



The Episcopal Address

By

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“We are not building God's kingdom. He is building His kingdom, and we are praying for the privilege of being involved.” -Dr Francis Schaeffer.

“Strive for peace with everyone, and for the holiness without which no one will see the Lord. See to it that no one fails to obtain the grace of God; that no “root of bitterness” springs up and causes trouble, and by it many become defiled” (Hebrews 12:14- 15).

“There are two things of which a good pastor should be careful to do well: to be diligent in teaching, and to keep himself pure.” - John Calvin

“True faith can no more be without holiness than fire without heat”. - John Owen

“Holiness is the architectural plan upon which God buildeth up His living Temple”.
- C H Spurgeon

When God gives you “Open Heavens” it comes with blessings, commitment to Scripture, and a transformed life that’s marked by godliness and love for Jesus and people.- Bishop Felix Orji

"We don't need a church that will move with the world, we need a church that will MOVE THE WORLD." - Alistair Begg

“To my mind, what is biblical—what is central in the Acts of the Apostles—and what must be a priority of the church if it is going to cut any ice in the world, is that we evangelize. That means teaching personal faith, repentance, new birth.” - J I Packer

“We may depend upon it—that knowledge of Christ, obedience to Christ, and the fruits of the Spirit—are the only tests by which God weighs and measures any Church. If these are absent, He cares nothing for beautiful buildings, fine singing, and a pompous ceremonial.” - Bishop J. C. Ryle

“The key to growth is NOT in down-sizing the gospel message to the level of the world's values, but to proclaim the gospel as a positive and viable alternative to today's culture and values. If you compromise on truth, you preach a different gospel from the one Jesus preached. But where the gospel is unashamedly proclaimed, the Holy Spirit brings about conviction, repentance, and transformed lives.” - Janet Kidd

“Doctrinal preaching certainly bores the hypocrites; but it is only doctrinal preaching that will save Christ's sheep. The preacher's job is to proclaim the faith,

not to provide entertainment for unbelievers: in other words, to feed the sheep rather than amuse the goats.” ~J.I. Packer

“Power offers an easy substitute for the hard task of love. It seems easier to be God than to love God, easier to control people than to love people ... Much Christian leadership is exercised by people who ... have opted for power and control [over the work of love]. Many Christian empire-builders have been people unable to give and receive love.” -Henri Nouwen

“The good news of the unsearchable riches of Christ which Paul preached is that he died and rose again not only to save sinners like me (though he did), but also to create a single new humanity; not only to redeem us from sin but also to adopt us into God’s family; not only to reconcile us to God but also to reconcile us to one another. Thus the church is an integral part of the gospel. The gospel is the good news of a new society as well as of a new life.” - Dr. John Stott

“In reality, holiness is the goal of our redemption. As Christ died in order that we may be justified, so we are justified in order that we may be sanctified and made holy.” - Dr J. I. Packer

"Biblical teaching and personal experience combine to teach that suffering is the path to holiness or maturity. There is always an indefinable something about people who have suffered. They have fragrance which others lack. They exhibit the meekness and gentleness of Christ. One of the most remarkable statements Peter makes in his first letter is that 'he who has suffered in his body is done with sin' (4:1). This being so, I sometimes wonder if the real test of our hunger for holiness is our willingness to experience any degree of suffering if only thereby God will make us holy." - Dr John Stott

"When the Christian faith is politicized, churches become repositories not of grace but of grievances, places where tribal identities are reinforced, where fears are nurtured, and where aggression and nastiness are sacralized"- Peter Wehner

"No one is so bad that they cannot be saved, and no one is so good that they need not be saved." - Adrian Rogers

"The world's idea of greatness is to rule, but Christian greatness consists in serving."- Bishop J. C. Ryle

Opening Prayer

Almighty God, you have built your Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their teaching, that we may be made a holy temple acceptable to you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

WELCOME

It is my pleasure to welcome you - Clergy, Noble Knights and Ladies, Laity, and our distinguished guests to our 2023 Diocesan Synod. We extend our warmest welcome to our plenary speaker, Bishop Martyn Minns, his wife Angela, and his daughter Rachel. As many of you know Bishop Minns was the first Missionary Bishop of CANA. He is now retired but is very much active in ministry in ACNA, GAFCON, and around the world. We also welcome Bishop Derek Jones and his wife Connie. Thank you so much for being with us.

GRATITUDE

I am grateful to Lilian, Mama All Nations for her unwavering support and patience in this episcopal ministry and for her encouragement during the very dark moments in my life. Thank you Bishop Scott & Miriam Seely for your support and

for your commitment to service rather than self-promotion and power. Our gratitude goes to Archbishop Foley Beach, Bishop Derek Jones, Bishop Bill Atwood, Bishop Martyn Minns, Bishop Julian Dobbs, our Diocesan Chancellors, and you all for their invaluable assistance this past year. We appreciate the Synod Committee members, St Francis Cathedral and the Dean for enabling this Synod to be a reality. We thank our Diocesan Chancellors (Venerable Job Serebrov and Sir Solomon Kanu) and legal Officers, Dean of the Cathedral Dean Layne & Tamara Hansen, Venerable Dr Myles Calvin our Executive Archdeacon, Regional Archdeacons, Clergy, Parishes, Knights and Ladies, and friends for standing with us, praying for us, encouraging us, and financially supporting the Diocese in this past year.

The past year has been a very difficult and yet a blessed one. We have learned a lot about human nature, life in the Church, Christian mission, the Anglican Communion, GAFCON, the meaning of true friendship, and the reality of suffering for standing for the truth of the gospel and the unity of the church. We have learned that it is costly to do what is right. Obedience to the Lord is sometimes difficult and leads to persecution as St Paul experienced and others since the beginning of Christianity. Many of us have scars from those we consider brothers and sisters in Christ and it is painful when you experience it first-hand. We have learned that the Lord is with us in our times of trials and tribulations, hence we

will not waste our suffering by losing heart or descending into bitterness. We will continue to reject the sins of pride, theological liberalism, self-righteousness, nationalism, segregation, moral relativism, ethnocentrism, and divisiveness in our diocese and in the body of Christ in general. We will continue to pray for and encourage one another in Christ. We must remain faithful. To this end we need constant self-examination because hiding in plain sight in each of us and deep in our souls is a desire to be with our own people- other people groups can join but we will make sure we are in control. We are afraid of the “other”- those brothers and/or sisters in Christ who are different and who do church differently. We devise ways to maintain cultural, racial, or tribal control so we are not pushed to the sidewalk because of our own insecurity. This is why we need to be prayerful asking the Lord to help us so that we can continue to be part of building a viable Anglican province in North America that is clearly Christ-centered, biblically faithful, multi-ethnic, multi-cultural, multiracial, and mission-oriented rather than building our own tribal kingdoms.

Despite our problems in the past year it has been a blessed year because our Lord Jesus Christ said in Matthew 5:10-12:

10 "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

11 "Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account.

12 Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you."

We are blessed by God when we are persecuted for righteousness' sake, for the kingdom of heaven is indeed ours. The rejoicing part in verse 12 has been difficult but we are getting there. The attacks are painful, and it is not spiritual to deny it or pretend it's not there. We are called to speak the truth in love. But in the midst of it the Lord commands us to rejoice because He is with us and has given us to one another to be our brother's keeper. Thank you for your prayers and encouragement. I'm grateful to you for standing with us and on the truth. Thank you for supporting the diocese and holding together amidst the trials, tribulations and false accusations that many of us have experienced. I am so grateful for the faithful support you- clergy, individuals, parishes, and Knights provide for our diocese. God has used your generosity to enable and sustain this ministry. We will continue to work together and with with one another to bring the gospel to people in and outside of North America until the end of our lives! The Lord will not forget you in your time of trouble and need. The Lord will bless you from the abundance of his treasure house of blessings in the heavenly places. Amen.

RECEPTION INTO THE ACNA/GAFCON AND THE ANGLICAN COMMUNION.

As you already know the ACNA Provincial Council voted unanimously on June 22, 2023 during the ACNA Provincial meeting in Plano, Texas to fully receive, our Diocese, the Anglican Diocese of All Nations as a Diocese into the Anglican Church in North America(ACNA). Having fulfilled the canonical requirements for membership we are now officially a Diocese in the ACNA independent of the JAFC. We are very grateful to Bishop Derek Jones and the Jurisdiction of the Armed Forces & Chaplains(JAFC) for granting us a safe haven and being there for us structurally and relationally from October 2022 to June 2023. As we say, “a friend in need is a friend indeed”. Bishop Jones, his wife Connie and the JAFC are indeed good friends and they have demonstrated that fact in our time of need. God willing, our Diocese will continue to partner with the JAFC. On behalf of our Diocese, I thank you Bishop Derek for your kindness, trustworthiness, friendship, and magnanimity.

We believe we made the right decision to be part of the ACNA not only because ACNA is an orthodox Anglican province and a member of GAFCON but because in accordance with Anglican tradition and principles, it is appropriate for us to be part of the ACNA since we reside in North America. The ACNA was set up by a resolution of GAFCON in 2008 to be the representative voice of orthodox

Anglicanism in North America. Therefore, it is important for us to be part of strengthening and supporting our Anglican Province in North America for us, for our children, and for as many as the Lord shall call to faith through this Province. This decision is the Anglican way of being and it is in conformity with the biblical call to unity and integrity as GAFCON brothers and sisters in Christ in North America.

The Anglican Communion is a colossal mess: theologically, morally, and ecclesiastically. It is not helpful to disturb our peace and hinder our joy by regurgitating the sordid details of our Anglican backslidings and acts of rebellion against our loving Heavenly Father. However, the lesson Anglicans need to learn from all the spiritual backsliding and structural chaos so far in the Anglican Communion is that God will not bless a ministry or church that is built on disregard for Scripture, false teaching, divisiveness, disregard for Anglican tradition and principles, wild liturgical and theological innovations, socio-religious elitism, racism and ethnocentrism, lies, deceit, sexual deviancy, transgenderism, fear of and wickedness toward fellow Christians, and sentimentalism. In other words, God will not and cannot bless a denomination or church that is powered by sin and false teaching no matter how long and loud they pray or defend their wrong-doing. It's a matter of time before the negative consequences of wickedness in the church begin to manifest- Anglicanism is case in point. As we have seen

from statistics both TEC and ACoC have dwindled significantly in numbers since they came to the conclusion that the Bible is not to be trusted. The good news is that the gates of Hades will not prevail against the Church in general. That promise is not to a particular denomination but to the Church for whom Christ died and over whom Christ is the Head and Cornerstone. We will be victorious in the end.

We thank God for giving us the Global Anglican Future Conference(GAFCON)- properly known as the Fellowship of Confessing Anglicans(FCA). I believe that the viability of GAFCON/GSFA will depend on God's sovereign grace and the commitment of member Provinces to: Scripture as the primary authority for faith and practice, every-member evangelism, Disciple-making model of church planting(not sheep stealing and moving sheep around), classical Anglican Tradition(Historic episcopate, Anglican Polity, Patristic & Reformation Distinctives, and the Cranmer Triad-BCP, 39 Articles of Religion & the Ordinal), genuine love for one another, respect for the geographical boundaries of fellow GAFCON Provinces, and concerted and persevering prayers before the Lord relying on Him to use us to do his kingdom work for his glory rather than our gloating. Integrity requires that we follow Scripture and our Anglican tradition without equivocation. So, as we move forward in GAFCON let us be careful to avoid the pitfalls we have witnessed in the Anglican Communion and endeavour to

be dependent on God in prayer and be faithful to Him trusting Him for grace to serve him in holiness and righteousness all the days of our lives.

