



NEWS SPECIAL

Two thousand meet at GAFCON conference in Jerusalem
Church Times report - Evangelist Quits Anglican Task Force Over Bishop's LGBT Affirmation - Letter to the Churches from Gafcon Assembly 2018

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Church Times report

Church of England bishops and priests are among the participants — estimated to number almost 2000 — at the third GAFCON meeting, the Church Times reported on Friday past. The report continues -

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The gathering has returned to Jerusalem, the site of the first Global Anglican Future Conference a decade ago ([News, 27 June 2008](#)).

It is reported that there are 1966 participants: 993 clergy, 973 laity, 333 bishops, 38 archbishops, ten active Primates, and six retired Primates. The figures were reported by the Revd Dr Esau McCaulley, Assistant Professor of New Testament and Early Christianity at Northeastern Seminary, Rochester, New York. He is a member of the Anglican Church in North America, and will be reporting from GAFCON for the magazine *The Living Church*.

The theme of the conference is: “Proclaiming Christ faithfully to the nations”.

On Tuesday, the Archbishop of Uganda, the Most Revd Stanley Ntagali, reported that his Province’s House of Bishops had confirmed that they would not be attending the Lambeth Conference in 2020, or other meetings to which they had been invited by the Archbishop of Canterbury, citing a 2010 moratorium on attending unless “godly order was returned to the Anglican Communion”.

Another condition had now been attached: the invitation must be extended to the Anglican Church in North America and the new Anglican Church in Brazil ([News, 18 May](#)). “We continue to proclaim the gospel of Christ to the nations uncompromisingly,” he said, to applause.

A plea for reconciliation was made by the Archbishop in Jerusalem, the Most Revd Suheil Dawani, who spoke on

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hospitality, and urged delegates to remember that “we are called to exclude no one from the love of God.”

It is understood that the UK delegation numbers 204, including three bishops: the Bishop of Maidstone, the Rt Revd Rod Thomas; the Bishop of Birkenhead, the Rt Revd Keith Sinclair; and a former Bishop of Rochester, Dr Michael Nazir-Ali.

In an online GAFCON interview, the Rector of St Helen’s, Bishopsgate, the Revd William Taylor, described it as “bizarre” that none of the Church’s diocesan bishops was present. He spoke of a “coalescing around the lowest common denominator of what I would call an idolatrous unity”.

In another interview, the Revd Richard Tice, an assistant curate of All Souls’, Langham Place, spoke of “the road to destruction in England”, defined by “tolerance and permissiveness: you can do what you please, and you can think what you please. If we have church leaders who are putting people on that road to destruction, it’s a salvation issue, and that’s why we have to distance ourselves.”

This was why he stepped down from the Archbishop of Canterbury’s “Commission” [understood to be the evangelism task group], he said, a decision that had caused him to weep. It had been a “great honour” to be asked, but he had been asked to “submit to the leadership of a man who is contrary to scripture”. The task group was chaired by Archbishop of Canterbury, with the Bishop of Liverpool, the Rt Revd Paul Bayes, as vice-chair.

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On Thursday, the Archbishop of Canterbury tweeted: “To our Anglican brothers and sisters meeting in Jerusalem this week for #GAFCON2018 you are in my prayers. I pray the Holy Spirit will bless you with wisdom, insight and fresh vision for the renewal of God’s world – and our role as Anglicans in that great work.”

In his keynote address, the Archbishop of Nigeria, the Most Revd Nicholas Okoh, said: “We do not accept that the office of the Archbishop of Canterbury necessarily defines Anglican identity and belonging. Canterbury occupies a privileged position in the spread of the gospel around the world. She should not distort the gospel in order to take away offence, for the gospel without offence is an empty gospel.”

In a critique of the commitment to “walk together”, outlined in a communiqué issued by the Anglican Communion Primates ([News, 13 October 2017](#)), he said: “If we walk together with those who deny the orthodox faith in word or deed, we have agreed that orthodoxy is optional.”

