

Bishop's Pastoral Call 2010 to the CANA Council by the Rt. Rev'd Martyn Minns

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

INTRODUCTION

It is a great privilege to be able to address you at this fourth CANA Council. I am so very grateful for your prayers and your presence here today. CANA is a remarkable community of men and women who are united in their love for Jesus the Christ and His Church but who come from all walks of life and many different parts of the world. 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 Corinth: *“I always thank God for you because of his grace given you in Christ Jesus. For in him you have been enriched in every way — in all your speaking and in all your knowledge —because our testimony about Christ was confirmed in you. Therefore you do not lack any spiritual gift as you eagerly wait for our Lord Jesus Christ to be revealed. He will keep you strong to the end, so that you will be blameless on the day of our Lord Jesus Christ. God, who has called you into fellowship with his Son Jesus Christ our Lord, is faithful.”*

In recent days I have been thinking a great deal about the beach. Not just any beach but the pure white sandy beach of the Florida Gulf Coast. We have been regular visitors there for more than twenty-five years and it is now the place where Angela and I have our home. There is something quite remarkable about its purity and also the emerald color sea waters that frame it. It is one of the most beautiful beaches in the world and has been so for generations. It doesn't seem possible that an incident that took place hundreds of miles away could have any possible impact on its pristine beauty, and yet today there are hundreds of people stationed in tents and school halls trained and ready to push back the millions of gallons of crude oil that threaten to destroy it. On the surface nothing seems to have changed ... yet ... but the danger is very close and the possibility of devastation very real. All because of careless decisions taken to upset the delicate balance of the forces of nature miles away and ages ago.

In some ways that is why we are here today. We are in the midst of a crisis. There is a tide of pollution that threatens the church. When the decision was taken, years ago, to ignore the plain teaching of the Bible on the unique role of Jesus the Christ as the only Savior; to disregard the delicate balance of relationship between men and women that God has established and promote disobedience to the revealed Word of God ... all hell was let loose. It didn't look that way at first. No one imagined the devastation that would erupt – some people still don't. They still don't believe it will affect them. They think that they can continue to live in their own little worlds. After all it was miles away and years ago. How could it possibly affect them? Just a few innovations in the name of progress and enlightenment! But now the cost has become clear. No one can avoid the stain. Everyone is affected by it. A church that was renowned for its aesthetics

¹ 1 Corinthians 1:4-9

in music and liturgy, a beautiful church with a love for history and a global vision is now seen as the church that has lost its way and forgotten its message. A church that was full of life and missionary zeal is now shrinking rapidly and struggling to survive.

It is all so very sad and yet in the midst of the tragedy God is at work doing amazing things. Many times I have pointed out that the very first miracle performed by Jesus took place at that wedding in CANA.² It was here that Jesus took those stone jars filled with water and changed it into the finest wine. Jesus took a disaster and transformed it into a celebration. That is His way and that is what we have been witnessing over these past five years in CANA.

- ❖ We have seen His transforming love at work.
- ❖ We have seen lives changed.
- ❖ We have witnessed miracles.
- ❖ We have seen men and women respond to God's call on their lives.
- ❖ We have marveled as new churches have been born.

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. 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 who serves as contact bishop for the Anglican District of Virginia, the Anglican District of the Northeast, and a number of other congregations in the West. Before joining CANA he served as Suffragan Bishop in the Episcopal Diocese of Albany. Bishop Dave and his wife Mary Ellen live in Albany. He had planned to retire this coming October to invest more time in their family and local area ministry but recent developments in the Virginia litigation prompted me to ask that he modify his retirement plans somewhat.

While Bishop Dave will step down from all of his non-ADV responsibilities I have asked that he continue to serve as ADV contact bishop with a reduced visitation schedule. It is my intention to increase my ADV visitations and I have asked Archdeacon Howell Sasser to help me in this. I will also be assigning Canon Missioner Julian Dobbs as an Archdeacon in CANA with special responsibilities in Virginia. In addition I will appoint John Yates, Rector of The Falls Church, as Dean for the Region to provide additional leadership for ADV Clergy. Thank you Dave and Mary Ellen for going the second and third mile with us.

Bishop David Anderson lives in the Atlanta region, with his wife Mary Ann, where he directs the work of the American Anglican Council as President and CEO. This demanding position is in addition to his many pastoral responsibilities with CANA. He has also provided practical encouragement for the formation of a new diocese of the Anglican Church in North America in the Atlanta region - the Anglican Diocese of the South. Bishop David also serves with me on a

² John 2:1-11

number of strategic Anglican initiatives and is pioneering a new work with the Sioux Nation. 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 in addition to providing Primary Pastoral Contact for a growing number of congregations across the nation. This work has now progressed to the point where they are making preliminary steps towards the formation of the Diocese of the Holy Trinity in the ACNA. This is an exciting development and bears witness to Bishop Amos' 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 been instrumental in the formation of the Diocese of the Great Lakes and this new Diocese was recognized by the Provincial Council of the Anglican Church of North America at their meeting in Amesbury, Massachusetts, in June 2010. Roger was also elected as the first diocesan bishop and will be installed later this year. Congratulations, Roger, and thank you for your friendship and passion for the Gospel.

Bishop Derek Jones and his wife Connie make their home in Montevallo, Alabama. Until recently Bishop Derek served as Colonel in the United States Air force. For the past two years Derek has provided visionary leadership to CANA's chaplaincy ministry that has now grown to encompass more than 75 chaplains. The College of Bishops of ACNA received Bishop Jones as bishop in June 2010 and I expect to propose his recognition as CANA Suffragan at the next meeting of the Church of Nigeria House of Bishops. Bishop Derek's passion for the Gospel and his ability to identify gifted candidates for chaplaincy is an enormous gift to CANA and the wider Anglican community. Thank you, Derek.

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, Penny Rauh, and Linda Fossum; but we are blessed with dozens of unpaid staff that give sacrificially of themselves. 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, Mr. Bill Brinkley 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! I do, however, have an announcement to make ... effective immediately General Bob Beasley will be replacing Mr. Bill Brinkley who has resigned because of other pressing commitments.

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 ... 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 180,000 air miles and spent only 57 nights at our home in Florida. The remainder of the time was divided almost equally between Bishops Lodge in New Jersey, international travel and a combination of Northern Virginia and domestic 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!

CANA — The Story Continues

One of the most rewarding developments this past year has been the formation of two new dioceses in the Great Lakes Region and around Atlanta. CANA has been at the forefront in both of these initiatives and I was delighted that both these new structures were recognized as full-fledged dioceses at the ACNA Provincial Council. They are made up of congregations and clergy that come from CANA and other partner organizations that make up the Anglican Church in North America. I am delighted by this development because it not only strengthens our effectiveness for local mission and ministry but also makes clear that despite our differences we are growing in unity around the Gospel of Jesus Christ. I expect to see other regional structures and relational networks forming in the coming months and years.

This all raises question about the future role of CANA.

- Is there a future?
- Where do we fit in?
- What is our purpose?

To answer these questions let me first remind you 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 continue 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 is 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 over 90 congregations and over 230 clergy scattered across 34 states plus the District of Columbia and Canada.

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. It is our intention to do 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 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. This is not an altogether new idea since we have several other examples around the Communion including the Diocese of Liberia, which is both a part of the Province of West Africa and also of The Episcopal Church in the USA. 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 generous provision.

CANA has also been at the forefront of innovative ministries such as establishing our Chaplains Deanery and also raising the important question of how we are to engage with a resurgent Islam. Canon 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 has been a crucial one. We have served 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, (also neither Nigerian nor American, Igbo nor Yoruba) for you are all one in Christ Jesus.”³ 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. You will recall that when I was installed as Missionary Bishop I described three principles that will 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 enfolded. I would like to describe some of them but in mentioning specific examples I am very much aware that I risk stepping on toes of 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.*”⁴

³ Galatians 3:28

⁴ 1 Corinthians 12:26

Shepherd's Heart, Fairfax, Virginia⁵, is a small church with a big heart for broken people. Their vision is to offer healing and hope to everyone whose life they are able to touch. While they are single minded in their devotion to Jesus Christ and the truth of the Holy Scriptures they are an amazingly diverse community both in terms of ethnic heritage and also in liturgical expression. Rarely have I seen tambourines and incense, solemn processions and liturgical dance and the 1928 Prayer Book all in the same service! But it works and under the leadership of their pastor, Father Harold Hammond and his clergy team, they are having a wonderful healing impact on the community around them.

All Saints Anglican Church in Newark, New Jersey⁶, is another small church with a big vision. The church is primarily made up of Nigerian Anglicans and is a congregation of the Reformed Episcopal Church. Their pastor the Rev'd. Dr. Paul Ekezie is eager to maintain a CANA connection and so with the encouragement of their bishop, the Rt. Rev'd David Hicks, I make occasional visits. Their worship is a delightful mixture of traditional hymns and lively choruses and they have lots of children who add considerable energy! They are renovating a building that was in very poor condition as well as rehabilitating lives. All in all they are making a very positive impact for Jesus Christ in a very run-down part of Newark.

Restoration Church, Arlington, Virginia⁷, is another lively church with a big vision and lots of children but in a very different setting. Initially founded as a church plant from The Falls Church they are now growing rapidly to include a host of young adults and young families who make their homes in and around Arlington, Virginia. I had the great privilege of installing David Hanke as their first Rector in November 2009. What a joy! They even had to rent space in a local hotel ballroom to accommodate the crowds and almost 300 were present to share in the celebration. Not only are they making quite an impact in Arlington but they also have a Global Vision. This Fall, for example, they are sending a mission team to Moldova to assist in a project to protect girls who at risk from sex trafficking. They are putting real feet on the Gospel.

