

## Bishop's Pastoral Call to the CANA Council 2011 by the Rt. Rev'd Martyn Minns

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

It is a great privilege to be able to address you at this fifth CANA Council. I am so very grateful for your prayers and your presence here today. For some of you it is the first time that you have shared in this assembly; others have been with us from the beginning. To all of you I say, 'Thank you.' CANA is a remarkable community of men and women from all walks of life and many different parts of the world who are united in their love for Jesus the Christ and His Church. I note with profound gratitude the distinguished guests who are with us at this Council, many of whom have traveled long distances at considerable expense to be with us. Thank you — you honor us and bless us with your presence.

Let me begin by offering a prayer of thanksgiving for you ... the prayer that Paul prayed for the Christians in Ephesus:

*I have not stopped giving thanks for you, remembering you in my prayers. I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better. I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints, and his incomparably great power for us who believe. That power is like the working of his mighty strength, which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms, far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come.*

That is a prayer filled with passion, overflowing with hope and proclaiming a vision for God that is truly awe-inspiring. It is a prayer filled with GREAT EXPECTATION — the theme for our gathering. It is not a naïve, sentimental prayer but one that is grounded in the witness of Scripture, the apostle's personal experience and sure knowledge that there is nothing that can get in the way of God's ultimate victory! And yet when we look around the world with all of its challenges it is so easy to forget this glorious promise and instead live lives of timidity and fear.

How many of you are familiar with the writings of Alan Alexander Milne? A.A. Milne<sup>1</sup> is an English author most famous for his children's books about the teddy bear Winnie-the-Pooh. A.A. Milne studied Mathematics at Cambridge University<sup>2</sup> and after graduation wrote a number of books and plays but his children's stories — inspired no doubt by his son Christopher Robin — have proven to be timeless in their appeal. I must confess, however, that the character to whom I most easily relate is not Winnie-the-Pooh, but Eeyore — the poor old grey donkey who can always find the black cloud surrounding any silver lining. According to the map in the books, Eeyore lives in the southeast corner of Hundred Acre Wood, in an area labeled "Eeyore's Gloomy Place: Rather Boggy and Sad". He also has a poor opinion of most of the other animals in Hundred Acre Wood, describing them as having "No brain at all, some of them." I know just how he feels — don't you?

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<sup>1</sup> Born 1882, Died 1956

<sup>2</sup> Graduated in 1903

But that is not the Christian worldview!

- ❖ *We have been promised that the eyes of our hearts may be enlightened in order that we may know the hope to which he has called you, the riches of his glorious inheritance in the saints, and his incomparably great power for us who believe.<sup>3</sup> AMEN*
- ❖ *We have been told that if anyone is in Christ, he is a new creation; the old has gone, the new has come! All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation.... We are therefore Christ's ambassadors, as though God were making his appeal through us. <sup>4</sup> AMEN*
- ❖ *We have been assured that there is therefore no condemnation for those who are in Christ Jesus. For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. And we know that for those who love God all things work together for good, for those who are called according to his purpose.<sup>5</sup> AMEN*
- ❖ *We are not just holding on but "We are more than conquerors through who him loved us. For we are convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord."<sup>6</sup> AMEN*

And yet we still have our Eeyore moments when we forget all of these glorious promises and get dragged down by the crisis of the day — that is why we need to be reminded that we live with GREAT EXPECTATION and also why we need each other.

I cannot tell you how thankful I am for each one of you, for your courage, for your steadfast witness and for your willingness to journey to a place that we can only glimpse by faith. So many times you have lifted me out of my gloomy place. Thank you for your confidence in the Lord and also for the many ways in which you bless and encourage me.

I cannot possibly single out everyone for whom a special word of thanks is due but I must acknowledge my continuing debt of gratitude to our suffragan bishops who serve CANA in truly sacrificial ways. Each one of them brings a distinctive gift to our common life and I am so very grateful for their friendship, their faithful witness and hard work.

Bishop David Bena is our senior Suffragan and the most retiring! He tried to step down last October but we prevailed upon him to continue his work as contact bishop for the Anglican District of Virginia as they made their way through the latest phase of legal defense and also prepared to become a diocese in the Anglican Church of North America. That is now completed but we are not yet ready to let Dave and Mary Ellen off the hook! This past year it has become increasingly clear to them and to many of us that God has placed a special anointing on them for healing ... physical and spiritual, personal and corporate. Some of you have already experienced restoration through their remarkable sensitivity to the Spirit of God for healing and they have agreed to continue this vital work. The precise shape of their ministry is not yet clear but they will continue among as ministers of healing. Thank you Dave and Mary Ellen for going the third and fourth mile with us.

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<sup>3</sup> Ephesians 1:18-19

<sup>4</sup> 2 Corinthians 5:17-20

<sup>5</sup> Romans 8:1,2 & 28

<sup>6</sup> Romans 8:37-39

Bishop David Anderson lives in the Atlanta region, with his wife MaryAnne, where he continues to direct the work of the American Anglican Council as President and CEO in addition to his many pastoral responsibilities with CANA. David also serves as an assisting bishop in the Anglican Diocese of the South and as the treasurer of GAFCON. He is a busy man with a passion for God and I am very grateful for his friendship and faithful witness. Thank you, David.

Bishop Amos Fagbamiye and his wife Abike make their home in Indianapolis where he continues to direct the ministry of the Anglican Church of the Resurrection. Bishop Amos serves as Primary Pastoral Contact for a growing number of congregations across the nation. As I reported last year he has been guiding them towards becoming a diocese in formation within the Anglican Church of North America. The aim is for them to continue their vital connection within CANA and the Church of Nigeria while at the same time strengthening their missionary endeavors in North America. It is an exciting development and bears witness to Bishop Amos's passion and effectiveness in planting new congregations. Thank you Amos!

Bishop Roger Ames and his wife Gretsie make their home in Akron, Ohio. As I reported at the last CANA Council, Roger has now become diocesan bishop of the Anglican Diocese of the Great Lakes while maintaining his connection to CANA. Angela and I were present at his installation at the end of April and it was truly a wonderful celebration as we saw this new diocese move forward in mission and ministry despite the loss of their buildings. They are truly a people of great expectation! Thank you Roger!

Bishop Derek Jones and his wife Connie make their home in Montevallo, Alabama. For the past three years Derek has provided visionary leadership to CANA's chaplaincy ministry that will likely include 100 chaplains by the end of this year. The ACNA House of Bishops has recognized Derek and the Church of Nigeria House of Bishops will be officially welcoming him as a CANA Suffragan in September. Bishop Derek's passion for the gospel and for the work of chaplains is an enormous gift to CANA and the wider Anglican community. Thank you, Derek.

Bishop-elect Julian Dobbs and his wife Brenda live in Reston, Virginia, and are well known to most of you. Natives of New Zealand they have brought their considerable gifts and wonderful children to our common life. Brenda has become the registrar of our clergy and congregation reception process and Julian has assisted with clergy deployment and congregational development while continuing his passion for the Church and Islam project. As Suffragan Bishop he will be the Primary Pastoral Contact for congregations in the eastern states as well as supporting the Anglican 1000 project for church planting. It is my hope that he will be consecrated in Lagos in September. Thank you, Julian, for your friendship and willingness to undertake this sacrificial service.

Finally we come to Bishop-elect Felix Orji who, along with his wife Lilian and their four remarkable children, lives in El Paso, Texas. Felix was born in Abia State, Nigeria where he gave his life to Christ and became an Anglican as a teenager. He was educated and ordained in Canada and now serves as Rector of St Francis Church in El Paso — in recent weeks they were the subject of a ruthless lawsuit by The Episcopal Church and are now looking to relocate. In many ways Felix *is* CANA since he combines in his own person so many aspects of our common life. As suffragan he will be the Primary Pastoral Contact for many of the congregations in the western states as well as supporting numerous church planting initiatives. It is my hope that he will be consecrated in Lagos in September. Thank you, Felix, for your courage and friendship.

