



GAFCON
DOCUMENTS



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GAFCON 2018

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

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

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

PROCLAIMING GOD’S GOSPEL

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

addressed to men, women and children and it is our only hope in the light of the final judgment and the reality of hell.

This is God's gospel, the gospel concerning his Son (Romans 1:1–3). The centre of the gospel message is this one person, Jesus Christ, and all that he has done through his perfect life, atoning death, triumphant resurrection and glorious ascension. In our daily expositions, we followed Jesus' path from the judgments by Pilate and the Jewish leaders, to his death for us on the cross, to his breaking the bonds of death on Easter morning and to his commission to the disciples to proclaim "repentance for the forgiveness of sins in his name to all nations" (Luke 24:47). The uniqueness of Jesus Christ lies at the heart of the gospel: "there is salvation in no one else, for there is no other name under heaven given to mankind by which we must be saved" (Acts 4:12). The gospel confronts us in the midst of our confusion and sin but it does not leave us there. It includes a summons to repentance and a call to believe in the gospel (Mark 1:15), which results in a grace-filled life. The ascended Christ gave his Spirit to empower his disciples to take this gospel to the world.

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

External attacks include superstitious practices of sacrifices and libations that deny the sufficiency of Christ's sacrifice. Some religions deny the unique person and work of Christ on the cross, and others are innately syncretistic. Secularism seeks to exclude God from all public discourse and to dismantle the Christian heritage of many nations. This has been most obvious in the redefinition of what it means to be human, especially in the areas of gender, sexuality and marriage. The devaluing of the human person through the advocacy

of abortion and euthanasia is also an assault upon human life uniquely created in the image of God. Militant forms of religion and secularism are hostile to the preaching of Christ and persecute his people.

Internally, the “prosperity gospel” and theological revisionism both seek in different ways to recast God’s gospel to accommodate the surrounding culture, resulting in a seductive syncretism that denies the uniqueness of Christ, the seriousness of sin, the need for repentance and the final authority of the Bible.

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

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

REFORMING GOD’S CHURCH

The gospel of God creates the church of God. Through the invitation of the gospel, God calls all people into fellowship with his Son, the Lord Jesus Christ. As the word of the gospel goes forth in the power of the Holy Spirit, they respond through the work of the Holy Spirit to repent, believe and be baptised, and are thereby joined to Christ’s

body which is his church (Acts 2:37-44; 1 Corinthians 12:12-13). As members of Christ's body, they are sanctified in him, called to live lives of holiness and to be salt and light in the world.

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

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

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

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

Anglican Network. Our collaboration with the Global South Network has been ongoing, and its leaders took an active part in this Conference.

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

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

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

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

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

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

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

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

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

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

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

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

REACHING OUT TO GOD'S WORLD

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

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

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

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

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

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

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

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

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

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

Lawyers Task Force: To address issues of religious freedom and matters of concern to Anglican lawyers and Chancellors and to further the aims of the Jerusalem Declaration

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

In the world into which we go to proclaim the gospel, we shall encounter much which will need us to walk in paths of righteousness and mercy (Hosea 2:19; Micah 6:8). We commit to encouraging each other to give strength to the persecuted, a voice to the voiceless,

advocacy for the oppressed, protection of the vulnerable, especially women and children, generosity to the poor, and continuing the task of providing excellent education and health care. As appropriate, we encourage the formation of other networks to assist in addressing these issues.

OUR GLOBAL ANGLICAN FUTURE

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

Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.

Ephesians 3:20-21

Lambeth 1998 Resolution 1.10

This Conference:

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

in the Communion and to share statements and resources among us;

- notes the significance of the *Kuala Lumpur Statement on Human Sexuality* and the concerns expressed in resolutions IV.26, V.1, V.10, V.23 and V.35 on the authority of Scripture in matters of marriage and sexuality and asks the Primates and the ACC to include them in their monitoring process.

Kuala Lumpur Statement

More than 80 delegates from Anglican churches of the two-thirds world, including many Bishops and Archbishops, met in Kuala Lumpur from 10th to 15th February 1997 for the Second Anglican Encounter in the South. The Kuala Lumpur Statement below was produced by one of the working groups. It has subsequently been endorsed by other bodies within the Anglican Communion.

Statement on Human Sexuality

1. God's glory and loving purposes have been revealed in the creation of humankind. (Rom1:18, Gen 1:26, 27) Among the multiplicity of his gifts we are blessed with our sexuality.
2. Since the Fall (Gen 3), life has been impaired and God's purposes spoilt. Our fallen state has affected every sphere of our being, which includes our sexuality. Sexual deviation has existed in every time and in most cultures. Jesus teaching about lust in the Sermon on the Mount (Mat 5:27-30) makes it clear that sexual sin is a real danger and temptation to us all.
3. It is, therefore, with an awareness of our own vulnerability to sexual sin that we express our profound concern about recent developments relating to Church discipline and moral teaching in some provinces in the North - specifically, the ordination of practising homosexuals and the blessing of same-sex unions.

4. While acknowledging the complexities of our sexual nature and the strong drives they place within us, we are quite clear about God's will in this area as expressed in the Bible.
5. The Scripture bears witness to God's will regarding human sexuality which is to be expressed only within the life long union of a man and a woman in holy matrimony.
6. The Holy Scriptures are clear in teaching that all sexual promiscuity is sin. We are convinced that this includes homosexual practices, between men or women, as well as heterosexual relationships outside marriage.
7. We believe that the clear and unambiguous teaching of the Holy Scriptures about human sexuality is of great help to Christians as it provides clear boundaries.
8. We find no conflict between clear biblical teaching and sensitive pastoral care. Repentance precedes forgiveness and is part of the healing process. To heal spiritual wounds in God's name we need his wisdom and truth. We see this in the ministry of Jesus, for example his response to the adulterous woman, "...neither do I condemn you. Go and sin no more." (John 8:11)
9. We encourage the Church to care for all those who are trapped in their sexual brokenness and to become the channel of Christ's compassion and love towards them. We wish to stand alongside and welcome them into a process of healing within our

communities of faith. We would also affirm and resource those who exercise a pastoral ministry in this area.

10. We are deeply concerned that the setting aside of biblical teaching in such actions as the ordination of practising homosexuals and the blessing of same-sex unions, calls into question the authority of the Holy Scriptures. This is totally unacceptable to us.
11. This leads us to express concern about mutual accountability and interdependence within our Anglican Communion. As provinces and dioceses we need to learn how to seek each other's counsel and wisdom in a spirit of true unity, and to reach a common mind before embarking on radical changes to Church discipline and moral teaching.
12. We live in a global village and must be more aware that the way we act in one part of the world can radically affect the mission and witness of the Church in another.

The Jerusalem Declaration 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.