LOOKING BACK.

In the past year the Lord has blessed us. Let me point to some of his blessings.

1. First, the Lord has protected us, provided for us, and has kept us faithful and persevering in the Faith. We have 28 parishes and 67 clergy
2. Second, he has enabled us to plant and begin the process of planting about seven churches. These are all small so pray for the Lord to grant fruitfulness.

Church Plants 2023

1. Anglican Church, Pflugerville, TX - Rev Laolu Atokilesu & Rev Paul Van Allen
2. All Souls Anglican Church, Baton Rouge, LA- Rev Dele Adebamiji
3. Good Shepherd Anglican Church; Everett, WA-Venerable Elias Mburu & Rev Joseph Ndiritu
4. Church of the Redeemer, New Braunfels, TX - Bishop Scott Seely
5. Christ the Light Anglican Church, Calgary, AB - Venerable Dr David Jayeola
6. Anglican Reformation Church, Sandpoint, ID - Venerable Richard Lepage
7. Anglican Church of the Ascension Katy, Katy, TX - Venerable Tosin Onaseso

3. Third, we have ordained several clergy this past year to the diaconate and priesthood, Rev Olaoluwa Atikoloso, Rev Reginald Gatewood, Rev Dr Valentin Ekiaka, Rev Innocent Ikouba, Rev Godwin Olutimi, Rev Joseph Ndiritu, Rev Jesse Kibe, Rev Michel Aveledi, Rev Ryan Cason, Rev Dele Adebamiji, Rev Dr Nnaemeka Iriemenam,

God willing, we will be ordaining five Ordinands on Sunday at the Cathedral. The candidates for the diaconate are as follows: Thomas Limon Esq, Ken Pagel, and Major Brian Seers. The candidates for the priesthood are as follows: Rev Ayodeji Adeagbo and Rev Paul V Allen.

4. Fourth, we have received the following clergy into the Diocese:

Venerable Dr Shedrack Iruke, Rev Matthew Joyner, Rev Paul Van Allen, Rev Matthew Okusanya, Rev Daniel Akwara, Rev Solomon Akwue, and Rev Samuel Fayomi.

5. Finally, the following appointments have been made in the Diocese in the past year:

Rev Canon Dr Emeka Uhuka(Registrar); Venerable Okwunna Nwogu(Legal Officer); Rev Canon Keith Paulus(Chair for Theological Resource Committee); Venerable Dr David Jayeola(Diocesan Communication Officer), Venerable Samuel Igwe(Knights Chaplain); Rev Joseph Ndiritu(Youth Ministry Coordinator); Rev

John Mack(Young Adults/Young Professionals Ministry); Venerable Dr Gbenga Ola(Pastoral Care & Pastoral Theology); Venerable Dr Goodluck Elei(Governmental Affairs Ministry); Venerable Samson Ilodibe(Regional Archdeacon for Houston); Venerable Uzo Amutaigwe(Regional Archdeacon for Canada); Venerable Oluwatosin Onaseso(Bishop's Chaplain); Venerable Isaac Rehberg(1662 BCP Fellowship of North America Coordinator); Rev Canon Bolaji Ebenezer(Prayer Ministry Coordinator); Sir Dr Izu Nwachukwu (Diocesan Medical Officer); and Dr Obby Nwabuko(Eminent North American Anglicans).

The preexisting Diocesan Officers in the Diocese are as follows: Venerable Job Serebrov(Chancellor), Sir Solomon Kanu(Vice Chancellor), David Avren Esq(Canadian Deputy Chancelor), Venerable Layne Hansen(Dean of the Cathedral), Venerable Dr Myles Calvin(Executive Archdeacon), Venerable Don Armstrong(Canon to the Ordinary & Regional Archdeacon for Colorado), Venerable Dr Goodluck Elei(Regional Archdeacon for Austen), Venerable Dr Cleo Kukeya(Regional Archdeacon for San Antonio & Ethics Officer For the Diocese); Venerable Barry Montgomery(Regional Archdeacon for Dallas & Security Issues), Venerable Samuel Igwe(Regional Archdeacon for Tennessee/Georgia & Children's Ministry), Venerable Isaac Rehberg(Liturgical Officer), Venerable Olusegun Adebogun(Missions For Canada), Venerable Michael Kelshaw(Regional

Archdeacon for New Mexico), Venerable Gus Calvo(Foreign Missions), Venerable Elias Mburu(Regional Archdeacon for the Northwest & Canon for Kenyan Mission), Venerable Oluwatosin Onaseso(Stewardship Officer), Rev Canon Barry Kowald(Abbot of Order of St Benedict), Rev Canon Dr Rob Goodman(Spiritual Director & Webmaster), Sir Charles Napier(Diocesan Treasurer), Sir Bill Burton(Media Officer), Sir Ike Oraedu(Diocesan Knights President), Sir Dr Izu Nwachukwu(Chair for Canadian Knights Chapter), Barrister Kene Ilochonwu KC and Attorney Clark Harmonson(Legal Officers) and Christopher Milner(Registered Agent of the Diocese).

Bishop Scott Seely heads up the Evangelism & Church Planting Task Force.

The Women's ministry President in the Diocese is Mrs Lilian Orji assisted by Mrs Miriam Seely and clergy wives in the diocese.

GOING FORWARD :

Where do we go from here?

I. First, we need to remind ourselves and give heed to our Diocesan Mission, Vision, and Core Values. Inability to do this led to some of the problems we have had in the past. Here they are:

A. Mission Statement:

We are a fellowship of Christian believers whose mission is to make disciples of Christ by preaching the Biblical gospel of grace, teaching God's Word faithfully to believers, and SUPPORTING one another in this mission and ministry of the Church to the glory of God alone.

B. Vision Statement

Our vision is to plant, grow, and revitalize churches made of disciples of Jesus Christ from every nation, race, tribe, and tongue who are Christ-centered, biblically-faithful, mission-minded, Spirit-filled, holy, loving, and united under God for His glory and praise.

C. Core Values:

1. **TRINITARIAN** - Focused on our Triune God, relying on Him, and walking in wholehearted devotion to Him. Knowing Him, delighting in Him, and enjoying Him forever. Exalting and proclaiming Him. And relying on the Holy Spirit for Christian life and ministry.
2. **CHRIST CENTERED** - Christians are saved and accounted righteous before God only by the merit of our Lord and Savior Jesus Christ, perfect God and perfect Man, by faith in his death for us and not by any works or deservings of ours. We believe in grounding our lives and work in those formational historical events of the incarnation, crucifixion, resurrection, and ascension of Christ.

3. **BIBLICAL-** The Scriptures of the Old and New Testament are the inspired Word of God and our primary authority for faith and morals. We are Bible-Driven hence committed to expounding the Bible, with Biblical delight, wholeheartedly walking in the way of God's Word, preaching it to ourselves and to others. Desiring to do everything in Biblical ways and with Biblical means.
4. **HISTORIC ANGLICANISM** - We trace our identity to the 16th century English Reformation that valued the Apostolic faith, expressed in Holy Scripture, summarized in the Creeds, celebrated in the dominical Sacraments, and preserved by the traditional Anglican formularies(The Book of Common Prayer-1662, The 39 Articles of Religion, The Ordinal, and The Homilies).
5. **MISSIONARY-** We will equip Anglican Christians to live as beacons of hope and light in their workplaces, neighborhoods and families, and plant new churches, with a special focus on extending the love of God to growing ethnic populations. We are Gospel-Motivated eager to organize our life and ministry around Jesus' mission. Proclaiming the objective biblical gospel of Jesus Christ to non-Christians for their conversion, and proclaiming the objective

biblical gospel of Jesus Christ to Christians for their growth. Making disciple-making disciples of Jesus. Everyone is called to be a missionary.

6. **LOCAL CONGREGATIONS** - The primary place where the Christian life is lived and shared is the local congregation. The local congregation must be committed to the Great Commission and the Great Commandment. The function of the diocese, therefore, is to give direction, support and encouragement to local congregations, discern new opportunities for churches, and to ensure that God's Word is faithfully preached, practiced, and taught.
7. **GENEROUS** - In our commitment to strengthen our Christian witness, our Anglican identity, our episcopal bonds, and our presence in the world, each parishioner and each congregation is encouraged to give generously, joyfully, sacrificially, with the understanding that all we have is a gift from God. Each Congregation is encouraged to join in the cheerful giving of 10% to support the diocese and its mission, and 10% to outreach and missions.
8. **PRAYER** - We cannot do the work of God and accomplish the purpose of God without the power of God and the blessing of God. We therefore commit

ourselves to be a Diocese that prays. As God's people we express our dependence on God through prayer for the Church and the nations.

9. **DIVERSITY-** We believe that the Lord intends his church to be a multiracial, multicultural, multiethnic, and multilingual community of believers united as brothers and sisters in Christ in one body through faith. God wants his church to live and demonstrate this gospel-produced and biblically-driven unity on earth in every way possible with love in the bond of peace because we are one in Christ and our primary identity is in Christ. Paul writing to the Collosians says "Here there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free; but Christ is all, and in all."(Colossians 3:11). Striving for unity under God in the body of Christ is indeed one of the most important signs of being filled with the Holy Spirit. We value racial, ethnic and cultural diversity in our Diocese and in our missionary endeavors. The Lord must be at the center of this diocese and not unhealthy nationalism, politics, tribalism and racism. As Charles H Spurgeon reminds us "Wherever real Christians might be, whatever the color of their skin, we are all one in Christ Jesus."

10. **HOLINESS OF LIFE-** We believe that we are saved by grace alone through faith alone in Christ alone. Having been saved by Christ and united to him we

are called, commanded, and enabled by God to live holy and godly lives in the world. A holy life is characterized by godliness, a determination by the enabling grace of God to obey the Word of God from the heart, and bearing the fruit of the Holy Spirit. “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. And those who belong to Christ Jesus have crucified the flesh with its passions and desires.”(Galatians 5:22-24)

PRAXIS

In practical terms what should we be doing to actualize our mission, vision and values?

1. First, we need to preach and teach the whole counsel of God in and from the Bible instead of conjectures, fanciful ideas, and new revelations. God has given us his Word to feed the people of God. And God uses the people of God to do the work of God through the Word of God. The gospel is the good news of what God has achieved(victory over Satan and death, inauguration of his kingdom etc) and done for us through the life, death, and resurrection of our Lord Jesus Christ. To preach the gospel is to announce, explain, and apply this gospel by calling people to repent of their sin, believe this gospel, and follow Christ as their only Savior and Lord.

2. Second, we need to be intentional about evangelism and church planting across Canada and the United States. The ADOAN Evangelism Taskforce comprising Bishop Scott Seely, Venerable Dr. Segun Adebogun, Venerable Dr. Cleo Kukeya, Venerable Elias Mburu, Venerable Tosin Onaseso, Venerable Isaac Rehberg, and Venerable Job Serebrov submitted their recommendations to me and I want to share it with you at this Synod toward the end of my Address to you.