The CANA headquarters staff is an amazing team and I am profoundly grateful for their dedication and hard work. We still have only two full-time paid staff members, Harry Zeiders and Julian Dobbs, and four very part-time staff, Judy Schulenberg, Brenda Dobbs, Joyce Hill and Linda Fossum. Penny Rauh stepped down earlier this year. We are also blessed with dozens of unpaid staff that give sacrificially of themselves. While all deserve mention I will single out Archdeacon-Emeritus Howell Sasser for special thanks. Howie has now officially retired but he was the very first person who joined me to help build CANA and his faithfulness and godly counsel have proved invaluable. Thank you Howie, thank you everyone.

I am also enormously grateful for the CANA Board of Trustees: Chairman Abraham Yisa, Secretary Chief Delano, Treasurer Mrs. Patience Oruh, the Honorable Sam Thomsen, General Bob Beasley and our Chancellor Scott Ward. All of them continue to give freely of their time. CANA would not have come into existence without your gifted leadership and could not continue without your dedicated service. Thank you!

There are no words that can properly express my gratitude to the clergy, vestry, staff and people of the Church of the Epiphany for your part in hosting the CANA Council . . . yet again! You have not only opened your home to us but have consistently opened your hearts to us throughout these past years. We are all blessed by your generosity and radical hospitality. Thank you Robin and Penny for all that you give and all that you are.

Finally, I would be remiss if I did not say thank you to my wife Angela and to our daughter Rachel. Without their total commitment to Jesus Christ and His call on our lives this would be an impossible mission. Since our last Council we have been on the road or in the air for much of the time. In the past twelve months I have logged more than 160,000 air miles and spent only 54 nights at our home in Florida. The remainder of the time was divided almost equally between Bishops Lodge in New Jersey, Northern Virginia, domestic travel and international travel. Through it all you have both been a continuing source of encouragement and inspiration — to me and to countless others. Thank you Mama CANA and thank you Bishop's daughter for your love and for your faithfulness. Thank you! **Thank you everyone!**

Angela and I have been blessed with twelve wonderful grandchildren and next week I will have the great privilege of presiding at the marriage our second granddaughter Amanda. Amanda and her husband to be, Blake, are both dedicated Christians and have asked that the wedding liturgy include a reaffirmation of their Christian faith. As you can imagine both Angela and I are thrilled by this development but we do have some mixed emotions. Amanda has graduated from college, they are moving to Dayton, Ohio, setting up their own home, making plans, growing up and moving out. She is no longer a little girl but instead is taking on adult responsibilities. It is what we have prayed and worked for but we will miss having her close by.

In many ways that is what has been happening within the larger family of CANA over this past year. The Anglican District of Virginia has also graduated and has now become the Diocese of the Mid Atlantic with John Guernsey elected to serve as their diocesan bishop. We are still family, most of the clergy and congregations will retain their ties to CANA but the relationships will change as they continue to grow and take on new responsibilities. It is just as it should be but we will miss some of those early days. I can still recall the time when we met together in the basement of the ICM building across the street from Truro Church not even sure what to call

ourselves much less have any clear sense of where we were headed. Now you are a vibrant collection of almost forty churches that are getting on with the work of discipleship, planting churches and extending God's Kingdom. I am so very grateful to the ADV leadership for their faithful and generous support of CANA over these past five years.

In the Northeast we are also seeing a coming together of CANA churches under the able leadership of Vicar General Ron Gauss. Planting churches in the rocky soil of New England takes a great deal of endurance and you are a blessed with strong and prayerful leadership and I know that you will continue to grow in the coming months.

However, as these churches begin to form their own regional groups within the larger family of the Anglican Church of North America the question is raised. What does this mean for CANA? Is our mission accomplished? Is it time to move on?

To answer these questions let me remind you again about our origin. CANA was initially established by the Church of Nigeria as a Convocation — a non-geographic diocese in North America — to allow Anglican congregations and clergy, alienated by the actions of The Episcopal Church, a way to grow and serve as Anglicans without compromise. It was initially designed for Nigerian Anglicans but as it became apparent that there were many others who shared the same faith convictions the doors were opened wide to include them. The intention was never to create a permanent structure but to serve the Anglican Communion and those living in North America as long as needed during these conflicted times.

CANA is legally incorporated as a religious body in the USA and also established as a canonically valid extension of the mission and ministry of the Church of Nigeria — the largest province of the Anglican Communion in terms of active membership. CANA therefore provides its members with an authentic connection to the worldwide Anglican Communion . . . something that has been recognized by the vast majority of Anglicans as well as by secular law courts. We now number 96 congregations and 287 clergy scattered across 39 states plus the District of Columbia, Canada, and various military bases around the world.

As I reminded the Council last year CANA is one of the founding partners of the Anglican Church in North America and the Church of Nigeria was the first Anglican Province to grant full recognition to ACNA. We are doing all that we can to strengthen the work and witness of this new province. It should be noted that clergy and congregations cannot join ACNA directly but always through a bishop, diocese or convocation. One of the ways in which we are helping grow the Province is by establishing new dioceses; another way is by planting new churches and receiving new congregations into CANA. It might be said that we have a ministry of 'incubation' . . . we are developing new leaders, new churches and regional structures until they are mature and ready to be recognized by the ACNA Provincial Council. We have also pioneered what we call a ministry of dual-citizenship whereby clergy and congregations can become fully part of the emerging Province in North America while maintaining their canonical ties with the Church of Nigeria. Dual citizenship is not intended to be a requirement or a burden but simply offered as a gift to those who wish to take advantage of this provision.

CANA has also been at the forefront of innovative ministries such as the Chaplains Deanery and also in answering the important question of how we are to engage with a resurgent Islam. Bishop-

elect Dobbs is internationally recognized as one of the most knowledgeable spokesmen in this area. We expect to continue this vital work.

Our role within the Church of Nigeria is an important one. We serve as a bridge between very different cultures. We have been able to model the gospel principle that in Christ there is “neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.”<sup>7</sup> It has kept us aware of our identity as a global mission that is not limited to one particular ethnic grouping. Our connection to Nigeria has also set us free from the ever-present danger of cultural isolationism into which we can so easily retreat. It has also allowed us to learn from a Province that has made evangelism its passion and as a result has doubled in size over the past ten years.

On a personal note I would also say that becoming a member of the House of Bishops of the Church of Nigeria has been a highlight of my ordained ministry. It is a great privilege and inspiration for me to count as friends, men of such remarkable ability and sacrificial commitment to Jesus Christ.

First and foremost CANA is about supporting all of you who are on the front line doing ministry in local congregations. That is where the action is and as long as we are needed we will be standing with you as you work to extend the Kingdom of God. Some of you will recall that when I was installed as Missionary Bishop I described three principles that undergird our life together:

RADICAL INCLUSION  
PROFOUND TRANSFORMATION, AND  
INSPIRED SERVICE.

These principles have not changed although they are expressed in a variety of ways to fit the particular context of each congregation. Perhaps one of my greatest joys has been the opportunity to visit different CANA congregations and witness the way in which these principles are lived out. I would like to describe some of them but in mentioning specific examples I am very much aware that I risk alienating those that I don't mention, so let me begin with an injunction from the apostle Paul, “... *if one part is honored, every part rejoices with it.*”<sup>8</sup>

### **Holy Trinity Anglican Church, Houston, Texas<sup>9</sup>**

Holy Trinity Anglican is a fairly new church that is already bursting at the seams! The congregation is predominantly Nigerian but not exclusively so and they have a passion to reach out to the various ethnic communities around them. In February I had the great privilege of installing the Rev'd Godson Paul-Nzeh as their first Vicar and was thrilled by the enthusiasm of all those who gathered not only for worship but also for the reception that followed — both were truly high energy! They informed me that they are busily raising funds for a dedicated church building and have already passed the \$250,000 mark! They are truly a Great Expectation congregation!