A list of threats to the gospel, reported by his “friends in different parts of the world” was extensive. In Asia, this included “inclusivism: the belief that all religions lead to God”. In North America, people needed to know that they were “alienated from God because of their sin”, manifest in “materialism, idolatry, obsessions with sports, sex, drugs, alcohol, religion, and success”. In South America, the spread of Pentecostalism “should be monitored, to avoid adoption of elements of another gospel: strands of Pentecostalism, especially Prosperity, can become a danger”.

In Africa, emphasis was laid on “the power of the Church to solve existential problems”, with churches emphasising “healing, exorcism, breaking of curses and protection from evil and even some forms of prosperity doing quite well, since these are things Africans respond to”. This, too, could become “another gospel”.

In the West, the Church of England had, historically, “tended to substitute moralism for the Biblical gospel of grace. When the morality of society broadly coincided with Judeo-Christian morality this problem was not so evident. But with the profound changes brought about by the sexual revolution in the 1960s, church leaders who see their role as articulating the moral consciousness of society found themselves increasingly distant from a Biblical understanding of morality, sin and human nature.”

The *Living Church* reported that the first gathering of a “GAFCON synod” would take place at the meeting, consisting of three members from each province and fellowship of GAFCON, with a remit to “provide a council of advice to the Primate’s Council”.

It also published an interview with the Primate of the Anglican Church of Kenya, the Most Revd Jackson Ole Sapit, who said that Kenya supported what GAFCON stood for 100 per cent. But, he said, “if it reaches a point that GAFCON says that it wants to pull out of the Communion, we will have to go back to our synod and ask for direction.”

One of the nine networks being launched at the meeting is a “lawyers’ taskforce” led by Canon Phil Ashey, president of

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the American Anglican Council (a network seeking to “build up and defend Great Commission Anglican churches in North America and worldwide”), and Dr Robert Tong, of the Province of South Australia.

In an online GAFCON interview, Canon Ashey said that there were “legal issues we need to think about, as we’re in this great Anglican reformation and realignment. Issues of religious liberty, secularism, and how do we face sharia law. . . What about Anglican identity?”

It would be there to help “those who have to think about exit strategies”, drawing on lessons learned in North America. Asked whether it was necessary to be in communion with the Archbishop of Canterbury to be part of the Anglican Communion, he replied:

“No. Unequivocally, no.” He described it as an “artefact of a colonial time, when Anglicanism was described geographically”. The Church in Nigeria had “deleted Canterbury entirely” from its constitution and canons in 2005, he said.

The Revd Richard Coekin, director of the Co-Mission church-planting organisation, referred in his remarks to the Grenfell Tower fire.

“There has been outrage at the ‘stay put’ message of the fire services, failing to warn people to flee when they could,” he said. “Could any of us imagine walking past one of those flats and seeing the flames billowing out of the windows, and just walk on by and head home? Surely we’d

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be banging on the doors of the flat. ‘Get out, get out! Flee! Get out!’ . . .

“The Bible says that you and I, wherever we live, live in the Grenfell Tower, surrounded by those bound for flames. And so, like Jesus, we of the GAFCON movement must love people enough to preach the wrath to come.”

Writing in a blog on Monday, Dr McCaulley described, how walking into the lobby of the conference centre in Jerusalem, “It was so gloriously black and brown that I almost wept.”

He wrote: “I am grateful for the Nigerians, Kenyans, Ugandans, Australians, and Malawians gathered in Jerusalem for helping me remember that our struggle isn’t just against something. It is for something beautiful.

“When I became an Anglican, I was told that there was this global fellowship of believers from every tribe, tongue, and nation; but it was a concept, an idea. Now I have witnessed the nations gathered.”