3. Third, Discipleship and Lay Leadership training. We need to be intentional and engaged in actually discipling members of our churches and training up leaders.

4. Fourth, Children & Youth ministry. We need to strengthen our Children and Youth with solid Bible teaching, fellowship and training for ministry. There should be an annual event for Youth and young adults in the Diocese, in the Archdeaconry, and in the parish. I recommend a Youth Sunday in every parish and a parish Youth night where you have skits and interactive activities and food etc. Children must be protected in the parish and in the diocese. We have created Children, Youth, and Young Adult Departments led by Venerable Sam Igwe, Reverend Joseph Ndiritu, and Rev John Mack respectively.

5. Fifth, Clergy Matters: Wellness, Education, and Ordination. We are and will continue to be committed to Clergy wellness and the training of our clergy. Healthy pastors enable and engender healthy churches. I want to encourage our parishes to take care of clergy by praying for them and their families, financially remunerating them, annual clergy appreciation month(October), gifts to clergy, and more. Likewise I ask clergy to engage in personal self-care and mutual care by cultivating wholesome spiritual habits of prayer and spiritual reading, mentors, observing your weekly and annual sabbath rest. Pastors who are narcissists do not take vacations because they believe the church will fall apart without them. It won't. We need to foster a culture of healthy pastors and healthy congregations. Leaders need to model the balance between work and sabbath rest for the congregation. We want clergy to be properly trained with good theological education. Those who do not have theological degrees are expected to get one from reputable evangelical seminaries. Theological education is important in our contemporary world. This is why we have created the Theological Resource Committee led by Rev Canon Keith Paulus. We are also committed to Lay Ministry involving men and women in the Diocese. To this end we will have a Department of Lay ministers comprising Catechists, Lay Readers and & Evangelists. In addition, since new people who have joined our Diocese it is important to state clearly and remind us that in our diocese that we do not ordain women to the

Diaconate or the priesthood and there is no plan or intention whatsoever to that in the future. It is also important to note that we do not license female clergy with exception of the only female deacon who was ordained by a CoN CANA Bishop several years ago in the Diocese. I want to reassure you that our Diocese will maintain the biblical standards of ordaining and licensing only men to Holy Orders. Having said that we want to note that although we do not ordain or license women to Holy Orders, this in no way should be taken to mean that we do not recognize and value the important ministry of faithful women in the Church. Think in your own churches of the stewardship of many women who serve in various capacities such Lay Readers/Evangelists/Bible Study leaders and financially support the Church so that the Gospel may be proclaimed. We must honor women and women's ministry in the Church. The fundamental role of clergy is to preach the gospel, teach and apply the Word of God, pray for the church and the world, administer the sacraments, lead and pastor the church of God, and be godly examples to the flock so that sinners will be converted to Christ and believers will grow into mature and godly disciples of Christ who worship in spirit and truth and who engage in the mission of Christ in the world. Our job is not to seek positions of power and authority and neither is it to teach people how to use God to become wealthy or happy but to lead them to live for Christ by faith and in obedience to his

Word in the world to the glory of God. Therein lie the blessings of God for his people.

6. Sixth, Endowment/Funding: We will need to create an endowment fund for our diocese and also strengthen our Missions Fund(The Archbishop Ephraim Ademowo Mission Fund 2019) to support the Diocese and our church plants and mission activities. To this end we will endeavor to form a Business Task Force for the Diocese this year.

7. Seventh, Women and Men's Ministry are important in the diocese. The African congregations have Women's Guild, Mothers Union, and Mens Christian Fellowship. In our non-African churches I recommend you create Women's and Men's Fellowships. We want every parish to have a leader or chaplain for men and women ministry. God willing and enabling we will have diocesan retreat events for each of these groups.

8. Eight, Prayer and Fasting. Currently we have our Diocesan Monthly Prayer and Fasting every 1st Wednesday of the month. Every member of this Diocese should be able to set aside one day a month to fast and pray for our Diocese. There is also a Weekly Diocesan Prayer group that meets every week led by

Rev Canon Bolaji Ebenezer. Please join them if you are able. All clergy need to actively and intentionally promote these events in their parishes and through their social media and parish networks.

9. Ninth, Diocesan awareness and mutual commitment. Don't be an island doing your own thing by yourself. We are a community in Christ in the diocese. So we ask you to talk about the Diocese and its mission, vision and values in your parish. Respond to diocesan communication in a timely fashion.

Communicate information and news about the diocese and from the Bishop to your parish. Be committed to the diocese and to one another and avoid Lone Rangerism.

10. Tenth, Cathedral and Pro-Cathedral. Our Diocesan Cathedral is and will continue to be St Francis Cathedral in El Paso, Texas led by Dean Layne Hansen. I cannot thank God enough for the faithfulness and trustworthiness of St Francis Cathedral over the years. It is my pleasure to designate The Good Shepherd Anglican Church in Austin, Texas as our Diocesan Pro-Cathedral. The Rector is Venerable Professor Goodluck Elei. Austin is our State capital and we would like to have a strong missional presence there.

11. Eleventh, Foreign Mission. We need to engage in the ministry of compassion toward those who in need in foreign countries legally by providing practical needs and in supporting small churches or ministries outside North America as resources become available.

12. Twelfth, Church Names. On September 17, 2023, the Diocesan Standing Committee passed a motion specifying that church names in the Diocese henceforth should reflect the Anglican tradition and be either Saint's names or names reflecting specific aspects of doctrine. For example, St. Paul's, St. Augustine's Anglican Church...or Christ the Redeemer, Church of the Atonement, and so on. This decision is not retroactive. It is effective from September 17, 2023 forward.

13. Thirteenth, holiness, godliness and discipline: We need to be disciplined in the way we live and function as brothers and sisters in Christ. To this end our Diocesan Ethics Committee led by Venerable Dr Cleo Kukeya will be tasked to help us address issues of ethical violations and relational concerns before such matters metamorphose and metastasize into big problems requiring the intervention of the diocesan chancellors and ecclesiastical courts. We cannot do ministry without holiness. John Calvin reminds clergy that “There are two things of which a good pastor should be careful to do well: to be diligent in

teaching, and to keep himself pure.” John Owen reminds us that “True faith can no more be without holiness than fire without heat”. This is why we need to pursue godliness, discipline, humility, love, purity, unity, mercy, graciousness, forgiveness and more in our daily and communal life in the Diocese. C H Spurgeon was right when stated that “Holiness is the architectural plan upon which God buildeth up His living Temple”

14. Finally, OUR FIVE-YEAR VISION

Let me now share with our Anglican Diocese of All Nations Five-Year Vision (2024-2029) submitted to me in September by The ADOAN Evangelism Taskforce.

Preamble

Since its conception, the Anglican Diocese of All Nations has relied heavily on the pilgrim principle of mission, which entails missionaries from abroad coming over to evangelize, disciple, and plant new churches. Due to our recent return to the Anglican Church in North America from the Church of Nigeria, a shift must now be placed on the indigenous principle of mission, which entails raising up leaders—both clergy and laity—from among the mission field in order that congregations become self-governing, self-sustaining, and self-replicating for the propagation of the Gospel and the continuation of the mission. What follows in this five-year

vision is an evangelism and church planting triad focused on the geography of the Texas Triangle (Dallas/Ft. Worth, Houston, & San Antonio), other regional hubs within the United States (Northwest and Rocky Mountain regions), and regional hubs in Canada (British Columbia, Alberta, and Saskatchewan) with specific mission concentrations to reach people groups in North America that Anglicans have not typically reached. Finally, the five-year vision concludes with developing Diocesan systems and structures (trellis) that will further support the spread of the Gospel and the growth of the Church (vine).

I: ADAON Triad for Evangelism & Church Planting

A: Why the Texas Triangle?

Demographics

Population Growth: According to Steve Murdock, director of the Hobby Center for the Study of Texas at Rice University, the population in the Texas Triangle's major areas (San Antonio-Austin, Dallas-Fort Worth, Houston) is projected to reach almost 24 million by 2030.

Per the 2021-2022 U.S. Census, Texas had the largest growth of any state in the Nation. Four of the top 10 fastest growing cities are located in the Texas Triangle. Three of the top ten cities in terms of absolute numeric growth are in the Texas Triangle. The top two metropolitan areas in terms of numerical growth are part of the Texas Triangle.

This significant growth suggests a potential increase in the number of people seeking spiritual guidance and community.

Presence of Universities: The Texas Triangle is home to the state's 10 biggest universities, providing opportunities to serve a large, diverse student population that might be seeking spiritual growth and support away from home.

Additionally, the opportunities for campus chaplaincies or other college ministries should be explored as an outreach from the local Texas parishes.

Dynamic Urban Region: A 2008 report by urban planning professors and students at Texas A&M describes the Triangle as "one of the most dynamic urban regions in the nation," rivaling both New York and L.A. This dynamic, vibrant environment may be conducive to innovative church planting and growth.

Future Projections: If the Triangle's population grows as foreseen, the megaregion will become even more dynamic -- and crowded. The increased population could lead to a greater demand for churches and religious services.

ADOAN Demographics: Per the most recent Diocesan Directory, 11 of the 29 parishes are in Texas, 10 of which are in the Texas Triangle. Furthermore, both of our bishops live in the Texas Triangle.

Economics

Economic Strength: Branded as the "economic engine of the Southwest" by a report from the Real Estate Center at Texas A&M University, the Triangle serves as

a large economic entity with four major metropolitan areas. This strong economy tends to attract newcomers, many of whom may be seeking a new church home.

Job Opportunities: The continuous influx of new residents, due to attractive job opportunities, creates a constantly evolving community in need of social structures like churches to provide support, community, and a sense of belonging.

Resilient Economy: The Texas state demographer, Lloyd Potter, asserts that the Texas Triangle has a diverse and robust enough economy to withstand fluctuations in the oil sector, suggesting a stable environment for new church communities to thrive.

Summary

In summary, the projected population growth, presence of large universities, economic strength, job opportunities, resilient economy, dynamic urban environment, and current Diocesan presence of the Texas Triangle present potential opportunities for the Diocese to serve a growing and diverse community. Between 2024 and 2029, we have a goal of planting at least one new church per year in the Texas Triangle.

B: Why U.S. States Outside of Texas?

The second approach to church planting in the Diocese deals with our next largest group of churches, those in the United States outside of Texas. The vision and

strategy for church planting and mission in these states will be 1) to build up regional hubs, specifically in the Northwest and Rocky Mountain areas, and 2) to continue establishing Anglican parishes in geographies where an Anglican presence is not present or strongly entrenched.

In recent years there has been increased migration from urban centers to rural areas. We must consider and pursue opportunities for ministry in small towns and rural areas.

Between 2024 and 2029, we have a goal of planting at least one new church per year in each of the Northwest and Rocky Mountain regions.

C: Why Canada?

Canada has ten provinces and three territories with a population slightly over forty million people. The population breakdown among each province is as follows:

Ontario - 38.26%, Quebec - 23.23%, British Columbia -13.22, Alberta -11.57,

Manitoba - 3.63%, Saskatchewan - 3.12%, Nova Scotia - 2.63%, New Brunswick -

2.13%, Newfoundland - 1.48%, Prince Edward Island - 0.41%, Northwest

Territories - 0.12% Nunavut - 0.01%; Yukon – 0.01%. The two provinces of

Ontario and Quebec account for 61.49% of the population. There has been a

decline in the population of Christians and the number of churches over the years.