### **Good Shepherd Anglican Mission, Harrisburg, Pennsylvania<sup>10</sup>**

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<sup>7</sup> Galatians 3:28

<sup>8</sup> 1 Corinthians 12:26

<sup>9</sup> Meeting at 15150 Bellaire Blvd, Houston TX 77083

<sup>10</sup> [www.goodshepherdanglican.net](http://www.goodshepherdanglican.net)

Good Shepherd Anglican Mission is a small congregation with a big heart. Formed initially from a group of disenfranchised Anglicans they have now become a vibrant community that is seeking to impact the neighborhood around them. Last month Angela and I had the privilege of worshipping with them and honoring Archdeacon Howell Sasser who, along with his wife Elaine, have made the four-hour journey each week to provide pastoral leadership to this Mission that is filled with great expectation for the future.

### **Mount Zion Anglican Church, Chicago, Illinois<sup>11</sup>**

Mount Zion Anglican Church is another example of God doing great things in unlikely places! They meet on the first floor of a nondescript commercial building on the north side of Chicago. The space is far from adequate for their growing congregation but when we joined them for worship in March we were overwhelmed by their passion for the gospel and their joyful worship. Led by the Reverend Olugbenga Akinbola they are a church on the move and their future is very bright.

### **St Paul's Church, Haymarket, Virginia<sup>12</sup>**

St. Paul's Church is by far the oldest of the churches that I have singled out for special mention. St. Paul's was founded in 1832 about fifty years after the close of the American Revolution. During the American Civil War the church building was used to provide medical care for the Confederate soldiers and later as a stable for the horses of Union soldiers. Today, under the leadership of the Reverend David N. Jones and his remarkable Curate it is a lively, growing church with a day school that is jam-packed. The area around them is growing rapidly with new families and so is their vision for reaching them with the good news of God's love.

### **Holy Trinity Anglican Church, San Antonio, Texas<sup>13</sup>**

Holy Trinity Anglican in San Antonio is the newest of these churches and was formed within the past twelve months with a launch team led by the Rev'd Chuck Collins. Chuck had previously served as Rector of the largest Episcopal Church in West Texas but had resigned because he could no longer in conscience serve in TEC. Instead of a peaceful retirement Chuck is planting a vibrant church in perhaps the most elegant rented space that I have ever seen. It is what they call an Event Center and it overlooks the city of San Antonio. They are already looking for their own property but more importantly looking to stay faithful to God's call. They are yet another CANA church of great expectation.

There are dozens of other stories that I could tell but one thing is sure: the CANA story has not finished yet and God has much more in store for all of us. As it is written: "No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him."<sup>14</sup>

## **STATE OF THE WORLDWIDE COMMUNION**

Now let me turn to the wider church and especially what continues to be an unprecedented season and rather confusing time in the life of the Anglican Communion. As most of you know the Anglican Communion is a fellowship of almost forty churches scattered around the world. Some are large (the Church of Nigeria counts more than 20 million active members) whereas

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<sup>11</sup> Meeting at 4554 North Broadway, Chicago IL 60640

<sup>12</sup> [www.saintpaulschurchhaymarket.com](http://www.saintpaulschurchhaymarket.com)

<sup>13</sup> [www.holytrinitysa.org](http://www.holytrinitysa.org)

<sup>14</sup> 1 Corinthians 2:9

others are quite small (for example the Church of Bangladesh and the Province of Jerusalem and the Middle East are both around 10,000 members each). At the heart of the Anglican Communion are the Bible and the Book of Common Prayer both of which have shaped what we call Western Culture today. While its roots are very much connected with the spread of British missionary influence around the world it has become much more than that. It is truly a global church in a wide variety of culture settings and the vast majority holds to a traditional view of the Bible and the Christian faith in what has been described as gracious orthodoxy.

The Anglican Communion is a powerful force for the gospel in many parts of the world. In places like Kenya and the Sudan, in Nigeria and Rwanda the Anglican Church has had a central place in the life of these nations as they have struggled with various challenges. The local churches, schools, hospitals, and numerous charitable institutions are all witness to faithful Anglicans who have made a vital contribution for the common good. The Church of England, about which I will say more, continues to play a highly significant role in Britain and who could not have been impressed by the wedding of Prince William and Kate Middleton that was a marvelous testimony to the power of Anglican liturgy.

I did not grow up an Anglican but began my journey of faith in the Baptist Church — for which I will be eternally grateful. It was where I was introduced to Jesus Christ and discovered that the Bible can be trusted. It was only as a teenager that I was introduced to the Anglican way and quickly discovered that it made more sense to me — it took the best of the various streams of Christian tradition — evangelical, catholic and charismatic — and made them fit together. I love being an Anglican, I am grateful for its rich heritage but I must admit that we have not been at the ‘top of our game’ in recent years. Some of the issues have been lurking close to the surface for a number of years while others are more contemporary.

Some have to do with our core identity — there is no real agreement as to whether we are merely a fellowship of churches with a common history or whether we are a Communion that is defined by a common confession of faith. There is no common understanding as to whether we are a hierarchical church led by Primates and especially by the Archbishop of Canterbury as ‘Primus inter pares’<sup>15</sup> — or whether we are confederation of churches with a variety of leadership structures. There is also a profound disagreement on the theological underpinnings of the Anglicanism . . . are we a church that treats the Bible as the authoritative Word of God and “containing all things necessary to salvation”<sup>16</sup> or is the Bible simply something that the church wrote and can rewrite?<sup>17</sup> The various Instruments of Communion — the Archbishop of Canterbury, the Primates Meeting, the Anglican Consultative Council and the Lambeth Conference of Bishops — have proven to be incapable of restoring the unity and missionary zeal of which we were once so proud.

## **PRIMATES MEETING IN DUBLIN**

This was made most evident at the January Primates meeting that was held in Dublin, Ireland. Fifteen of the thirty-eight Primates invited, nearly 40%, did not attend . . . they represented well over half of the Communion. While the Anglican Communion office tried to spin this as primarily due to diary and visa problems the Primates themselves made it clear that it was a

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<sup>15</sup> First among equals

<sup>16</sup> Article VI of the Articles of Religion

<sup>17</sup> Bishop Charles Bennison, Episcopal Diocese of Pennsylvania, has stated that “we wrote the Bible, so we can rewrite the Bible.”

deliberate act of protest. Several had written individual letters and the entire GAFCON Primates Council members in their Oxford Statement of October 2010 declared: “For the sake of Christ and of His Gospel we can no longer maintain the illusion of normalcy and so we join with other Primates from the Global South in declaring that we will not be present at the next Primates’ meeting to be held in Ireland.”

It is also important to acknowledge that while many consider the presenting issue to be the revisionist agenda and actions of The Episcopal Church and the Anglican Church of Canada the protests at Dublin were aimed at the Archbishop of Canterbury himself. His reluctance to follow through upon agreed actions, his unwillingness to consult with his fellow Primates and his refusal to exercise any serious discipline convinced the missing primates that meeting together was simply a waste of time and money. This stunning indictment of the Archbishop of Canterbury’s leadership demonstrates the depth of the crisis. His statement that “two thirds of the Communion at least wish to meet and wish to continue the conversations they have begun” is both disingenuous and tragic. At a time when godly leadership is so desperately needed what we have instead is a descent into irrelevance.

