

Addendum to the Jerusalem Declaration - GAFCON 2008

GAFCON 2008

An 8 day conference in Jerusalem, June 22-29 2008, 1148 lay and clergy participants, including 291 bishops from across the globe!

The service times were great occasions of worship with an amazing mix of African singing and dancing, South American charismatic-high church style(!) and a sense that this was an historic event in God's plan for his church. A highlight was conference participants standing on the original steps that would have led up to the temple in Jesus' day (possibly where Peter preached his sermon on Pentecost) singing God's praises with Christians from around the world! "To God be the Glory" was a highlight. It felt like a second Pentecost.

In the Jerusalem Declaration reference is made to Resolution 1.10 from Lambeth, 1998. I thought some historical context and explanation of terms might be of assistance. I will be giving more detail and a fuller report in the EFAC meeting on July 22nd at St George's (7.30 for EFAC AGM, 8-9.30pm for the report on "Global Anglicanism – Where to From Here?").

This note needs to be read with the Jerusalem Declaration (see below).

Lambeth 1.10 and the Following Consequences

Lambeth is a conference for Bishops in the Anglican Church worldwide held every 10 years in England. Amidst the issues discussed at the last Lambeth Conference in 1998 was the issue of human sexuality. The resolution 1.10 resulted.

1. It commends to the Church the sub-section report on human sexuality;
2. In view of the teaching of Scripture, upholds faithfulness in marriage between a man and a woman in lifelong union, and believes that abstinence is right for those who are not called to marriage;
3. Recognises that there are among us persons who experience themselves as having a homosexual orientation. Many of these are members of the Church and are seeking the pastoral care, moral direction of the Church, and God's transforming power for the living of their lives and the ordering of relationships. We commit ourselves to listen to the experience of homosexual persons and we wish to assure them that they are loved by God and that all baptised, believing and faithful persons, regardless of sexual orientation, are full members of the Body of Christ;
4. While rejecting homosexual practice as incompatible with Scripture, calls on all our people to minister pastorally and sensitively to all irrespective of sexual orientation and to condemn irrational fear of homosexuals, violence within marriage and any trivialisation and commercialisation of sex;
5. Cannot advise the legitimising or blessing of same sex unions nor ordaining those involved in same gender unions;
6. Requests the Primates and the ACC to establish a means of monitoring the work done on the subject of human sexuality in the Communion and to share statements and resources among us;

This resolution holds to the orthodox view of scripture on matters relating to human sexuality, appeals for pastoral sensitivity towards those who experience same-sex orientation (often forgotten in the debate) and calls on those who disagree within the Anglican Communion to not pursue the blessing of same sex unions or accept homosexuality as right for Christians.

Large swathes of the Anglican Church in the USA (TEC – The Episcopal church) and Canada have variously ignored this resolution, gone ahead with the blessing of same sex unions, the ordination of practicing homosexual priests and consecrated a homosexual Bishop¹.

It is these final actions, after years of debate and warnings, which have created the current crisis within Anglicanism.

¹ Gene Robinson was made Bishop of New Hampshire in 2003 and Jeffrey John, another gay cleric, was about to become Bishop of Reading in England but under pressure was made to step down.

While the “Instruments of Communion”² – various groups and bodies within worldwide Anglicanism used to focus the Anglican denomination – called on TEC and the Episcopal Church of Canada to repent or hold back on these decisions they have, after a “period of reflection”, declared their intention to do no such thing. They have ignored directives to change their decisions, were warned that they could not expect to be invited to Lambeth (but still were), while orthodox bishops who have offered alternative Episcopal oversight to orthodox Anglicans have been refused an invite to Lambeth.

They have then gone on to persecute (not too strong a word) those orthodox clergy, parishes and dioceses who have disagreed with their decisions. Their intention is to crush opposition through any means possible, including suing parishes who wish to have alternative Episcopal oversight as well as suing individually priests who have disagreed and have sought alternative leadership to the liberal bishops over them. These actions through the secular courts are designed to bankrupt both parishes and individuals and warn those who might be thinking of taking a similar course of actions.

Please note that GAFCON has come about after 10 years and more³ of talking!

One of the outcomes of GAFCON is that a structure is now developing that will offer those who are being persecuted by TEC and the Episcopal Church in Canada a viable, orthodox, alternative structure within the Anglican Communion. As such it is not a split, and GAFCON is clear that it is within the centre of mainstream Anglicanism, with a clear commitment to scripture, the creeds and orthodox faith. We hope that GAFCON’s proposed future structures and Biblical orthodoxy will give heart to those who feel the need to move away from their current Episcopal leaders as well as support those in mixed dioceses to hold firm to the faith “handed down” Luke 1.2.