Thus, there is an urgent need for more church plants.

At present, ADOAN has six parishes in Canada: one parish in British Columbia, four parishes in Alberta, and one parish in Saskatchewan. Of the four churches in Alberta, three are in Calgary. The fourth is in Edmonton.

The long-term vision is to have at least one church in every province bringing the number of churches to 10. In order to be achievable, this will require additional clergy and other workers in these provinces. In the meantime the short term vision is to use the existing churches to plant new churches. The goal is to plant 5 new churches in the next 5-10 years, an average of one church every two years.

The strategy to achieve this is to make use of all the ADOAN priests who are currently in Canada to plant a church, bringing the number of churches from the current six to nine. Additionally, there are several laymen who have shown interest in discerning a call to the ordained ministry, with a mandate to plant a church during their diaconate, prior to their ordination.

As there are universities in each of the Provinces where ADOAN has a presence, opportunities for campus chaplaincies or other college ministries should be explored as an outreach from the local Canadian parishes.

Building Infrastructure

Missionary funds should be set up at the Diocesan level which can be tapped into to support new church plants. To achieve this a particular Sunday can be set up as

Mission Sunday for offering and all collections for that day should be send to the Diocese for mission work. (AAMF)

D: Implementation

In order to fulfil the goals of shifting to the indigenous principle of mission within our Evangelism and Church Planting Triad of the Texas Triangle, other regional hubs in the United States, and regional hubs in Canada, we will need to raise up and train both clerical and lay leadership.

Each parish will eventually need at least one priest/presbyter, but will also benefit from deacons and lay leaders (e.g. catechists). For clergy, there are three main avenues for training and deployment. First, is the traditional model of sending postulants to seminary for formal training, followed by a curacy. Second, there are alternative models of clergy education and training, such as the ACNA's Greenhouse Movement. Third, there are ordained men in other dioceses or provinces who can be recruited for our parishes. The diocese must develop strategies to help church plants and smaller churches employ clergy to meet the pastoral needs.

Additionally, catechists and deacons can be trained to work under the supervision of the regional archdeacons in church planting, mission, and evangelism. Some of these men may eventually become priests, but others may build up a church plant

until it is able to hire a priest. Again, diocesan strategies to help church plants fund training and employment will be necessary.

Finally, through contributions to the AAMF program at the Diocesan level, funds can be tapped into to support new church plants. To achieve this a particular Sunday can be set up as Mission Sunday. With all collections for that day sent to the Diocese under the AAMF to fund missions and church planting..

II: Mission Concentrations in ADOAN.

A: Kenyan Mission

POPULATION SURVEY

The Kenyan population living in the Pacific Northwest is estimated to be about 21,000, approximately 3,000 of whom regularly attend church. There are currently about 35 Kenyan churches that serve this population. Most of the population that has relocated from Kenya is concentrated in the Federal Way, Kent, Auburn, Tacoma, and Everett areas. Those with a prior background in the Anglican Church of Kenya often seek out Anglican churches they can associate with, while others return to their Anglican roots only when new Anglican churches are planted closer to their homes.

We are also exploring planting Kenyan missions in the Dallas/Ft. Worth area, and in the states of Missouri, Georgia, California, Boston, Alabama, and North Carolina. These are areas with larger concentrations of Kenyans. Connections have

been made with people who are very willing to partner with us in some of these areas.

FINANCIAL SOURCES

Most of the Kenyan population works in healthcare, particularly by establishing group homes as the main business model. The reason Kenyans have tended to concentrate in particular areas of the Northwest is largely due to these businesses. This has resulted in steady and consistent incomes among the Kenyan population, which makes them a solid community that is able to support church planting efforts

STRATEGY

In 2023, five Evangelists were commissioned in the Northwest area in order to partner with our current clergy in developing a strategy for church planting. We are currently developing a five-year plan for the Kenyan mission in the diocese. We intend to establish ten churches in ADOAN among the US Kenyan populations within the next five years. This will be achieved by training and receiving more clergy, including developing structures that will enable the mission to file R1 Visas for its clergy. We have also reached out to other Anglican Kenyan Clergy in the USA, and we have begun to form a fellowship that will yield fruit.

B: Hispanic/Latino Mission

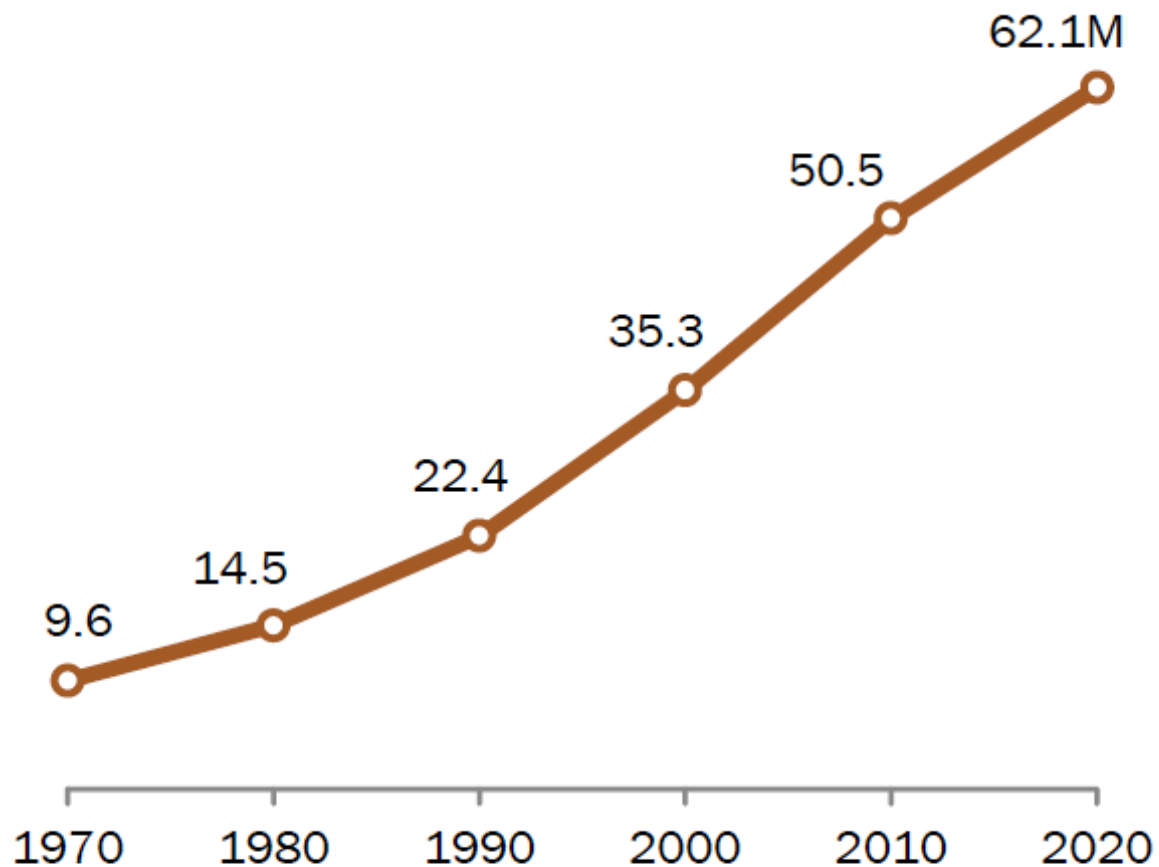
Since 2022, Epiphany Anglican Church and the San Antonio Archdeaconry have undertaken the initiative of exploring the opportunity to engage in ministry to the Hispanic community in the San Antonio, Texas, area.

THE RATIONALE: “Why this Group?” and “Why Us?”

For years, the nation’s Hispanic population has grown significantly faster than the White population. According to the US Census Bureau (August 12, 2021) the U.S. Hispanic population reached 62.1 million in 2020, accounting for 19% of all Americans and making it the nation’s second largest racial or ethnic group, behind White Americans and ahead of Black Americans. It is also one of the fastest growing groups in the U.S. Between 2010 and 2020, the country’s Hispanic population grew 23%, up from 50.5 million in 2010. Since 1970, when Hispanics made up 5% of the U.S. population and numbered 9.6 million, the Hispanic population has grown more than sixfold.

U.S. Hispanic population reached more than 62 million in 2020

In millions



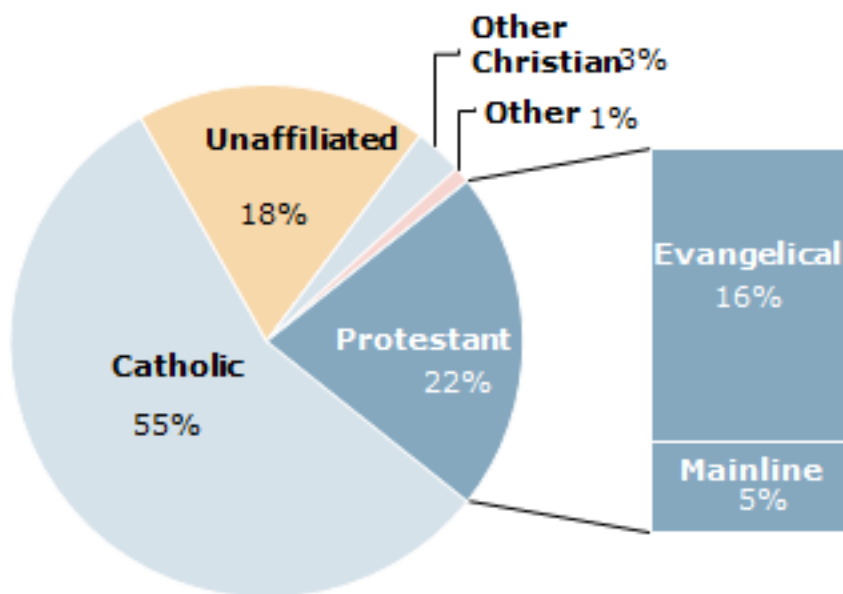
Note: Population totals are as of April 1 each year. Hispanics are of any race.

Source: Pew Research Center analysis of 1970-1980 estimates based on decennial censuses (see 2008 report “U.S. Population Projections: 2005-2050”), 1990-2020 PL94-171 census data.

PEW RESEARCH CENTER

2013 Religious Affiliation of Hispanics

Using Pew Research's standard survey question about religion, % of Hispanic adults who identify today as ...



Source: Pew Research Center survey of Hispanic adults, May 24-July 28, 2013. Figures above based on FORM12 and FORMNCO, N=4,080. Figures may not add to 100%, and nested figures may not add to total, due to rounding.

PEW RESEARCH CENTER

Although most Hispanic/Latinos in the United States, and particularly in Texas, identify themselves as Roman Catholic, many Hispanics/Latinos are choosing Protestantism over Catholicism. According to data from the Public Religion Research Institute (August 25, 2022) half of U.S. Hispanics identified as Roman Catholic and 15% as evangelical in 2020. An Axios-Ipsos Latino Poll in partnership

with Noticias Telemundo also found younger generations of Latinos are less likely to identify as Catholic. The numbers show that Latino Protestantism is growing rapidly in the United States. Researchers estimate that the percentage of Latinos who identify as Protestant— evangelical and other Christian faiths — is expected to grow from about 25% today to 50% by 2030. (50% by 2030; Marti, Mulder, & Ramos, 2017).