## **ACTIONS OF THE EPISCOPAL CHURCH**

While it is far too simplistic to blame one member of the Communion for every aspect of the current crisis there is no doubt that the continuing actions of The Episcopal Church — USA (TEC) have made it a major contributor. The aggressive advocacy of their revisionist view of human sexuality both by ordaining Gene Robinson and more recently Mary Glasspool as bishops, and their determination to abandon the traditional teaching on Holy Matrimony are only part of the problem. The underlying issue is a rejection of the authority and trustworthiness of the Bible and of tenets of orthodox Christianity — this was acknowledged by Canon Kenneth Kearon, Secretary General of the Anglican Communion at a meeting of the TEC Executive Council when he declared that TEC does not “*share the faith and order of the vast majority of the Anglican Communion.*” It is one thing, however, to acknowledge this division it is quite another to deal with it.

In his essay, “A Most Agonizing Journey towards Lambeth 2008”, Archbishop Akinola documented the key events that have taken place since February 1997. It was in Kuala Lumpur during the 2<sup>nd</sup> Encounter of the Global South Anglican Communion that a statement was issued in which concern was expressed about the apparent setting aside of biblical teaching by some provinces and dioceses. Since that time countless meetings, communiqués, reports and consultations that have taken place all to no avail. We are in a much more fragmented place than where we started. At their meeting in Lambeth in September 2003 the Primates predicted that the proposed actions of TEC would “tear the fabric of our Communion at its deepest level” . . . the Communion is still torn!

Many of you have experienced the anguish of this division in your own churches, families and communities. The pain of betrayal by the church that you loved is all too real. Some of you are still caught up in costly lawsuits that are both financially demanding and debilitating especially for those in leadership. This past year we have had a number of casualties among the clergy who have found the battle too hard and too long. It is a painful season and yet in the midst of it all we have seen God’s hand at work touching and transforming lives and through the miraculous provision of facilities in which to meet and resources to continue the struggle. The people willing

to walk with us through the fiery furnace have also been an enormous blessing to us and we are confident that God will have the ultimate victory. AMEN!

## CONFLICT IN THE CHURCH OF ENGLAND

But it is not just here in North America where the pain of division and betrayal are being felt. In recent months we are seeing similar situations in the Church of England. This church that sent out missionaries around the world has shrunk to a mere shadow of its former glory. All across the country historic church buildings have been converted to museums, restaurants, homes and mosques as congregations have dwindled. Half of the clergy of the Church of England are due to retire in the next ten years and little is being done to replace them. The pressure to conform to the latest agenda with regard to homosexuality and the full recognition of same sex unions as marriages is growing as the legal and media environment in England becomes more hostile. There is also an increasing challenge from militant Islam. And while there are glimmers of hope through movements such as Alpha the need for reformation and renewal is urgent.

Last week a new mission society was announced with the acronym AMiE — sounds familiar! The Anglican Mission in England (AMiE) has been established as a society within the Church of England dedicated to the conversion of England and biblical church planting. The AMiE is determined to remain within the Church of England and provide oversight for clergy and congregations who are alienated from their bishops as well as sponsor new initiatives in evangelism and church planting. The Archbishop of Canterbury has indicated that he is a little concerned about this development — especially its impact on ‘episcopal collegiality’<sup>1</sup> . . . further discussions are planned!

## ANGLICAN CHURCH IN NORTH AMERICA

One thing we have seen is that God is blessing our efforts to remain faithful Anglicans on this continent! Two weeks ago the Provincial Council of the Anglican Church in North America met in Long Beach, California. I was unable to be present due to prior commitments but a number of you were present and can give testimony to the remarkable growth that we have witnessed over the past two years. Archbishop Bob Duncan reported that at the end of eighteen months of Church life we have grown from 706 congregations to 952 — an increase of approximately 34 percent. While numbers do not tell the whole story I do believe that what we have witnessed is a first class miracle. I have served as a Lead Bishop and member of the Archbishop’s Cabinet and know full well some of the challenges that we have experienced as we have tried to bring together Anglicans from a broad liturgical and theological spectrum. It has taken considerable prayer, lots of meetings and abundant grace, but it is happening. We are becoming one family. We still have many challenges ahead of us but I am convinced that we will continue to go from strength to strength as we stay focused on reaching North America with the Transforming Love of Jesus Christ

Last month I was privileged to take part in the 53<sup>rd</sup> General Synod of the Reformed Episcopal Church<sup>18</sup> (REC) held in Dallas, Texas. I was invited to both represent ACNA and also to express my gratitude for the many ways in which REC and CANA have partnered together over the past five years. It was a wonderful experience. The REC was established in 1873 out of concern that

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<sup>18</sup> <http://rechurch.org/>

the Episcopal Church of that day had abandoned its reformation roots. It is not a large church but under the leadership of Presiding Bishop Leonard Riches it is a lively community of faith, rooted in Scripture and with a passion for mission. The REC has also been very intentional about including African American clergy and congregations in their common life. They are also seeing a growing number of younger candidates for ordained ministry and are committed to planting new congregations and dioceses across America.

## ANGLICAN 1000 SUMMIT

That leads me to a few words about Anglican 1000<sup>19</sup>. As you know this church planting initiative was birthed at Christ Church, Plano, in response to Archbishop Bob Duncan's vision that ACNA would plant a thousand churches in five years. David Roseberry, Rector of Christ Church, took the challenge and established the Anglican 1000 project with himself as chairman. I have known David and his wife Fran for many years and when he sets his mind to a task not much gets in the way. In February of this year we were back in Plano for the Anglican1000 summit and it was an amazing gathering. More than 350 enthusiastic church planters were present — including our daughter Catherine and husband Jay who are busy planting a church in Pittsburgh. The keynote speaker was Tim Keller, a long time friend who serves as Senior Pastor of Redeemer Presbyterian Church in New York City that has planted dozens of churches — with a special commitment to major urban centers. The highlight for me, however, was the daily Bible study led by John Yates and his son John. It quickly became clear that one John told great stories and the other did first class theology. (I will let you guess which was which!) David has announced that there will be another Anglican1000 summit in March 2012 and I encourage all of you to attend — I guarantee that you will be blessed and challenged.

## GAFCON PRIMATES COUNCIL

This past twelve months an increasing part of my time has been dedicated to working with the GAFCON Primates Council and its Secretariat under the leadership of General Secretary Peter Jensen, Archbishop of Sydney. The Primates Council was initially made up of those Primates who were present in Jerusalem at the Global Anglican Future Conference. Since that time GAFCON has grown to become a global movement of Provinces that contain the majority of the active membership of the Anglican Communion. It is a movement in which “We joyfully acknowledge the Lordship of Jesus Christ, believe in the trustworthiness of God's Word and the transforming power of God's Spirit.”<sup>20</sup>

- At the heart of GAFCON is the Jerusalem Declaration that gives a theological and historical framework to our faith as Anglican Christians
- GAFCON is committed to the work of reforming, reshaping and renewing global Anglicanism.
- We are determined to strengthen and support orthodox Anglican Bishops, Dioceses and Provinces in their witness to Jesus Christ and the transforming power of His Spirit.
- We will work to recognize and encourage faithful Anglicans in regions of the world where there is no biblical Anglican voice or presence.

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<sup>19</sup> <http://anglican1000.org/>

<sup>20</sup> Statement by the Most Rev'd Eliud Wabukala, Primate of the Anglican Church of Kenya, recently elected Chairman of the GAFCON Primates' Council (April

- We are developing theological and other resources to help grow our Anglican family in Biblical faithfulness and practical concern, and
- We are building a global partnership of faithful Anglican churches who are committed to Biblical faith as described in the Jerusalem Declaration.<sup>21</sup>

The Primates' Council met in Oxford, England<sup>ii</sup> in October 2010 and began to put in place structures that would allow them to continue their work. Specifically, a leadership conference in the first half of 2012 that will focus on the need to “Contend for the Faith in the Public Square.” They also began preparations for an international gathering of Primates, Bishops, Clergy and Lay leaders in 2013, provisionally designated “GAFCON 2”. To support all of this they recognize the need to expand the work of the Secretariat.

