

Church of the Holy Communion Newsletter  
Pro Cathedral—Diocese of Mid-America (REC)  
17405 Muirfield Drive, Dallas, Texas 75287 972.248.6505  
[www.holycommuniondallas.org](http://www.holycommuniondallas.org)

## ***THE CARILLON***

***November, 2013***

*Editor—Amy Brady*

The Carillon is published on the Church website: [www.holycommuniondallas.org](http://www.holycommuniondallas.org)

**GET READY FOR  
A BUSY NOVEMBER  
AT CHC!**

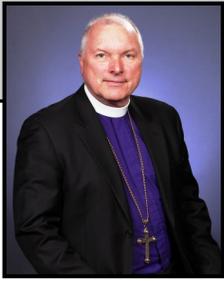
**BIGFISH Auction and Fish Fry**

**Holy Communion Women BAKE SALE**

**Thanksgiving Eve Eucharist**



## RECTOR'S PAGE



So much with so little, this line occurred to me upon entering the compound of the great All Saints Anglican Cathedral in Nairobi, Kenya, last week at second Global Anglican Future Conference (GAFCON). Susan and I were blessed to go as part of the Reformed Episcopal Church jurisdiction as part of the Anglican Church in North America delegation. Nearly fourteen hundred delegates including three hundred thirty-one bishops attended from thirty-eight countries around the world.

You may recall that The first GAFCON took place in 2008 in Jerusalem when Rudy and Martha Schenken joined us representing the REC. ACNA had not yet been created. But it was at that gathering that the Archbishops present, along with the entire gathering, commissioned the North Americans to return and to establish a new province. We returned last week with an Archbishop, Robert Duncan, and representatives from our entire province.

The meeting was important for at least four reasons. First, this gathering was phase-two of organizing a faithful remnant within the Anglican Communion, although the bishops represented forty-fifty million of eighty million worldwide. At the phase-two meeting in Nairobi, we importantly advanced from a “conference,” as in GAFCON, to the Global Fellowship of Confessing Anglicans (GFCA). The word fellowship is loaded with meaning. It does not carry the force of the word communion, but that is exactly what it means. GFCA is the formalization of a church within a church, as some have described it. It has a Primates Council, and other organizational units, as well as funding, to function as a church body within the Anglican Communion.

Second, the meeting was important as a continuation of the East African Revival begun in the 1930s. In the area of Rwanda/Uganda the Holy Spirit began to move on those gathered for prayer in a liberal Anglican seminary. The Lord spiritually awakened the participants along with thousands of others in East Africa. A movement of God began that has resulted in the most vibrant part of the Anglican Church. The revival is still going as we all attested. It was a moving experience for Susan and me.

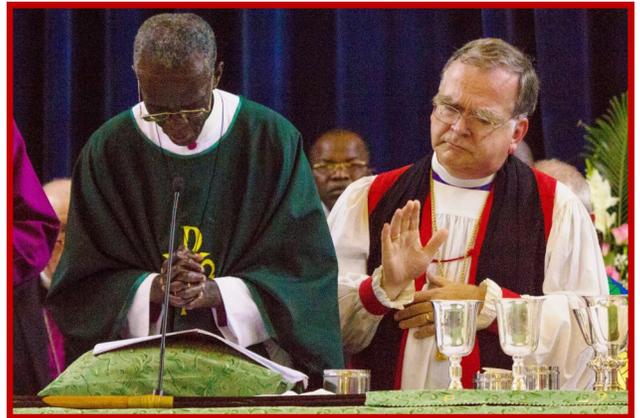
Third, GAFCON II was an opportunity to receive invaluable training in the work of the Lord. There were numerous worship services and seminars on various topics, from how Bishops are supposed to lead, to the Gospel and Culture, and to funding the many needs of the two-thirds world.

Fourth, GAFCON II produced the *Nairobi Communique and Commitment*. This is a summary of concerns, convictions and future commitments to continue to spread the Gospel.

Please see the insert titled GAFCON in this newsletter so that you can read it yourself.

Finally, Susan and I would like to thank all of you for your prayers and support. I especially thank the staff, clergy and laity. Without you all behind us we could never do what the Lord has so graciously allowed. On Sunday, I hope to present during the Adult Sunday-School Class a more detailed report. Blessings,

+Ray R. Sutton



Archbishop Eliud Wabukala and Archbishop Bob Duncan serve Communion at GAFCON II.



Ladies' Luncheon at GAFCON II



All Saints Anglican Cathedral in Nairobi

# Thanksgiving Eve Service

Wednesday,  
November 27th,  
7:00pm ...



This special service is the perfect time to give THANKS to GOD for the many blessings and abundances in our lives ...

# WELCOME

New Member ...