All Saints Anglican Church, San Antonio, Texas⁸, is another example of a lively church with a big heart. Fr Chip Harper is their rector and when I visited I wasn't quite ready for the amazing diversity of liturgical expression over which he presides. Morning worship is as formal as it comes with lots of careful ceremonial with all 'the bells and smells' but then evening comes; Father Chip is transformed from a formal High Church priest to a guitar-picking, foot-stomping, hand-clapping, tongue-talking, Holy Ghost sanctified country boy! It was quite a shock (!) but Father Chip and his leadership team are growing a church that is reaching a wonderful diversity of people and seeing many miracles of transformed lives.

Christ Church, East Haven, Connecticut⁹ is a long way from Texas but they too are seeing lives transformed by the power of the Holy Spirit and the love of the Christian community. Originally one of the famous Connecticut Six they were forced to abandon their church building and move to a local school. That was three years ago but now they are growing

⁵ <http://www.fairfaxshepherdsheart.com/>

⁶ Meeting at 173 Sherman Avenue, Newark, NJ 07114

⁷ <http://restorationarlington.org/>

⁸ <http://www.allsaintsanglican.net/>

⁹ <http://ctcca.net/>

and seeing more and more people come to a saving knowledge of Christ. I was able to witness their growth and vitality at a glorious celebration in May 2010. The Rev'ds Gil Wilkes and Moses Aderibole make up their clergy team and as they work together they are a vivid demonstration of our Nigerian/American heritage.

There are dozens of other examples that I could give but one thing is sure the CANA story will continue and there is much for which we need to give thanks to almighty God.

STATE OF THE WORLDWIDE COMMUNION

Now let me turn to the wider church and especially what continues to be an unprecedented season and rather chaotic period 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, for example counts more than 18 million active members whereas 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. For many years, although they covered a wide spectrum of cultures, they were united by what has been well described as a 'generous orthodoxy'. At the heart of the Anglican Communion are the Bible and the Book of Common Prayer. 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 a global church that engages with the contemporary world while it celebrates its wonderful history. It is evangelical, catholic and charismatic.

My friend and brother in Christ, John Yates, Rector of The Falls Church, gave a wonderful description of why he remains committed to Anglicanism at David Hanke's installation.ⁱ The complete essay is well worth reading but let me offer just one quote, "*Anglicanism at its best is a community of grace*". In recent years, sadly, we have not been at our best, far from it; instead we have lurched from one crisis to another. 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 of which we were once so proud.

ACTIONS OF THE EPISCOPAL CHURCH

While it would be 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 decision to consecrate Gene Robinson as Bishop of New Hampshire and more recently Mary Glasspool as Assistant Bishop in Los Angeles have been the most provocative actions but beneath these high profile events lie a host of decisions which simply confirm that TEC does not "*share the faith and order of the vast majority of the Anglican Communion.*" This was the unusually straightforward analysis offered by Canon Kenneth Kearon, Secretary General of the Anglican Communion, at the June 18 meeting of the TEC Executive Council. That this verdict was received with disbelief and dismay says a great deal about the level of denial among TEC leadership. It is one thing, however, to acknowledge this division it is quite another to deal with it.

PENTECOST RESPONSE FROM THE ARCHBISHOP OF CANTERBURY

In his Pentecost Letterⁱⁱ the Archbishop of Canterbury, Dr. Rowan Williams, while recognizing the serious nature of our divisions, sees them simply as conflicting truth claims held by equally sincere groups within the Communion. He makes no appeal to the revealed truth of Scripture, the historic teaching of the Church or the recognized views of the vast majority of Christians throughout the world and throughout all the ages. Instead he writes, “We have not fully received the Pentecostal gift of mutual understanding for common mission!” and proposes more and more meetings for mutual exploration. This prescription seems doomed to failure.

He did, however, suggest modest sanctions towards those Provinces that have formally violated the Windsor moratoria. These sanctions are that their representatives should not be participants in the ecumenical dialogues in which the Communion is formally engaged or serve as full members of the Inter-Anglican Standing Commission on Unity, Faith and Order. In truth, depending upon how one interprets the phrase “formally violated”, this actually affects only a handful of people.

The reaction of TEC leadership, however, has been one of outrage, disbelief and much hand wringing on the Internet! But more insidious they have redoubled their efforts to look for support and spread their revisionist views around the Communion. They are using a variety of means including their considerable financial clout to seduce and divide the orthodox Provinces. Some African bishops have been offered hundreds of thousands of dollars for much needed projects if they will deny their convictions and embrace the TEC viewpoint. Most stand firm but some give way. It is an agonizing time for so many of our sisters and brothers and yet the leadership of the Communion seems unable or unwilling to act in any substantive way.

ANGLICAN CHURCH IN NORTH AMERICA (ACNA)

One curious omission in the Archbishop’s letter is the emergence of the Anglican Church in North America. While I admit that this is a development about which he is not exactly thrilled surely the emergence of a new Anglican Community in North America that embraces approximately 100,000 believers is worthy of at least a small mention? After all it is larger than a third of the current thirty-eight provinces, including Scotland and Wales! During this past year I have been involved in a number of meetings for the ACNA since I serve not only as a founding member of the College of Bishops, the ACNA Council, the ACNA Executive Council and more recently the Archbishop’s Cabinet. We have had two of our meetings north of the border in Niagara and Toronto and it has been a privilege to witness first hand the birth and growth of our new Anglican Province. There have, of course, been a few ‘bumps in the road’ especially negotiating our relationship with our many friends in the Anglican Mission, but overall I believe we have made much more progress than most people anticipated.

One of the most important contributions to this has been the gracious way in which the leaders of the Reformed Episcopal Church have participated. In many ways they have had the most to give up since they have been a separate church with their own seminaries and structures for more than 130 years and yet they have been in the forefront of finding ways to collaborate with us in a

variety of mission initiatives. They have also been by far the most generous in giving financial support to a number of Nigerian clergy and congregations ... I estimate that these gifts and grants total almost \$400,000 ... that is truly walking their talk! They have also been a wonderful source of encouragement as we have wrestled through complex issues of theology and the usual challenges of adapting to new ways of doing ministry.

ACNA PROVINCIAL COUNCIL

The ACNA Provincial Council met last month in Amesbury, Massachusetts. The newly formed Anglican Diocese in New England and its diocesan bishop, Bill Murdoch, hosted all of us at All Saints Cathedral – a large church and school complex that is, in itself, a remarkable testimony to God’s faithfulness and their partnership with the local Roman Catholic Diocese. All Saints used to belong to the Roman Catholic Church but as their facility needs changed they were more than willing to work out a creative financial arrangement with the Anglican Diocese so that they could use it for their ministry in the local community and beyond. Quite a contrast with the attitude that we have experienced in similar dealings with The Episcopal Church!

The meeting highlighted the remarkable progress that we have made in just fifty weeks since the inaugural gathering in Texas. We have seen new bishops consecrated, new dioceses formed and more than a hundred new churches planted. All of them with a common commitment to share the transforming love of Jesus Christ with the world around us and to hold close to the, “*faith once and for all delivered to the saints.*”¹⁰ At the conclusion of the meeting a Communiqueⁱⁱⁱ was issued that highlighted some of the Council landmarks but it also kept the focus on our call to mobilize for mission through the Anglican1000 initiative. What exactly is that?

CHURCH PLANTING SUMMIT

Many of you will remember that at the ACNA inaugural service at Christ Church Plano, Archbishop Bob Duncan announced his vision that we plant one thousand new churches in five years. Everyone applauded yet I suspect that many thought it was a nice idea but simply not possible. However, after the sermon David Roseberry, the Rector of Christ Church told Archbishop Bob that he would do whatever it takes to make the planting of a thousand new churches a reality. I have known David for many years and when he sets his mind to a task not much gets in his way! He has most definitely invested himself and his remarkable church in this project. In February of this year I was back in Plano for the Anglican1000 summit and it was an amazing gathering.

More than 350 people were present ... young and not so young Anglicans on fire for the Lord and passionate about planting new congregations. Many of those present were determined to dedicate their lives to this vital work. There were inspiring and instructional speeches and lots of testimonies from across the country of creative ways to plant new churches. It is definitely not “a one size fits all” approach but a movement of “little parishes, big parishes, young people, old people, black people, white people, First Nation people, Asian people. It’s catalyzing our existing

¹⁰ Jude 3

congregations. It's catalyzing undergraduates on countless campuses..." There were a good number of CANA representatives present and we are most definitely doing our part to fulfill this outrageous vision! If you are interested in knowing more about Anglican1000 you can find most of the information on their website.¹¹

GAFCON PRIMATES COUNCIL

On the global Anglican stage it has also been a very busy year. The GAFCON Primates Council, made up of those Primates who were present in Jerusalem at the Global Anglican Future Conference, met in April in Bermuda. As a group they have acknowledged that GAFCON is more than a conference, a single moment in time, but an ongoing movement of the Spirit. Together they represent over thirty four million Anglicans, more than half of the active membership of the Anglican Communion. It is a movement that covers a wide range of cultures but with a common theological perspective and it serves two great purposes:

The first is missional. It is the proclamation and defense of the gospel throughout the world, especially in and through Anglican churches. The goal is to preach and teach the biblical gospel so that all over the world people will have the transforming experience of coming to know Christ through repentance and faith by the power of the Spirit. Linked to this is the vital work of strengthening and supporting those provinces that are already about this vital Gospel task.