Where does the Anglican Church stand in all this? The Anglican Church in the United States is heavily white, but it is increasingly more diverse as people tend to convert to Anglicanism more often than being born into it. It must be noted that data on our Hispanic congregations is difficult to pinpoint simply because most of Hispanics/Latinos are part of an Anglo congregation and the numbers are usually combined. We have a few Latinos in our congregations. But they would be on the assimilated side of the spectrum. In 2013, ACNA reported that there were fifty Hispanic congregations growing in the Anglican Church in North America but no other records or data found on this claim. The Episcopal Diocese of Dallas reported in 2013 that there were six Spanish-speaking congregations in their Diocese. Most Anglicans and Episcopalians have some sort of what they are calling “Hispanic Ministry” – outreach ministries to the Hispanics/Latinos, but not necessarily planting Hispanic/Latinos congregations. There is, however, Caminemos Juntos, (i.e., "Let's Walk Together") an Anglican Latino network and church planting movement, began in 2010, with the vision to unify, mobilize and multiply Latino

Anglican churches throughout the 35 countries in the Americas (North, Central, South America and the Caribbean). This movement is facilitated in partnership between the Anglican Church in North America, the Anglican Church in Brazil, the Anglican Church in Chile, and the Greenhouse Movement. Additionally, the Diocese of Western Anglicans reports on their website that, in response to the changing demographics within their diocese, they have begun an active ministry of planting new Spanish-Speaking and Bilingual churches at the same time that they seek to transform existing congregations of all sizes into churches that reach out to the Spanish-speaking neighbors. However, there is no recorded data showing how many churches they have planted so far.

Religious Composition of Latinos in the U. S.

| | |
|-------------------------------|------------|
| Christianity: 77% | |
| Roman Catholic | 48% |
| Evangelical Protestant | 19% |

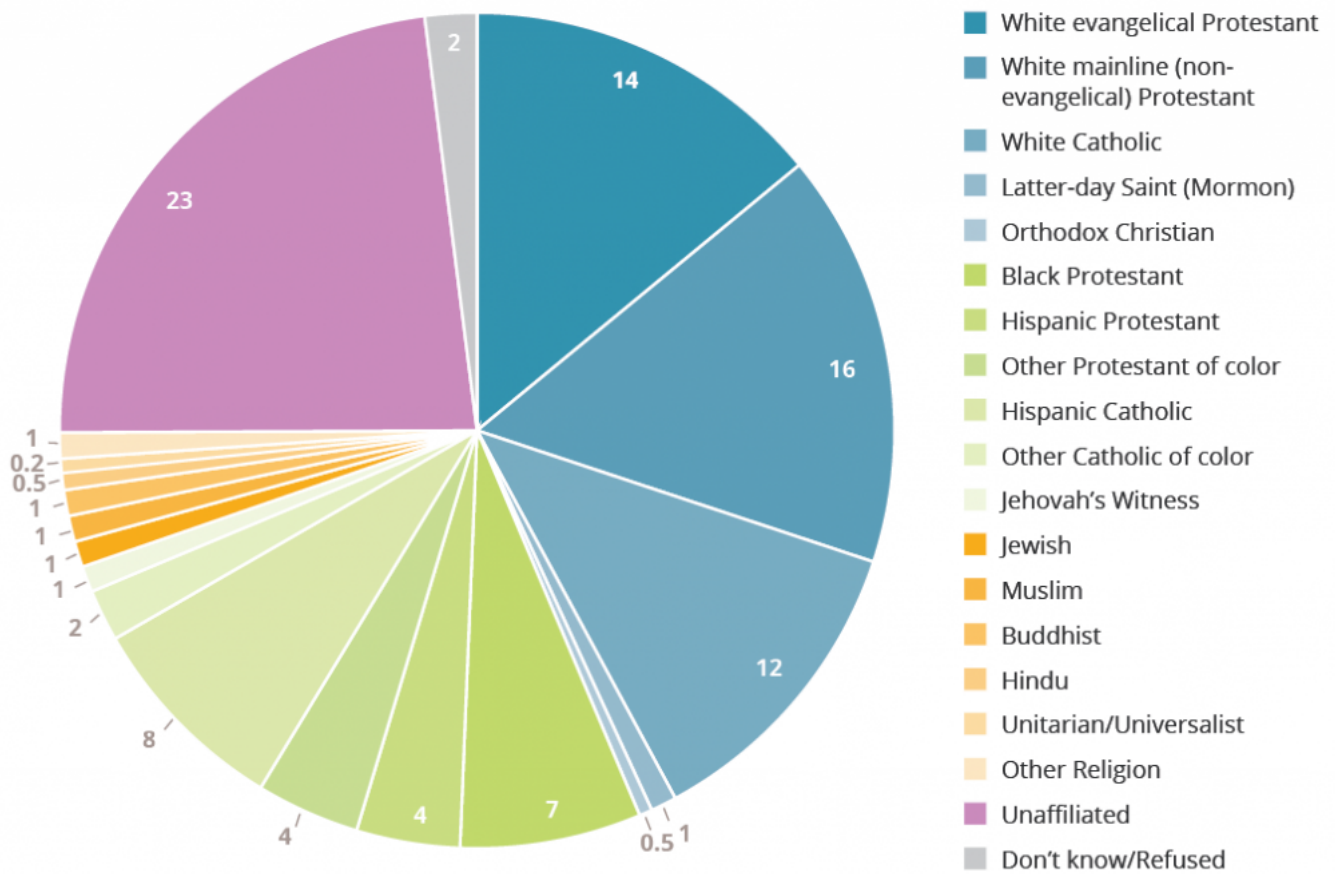
| | |
|---|----------------------|
| Mainline Protestant Anglicans/ Episcopalians | 5% <1% |
| Historically Black Protestant | 1% |
| Mormon | <1% |
| Orthodox Christian | <1% |
| Jehovah Witnesses | 2% |
| Other Christian | <1% |
| Non-Christian Faiths 2% | |
| Jewish | 1% |

| | |
|--|---------------|
| Muslims | <1% |
| Buddhist | 1% |
| Hindus | <1% |
| Other World Religions | <1% |
| Other Faiths | 1% |
| Unaffiliated (Religious “nones” 20% | |
| Atheist | 2% |
| Agnostics | 2% |
| Nothing in particular | 16% |
| Don’t Know | <1% |
| | |

Source: Pew Research, 2023.

FIGURE 1. The American Religious Landscape in 2020

Percent who identify as:



Source: PRRI 2020 American Values Atlas.

The Hispanic/Latino community is also the fastest growing population within the community of San Antonio and surrounding areas. Roughly 61% of the area is of Hispanic descent. This dramatic increase in the numbers of Latinos/Hispanics in

communities throughout the country, particularly in San Antonio and surroundings, gives us an evangelistic opportunity and hope for the church. God desires that all be saved and come to eternal life, regardless of language and culture. Reaching out to the Hispanic population engages us in God's plan of seeing all come to him. While most Hispanics are Roman Catholic as would be expected, there is, however, some search for denominational alternatives among semi-aculturated and acculturated individuals, and this is also an opportunity to minister to them.

THE OBJECTIVE

Currently, Epiphany Anglican Church is having a bilingual service every 4th Sunday of the month. That said, the bilingual service is not intended to replace the English service as Epiphany's primary Sunday worship, as that would likely be equally dissatisfying for both English speakers and Spanish speakers in the parish. Instead, the objective is to eventually form a CHURCH PLANT, a "church within a church." It will be part of the larger San Antonio Archdeaconry body (under Epiphany Anglican Church), but it will also have some distinctives that allow it to fulfill its given mission of reaching Hispanics and the Spanish speaking community. The objective is to have a self-sustaining, disciple-making Church of Hispanic and Spanish-speaking believers grow into a thriving community of faith

within the larger San Antonio Archdeaconry. At present, it is tentatively expected to be called Santo Niño Iglesia Anglicana de San Antonio.

The vision is not to establish another program or repeating event within Epiphany, but that Epiphany Anglican Church (with the authority of the Diocesan Bishop through San Antonio Archdeaconry) and Santo Niño Iglesia Anglicana de San Antonio would participate in mutual fellowship events, and service projects. They would share pastorship and staff, but they would have differing services to address the language and cultural needs of the two different populations (Hispanics/Latinos and the non-Hispanics/non-Latinos).

The realization of the outlined objective will definitely take some time to be fulfilled. Several benchmarks, such as building a core for such a plant, would need to be completed before plans to even start a different service are entertained. Calling would need to be done, bible studies would be started, discipling of a core would be performed. It could be two years before the trigger is pulled for a Spanish-language service.

While not everyone in the diocese can directly participate in a Hispanics/Latinos ministry, everyone can support this ministry with prayer. Pray for the parish and Archdeaconry leaders as they consult, strategize, and plan. Pray for Latino or

Spanish-speaking neighbors to be receptive to the outreach. Pray that God would provide the people to serve as the core for a Hispanic/Latino ministry. And pray for funding to support such an effort.

C: Nigerian Mission

According to the US Census 2020 ACS 5-Year Survey of Nigerian Population by State.

Texas, Maryland, California, New York, Georgia, New Jersey, Illinois, Florida, Massachusetts, and Pennsylvania are the top 10 US states where Nigerians reside. These states have the highest concentration of Nigerian Americans within their populations.

1. Texas: 19.3% - Texas has the largest Nigerian American population in the US, representing nearly one-fifth of the entire community.
2. Maryland: 10.0% - Maryland ranks second with a significant Nigerian American community, accounting for 10% of the total population.
3. California: 8.9% - California is home to a substantial Nigerian American community, making up 8.9% of the nationwide population.
4. New York: 8.6% - New York follows closely with 8.6% of the Nigerian American population residing in the state.
5. Georgia: 6.2% - Georgia has a considerable Nigerian American community, comprising 6.2% of the total in the US.

6. New Jersey: 5.9% - New Jersey hosts a notable Nigerian American population, representing 5.9% of the community.

7. Illinois: 5.2% - Illinois has a significant Nigerian American community, making up 5.2% of the nationwide population.

8. Florida: 3.0% - Florida is home to a considerable number of Nigerian Americans, accounting for 3.0% of the total in the US.

