

If it becomes necessary, REALIGNMENT GUIDELINES

## THE ORGANIZING CONSTITUTION OF THE ANGLICAN GLOBAL INITIATIVE

IN THE NAME OF THE ONE, HOLY, AND TRIUNE GOD,  
FATHER, SON, AND HOLY SPIRIT. AMEN.

### ARTICLE I

The name of this organization shall be "ANGLICAN GLOBAL INITIATIVE" (hereinafter referred to as "AGI").

### ARTICLE II

Recognizing the exigency of the crisis of unity within the Anglican Communion worldwide, the AGI is hereby established as a not-for-profit association of churches, to be later incorporated as a charitable and religious nonprofit corporation, in such style and form, and at such time and place, as its leadership finds appropriate to its growth and ministry, and until the establishment and first meeting of its Executive Council, the interim Presidency shall be co-chaired by the Most Revd Dr. Peter Akinola and the Most Revd Drexel Gomez, with the administrative duties delegated as the co-presidents deem appropriate.

### ARTICLE III

The purposes of this organization shall be as follows:

1. To affiliate and unite in love, holiness, and true godly fellowship through our Lord and Saviour Jesus Christ, Anglicans in Global South with Anglicans in North America and the United Kingdom as an authentic expression of the world-wide Anglican Communion, specifically, the Provinces of Global South with those recognized Anglican organizations, networks, dioceses, convocations, parishes, congregations, whether local churches or missions, as may now be in North America, and which hold to the centrality and authority of Holy Scripture, and who seek to uphold and propagate the historic Faith and Order, and to pursue the apostolic mission of the Church to a troubled and fallen world,
2. To collaborate with members, ecumenical partners, non-Anglican churches, humanitarian organizations, governmental agencies, and non-governmental organizations such as the Anglican Relief and Development Fund, in the development and execution of mission and ministry projects, programs, and sponsorships to alleviate human need and to provide an effective means to spread the Gospel of the Lord Jesus Christ while promoting unity through common action within the Anglican Communion, especially enabling AGI partners in North America and the United Kingdom to bring human and physical resources to Global South in

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furtherance of provincial episcopal leadership initiatives to meet human need, both spiritual and physical.

3. To plant churches, make disciples, and provide pastoral care and oversight for persons from Global South living in North America and for any others needing an Anglican parish with godly spiritual leadership and orthodox episcopal oversight;

4. To affiliate and unite Global South with North American networks, dioceses, convocations, parishes and congregations, especially those in need of alternative episcopal oversight adequate to them, whose episcopal leadership in 2003 schismatically separated itself from the fellowship of most of the members of the Anglican Communion by (i) disregarding godly admonition from the instruments of Anglican unity, as well as biblical teaching, (ii) denying the application of Scriptural and apostolic authority to their synodical decision making process, (iii) claiming orthodoxy while eschewing orthodox belief and biblical teaching concerning marriage and the relationship of moral practice to salvation held throughout the Anglican Communion and the history of the Christian Church, (iv) deeply disturbing ecumenical relationships nurtured over years of consultations, (v) disregarding Lambeth statements on moral issues of concern to the Anglican Communion, (vi) harming the Anglican witness to unbelievers throughout the world, and (vii) failing to repent and accept responsibility for the implications of their actions.

#### ARTICLE IV

1. The membership of the AGI shall consist of all Anglican bishops in good standing, whether active or retired, within all Provinces, Networks, Dioceses and Convocations, committed to the purposes of this organization, and who are duly and officially authorized to participate on behalf of their pastoral charge by a Province or Diocese similarly committed, so as to include within the AGI's representative membership all Anglicans under the episcopal care and oversight of said bishops. The bishops may constitute a Synod as necessary for extraordinary purposes, but regular triennial meetings shall be regarded as convocations.

2. The membership of the AGI shall also consist of twelve non-clerical, lay Anglicans, both men and women above the age of eighteen years, committed to the purposes of this organization, nominated by member Dioceses, Networks, and Convocations, two-thirds of whom reside in Global South, and elected by the Executive Council, one of whom shall serve on the Executive Council.