The second purpose is an outworking of the first. It is to provide recognition and authentication to those faithful Anglicans who have been forced to disaffiliate from their original provincial homes by false teaching and practice. The initial focus has been here in North America but there have been numerous requests from other parts of the Communion for similar support.

It was a pivotal gathering for the Primates in April because the founding chairman, Archbishop Akinola, stepped down due to his retirement as Primate of the Church of Nigeria and a new chairman was chosen, Archbishop Greg Venables, Presiding Bishop of the Southern Cone. However, the work continues and Archbishop Akinola is not completely out of the picture since he was appointed the first GAFCON Trustee with responsibility for development. The Council addressed a number of key theological issues as well as establishing a global structure that will undergird its mission in future years. I was elected to serve as part of the Secretariat that is tasked with putting much of this into practice.

In the Communiqué^{iv} issued at the conclusion of the meeting the Primates acknowledged that there is a deepening crisis in the Anglican Communion and that the current Communion structures have lost integrity and relevance. They further stated that, "We believe that it is only by a theologically grounded, biblically shaped reformation such as the one called for by the Jerusalem Declaration that God's Kingdom will advance. The Anglican Communion will only be able to fulfill its gospel mandate if it understands itself to be a community gathered around a confession of faith rather than an organization that has its primary focus on institutional loyalty." AMEN

¹¹ <http://www.anglican1000.org/>

Copies of the Jerusalem Declaration are available and I encourage all of you to make yourselves familiar with it ... The Church of Nigeria has included it in their new Prayer Book!

GLOBAL SOUTH FOURTH TRUMPET, SINGAPORE

At the end of April Anglican leaders from across the Global South met in Singapore for the Fourth South-South encounter. It was an exciting occasion as representatives of more than twenty provinces from across the Southern hemisphere gathered around the theme of “The Gospel of Jesus Christ - Covenant for the People; Light for the Nations.” Singapore is a pivotal location as we wrestle with the challenges of evangelism in Asia and there were wonderful times of fellowship and important agreements were reached as noted in the final Communiqué.^v However, the lack of theological coherence was also quite apparent. I don’t think I have ever witnessed such an intense debate over the wording of the final Communiqué! It became clear to many of those present that while these South-South Encounters are essential and do give an important voice to those who have been marginalized by the traditional leadership of the Communion ... something more is needed if we are to be true to the global Gospel mandate. That is where GAFCON has such a vital role. Archbishop Mouneer Anis described it as follows: “GAFCON is global and confessional whereas the Global South is regional, derives its authority from its recognized provincial status and while broadly orthodox includes a number of provinces that would consider themselves more moderate/liberal.”

This was another meeting where it was time to say farewell to Archbishop Akinola who has served as chairman of the Global South Steering Committee from its inception. Archbishop John Chew was elected the new chairman with Archbishop Henry Orombi chosen as the Vice-Chairman. The future of Global South Provinces Anglican Communion is very bright but I am concerned about the inroads being made by TEC leadership and their associates. It is vital that we stay fully engaged in mission and ministry and reach out as friends. We must also recognize that we are in a spiritual battle for the future of the Anglican Communion and our most important weapons are persistent prayer and the “Sword of the Spirit”, the Word of God written!¹²

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. First of all the work of evangelism and growth has continued at a remarkable rate. As I have said before the Church of Nigeria plants entire dioceses faster than most denominations plant churches! It does this in the face of considerable opposition from militant Islam and the growing tide of materialistic secularism.

Throughout the past year there were a number of events both in Nigeria and here in the USA at which we have given thanks for the life and witness of Archbishop Peter Akinola. It is hard to overemphasize his remarkable legacy of faithful witness and courageous leadership. One

¹² Ephesians 6:17

memorable event took place here but it so happened that it was at the same time as the great blizzard of 2010 and as a result most of those invited could not be present for a service of thanksgiving planned at Truro Church or for a luncheon in downtown Washington, DC. Thirty seven intrepid souls did make it to the luncheon and heard a number of letters of appreciation and also watched a short video made especially in his honor. One memorable quote from the video was made by Canon Chris Sugden who said that working with Archbishop Akinola reminded him of a comment made about Sir Winston Churchill, "Working with him was often exasperating but that he wouldn't have missed it for the world!" A number of us can say AMEN to that!

Angela and I were privileged to be present at the meeting of the Standing Committee of the Church of Nigeria that took place in Umuahia, Abia State in September 2009. The theme of the meeting was "Guard and Proclaim the Gospel" but the event that had everyone's attention was the election of the new Primate. This took place during a meeting of the House of Bishops and Registrar Abraham Yisa chaired the actual election procedure. It was an amazing experience that was conducted in a profoundly prayerful environment. Everyone knew that the stakes were and are enormous, the future of the Church of Nigeria was on the line and there was great rejoicing at the outcome when Archbishop Nicholas Okoh was elected. His installation as Primate took place six months later on March 25th, 2010. As you heard Archbishop Okoh has just concluded a national familiarization tour to all 14 Provinces of the Church of Nigeria and we are most grateful that as an 'encore' he has come to join us for our Annual CANA Council!

Now a new era has begun for the Church of Nigeria at a time when there are enormous needs and opportunities both in their nation and beyond. People are hungry for good news, they are desperate to know that they are not condemned to an endless cycle of crises but that with God all things are possible and that people and nations can be transformed. They need to hear a message of hope and I am reminded again of the verse from the Apostle Paul's letter to the Corinthian Church where he wrote, "*No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him*" —¹³ I am confident that under the leadership of Archbishop Nicholas Okoh that the Church of Nigeria will go from strength to strength, that it will make a vital contribution to the global community. Thank you, Your Grace, and please be assured of our prayers as you take on your vital role of leadership in the Church of Nigeria, the Anglican Communion and beyond.

CANA — BEING CHURCH IN THE WORLD

Our theme for this Council is very simply "Being Church in the World". What does it mean to be Church in the world? How do we avoid being consumed by the values of the world around us? How do we maintain our distinctiveness? Throughout Church history there has always been the temptation for the church to answer this question by trying to hide away from the problems that surround us. It has been that way from the beginning. Remember how Jesus said ... "*My prayer is not that you take them out of the world but that you protect them from the evil one. They are*

¹³ 1 Corinthians 2:9

not of the world, even as I am not of it. ... As you sent me into the world, I have sent them into the world."¹⁴

Being Church in the world but not of the world — it's quite a challenge!

HOW DO WE DO IT?

It is a question that Christians have asked from the earliest days of the Church and so I would like to examine a portion of Scripture that speaks directly to this question. It is a portion of the Letter to the Hebrews ... the end of chapter 12 and the beginning of chapter 13.

*Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe, for our "God is a consuming fire." Keep on loving each other as brothers. Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing it. Remember those in prison as if you were their fellow prisoners, and those who are mistreated as if you yourselves were suffering. Marriage should be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral. Keep your lives free from the love of money and be content with what you have, because God has said, "Never will I leave you; never will I forsake you." So we say with confidence, "The Lord is my helper; I will not be afraid. What can man do to me?" Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith. Jesus Christ is the same yesterday and today and forever. Do not be carried away by all kinds of strange teachings. It is good for our hearts to be strengthened by grace, not by ceremonial foods, which are of no value to those who eat them. We have an altar from which those who minister at the tabernacle have no right to eat. The high priest carries the blood of animals into the Most Holy Place as a sin offering, but the bodies are burned outside the camp. And so Jesus also suffered outside the city gate to make the people holy through his own blood. Let us, then, go to him outside the camp, bearing the disgrace he bore. For here we do not have an enduring city, but we are looking for the city that is to come.*¹⁵

This portion of Scripture begins with the word 'therefore' and as you all know that leads to the first question, "WHAT IS IT THERE FOR?"

It is there to remind us that this letter, whose author is never named, was written to Christians ... most likely Jewish-Christians ... who were facing severe persecution. The language suggests that they were in or near a city and there was a great temptation to deny the faith, go along with the world around them and simply give up on the Gospel, especially its focus on the uniqueness of Jesus the Christ. It contains some of the most vivid imagery and emotionally charged prose:

Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set

¹⁴ John 17:15-18

¹⁵ Hebrews 12:28-13:1

before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God.¹⁶

Therefore lift your drooping hands and strengthen your weak knees, and make straight paths for your feet, so that what is lame may not be put out of joint but rather be healed.¹⁷

Can't you here the sounds of "STAND UP, STAND UP FOR JESUS" in the background?

Doesn't it make you want to get up and shout AMEN!?

Times were tough, their world had been shaken, they were under pressure but God's promises were still true. God is faithful and He had not abandoned them. They were to be His Church in the world. If we look closely at this passage I believe that we can identify several key descriptors of what such a Church looked like:

1. ACCEPTABLE WORSHIP (12:28, 29)

Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe, for our "God is a consuming fire."

In the face of uncertainty and persecution we are to worship God acceptably – with reverence and awe because our God is a consuming fire. Worship is at the heart of what it means to be Church and our worship must be acceptable ... to a Holy God.

The Bible speaks a great deal about worship ... from the earliest days the people of God were commanded to worship not because God needs it but because we do. We need to be reminded time and time again as to who is the source of our life; who is the One who gives us all that we have and who it is that is to be the center of our worship.

If we don't worship God we will worship something or someone else because we are made to worship.

If God is not at the heart of our worship it will eventually lead to idolatry, bondage and disappointment. That's the truth!

In the Westminster Catechism (used by the Presbyterians) there is a marvelous question and answer:

Q: What is the chief end of man?

A: Man's chief end is to glorify God and to enjoy Him for ever!