Writing for *Anglican Communion News Service* on Friday of last week, the General Secretary of the Anglican Communion, Dr Josiah Idowu-Fearon spoke of “confusion about who is and isn’t in the Anglican Communion” and reiterated that neither the Anglican Church of North America (ACNA) nor the Anglican Church in Brazil were members. “The answer is very simple: it is necessary to be in communion with the See of Canterbury in order to be part of the Anglican Communion.”

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He went on: “I am a firm believer in renewal movements. . . I would encourage Anglicans to imbibe the spirit of renewal. The Anglican Church has always made room for various theological positions. As a family, we should be able to discuss issues together — even the difficult ones. That is the way forwards, not to be separate and somehow try to operate in parallel. This creates confusion especially among some of the lay members and it can damage the work of renewal. Our God is not a God of confusion; he is a God of order.”

In an account of visits to various Provinces, he emphasised a spirit of unity. There was, he said, “a great spirit of oneness and mutual support” at the Council of the Anglican Provinces in Africa. The Primates were committed to Resolution I.10 from Lambeth 1998 [which describes homosexual practice as “incompatible with scripture”] but “willing to listen to other members of the Communion who find that Resolution restrictive”.

He was “interested” in the approach of the Province of Aotearoa, New Zealand and Polynesi, which had not changed it’s canon law on marriage, but made provision for those in New Zealand who want to bless same-sex relationships ([News, 11 May, 2018](#)).

ACNS has released a number of videos of Primates “previewing” the Lambeth Conference, due to take place in 2020. They include the Archbishop of Tanzania, the Most Revd Maimbo Mndolwa, who said: “I don’t think it is healthy in the Church, thinking to break away. I think if there is something that we need to make sure that we correct it, let us correct it within.”

The Archbishop of Congo, the Most Revd Masimango Katanda, a member of GAFCON's Primates Council, said in his video: "When we talk with Anglican Christians in Congo their identity is in the See of Canterbury, so breaking the See of Canterbury is like starting a new church, which is not the Anglican church."

What Rico Tice's resignation says about the Anglican Communion

Rico Tice is a solid evangelical with a great track record in converting people, not least through his Christianity Explored course. He's what used to be called a 'muscular Christian' – ex-public school, captain of Bristol University's rugby team, grew up partly in Africa, Mark Woods writes in Christian Today

He has a straight-down-the-line, uncompromising approach to faith, and it's very powerful. He's a hugely respected figure in evangelical circles, and just the sort of person the archbishop of Canterbury would want on his evangelism task group alongside Amy Orr-Ewing, Andy Croft and the bishop of Burnley.

But he's resigned, he [told the GAFCON](#) meeting in Jerusalem, because the vice-chair is the bishop of Liverpool, Paul Bayes, and Bayes is a supporter of same-sex marriage. He said he and Bayes 'have a different religion'.

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'It is around whether scripture is authoritative in terms of human sexuality.

'I think it is a great wickedness to tell people who are on the road to destruction that they are not. To tell them that they are safe when it comes to God's wrath when they are not.'

He continued: 'If we have church leaders that are putting people on that road to destruction it is a salvation issue. That is why we have to distance ourselves. That is why I stepped down from the archbishop's commission on evangelism, which I may say was grievous. I wept about it. I was longing to serve and found it a great honour that archbishop Welby had appointed me to that body.'

It's sad to hear such a statement; this was not a decision that cost him nothing. And given his conviction that this is a 'salvation issue', perhaps he had no option.

And here, in a nutshell, is the great divide that has opened between the constituent parts of the Anglican Communion. For many the question really is, are they even members of the same religion? Or has the gulf become so deep and wide that there's no point in pretending any longer that there's that basic common ground? Is gay marriage such a fundamental issue that those who accept it are not Christians, and those who teach its acceptance are 'wicked'?

Are sexually active 'gay Christians' really on the way to hell?

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According to Tice, it would seem so. He represents, at considerable personal cost, the logical outworking of this position. If you belong to different religions, you aren't – as most evangelical Anglicans would assume of liberals – fundamentally on the same side. You are opponents, enemies even.