Richard Smith



## November 2013 ANNIVERSARIES

Chuck and Evy Cassell	November 1
Werner and Cathy Heissenhuber	November 3
Greg and Barbara Mathews	November 6
Mike and Jill Nowell	November 8
Jack and Amy Brady	November 9
Cab and Lyndall Link	November 10
Jon and Amanda Fielder	November 15
Morris and Kathleen Owens	November 19
Greg and Stephanie Weldy	November 19
Russell and Dawn Schaffner	November 26

**We appreciate the Acolytes who participate in our Altar Ministry:** (front row, left to right): Kendell Sewell, Gabby Villard, Tabitha Deupree, Loren Smith, Jonas Villard, and Joe Vance. (back row, left to right): Dcn. Chip Shattuck, Landry Dalton, Nathan Smith, Tori Verhein, Evan Sheehan, Mark Healy, and Jane Keith.

## GAFCON II Global Anglican Future Conference in Nairobi Kenya



# Pledge Cards, Please !

Turning in your Pledge Cards **as soon as possible** will greatly assist in the budgeting process.



And remember ... on Sunday, December 1st at the 9:00am service, Bishop Sutton will dedicate the returned pledges to God, praying for His help in fulfilling these tithes.

*The Frankford Cemetery Association  
invites CHC parishioners to:*

## CHRISTMAS ON THE PRAIRIE

*Sunday, December 1st 5:00pm  
in the old white church*



*Join us for a candlelight service  
with scripture readings,  
congregational singing, and guest  
musicians in a place of simple  
beauty and grace.*

*The service will be very simple and reverent,  
similar to services held in the early days  
of Frankford church.*

This annual service is a new tradition for  
the Frankford Cemetery Association.  
All are welcome to join us.

A Traditional Anglican Service of

## LESSONS AND CAROLS

Sunday, December 8th  
5:00pm  
in the Church

Reception will follow  
in Lunt Hall

# Mark Mathieu Memorial Golf Tournament

It was a great St. James Brotherhood event ... with lots of winners ...



### Winning Team:

Mark Peirsall, Fr. Kasey Gage,  
Mike Bush, Roger Wilkins



Monica and James Dalton graciously  
hosted the tournament party.



### Winners of the “Dead Last” Trophy:

Bill Shep,  
Gail Rupley, Bob Sutton

**Closest to the Pin:** Claire Hardin and John Heusinvfeld  
**Longest Drive:** Claire Hardin and Bill Shep

# BIGFISH Auction and Fish Fry!

**Saturday, November 9th 6:00pm**

**BIGFISH will soon have our biggest fundraiser of the year ...  
our Annual Dinner Auction.**



If you have any items of value that you would like to donate for auction, we would really appreciate it.

Items of value include such things as: Gently used furniture, timeshares, antiques, paintings, pictures, relatively new electronics, restaurant vouchers, tickets (sporting events/theatre), etc.

Drop off your items in Lunt Hall beginning Sunday November 3rd.

If you need to come by after office hours, call to arrange a time so someone can meet you.

**St. James Brotherhood will serve a delicious fish dinner that includes your choice of *fish or chicken, French fries, hush puppies, and Cole slaw.* For dessert, they will be serving peach cobbler and vanilla ice cream. Tea and Water.**

There is no charge for the dinner, but donations are strongly encouraged.

BIGFISH and St. James Brotherhood will be working together on this event combining our auction with the St. James annual fish fry. Proceeds for the auction will go toward supporting the BIGFISH ministry (activities, service projects, benevolence, retreats, missions, etc.).



**We thank you ... and hope to see you Saturday evening!**

## Friday Fun Night!

Don't forget that the **2nd Friday** in each month, Fr. Kasey Gage holds a Family Fun Night in Miller Hall.

**6:30-9:30pm**



**Food, Fun, Games,  
Crafts ... and more ...**  
... for all children, ages  
3yrs old (potty trained)  
and up.

Parents, drop off your child(ren) and go out to enjoy a night on your own.

## PrimeTIMERS



The CHC PrimeTimers, under the leadership of Betty Rathheim and Betsy Bloodworth, held their first get together recently. This was a planning session to decide future events. The group will meet once a month ... and expects to take many "excursions" all around Dallas.

*Mark your calendars for the PrimeTimer's Christmas Party  
December 14th 4:00-5:30pm  
in Lunt Hall.*

# Articles of Religion Part 2



Provided by  
Fr. Kasey Gage

## 2. OF CHRIST THE SON OF GOD

**2.1. ARTICLE 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 the 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 all actual sins of men.

### 2.2. INTRODUCTION

Some say that the bolt of lightning which set part of York Minster on fire some years ago was a judgement of God against the consecration as bishop in the Minster of a man who questioned the virgin birth, miracles, and the bodily resurrection of the Lord Jesus Christ. Unfortunately a number of churchmen both in England and in South Africa hold similar disturbing views. It is therefore appropriate to remind ourselves of the teaching of the Church of England with respect to the person of Jesus Christ. The teaching is **to be found in the second of the Thirty Nine Articles printed at the end of our Prayer Books.**

### 2.3. OUR LORD'S SONSHIP

The first three lines of the Article state, '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'. The title 'Son' has a special meaning in regard to the earthly life of Christ where it means His Sonship by incarnation, eg, Luke 1:35 'And the angel ... said unto her (Mary), the Holy Ghost shall come unto thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing which shall be born of thee shall be called the Son of God'.

