will be regional events throughout North America. There are seven of these events scheduled: Atlanta, Phoenix, Houston, Boston, Toronto, Seattle, and Chicago.

Bishop Miguel Uchoa, Diocese of Recife

The Diocese of Recife is extra-provincial at this point. They have 65 clergy and 47 churches and are motivated to plant new churches.

The Young Anglicans Project – The Rev. Whis Hays

There will be a Provincial Youth Gathering that will be coinciding with Provincial Assembly next year. He also shared a video (<http://www.youtube.com/watch?v=SG3SaZUXUDI>)¹.

Report of the College of Bishops – Bishop Charlie Masters (Attachment 10)

Their meeting in Orlando this January was of great significance. Cynthia Waisner of Catalyst Consulting had a big role in preparing for and facilitating their time together. Bishop Michael Nazir Ali provided the bible teaching on Ephesians as well as taking an active role in their discussions.

Five major areas were addressed: 1) how bishops deal with one another during this storming phase, with its conflicts, while honoring the Lord, 2) the creed, liturgy, catechesis and the filioque clause, 3) overlapping dioceses, 4) Holy Orders and the ordination of women, and 5) the election and welcoming of new bishops.

Bishop Eric Menees shared about the covenant the bishops made for their relationships with one another:

- 1) Honesty, avoiding triangulation, discuss matters directly and not indirectly.
- 2) Avoid pressuring one another and politicizing things.
- 3) Focus on the things that unite us and not the things that divide us.
- 4) Do not threaten to leave if we don't get our way.
- 5) Give each other the benefit of the doubt and not try to read in motives or agendas.
- 6) Speak for ourselves and not for unnamed others.
- 7) All of this would be undergirded with regular prayer for one another. Bishop John and The Rev. Meg Guernsey established a prayer chain for the college of bishops.
- 8) Think about others and recognize that our actions affect other people in other jurisdictions.
- 9) Spend special time getting to know one another, especially those close to us geographically.
- 10) Practice humility – it's not about building up individual dioceses but about building the Kingdom of God and the ACNA.

Bishop Steve Woods shared about the discussion of the filioque clause. They adopted the following resolution:

Resolution Concerning the Nicene Creed

Resolved,

¹ Note from Whis Hays+: 1) The producers of the video take one side of a serious debate in youth ministry circles (that youth ministry programs/events are not needed and that kids should be "mainstreamed" into all aspects of the life of the parish. I believe a both/and approach rather than an either/or approach is wisest. 2) For some reason the link doesn't play on all browsers. If it keeps reloading after 4 seconds, try a different browser.

The normative form of the Nicene Creed for the Anglican Church in North America is the original text as adopted by the Councils of Nicaea (325 A.D.) and Constantinople (381 A.D.). This form shall be rendered in English in the best and most accurate translation achievable.

Resolved,

The Anglican Church in North America acknowledges that the form of the Nicene Creed customary in the West is that of the 1662 *Book of Common Prayer*, including the words “and the Son” (filioque), which form may be used in worship and for elucidation of doctrine.

Resolved,

Because we are committed to the highest level of global unity possible, the College of Bishops of the Anglican Church in North America seeks advice of the Theological Commission of the Global Fellowship of Confessing Anglicans concerning implementation of the recommendation of the Lambeth Conference of 1978 to use the normative form of the Nicene Creed at worship.

Bishop Murdoch shared about the proposal that he and Bishop Thad Barnum have put together to address the seven overlapping jurisdictions in the New England area.

Report of the Seminary Consortium – The Rev. Dr. Jonathan Riches (Attachment 11)

Report of the Theological Task Force – The Rt. Rev. David Hicks (Attachment 12)

Bishop Gregory Bowers – Jubilee

Bishop Bowers brought greetings from the churches represented in the Jubilee fellowship.