Imagine that! We are to enjoy God! Worship was never intended to be some grim duty to be suffered but it is meant to be a delight, the high point of our lives. We are to enjoy it! To worship God is the highest calling and privilege of mankind and deserves our very best efforts and our most creative gifts. As Anglicans we have been given one of the greatest treasures of the English-speaking world – the Book of Common Prayer. It provides a basis for glorious worship but it takes work, hard work, prayerful preparation if we are to worship acceptably. My challenge to all of you is to look hard at your worship ...

¹⁶ Hebrews 12:1,2

¹⁷ Hebrews 12:12,13

Is it acceptable to a Holy God?
Is it filled with reverence and awe?
Is it truly enjoyable?

CANA churches have been given a wonderful heritage that is sometimes described as three streams, one river. We are CATHOLIC with an emphasis on the Sacraments, PROTESTANT with a passion for the Bible and CHARISMATIC with an openness to the Spirit. We have the best of all three traditions but does our worship reflect this?

2. LOVE FOR THE BRETHREN (13:1)

In John's first epistle we hear this solemn warning, *"If anyone says, 'I love God,' yet hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen. And he has given us this command: Whoever loves God must also love his brother."*¹⁸

Keep on loving each other as brothers [and sisters]

Notice how the writer says, "Keep on" or continue" doing what you are doing. Keep on loving! The love that the early Christians had for each other was well known from the beginning. By the end of the first century even the pagans were saying in genuine amazement, "See how these Christians love one another.

Is that what the world says about us? I pray that it is but I know that it takes work. We can all get so consumed with our own needs that we forget to stop and reach out to one another. But love for the brethren is not optional – it is an essential mark of the Gospel. At one church where I served as Rector I introduced the practice of praying together in small groups as the prayers of the people. At first I had lots of resistance and more than a few headed for the door when I announced prayer time. But over time people began to enter into it and I received the ultimate compliment when a first time visitor told me that it was better than his AA meeting! And so it should be because we have the love of God at work in our lives and the more that we give it away the more that we receive.

3. LOVE FOR STRANGERS (13:2)

Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing it.

What is it like to be a stranger in your church? Occasionally when we are off-duty Angela and I like to visit a church where nobody knows us ... that has got a little more difficult in recent years! I am sad to say that it is often a painful experience. Most of the people are simply too busy greeting friends or doing church work to stop and greet us.

¹⁸ 1 John 4:20,21

What is it like to be a stranger in your church? Why don't you ask and be prepared to listen to the reply. And don't get too defensive when the answer is less than positive. We all need to work harder at welcoming strangers because it takes us out of our personal comfort zone.

If you want a good example of how to greet strangers take a look at Jesus and especially the way in which he greeted that woman from Samaria whom he encountered at Jacob's Well.¹⁹

We don't have time to go through the story but notice the way in which Jesus showed respect to this woman that the world had rejected by simply asking her for a drink of water. He also cared about her as a person, he didn't condemn her because of her wretched marital history but instead offered her a diagnosis that transformed her life and an entire village was converted because of her.

4. LOVE FOR THE OUTCASTS (13:3)

Remember those in prison as if you were their fellow prisoners, and those who are mistreated as if you yourselves were suffering.

Is there room for outcasts in your church? Or do they feel so uncomfortable that they don't bother to come back? Outcasts are difficult to love and they come in all sorts and conditions... many of them are invisible but if you look around you can find them in every community

- ❖ Those in prison
- ❖ The hurting poor
- ❖ The elderly
- ❖ The sexually confused
- ❖ The unemployed
- ❖ The neglected children
- ❖ The mentally challenged

The list is long and outcasts are not always easy to love. They don't always respond the way that we would like, they are not always as grateful as we want them to be. Jesus had the same problem. Remember how he healed ten lepers but only one came back to say thank you.²⁰ But again we have no choice because

- ❖ OUTCASTS are God's priorities --- from the beginning God has always chosen and blessed the outcasts.
- ❖ OUTCASTS are God's reminders --- but for the grace of God you might be one also.
- ❖ OUTCASTS are God in disguise --- when we love the outcasts we minister to God himself.

Reread Matthew 25 and you will be reminded of Mother Teresa's wonderful description of the dying poor for whom she cared. She described them as Christ in his distressing disguise! LOVE the outcasts.

5. FOCUS ON FAMILIES (13:4)

¹⁹ John 4:1-42

²⁰ Luke 17:11-18

Marriage should be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral.

Marriage is under attack and we must do everything possible to strengthen the marriages in our churches and the communities around us. It starts with clergy and lay leaders and we must be the first to work and pray for healthy and holy marriages. Marriage was not our idea it was “established by God in creation, and our Lord Jesus Christ adorned this manner of life by his presence and first miracle at a wedding in Cana of Galilee.”²¹

CANA churches should take the lead in honoring marriages not simply because of our name but also because it is the most effective way to combat the rising tide of immorality that threatens to overwhelm us. My dream is that CANA will be known for being for holy marriages and healthy sexuality and not simply caricatured for our concerns about homosexuality.

PREPARE ... We need to make sure that those entering into marriage are properly prepared. There are all kinds of resources but they are useless if not utilized.

PRAYER ... We need to make sure that there are regular seasons of prayer for marriages, for the newly wed, on wedding anniversaries, when people pass major milestones such as thirty, forty, fifty and more years of marriage.

PASTORAL ... We also need to be ready to support those whose marriages are under stress and those whose marriages collapse and die. We cannot simply abandon them at the time of their greatest need. We dare not! And sometimes, God in His mercy, answers our prayers for healing and reconciliation and marriages are restored.

Marriage “signifies to us the mystery of the union between Christ and his Church, and Holy Scripture commends it to be honored among all people”

6. FREE FROM THE LOVE OF MONEY (13:5,6)

Keep your lives free from the love of money and be content with what you have, because God has said, “Never will I leave you; never will I forsake you.” So we say with confidence, “The Lord is my helper; I will not be afraid. What can man do to me?”

Money is a subject that affects us all and is the subject of a great deal of New Testament teaching. The love of money can destroy us but the lack of money can also lead us to despair so how do we manage our money so that it doesn't manage us?

The answer is actually quite simple -- if we would be free from the love of money then we need to give. We don't give out of fear or reluctantly but when we give generously and cheerfully God is able to bless us.

WE GIVE because it is a reminder of who gave it to us in the first place.

WE GIVE because it is God's way of making provision for those in need.

WE GIVE because it is an expression of worship.

WE GIVE out of obedience because God has said that we should.

Another dream of mine is that CANA Churches will continue to be known as giving churches. A number of our congregations are sacrificial in their giving to support our common ministry but a

²¹ page 425 Book of Common Prayer 1979

good number give very little and some give nothing. That is of great concern to me not because we need the money ... God has always provided what we need... but they need to give. You need to give.

7. FOLLOW YOUR LEADER (13:7)

Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith.

Being Church in the world requires leadership from a very special kind of leaders and Hebrews 13:7 describes three qualities for those considered spiritual leaders:

THEY SPEAK THE WORD OF GOD – sometimes this is done through words taught and preached but also the Word of God needs to be lived by those who would be our leaders.

THEY HAVE A GODLY CHARACTER – God is always far more concerned with what kind of a person we are when no one is watching than what we are like when we are on stage. Character counts!

THEY LIVE BY FAITH – Leaders are people of faith living in such a way that if God fails to come through they are through! They are the people that I want to follow!

Notice also that the text assumes that there will always be a plurality of leaders. Biblical leadership is always shared leadership. The Bible knows nothing of the solitary clergy leader that is so prevalent in our churches today.

We should also remember that in addition to bishops, priests and deacons the New Testament makes clear that the church needs some to be *“apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up.”*²²

I look forward to the day when CANA has many more of these kinds of leaders.

8. SOUND TEACHING (13:8,9)

Jesus Christ is the same yesterday and today and forever. Do not be carried away by all kinds of strange teachings.

Paul warned us that the time would come *“when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths.”*²³ So we shouldn’t be surprised by what has happened to The Episcopal Church and many other mainline denominations. What is the answer?

Again the apostle Paul has already anticipated the answer in his advice to his young friend Timothy: *“But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work.”*²⁴

²² Ephesians 4:11,12

²³ 2 Timothy 4:3,4

²⁴ 2 Timothy 3:14,17

If we are to be God's Church in the world then we must be a people who believe that God has spoken and that what God has said is true and is useful for exposing what is false and rescuing us from lies and deceit. It is only by trusting in the Word of God that we truly become the People of God.

9. NO LASTING CITY (13:14)

For here we do not have an enduring city, but we are looking for the city that is to come.

Finally, we must always travel lightly in this world because we are simply sojourners who are passing through ... this is not our final resting place. All of our great Cathedrals and historic church buildings will pass away. All of the stuff that we work so hard to buy and maintain will disappear, *"For here we do not have an enduring city, but we are looking for the city that is to come."* Are you?

I heard about a diocese in the Church of Nigeria whose vision statement includes these words *"Our vision is to prepare our people and the people of Nigeria for the second coming of Christ"* Now that is a vision statement.

In truth that should be our vision because it is much later than you think and we have no lasting city. The second coming of Christ is not some obscure fable but it is a central doctrine of our faith. Jesus spoke about His return quite openly and on the day that he completed his earthly ministry and ascended to the heavens the two witnesses said clearly that he was coming back.²⁵

And just because there has been so much bad teaching on the topic doesn't mean that we should ignore the truth that Jesus will return and we had better be ready because we cannot possibly know when. It could be a hundred years from now or it could be tonight so we need to be ready.