But in the phrase of Article 2 the word 'Son' does not refer to the birth at Bethlehem. It refers to our Lord's personal relationship with the Father in the heart of the Triune God. Just as the word 'Father' is used repeatedly to describe the First Person who is eternally 'Our Father' so also 'Son' is used to describe the Second Person who is eternally Son, quite irrespective of his taking of human flesh.

If you limit the concept of our Lord's sonship to the incarnation you build up in your mind and faith a concept of the Second Person of the Blessed Holy Trinity which is not true to Scripture. I realise that the phrase 'Begotten of the Father' seems to imply an event in time, a beginning, but here, as in so many instances, the limitations of language make it very difficult to convey eternal truths. So the Article refers to the Son as 'begotten from everlasting of the Father'. The New Testament is quite clear that Christ's full title as the Son of God is part of His Divinity, a title which He has from everlasting, and specifically before He was born of the Virgin Mary. This is the force of, 'God sent forth His Son' (Galatians 4:4) and 'God sent His Son to be the propitiation for our sins' (1 John 4:10).

We also have Christ's own testimony to His pre-existence in His great high priestly prayer, 'And now, Father, glorify thou me with thine own self and with the glory which I had with thee before the world was. For thou lovest me before the foundation of the world' (John 17:5 & 24). We must not regard this begetting as an event in time when the Father was not the Father and the Son was not the Son! I can illustrate where wrong thinking on this essential subject can get you like this. I can say Mary was the mother of our Lord. That is true. I can say our Lord was God. That is true. But if I then say, therefore Mary was the mother of God I am in error because I am mixing up the eternal sonship of our Lord with the sonship He had when He took human flesh.

Again in this first phrase of Article 2 we see the title 'Son' qualified by the 'Word of the Father'. The title 'Word' comes from the well-known beginning of the Gospel according to St John, 'In the beginning was the Word, and the Word was with God, and the Word was God', Verse 1, 'And the Word was made flesh, and dwelt among us, (and we beheld his glory the glory as of the only begotten of the Father) full of grace and truth', Verse 14. The two terms 'Son' and 'Word' are complimentary. 'Son' emphasizes the personality and distinctness of the Son from the Father, which by itself might suggest subordination to the Father. 'Word' corrects that for it implies equality with the Father but on its own would suggest impersonality. When the two are taken together we see a Son who is distinct from the Father, and a Word who is one with the Father as Jesus said, 'I and my Father are one.' John 10:30. So as Son, our Lord is the personification of the character and attributes of God and as the Word He is the perfect expression of the mind of God. As Jesus said, 'My doctrine not mine but his that sent me.' John 7:16.

### 2.4. OUR LORD'S DIVINITY

So we come to the last phrase of the first three lines of Article 2. The Son is 'the very and eternal God, and of one substance with the Father'. This statement really follows from what we have said so far. The phrase 'of one substance with the Father' is the great word of the Nicene Creed which we use in every Communion Service. It first came into use to refute the Arian heresy which was ready to place our Lord at any point above man so long as he was kept below Deity. This is one of the errors of the Jehovah's Witnesses today, all of Spiritualism, Christian Scientists, Unitarianism, Christadelphianism, Mormonism, etc.

The Christian Church has always insisted that the Son is not only like the Father but without any qualification is identical with the Father, so we say, 'of one substance with the Father'. In fact the Son is 'the very and eternal God' as the Article says. This claim for the Divine nature of Christ comes straight from Scripture. Jesus not only said, 'I and my Father are one' but also 'He that hath seen me hath seen the Father also' John 14:9, and 'Believe me that I am in the Father, and the Father in me' John 14:11. And Paul wrote of Jesus, 'In Him dwelleth all the fullness of the Godhead bodily' Colossians 2:9.

To believe that Jesus Christ is very God is absolutely vital for your salvation. As has been well said, 'A Saviour not quite God is a bridge broken at the farther side'. If Jesus Christ were some creature less than God, we would then have the unpleasant concept of a tribal god demanding the sacrifice of this creature to make atonement for sinful men. Whereas the good news is that God Himself took human flesh in order to die and satisfy his own immaculate justice so that He could forgive man without condoning man's sin

It is because Jesus is God that he is mighty to save even the vilest sinner. He is indeed, praise God, 'Very God of very God, begotten not made, being of one substance with the Father'.

## **2.5. THE VIRGIN BIRTH**

So we can move on to the next bit of Article 2.

The Son 'took man's nature in the womb of the blessed Virgin, of her substance; so that two natures, that is to say the Godhead and the manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God and very man'.

Belief in the virgin birth is absolutely essential. In the first place it gives us the 'how', the means by which the eternal Son took human flesh and nature. In the second place it is essential to know that the earthly nature which Jesus took is the nature of man, and not the nature of an angel, nor of an animal. He did not come to be the Saviour of the angels nor of the animals, but of the descendants of Adam - sinners. In the third place it is essential to realise that the eternal Son did not enter into an adult personality when He took human flesh. If He had, there would have been two personalities in one body, the one human and the other Divine, an impossible and unbelievable combination. In the fourth place, coming as a babe and experiencing boyhood and youth, He was subject to every temptation common to the various ages of man and overcame them all, so that His victory over all manner of sin could become our victory over all manner of sin.