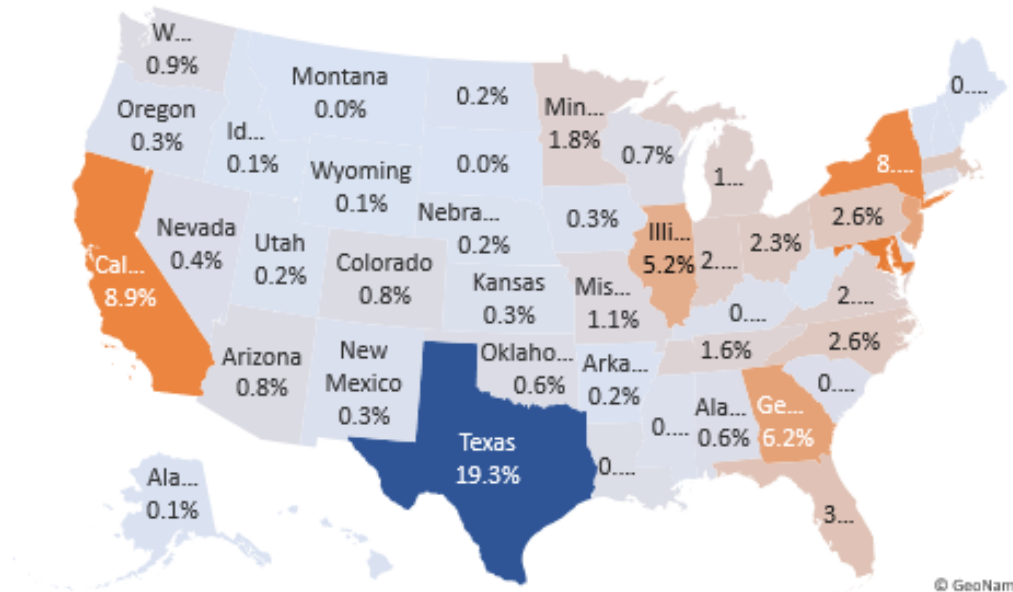
9. Massachusetts: 2.8% - Massachusetts hosts a substantial Nigerian American population, comprising 2.8% of the community.

10. Pennsylvania: 2.6% - Pennsylvania has a notable Nigerian American community, representing 2.6% of the total in the US.

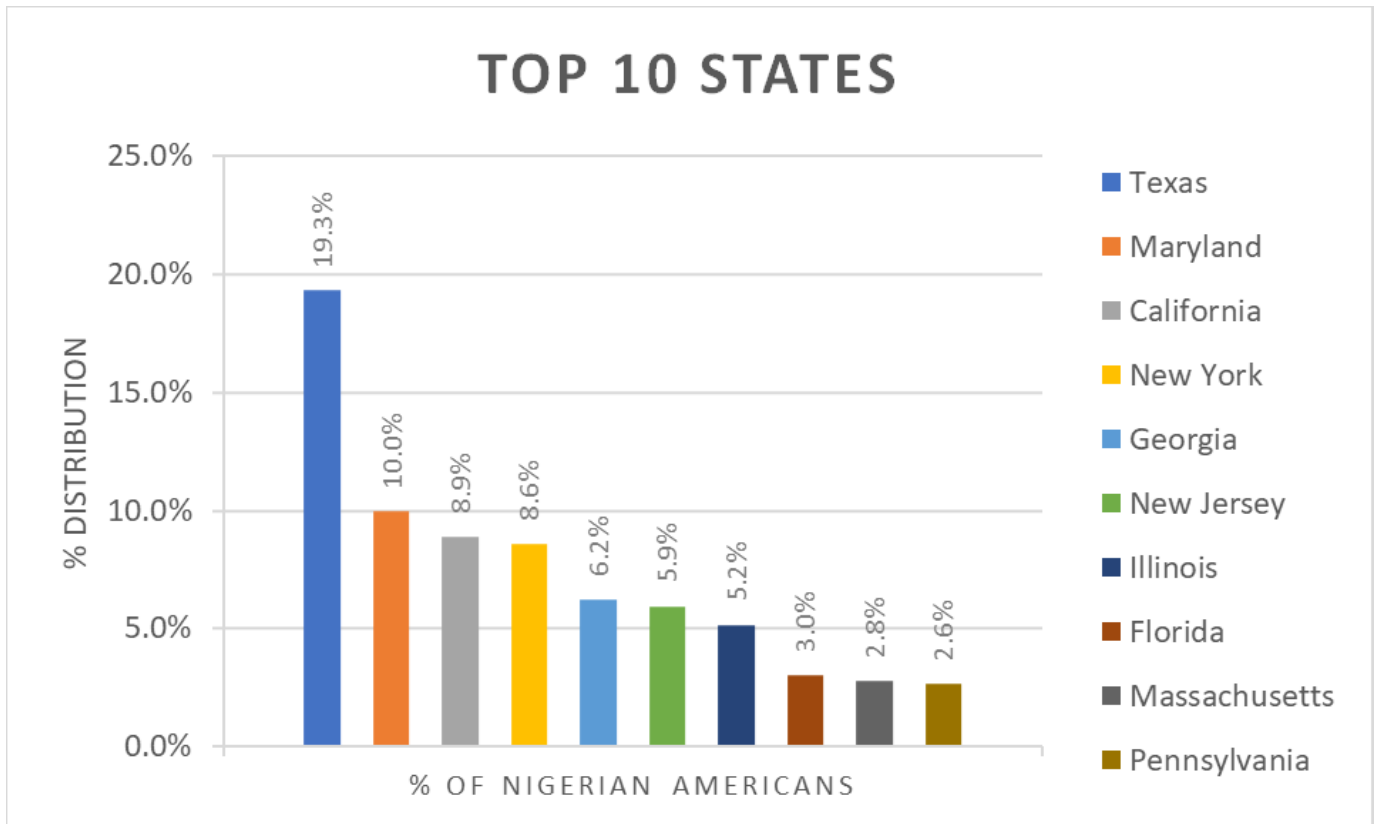
These ten states together form the core of the Nigerian American population in the United States, showcasing their cultural diversity, contributions, and impact across various aspects of American society.

Distribution of Nigerians Across US states

% of Nigerian Americans 0.0% 9.7% 19.3%



Powered by Bing
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Source: <https://worldpopulationreview.com/state-rankings/nigerian-population-by-state>

Proposed Plan: To Build Strong Partnerships with Existing Churches in Top 10 Areas

To achieve successful church planting, obtaining the support and cooperation of our existing churches in the top 10 areas is paramount. Establishing robust partnerships and collaborations with these churches will play a pivotal role in ensuring the effectiveness of our efforts. These churches will serve as central hubs

for conducting outreaches and engaging with the Nigerian community in these states. By working together, we can effectively reach out to and connect with Nigerians in the top 10 states, fostering a sense of community and providing spiritual support to those in need.

United in Faith, Reaching Hearts Across the States!

Action Plan:

1. **Identify Existing Churches:** Compile a list of churches in the top 10 areas with a significant Nigerian American presence. Research their backgrounds, leadership, and willingness to collaborate on church planting initiatives.
2. **Establish Communication Channels:** Reach out to the leadership of these existing churches through personal meetings, phone calls, or emails. Initiate open and transparent communication to discuss the potential for partnership and collaboration.
3. **Articulate Vision and Goals:** Clearly communicate the vision and goals of the church planting efforts to the existing churches. Emphasize the importance of unity in reaching out to the Nigerian community and fostering a sense of belonging and support.
4. **Foster Relationships:** Build strong relationships with the leaders and members of the existing churches. Attend their services or events, engage in discussions, and listen to their perspectives and ideas.

5. Collaborative Strategy: Develop a collaborative strategy that outlines the roles and responsibilities of each church in the top 10 areas. Define how they can actively participate in outreaches, community events, and support for the church planting efforts.
6. Resource Sharing: Explore opportunities for resource sharing between the existing churches and the new church plants. This could include sharing materials and expertise to optimize outreach efforts and minimize costs.
7. Training and Support: Offer training and support to the leadership and members of the existing churches on effectively engaging with the Nigerian community. Provide guidance on culturally sensitive approaches to outreach and connection.
8. Empower Hub Churches: Designate the top 10 churches as hub churches responsible for coordinating outreach efforts and serving as central points for connecting with the Nigerian community in their respective states.
9. Regular Coordination Meetings: Organize regular coordination meetings with the leadership of the existing churches to evaluate progress, address challenges, and brainstorm new ideas for outreach and community engagement.
10. Celebrate Milestones Together: Celebrate milestones and successes together as a united effort. Acknowledge the contributions of the existing churches in reaching out to Nigerians in the top 10 states, fostering a strong sense of partnership and achievement.

D: 1662 Fellowship of North America

On June 15, 2023, the Rt. Rev. Dr. Felix C. Orji constituted the 1662 Fellowship of North America under the portfolio of the Diocesan Liturgy Officer, the Venerable Isaac Rehberg.

The purpose of this Fellowship is to:

- Promote the 1662 edition of the Book of Common Prayer and other historic Formularies of the Anglican Tradition (i.e., the 1571 Articles of Religion and 1662 Ordinal), supplemented by the Two Books of Homilies and writings of the early English Divines as the theological “center of gravity” for orthodox Anglicanism in North America.
- Facilitate a cross-diocesan and cross-jurisdictional fellowship of parishes and individuals who use the 1662 Book of Common Prayer in worship.
- Educate the Anglican public on the theology and use of the Formularies through a variety of media (e.g., videos, social media accounts, publications, etc.).
- Equip church planters and evangelists in using the Formularies as an integral tool for mission and evangelism.

As the Fellowship promotes the 1662 Book of Common Prayer and other Formularies, the Fellowship shall:

- Respect the liturgical diversity of the Diocese and Province while promoting the historic Formularies as the theological lens through which we use and interpret later Prayer Books.
- Support the ethnically and linguistically diverse mission of the Diocese with occasional services of the 1662 as translated into other languages.
- Develop an educational program centered on the Formularies to supplement seminary and other theological education of Diocesan clergy.

In order to facilitate the above goals, members of the Taskforce have begun to collect links and other resources to make available on the Diocesan Website and a future 1662 Fellowship of North America Facebook page/group including:

- Links to the 1662 Book of Common Prayer translated into other languages
- Guidebooks such as J.I. Packer's *The Gospel in the Prayer Book*
- Historic commentaries on the Articles and Homilies
- Recently proposed methodologies for adapting 1662 principles for later Prayer Books
- Adaptations of historic Anglican musical resources

III: Building Infrastructure

A: Additional Streams of Revenue

Considering the Boomer generation gives the most financial resources to congregations and denominations when compared with other generations, and with that generation potentially dwindling in the next decade, it is highly advantageous for the Diocese to consider additional income streams beyond the tithes, offerings, and gifts of parishes and individuals within the Diocese. Therefore, it is the recommendation of the Evangelism Taskforce to create a Business Taskforce to explore revenue stream options and implement the best strategies that help sustain the mission and ministry of the Diocese as we sail further into 21st century post-modern, post-Christian waters.

B: Adding and Compensating Diocesan Staff

In addition to creating additional revenue streams, the Diocese needs to hire staff for communications and administration, providing honorarium stipends or partial salaries, to create healthier systems and structures that further the continual development of our Diocesan mission. As St. Paul says in 1 Corinthians 9, “Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Or who tends a flock without getting some of the milk? ... In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel.”

C: Developing Missional Leaders & Archdeaconries

Archdeacons and Canons with portfolios are expected to exemplify a missionary heart and lifestyle to build up not just individual parishes, but also, the regional church at the archdeaconry level. Archdeaconry collaboration is to be lived out through church planting, clergy development, and community outreach. “

—————End of Report —————

I appreciate the good work done by the Evangelism TaskForce and by the grace of God we will endeavor to implement these recommendations as the Lord enables us. Let me conclude by reminding us of two things. First, the Lord who has called us to this mission will enable us to accomplish it. So let us trust him and serve him wholeheartedly and he will not fail us. Second, this mission is not ours but God’s mission. Dr Francis Schaeffer captured this very well when he wrote that “We are not building God's kingdom. He is building His kingdom, and we are praying for the privilege of being involved.” May the Lord help us to join him in building His kingdom the way he wants us to and resist the temptation to build our own kingdoms using His name. Amen.