At their subsequent meeting in Nairobi, Kenya<sup>iii</sup> in April 2011, they elected Archbishop Eliud Wabukala, Primate of the Anglican Church of Kenya, as the new chairman. In his initial statement he drew a fascinating parallel between GAFCON and his own history ... *“It reminds me of my roots in the East African Revival when the renewing Spirit of God permeated the Church leading to a confession of sins, a thirst for God’s Word filling the converts with humility, a simple lifestyle and an unquestionable desire for evangelism. It is these qualities that have kept the Church in our region faithful to the Gospel. It is my conviction that this same Spirit is at work in GAFCON.”*<sup>22</sup>

They welcomed two new Primates to the Council, the Most Rev’d Tito Zavala, Bishop of Chile and Presiding Bishop of the Southern Cone and also the Most Rev’d Onesphore Rwaje, Primate of the Church of Rwanda. It was also agreed that for GAFCON to continue as a significant movement for orthodoxy in the Communion a Chairman’s office needs to be established in Nairobi and a Global Coordination office needs to be located in London. With the agreement of Archbishop Nicholas Okoh, the Council appointed me Executive Officer/Deputy Secretary to carry out these assignments in addition to my duties as Missionary Bishop of CANA. I will explain how in a few minutes . . .

## CHURCH OF NIGERIA

Before turning to my Pastoral Call for CANA I do want to say a few words about recent happenings in the Church of Nigeria. It has been an amazing few months not only for the Church of Nigeria, as Archbishop Okoh began his ministry as Primate, but also as the nation celebrated fifty years of independence from its colonial past and also elected a new President.

Angela and I were privileged to be present at meeting of the Standing Committee of the Church of Nigeria that took place in Lagos in September 2010. It was the first meeting in eleven years without Archbishop Peter J. Akinola in the chair. He was greatly missed but the church quickly got on with its work under new leadership. The theme of the meeting was “When the righteous rule . . .”<sup>23</sup> a topic that applied both to the Church and to the nation! And while much of the meeting as taken up with the normal matters of church governance, reports and budgets, I was struck by the amount of concern that the Church takes for the affairs of the nation both in its

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<sup>21</sup> Ibid.

<sup>22</sup> Ibid.

<sup>23</sup> Proverbs 29:2

challenges to inept and corrupt leaders but also in their call for improved living conditions for all citizens.

I saw this emphasis continue at the Annual Bishops Retreat held in January in Agbarha-Otor, Delta State. The actual theme of this meeting was ‘A Living Sacrifice’<sup>24</sup> and the Bible studies, led by Bishop Zac Niringiye from the Anglican Church of Uganda, and the various teaching sessions all emphasized the critical importance of surrendering ourselves fully to God’s will and purpose if we are to show the world the power of transformed and dedicated men and women of God. This was a timely message for the region where we met. Delta State has seen considerable violence in recent years much of it due to the huge disparity between the oil wealth that originates there and the poverty of most of its people.

The Standing Committee met in Owerri, Imo State, in March and this time the theme was “These dry bones shall live again . . .”<sup>25</sup> and the emphasis was that no situation is hopeless before God — a word of great encouragement as the country headed into a contentious presidential election in the following month. The elections, while marred by some regional violence, proved to be some of the fairest and resulted in the election of Dr. Goodluck Jonathan, an Anglican and friend of the Primate, Archbishop Okoh. It seems that many prayers were answered but a great deal of work remains to be done both in the Church and in the society if Nigeria is to realize its great potential.

It was at this meeting that the House of Bishops met to consider the needs of CANA as I take on additional GAFCON duties and as some of our suffragan bishops also take on new duties and some even want to slow down! Canon Felix Orji and Archdeacon Julian Dobbs were nominated and unanimously elected by the Episcopal Synod. The Primate then began the canonical endorsement process that is now complete and we anticipate their consecration in September in Lagos. It is an exciting season for all of us.

This past month Angela, Rachel and I were in England catching up with family but also starting to make plans for our work there. We will still keep our home in Florida and Bishops Lodge in New Jersey. We will stay connected with the CANA office and with all of you through phone calls, emails, Facebook and visits. I will however look to the suffragans — especially the new ones — to carry out additional duties to ensure that the work of CANA goes from strength to strength. As you can see I do have great expectations . . .

## **PASTORAL CALL — LIVING WITH GREAT EXPECTATION**

Finally, that leads me to the theme for this gathering, “Living with great expectation . . .” Our text is taken from 1 Peter, “All praise to God, the Father of our Lord Jesus Christ. It is by his great mercy that we have been born again, because God raised Jesus Christ from the dead. Now we live with great expectation . . .”<sup>26</sup>

- ❖ How do we live expectantly?
- ❖ How do we avoid getting weary with well doing?
- ❖ How do we keep a hopeful attitude when bad things keep happening?

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<sup>24</sup> Romans 12:1

<sup>25</sup> Ezekiel 37:4-6

<sup>26</sup> 1 Peter 1:3

- ❖ How do we do it?
- ❖ How did they do it?

When the disciples were in the boat in the middle of the storm on the Sea of Galilee they were not living with any great expectation — they were terrified. They went to Jesus and woke him saying, “Master, master, we are perishing! And he awoke and rebuked the wind and the raging waves and they ceased, and there was calm. He said to them, “Where is your faith?”<sup>27</sup> They had forgotten all that they had seen him say and do.

#### LIVING WITH THE EXPECTATION THAT JESUS CHRIST IS WITH US

We are to live with the expectation that Jesus is always with us because that was his promise and he always keeps his word. Jesus said, “ For where two or three come together in my name, there am I with them.”<sup>28</sup> When he met with the disciples in Galilee for the last time and he gave them what we call the Great Commission he said, ““All authority in heaven and on earth has been given to me. Therefore go 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 I have commanded you. And surely I am with you always, to the very end of the age.”<sup>29</sup>

I have been to the place near where it is likely that Jesus gave his promise. It is on a hillside at the north end of the Sea of Galilee. A large rock marks it into which someone has carved the Bible reference and next to it is a beautiful shade tree — that’s it! No church has been built there, there is no place to buy postcards or religious artifacts — just a rock overlooking a road called the Via Maris which just happened to be the main east west road that linked Africa and Europe! Do you get the picture — the disciples did not understand Jesus’ promise to mean that he was only with them when they were sitting in a church service or having meetings . . . he promised to be with them as they got on with the work to which he had called them.

My friends, Jesus is with you on Monday morning in the market place just as surely as he is with you on Sunday morning at church . . . but we forget, we forget that he is always there always listening always watching always loving . . . so let me offer a few suggestions most of which I have learned from my wife Angela and a remarkable Frenchman called Nicholas Herman who was born in 1610 and who later took the name Brother Lawrence when he became a Carmelite Monk. After his death his letter and conversations were published in a small book called, “The Practice of the Presence of God”. It is a gem of a book that has gone through many printings and I do commend it to you.

Brother Lawrence was resolved to make the love of God the end of all of his actions whether he was washing dishes or weeding his garden. There was no separation between the sacred and the profane. Secondly he made a habit of talking to God all of the time and that helped him with his first resolve because the love of God was always a present reality for him.

So practically what are we to do to live with the great expectation that Jesus is always with us?

- Make prayer your habit — start and end each day with prayer and use every opportunity as a prayer prompt!

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<sup>27</sup> Luke 8:24,25

<sup>28</sup> Matthew 18:20

<sup>29</sup> Matthew 28:19,20

- Make the Bible your friend — use whatever reading plan you like but do it and let the Bible be your familiar friend
- Make the love of God your aim — anything less will always let you down but if we seek after God’s love we will always find it.
- Make Jesus your best friend forever . . . talk to him, listen as well. Get to know him through His Word, open yourself to His Spirit and you will never walk alone.