It is essential to understand that the incarnation of the Son did not result in two persons in one body, but in two whole and perfect natures in one Person never to be divided. I quote the Rev Dr Griffith Thomas to explain the difference. 'The phraseology is very important, and both the Divine and human natures are described as whole and perfect, that is, possessing all the properties perfect in each. According to orthodox Christianity settled at the Council of Chalcedon in AD 451, it was human nature, not a human person, that the Son of God took into himself. By human nature is to be understood all those qualities which the race has in common. By a human person is meant a separate individual possessing the distinctive power known as personality'. Adam did not transmit his personality but he did transmit his nature to the whole human race. Adam's fallen nature was not transmitted to Christ, who was conceived by the Holy Ghost with a 'whole and perfect human nature'. To this human nature was added the Divine nature with its unchangeable holiness, its infinite wisdom, infinite knowledge, and infinite power. To the manhood was added the Godhead in one single Person. How two natures can be combined in One Person is beyond the understanding of our finite minds, but it is nevertheless a fact which Christians accept as part of their faith.

If people concentrate over-much on our Lord's life on earth and neglect His eternal pre-existence, they eventually get a merely humanitarian view of Christ. It is then they begin to explain away the virgin birth, the miracles, and the resurrection, and no Gospel is left. If, on the other hand, people concentrate too much on the Divine nature and on the ascended and glorified Lord, Christ begins to become remote to them, and so out of their reach.

## **2.6. CONCLUSION**

You see, therefore, our safety depends on keeping both truths in balance and accepting, by faith, that the Son, who '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 the manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God and very man'. He is the perfect Saviour and Mediator we need for our redemption. So says Paul, 'We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin'. Hebrews 4:15.

The question which Christ put to the Pharisees is still the crucial question. "What think ye of Christ?" What we think of Christ is of supreme importance because our eternal destiny is determined by our attitude towards Him. Nothing is clearer than that Christ cannot be explained by any humanistic system or philosophy.

Today we need so much to catch a vision of Christ such as Paul had on the road to Damascus and John had on the island of Patmos. We need again to be revitalised by a vision of Christ lifted above space and time, that He was before the world was, that Hebrew history prepared man for His coming, that He was born of a virgin, as Godhead mighty to save and as manhood touched with our infirmities yet without sin; the perfect Saviour and Mediator between God and man, the way, the truth, and the life, by whom alone man may come to the one and only true living eternal and Almighty God, even the God and Father of our Lord Jesus Christ.

# Around CHC ...



**Meet and Greet**  
Linda Prickette and her committee put on a beautiful event for our newcomers and neighbors.



**Flu Shots**  
graciously donated by Dr. Russell Smith



**Cranmer Theological Class**  
Dr. Allen Ross of Beeson Divinity School teaching Old Testament Prophets



**Coffee Hour Hosts:**  
Cynthia Longueville and Betsy Bloodworth serve doughnuts to Donna Casey and Bobby Strother.



**Blessing of the Animals**  
Lots of pets received their Annual Blessing from Bishop Sutton.



Dachshunds "rule" at CHC !



# Clergy Appreciation Sunday

We appreciate the time that you spend taking care of our CHC families.



There was a special "cake and punch" reception between services to honor our clergy.

Bishop Ray Sutton, Deaconess Mary Jane Mathieu, Deacon Daryl Smith, Fr. Kasey Gage, Fr. Chris Woodall, and Deacon Chip Shattuck (not pictured) were each given a special gift by CHC Senior Warden, James Dalton.



**GAFCON II** is in the book.

Bishop Sutton and Susan are home safe and sound, and tired. What really happened? There was no clear break with the Anglican Communion; however, the Archbishop of

Canterbury, Justin Welby, who is an acclaimed evangelical, had the chance to assume a lead role in GAFCON's future, and he let it pass. And the 331 orthodox Anglican archbishops and bishops who were there will not bend to the challenge made by Welby not to cross provincial boundaries.

Their response, voting without dissent, was that they will recognize and support isolated Anglicans, diocese, clergy, parishes or laity anywhere in the world. They also reaffirmed their support for the Anglican Mission in England. Could that be the first step to an ACNA type province there?

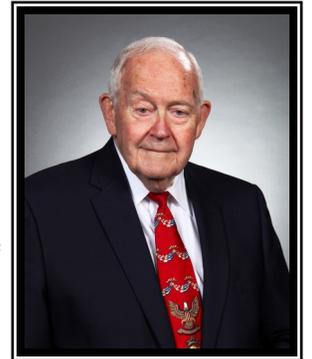
Thus the obvious schism betwixt we conservatives and our liberal, revisionist counterparts, in the U.S., Canada, and now in the Church of England, will continue. David Virtue, editor of the Virtue On Line digest opined on Welby's Nairobi visit that "he just doesn't get the fact that the GAFCON leaders are not going to cave into his flawed position on sexuality. There are now two very different DNA's in the Anglican Communion and they are irreconcilable."

Happily, most of the work in Nairobi was directed forward at the stated purpose of the conference, to expand its members' efforts to "make disciples of all nations," and many concrete plans and programs were developed to attain that goal.