Prayer

Father we ask you to help us to go **DEEPER** with you, get **CLOSER** to one another, and go **FURTHER** in our impact and ministry for Christ in our community and in the world to your glory alone.

May the Lord our God will grant you:

More strength and more wisdom;

More grace and more anointing;

More revelation and more guidance;

More mercy and more power;

More health and more favor;

More breakthroughs and more testimonies;

More provision and more joy;

More peace and more protection;

More blessings and more of all God has in store for you, your family, your profession, and your Ministry.

In Jesus' Name. Amen!!!

BENEDICTION

The **LORD** bless you and keep you; The **LORD** make his face to shine upon you and be gracious to you; The **LORD** lift up his countenance upon you and give you peace. In the name of the Father, and of the Son, and of the Holy Ghost. Amen, Amen, Amen.

Appendix I

Diocesan Officers and Leaders in the Anglican Diocese of All Nations

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Appendix II

The 39 Articles of Religion

1. Of Faith in the Holy Trinity.

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

2. Of the Word or Son of God, which was made very Man.

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

3. Of the going down of Christ into Hell.

As Christ died for us, and was buried, so also is it to be believed, that he went down into Hell.

4. Of the Resurrection of Christ.

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

5. Of the Holy Ghost.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

6. Of the Sufficiency of the Holy Scriptures for Salvation.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary

to salvation. In the name of the Holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

Genesis Exodus Leviticus Numbers Deuteronomy Joshua Judges Ruth The First Book of Samuel The Second Book of Samuel The First Book of Kings The Second Book of Kings The First Book of Chronicles The Second Book of Chronicles The First Book of Esdras The Second Book of Esdras The Book of Esther The Book of Job The Psalms The Proverbs Ecclesiastes or Preacher Cantica, or Songs of Solomon Four Prophets the greater Twelve Prophets the less.

And the other Books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras The Fourth Book of Esdras The Book of Tobias The Book of Judith The rest of the Book of Esther The Book of Wisdom Jesus the Son of Sirach Baruch the Prophet The Song of the Three Children The Story of Susanna Of Bel and the Dragon The Prayer of Manasses The First Book of Maccabees The Second Book of Maccabees

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

7. Of the Old Testament.

The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

8. Of the Creeds.

The Three Creeds, Nicene Creed, Athanasius' Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.

9. Of Original or Birth-Sin.

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth

always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in Greek, , (which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh), is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized; yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

10. Of Free-Will.

The condition of Man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith; and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

11. Of the Justification of Man.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings. Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

12. Of Good Works.

Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

13. Of Works before Justification.

Works done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

14. Of Works of Supererogation.

Voluntary Works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required:

whereas Christ saith plainly When ye have done all that are commanded to you, say, We are unprofitable servants.

15. Of Christ alone without Sin.

Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world; and sin (as Saint John saith) was not in him. But all we the rest, although baptized and horn again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

16. Of Sin after Baptism.

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

17. Of Predestination and Election.

Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation. Furthermore, we must receive God's promises in such wise, as they be generally set

forth to us in Holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

18. Of obtaining eternal Salvation only by the Name of Christ.

They also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

19. Of the Church.

The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same. As the Church of Jerusalem, Alexandria, and Antioch, have erred, so also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

20. Of the Authority of the Church.

The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

21. Of the Authority of General Councils.

General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God), they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

22. Of Purgatory.

The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Relics, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

23. Of Ministering in the Congregation.

It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

24. Of Speaking in the Congregation in such a Tongue as the people understandeth.

It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church to have public Prayer in the Church, or to minister the Sacraments, in a tongue not understood of the people.

25. Of the Sacraments.

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures, but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

26. Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments.

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith, and rightly, do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men. Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers,

and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deposed.

27. Of Baptism.

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or New-Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed, Faith is confirmed, and Grace increased by virtue of prayer unto God.

The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

28. Of the Lord's Supper.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

29. Of the Wicked, which eat not the Body of Christ in the use of the Lord's Supper.

The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

30. Of both Kinds.

The Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

31. Of the one Oblation of Christ finished upon the Cross.

The Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there

is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

32. Of the Marriage of Priests.

Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

33. Of excommunicate Persons, how they are to be avoided.

That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

34. Of the Traditions of the Church.

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely, doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, Ceremonies or Rites of the Church ordained only by man's authority, so that all things be done to edifying.

35. Of the Homilies.

The Second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

Of the Names of the Homilies.

1. Of the right Use of the Church.
2. Against Peril of Idolatry.
3. Of repairing and keeping clean of Churches.

4. Of good Works, first of Fasting.
5. Against Gluttony and Drunkenness.
6. Against Excess of Apparel.
7. Of Prayer.
8. Of the Place and Time of Prayer.
9. That Common Prayers and Sacraments ought to be ministered in a known tongue.
10. Of the reverent Estimation of God's Word.
11. Of Alms-doing.
12. Of the Nativity of Christ.
13. Of the Passion of Christ.
14. Of the Resurrection of Christ.
15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
16. Of the Gifts of the Holy Ghost.
17. For the Rogation-days.
18. Of the State of Matrimony.
19. Of Repentance.
20. Against Idleness.
21. Against Rebellion.

36. Of Consecration of Bishops and Ministers.

The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing, that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed King Edward unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

37. Of the Power of the Civil Magistrates.

The King's Majesty hath the chief power in this Realm of England, and other his Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction.

Where we attribute to the King's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all

estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of Rome hath no jurisdiction in this Realm of England.

The Laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

38. Of Christian Men's Goods, which are not common.

The Riches and Goods of Christians are not common, as touching the right, title, and possession of the same; as certain Anabaptists do falsely boast.

Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

39. Of a Christian Man's Oath.

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching in justice, judgement, and truth.

Appendix III

Jerusalem Declaration- June 2008

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.

Appendix IV

Gafcon Kigali Statement Release

<https://americananglican.org/gafcon-kigali-statement-release/>

Gafcon Kigali Statement Release

The following press statement was released today, Friday, April 21, 2023 at Gafcon IV Kigali, Rwanda. The text is published here as it was received by us.

GAFCON IV – The Kigali Commitment

[Christ] is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy.

Colossians 1:18

Greetings from Kigali, Rwanda, where the fourth Global Anglican Future Conference (GAFCON) met from 17-21 April 2023, bringing together 1,302 delegates from 52 countries, including 315 bishops, 456 other clergy and 531 laity. We were grateful for the extraordinary hospitality extended by Archbishop Laurent Mbanda and the Anglican Church of Rwanda. We were deeply saddened to hear the news of the loss of Laurent and Chantal's son Edwin, and we continue to offer our prayers of comfort for the Mbanda family.

We were also privileged to be welcomed and addressed by the Prime Minister of the Republic of Rwanda, the Right Honourable Edouard Ngirente who spoke of the significance of our gathering.

Our conference theme for 2023 'To Whom Shall We Go?' (John 6:68), along with our Bible studies in the Letter to the Colossians, focused our attention on Jesus, the one in whom all the fullness of God dwells in bodily form, the Lord of all creation and the head of his body, the church (Colossians 1:15-19; 2:9).

Our Chairman in his opening address encouraged us to be a repenting church, a reconciling church, a reproducing church and a relentlessly compassionate church. This is the church we want to be.

We were reminded that the purpose and mission of the church is to make known to a lost world the glorious riches of the gospel by proclaiming Christ crucified and risen, and living faithfully together as his disciples.

Our Fellowship Together

We gave thanks for God's goodness and faithfulness to the Gafcon movement since its inception in 2008, as we rejoiced in a new generation of emerging leaders. It is God who unites us to himself and to one other in the power of his Spirit (1 Corinthians 12:13). From the diversity of our different backgrounds and cultures we delighted in our unity in Christ and the love that we share.

Many among us are from contexts of persecution or conflict and we know that as one part of the body suffers, we all suffer. Some were unable to attend the conference because of this. We prayed for our brothers and sisters in Sudan, and for the suffering church. We also heard testimony of the power of the gospel to transform lives even in these circumstances through the prayer, kindness and compassion of Christians.

The Authority of God's Word

The current divisions in the Anglican Communion have been caused by radical departures from the gospel of the Lord Jesus Christ. Some within the Communion have been taken captive by hollow and deceptive philosophies of this world (Colossians 2:8). Such a failure to hear and heed God's Word undermines the mission of the church as a whole.

The Bible is God's Word written, breathed out by God as it was written by his faithful messengers (2 Timothy 3:16). It carries God's own authority, is its own interpreter, and it does not need to be supplemented, nor can it ever be overturned by human wisdom. God's good Word is the rule of our lives as disciples of Jesus and is the final authority in the church. It grounds, energises and directs our mission in the world. The fellowship we enjoy with our risen and ascended Lord is nourished as we trust God's Word, obey it and encourage each other to allow it to shape each area of our lives.

This fellowship is broken when we turn aside from God's Word or attempt to reinterpret it in any way that overturns the plain reading of the text in its canonical context and so deny its truthfulness, clarity, sufficiency, and thereby its authority (Jerusalem Declaration #2).

The Current Crisis in the Anglican Communion

Despite 25 years of persistent warnings by most Anglican Primates, repeated departures from the authority of God's Word have torn the fabric of the Communion. These warnings were blatantly and deliberately disregarded and now without repentance this tear cannot be mended. The latest of these departures is the majority vote by the General Synod of the Church of England in February 2023 to welcome proposals by the bishops to enable same-sex couples to receive God's

blessing. It grieves the Holy Spirit and us that the leadership of the Church of England is determined to bless sin.

Since the Lord does not bless same-sex unions, it is pastorally deceptive and blasphemous to craft prayers that invoke blessing in the name of the Father, Son and Holy Spirit.

Any refusal to follow the biblical teaching that the only appropriate context for sexual activity is the exclusive lifelong union of a man and a woman in marriage violates the created order (Genesis 2:24; Matthew 19:4–6) and endangers salvation (1 Corinthians 6:9).

Public statements by the Archbishop of Canterbury and other leaders of the Church of England in support of same-sex blessings are a betrayal of their ordination and consecration vows to banish error and to uphold and defend the truth taught in Scripture.

These statements are also a repudiation of Resolution I.10 of the 1998 Lambeth Conference, which declared that ‘homosexual practice is incompatible with Scripture,’ and advised against the ‘legitimising or blessing of same sex unions’. This occurred despite the Archbishop of Canterbury having affirmed that ‘the validity of the resolution passed at the Lambeth Conference 1998, I.10 is not in doubt and that whole resolution is still in existence’. The 2022 Lambeth Conference demonstrated the deep divisions in the Anglican Communion as many bishops chose not to attend and some of those who did withdrew from sharing at the Lord’s table.

The Failure of the Archbishop of Canterbury and the Other Instruments of Communion

We have no confidence that the Archbishop of Canterbury nor the other Instruments of Communion led by him (the Lambeth Conference, the Anglican Consultative Council and the Primates’ Meetings) are able to provide a godly way forward that will be acceptable to those who are committed to the truthfulness, clarity, sufficiency and authority of Scripture. The Instruments of Communion have failed to maintain true communion based on the Word of God and shared faith in Christ.