### LIVING WITH THE EXPECTATION THAT JESUS CHRIST WILL CHANGE US

We are also to live with the expectation that Jesus will change us. We are not stuck in whatever brokenness or sin is our presenting condition. That is very good news and frankly challenges all those who make the excuse — “I was born this way”. The Bible makes it clear that we are all born with an orientation problem, it is called sin — “for all have sinned and fall short of the glory of God”<sup>30</sup> — it is part of the human condition — but we are not left there. That’s the Good News that we have been called to proclaim!

How does this change take place? It is by God’s grace and begins with an acknowledgement that we are all sinners in need of a Savior. Every one of us.

Years ago Angela and I were members of St. Paul’s Church in Darien, Connecticut. It is part of what used to be called the Connecticut Gold Coast. Because of its proximity to New York it does have a high percentage of very privileged people who live in beautiful homes. But they still face many of the same issues that we all confront. During one small group discussion I can still remember the look of horror on one woman’s face when in passing I asserted that we are all sinners. She protested, “Surely not in Darien — these are good people who live here!” I knew what she was thinking — she thought sinners were bad people who did bad things — but that doesn’t come close to the Biblical meaning of sin. We don’t have time to explore all of its meanings but the words of the General Confession do say it rather well: *“We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy 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 there is no health in us . . .”*<sup>31</sup>

That is where we start but if we turn to God in humility and repentance we have the great expectation that we can be forgiven and our lives made new. In the text chosen for the Council theme we have this amazing declaration, *“It is by his [God’s] great mercy that we have been born again, because God raised Jesus Christ from the dead. . .”*<sup>32</sup> To be born again is to undergo the most radical change possible for any human being. The apostle Paul writes, *“Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!”*<sup>33</sup> And that is to be our expectation. For some the process of transformation is a gradual one — for others it is sudden — but change we will.

Years ago Angela and I had the great privilege of planting a church in Lafayette, Louisiana. It was a wonderful experience and we saw many lives transformed — let me tell you about one of them. Carlos was part of a family that lived high in every way. They were renowned for their jet-set

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<sup>30</sup> Romans 3:23

<sup>31</sup> 1928 Book of Common Prayer — General Confession

<sup>32</sup> 1 Peter 1:3

<sup>33</sup> 2 Corinthians 5:17

living. Carlos became addicted to the drugs that fueled his manic lifestyle and then he became very ill — so ill in fact that the doctors feared for his life. He began to burn up with an intense fever and his wife was called to the hospital for what they thought might be a last goodbye. She had just become a believer so she called the friend who had led her to Christ and asked her what to do. “You need to lay on hands on him and pray,” she was told. “How do I do that?” she asked. “Put one hand on his head, keep the other on the phone and repeat after me!” And she did just that offering a very simple prayer for healing. To her astonishment his fever broke. The doctors were even more amazed. When Carlos regained consciousness, he asked her what had happened. She told him and his response was even more amazing. He said that as he sank into unconsciousness he had a vision — he saw himself drowning in a filthy swamp and he realized that the filth was his own brokenness and rebellion. He said that he was about to go under for the last time when a hand reached down, lifted him up and placed him on a huge silver platter. Then he woke up. “What was that all about?” Carlos asked. His wife said that she thought it was a vision of God rescuing him and so began his own journey of faith. Not long afterwards Carlos was born again and his life was forever changed.

For some it will be dramatic for others more gradual but we will all be changed.

WE ARE TO LIVE WITH THE EXPECTATION THAT JESUS IS WITH US  
WE ARE TO LIVE WITH THE EXPECTATION THAT JESUS WILL CHANGE US  
WE ARE TO LIVE WITH THE EXPECTATION THAT JESUS WILL COME AGAIN IN  
GLORY

Jesus said, *“There will be signs in the sun, moon and stars. On the earth, nations will be in anguish and perplexity at the roaring and tossing of the sea. Men will faint from terror, apprehensive of what is coming on the world, for the heavenly bodies will be shaken. At that time they will see the Son of Man coming in a cloud with power and great glory. When these things begin to take place, stand up and lift up your heads, because your redemption is drawing near.”*

What are we to make of the second coming? What do you think?

In recent days it has become headline news. In part because of the string of natural disasters in place like Chile, New Zealand and Japan but also because of the widely publicized predictions made by Harold Camping, the president of Family Radio. His prediction that Jesus would return on May 21<sup>st</sup>, 2011 was ridiculed when nothing happened. For many it was simply one more proof that the Bible can't be trusted.

Actually it was one more proof that Harold Camping and people like him can't be trusted because he has made similar predications over the years despite the Bible's very clear teaching that no-one can possibly know the date of the second coming — *“No one knows, not even the angels in heaven, nor the Son, but only the Father.”*<sup>34</sup>

What the Bible teaches is actually quite straightforward:

1. Jesus is coming back. You can count on it.
2. No one knows. No one can know.

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<sup>34</sup> Mark 13:32

3. So be ready at all times . . . because it will be sooner than you think!

So what are we to do?

HOW ARE WE TO LIVE WITH THE EXPECTATION THAT JESUS WILL COME AGAIN?

1. WE ARE TO LIVE FAITHFUL LIVES

In Matthew 25, where you will find another account of the final judgment, one of the key factors affecting our eternal destiny is whether we have actually DONE the will of the Lord. Good intentions aren't enough!

- ❖ We are to feed the hungry.
- ❖ We are to give drink to the thirsty.
- ❖ We are welcome the stranger.
- ❖ We are to clothe the naked.
- ❖ We are to visit those in prison.

It is what we DO! We are to be FAITHFUL to his commands to love our neighbors, to care for the poor and needy and to take the good news of God's love to the ends of the earth. We are to be faithful to do the work of the gospel — we are not to keep putting it off until we get the right structures in place or until we have more free time.

IT IS LATER THAN YOU THINK! DO IT NOW!

There will come a time when God will ask you what you did with your life — not just what you believed but what you did. Faithfulness is how we live.

1. WE ARE TO LIVE FAITHFUL LIVES
2. WE ARE ALSO TO LIVE FEARLESS LIVES.

One of the problems with end time prophecies and the current fascination with disaster movies is that they can lead people to live in fear. This we must not do. Instead our knowledge that this world is a precarious, temporary and transitional place should lead us to live FEARLESSLY.

We know that even if Jesus did come tonight we have nothing to fear. He has promised that he will meet with us. The person who loves us more than life itself will be with us!

- ❖ We can live FEARLESSLY because we know that nothing can separate us from the love of Christ not even death itself!
- ❖ We can live FEARLESSLY because we know Jesus has overcome the cruelest actions of this world — and transformed them into glory.
- ❖ We can live FEARLESSLY because we know that Jesus is coming back and He will have the victory.

It is in the Book! History is in His hands.

The Second Coming is not the fearful teaching of a group of fanatics but a central teaching that should fill us with confidence and hope.

YES, IT IS LATER THAN YOU THINK!  
Jesus is coming back. How then should we live?

- ❖ Lives that are FAITHFUL
- ❖ Lives that are FEARLESS
- ❖ Lives of FORGIVENESS

### 3. WE ARE TO LIVE FORGIVEN AND FORGIVING LIVES

Jesus taught us pray, *“Forgive us our sins as we forgive those who sin against us . . .”*<sup>35</sup> He also warned us that that we risk God’s anger if we refuse to forgive those who sin against us. There is a connection between the forgiveness that we give and the forgiveness that we receive. One of our greatest gifts is that we can be forgiven no matter how many times we have and we to offer that same grace to those who offend us.

Years ago when we lived in Connecticut we were out for a family drive along the Merritt Parkway — a very winding and heavily wooded road. We were talking about the second coming, our family conversations cover a wide spectrum, when suddenly we came over a hill and saw the sun reflecting off the clouds and through the trees — it was the most glorious sight — I said — THIS COULD BE IT! Immediately, from the back of the station wagon came Catherine’s voice, FORGIVE ME EVERYBODY!

