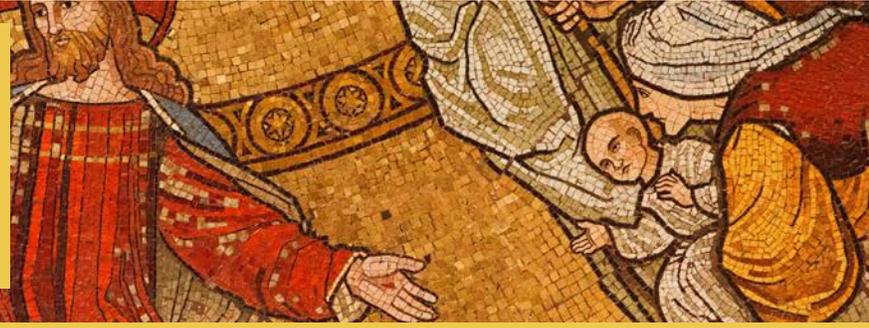


# Where does the Evangelical Anglican Belong Today?

Coming to terms with this  
moment in our history

# EXECUTIVE SUMMARY



**“You probably steer clear of American evangelicalism. You’re broad in your churchmanship and classically reformed in your theology.”**

**A**s an Anglican Evangelical, you probably can’t say quite where you belong these days. J. I. Packer, J. C. Ryle, and John Stott are your heroes, but you can’t be best friends with your book collection. You probably steer clear of American evangelicalism. You’re broad in your churchmanship and classically reformed in your theology. Scripture, cross, regeneration, and sanctification. Law, gospel, and grace. In recent decades (if you’ve been around that long) you’ve had to make common cause with the Evangelical Anglican’s old nemesis, the Anglo-Catholic. He turned out to be quite nice, and besides, this was necessary in the fight to ward off revisionist challenges to the gospel.

But it’s also likely that you have not yet found your own.

The US chapter of the Evangelical Fellowship in the Anglican Communion (EFAC-USA) exists to change that. If you’re reading this, then you’ve found a place to call your own. You’ve found a place to stand.

In this white paper you will learn more about EFAC-USA. You will learn about the three things that the Evangelical Anglican needs to come to terms with at this moment in our history. You will learn about the five things that the Evangelical Anglican must do to respond to this moment. Finally, you will learn how to partner with EFAC-USA, so that your response can be effective, by joining with others who have come from the same place you have, and who want to move forward into the kingdom together.



*part one*

## THE THREE THINGS THE EVANGELICAL ANGLICAN MUST COME TO TERMS WITH

1

### *Evangelical history*

Anglicans have never come to terms with two great historic losses: The Great Ejection of 1662 and the Methodist schism. Both deprived the Church of England and her successors in the Communion of the biblical witness and passion of two mighty generations. Both non-conformist and Methodist were used powerfully by God, but not in the English Church. Later, what was left of the low-church Protestant tradition in the United States drifted into broad-church modernism, ceding much spiritual vitality and gospel witness to Anglo-Catholics.

We live with the results of this today. Evangelical Anglicans in America are confused. Are we reformed? Are we charismatic? Do we wish we were British? And that word — Evangelical! People don't understand it. They think it's a political party. We need to acknowledge our history hasn't always helped us and the culture now works against us. Yet we persist: because an Evangelical Anglican is a Christian Anglican, no more, no less.

2

### *The damage done by unbiblical teaching & worship*

Unbiblical teaching has become the norm in many American denominations, with ever-evolving liturgical variations quickly following each novelty. Americans are afraid of the Bible! That's because they've been told it teaches patriarchy, the oppression of women, and is pro-slavery. They are afraid to call God, "Father." The Son is known as the "Redeemer" but what does He redeem us from? And for what are we redeemed? The Holy Spirit has become the Sustainer, as if Jesus did not teach us that we are to live by every word that proceeds from the mouth of God.<sup>1</sup>

What this means is that throughout the land the Bible remains untaught, unread, and that the old heresy of modalism is back. For the Evangelical Anglican, the *lex orandi* does indeed determine the *lex credendi* — and both must be conformed to the Word of God.