For sure the GAFCON organization is making great progress. Where will all this go in the coming months? Only time will tell!

You can read the complete GAFCON II statement and commitment at:

<http://gafcon.org/news/nairobi-communicue-and-commitment>.



by Rudy Schenken



# Annual HCW BAKE SALE

Sunday, November 24th

Please bring your \*goodies\* to Lunt Hall on  
*Saturday, Nov. 23th from 9:30am-1:30pm.*

Pies, Cakes, Cookies, Candy, Jellies, Jams,  
Pickles, Breads, Muffins, Handmade Crafts ... and more !!!

**This is a great time to shop for holiday gifts ... or for your own Thanksgiving meal.**

**This is an HCW FUNDRAISER !**

**We need you to bring your goodies to sell ...**

**AND ... we need you to shop !**

***ALSO: If you need to do some early holiday shopping,  
The Silver Chalice will be open on  
Saturday, November 23rd, 9:30am—1:30pm  
(this is the “take in” day for the baked goods)***



THE SILVER CHALICE



## The Silver Chalice

**If you haven't shopped lately at HCW's gift shop,  
you're really missing out on some wonderful items !**

**JUST TAKE A LOOK !!!**

**Pat Smith and Carol Mulvey have filled the shop with almost anything you would want to buy  
... jewelry, baby items, crosses of all kinds, cards, stationery, soaps/lotions, specialty gifts for  
men and women, shelves of books ... and much, much more !**



***All profits from  
The Silver Chalice  
go to support  
Holy Communion Women  
OUTREACH***



**For your shopping convenience ...**

**The Silver Chalice will be OPEN**

**on Saturday, November 23rd, 9:30am-1:30pm**

**... AND ... Saturday, December 14th, 9:00am-3:00pm**

# Curate's Column

## If You Don't Hear Crying, Your Church Is Dying



Contributed by  
Fr. Chris Woodall

There you are sitting in worship or Bible study. Your child, or toddler, is restless. Perhaps they're even a little boisterous. You try to silence them, and nothing. You try to pacify them with food or toys, and nothing. Eventually, you resort to the last thing you wanted to do: you pick them up, and before a watching audience, you make the march out of the [sanctuary]. All the while, you're a little embarrassed. Maybe you're a little frustrated too. You might even think to yourself, "There's no point in coming to church. I get nothing out of it because I have to constantly care for my kid."

I want you — you mothers and/or fathers — to know just how encouraging you are to so many. The little elderly woman who often feels alone beams with a smile at the sight of you wrestling with your little one. She's been there before. She knows how hard it can be, but she smiles because to hear that brings back precious memories. To see young parents and their small children brighten her day, and she may have just received bad news this week about her health, but seeing the vitality of young ones removes — if but for a moment — her fears.

The older man who always seems to be grouchy notices you too. He's always talking about how children in this day have no respect or sense of good. But, he sees you — a young family — in church, and you don't miss any gathering. Like clockwork, he can depend on the sight of you and your young family. You give him hope that maybe the church isn't doomed after all, because there are still young parents who love God enough to bring their restless children to worship.

The family who's unable to have children notice you too. They'd love to be in your shoes, but for whatever reasons, they are unable to bear children. They've thought about adopting, but they're not sure if that's what they want to do or if they will keep on trying to have children of their own. They'd love to talk to you for a little while about the joys of your children. They need you.

Then there's everybody else. Some people will honestly become frustrated by noisy children in church. They have this warped idea that reverence includes absolute silence. It doesn't. When parents brought their children to Jesus, the disciples rebuked them (Matt. 19.13-15), but Jesus rebuked His disciples. He said, "Let the little children come to me and do not hinder them, for to such belongs the kingdom of heaven." The term translated "children" in Matthew and Mark is *paidon*. The root of the word "pedagogue" is from this word. It defined children of either an infant state, or more particularly, it was with reference to those who were half-grown and could be either males or females.

When Luke wrote his account of this narrative, he used the word *brephos*; which means "infants." Luke wasn't contradicting Matthew and Mark's account, because Luke wrote that they brought the infants "also" (Luke 18.15-17). They would have squirmed, maybe even cried. This was likely why the disciples rebuked the parents; as well as that they might have thought that the children were too young to understand the blessing Christ pronounced over them.

Bring your children to church. ***If you don't hear crying, the church is dying.*** As hard as it might be for you as a parent who's half-asleep, keep on doing what you're doing. You are an encouragement, and you're starting off your children's lives as you should.

from <http://veritasvenator.com>



# Holy Communion Christian Academy

## Pre-K and Kindergarten

has a place for your child, grandchild, or friend's child.

*Our school is proud to be accredited by the highly respected NAEYC (National Association for the Education of Young Children)*

**We offer Extended Hours and Academic Year or Year Round Terms**

**Hours:** 7:30am-5:30pm      **Days:** Monday-Friday

**Term:** Academic Year or Year Round



**Curriculum:** Our extended day program will offer enrichment activities that focus on important facets of education; science, math, language arts, social arts, as well as social and spiritual activities.