Even though she was only eleven or twelve at the time she understood that the best way to get ready for the second coming is to live a FORGIVING and FORGIVEN life.

So there we have it.

The miracle of CANA continues and we live with GREAT EXPECTATION for the days ahead.

WE ARE TO LIVE WITH THE EXPECTATION THAT JESUS IS WITH US  
WE ARE TO LIVE WITH THE EXPECTATION THAT JESUS WILL CHANGE US  
WE ARE TO LIVE WITH THE EXPECTATION THAT JESUS WILL COME AGAIN IN  
GLORY

*He who testifies to these things says, “Yes, I am coming soon.”*

*Amen. Come, Lord Jesus.*

*The grace of the Lord Jesus be with all God’s people. Amen.*<sup>36</sup>

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#### <sup>i</sup> **A statement from Lambeth Palace Tuesday 5th July 2011**

The announcement of the creation an 'Anglican Mission in England' prompts concern for a number of reasons. New mission initiatives are, as such, always good news; and the declared intention of the spokesmen for this new initiative to remain faithful to the structures of the Church of England is welcome.

However, it is not at all clear how the proposed panel of bishops relate to the proper oversight of the diocesan bishops of the Church of England. Nor is there any definition of what the issues are that might be thought to justify appeal to such a panel rather than the use of normal procedures. Furthermore, the ordination of three English candidates to the diaconate in Kenya with a view to service in England is problematic. It is not clear

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<sup>35</sup> Matthew 6:12

<sup>36</sup> Revelation 22:20,21

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what process of recognized scrutiny and formation has taken place and how, in the absence of Letters Dimissory (the relevant formal letters from the sponsoring bishop), they have come to be recommended as candidates for ordination by the authorities of another province. The issue is one of episcopal collegiality.

There needs to be some further discussion of this development between those involved and the diocesan bishops of the Church of England. The Archbishop of Canterbury has had the opportunity to speak with the Archbishop of Kenya about the situation: the good faith and fraternal good intentions of our Kenyan colleagues are not at all in question, but it seems that there were misunderstandings of the precise requirements of English Canon Law and good practice as regards the recommendation of candidates for ordination and deployment in mission. It is hoped that an early opportunity will be found to clarify what this new initiative seeks to achieve if it is truly to serve God's mission in the most effective and collaborative way.

## ii **Oxford Statement of the Primates' Council**

1. The GAFCON/FCA Primates' Council met in Oxford from October 4<sup>th</sup> through October 7<sup>th</sup>, 2010. We gathered as Bishops in Council and as the elected leaders of provinces and national churches of the Anglican Communion representing more than forty million Anglicans. We know that many of our people confront a fallen world where sin abounds; the economy is troubled and resources are scarce; disasters loom and governments often seem impotent and helpless and yet even in the midst of all these things "our hope is in the Name of the Lord" and we are filled with hope and vision.
2. We are thankful for God's hand in establishing GAFCON and the Fellowship of Confessing Anglicans. We rejoice in God's guidance from the Scriptures, the gift of the Holy Spirit to strengthen us, and the provision of a godly fellowship to sustain us. In this context we have met in Oxford, a city that has seen many critical events in Anglican history, and are grateful for the men and women who have given their lives to protect the faith that has given us eternal life.
3. We believe that we are now entering a new era for the Anglican Communion. New ways of living out our common life are emerging as old structures are proven to be ineffective in confronting the challenges of living in a pluralistic global community. We rejoice in the call of the Jerusalem Declaration for a renewed commitment to the authority of scripture and the centrality of the gospel of Jesus Christ. Sadly the rejection of these historic anchors to our faith has brought us to a crisis in the life of the Communion.
4. As we have made clear in numerous communiqués and meetings those who have abandoned the historic teaching of the Church have torn the fabric of our life together at its deepest level. We have made repeated attempts to bring repentance and restoration and yet these efforts have been rejected. We grieve for those who have walked apart and earnestly pray for them and the people under their care.
5. For the sake of Christ and of His Gospel we can no longer maintain the illusion of normalcy and so we join with other Primates from the Global South in declaring that we will not be present at the next Primates' meeting to be held in Ireland. And while we acknowledge that the efforts to heal our brokenness through the introduction of an Anglican Covenant were well intentioned we have come to the conclusion the current text is fatally flawed and so support for this initiative is no longer appropriate.
6. While we are profoundly grateful for the Christian heritage of this nation, and the missionary endeavours that it has birthed, we are alarmed by the aggressive secularism in much of contemporary society. We recognize the difficulties for those who seek to proclaim the gospel in this context and assure them of our prayers and support. We are thankful for the recent visit of Pope Benedict and his clear articulation of Christian truth.
7. We also acknowledge with appreciation the recent address to the Nicean Society meeting in Lambeth Palace on September 9<sup>th</sup> of His Eminence, Metropolitan Hilarion of Volokolamsk, Chairman of the Moscow Patriarchate's Department for External Church Relations. We welcome his call to all churches of the Anglican Communion to step back from the abyss of heresy and reclaim the revealed truth that is at the heart of our historic understanding of Christian faith and moral order. We share with him the conviction that failure to do so will endanger our common witness and many important ecumenical dialogues but we would also point out that there are many within the Anglican Communion who have not 'bowed the knee' to secular liberalism and who are determined to stay true to the 'faith once delivered to the saints' whatever the cost.
8. The Primates Council, as bishops of the One, Holy, Catholic and Apostolic Church, wish to affirm the reality of human sin and divine judgment, the only way of salvation from sin through the death of the Lord Jesus Christ on the cross, the sufficiency and clarity of Holy Scripture as the revelation of God's will, and the transforming power of the Holy Spirit as he brings new birth and holiness of life.

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9. We call on Christians in England and elsewhere to rediscover the gospel and its power and to put faithfulness to Christ above loyalty to institutional life, and spiritual fellowship above structural unity. We are grateful for those who seek ways to stay engaged in the structures of the church without compromising their theological convictions. We applaud the recent proposals to establish Mission Societies as a secure place to continue gospel ministry and assure them of our enthusiastic support.
  10. As many in this nation and the nations where we serve experience new economic challenges, we affirm that the Church has been entrusted with the task of holding before all people the truth of the gospel of the kingdom of God revealed in Jesus Christ the key to human well-being and the hope of creation. While we know well the scourge of poverty and the despair it produces we call on our churches to remember this unique calling and not be seduced by those who would argue that economic development is our only goal for the destiny of humanity is not limited to this present world but to live the resurrection life in the new heavens and new earth.
  11. We are, however, determined to lead our churches away from unhealthy economic dependency and to teach our people the importance of becoming effective stewards of their own resources. We must reclaim a vision of financial self-sufficiency. We are grateful for reports of several initiatives that are building capacity for economic growth in our various provinces and commit ourselves to making this an essential dimension of our continuing work. We also believe that a vital part of our witness is the integrity of our marriages and families and our care for the most vulnerable among us, our children. We welcome recent initiatives to encourage the ministry of women in leadership by CAPA — the Council of Anglican Provinces in Africa.
  12. We are also grateful for the recent conference sponsored by CAPA in Entebbe, Uganda, where we witnessed the growing strength of the Anglican Churches in Africa and their commitment to wholistic mission. We believe that GAFCON/FCA must expand its ministry through the inclusion of other Anglican provinces that share our faith conviction and love for the Communion. We are also convinced that we must offer new initiatives to more effectively respond to the crises that confront us all. We must strengthen our communication capabilities and we are also looking to build partnerships with other denominational churches that share our faith convictions.
  13. Specifically, we are planning a leadership conference in the latter part of 2011 that will focus on the need to “Contend for the Faith in the Public Square.” We are also beginning preparations for an international gathering of Primates, Bishops, Clergy and Lay leaders in 2012, provisionally designated “GAFCON 2”. To support all of this we recognize the need to expand the work of the Secretariat and have approved the establishment of an office in New York City.
  14. Finally, we acknowledge that it is only by God’s grace that we can accomplish any of this and so we call on all those that acknowledge Jesus Christ as Lord to join us in prayer for our world and for the raising up of many initiatives that will bring the redeeming and transforming love of God to all those in need.
  15. To him who is able to keep you from falling and to present you before his glorious presence without fault and with great joy — to the only God our Saviour be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen.