## 3

*The post-pandemic church*

The church that went into the pandemic will not be the same church that emerges from it. Of the London plague of 1665, Baxter said that it brought the nonconformist ministers out of “secret narrow meetings” (they were forbidden by the Crown to preach) and back into public after most of the establishment clergy had fled the capital city.<sup>2</sup> God is using this time for the removal of things that are shaken.<sup>3</sup> Churches long in decline will close.<sup>4</sup> Many aging (and often progressive) clergy are deciding now is a good time to retire. God sets a limit on error, but of the increase of truth there shall be no end.

We do well to pray that the modernist heresy will pass with the pandemic.

A great sorting is underway. Regardless of whether churches stayed open, met online, or met in secret, the Lord has said of them all, “I know thy works.”<sup>5</sup> To some He has said, “Repent; or else I will come unto thee quickly.”<sup>6</sup> To others He has said, “I gave her space to repent of her fornication; and she repented not.”<sup>7</sup>

To the Evangelical Anglican He says, “that which ye have already hold fast till I come.”<sup>8</sup>



<sup>1</sup> Matt. 4:4.

<sup>2</sup> Michael A. G. Haykin, “The Best Friend in the Worst Time: Pandemics in Church History,” *The Banner of Truth*, January 2021, pp. 4-8, 7.

<sup>3</sup> See Heb. 12:27.

<sup>4</sup> Episcopal Diocese of New York. Letter. “Road Map” Now Available to Assist Parish Leaders Who Are Seriously Considering Closing, March 8, 2021.

<sup>5</sup> Rev. 2:13.



*part two*

## THE FIVE THINGS THE EVANGELICAL ANGLICAN MUST DO

1

### *Train and deploy biblical preachers for all Anglican jurisdictions*

The time is past for turf-wars. Evangelical Anglicans must deploy on all fronts. Biblical preachers must be raised up. Sympathetic bishops should make licensing and transfers between jurisdictions, denominations, and provinces seamless, while providing continuity of salary and benefits for clergy and support for their families.

2

### *Regain confidence in, and promote, Evangelical theology*

Christ (ever the controversialist) offended some pretty important people and so have Evangelical Anglicans! But now an eerie silence reigns. We must recover our passionate, challenging voice — tempered by genuine love for the sinner — and make the case for the old paths, for holiness, and for practical Christianity.

3

### *Foster fellowship and cooperation among evangelicals in all Anglican jurisdictions*

The laity are key, but they cannot do their work if they do not know each other. Meet ups, coffee houses, small groups, and online communities must be developed and nurtured. Evangelical Anglicans isolated in unfriendly dioceses must be connected to their nearest Evangelical Anglican parish, even if that parish is in another denomination, or in another state.

4

### *Teach evangelism as a biblical priority*

Go, teach, baptize. The Great Commission. Go where? Perhaps no further than your own pulpit. The unconverted are often sitting in your pews. Teach what? The Word of God, whole and entire. Baptize whom? Those whom it pleases the Lord to send to you, knowing that God gives the increase.<sup>9</sup>

The years of the American church have been ravaged by the locust. God willing, He will restore them a hundredfold.<sup>10</sup>

## 5

### *Promote gospel worship*

“Men try to cheat themselves into the belief that sin is not quite so sinful as God says it is.”<sup>11</sup> Ryle’s words written over a century ago were never truer.

Likewise, Americans cheat themselves into the belief that worship need not be quite so rooted in the gospel as God says it must. Watching the sunset is not a suitable substitute (be it ever so

“spiritual”) and worship that does not confess sin, expound the word, praise God, and administer the sacraments – in short worship that does not do what the simple, unadorned, minimally-revised Book of Common Prayer set out to do nearly 500 years ago – needs to be reformed. There are aspects of Evangelical Anglican worship today that oppose or obscure the proclamation of the gospel. It’s time to reform Evangelical Anglican worship along the very old, very plain, very clear gospel lines of our historic prayerbook.



<sup>6</sup> Rev. 2:16.

<sup>7</sup> Rev. 2:21.

<sup>8</sup> Rev. 2:25.

<sup>9</sup> 1 Cor. 3:7.

<sup>10</sup> Joel 2:25 & Mark 10:30.

<sup>11</sup> J. I. Packer and J. C. Ryle, *Faithfulness and Holiness: The Witness of J.C. Ryle: An Appreciation* (Wheaton, IL: Crossway Books, 2002), 111.