3. The members of this organization shall be (i) committed to the historic Anglican formularies as essential to Anglican identity, (ii) submitted to the ultimate authority of the Holy Scriptures of the Old and New Testaments as essential to the historic Faith and Order of the One, Holy, Catholic, and Apostolic Church, (iii) respectful of the historical role and authority entrusted to the Archbishop of Canterbury, the Primates' Meeting, and the Lambeth Conference of the Anglican Communion.

#### ARTICLE V

The AGI shall be led by an Executive Council comprised of (i) all Primates of the Anglican Communion who publicly support the purposes of this organization, (ii) those person(s) recognized by said Primates as providing comparable leadership for Anglican constituents within the AGI in North America, and (iii) a lay representative selected by the Executive Council from the lay membership referred to in Article IV. These leaders will elect a President from Global South to serve as the initial chairman of the Executive Council for a term not to exceed six years, and to organize and preside over annual meetings of the Executive Council and triennial meetings of the episcopal membership.

#### ARTICLE VI

The Executive Council shall appoint a Chancellor and Vice Chancellor(s) to provide legal counsel to the Executive Council and to develop policies, protocols, procedures, and model canons for member Provinces and Dioceses to enhance mutual accountability within the AGI membership and to facilitate pastoral care for matters of Faith and Order.

#### ARTICLE VII

1. The Executive Council shall authorize its President to have a plenary power of appointment to establish officers and a secretariat, hire employees, delegate tasks and functions, and to do all things necessary to carry forward the work of the AGI between meetings of the Council, but shall consult, whether by personal meeting, telephonic conference call, or by telephonic consultation with the members of the Executive Council, insofar as is practicable, prior to taking any action that affects the Executive Council or the membership as a whole.

2. The Executive Council may conduct its meetings by telephonic conference call provided that such a meeting is called by the President and each Council member present can hear each other person who participates on the conference call.

3. Meetings, including telephonic conferences, may be called by the President or by five members of the Executive Council, upon three days notice to all members of the Executive Council, and such notice shall be given by any reasonable means, including telephone call, facsimile transmission, or electronic mail, from the President, a member of the Executive Council, or a designated agent, unless unanimous consent of the Executive Council is otherwise obtained.

#### ARTICLE VIII

The executive offices of the AGI shall be initially located in Lagos, Nigeria and Nassau, Bahamas in order to coordinate mission and ministry projects between Global South and North America.

#### ARTICLE IX

All assets of the AGI are irrevocably dedicated to and inure to the benefit of the charitable and religious purposes of the AGI and used according the lawful requirements of nonprofit and charitable laws of the jurisdiction in which the AGI is engaged in activity, and no part thereof shall inure to the private benefit of any individual or used for any impermissible purpose. In the event of dissolution, the assets of the AGI's property shall be distributed as directed by the Executive Council in accordance with applicable law for advancing the work of Anglican missions in Global South.

#### ARTICLE X

This Constitution may be amended by the affirmative vote of two thirds (2/3rds) of the members of the Executive Council at a duly called meeting, noticed for the purpose of proposing amendment(s).

EXECUTED this \_\_\_\_ day of \_\_\_\_\_, in the Year of our Lord Two Thousand Four  
at \_\_\_\_\_, in the presence of Almighty God and the below named  
Witnesses who hereinafter have set their hands and affixed their seals.

THIS ORGANIZING CONSTITUTION OF THE ANGLICAN GLOBAL INITIATIVE WAS ADOPTED UNANIMOUSLY ON (DATE) AT (PLACE) BY (CONVENING AUTHORITY). SIGNATORIES' NAMES WILL BE PROVIDED ON REQUEST.

**A RESPONSE TO THE WINDSOR REPORT FROM THE PRIMATES OF  
THE ANGLICAN CHURCH IN AFRICA AND THE GLOBAL SOUTH,  
JANUARY 2005**

We are Primates of the Church in Africa and the Global South in the Anglican Communion members of the One, Holy, Catholic and Apostolic Church. We are gathered in a meeting to be strengthened by the Holy Spirit as we prepare for service in this new year of our Lord and Saviour Jesus Christ. We do so, grateful for the "Faith once delivered to the Saints" and the generosity of those who first brought the Gospel to our continent.

We have been invited to offer a response to the Windsor Report in anticipation of the meeting of the Primates of the Anglican Communion to be held in Ireland at the gracious invitation of the Primate of Ireland, The Most Revd. Dr. Robin Eames. We echo, with him, our conviction that the future of our Communion is at stake, and that "should the call to halt and find ways of continuing in our present communion not be heeded, then we shall have to begin to learn to walk apart". (Windsor Report 157).

