



Convocation of Anglicans in North America

Frequently Asked Questions

as of February 12, 2008

Q1. What is CANANA?

CANANA is the “Convocation of Anglicans in North America” which is a missionary district sponsored by the largest and most vibrant province of the Anglican Communion, the Church of Nigeria. CANANA’s members, who reflect a wide scope of ethnic and racial identities, embody a healthy balance of the catholic, evangelical, and charismatic streams of Anglican Christianity. The mission of CANANA is to provide orthodox clergy and congregations in North America with (a) an indigenous episcopate that has an authentic connection to the global Anglican body, and (b) an indigenous ecclesiastical structure with representative leadership by member clergy and congregations. CANANA is a life-boat. The vision of CANANA is to be a model and a building block that works with the Common Cause Partnership toward establishing a new permanent ecclesial structure for orthodox Anglicanism in North America within the next several years.

Q2. Is an international connection unusual?

Not really. For more than 160 years (1607–1776), the first Anglicans in this country existed as a missionary outpost under the Bishop of London, England. After the American Revolution, the Church of Scotland consecrated Samuel Seabury (1789) as the first bishop of the fledgling Episcopal Church. Most of the Anglican provinces in existence today started as the result of a similar missionary initiative and international sponsorship.

Q3. How big is CANANA?

As of the end of 2007, CANANA counted 118 clergy and 61 congregations as members in 20 states. Some have estimated that in terms of average weekend worship attendance, CANANA is larger than about 79 (out of 112) dioceses in The Episcopal Church (TEC).

Q4. How is CANANA related to the Anglican Communion?

The Anglican Communion Primates (i.e., primate archbishops) recognized at the February 2007 meeting in Dar es Salaam, Tanzania, that CANANA and the Anglican Mission in America have a valid and important place in the Communion. They rejected any attempt to draw a moral equivalence between our so-called “interventions” and the “innovations” embraced by TEC. CANANA provides Americans an authentic connection to the Anglican Communion. CANANA is a duly constituted convocation of the Church of Nigeria which in terms of active membership (about 18 million!) is the largest Province of the Anglican Communion. CANANA, even as any diocese in any province, has not sought a separate free-standing existence. CANANA does not anticipate making any such application apart from the emerging Common Cause Partnership. CANANA will continue to work as a life-boat for all those who wish to embrace biblical truth and the Anglican tradition in North America.

Q5. How is CANANA organized and governed?

CANANA was formed deliberately to be as simple and flexible as possible so that it may creatively adjust to rapidly changing conditions. The administration serves the mission.

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CANA is a non-profit corporation headquartered in Herndon, Virginia. Women and minorities play prominent roles in CANA's leadership. Ecclesiastical affairs are governed by the Convocation Council made up of CANA clergy and lay representatives from each of the congregations. The corporate affairs are governed by the lay Board of Trustees.

CANA is a life-boat . . . a building block for a new ecclesiastical structure

CANA has provisions for subdividing itself into regions as it grows. The first region to emerge has been called the Anglican District of Virginia.

CANA's indigenous episcopate currently is constituted by six bishops: Missionary Bishop Martyn Minns and five suffragan bishops, the Rt. Rev'ds Roger Ames, David Anderson, David Bena, Amos Fagbamiye, and Nathan Kanu.

Q6. Is CANA working to reduce the fragmentation of Anglicanism?

CANA is an active member of the Common Cause Partnership (CCP), an emerging federation dedicated to strengthening the highest degree of unity among the various orthodox Anglican bodies in North America. In December 2007, CCP unanimously elected one of CANA's trustees as the treasurer for CCP. CANA's Missionary Bishop Minns serves in the executive leadership of CCP and has invested as much time working to unify the CCP bodies as he has in building up CANA.

Q7. How does CANA relate to the ACN (Anglican Communion Network)?

CANA enjoys a good working relationship with the Network. CANA's Bishop Minns is a member of the ACN's Cabinet and is a very close friend of ACN Moderator, Bishop Robert Duncan. Unlike the ACN dioceses, CANA is not under the authority of TEC.

Q8. Does CANA have any distinctives when compared with other continuing Anglican groups?

CANA is a gift . . . with no strings attached.