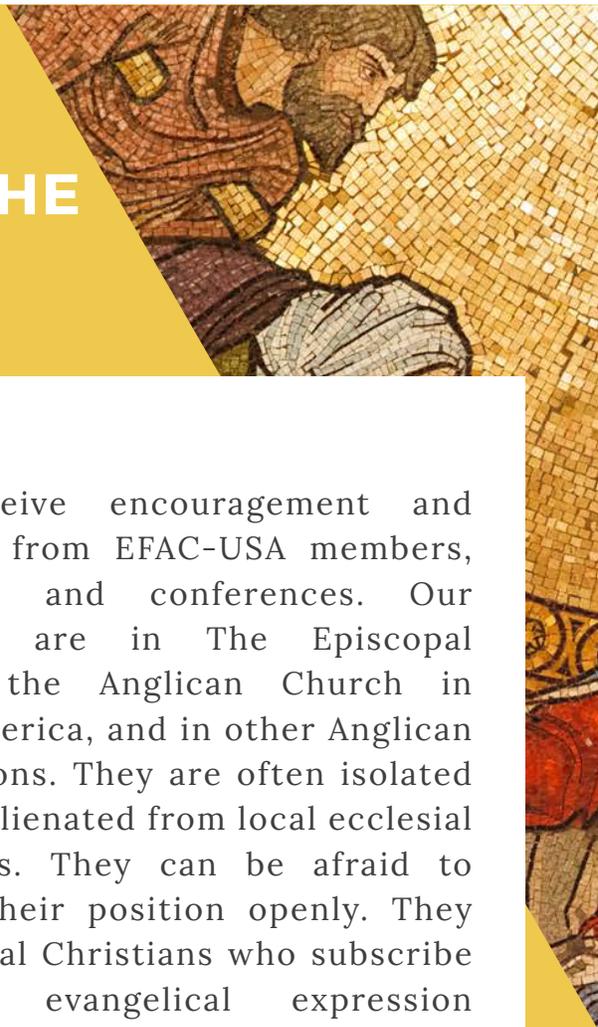
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*part three*

## EFAC-USA: EQUIPPED FOR THE CHALLENGES THE CHURCH FACES TODAY



**D**rawing on a long history in the United States and supported by the international Evangelical Fellowship in the Anglican Communion, EFAC-USA is the only Anglican organization in the United States exclusively dedicated to connecting evangelical clergy and parishes, supporting them in their ministry, and ensuring they have a place to stand, regardless of their jurisdiction.

EFAC-USA exists to encourage committed, gifted Evangelical Anglicans to enter full-time ministry and to support them during their training and first placement. EFAC-USA is taking on the challenge to foster friendship and connections between Evangelical Anglicans. EFAC-USA is teaching evangelism. EFAC-USA is developing a customary for use in the prayerbook tradition.

EFAC-USA works with search committees and transition officers in parishes and dioceses and with clergy seeking placement. Evangelical aspirants, postulants, and candidates for Holy Orders

also receive encouragement and guidance from EFAC-USA members, churches, and conferences. Our members are in The Episcopal Church, the Anglican Church in North America, and in other Anglican jurisdictions. They are often isolated and feel alienated from local ecclesial structures. They can be afraid to declare their position openly. They are biblical Christians who subscribe to the evangelical expression of Anglican Christianity.

If this describes you and you want to partner with EFAC-USA, get in touch with us now. Become a member. Lay or ordained. There is a place for you. There is a future for your faith.



# ABOUT EFAC



## About EFAC-USA

EFAC-USA is the US branch of EFAC Global. We are a gathering of evangelicals in the Episcopal and Anglican churches for networking, prayer, Bible study, worship, and mutual encouragement in gospel ministry, both as lay and ordained ministers of the gospel.

## About EFAC Global

Established by John Stott in 1961, the Evangelical Fellowship in the Anglican Communion (EFAC) has played a substantial role in international gospel work. The purpose of EFAC is to serve all chapters through training conferences and materials, cooperation in resource development, the strategic use of websites, newsletters, and other media, provision of Bible study materials, the Theological Resource Network, and, in the near future, the development of an Anglican School for Leadership Formation. EFAC is also facilitating the formation of partnerships between EFAC and related organizations, such as evangelical seminaries, Langham, Lausanne, and others.



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**EFAC USA**  
EVANGELICAL FELLOWSHIP  
IN THE ANGLICAN COMMUNION