And this is what drives resistance to the 'big tent' approach of the Anglican Communion from organisations like GAFCON and individuals like Tice: it's about who decides what the gospel actually is, and whether the Bible can legitimately be interpreted in a way that allows the validity of same-sex relationships.

For many if not most conservatives, sophisticated re-readings of the text are contemptible efforts to avoid the plain meaning of Scripture in order to accommodate the church to the world. They deny the integrity of the attempt, and these denials have a particular edge to them because it's all about sex. This particular issue, homosexuality, has a remarkably polarising effect that we don't find even in questions about women in leadership, an area where many conservatives have been more relaxed – and where similar sophisticated re-readings have led many to conclude that women can be ministers after all.

No: this issue is about more than learned Bible scholars arguing intensely and subtly about the interpretations of ancient texts. It's visceral; it's about heaven and hell, truth and falsehood, orthodoxy and heresy. In theory, Anglicans ought to be able to agree to disagree. In practice, the omens aren't good.

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See also -

Evangelist Quits Anglican Task Force Over Bishop's LGBT Affirmation

<https://www.christianpost.com/news/evangelist-quits-anglican-task-force-over-bishops-lgbt-affirmation-225234/>

How the Anglican Church in Australia has hardened its stance against same-sex marriage

https://theconversation.com/how-the-anglican-church-has-hardened-its-stance-against-same-sex-marriage-98149?utm_medium=ampfacebook

Letter to the Churches - Gafcon Assembly 2018

You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth. (Acts 1:8)

Greetings from the land of the birth, ministry, death, resurrection and ascension of our glorious Lord Jesus Christ. The third Global Anglican Future Conference (Gafcon) was held in Jerusalem in June 2018, a decade after the inaugural Gafcon in 2008. Gafcon 2018, one of the largest global Anglican gatherings, brought together 1,950 representatives from 50 countries, including 316 bishops, 669 other clergy and 965 laity. A unanimity of spirit was reflected throughout the Conference as we met with God in the presence of friends from afar.

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We celebrated joyful worship, engaged in small group prayer and were inspired by presentations, networks and seminars.

We met together around the theme of “Proclaiming Christ Faithfully to the Nations”. Each day began with common prayer and Bible exposition from Luke 22-24, followed by plenary sessions on God’s Gospel, God’s Church and God’s World.

PROCLAIMING GOD’S GOSPEL

We renewed our commitment to proclaim the gospel of the triune God in our churches and in all the world. Our Chairman reminded us in his opening address: “God’s gospel is the life-transforming message of salvation from sin and all its consequences through the death and resurrection of the Lord Jesus Christ. It is both a declaration and a summons: announcing what has been done for us in Christ and calling us to repentance, faith and submission to his Lordship.” It involves the restoration and reaffirmation of God’s original creative purposes. It is addressed to men, women and children and it is our only hope in the light of the final judgment and the reality of hell.

This is God’s gospel, the gospel concerning his Son (Romans 1:1–3).

The centre of the gospel message is this one person, Jesus Christ, and all that he has done through his perfect life, atoning death, triumphant resurrection and glorious ascension. In our daily expositions, we followed Jesus’ path from the judgments by Pilate and the Jewish leaders, to his

death for us on the cross, to his breaking the bonds of death on Easter morning and to his commission to the disciples to proclaim “repentance for the forgiveness of sins in his name to all nations” (Luke 24:47). The uniqueness of Jesus Christ lies at the heart of the gospel: “there is salvation in no one else, for there is no other name under heaven given to mankind by which we must be saved” (Acts 4:12). The gospel confronts us in the midst of our confusion and sin but it does not leave us there. It includes a summons to repentance and a call to believe in the gospel (Mark 1:15), which results in a grace-filled life. The ascended Christ gave his Spirit to empower his disciples to take this gospel to the world.

Yet faithful proclamation of this gospel is under attack from without and within, as it has been from apostolic times (Acts 20:28-30).