BREAK

Report from the Catechism Task Force – The Rev. Jack Gabig (Attachment 13)

They have written a catechism to serve as a foundation of the teaching of the church for making disciples in the ACNA. The first complete draft was presented and critiqued and those comments were taken and considered and a second full draft has been produced. It has not yet gone through an editorial phase. It is still a private, in-house document composed of 329 questions and written by teams of individuals that represent the constituency of the ACNA.

The next steps include final editorial work so that it can be released in publication as a “working catechism.” He also envisions an annotated catechism with footnotes that will direct users to sources and include teaching notes. There is also discussion of an iPad application that will include videos of various bishops offering further instruction.

A Word from the Diocese of South Carolina – The Rt. Rev. Mark Lawrence

Bishops Lawrence shared three things:

- 1) Gratitude for the gracious welcome received at this Council meeting and for prayers offered on their behalf.
- 2) His observations and those of the delegation he brought with him: they have been positively struck by an atmosphere of transparency, humility, and a prayerful and godly worship. The vision of biblical united and missional Anglicanism in North America is encouraging to hear and to get a feel for.
- 3) He has been guided by a vision to make biblical Anglicans for a global age to help shape emerging Anglicanism in the 21st century. This has guided him in all the decisions before them. At present, they are a provisional extra-provincial diocese not in an official ecclesial way, but rooted in relationship with provinces and dioceses in the Anglican Communion. Any provincial affiliation will not be made by the Bishop and standing committee unilaterally but by the convention of the Diocese of South Carolina.

Task Force on Religious Freedom and Engagement with Islam – Bishop Julian Dobbs (Attachment 14)

Bishop John Guernsey shared about the “March for Life” held in Washington DC held on January 25, 2013. Nearly half of the active bishops of the Province were present, including the Archbishop. In the coming year, they intend to again participate at the march in Washington, DC on January 22, 2014; which will be followed by another march on January 25, 2014 in San Francisco, CA. He shared that it is life changing event and
186 strongly encouraged us to attend one of the two marches.

Report of the Ecumenical Task Force – (Attachment 15)

Report from the Prayer Book and Common Liturgy Task Force – Bishop Bill Thompson (Attachment 16)

Report of the Anglican Relief and Development Fund – The Rev. Canon Jack Lumanog (Attachment 17)

The ARDF received over \$72,000 for relief work in Oklahoma City and these funds are being transferred to the International Diocese where one of their parishes is working in the Oklahoma area. Those dioceses and parishes that are not yet partnering with the ARDF were encouraged to consider doing so because they are truly making a difference.

International Report – Bishop Bill Atwood

One of the reasons that the ACNA has such a positive profile with more than half of the world's Anglicans is because of Archbishop Duncan. He has been fully and completely received as a fellow primate and is seated as a GAFCON primate.

The next GAFCON meeting will be held in Nairobi, Kenya in October 21-26, 2013. It will emphasize how we advance networks and relationships in the future for advancing the gospel as Anglicans around the world.

The Assemblies of God church has a ministry called "Water for the World" and they have given a \$500,000 water drilling rig in Kenya to further this ministry. However, even with the gift of the rig and crew, the cost to dig the deeps wells is about \$25,000 each. Bishop Atwood distributed water bottles labeled "save change, save lives" for the collection of funds towards this ministry. He has promised to make them available to any churches that would like to utilize them to raise funds for this purpose.

Youth with a Mission, the world's largest mission sending agency, has a program called DTS: Disciple Training School. The International Diocese has just formalized an agreement with YWAM to do an Anglican version of DTS. More information is available on their web site (<http://www.ywam.org/dts/>).

Cuba Report – Bishop Charles Dorrington (Attachment 18)


Other Business

The Archbishop thanked The Rev. Dr. Susan Bubbers for her service as Registrar and thanked the two members of the Executive Committee who are ending their terms: Bishop Julian Dobbs and Mr. Sam Thomsen. He also thanked the two Vicars General who will be concluding their service: The Rev. Canon William Beasley in the Upper Mid-West)and The Rt. Rev. Winn Mott in the South West.