*The Primates Council:*

The Most Rev’d Justice Akrofi, Archbishop, Anglican Province of West Africa  
The Most Rev’d Robert Duncan, Archbishop, Anglican Church in North America  
The Most Rev’d Emmanuel Kolini, Archbishop, Anglican Church of Rwanda  
The Most Rev’d Valentino Mokiwa, Archbishop, Anglican Church of Tanzania  
The Most Rev’d Nicholas Okoh, Archbishop, Church of Nigeria (Anglican Communion)  
The Most Rev’d Henry Orombi Archbishop, Church of Uganda  
The Most Rev’d Gregory Venables, Presiding Bishop, Province of the Southern Cone, Chair  
The Most Rev’d Eliud Wabukala, Archbishop, Anglican Church of Kenya

The Most Rev’d Peter Jensen, Archbishop, Diocese of Sydney, Secretary

**iii Nairobi Statement from the GAFCON/FCA Primates Council**

Alleluia! Christ is risen! The Lord is risen indeed! Alleluia!

1. We met in Nairobi from April 25th through April 28th, 2011. We gathered as the elected leaders of provinces and national churches of the Anglican Communion and as leaders of GAFCON/FCA. We rejoice

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in the Easter proclamation that Jesus Christ is alive and we joyfully acknowledge his love for all humanity, his Lordship over all the earth and his promise to return with power and great glory.

2. We are profoundly saddened by the many disasters that have afflicted our world in recent months and offer our prayers for those whose lives have been devastated. We take to heart the warning from our Lord that in our age there would be “wars and rumors of wars” and a season when, “nations will rise against nation, and kingdom against kingdom and famines and earthquakes in various places.” We also remember His solemn warning that no-one can know the time for the end of this age and so we acknowledge all these events as reminders of the urgent need for repentance and reconciliation with our heavenly Father.
3. We are distressed that, in the face of these enormous challenges, we are still divided as a Communion. The fabric of our common life has been torn at its deepest level and until the presenting issues are addressed we will remain weakened at a time when the needs before us are so great. We were disappointed that those who organized the Primates meeting in Dublin not only failed to address these core concerns but decided instead to unilaterally reduce the status of the Primates’ Meeting. This action was taken with complete disregard for the resolutions of both Lambeth 1978 and 1998 that called for an enhanced role in “doctrinal, moral and pastoral matters”. We believe that they were seriously misled and their actions unacceptable.
4. We note the efforts of the Roman Catholic Church to offer support for those Anglican clergy and congregations who find themselves alienated by recent actions in the Communion. We believe that the provision of an Anglican Ordinariate is intended to be a gracious gift but sadly one that also points out that our own Communion has failed to make adequate provision for those who hold to a traditional view of the faith. We remain convinced that from within the Provinces that we represent there are creative ways by which we can support those who have been alienated so that they can remain within the Anglican family.
5. We devoted a considerable portion of our time together exploring some of the presenting issues regarding Anglican ecclesiology. We were mindful of the importance of letting scripture speak directly to the nature of the church and not simply let our current experience delimit our doctrine. While we are grateful for our history and our particular Anglican tradition we believe that there is and can only ever be one church of Jesus Christ which he has purchased with his own blood and over which he is the Head. The local church is the fundamental expression of the one true church here on earth and is bound together with other local churches by ties of love, fellowship and truth. From such networks have come denominations, national churches and global communions.
6. As members of the global Anglican Communion we delight in the particular history with which we have been blessed. We are grateful for the missionary heritage that gave birth to our global communion with its distinctive balance of reformed catholicity. Meeting in Nairobi we are especially thankful for the influence of the East African Revival with its emphasis on the renewing power of the Holy Spirit, a call to Holy living and unquestionable desire for evangelism.
7. We believe, however, that we are fully the church in our various settings, created and sustained by Word and Sacrament, and marked by obedience that results in faith, hope and love. We also recognize the Lord’s call to discipline demands from us a commitment to unity, holiness, apostolicity and catholicity. All of these are aspects of what it means to be church and we are committed to resourcing our bishops and other leaders so that we can more fully become the church that God has established.
8. We continue to be troubled by the promotion of a shadow gospel that appears to replace a traditional reading of Holy Scriptures and a robust theology of the church with an uncertain faith and a never ending listening process. This faith masquerades as a religion of tolerance and generosity and yet it is decidedly intolerant to those who hold to the “faith once and for all delivered to the saints”. We believe that the theological principles outlined in the Jerusalem Declaration offers the only way forward that holds true to our past and also gives a sure foundation for the future.
9. Confident of the power of God’s Word to renew His church we are creating a network for theologians and theological educators who embrace the Jerusalem Declaration to give further support for our seminaries and Bible Colleges. We have also reviewed and approved plans for the leadership conference now scheduled for April 2012 and the beginning preparations for an international gathering of Primates, Bishops, Clergy and Lay Leaders now scheduled for the first half of 2013 and provisionally designated “GAFCON 2”
10. We are delighted in the election of the Most Rev’d Eliud Wabukala, Primate of the Anglican Church of Kenya to serve as Chairman of the Primates’ Council and also the Most Rev’d Nicholas D. Okoh, Primate of the Church of Nigeria (Anglican Communion) to serve as Vice-Chairman. We were pleased to appoint

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Bishop Greg Venables and Archbishop Emmanuel Kolini as trustees. We also welcomed the Most Rev'd Hector Zavala, Province of the Southern Cone and the Most Rev'd Onesphore Rwaje, Anglican Church of Rwanda as new members of the Council.

11. We also recognized that if we are to offer adequate support to our member provinces, sustain our various initiatives, and strengthen our communications capabilities we must add capacity to our current secretariat. Consequently it was agreed that a GAFCON/FCA Chairman's office would be established in Nairobi, Kenya and a Global Coordination office would be established in London under the direction of the Rt. Rev'd Martyn Minns, Missionary Bishop of the Church of Nigeria, serving as Deputy Secretary and Executive Director.
12. Finally we know that it is only by God's grace that we can accomplish anything and we call on all those who acknowledge Jesus Christ as Lord to join us in prayer for our world and especially for those who are suffering because of natural disasters as well as those who struggle to live under violent and oppressive governments. We know that our only hope is in the redeeming and transforming love of God and we pray that we will all be faithful to our call to be an instrument of God's grace.
13. To him who is able to keep you from falling and to present you before his glorious presence without fault and with great joy to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen.

*The Primates Council*

The Most Rev'd Eliud Wabukala, Archbishop, Anglican Church of Kenya, Chair

The Most Rev'd Justice Akrofi, Archbishop, Anglican Province of West Africa

The Most Rev'd Robert Duncan, Archbishop, Anglican Church in North America The Most Rev 'd Onesphore

The Most Rev'd Onesphore Rwaje, Archbishop, Anglican Church of Rwanda

The Most Rev'd Valentino Mokiwa, Archbishop, Anglican Church of Tanzania

The Most Rev'd Nicholas Okoh, Archbishop, Church of Nigeria (Anglican Communion)

The Most Rev'd Henry Orombi, Archbishop, Church of Uganda

The Most Rev'd Hector Zavala, Province of the Southern Cone

The Most Rev'd Peter Jensen, Archbishop, Diocese of Sydney, Secretary