External attacks include superstitious practices of sacrifices and libations that deny the sufficiency of Christ’s sacrifice. Some religions deny the unique person and work of Christ on the cross, and others are innately syncretistic. Secularism seeks to exclude God from all public discourse and to dismantle the Christian heritage of many nations. This has been most obvious in the redefinition of what it means to be human, especially in the areas of gender, sexuality and marriage. The devaluing of the human person through the advocacy of abortion and euthanasia is also an assault upon human life uniquely created in the image of God. Militant forms of religion and secularism are hostile to the preaching of Christ and persecute his people. Internally, the “prosperity gospel” and theological revisionism both seek in different ways to recast God’s

gospel to accommodate the surrounding culture, resulting in a seductive syncretism that denies the uniqueness of Christ, the seriousness of sin, the need for repentance and the final authority of the Bible.

Tragically, there has been a failure of leadership in our churches to address these threats to the gospel of God. We repent of our failure to take seriously the words of the apostle Paul: “Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood. I know that after I leave, savage wolves will come in among you and will not spare the flock. Even from your own number, men will arise and distort the truth in order to draw away disciples after them” (Acts 20:28-30).

We dedicate ourselves afresh to proclaiming Christ faithfully to the nations, working together to guard the gospel entrusted to us by our Lord and his apostles.

REFORMING GOD’S CHURCH

The gospel of God creates the church of God. Through the invitation of the gospel, God calls all people into fellowship with his Son, the Lord Jesus Christ. As the word of the gospel goes forth in the power of the Holy Spirit, they respond through the work of the Holy Spirit to repent, believe and be baptised, and are thereby joined to Christ’s body which is his church (Acts 2:37-44; 1 Corinthians 12:12-13). As members of Christ’s body, they are sanctified in him, called to live lives of holiness and to be salt and light in the world.

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One Conference speaker reminded us: “In the councils of the church, we should not mimic the ways of the world but gather to pray, to praise (i.e., to be eucharistic), to consult, to decide, and if necessary to discipline. These gatherings should be properly conciliar in nature, decisive in moving the church forward in its mission and common life. There should be the will to exercise loving but firm discipline to bring sinners to repentance and restoration.” Likewise at the Communion level, there are times when the leadership must come together to exercise its responsibility to discipline an erring member province.

For some time, our Communion has been under threat from leaders who deny the Lordship of Christ and the authority of Scripture. In the late 20th century, human sexuality became the presenting issue.

The 1998 Lambeth Conference by a huge majority (526 to 70) approved Resolution I.10 on Human Sexuality, which affirmed the teaching of Jesus in Matthew 19 that there are only two expressions of faithful sexuality: lifelong marriage between a man and a woman or abstinence. The resolution rightly called for pastoral care for same sex attracted persons. At the same time, it described homosexual practice as “incompatible with Scripture” and rejected both the authorisation of same sex rites by the Church and the ordination of those in same sex unions.

Lambeth Resolution I.10 reflected the rising influence of the Global South in the Communion. The ground for the Resolution had been prepared by the 1997 Kuala Lumpur Statement of the Global South Anglican Network. Our collaboration with the Global South Network has been

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ongoing, and its leaders took an active part in this Conference.

The subsequent rejection of Lambeth I.10 in word and deed by the Episcopal Church USA and later by some other Anglican provinces led to a “tear [in] the fabric of the Communion at its deepest level”, followed by ten years of futile meetings in which the four Instruments of Communion failed to exercise the necessary discipline. The Primates’ Meeting repeatedly called upon these provinces to repent and return to the faith. Yet their efforts were undermined by other Instruments of Communion, culminating in the failure of the Office of the Archbishop of Canterbury to carry out the clear consensus of the Primates’ Meeting in Dar es Salaam in 2007.