There are several distinctives that set CANA apart:

a) CANA is an indigenous ecclesiastical structure with representative leadership by CANA clergy and lay delegates from CANA congregations.

b) CANA offers a comprehensive national healthcare, retirement, and insurance plan for

clergy and congregational employees.

c) CANA's episcopate and clergy are a blessed reflection of the diversity of the American populace, with significant numbers of immigrants and minorities.

d) CANA is committed to modeling for American Anglicans the possibility of respecting both integrities regarding the ordination of women within one ecclesial body.

e) CANA is a gift to American Anglicanism with no strings attached—with an American financial structure, there are no requirements to provide financial support to its founding province.

f) CANA was established after TEC had rejected the Anglican Communion's unanimous recommendations in "The Windsor Report."

Q9. What does CANA believe?

Among CANA's core beliefs are that Jesus Christ is the only means of redeeming humanity from sin, that the Bible is God's authoritative Word for our lives, and that orthodox Anglican Christianity has a unique role to play in the world today. Another way to summarize CANA's statement of faith is by these three phrases: Radical Inclusion, Profound Transformation, and Inspired Service.

Radical Inclusion: God loves the world (John 3:16). CANA is leading and building communities of faith where the radical message of Galatians 3:28 is lived out: "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus." CANA is a place where people of diverse backgrounds show the world that true unity is possible when we are connected by "one Lord, one faith, one baptism" (Eph 4:5). CANA is committed to the Dromantine Communiqué (February 2005): "we continue unreservedly to be committed to the pastoral support and care of homosexual people. The victimization or diminishment of human beings whose affections happen to be ordered towards people of the same sex is anathema to us."

Profound Transformation: God loves you so much that he wants to heal all of your brokenness and enable you to live the God-bearing life to the full in this fallen world. If we are to embrace Jesus' call to conversion as a full-bodied, life-long process of spiritual maturity, the church must recapture the theology of regeneration. We are "being transformed into [God's] likeness" within a spiritually vibrant community (2 Cor 3:18; 1 Pet 2:4). We should no longer be "infants, tossed back and forth by the waves, and blown here and there by every wind of teaching . . . instead, speaking the truth in love, we . . . grow up into him who is the Head, that is Christ" (Eph 4:4-15).

Inspired Service: Our passion is to reach and serve the least, the last, the lost, and the left-out.

We are blessed by the Holy Spirit to be a blessing. It is in the simple acts of inspired service to those in need that we often see Christ at work most powerfully. Mother Teresa devoted her life to serving the poorest of the poor and sometimes described them as “Christ in his most distressing disguise”. She reminds us of the promise, “Truly I say to you as you did it to one of the least of these my brothers, you did it to me” (Mat 25:40). On the national and international scene, CANA is beginning to impact the battle against pandemics in Africa by developing a partnership with the Council of Anglican Provinces of Africa’s HIV/AIDS officer. CANA congregations are also engaged in Five Talents International, a micro-enterprise initiative that has impacted tens of thousands of lives around the Anglican Communion. We also partner with the Barnabas Fund, Anglican Relief and Development, and malaria projects.

Q10. How do CANA congregations worship?

Congregations in CANA reflect a lively expectation of God’s presence and a commitment to our historic biblical faith. CANA’s worship life draws on the diversity of worldwide Anglican liturgy. Preferences of individual congregations vary considerably and include more traditional ones as well as informally structured services with contemporary music. The 1979, the 1928, the 1662, the Church of Nigeria Prayer Book, and Common Worship are all authorized for use in CANA.

CANA is looking forward to leading the way in writing and producing a new American Prayer Book over the next three years.

Q11. Does CANA welcome Anglo-Catholics?

At least one of CANA’s priests and congregations is an active member of the Fellowship of Concerned Churchmen: Our Saviour in Oatlands, Virginia. Bishop Minns also has a good working relationship with Forward in Faith bishops, as well as with leaders in the Reformed Episcopal Church. Yet the spectrum of CANA priests and congregations is diverse: many identify with the Anglo-Catholic stream, and then there are those who are more low-church protestant. We trust that faithfulness to the Word and Christ our Lord will continue to unite us and bound together for the glory of God.

Q12. How are clergy called?

CANA congregations will call their own clergy following a prayerful process of analysis and discernment in consultation with CANA’s episcopate. Candidates would be considered ineligible if they held theological and personal convictions at odds with the beliefs of CANA. Individual congregations will be responsible for

appropriate financial and benefits provision for their clergy.

Q13. What is CANA’s position on women’s ordination?

CANA recognizes that there are differing theological positions in the Anglican Communion about women in ordained ministry. CANA acknowledges the integrity of those who understand Holy Scripture to permit the ordination of women to the presbyterate and those who believe the Scripture prohibits women’s ordination. Because of the differing positions, CANA policies regarding the ordination of women will be developed from a biblical and pastoral perspective. CANA is committed to modeling for American Anglicans the possibility of respecting both integrities regarding the ordination of women within one ecclesial body. There has been at least one woman deacon ordained by a CANA bishop and there are several other women clergy who have been licensed. Yet, a CANA congregation which objects to women in the presbyterate will not be expected to endorse or call women clergy to serve in their community.