All four Instruments propose that the way ahead for the Anglican Communion is to learn to walk together in ‘good disagreement’. However we reject the claim that two contradictory positions can both be valid in matters affecting salvation. We cannot ‘walk together’ in good disagreement with those who have deliberately chosen to walk away from the ‘faith once for all delivered to the saints’ (Jude 3). The people of God ‘walk in his ways’, ‘walk in the truth’, and ‘walk in the light’, all of which require that we do not walk in Christian fellowship with those in darkness (Deuteronomy 8:6; 2 John 4; 1 John 1:7).

Successive Archbishops of Canterbury have failed to guard the faith by inviting bishops to Lambeth who have embraced or promoted practices contrary to Scripture. This failure of church discipline has been compounded by the current Archbishop of Canterbury who has himself welcomed the provision of liturgical resources to bless these practices contrary to Scripture. This renders his leadership role in the Anglican Communion entirely indefensible.

Call for Repentance

Repentance defines and shapes the Christian life and the life of the church. Each day at the Conference, in response to God's Word in Colossians, we were led in a time of repentance.

Recognising our own sins, and in humility as forgiven sinners, we pray that those who have denied the orthodox Christian faith in word or deed would repent and return to the Lord (Jerusalem Declaration #13).

Since those who teach will be judged more strictly (James 3:1), we call upon those provinces, dioceses and leaders who have departed from biblical orthodoxy to repent of their failure to uphold the Bible's teaching. This includes matters such as human sexuality and marriage, the uniqueness and divinity of Christ, his bodily resurrection, his promised return, the summons to faith and repentance and the final judgment.

We long for this repentance, but until they repent, our communion with them remains broken.

We consider that those who refuse to repent have abdicated their right to leadership within the Anglican Communion, and we commit ourselves to working with orthodox Primates and other leaders to reset the Communion on its biblical foundations.

Support for Faithful Anglicans

Since the inception of Gafcon, it has been necessary for the Gafcon Primates to recognise new orthodox jurisdictions for faithful Anglicans, such as the Anglican Church in North America (ACNA), the Anglican Church in Brazil, the Anglican Network in Europe (ANiE), the Church of Confessing Anglicans Aotearoa New Zealand, and the Diocese of the Southern Cross. We encourage the Gafcon Primates to continue to provide such safe harbour for faithful Anglicans.

In view of the current crisis, we reiterate our support for those who are unable to remain in the Church of England because of the failure of its leadership. We rejoice in the growth of the ANiE and other Gafcon-aligned networks.

We also continue to stand with and pray for those faithful Anglicans who remain within the Church of England. We support their efforts to uphold biblical orthodoxy and to resist breaches of Resolution I.10.

Appropriate Pastoral Care

Aware of our own sin and frailty, we commit ourselves to providing appropriate pastoral care to all people in our churches. This is all the more necessary in the current context of sexual and gender confusion, made worse by its deliberate and systematic promotion across the world.

Appropriate pastoral care affirms faithfulness in marriage and abstinence in singleness. It is not appropriate pastoral care to mislead people, by pretending that God blesses sexually active relationships between two people of the same sex. This is unloving as it leads them into error and places a stumbling block in the way of their inheriting the kingdom of God (1 Corinthians 6:9-11).

We affirm that every person is loved by God and we are determined to love as God loves. As Resolution I.10 affirms, we oppose the vilification or demeaning of any person including those who do not follow God's ways, since all human beings are created in God's image.

We are thankful to God for all those who seek to live a life of faithfulness to God's Word in the face of all forms of sexual temptation.

We pledge ourselves afresh to support and care for one another in a loving and pastorally sensitive way as members of Christ's body, building one another up in the Word and in the Spirit, and encouraging each other to experience God's transforming power as we walk by faith in the path of repentance and obedience that leads to fullness of life.

Resetting the Communion

We were delighted to be joined in Kigali by leaders of the Global South Fellowship of Anglican Churches (GSFA) and to host a combined Gafcon-GSFA Primates meeting. Together, these Primates represent the overwhelming majority (estimated at 85%) of Anglicans worldwide.

The leadership of both groups affirmed and celebrated their complementary roles in the Anglican Communion. Gafcon is a movement focused on evangelism and mission, church planting, and providing support and a home for faithful Anglicans who are pressured by or alienated from revisionist dioceses and provinces. GSFA, on the other hand, is focused on establishing doctrinally based structures within the Communion.

We rejoice in the united commitment of both groups on three fundamentals: the lordship of Jesus Christ; the authority and clarity of the Word of God; and the priority of the church's mission to the world. We acknowledge their agreement that 'communion' between churches and Christians must be based on doctrine (Jerusalem Declaration #13; GSFA Covenant 2.1.6). Anglican identity is defined by this and not by recognition from the See of Canterbury.

Both GSFA and Gafcon Primates share the view that, due to the departures from orthodoxy articulated above, they can no longer recognise the Archbishop of

Canterbury as an Instrument of Communion, the ‘first among equals’ of the Primates. The Church of England has chosen to impair her relationship with the orthodox provinces in the Communion.

We welcome the GSFA’s Ash Wednesday Statement of 20 February 2023, calling for a resetting and reordering of the Communion. We applaud the invitation of the GSFA Primates to collaborate with Gafcon and other orthodox Anglican groupings to work out the shape and nature of our common life together and how we are to maintain the priority of proclaiming the gospel and making disciples of all nations. Resetting the Communion is an urgent matter. It needs an adequate and robust foundation that addresses the legal and constitutional complexities in various Provinces. The goal is that orthodox Anglicans worldwide will have a clear identity, a global ‘spiritual home’ of which they can be proud, and a strong leadership structure that gives them stability and direction as Global Anglicans. We therefore commit to pray that God will guide this process of resetting, and that Gafcon and GSFA will keep in step with the Spirit.

Our Future Together

As we considered the future of our movement, we welcomed the following seven priorities articulated by the General Secretary and endorsed by the Gafcon Primates.

We will engage in a decade of discipleship, evangelism and mission (2023-2033). We will devote ourselves to raising up the next generation of leaders in Gafcon through Bible-based theological education that will equip them to be Christ-centred and servant-hearted.

We will prioritise youth and children’s ministry that instructs them in the Word of the Lord, disciples them to maturity in Christ and equips them for a lifetime of Christian service.

We will affirm and encourage the vital and diverse ministries, including leadership roles, of Gafcon women in family, church and society, both as individuals and as groups.

We will demonstrate the compassion of Christ through the many Gafcon mercy ministries.

We will resource and support bishops’ training that produces faithful, courageous, servant leaders.

We will build the bonds of fellowship and mutual edification through interprovincial visits of our Primates.

Arising from our conference we encouraged the Primates Council also to prioritise discipleship for boys and men.

In order to pursue these priorities and to grow the work of the Gafcon movement, we endorsed the establishment of a foundation endowment. We also encouraged

the Gafcon provinces to become financially self-sufficient, not only to advance mission but also to avoid being vulnerable to economic manipulation. Most importantly of all, we commit ourselves afresh to the gospel mission of proclaiming the crucified, risen and ascended Christ, calling on all to acknowledge him as Lord in repentance and faith, and living out a joyful, faithful obedience to his Word in all areas of our lives. We will explore fresh ways to encourage each other, to pray for one another and to hold each other accountable in these things. We commit ourselves into the hands of our almighty and loving heavenly Father with confidence that he will fulfill all his promises and, even through a time of pruning, Christ will build his church. 'To whom shall we go?' We go to Christ who alone has the words of eternal life (John 6:68) and then we go with Christ to the whole world. Amen

Appendix V

Anglican Church in North America: Resolution on Connam and the Church of Nigeria by ACNA College of Bishops.

May 5th 2023 Eastertide

The Most Rev'd Henry Chukwudum Ndukuba Church of Nigeria (Anglican Communion)
St. Matthias House, Plot 942
Ibrahim Waziri Crescent CAD Zone B01, Gudu District, Abuja, FCT.

Your Grace,

Greetings from God our Father and the Lord Jesus Christ to you and to your family and the Anglican Church of Nigeria. On behalf of His Grace, The Most Rev. Dr. Foley Beach, I am sending the following resolution from the Anglican Church North America College of Bishops.

Please receive this resolution with the warm fraternal greetings, prayers, and best wishes of the members of the College of Bishops of the ACNA as we intend to maintain the highest possible bonds of fellowship and mission effectiveness with the Church of Nigeria.

All the Very Best to you in Christ Jesus. Yours,

The Rt. Rev. Alan J. Hawkins
Provincial Secretary/Chief Operating Officer The Anglican Church in North America

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Resolution on Connam and the Church of Nigeria.

WHEREAS the Anglican Church in North America (ACNA) has enjoyed a rich and rewarding history with the Church of Nigeria (Anglican Communion), and

WHEREAS the Church of Nigeria was instrumental in helping to give birth to the ACNA, and

WHEREAS both our churches share faith rooted in a deep commitment to be faithful to the Holy Scriptures as the authoritative Word of God written, and

WHEREAS both our churches share a commitment to advance both the Kingdom of God and the Gospel of Jesus Christ, and

WHEREAS both our churches have shared a common history and commitment to the Jerusalem Declaration and the mission, purpose, and fellowship of Gafcon since its founding, and

WHEREAS shared Kingdom values and partnerships such as those established between us are the best way to advance the Gospel and the mission Christ gives to His Body to advance the Kingdom of God and care for His people,

BE IT THEREFOR RESOLVED that the College of Bishops of the ACNA does hereby declare our commitment to partner and collaborate with the Church of Nigeria affirming the importance and integrity of its Provincial boundaries and authority within Nigeria, and

BE IT FURTHER RESOLVED that the College of Bishops of the ACNA requests that the House of Bishops of the Church of Nigeria (Anglican Communion) also confirms a commitment to partner and collaborate with the ACNA, affirming the importance and integrity of its Provincial boundaries and authority within North America, and

BE IT FURTHER RESOLVED that the College of Bishops of the ACNA hereby requests that the CON transfer and release all the congregations, parishes, Dioceses, clergy, Bishops, and structures that the CON has in North America through normal Canonical process into the Canonical jurisdiction of the ACNA to enjoy all the rights, privileges, and responsibilities of life within the Provincial structures of the ACNA, specifically including such structures as the Mothers



Union and the Knights of the CON, so that our life as Anglicans can be mutually celebrated in ways that conform to Anglican norms and Provincial structures, and

BE IT FURTHER RESOLVED that the College of Bishops of the ACNA re-affirms our constitutional commitment to allow all Dioceses and congregations to use any liturgy of the originating jurisdictions of the ACNA, including those of the Church of Nigeria (Anglican Communion) and to welcome use of such liturgies in the heart languages of those from those Provinces who have immigrated to North America from our founding partner Provinces, and

BE IT FURTHER RESOLVED that the Primate and College of Bishops of the ACNA invite the Primate of the CON to nominate a number of Bishops (the number to be mutually agreed to by the Primate of the ACNA and the Primate of the CON) to be offered as mission partners who can, on approval, be licensed by the Primate of the ACNA and relevant Diocesan Bishop in the ACNA to aid in partnership and pastoral care wherever a Diocesan Bishop of the ACNA requests their involvement, and

BE IT FURTHER RESOLVED that this resolution comes with the warm fraternal greetings, prayers, and best wishes of the members of the College of Bishops of the ACNA intending to maintain the highest possible bonds of fellowship and mission effectiveness.

Approved April 15th 2023

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