



• THE FUTURE OF •  
**ORTHODOX  
ANGLICANISM**

EDITED BY GERALD R. MCDERMOTT

“To be Anglican does not mean being part of a church created solely to sort out Henry VIII’s marital strife and procreative problem. To be Anglican does not mean to be white and vaguely religious. To be Anglican is not about trying to solve tense theological debates in ways that please no one and fail to address the underlying problem but will have to suffice for now. Rather, this courageous volume, ably edited by Gerald McDermott, shows that being Anglican is really about being part of the one, holy, catholic, and apostolic church. Anglicanism at its best is the marriage of the church’s ancient catholic faith with the recovery of the apostolic gospel from the English Reformation. But the question is this: what will this kind of Anglicanism look like in the future? This international lineup of contributors outlines the current state of orthodox Anglicanism in its various provinces, the challenges facing Anglicanism in its various centers, and what might be the future of global Anglicanism. A fascinating read about a future fraught with challenges and buoyed by hopes.”

**Michael F. Bird**, Academic Dean and Lecturer in Theology,  
Ridley College, Melbourne

“Whatever the future of orthodox Anglicanism may look like, it seems safe to suggest that it will not be monolithic. The essays in this book discuss not just the future of orthodox Anglicanism but also its identity, and on both topics the authors arrive at varying and, at times, disparate conclusions. United in opposition to what Archbishop Foley Beach calls ‘neopagan’ Anglicanism, these authors represent a broad range of traditional Anglicanism. Warm kudos to Gerald McDermott for skillfully bringing together these insightful essays from across orthodox Anglicanism.”

**Hans Boersma**, Chair, Order of St. Benedict Servants of Christ  
Endowed Professorship in Ascetical Theology, Nashotah House  
Theological Seminary

“In *The Future of Orthodox Anglicanism* you will hear scholarly voices, perspectives from the majority world, viewpoints from ministry practitioners, and encouragement from leaders of other denominations, spoken with great conviction of the gift that Anglicanism is to the worldwide church. The writers’ historical reflection and engagement with contemporary concerns serve up a feast for those new to Anglican life and for those of us who love the old ship despite its barnacles.”

**Rhys Bezzant**, Lecturer in Christian Thought, Ridley College, Melbourne; author, *Jonathan Edwards and the Church* and *Edwards the Mentor*

“Gerald McDermott has brought together eleven essays and three responses by bishops, theologians, and church leaders from around the world, including two non-Anglicans. This varied collection provides valuable historical perspectives as well as an interesting range of opinions on the current faith and practice of the Anglican Church, coming as they do from different backgrounds, with different perspectives on the Anglican Church today and different outlooks on the future of Anglicanism. A sharp warning of the potentially suicidal effects of ‘neo-pagan Anglicanism,’ coupled with hopeful views from African contributors, leads McDermott to conclude that the orthodox Anglican future ‘will be mostly nonwhite, led by the Global South, and devoted to Scripture.’ While a book this size cannot address all major areas of contention and new developments in the global Anglican Church today, this helpful volume should provoke further thought and discussion about a subject that needs urgent prayer and active response: the future of orthodox Anglicanism.”

**B. A. Kwashi**, Bishop of Jos, Nigeria

The Future of  
Orthodox  
Anglicanism



# The Future of Orthodox Anglicanism

*Edited by*  
Gerald R. McDermott

 **CROSSWAY**<sup>®</sup>  
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The Future of Orthodox Anglicanism

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To Julie McDermott,  
the wife of an Anglican priest and mother of three Anglican boys,  
who fills her home with the beauty of the Anglican way  
of worshipping the triune God





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Gerald R. McDermott  
3 Epiphany 2019

## ABBREVIATIONS

- 1549 BCP “The Book of Common Prayer, 1549,” in *The Book of Common Prayer: The Texts of 1549, 1559, and 1662*, ed. Brian Cummings (Oxford: Oxford University Press, 2011), 1–98.
- 1559 BCP “The Book of Common Prayer, 1559,” in *The Book of Common Prayer: The Texts of 1549, 1559, and 1662*, ed. Brian Cummings (Oxford: Oxford University Press, 2011), 99–181.
- 1662 BCP “The Book of Common Prayer, 1662,” in *The Book of Common Prayer: The Texts of 1549, 1559, and 1662*, ed. Brian Cummings (Oxford: Oxford University Press, 2011), 183–666.
- 1979 BCP *The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church, Together with the Psalter or Psalms of David, according to the Use of the Episcopal Church* (New York: Seabury, 1979).
- LEP Richard Hooker, *Of the Laws of Ecclesiastical Polity: A Critical Edition with Modern Spelling*, ed. Arthur Stephen McGrade, 3 vols. (Oxford: Oxford University Press, 2013).