The Council concluded at 4:45 pm with Evening Prayer

Respectfully submitted,

The Rev. Dr. Travis Boline
Provincial Secretary

 Digitally signed by
Travis Boline
DN: cn=Travis
Boline, o, ou,
email=tsboline@g
mail.com, c=US
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Task Force On Religious Freedom and Engagement With Islam

June 2014

Report on Religious Freedom Matters:

The Task Force now includes matters of Religious Freedom that may have impact on the Province or Religious Freedom concerns which may engage the Province.

March For Life (United States and Canada)

Bishop Guernsey organized a strong representation of ACNA bishops at the 'March for Life' in Washington D.C. Archbishop Duncan was in attendance with 11 bishops of the ACNA. Among those who gathered for the March for Life in Canada were Bishop Donald Harvey and Bishop Charlie Masters of the Anglican Network in Canada (ACNA), Bishop John Guernsey of the Diocese of the Mid-Atlantic (ACNA), Canon Jack Lumanog of the Anglican Church in North America's Provincial Office, as well as the Rev. Paul Donison, rector of St. Peter and St. Paul's Anglican Church in Ottawa, Georgette Forney (Anglicans for Life), and the Rev. Vicky Hedlius (Anglicans for Life Canada).

Report on Islam Matters:

Moral Compass

The Task Force has considered ways to articulate the moral compass of the church and the nation. As an initial step the Task Force will consider the 'Just War' theory and their next meeting and further discuss how the Province can effectively communicate amidst rapidly changing global and local circumstances.

The Suffering Church:

The Task Force remains concerned about the plight of suffering Christians and has assisted Archbishop Duncan in the release of media statements to call the Province to prayer on behalf of our brothers and sisters in Christ who are suffering.

Recent statements include:

- Prayer for the release of kidnapped Archbishops in Nigeria [Kattey and Akinola]
- Bishop Dobbs letter to the President regarding Syria
- Statement following the terror attack in Kenya
- Archbishop's Call to prayer for Syria

Syria

Bishop Dobbs co-hosted a group of Syrian Church leaders. This was the first delegation of Syrian Church leaders to visit the United States since the start of the civil war. The delegation was visiting the U.S. to raise awareness of the threats against Christians in Syria and the growing plight that they face. Their visit provided a unique opportunity to discuss various options and steps that can be taken by the global community to protect Christians and religious minorities in Syria.

Pledge Of Solidarity

Forty bishops, as well as the Most Rev. Robert Duncan, the Archbishop of the Anglican Church in North America, (ACNA) signed on to a Pledge of Solidarity & Call to Action on behalf of Christians and Other Small Religious Communities in Egypt, Iraq, and Syria.

The pledge was released at a Capitol Hill press conference on Wednesday, May 7, 2014, and hosted by U.S. Representatives Frank Wolf (R-VA) and Anna G. Eshoo (D-CA), strong advocates for the persecuted and the co-chairs of the bipartisan Religious Minorities in the Middle East Caucus, collaborating with Nina Shea, the director and senior scholar at the Hudson Institute Center for Religious Freedom.

The full text follows is available at:

<http://s3.amazonaws.com/media.hudson.org/files/publications/MAY-7-PLEDGE-DOCUMENT.pdf>

The Rt. Rev. Julian M. Dobbs
June 2014

ACNA Seminary Consortium Report
May 2014

The ACNA Seminary Consortium consists of representatives of Anglican seminaries and Anglican tracks at other seminaries that serve the ACNA.

The Consortium **consists of:**

1. *Gordon Conwell*: Raymond Pendleton and deputy Richard Lints
2. *Nashotah Seminary*: Travis Bott and, deputy, Jack Gabig
- Robert Munday stepped down to become Rector of All Saints Anglican Church, Montrose, CO after faithful service from the start.
3. *Reformed Episcopal Seminary*: Jonathan Riches (Secretary) and, deputy, Bishop David Hicks
4. *Regent College*: Don Lewis and, deputy, J.I. Packer
5. *Trinity School for Ministry*: Justyn Terry (Chairman) and, deputy, Mark Stevenson

Our vision is that the ACNA has ordained and lay leaders of the highest quality to reach North America with the transforming love of Christ.