Q14. What about divorced clergy?

CANA celebrates and embraces traditional biblical teaching on marriage. Healthy clergy marriages and families are an important testimony

in the life of the church. While there will not be an automatic bar against divorced and remarried clergy who apply to CANA, there will be a pastoral review of the particular circumstances that led to the breakup of the marriage.

If any current CANA clergy marriages are terminated in divorce, the situation will be handled with pastoral sensitivity. Where it is considered necessary, the clergy involved may be asked to resign their post at least temporarily for a time of pastoral care and healing. While there is grace and forgiveness for everyone, the biblical standards for ordained leaders are clear and are intended to be God’s gift to his church.

Q15. How is CANA supported financially?

CANA is supported financially by its member churches and others who share CANA’s vision for Anglican mission and orthodoxy. CANA’s financial model is focused on local ministry. Congregations must invest the vast majority of their resources on discipling their members and reaching out to their neighborhoods. There will be no mandatory

**Anglican Christianity
has a unique role to
play in the world today.**

assessments. As a reflection of Anglican catholicity and unity, it is expected that each constituent congregation will pledge a portion up to a tithe of its annual operating income to the CANA operating fund. Such pooling of resources enables CANA to plant new churches in strategic locations, develop fledgling congregations, ensure the local ministry of the episcopate in pastoring pastors and their flocks, develop international mission partnerships, to contribute to the building of Common Cause, and to foster other critical ministries. There are no expectations or requirements for funds to be transferred either to or from the Church of Nigeria either now or in the future.

Q16. Who will own a congregation's property?

Each local congregation will hold title to its own property. In CANA there will be no "Dennis Canon" (a national canon purportedly passed in 1979 by which The Episcopal Church asserts an ownership interest in the property of all constituent member dioceses and congregations, subject to state law). Specific guidelines regarding the stewardship of local church property will be developed in such a way as to express biblical principles of justice and mutual accountability.

Q17. Are there rules for disaffiliation?

Congregations and clergy may choose to separate from CANA without penalty. There are no specific rules in place at this time.

Q18. Is CANA planting churches?

Yes. CANA congregations have planted several churches in recent months. CANA is also attracting numerous emerging grassroots groups of laity across the country who want to become CANA congregations. Growth through Christian conversion and church planting is part of the DNA of CANA. CANA's Missionary Bishop Martyn Minns was himself a successful church planter in the mid-1980s, leading a congregation that began with a few families but quickly grew to several hundred strong. Two of CANA's flagship congregations, Truro Church and The Falls Church in Virginia, have birthed numerous daughter churches in recent decades. And impressively

modeling what it means to be an evangelistically centered church, CANA's sponsoring Anglican jurisdiction, the Church of Nigeria, planted 300 new congregations in 2007 and is approaching 20 million members.

Q19. Who will make decisions on issues still to be decided?

The CANA bishops, trustees, and the Convocation Council will prayerfully make decisions about its future direction, organization, policies, and structure.

Q 20. Who is Martyn Minns and why does he talk funny?

The Rt. Rev'd Martyn Minns serves as CANA's founding Missionary Bishop. He talks funny because he was born and raised in Nottingham, England. He left a promising career with Mobil Oil in New York City in order to relocate to Virginia Theological Seminary where he earned the M.Div.

Minns served under the Rev'd Terry Fullam at St. Paul's Darien, Connecticut (1979-1982); planted Holy Spirit in Lafayette, Louisiana (1982-1988); and saw God work in the lives of diverse people at All Angels in New York City (1988-1991).

From 1991 to 2007, he served as rector of Truro Church in Fairfax, Virginia. He deepened Truro's decades-long emphasis on mission partnerships with Anglican leaders in the majority-world; established the Lamb Center for the homeless; expanded the work of Truro's International Programs & Services for immigrants and international students; planted several new daughter churches; and fostered ministries for Hispanic, Arabic, and Chinese ethnic groups.

Bishop Minns helped to found Five Talents International to fight poverty in majority-world nations through micro-enterprise. Minns also has been active in the leadership of Common Cause, the Anglican Communion Network, the American Anglican Council, Church Army, and other Christian boards and agencies.

Martyn and Angela are the proud parents of five children and twelve grandchildren.

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