## INTRODUCTION

### *Why This Book?*

Gerald R. McDermott

Anglicanism is the third-largest Christian communion in the world. At eighty-five million worshipers, it is growing as fast as or faster than the two larger communions, Roman Catholicism and Eastern Orthodoxy. Two aspects of that growth should be important to readers of this book. First, its new center of gravity in the Global South is predominantly orthodox, unlike its liberal parents in Canterbury and New York. Second, it is attracting more and more evangelicals who hunger for connections to the early church and its attention to mystery, sacraments, and liturgy. This is important because evangelicalism in all its varieties is growing around the world and, at 353 million self-identifying adherents, is a significant sector of worldwide Christianity.<sup>1</sup>

The summer of 2018 marked two pivotal events for the future of Anglicanism. The Global Anglican Future Conference (GAFCON)

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1. Gina A. Zurlo, Todd M. Johnson, and Peter F. Crossing, "Christianity 2019: What's Missing? A Call for Further Research," *International Bulletin of Mission Research* I-II (2018): 5.

met in Jerusalem, where leaders of the orthodox core announced a sharp break with Canterbury. GAFCON leaders declared that they represented the majority of the Anglican Communion and did not need the approval of Canterbury. They proclaimed that they were retrieving the orthodox Anglican tradition by returning to the Bible as the word of God, to the Thirty-Nine Articles, and to the ecumenical creeds of the Great Tradition.<sup>2</sup> In July the American Episcopal Church met in Austin, Texas, where its General Convention decided that orthodox bishops could no longer keep gay marriage out of their dioceses. Another bishop must be permitted to enter the diocese to marry a same-sex couple if that couple desires it.<sup>3</sup> Marriage is arguably the primary biblical metaphor for God's relationship to his people, so its perversion in every diocese of the Episcopal Church means that the church has now repudiated Christian orthodoxy. It should become clear to those with eyes to see that historic Christianity has moved south with an Anglicanism deeply attached to Scripture and creeds but rejecting the ways of the grandparents in the Global North who gave it a name.

## Two Questions

This book contains eleven essays by leading Anglican scholars and leaders (and short responses by three other Anglican leaders), every one of them orthodox. The essays are expansions of short talks delivered at Beeson Divinity School's first annual Anglican Theology Conference, entitled "What Is Anglicanism?" The conference was held over September 25–26, 2018. Each essay addresses two questions: (1) What is the deep character of Anglicanism that distinguishes it from other Christian traditions? (2) Where should the Communion go in the future?

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2. "Letter to the Churches, Gafcon Assembly 2018," GAFCON, June 22, 2018, <https://www.gafcon.org/news/letter-to-the-churches-gafcon-assembly-2018>.

3. Mary Frances Schjonberg, "Convention Lets Its 'Yes' Be 'Yes,'" *Episcopal News Service*, July 13, 2018, <https://www.episcopalnewsservice.org/2018/07/13/convention-lets-its-yes-be-yes-agreeing-to-give-church-full-access-to-trial-use-marriage-rites/>.

These essays give voice to a broad range of orthodox Anglicans. Some are from the Global North; others from the Global South. Some are within the Episcopal Church and the Anglican Church of Canada; most are in other Anglican churches. The fourteen writers come from low, broad, and high church perspectives. But all are committed to biblical orthodoxy, particularly on the presenting issues of our day—marriage and sexuality. They all agree that salvation comes from the triune God and none other, that human beings can be saved from sin, death, and the devil only through the life, death, and resurrection of Jesus Christ, the God-man. They all affirm the God-breathed character of Holy Scripture, that Jesus came to start a church (Matt. 16:18) whose constitution would be those inspired writings, and that the church ministers the life-giving power of God through its word and sacraments. They all profess the declarations of the three great ecumenical creeds without crossing their fingers behind their backs.

So why this book? Anglicanism is an important part of world Christianity today. Although recently fractured, its orthodox members are alive and well. They also constitute 80 percent of the worldwide Communion. This book is written by nine leaders from all over this worldwide church and two outside observers. Their essays provide a careful assessment of this vital movement, and therefore an important forecast of its future.