What the future holds is uncertain. Various bodies now exist within the Anglican Church for those who have sought alternative leadership - some are now connected to dioceses in Africa, some connected to the Southern Cone (South America). Some are fighting in the courts for access to and use of their church facilities, others have left their church properties and are meeting elsewhere (and some of these are still being sued by TEC).

The GAFCON movement is still working through the most effective way to proceed, although an alternative to Lambeth as a point for Anglican association is clearly one of the options. The truth is Anglican’s worldwide weight (in terms of numbers at least) has shifted towards African, Asia and South America – the “Global South”. Estimates of GAFCON are that the dioceses attending represent between 35-40 million of the 55 million practising Anglicans worldwide.⁴

It will take some time to sort out, but it is our prayer that the result will not be just a reorganising of Anglican structures (do we need more of those?!) but a refreshed and more faithful gospel proclamation to a world that needs to hear of the love and salvation of our Lord Jesus Christ.

To Him be the glory.

Rev Paul Hunt
3 July 2008

² The “Instruments of Communion” were created to assist Anglican unity – they include the ACC (Anglican Consultative Council), Primates Meetings, Lambeth Conferences and Archbishops of Canterbury. They have been largely ineffective.

³ More like 20 years if you consider the precursors that led to Lambeth 1998.

⁴ Various figures are bandied about – this is a more conservative estimate.

Praise the LORD!

It is good to sing praises to our God; for he is gracious, and a song of praise is fitting.

The LORD builds up Jerusalem; he gathers the outcasts of Israel. (Psalm 147:1-2)

Brothers and Sisters in Christ: We, the participants in the Global Anglican Future Conference, send you greetings from Jerusalem!

Introduction

The Global Anglican Future Conference (GAFCON), which was held in Jerusalem from 22-29 June 2008, is a spiritual movement to preserve and promote the truth and power of the gospel of salvation in Jesus Christ as we Anglicans have received it. The movement is global: it has mobilised Anglicans from around the world. We are Anglican: 1148 lay and clergy participants, including 291 bishops representing millions of faithful Anglican Christians. We cherish our Anglican heritage and the Anglican Communion and have no intention of departing from it. And we believe that, in God's providence, Anglicanism has a bright future in obedience to our Lord's Great Commission to make disciples of all nations and to build up the church on the foundation of biblical truth (Matthew 28:18-20; Ephesians 2:20).

GAFCON is not just a moment in time, but a movement in the Spirit, and we hereby:

launch the GAFCON movement as a fellowship of confessing Anglicans
publish the Jerusalem Declaration as the basis of the fellowship
encourage GAFCON Primates to form a Council.

The Global Anglican Context

The future of the Anglican Communion is but a piece of the wider scenario of opportunities and challenges for the gospel in 21st century global culture. We rejoice in the way God has opened doors for gospel mission among many peoples, but we grieve for the spiritual decline in the most economically developed nations, where the forces of militant secularism and pluralism are eating away the fabric of society and churches are compromised and enfeebled in their witness. The vacuum left by them is readily filled by other faiths and deceptive cults. To meet these challenges will require Christians to work together to understand and oppose these forces and to liberate those under their sway. It will entail the planting of new churches among unreached peoples and also committed action to restore authentic Christianity to compromised churches.

The Anglican Communion, present in six continents, is well positioned to address this challenge, but currently it is divided and distracted. The Global Anglican Future Conference emerged in response to a crisis within the Anglican Communion, a crisis involving three undeniable facts concerning world Anglicanism.

The first fact is the acceptance and promotion within the provinces of the Anglican Communion of a different 'gospel' (cf. Galatians 1:6-8) which is contrary to the apostolic gospel. This false gospel undermines the authority of God's Word written and the uniqueness of Jesus Christ as the author of salvation from sin, death and judgement. Many of its proponents claim that all religions offer equal access to God and that Jesus is only a way, not the way, the truth and the life. It promotes a variety of sexual preferences and immoral behaviour as a universal human right. It claims God's blessing for same-sex unions over against the biblical teaching on holy matrimony. In 2003 this false gospel led to the consecration of a bishop living in a homosexual relationship.