Our purpose is that, in partnership with the whole church, we, the ACNA Seminary Consortium working together with the college of bishops will produce ordained and lay leaders of the highest quality by ensuring the implementation of the Standards for Seminaries of the Anglican Church in North America and Approved Anglican Tracks.

We met by conference call on June 12, 2013, September 27, 2013, December 6, 2013, and March 7, 2014.

During these meetings we have worked on:

1. Sharing news of each seminary for prayer and mutual support.
2. Looking for ways we might be able to work together for the good of the ACNA.
3. Building relationships with other organizations like Anglican Scholars Network.
4. Promoting the Standards for Seminaries online and elsewhere.
5. Refining the accreditation and reaccreditation process for an ACNA Seminary or Anglican Track.
6. Developing a questionnaire for graduating students to assess the effectiveness of our programs.

Our next meetings are set for June 6 (conference call) and September 17-19, 2014 at Reformed Episcopal Church seminary, Blue Bell, PA, when we plan to develop the graduating student questionnaire and work on our strategies to achieve our vision.

Respectfully submitted,
Justyn Terry,
Chairman, ACNA Seminary Consortium



ANGLICAN CHURCH IN NORTH AMERICA

Office of Archbishop Robert Duncan
One Allegheny Square - Suite 650 • Pittsburgh, PA 15212 • Ph (724) 266-9401 • Fax (412) 322-4505

9th June 2014

TO ANGLICAN CHURCH IN NORTH AMERICA CLERGY ATTENDING PROVINCIAL ASSEMBLY:

We are looking forward to welcoming you to our Provincial Assembly. As you prepare for your journey, Archbishop Duncan thought it best to provide you with an overview of our principal times of worship so that you can adequately prepare for packing.

All ACNA clergy are being asked to vest for two services.

Vesture for these two services for clergy will be:

Wednesday, June 25th - Opening Eucharist at Provincial Assembly (10:00am)

Priests: cassock, surplice, tippet and hood

Deacons: alb and stole (green)

Thursday, June 26th - Choral Evensong (7:30pm)

Priests: cassock, surplice, tippet and hood

Deacons: alb and stole (green)

For the Archbishop,

The Venerable Canon Dr. Jon I. Lumanog
Canon to the Archbishop and Primate,
Anglican Church in North America



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INSTRUCTION FOR DELEGATES

The protocol for handling legislation is as follows:

1. After careful study and consideration of all material submitted from throughout the Province, the Governance Task Force prepares any proposed amendments (changes) to the Constitution and/or Canons of the ACNA.
2. These proposed amendments are brought to the Executive Committee for its study, consideration, possible further changes, and approval.
3. Amendments approved by the Executive Committee are presented to the Provincial Council at its meeting on Tuesday, June 24. The Provincial Council discusses the proposals, makes any amendments it desires, and then approves or rejects each proposed amendment.
4. Those amendments which are approved by the Provincial Council are presented to the Provincial Assembly for an up or down vote. The Provincial Assembly may not amend the proposed amendments, but may only ratify or reject them. Therefore, delegates to the Provincial Assembly who have suggested changes to any proposed Constitutional or Canonical amendment are advised to share those suggested changes with their diocese's delegation to the Provincial Council, which alone has the authority to change what is proposed.

Constitutional amendments require a two-thirds majority vote by the Provincial Assembly; canonical amendments require a simple majority vote by the Provincial Assembly. If an amendment is approved, it goes into effect 90 days after the Provincial Assembly. If an amendment is not approved, it is sent back to the Provincial Council for future consideration.

- The Rev. Dr. Travis Boline
On behalf of the Executive Committee

Current as of 30 May 2014



ANGLICAN CHURCH IN NORTH AMERICA

~ REACHING NORTH AMERICA WITH THE TRANSFORMING LOVE OF JESUS CHRIST ~

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