CONCLUSION:

- ❖ What does BEING CHURCH IN THE WORLD look like?
- ❖ What is my CALL to CANA Churches?
- ❖ What is God's Call to all of us?

1. We are to offer ACCEPTABLE WORSHIP
2. We are to have LOVE FOR THE BRETHREN
3. We are to show LOVE FOR STRANGERS
4. We are to have LOVE FOR THE OUTCASTS
5. We are to FOCUS ON FAMILIES
6. We are to be FREE FROM THE LOVE OF MONEY
7. We are to raise up and FOLLOW OUR LEADERS
8. We are hold fast to SOUND TEACHING
9. We are to remember that we have NO LASTING CITY

²⁵ Acts 1:11

Now, *“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.”*²⁶

ⁱ **What Is Anglicanism?** By The Rev'd Dr. John W. Yates II February 2010

Having grown up in a small Episcopal church in North Carolina, I was raised on the old Book of Common Prayer - the words, canticles and cadences settled themselves into my mind and heart, and those early years have had a great impact on my faith. Since those days, I have learned more and more about our Anglican heritage, our heroes, our highs and lows. I find my theological home in the Anglicanism of Cranmer, Whitfield, Simeon, and Stott. I am grateful for our rich and varied heritage. There's a great need for churches in our Anglican tradition in the world today. Why? Because we exhibit an unusual collection of characteristics. Every church is different. The Baptists have their great traditions, the Methodists have their great strengths, the Roman Catholics, the Greek Orthodox, they all have such strengths. But we're Anglican, and we're grateful for it, because it's something very, very special. Anglicanism at its best has always been known for several key qualities, some of which I list below:

-Anglicanism at its best is biblical. It finds its life and its teaching rooted in the word of God. We believe the word of God is true; not just that the Scriptures contain the word of God, but that they become the word of God spoken to us. We believe the Scriptures have authority and they're true, and we want to be biblical Christians.

-Anglicanism is sacramental. We value the sacraments, particularly of baptism and Holy Communion. We believe in the real presence of Christ in our midst. We don't think that we're just playing around with bread and wine and water. We believe that Christ is present in and through these elements, and we view them as a holy part of our life together. We're sacramental Christians.

-Anglicans, when they're at their best, are also evangelical. That means they're people who proclaim the good news of Christ to people who don't know the Lord. And every good Anglican church is seeing a little steady stream of new people coming in, who are coming to new faith, and finding new life in Jesus Christ.

-Anglicanism at its best is liturgical. That means that when we come together and worship God, we just don't do the latest fad that they're doing down the street. The way we worship God is rooted all the way back in the earliest days of the church. The first Anglican Christians came to England in the first century and started worshipping God there and laid roots in how we worship God and it was done in a particular Anglican way. The way our services are laid out, they're built on those early forms of worship. The liturgy, we make it important. We are committed to doing it the way it has been done through the ages. We bring new flavors to it, new emphases, but it's rooted in history.

-Anglicanism is worldwide. We're a catholic church. We're committed; we want to be linked closely to our brothers and sisters in the Two Thirds World. It's not just about us; it's about us together. We're a worldwide catholic church.

-Anglicanism is charismatic. That means we believe in, we're dependent upon the power of the Holy Spirit. We believe that the community of the church is to be a healing community, it's to be an exorcising community, and we believe in all the gifts of the Holy Spirit that are taught in the Holy Scriptures. We want them all to be manifest.

-Anglicanism is about accountability. We have bishops; we believe in bishops, we want bishops. We want them not only to teach us and pastor us; we want them to hold us accountable, to tell us when we're gone astray and to hold us up to our best.

-Anglicanism at its best is musical. We love good music; the best of ancient music and the best of modern music.

-Anglicanism engages the society and the world around it. We're not about being in our own little 'holy huddle.' We're about being involved in politics, we're about being involved in the issues of the community, we're about serving on school boards, and working in clinics and working in food kitchens. We're about society.

-Anglicanism is prayerful. Some of our major services are the services of Morning Prayer and Evening Prayer. Historically, Anglicans have met every day to pray to God. Anglicans go forward on their knees.

-Anglicanism at its best is a community of grace. There's something about Anglicanism that is particularly gracious, and I don't quite know what it is except that in 60 years of being part of the Anglican family, my experience has been that when we're together, we don't take ourselves so darn seriously. We are humble before God because we know we're all sinners. We know that we all kneel at the foot of the cross, and the ground is level there. And we know that God is doing such bigger things than we're doing. We're just a little part of it, and we believe the best of one another. We're not negative; we're gracious when we're at our best.

²⁶ Jude 24,25

-Anglicanism loves children and Anglicanism is committed, not just to baptizing babies, but to beginning to work with them and make them disciples from the cradle to adulthood.

-Anglicanism also has a love for beauty, as Martyn, our bishop has said, we've always appreciated the value of aesthetics in Anglicanism. That's why you'll see so many beautiful Anglican houses of worship, that's why the furnishings are usually beautiful, that's why the way things are done are usually aesthetically pleasing. God catches our imagination through aesthetics. He speaks to us through beauty, and we learn to know God through the beauty of worship. So we're committed to reverence and beautiful aesthetics in worship.

I want to urge upon you faithfulness to this Anglican tradition and to these wonderful qualities. Listen to these encouraging words from Thomas Cranmer, the architect of the Book of Common Prayer and martyr for the Gospel: "If there were any word of God beside the Scripture, we could never be certain of God's Word; and if we be uncertain of God's Word, the devil might bring in among us a new word, a new doctrine, a new faith, a new church, a new god, yea himself to be god... If the Church and the Christian faith did not stay itself upon the Word of God certain, as upon a sure and strong foundation, no man could know whether he had a right faith, and whether he were in the true Church of Christ, or in the synagogue of Satan... Stand thou fast, and stay thy faith, whereupon thou shalt build all thy works, upon the strong rock of God's Word, written and contained within the Old Testament and the New, which is able sufficiently to instruct thee in all things needful to thy salvation, and to attainment of the kingdom of heaven."

ⁱⁱ Renewal in the Spirit: The Archbishop of Canterbury's Pentecost letter to the Bishops, Clergy and Faithful of the Anglican Communion

1.

'They were all filled with the Holy Spirit and began to talk in other languages as the Spirit enabled them to speak' (Acts 2.4). At Pentecost, we celebrate the gift God gives us of being able to communicate the Good News of Jesus Christ in the various languages of the whole human world. The Gospel is not the property of any one group, any one culture or history, but is what God intends for the salvation of all who will listen and respond.

St Paul tells us that the Holy Spirit is also what God gives us so that we can call God 'Abba, Father' (Rom. 8.15, Gal. 4.6). The Spirit is given not only so that we can speak to the world about God but so that we can speak *to* God in the words of his own beloved Son. The Good News we share is not just a story about Jesus but the possibility of living in and through the life of Jesus and praying his prayer to the Father.

And so the Holy Spirit is also the Spirit of 'communion' or fellowship (II Cor. 13.13). The Spirit allows us to recognise each other as part of the Body of Christ because we can hear in each other the voice of Jesus praying to the Father. We know, in the Spirit, that we who are baptised into Jesus Christ share one life; so that all the diversity of gifting and service in the Church can be seen as the work of one Spirit (I Cor. 12.4). In the Holy Eucharist, this unity in and through the self-offering of Jesus is reaffirmed and renewed as we pray for the Spirit to transform both the bread and wine and 'ourselves, our souls and bodies'.

When the Church is living by the Spirit, what the world will see is a community of people who joyfully and gratefully hear the prayer of Jesus being offered in each other's words and lives, and are able to recognise the one Christ working through human diversity. And if the world sees this, the Church is a true sign of hope in a world of bitter conflict and rivalry.

2.

From the very first, as the New Testament makes plain, the Church has experienced division and internal hostilities. From the very first, the Church has had to repent of its failure to live fully in the light and truth of the Spirit. Jesus tells us in St John's gospel that the Spirit of truth will 'prove the world wrong' in respect of sin and righteousness and judgement (Jn 16.8). But if the Spirit is leading us all further into the truth, the Spirit will convict the Church too of its wrongness and lead it into repentance. And if the Church is a community where we serve each other in the name of Christ, it is a community where we can and should call each other to repentance in the name of Christ and his Spirit – not to make the other feel inferior (because we all need to be called to repentance) but to remind them of the glory of Christ's gift and the promise that we lose sight of when we fail in our common life as a Church.

Our Anglican fellowship continues to experience painful division, and the events of recent months have not brought us nearer to full reconciliation. There are still things being done that the representative bodies of the Communion have repeatedly pleaded should not be done; and this leads to recrimination, confusion and bitterness all round. It is clear that the official bodies of The Episcopal Church have felt in conscience that they cannot go along with what has been asked of them by others, and the consecration of Canon Mary Glasspool on May 15 has been a clear sign of this. And despite attempts to clarify the situation, activity across provincial boundaries still continues – equally dictated by what people have felt they must in conscience do. Some provinces have within them dioceses that are committed to policies that neither the province as a whole nor the Communion has sanctioned. In several places, not

only in North America, Anglicans have not hesitated to involve the law courts in settling disputes, often at great expense and at the cost of the Church's good name.

All are agreed that the disputes arising around these matters threaten to distract us from our main calling as Christ's Church. The recent Global South encounter in Singapore articulated a strong and welcome plea for the priority of mission in the Communion; and in my own message to that meeting I prayed for a 'new Pentecost' for all of us. This is a good season of the year to pray earnestly for renewal in the Spirit, so that we may indeed do what God asks of us and let all people know that new and forgiven life in Christ is possible and that created men and women may by the Spirit's power be given the amazing liberty to call God 'Abba, Father!'