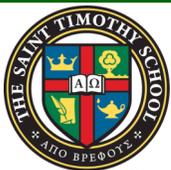
These activities will allow for your child(ren) to continue learning even after the part-time preschool hours are over!

**Ages:** 18 months through Kindergarten

For more information, please contact Director, Dawn Schaffner, 972-248-7610 or go to the school website: [www.hccadallas.org](http://www.hccadallas.org)



**HCCA  
"Princess and Heroes"  
Family Festival**



Did you know there is a  
Reformed Episcopal School in Uptown Dallas?

## **The Saint Timothy School,**

**offering classes from K4 to 12<sup>th</sup> grade, is a ministry of The Chapel of the Cross,  
located just two blocks west of US 75 on Cole Avenue at Oliver Street.**

A traditional parish school, *Saint Timothy's* employs classical education to develop  
the whole child—intellectually, spiritually, socially, morally, and physically.

In addition to daily Morning Prayer, Evensong, and the three R's, the school day includes Latin, Logic, Fencing,  
Studio Art, and (soon to come) Blacksmithing.

## **Nairobi Communique and Commitment: GAFCON 2013: THE NAIROBI COMMUNIQUE**

*You are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. (Ephesians 2:19-20)*

In the name of the Father, and of the Son, and of the Holy Spirit, we, the participants in the second Global Anglican Future Conference (GAFCON) – 1358 delegates, including 331 bishops, 482 other clergy and 545 laity from 38 countries representing tens of millions of faithful Anglicans worldwide – send you greetings from East Africa, a place of revival in the last century and of growth in the Anglican Church today.

### **Introduction**

We met with great joy in Nairobi from 21st to 26th October 2013. We gathered each day for prayer and praise, studied Paul's letter to the Ephesians and shared in the Holy Communion at the beginning and end of our conference.

It was very poignant that our meeting took place only a month after the violent terrorist attack in Nairobi at the Westgate Shopping Mall in which so many innocent men, women and children lost their lives. Our hearts go out to those families who have lost loved ones and to all of those who still suffer. We continue to remember them in prayer. In meeting here we have been able to express publicly the hope that Jesus Christ brings to a world in which brokenness and suffering find frequent expression.

In our gathering, we reaffirmed our view that we are a global fellowship of confessing Anglicans, engaged in a movement of the Holy Spirit which is both personal and ecclesial. We appreciated that the Archbishop of Canterbury sent personal greetings via video and gave us the assurance of his prayers, and we likewise pray for him. We believe we have acted as an important and effective instrument of Communion during a period in which other instruments of Communion have failed both to uphold gospel priorities in the Church, and to heal the divisions among us.

### **The Formation of the Global Fellowship of Confessing Anglicans**

In 2008, the first GAFCON was convened in order to counter a false gospel which was spreading throughout the Communion. This false gospel questioned the uniqueness of Christ and his substitutionary death, despite the Bible's clear revelation that he is the only way to the Father (John 14:6). It undermined the authority of God's Word written. It sought to mask sinful behaviour with the language of human rights. It promoted homosexual practice as consistent with holiness, despite the fact that the Bible clearly identifies it as sinful. A crisis point was reached in 2003 when a man in an active same-sex relationship was consecrated bishop in the USA. In the years that followed, there were repeated attempts to resolve the crisis within the Communion, none of which succeeded. To the contrary, the situation worsened with further defiance. As a response to the crisis, we adopted The Jerusalem Statement and Declaration which commits us to biblical faithfulness, and has since provided the framework for renewed Anglican orthodoxy to which we, in all our different traditions – Evangelicals, Anglo-Catholics and Charismatics – are committed. We also formed the Global Fellowship of Confessing Anglicans (GFCA).

Since then, we have become a movement for unity among faithful Anglicans. Where, in taking a stand for biblical faithfulness, Anglicans have been marginalised or excluded from provincial or diocesan structures, the Primates' Council has recognised and authenticated them as faithful Anglicans. The GFCA has been instrumental in the emergence of the new Province of the Anglican Church in North America, giving formal recognition to its orders and welcoming it as a full partner province, with its Archbishop having a seat on the Primates' Council. The GFCA has also prevented the original Diocese of Recife from being isolated from the Anglican Communion. At the same time, local fellowships have been set up across many provinces. These have been a vital support to ministers and congregations alike, as the pressures on faithful gospel witness have increased.

### **The GFCA and the Future of the Anglican Communion**

The fellowship we enjoy as Christians is distinguished from all other associations by the fact that it is at its heart a common 'fellowship with the Father and his Son Jesus Christ' (1 John 1:3). For this reason it has a particular character. It involves repentance and 'walking in the light, as he is in the light' (1 John 1:7-9). The character and boundaries of our fellowship are not determined by institutions but by the Word of God.

The church is a place where the truth matters, where it is guarded and promoted and where alternatives are exposed for what they are — an exchange of the truth of God for a lie (Romans 1:25). Our willingness to submit to the written Word of God and our unwillingness to be in Christian fellowship with those who will not, is clearly expressed in The Jerusalem Statement and Declaration. This means that the divisions in the Anglican Communion will not be healed without a change of heart from those promoting the false gospel, and to that end we pray.