We are very grateful for the hard work of the Commission members. While we note that there are serious flaws in the Windsor Report we do agree that it offers a way forward that has the potential of being marked with God's grace. We are hopeful that this seemingly endless debate on matters of human sexuality, to which we believe the Holy Scriptures speak with clarity and compassion, will soon be ended so that we can refocus our efforts on the work of the Great Commission "to make disciples of all nation, baptizing them in the name of the Father and of the Son and the Holy Spirit, and teaching them to obey everything I have commanded you ..." (Matthew 28:19,20).

We note that the Windsor Report correctly points out that the Episcopal Church of USA and the Diocese of New Westminster have pushed the Anglican Communion to breaking point. The report rightly states that they did not listen to the clear voices of the Communion, rejected the Counsel of the four Instruments of Unity and ignored the Primates of the Global South in their statements issued on October 16<sup>th</sup> and November 2<sup>nd</sup>, 2003 respectively. We are grieved by their continuing intransigence and their unwillingness to acknowledge the seriousness of their offence and reluctance to make genuine attempt to make amends.

It is regrettable to observe that the Commission did not set the action of ECUSA and Anglican Church of Canada on homosexuality and the same-sex union as **SINFUL** hence they did not call for their repentance.

We therefore call on the Episcopal Church of USA and the Anglican Church of Canada to take seriously the need for "repentance, forgiveness and reconciliation enjoined on us by Christ" (Windsor Report [134]) and move beyond informal expression of regret for the effect of their actions to a genuine change of heart and mind. Failure to do so would indicate that they have chosen to "walk alone" and follow a new religion of their own making.

We note with approval that the Windsor Report calls for a moratorium on the election and consecration of any candidate to the episcopate who is living in same gender



union and the use of rites for the blessing of same-sex unions. We urge the Episcopal Church of USA and the Anglican Church of Canada to take this call to heart mindful of Lambeth Resolution 1.10 "We cannot advise the legitimizing or blessing of same sex unions nor ordaining those involved in same gender unions". We would also point out that faithfulness to the Holy Scriptures and to the expressed mind of the Communion require that non-celibate homosexual clergy be asked to reform or resign and instead of a moratorium on same-sex blessings there should be a permanent cessation of such practices.

The Windsor Report acknowledges the great pain that has been inflicted upon faithful communities that have resisted doctrinal innovations within Episcopal Church of USA and the Anglican Church of Canada. However, we reject the moral equivalence drawn between those who have initiated the crisis and those Primates and Bishops in the Global South who have responded to cries for help from their beleaguered friends. To call on them to "express regret" and reassert their commitment to the Communion is offensive in light of our earlier statements. If the Episcopal Church of USA and the Diocese of New Westminster had not willfully "torn the fabric of communion at its deepest level" these actions would not have been necessary.

We note with approval the recognition that extraordinary Episcopal care is needed for congregations alienated from their diocesan bishops because of their refusal to accept erroneous teaching. We remain committed to the importance of coherent diocesan structures. We discover, however, that there are times when these very structures can and have been used to intimidate the faithful. We encourage the Primates at their meeting in Ireland to provide adequate Episcopal oversight to those who are being oppressed for their commitment to the historic faith of the church and who refuse to bow their knees to the spirit of this age.

We are encouraged by the suggestions offered for restructuring the various instruments of unity to strengthen our common life. We look forward to the day when the voices of the majority of the Anglican Communion are adequately represented in those various instruments. We also feel that we cannot continue this endless process of debate and delay and that the time has come for us to move forward. We wish to note that the whole attitude of ECUSA and the Anglican Church of Canada on these issues under reference is cancerous and if not cut off immediately, will definitely spread to the detriment of the whole communion.

Finally, we acknowledge with sadness that sexual brokenness affects every church and every culture - all of us have sinned and fallen short of the glory of God. We declare, however, that we have witnessed the healing power of the Gospel and the transformation that is available to those who will turn to Christ in faith and repentance. We know that no one is beyond the reach of His outstretched arms.

It is with that hope that we remain committed to the future life of the Anglican Communion, one that is rooted in holiness, truth, charity and faithfulness to the Word of God.