It is my own passionate hope that our discussion of the Anglican Covenant in its entirety will help us focus on that priority; the Covenant is nothing if not a tool for mission. I want to stress yet again that the Covenant is not envisaged as an instrument of control. And this is perhaps a good place to clarify that the place given in the final text to the Standing Committee of the Communion introduces no novelty: the Committee is identical to the former Joint Standing Committee, fully answerable in all matters to the ACC and the Primates; nor is there any intention to prevent the Primates in the group from meeting separately. The reference to the Standing Committee reflected widespread unease about leaving certain processes *only* to the ACC or *only* to the Primates.

But we are constantly reminded that the priorities of mission are experienced differently in different places, and that trying to communicate the Gospel in the diverse tongues of human beings can itself lead to misunderstandings and failures of communication between Christians. The sobering truth is that often our attempts to share the Gospel effectively in our own setting can create problems for those in other settings.

3.

We are at a point in our common life where broken communications and fragile relationships have created a very mistrustful climate. This is not news. But many have a sense that the current risks are greater than ever. Although attitudes to human sexuality have been the presenting cause, I want to underline the fact that what has precipitated the current problem is not simply this issue but the widespread bewilderment and often hurt in different quarters that we have no way of making decisions together so that we are not compromised or undermined by what others are doing. We have not, in other words, found a way of shaping our consciences and convictions as a worldwide body. We have not fully received the Pentecostal gift of mutual understanding for common mission.

It may be said – quite understandably, in one way – that our societies and their assumptions are so diverse that we shall never be able to do this. Yet we are called to seek for mutual harmony and common purpose, and not to lose heart. If the truth of Christ is indeed ultimately one as we all believe, there should be a path of mutual respect and thankfulness that will hold us in union and help us grow in that truth.

Yet at the moment we face a dilemma. To maintain outward unity at a formal level while we are convinced that the divisions are not only deep but damaging to our local mission is not a good thing. Neither is it a good thing to break away from each other so dramatically that we no longer see Christ in each other and risk trying to create a church of the 'perfect' – people like us. It is significant that there are still very many in The Episcopal Church, bishops, clergy and faithful, who want to be aligned with the Communion's general commitments and directions, such as those who identify as 'Communion Partners', who disagree strongly with recent decisions, yet want to remain in visible fellowship within TEC so far as they can. And, as has often been pointed out, there are things that Anglicans across the world need and want to do together for the care of God's poor and vulnerable that can and do go on even when division over doctrine or discipline is sharp.

4.

More and more, Anglicans are aware of living through a time of substantial transition, a time when the structures that have served us need reviewing and refreshing, perhaps radical changing, when the voice and witness in the Communion of Christians from the developing world is more articulate and creative than ever, and when the rapidity of social change in 'developed' nations leaves even some of the most faithful and traditional Christian communities uncertain where to draw the boundaries in controversial matters – not only sexuality but issues of bioethics, for example, or the complexities of morality in the financial world.

A time of transition, by definition, does not allow quick solutions to such questions, and it is a time when, ideally, we need more than ever to stay in conversation. As I have said many times before, whatever happens to our structures, we still need to preserve both working relationships and places for exchange and discussion. New vehicles for conversations across these boundaries are being developed with much energy.

But some decisions cannot be avoided. We began by thinking about Pentecost and the diverse peoples of the earth finding a common voice, recognising that each was speaking a truth recognised by all. However, when some part of that fellowship speaks in ways that others find hard to recognise, and that point in a significantly different direction from what others are saying, we cannot pretend there is no problem.

And when a province through its formal decision-making bodies or its House of Bishops as a body declines to accept requests or advice from the consultative organs of the Communion, it is very hard (as noted in my letter to the

Communion last year after the General Convention of TEC) to see how members of that province can be placed in positions where they are required to represent the Communion as a whole. This affects both our ecumenical dialogues, where our partners (as they often say to us) need to know who it is they are talking to, and our internal faith-and-order related groups.

I am therefore proposing that, while these tensions remain unresolved, members of such provinces – provinces that have *formally*, through their Synod or House of Bishops, adopted policies that breach any of the moratoria requested by the Instruments of Communion and recently reaffirmed by the Standing Committee and the Inter-Anglican Standing Commission on Unity, Faith and Order (IASCUFO) – should not be participants in the ecumenical dialogues in which the Communion is formally engaged. I am further proposing that members of such provinces serving on IASCUFO should for the time being have the status only of consultants rather than full members. This is simply to confirm what the Communion as a whole has come to regard as the acceptable limits of diversity in its practice. It does not alter what has been said earlier by the Primates' Meeting about the nature of the moratoria: the request for restraint does not necessarily imply that the issues involved are of equal weight but recognises that they are 'central factors placing strains on our common life', in the words of the Primates in 2007. Particular provinces will be contacted about the outworking of this in the near future.

I am aware that other bodies have responsibilities in questions concerned with faith and order, notably the Primates' Meeting, the Anglican Consultative Council and the Standing Committee. The latter two are governed by constitutional provisions which cannot be overturned by any one person's decision alone, and there will have to be further consultation as to how they are affected. I shall be inviting the views of all members of the Primates' Meeting on the handling of these matters with a view to the agenda of the next scheduled meeting in January 2011.

5.

In our dealings with other Christian communions, we do not seek to deny our diversity; but there is an obvious problem in putting forward representatives of the Communion who are consciously at odds with what the Communion has formally requested or stipulated. This does not seem fair to them or to our partners. In our dealings with each other, we need to be clear that conscientious decisions may be taken in good faith, even for what are held to be good theological or missional reasons, and yet have a cost when they move away from what is recognisable and acceptable within the Communion. Thus – to take a very different kind of example – there have been and there are Anglicans who have a strong conscientious objection to infant baptism. Their views deserve attention, respect and careful study, they should be engaged in serious dialogue – but it would be eccentric to place such people in a position where their view was implicitly acknowledged as one of a range of equally acceptable convictions, all of which could be taken as representatively Anglican.

Yet no-one should be celebrating such public recognition of divisions and everyone should be reflecting on how to rebuild relations and to move towards a more coherent Anglican identity (which does not mean an Anglican identity with no diversity, a point once again well made by the statement from the Singapore meeting). Some complain that we are condemned to endless meetings that achieve nothing. I believe that in fact we have too *few* meetings that allow proper mutual exploration. It may well be that such encounters need to take place in a completely different atmosphere from the official meetings of the Communion's representative bodies, and this needs some imaginative thought and planning. Much work is already going into making this more possible.

But if we do conclude that some public marks of 'distance', as the Windsor Continuation Group put it, are unavoidable if our Communion bodies are not to be stripped of credibility and effectiveness, the *least* Christian thing we can do is to think that this absolves us from prayer and care for each other, or continuing efforts to make sense of each other.

We are praying for a new Pentecost for our Communion. That means above all a vast deepening of our capacity to receive the gift of being adopted sons and daughters of the Father of Our Lord Jesus Christ. It means a deepened capacity to speak of Jesus Christ in the language of our context so that we are heard and the Gospel is made compelling and credible. And it also means a deepened capacity to love and nourish each other within Christ's Body – especially to love and nourish, as well as to challenge, those whom Christ has given us as neighbours with whom we are in deep and painful dispute.

One remarkable symbol of promise for our Communion is the generous gift received by the Diocese of Jerusalem from His Majesty the King of Jordan, who has provided a site on the banks of the Jordan River, at the traditional site of Our Lord's Baptism, for the construction of an Anglican church. Earlier this year, I had the privilege of blessing the foundation stone of this church and viewing the plans for its design. It will be a worthy witness at this historic site to the Anglican tradition, a sign of real hope for the long-suffering Christians of the region, and something around which the Communion should gather as a focus of common commitment in Christ and his Spirit. I hope that many in the Communion will give generous support to the project.

'We have the mind of Christ' says St Paul (I Cor. 2.16); and, as the Ecumenical Patriarch of Constantinople has recently written, this means that we must have a 'kenotic', a self-emptying approach to each other in the

Church. May the Spirit create this in us daily and lead us into that wholeness of truth, which is only to be found in the crucified and risen Lord Jesus.

I wish you all God's richest blessing at this season.

+Rowan Cantuar:

Lambeth Palace

Pentecost 2010

iii COMMUNIQUÉ FROM THE SECOND ANNUAL PROVINCIAL COUNCIL OF THE ANGLICAN CHURCH IN NORTH AMERICA

“Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, who are kept by the power of God through faith for salvation ready to be revealed in the last time.” 1 Peter 1:3-5

The second annual Provincial Council of the Anglican Church in North America gathered 145 delegates and representatives of the jurisdictions and ministry partners of the ACNA. With the Provincial College of Bishops and Executive Committee, we were wonderfully hosted at All Saints Cathedral in Amesbury, MA from June 7-11, 2010. In our meeting we have been conscious of both the great joy and the great responsibility that has come to us through the transforming love of God in Jesus Christ. As the scripture from 1 Peter makes clear, our focus is on the hope that comes to us through the resurrection of Jesus. We are united in our resolve to share that redeeming love of Christ as faithful Anglicans and members by God's grace in the One Holy Catholic and Apostolic Church of Jesus Christ. We were profoundly aware of struggles of others who are pressed by the global economic crisis or face devastation from the oil in the Gulf of Mexico. We prayed for these issues and for Christians who face terrible persecution. The Council joyfully marked a series of significant landmarks as we celebrated the first anniversary of the launch of the new Province.

Archbishop's Address: Mobilizing for Mission and Anglican1000.