The second fact is the declaration by provincial bodies in the Global South that they are out of communion with bishops and churches that promote this false gospel. These declarations have resulted in a realignment whereby faithful Anglican Christians have left existing territorial parishes, dioceses and provinces in certain Western churches and become members of other dioceses and provinces, all within the Anglican Communion. These actions have also led to the appointment of new Anglican bishops set over geographic areas already occupied by other Anglican bishops. A major realignment has occurred and will continue to unfold.

The third fact is the manifest failure of the Communion Instruments to exercise discipline in the face of overt heterodoxy. The Episcopal Church USA and the Anglican Church of Canada, in proclaiming this false gospel, have consistently defied the 1998 Lambeth statement of biblical moral principle (Resolution 1.10). Despite numerous meetings and reports to and from the 'Instruments of Unity,' no effective

action has been taken, and the bishops of these unrepentant churches are welcomed to Lambeth 2008. To make matters worse, there has been a failure to honour promises of discipline, the authority of the Primates' Meeting has been undermined and the Lambeth Conference has been structured so as to avoid any hard decisions. We can only come to the devastating conclusion that 'we are a global Communion with a colonial structure'.

Sadly, this crisis has torn the fabric of the Communion in such a way that it cannot simply be patched back together. At the same time, it has brought together many Anglicans across the globe into personal and pastoral relationships in a fellowship which is faithful to biblical teaching, more representative of the demographic distribution of global Anglicanism today and stronger as an instrument of effective mission, ministry and social involvement.

A Fellowship of Confessing Anglicans

We, the participants in the Global Anglican Future Conference, are a fellowship of confessing Anglicans for the benefit of the Church and the furtherance of its mission. We are a *fellowship* of people united in the communion (*koinonia*) of the one Spirit and committed to work and pray together in the common mission of Christ. It is a *confessing* fellowship in that its members confess the faith of Christ crucified, stand firm for the gospel in the global and Anglican context, and affirm a contemporary rule, the Jerusalem Declaration, to guide the movement for the future. We are a fellowship of *Anglicans*, including provinces, dioceses, churches, missionary jurisdictions, para-church organisations and individual Anglican Christians whose goal is to reform, heal and revitalise the Anglican Communion and expand its mission to the world.

Our fellowship is not breaking away from the Anglican Communion. We, together with many other faithful Anglicans throughout the world, believe the doctrinal foundation of Anglicanism, which defines our core identity as Anglicans, is expressed in these words: *The doctrine of the Church is grounded in the Holy Scriptures and in such teachings of the ancient Fathers and Councils of the Church as are agreeable to the said Scriptures. In particular, such doctrine is to be found in the Thirty-nine Articles of Religion, the Book of Common Prayer and the Ordinal.* We intend to remain faithful to this standard, and we call on others in the Communion to reaffirm and return to it. While acknowledging the nature of Canterbury as an historic see, we do not accept that Anglican identity is determined necessarily through recognition by the Archbishop of Canterbury. Building on the above doctrinal foundation of Anglican identity, we hereby publish the Jerusalem Declaration as the basis of our fellowship.

The Jerusalem Declaration

In the name of God the Father, God the Son and God the Holy Spirit:

We, the participants in the Global Anglican Future Conference, have met in the land of Jesus' birth. We express our loyalty as disciples to the King of kings, the Lord Jesus. We joyfully embrace his command to proclaim the reality of his kingdom which he first announced in this land. The gospel of the kingdom is the good news of salvation, liberation and transformation for all. In light of the above, we agree to chart a way forward together that promotes and protects the biblical gospel and mission to the world, solemnly declaring the following tenets of orthodoxy which underpin our Anglican identity.

1. We rejoice in the gospel of God through which we have been saved by grace through faith in Jesus Christ by the power of the Holy Spirit. Because God first loved us, we love him and as believers bring forth fruits of love, ongoing repentance, lively hope and thanksgiving to God in all things.
2. We believe the Holy Scriptures of the Old and New Testaments to be the Word of God written and to contain all things necessary for salvation. The Bible is to be translated, read, preached, taught and obeyed in its plain and canonical sense, respectful of the church's historic and consensual reading.
3. We uphold the four Ecumenical Councils and the three historic Creeds as expressing the rule of faith of the one holy catholic and apostolic Church.
4. We uphold the Thirty-nine Articles as containing the true doctrine of the Church agreeing with God's Word and as authoritative for Anglicans today.
5. We gladly proclaim and submit to the unique and universal Lordship of Jesus Christ, the Son of God, humanity's only Saviour from sin, judgement and hell, who lived the life we could not live and died the death that we deserve. By his atoning death and glorious resurrection, he secured the redemption of all who come to him in repentance and faith.
6. We rejoice in our Anglican sacramental and liturgical heritage as an expression of the gospel, and we uphold the

1662 Book of Common Prayer as a true and authoritative standard of worship and prayer, to be translated and locally adapted for each culture.