In the Jerusalem Statement and Declaration, the 2008 Global Anglican Future Conference took up the challenge of restoring biblical authority (and the teaching on human sexuality in particular) by affirming the primacy of the Bible as God’s Word written and going back to the other sources of Anglican identity – the Creeds and Councils of the ancient church, the 39 Articles, the 1662 Book of Common Prayer and the Ordinal. The Conference also constituted a Primates Council and authorised it to recognise Anglican churches in areas where orthodox Anglicans had been deprived of their church property and deposed from holy orders.

During the past twenty years, the Instruments of Communion have not only failed to uphold godly discipline but their representatives have refused to recognise our concerns and have chosen instead to demean Gafcon as a

one-issue pressure group and accuse it of promoting schism, where in fact the schismatics are those who have departed from the teaching of the Bible and the historic doctrine of the Church. Slogans such as “walking together” and “good disagreement” are dangerously deceptive in seeking to persuade people to accommodate false teaching in the Communion.

We grieve for the situation of our global Communion as it has been hindered from fulfilling its God-appointed task of reaching the world for Christ. We repent of our own failures to stand firm in the faith (1 Corinthians 16:13). But we do not lose hope for the future, and note that there is strong support for the reform of our Communion. Prior to Gafcon 2018, delegates overwhelmingly affirmed the following propositions:

- • Lambeth Resolution I.10 reflects the unchangeable teaching of the Bible;
- • the Gafcon movement should continue to be faithful to the Jerusalem Declaration;
- • the Primates Council should continue to recognise confessing Anglican jurisdictions.

Over the past twenty years, we have seen the hand of God leading us toward a reordering of the Anglican Communion. Gafcon has claimed from the beginning: “We are not leaving the Anglican Communion; we are the majority of the Anglican Communion seeking to remain faithful to our Anglican heritage.” As Archbishop Nicholas Okoh stated in the inaugural Synodical Council: “We are merely doing what the Communion leadership should have done to uphold its own resolution in 1998.”

We give thanks for the godly courage of our Gafcon Primates in contending for the faith once for all delivered to the saints. We applaud their decision to authenticate and recognise the provinces of the Anglican Church in North America and the Anglican Church in Brazil, to recognise the Anglican Mission in England and to consecrate a Missionary Bishop for Europe. This has become necessary because of the departure from the faith by The Episcopal Church, the Anglican Church of Canada, the Episcopal Church of Brazil and the Scottish Episcopal Church. At Gafcon 2018, we heard many testimonies of faithful Anglicans who have been persecuted by those holding office in their respective provinces, merely because they would not surrender to, nor be compromised by, the false gospel that these leaders profess and promote. We also recognise the Gafcon Primates' willingness to assist faithful Anglicans in New Zealand where the Anglican Church has recently agreed to allow bishops to authorise the blessing of same sex unions.

As the Gafcon movement matures, it has also seen the need for a more conciliar structure of governance. We endorse the formation of Gafcon Branches where necessary and of a Panel of Advisors, comprising bishops, clergy and lay representatives from each Gafcon Province and Branch, to provide counsel and advice to the Primates Council. Together with the Primates, the Panel of Advisors form a Synodical Council to bring recommendations to the Gafcon Assembly.

The Synodical Council met for the first time at this Conference.

In light of the recommendations of the Synodical Council, we respectfully urge the Archbishop of Canterbury

- to invite as full members to Lambeth 2020 bishops of the Province of the Anglican Church in North America and the Province of the Anglican Church in Brazil and
- not to invite bishops of those Provinces which have endorsed by word or deed sexual practices which are in contradiction to the teaching of Scripture and Resolution I.10 of the 1998 Lambeth Conference, unless they have repented of their actions and reversed their decisions.

In the event that this does not occur, we urge Gafcon members to decline the invitation to attend Lambeth 2020 and all other meetings of the Instruments of Communion.

REACHING OUT TO GOD’S WORLD

Our conference theme has been “Proclaiming Christ Faithfully to the Nations.” We have received the gospel through the faithful witness of previous generations. Yet there are still billions of people who are without Christ and without hope. Jesus taught his disciples: “this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations” (Matthew 24:14).