We are grateful for the powerful presence of the Holy Spirit in our midst and for His encouragement through our worship, prayer, and meetings. We are thankful, too, for the faithful leadership of the Most Rev. Robert Duncan, our Archbishop, and his constant reminders of the pursuit of the Gospel of the Kingdom of God. In his Provincial address he said, “[W]e have been able to articulate a threefold accountability without which any congregation falls short of being reliably Anglican: accountable to the Holy Scriptures, accountable to the Great Tradition, accountable for the transformation of society. These understandings are, in themselves, remarkable achievements.”

Speaking of the commitment of the Province to plant 1,000 new congregations in the first five years of our life, the Archbishop said, “Anglican1000 is a symbol of who we are. A leader, David Roseberry, came forward after my investiture sermon fifty weeks ago, saying he would do whatever it takes to work with me to make the planting of 1000 new congregations in five years a reality.” That gave rise to Anglican1000 in which “everybody is imaging congregational multiplication: little parishes, big parishes, young people, old people, black people, white people, First Nation people, Asian people. It's catalyzing our existing congregations. It's catalyzing undergraduates on countless campuses. This is the Anglican Church in North America.”

The Archbishop reported that we have planted more than one hundred new congregations in our first year.

Council Landmarks

Decision making and accountability reports were carried out in the context of worship and Bible study. Particularly poignant was the identification of a cadre of new young Bible teachers who reinforced the call to plant the 1,000 congregations and taught on the compelling call to mission and the responsibility to extend the Kingdom of God through sharing the transforming love of Christ. The following actions and decisions were affirmed:

Formation of New Dioceses

The Council created the Anglican Diocese of the South and the Diocese of the Great Lakes. These new dioceses have exhibited tremendous energy and commitment to scriptural faith and to the vision of church planting and evangelism. The formation of two new dioceses in our first year is tangible evidence of the depth of the commitment across the ACNA to the vision of planting 1,000 churches in the first five years of our life. It brings the total number of dioceses in ACNA to twenty.

International Relations

The Provincial Council received reports of the welcome that the ACNA received at the Fourth Global South Encounter (GSE4) in Singapore. We were particularly heartened by the clear demonstration of full communion with our Province by the Global South Provinces gathered there, as exemplified in our Archbishop celebrating the Eucharist during the Encounter. Since Anglican relationships have been defined through Communion, this was particularly important.

It was noted that Archbishop Duncan has been seated on the GAFCON/FCA Primates Council, a further demonstration of the solid relationships that ACNA enjoys with the majority of the world's active Anglicans.

Ecumenical Relations

The ACNA Ecumenical Task Force reported wonderful progress with ecumenical partners who have been clear that they will only have conversation with jurisdictions that are completely committed to Biblical orthodoxy. Our ecumenical progress has been substantial with the Orthodox Church in America and several groups of Lutherans (some of whom are interested in linking directly with us). We are also in conversation with groups of congregations of Messianic Jews who want to pursue closer relationships with our Province and have ongoing conversations with the Roman Catholic Church.

Mission Partners

The Provincial Council meeting provided a mechanism for celebrating relationships with Mission Partners who share the fundamental declarations of our Anglican faith and who are united with us in reaching out with Christ's transforming love. Conversations over recent months made it clear that Mission Partner status provides the best structural mechanism for continued cooperation of the Anglican Mission, and that was approved by the Council. We share a passion to reach North America with the Gospel of Jesus Christ and will continue to pursue that together. The Council celebrated all these reports and actions as significant demonstrations of the work of the Kingdom of God and growth of our new Province.

College of Bishops

Meeting in the days immediately after the Provincial Council, the College of Bishops approved both the creation of a new Missionary Bishop position to pursue Christ's mission among the Niobrara Sioux Native Americans and confirmed the selection of the Rev. Dr. Foley Beach as the first Bishop of the Anglican Diocese of the South. The Rt. Rev. Derek Jones was approved as suffragan bishop to oversee cooperatively an ever-increasing number of military and institutional chaplains and chaplain candidates.

The College also engaged a panel, which presented a range of views concerning women's ordination to the priesthood. Thoughtful theological presentations were made on both sides of the issue, and conversations were characterized by conviction, but in an atmosphere of thoughtfulness. There was great encouragement from the ability to have substantive conversation with such grace.

Mission Activity

All through the gathering of the Executive Committee, the Provincial Council, and the College of Bishops, there were reports of transformed lives and new congregations coming to life all across North America. Though there are tremendous challenges, we have taken great encouragement from the astounding progress of our first year together. Without a doubt, "The Lord has done great things for us and we are glad indeed." Psalm 126:3

^{iv} COMMUNIQUÉ FROM THE PRIMATES COUNCIL OF GAFCON/FCA

Grateful for the gracious guidance of the Holy Spirit, and the leadership of the Most Reverend Peter J. Akinola, the Primates Council of the Fellowship of Confessing Anglicans (GAFCON/FCA) met in Bermuda from April 5 through 9, 2010.

The Primates Council consists of Primates (Senior Archbishops) of Anglican Provinces who met together in Jerusalem in June 2008 as part of the Global Anglican Future Conference (GAFCON). Their determination to give witness to the life transforming gospel of Jesus Christ and the trustworthiness of the Bible led to the establishment of the Fellowship of Confessing Anglicans (FCA). FCA is a movement defined by theology that delivers spiritual and practical outcomes to faithful Anglican Christians around the world. Together the Primates Council represents over thirty four million Anglicans more than half of the active membership of the Anglican Communion. In faithful obedience to the Great Commission the Primates Council devoted much of their meeting ensuring that those provinces presently members of the FCA would be strengthened in their witness to the whole Gospel through engagement in various development projects, the production of critical theological resources and participation in multi-national mission initiatives.

We gave thanks for the visionary and sacrificial leadership of our founding chairman, Archbishop Peter J. Akinola, retired Primate, Church of Nigeria (Anglican Communion). We are also grateful for his courageous stand for the faith once and for all delivered to the saints and his leadership both of the Church of Nigeria and also within the wider Anglican Communion.

We elected the Most Rev'd Gregory Venables, Presiding Bishop of the Southern Cone, as the Chairman and the Most Rev'd Emmanuel Kolini, Church of Rwanda, and the Most Rev'd Eliud Wabukala, Anglican Church of Kenya as the Vice-Chairmen. The Most Rev'd Peter Jensen, Diocese of Sydney, Anglican Church of Australia, continues as General Secretary.

We acknowledged that the issues that divide our beloved Communion are far from settled and that the election of the Reverend Mary Glasspool, a partnered lesbian, as a Bishop in Los Angeles in The Episcopal Church (TEC),

makes clear to all that the American Episcopal Church leadership has formally committed itself to a pattern of life which is contrary to Scripture.

This action also makes clear that any pretence that there has been a season of gracious restraint in the Communion has come to an end. Now is the time for all orthodox biblical Anglicans, both in the USA and around the world, to demonstrate a clear and unambiguous stand for the historic faith and their refusal to participate in the direction and unbiblical practice and agenda of TEC.

We recognise that the current strategy in the Anglican Communion to strengthen structures by committee and commission has proved ineffective. Indeed we believe that the current structures have lost integrity and relevance. We believe that it is only by a theologically grounded, biblically shaped reformation such as the one called for by the Jerusalem Declaration that God's Kingdom will advance. The Anglican Communion will only be able to fulfill its gospel mandate if it understands itself to be a community gathered around a confession of faith rather than an organization that has its primary focus on institutional loyalty.

We committed ourselves once more to the Mission of Christ working collaboratively both with our friends in the Global South and throughout the Communion and look forward with anticipation to the FOURTH GLOBAL SOUTH TO SOUTH ENCOUNTER to be held later this month at St Andrew's Cathedral, Singapore. We are also aware of the challenges that many of our sisters and brothers face in different parts of the world. In particular we are mindful of those who live with the threat of violence because of their Christian faith, such as Nigeria, Iraq and Sudan and those who live in places of deprivation and disaster such as Haiti and Chile. We also observe that there are a growing number of nations, such as Kenya, Uganda and now the United Kingdom where Christian views are marginalized or ignored. We stand with all those in such circumstances and assure them of our continued prayers. Finally: The Primates Council expressed its profound appreciation for the gracious hospitality shown it by the people of Bermuda and the faithful witness of Christians in this land for almost four hundred years. We are aware of some of their current concerns and tensions and are praying for God's guidance and wisdom for the leaders of both the churches and the government. To God be the glory!

Present in Bermuda were:

The Most Rev'd Peter J. Akinola, Church of Nigeria (Anglican Communion)

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 Gregory Venables, Presiding Bishop, Province of the Southern Cone

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

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

The Most Rev'd Henry L. Orombi, Archbishop, Anglican Church of Uganda,
represented by Bishop Nathan Kyamanywa

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

▼ FOURTH TRUMPET FROM THE FOURTH ANGLICAN GLOBAL SOUTH TO SOUTH ENCOUNTER

St. Andrew's Cathedral, Singapore, 19th – 23rd April 2010

1. The Fourth Anglican South-to-South Encounter took place in Singapore from April 19th through April 23rd, 2010. The theme for this encounter was: **“The Gospel of Jesus Christ - Covenant for the People; Light for the Nations.”** We marveled at the power of this Gospel as we met together from all corners of the globe united in our commitment to Jesus the Christ and the proclamation of His message of eternal assurance and transformation open to all people. We were renewed in our determination to assist each other in fulfilling the Great Commission to make disciples of all nations and to do all that Christ has commanded.