7. We recognise that God has called and gifted bishops, priests and deacons in historic succession to equip all the people of God for their ministry in the world. We uphold the classic Anglican Ordinal as an authoritative standard of clerical orders.
8. We acknowledge God's creation of humankind as male and female and the unchangeable standard of Christian marriage between one man and one woman as the proper place for sexual intimacy and the basis of the family. We repent of our failures to maintain this standard and call for a renewed commitment to lifelong fidelity in marriage and abstinence for those who are not married.
9. We gladly accept the Great Commission of the risen Lord to make disciples of all nations, to seek those who do not know Christ and to baptise, teach and bring new believers to maturity.
10. We are mindful of our responsibility to be good stewards of God's creation, to uphold and advocate justice in society, and to seek relief and empowerment of the poor and needy.
11. We are committed to the unity of all those who know and love Christ and to building authentic ecumenical relationships. We recognise the orders and jurisdiction of those Anglicans who uphold orthodox faith and practice, and we encourage them to join us in this declaration.
12. We celebrate the God-given diversity among us which enriches our global fellowship, and we acknowledge freedom in secondary matters. We pledge to work together to seek the mind of Christ on issues that divide us.
13. We reject the authority of those churches and leaders who have denied the orthodox faith in word or deed. We pray for them and call on them to repent and return to the Lord.
14. We rejoice at the prospect of Jesus' coming again in glory, and while we await this final event of history, we praise him for the way he builds up his church through his Spirit by miraculously changing lives.

The Road Ahead

We believe the Holy Spirit has led us during this week in Jerusalem to begin a new work. There are many important decisions for the development of this fellowship which will take more time, prayer and deliberation. Among other matters, we shall seek to expand participation in this fellowship beyond those who have come to Jerusalem, including cooperation with the Global South and the Council of Anglican Provinces in Africa. We can, however, discern certain milestones on the road ahead.

Primates' Council

We, the participants in the Global Anglican Future Conference, do hereby acknowledge the participating Primates of GAFCON who have called us together, and encourage them to form the initial Council of the GAFCON movement. We look forward to the enlargement of the Council and entreat the Primates to organise and expand the fellowship of confessing Anglicans.

We urge the Primates' Council to authenticate and recognise confessing Anglican jurisdictions, clergy and congregations and to encourage all Anglicans to promote the gospel and defend the faith.

We recognise the desirability of territorial jurisdiction for provinces and dioceses of the Anglican Communion, except in those areas where churches and leaders are denying the orthodox faith or are preventing its spread, and in a few areas for which overlapping jurisdictions are beneficial for historical or cultural reasons.

We thank God for the courageous actions of those Primates and provinces who have offered orthodox oversight to churches under false leadership, especially in North and South America. The actions of these Primates have been a positive response to pastoral necessities and mission opportunities. We believe that such actions will continue to be necessary and we support them in offering help around the world.

We believe this is a critical moment when the Primates' Council will need to put in place structures to lead and support the church. In particular, we believe the time is now ripe for the formation of a province in North America for the federation currently known as Common Cause Partnership to be recognised by the Primates' Council.

Conclusion: Message from Jerusalem

We, the participants in the Global Anglican Future Conference, were summoned by the Primates' leadership team to Jerusalem in June 2008 to deliberate on the crisis that has divided the Anglican Communion for the past decade and to seek direction for the future. We have visited holy sites, prayed together, listened to God's Word preached and expounded, learned from various speakers and teachers, and shared our thoughts and hopes with each other.

The meeting in Jerusalem this week was called in a sense of urgency that a false gospel has so paralysed the Anglican Communion that this crisis must be addressed. The chief threat of this dispute involves the compromising of the integrity of the church's worldwide mission. The primary reason we have come to Jerusalem and issued this declaration is to free our churches to give clear and certain witness to Jesus Christ.

It is our hope that this Statement on the Global Anglican Future will be received with comfort and joy by many Anglicans around the world who have been distressed about the direction of the Communion. We believe the Anglican Communion should and will be reformed around the biblical gospel and mandate to go into all the world and present Christ to the nations.

Jerusalem

Feast of St Peter and St Paul

29 June 2008

GAFCON 2008