We repent for the times and seasons when we have only preached to ourselves and not embraced the difficult task of reaching beyond our own cultural groups in obedience to God’s call to be a light to the nations (cf. Acts 13:47). In faith and obedience, we joyfully recommit ourselves to the faithful proclamation of the gospel.

In order to expand our ability to proclaim Christ faithfully to the nations in both word and deed, we launched nine strategic networks.

Theological Education: To promote effective theological training throughout the Anglican Communion

Church Planting: To expand church planting as a global strategy for evangelisation

Global Mission Partnerships: To promote strategic cross-cultural mission partnerships in a globalized world

Youth and Children's Ministry: To be a catalyst for mission to young people and children of all nations so that they may become faithful disciples of Jesus Christ

Mothers' Union: To expand the potential of this global ministry to promote biblical patterns of marriage and family life

Sustainable Development: To establish global partnerships which work with the local church to bring sustainable and transformative development

Bishops Training Institute: To serve the formation of faithful and effective episcopal leadership throughout the Communion

Lawyers Task Force: To address issues of religious freedom and matters of concern to Anglican lawyers and

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Chancellors and to further the aims of the Jerusalem Declaration

Intercessors Fellowship: To inspire and develop globally connected regional and national intercessory prayer networks

In the world into which we go to proclaim the gospel, we shall encounter much which will need us to walk in paths of righteousness and mercy (Hosea 2:19; Micah 6:8). We commit to encouraging each other to give strength to the persecuted, a voice to the voiceless, advocacy for the oppressed, protection of the vulnerable, especially women and children, generosity to the poor, and continuing the task of providing excellent education and health care. As appropriate, we encourage the formation of other networks to assist in addressing these issues.

OUR GLOBAL ANGLICAN FUTURE

To proclaim the gospel, we must first defend the gospel against threats from without and within. We testify to the extraordinary blessings on this Conference, which leads us to call upon God even more, that the Anglican Communion may become a mighty instrument in the hand of God for the salvation of the world. We invite all faithful Anglicans to join us in this great enterprise of proclaiming Christ faithfully to the nations.

Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church

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and in Christ Jesus throughout all generations, for ever and ever! Amen.

Ephesians 3:20-21

GLOSSARY

Conciliar – Working as a council of the church

Gafcon Branches – A Branch may be established by application to the Gafcon Primates Council in a province whose Primate is not a member of the Gafcon Primates Council.

Gafcon Primates – Primates who have endorsed the Jerusalem Declaration and have been admitted to the Gafcon Primates Council.

Gafcon Provinces – Provinces whose House of Bishops or Provincial Synod have endorsed the Jerusalem Declaration and whose Primate is a member of the Gafcon Primates Council.

Instruments of Communion – There are four Instruments: The Office of the Archbishop of Canterbury, the Lambeth Conference, the Primates' Meeting and the Anglican Consultative Council. <http://www.anglicancommunion.org/structures/instruments-of-communion.aspx>

Jerusalem Statement and Declaration – The Statement agreed by the inaugural Gafcon Assembly in 2008. <https://www.gafcon.org/resources/the-complete-jerusalem-statement>

Kuala Lumpur Statement – approved by the Global South Anglican Network in 1997. http://www.globalsouthanglican.org/index.php/blog/comments/the_kuala_lum...

Lambeth Resolution I.10 – approved by the Lambeth Conference in 1998. <http://www.anglicancommunion.org/resources/document-library/lambeth-conf...>

Panel of Advisors – consists of one bishop, one clergy and one lay representative from each Gafcon Province and Gafcon Branch, who give counsel and advice to the Gafcon Primates.

Primates' Meeting – A meeting of Primates called by the Archbishop of Canterbury

Synodical Council – Consists of the Panel of Advisors and the Gafcon Primates Council meeting together to make recommendations to the Gafcon Assembly