There is much we can learn from the East African Revival about having a change of heart. Beginning in the last century, the Revival has touched millions of lives across many countries as the Holy Spirit has moved lay men and women, as well as clergy, to share the gospel with others. Two significant features of great relevance to our situation are —

- Real repentance for sin demonstrated both in confession of guilt and a desire to make amends
- A confidence that the gospel has the power both to save the lost in all the world and to transform the church, rather than seeing the church conformed to the world.

We urge those who have promoted the false gospel to repent of their unfaithfulness and have a renewed confidence in the gospel. We repent of indifference, prayerlessness and inactivity in the face of false teaching. We remind them — as we remind ourselves — that the sins from which we must repent are not simply those which the world also believes are wrong; they are those that God himself abhors and which are made clear in his Word.

The 1998 Lambeth Resolution I.10 on Human Sexuality states that sexual activity is to be exclusive to marriage and that abstinence is right for those who are single. We still hold to that authoritative statement. Sexual temptation affects us all, and we pray therefore for faithfulness to God's Word in marriage and singleness.

We grieve that several national governments, aided by some church leaders, have claimed to redefine marriage and have turned same-sex marriage into a human rights issue. Human rights, we believe, are founded on a true understanding of human nature, which is that we are created in God's image, male and female such that a man shall leave his father and mother and be joined to his wife (Matthew 19:6; Ephesians 5:31). We want to make clear that any civil partnership of a sexual nature does not receive the blessing of God. We continue to pray for and offer pastoral support to Christians struggling with same-sex temptation who remain celibate in obedience to Christ and affirm them in their faithfulness.

The gospel alone has the power to transform lives. As the gospel is heard, the Holy Spirit challenges and convicts of sin, and points to the love of God expressed in his Son, Jesus Christ. The sheer grace of God in setting us free from sin through the cross of Christ leads us into the enjoyment of our forgiveness and the desire to lead a holy life. This enables the relationship with God that Jesus makes possible to flourish. Moreover, just as individual lives can be transformed, so can the life of churches. We therefore commit ourselves and call on our brothers and sisters throughout the Communion to join in rediscovering the power of the gospel and seeking boldness from the Holy Spirit to proclaim it with renewed vigour.

### **Strengthening the GFCA**

We are committed to the future of the GFCA and to that end have decided to take steps to strengthen our fellowship.

First, we have resolved to be more than a network. We are an effective expression of faithful Anglicanism and therefore, recognising our responsibilities, we must organise ourselves in a way that demonstrates the seriousness of our objectives. These are threefold.

- Proclaiming and contending for the gospel of Jesus Christ. Examples of work we wish to resource are the preparation of convincing theological rebuttals of any false gospel; supporting a network of theological colleges whose students are better oriented to ministry, whose faculties are well-trained, and whose curricula are built on the faithful reading of Scripture.
- Building the fellowship. We need to find new ways of supporting each other in mission and discipleship.
- Authorising and affirming faithful Anglicans who have been excluded by their diocese or province. The main thrust of work here would be devoted to discerning the need for new provinces, dioceses and churches — and then authenticating their ministries and orders as Anglican.

Second, pursuing these objectives will require GFCFA to operate on a more systematic basis and to that end we shall organise around a Primates' Council, a Board of Trustees, an Executive Committee and regional liaison officers, who will be involved in fostering communication among FCAs.

Third, we recognise that moving the GFCFA on to a new footing will involve making substantial new resources available. We must, therefore, invite provinces, dioceses, mission agencies, local congregations and individuals formally to become contributing members of the GFCFA. In particular, we ask provinces to reconsider their support for those Anglican structures that are used to undermine biblical faithfulness and contribute instead, or additionally, to the financing of the GFCFA's on-going needs.

### **Our Priorities**

Our Lord's command is 'to go and make disciples of all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit, and teaching them to obey everything I have commanded you' (Matthew 28:19–20). We believe therefore that our first priority must be to make disciples. This means that our movement must be committed to -

- Evangelising areas of our world where clear gospel witness has become obscured or lost and bringing the gospel to unreached peoples. Much of our energy must be devoted to bringing the gospel to children and young people and developing the leaders of the future. We also recognise the need to pray for, love and witness to Muslims with the gospel of Jesus. We call upon churches to train their members in such outreach.
- Supporting genuine gospel initiatives, recognising that there are times when the maintenance of structures can constrain the proclamation of the gospel. In line with The Jerusalem Statement's expectation that the Primates' Council would intervene to provide 'orthodox oversight to churches under false leadership', the Primates' Council will carefully consider working beyond existing structures as an obedient response to Jesus' commission to take the gospel to all nations.
- Guarding the gospel. We shall continue publicly to expose any false gospel that is not consistent with apostolic teaching and clearly to articulate the gospel in the church and in the world.

Our second priority must be to deepen discipleship. We must keep stressing that our identity is primarily found in Christ rather than in national, ethnic or tribal attachments. In addition, there are many pressures on Christians today which require a degree of maturity in order to withstand them. These include aggressive secularism, where increasingly Christians are being told that their faith must only find expression in private, and not in public life, and where the contribution of Christianity to the public good is denied; militant Islamism which continues to threaten the existence and ministry of the church in some places; and seductive syncretism which introduces supposedly alternative approaches to God and thereby denies the uniqueness of Christ.