2. Grateful for the gracious guidance of the Holy Spirit a total of 130 delegates from 20 provinces in the Global South (Comprising Africa, West Indies, Asia and South America) gathered together. We represented the vast majority of the active membership of the Anglican Communion. We were also joined by a number of our partners in the Gospel from Australia, New Zealand, and the USA. The entire delegation from the Province of West Africa and invited participants from the UK and Ireland were unable to be present because of travel difficulties.

3. We were immensely grateful for the wonderful hospitality provided for us by Archbishop John Chew and the people of the Diocese of Singapore and, in fact, the entire Province of South East Asia. The ministry among us by the former Primate of South East Asia, the Most Rev'd Datuk Yong Ping Chung as Encounter Chaplain was also a source of great blessing. The warmth of their welcome and hospitality provided a context in which we were able to pray, study, worship and take counsel together so that we might more clearly discover a united and prophetic voice about matters that affect our beloved Anglican Communion and our world.

4. We gave thanks to God for the visionary leadership of the Most Rev'd Peter J. Akinola, recently retired Primate of the Church of Nigeria (Anglican Communion) as Chair of the Global South Primates Steering Committee for the past ten years. We welcomed the election of the Most Rev'd John Chew as the new Chairman, the Most Rev'd Henry Orombi as Vice-Chairman, The Most Rev'd Mouneer Anis as Secretary, the Most Rev'd Nicholas Okoh as Treasurer, and The Right Rev'd Albert Chama and the Most Rev'd Stephen Than as members.

5. We were encouraged by the warm welcome given to the Primates at the Istana (Presidential Palace), by the President of the Republic of Singapore, His Excellency Mr. S.R. Nathan. Singapore is a rich multi-cultural tapestry that provided great encouragement for us to have eyes to see clearly the various people groups in our own nation's context of ministry.

6. We were appreciative of the greeting given by the Archbishop of Canterbury, Dr. Rowan Williams, by means of a brief video that was shared at the beginning of our time together. We rejoiced in the welcome given to us by Elder Fu Xianwei, Chairman of the National Committee of the Three Self Patriotic Movement (TSPM) of the China Christian Church and the presence and warm greeting offered by His Grace Bishop Suriel representing His Holiness Pope Shenouda III of the Coptic Orthodox Church.

7. We met under the shadow of a serious global ecological crisis as a volcanic ash plume from Iceland resulted in a massive disruption of international air travel. We were reminded yet again of the fragility of our earthly existence and our utter dependence upon the grace of God for life itself.

8. We were mindful of the many difficulties confronted by the nations that we represent. These include natural disasters that have led to enormous devastation, deprivation and the loss of life, political instability that has too often resulted in corruption and violence and the ever-present challenge of living in a world of multiple religions and competing truth claims. We are grateful for those many places where it is possible to live out and promote our Christian convictions without threat but we know that this is not the experience of all our members and we honor those whose Christian faith has led to their marginalization, persecution and sometimes their violent deaths. We uphold all of them in our prayers.

9. We received presentations on the Gospel of Christ, mission and ministry from the Nigerian, West Malaysian and Ugandan settings. Huge political, social and economic changes are taking place as we begin the 21st Century. The global shift in Christian demography brings with it new opportunities for evangelistic outreach. However, we also need to understand afresh the challenges that are confronting the Church and the wider society. We encourage Provinces to develop intentional plans and structures for Church growth in the post-Christendom context of today's world. Above all, we call for a new quest for personal and corporate holiness in the Communion.

10. We responded positively to the call to declare the next ten years a Decade of Mission and Networking and urge our respective Provinces to take up the matter, especially in expanding mission sending capacity to enhance networking among Global South Provinces. We call upon our Churches to pay greater attention to the role of Christian professionals in the mission, ministry and witness of the Christian community. We also need to pay particular attention to the pastoral needs of the laity, especially women and young people, who are witnessing to their faith at the cutting edges of mission.

11. We rejoiced to receive the report from the Global South Anglican Economic Empowerment Track that was established in the Third Encounter. We affirm the actions already taken in the past four years that focus on:

- Developing in each Province an Economic Empowerment Fund;

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- Developing sustainable Empowerment strategy;
 - Promoting biblically-based teaching on stewardship;
 - Promoting regional partnerships;
 - Networking and increasing active engagement of both public and private sectors in improving the economic livelihood of local communities.

12. The youth leaders from the Provinces of Egypt, Nigeria, Kenya, Uganda and Southeast Asia met together to celebrate their Anglican heritage. We agreed that the future of the Communion lies in winning the next generation for Christ. We urge each region to adopt initiatives to better understand the needs and characteristics of this new generation so that we might better communicate the Gospel and Christian values to them. It is essential that the ethos and traditions of the Church be imparted to the youth in creative and dynamic ways so that they will be equipped to live for Christ for their generation and beyond.

13. During our plenary sessions, bible studies and small group discussions we were called back to a fresh vision of God, of the Church and of Christian leadership. We saw God in His stunning holiness and absolute sovereignty through Isaiah's vision (Is 6: 1-13), and correspondingly saw our own ingrained sinfulness and utter foolishness in trusting man rather than God alone. We caught a "big" vision of the Church from her role as 'servant of the Lord' (Is 42: 1-9) to bring God's justice or 'right order of living' to the nations of the world. This established the absolute necessity and priority for the Church to disciple her members under the authority of the inspired Scriptures so that they may transform their societies and reach the nations with the Gospel. The fresh call upon the Church's leadership, from the Servant of the Lord's costly obedience (Is 50: 4-9), is to be courageous and fully confident of the Lord's sustaining grace and final vindication.

14. Upon this biblical foundation, we looked afresh at the theological underpinnings of the Encounter's theme, found renewed strength to pursue its practical outworking and renewed our commitment to network with one another for mission, prayer and economic empowerment strategies so that we might enlarge the capacity of our provinces and dioceses to fulfill the Great Commission.

15. As a sign of our fellowship and an encouragement to our purpose, at the beginning of our assembly God sent into our midst two Nepalese Anglicans, members of the new Anglican Church in this principally Hindu and Buddhist nation. They shared with us about new Anglican initiatives that are bringing the gospel to their people and the way in which the Word of God has brought life and hope and peace, along with suffering. We rejoice with them in their newfound faith and their determination to be obedient to the Word of God in a setting where such obedience is very costly.

16. In contrast, we continue to grieve over the life of The Episcopal Church USA (TEC) and the Anglican Church of Canada and all those churches that have rejected the Way of the Lord as expressed in Holy Scripture. The recent action of TEC in the election and intended consecration of Mary Glasspool, a partnered lesbian, as a bishop in Los Angeles, has demonstrated, yet again, a total disregard for the mind of the Communion. These churches continue in their defiance as they set themselves on a course that contradicts the plain teaching of the Holy Scriptures on matters so fundamental that they affect the very salvation of those involved. Such actions violate the integrity of the Gospel, the Communion and our Christian witness to the rest of the world. In the face of this we dare not remain silent and must respond with appropriate action.

17. We uphold the courageous actions taken by Archbishops Mouneer Anis (Jerusalem and the Middle East), Henry Orombi (Uganda) and Ian Ernest (Indian Ocean) and are encouraged by their decision not to participate in meetings of the various Instruments of Communion at which representatives of The Episcopal Church USA and the Anglican Church of Canada are present. We understand their actions to be in protest of the failure to correct the ongoing crisis situation.

18. Some of our Provinces are already in a state of broken and impaired Communion with The Episcopal Church USA and the Anglican Church of Canada. Their continued refusal to honor the many requests¹ made of them by the various meetings of the Primates throughout the Windsor Process have brought discredit to our witness and we urge the Archbishop of Canterbury to implement the recommended actions. In light of the above, this Fourth South-to-South Encounter encourages our various Provinces to reconsider their communion relationships with The Episcopal Church USA and the Anglican Church of Canada until it becomes clear that there is genuine repentance.

19. We were pleased to welcome two Communion Partner bishops from The Episcopal Church USA (TEC) and acknowledge that with them there are many within TEC who do not accept their church's innovations. We assure them of our loving and prayerful support. We are grateful that the recently formed Anglican Church in North America (ACNA) is a faithful expression of Anglicanism. We welcomed them as partners in the Gospel and our hope is that all provinces will be in full communion with the clergy and people of the ACNA and the Communion Partners.

20. For many generations Anglicans have lived together with a shared understanding of our common faith; indeed among our great gifts has been the Book of Common Prayer that has provided a foundation for our common life. In recent years the peace of our Communion has been deeply wounded by those who continue to claim the name Anglican but who pursue an agenda of their own desire in opposition to historic norms of faith, teaching and practice. This has led to a number of developments including the GAFCON meeting that took place in Jerusalem in June 2008.²

21. Global South leaders have been in the forefront of the development of the 'Anglican Covenant' that seeks to articulate the essential elements of our faith together with means by which we might exercise meaningful and loving discipline for those who depart from the 'faith once for all delivered to the saints.' We are currently reviewing the proposed Covenant to find ways to strengthen it in order for it to fulfill its purpose. For example, we believe that all those who adopt the Covenant must be in compliance with Lambeth 1.10. Meanwhile we recognize that the Primates Meeting, being responsible for Faith and Order, should be the body to oversee the Covenant in its implementation, not the Standing Committee of the Anglican Communion.

22. Over the last 20 years we have been distracted by conflicts and controversies that have kept us from effectively fulfilling the Great Commission. While we have been so distracted, Christian heritage, identity and influence has continued to decline in the West. We believe that there is a need to review the entire Anglican Communion structure; especially the Instruments of Communion and the Anglican Communion office; in order to achieve an authentic expression of the current reality of our Anglican Communion.

Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God. (Hebrews 12:1,2)