

The Certain Trumpet

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by Wallace H. Spaulding

DOMESTIC ORTHODOX ANGLICANISM'S REACTION TO NEW ANGLICAN CHURCH IN NORTH AMERICA (ACNA)

1. Forward-in Faith/North America (FiF/NA) leadership supports it; followership less clear.

FiF/NA, the mainly Anglo-Catholic successor to the organization set up to oppose women's ordination from within The Episcopal Church (TEC), is actually a "founding partner" of the ACNA in spite of the latter's acceptance of women "priests". All three of the FiF/NA dioceses (San Joaquin, Fort Worth and Quincy) left the TEC to join the new body. And, FiF/NA set up an additional diocese within the ACNA (Missionary Diocese of All Saints [MDAS]) to incorporate additional anti-priestess parishes. Together, these four FiF/NA dioceses account for about 126 parishes out of 742 the ACNA currently claims.

When one considers individual FiF/NA parishes (preceding the ACNA's formulation), a kind of elite within the organization, one finds a shortfall in total support. Only 21 out of a total of some 72 FiF/NA full-member parishes (and this includes all six of the Delmarva component of the MDAS) are among the 126 in the FiF/NA dioceses. Two more are in the ACNA through membership in another jurisdiction, the Anglican Diocese in the Americas (AMiA—see below). Thirty-one FiF/NA parishes are in jurisdictions merely "ministry partners" of the ACNA, a kind of associate membership (seat and voice but no vote). Fifteen are still members of TEC (though at least two of these have non-TEC rectors). Three are in other categories. All 72 had previously pledged themselves to oppose the homosexual agenda through their co-membership in the Anglican Communion Network (ACN), specifically set up to express that position. So, though this group is not 100 percent committed to the ACNA, we can say it is leaning toward it and pretty well out of TEC.

2. Federation of Anglican Churches in the Americas (FACA) split on ACNA membership.

The FACA, a group of seven anti-priestess/anti-homosexual jurisdictions, provides the other orthodox input to the ACNA, but only three of its components, the aforementioned Delmarva group, the AMiA (see above), and the Reformed Episcopal Church (REC) joined the ACNA—the latter two being, along with FiF/NA, among its "founding partners". With AMiA's 128 parishes and REC's 129 added to the FiF/NA component, anti-priestess forces have at least 382, a slim majority of the 742 total. The other FACA jurisdictions, opting for "ministry partner" status with the ACNA, constituted a total of 231 parishes (Anglican Church of America (ACA) 102, Anglican Province in America (APA) 71, Episcopal Missionary Church (EMC) 36, and Diocese of the Holy Cross (DHC) 22, (all of this latter jurisdiction are FiF/NA). Even with the

“ministry partner” status being what one makes of it, we can say that the slight majority of ACNA member parishes in the FACA (257 to 231) makes it appear to lean toward the new province rather than away from it (but possibly less so than in the case of FiF/NA).

3. Those having no relations with the ACNA are a disparate group apparently having different motives.

The aforementioned 15 FiF/NA parishes still within the TEC may have concerns with Anglican “kosherness” (e.g. communion with Canterbury) and/or wish to avoid property squabbles. The Anglican Catholic Church of Canada (ACCC) (36 parishes) is somewhat of a puzzle, since its Traditional Anglican Communion (TAC) partner ACA did join the FACA and apparently has a “ministry partner” relationship with the ACNA. But it would seem that the ACNA’s acceptance of women’s ordination would seem to be the key factor here as well for those groups completely unrelated to the new body: Anglican Catholic Church (ACC) (92 parishes), Anglican Province of Christ the King (APCK) (43 parishes), the United Episcopal Church of North America (UECNA) (20 parishes), and the Holy Catholic Church-Anglican Rite (HCC-AR) (27 parishes). The latter four have been characterized, unlike the ACCC, by not maintaining relations with otherwise like-minded bodies which in turn cooperate with pro-priestess elements (e.g., in opposing the homosexual agenda). This non-participating segment, with its approximately 233 parishes, is significant enough to say that we have a unity problem here (especially when added to the 231 “ministry partners”, we have 464 orthodox parishes staying out of the ACNA vs. 382 that went in).

ANGLICANS FOR LIFE MAY LEAN TOWARD THE ACNA

Though there are still two TEC parishes to every ACNA one among the some 80 with chapters of the anti-abortion Anglicans for Life (AFL), the thrust of the organization, as indicated by the November-December issue of its *Anglicans for Life* magazine, seems definitely toward the latter. The front page contrasts the June ACNA Inaugural Assembly with the July TEC General Convention to the detriment of the latter. In this article AFL President Georgette Forney (pictured with ACNA Archbishop Robert Duncan) notes that her organization has ceased exhibiting at TEC General Conventions (in line with previous such action by FiF/NA and the “catholic devotional societies”) and applauds the “life begins at conception” line with the new ACNA Canons. She might have contrasted this with TEC’s endorsement of partial-birth abortion, noted in *The Living Church* of 27 October, 2007.

On page seven of this *Anglicans for Life*, activities at two TEC parishes are noted, but these are TEC parishes with a difference—one is the only FiF/NA parish in the Diocese of Washington; the other, also FiF/NA, has a rector (also pictured) who is a bishop in the “continuing” Anglican Church in America. Page eight notes four new AFL chapters, none of which are TEC: two are ACNA affiliates’, the other two are in “continuing” parishes having no relationship with ACNA because of the latter’s acceptance of women “priests”. Pages nine through eleven for the most part, come out of St. Peter’s, Tallahassee, and ACNA split-off claiming 1400 members and representing some 80 percent of its parent St. John’s (TEC).

ANGLICAN CHURCH IN NORTH AMERICA GETS WORLDWIDE RECOGNITION

On the occasion of the October 2009 Diocese of Sydney's announcement of full inter-communion with ACNA, the latter's archbishop, Robert Duncan, noted that "leaders of a number of Anglican provinces—representing the majority of active Anglicans globally—have recognized the ACNA as authentically Anglican and have recommended that other Anglican provinces officially affirm full communion with ACNA". He goes on to enumerate these leaders as including the Archbishops of Nigeria, Uganda, Rwanda, Tanzania, West Africa, the Southern Cone of South America, and the recently-retired Archbishop of Kenya (www.anglicanchna.org).

BI-ANNUAL FELLOWSHIP OF CONCERNED CHURCHMEN MEETING

Pending Board approval, this will take place June 15–16, 2010 at the Shrine of Our Lady of Snows, Belleville, IL (near St. Louis). It will immediately precede the FiF/NA General Assembly meeting at the same location. Those attending the latter would have to spend only one extra night at the Shrine. Estimated costs for those attending the FCC meeting only would be about \$225 (single) or \$175 (shared room); for the add-on to the FiF/NA meeting it would be about \$115 (single) or \$75 (shared room). For those in the area who wish to commute, total food charges should be only about \$85 (FCC only) or \$65 (FiF/NA add-on).

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