Countering these pressures and promoting the gospel in difficult circumstances requires Christians to accept that their witness involves suffering for Christ (2 Timothy 3:12); to stand with those who are suffering for Christ; to be alert to the ways in which the Scriptures are being falsely undermined by opponents; to engage graciously in the public square; and to refuse to be intimidated when subjected to persecution.

As a third priority, we must witness to the transforming effect of the gospel in working for the transformation of society, so that the values of the eternal Kingdom can be seen here and now. We therefore believe that it is right to engage in the public arena with gentleness and respect (1 Peter 3:15–16), but without allowing our priorities to be shaped by the world's agenda; that our churches should work for the protection of the environment and the economic empowerment of those who are deprived of resources; and that we should not ignore the cries of the marginalized and oppressed who need immediate aid.

We affirm the ministries of women and their vital contribution to the life of the church: their call to the task of evangelism, discipling, and building strong marriages, families, churches and communities. GAFCON 2013 upholds the Bible's teaching that men and women are equally made in the image of God, called to be his people in the body of Christ, exercising different gifts. We recognize that we have differing views over the roles of men and women in church leadership.

It grieves us that in many communities women and children are marginalized through poverty, lack of education, HIV/AIDS, the mistreatment of widows and orphans, and polygamy. Furthermore, they suffer domestic violence, sexual abuse, trafficking and abortion. We repudiate all such violence against women and children and call on the church to demonstrate respect for women, care for marginalized women and children around the world, and uphold the sanctity of human life from conception to natural death.

We are conscious of the growing number of attacks on Christians in Nigeria and Pakistan, Syria and Egypt, Sudan and many other countries. Where our brothers and sisters are experiencing persecution, we must all call on governments and leaders of other religions to respect human rights, protect Christians from violent attack and take effective action to provide for freedom of religious expression for all.

## **Conclusion**

We are conscious of many pressures on faithful gospel witness within the church, but equally conscious of the great need the world has to hear the gospel. The need for the GFCA is greater now than when we first met in Jerusalem in 2008. We believe the Holy Spirit is challenging us and the rest of the Anglican Communion to remain faithful to our biblical heritage; to support those who suffer as a result of obedience to Christ; to deepen the spiritual life of our churches; and to respond to anti-Christian pressures with a renewed determination to spread the gospel. The seriousness with which we take our mission and our fellowship will be reflected in the way individual churches make the GAFCON vision their own, and in how we resource the work the GFCA seeks to initiate. We invite all faithful Anglicans to join the GFCA.

Finally, we make the following commitment to strengthen our fellowship and promote the gospel.

## **The Nairobi Commitment**

We are committed to Jesus Christ as the head of the Church, the authority of his Word and the power of his gospel. The Son perfectly reveals God to us, he is the sole ground of our salvation, and he is our hope for the future. We seek to honour him, walk in faith and obedience to his teaching, and glorify him through our proclamation of his name.

Therefore, in the power of the Holy Spirit —

1. We commit ourselves anew to The Jerusalem Statement and Declaration.
2. We commit ourselves to supporting mission, both locally and globally, including outreach to Muslims. We also commit to encouraging lay training in obedience to the Great Commission to make and mature disciples, with particular attention to recruiting and mobilizing young people for ministry and leadership.
3. We commit ourselves to give greater priority to theological education and to helping each other find the necessary resources. The purposes of theological education need clarifying so that students are better oriented to ministry, faculty are well-trained, and curricula are built on the faithful reading of Scripture.
4. We commit ourselves to defend essential truths of the biblical faith even when this defence threatens existing structures of human authority (Acts 5:29). For this reason, the bishops at GAFCON 2013 resolved ‘to affirm and endorse the position of the Primates’ Council in providing oversight in cases where provinces and dioceses compromise biblical faith, including the affirmation of a duly discerned call to ministry. This may involve ordination and consecration if the situation requires.’
5. We commit ourselves to the support and defence of those who in standing for apostolic truth are marginalized or excluded from formal communion with other Anglicans in their dioceses. We have therefore recognized the Anglican Mission in England (AMiE) as an expression of authentic Anglicanism both for those within and outside the Church of England, and welcomed their intention to appoint a General Secretary of AMiE.
6. We commit ourselves to teach about God’s good purposes in marriage and in singleness. Marriage is a life-long exclusive union between a man and a woman. We exhort all people to work and pray for the building and strengthening of healthy marriages and families. For this reason, we oppose the secular tide running in favour of cohabitation and same-sex marriage.
7. We commit ourselves to work for the transformation of society through the gospel. We repudiate all violence, especially against women and children; we shall work for the economic empowerment of those who are deprived; and we shall be a voice for persecuted Christians.
8. We commit ourselves to the continuation of the Global Fellowship of Confessing Anglicans, putting membership, staffing and financing onto a new basis. We shall continue to work within the Anglican Communion for its renewal and reform.
9. We commit ourselves to meet again at the next GAFCON.

*Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen. (Ephesians 3:20-21)*