### **A Range of Answers**

Archbishop Eliud Wabukala, from Kenya, writes that the Anglican Church is both catholic and Protestant in form, appeals to Africans because of its holistic approach to faith and life, and has developed a worldwide Communion because of its vision for world mission. He notes the growing success of Anglicanism in the Global South and thinks that Anglicanism is on the verge of a new global future. It has the historic opportunity to rediscover its distinctive reformed



catholicity, which will give new life to the world. Wabukala suggests that it adopt a new conciliar leadership, and that the North learn from the vigor of the South.

Bishop Mouneer Anis, from Egypt, reminds us that we don't have to be English to be Anglican. In fact, he adds, the modern founders of Anglicanism, such as Thomas Cranmer and John Jewel, turned to North African theologians like Augustine and Cyprian, just as the early church was taught orthodoxy by the great theological minds of North Africa. Anis defines the Anglican Communion as a church that listens to the word of God in Scripture and also takes church tradition seriously—which places it between the Coptic Orthodox Church and various Protestant and reformed churches. Middle Eastern Anglicans help Anglicans in the North remember the suffering of the early church that is being repeated today. Anis has suggestions for future Anglicanism, such as a conciliar body of primates from which the new head of the Communion should be selected.

Ephraim Radner, from the Anglican Church in Canada, sees Anglicanism as a dying entity that is united not by theological agreement but by historical process. Genetic linkage provides continuity for the label “Anglican,” but Anglicanism generally reflects the polarization, paralysis, and resentment of the larger social spheres in which Anglicans live. Radner thinks Anglicanism now has a post-Babel vocation in which it allows itself to be remade for some further divine purpose. Anglicans should be like the disciples after the crucifixion and resurrection, praying and listening for the emergence of new ecclesial communities.

Archbishop Foley Beach, of the Anglican Church in North America, argues that neo-paganism has infiltrated Anglicanism in the last half century. By this he means beliefs and practices that Christians once considered pagan. This counterfeit Anglicanism rejects classical Anglicanism's catholic, evangelical, and charismatic

traditions. It often uses the same words but redefines Scripture, God, Jesus, Holy Spirit, evangelism, and moral and sexual ethics. Archbishop Beach calls for leaders of the Communion to protect orthodox doctrine and ethics by disciplining the Episcopal Church and any others who embrace neo-paganism. He says this crisis reveals the colonialism of the old wineskins. But he is hopeful that the new wine of Christ's continuing redemption will renew the churches among the nations.

Stephen Noll responds briefly to the first four chapters. Noll is the former dean of Trinity School of Ministry in Ambridge, Pennsylvania. He was also the chancellor of Uganda Christian University.

Pastor-theologian John Yates is concerned that in the movement of evangelicals to Anglicanism because of Anglican distinctives, the essentials of Anglican faith might be obscured. Those are living under the biblical word of God, proclaiming the gospel of justification through the body and blood of Jesus received by faith, revitalizing worship through the Book of Common Prayer, and serving the nation and common good. Anglicans must maintain their distinctives but realize that the essentials matter most.

Journalist and theologian Barbara Gauthier writes that Anglicanism is both reformed and catholic while being neither Roman nor (solely) Reformed. It appeals to the ancient fathers and the practices of the undivided church of the first five centuries. It joins the supreme authority of the Scriptures and the Patristic tradition, while emphasizing the ongoing sacramental life of the church. This reformed catholicism claims to be not the one true church but that part of the one, holy, catholic, and apostolic church that was brought to England and has been planted elsewhere. In the last century the Anglican Church has moved into all continents and among many races and nationalities so that Anglo-Saxons are now a minority of Anglicans. This new vibrant Anglicanism of its

younger churches is growing, while the older Anglicanism of the older North is in decline.

Historian Gerald Bray identifies three defining characteristics of Anglicanism: its concentration on the fundamentals of Christianity while leaving disputed points aside, the centrality of the Bible, and its insistence on teaching Christianity to its own members and communities. But he also thinks it is still a concept in search of content. He claims that Anglicanism was never understood as a system of thought and theology until the nineteenth century, that it has been riven by conflict between its evangelicals and Anglo-Catholics, and that now its divide over marriage makes its future questionable. Because doctrinal unity is elusive, Bray suggests, in this ecumenical age, that Anglicans focus on what makes them Christians more than what makes them distinctively Anglican.

Bishop Chad Jones responds to Yates, Gauthier, and Bray. Bishop Jones is a coadjutor bishop in the Anglican Province of America.

Episcopal Cathedral dean Andrew Pearson proclaims that Anglicanism is the English witness to the biblical convictions of the Reformation. The latter was a rediscovery of the grace of God in Jesus Christ that had been largely lost because the authority of the Bible had been supplanted by man's wisdom. Pearson calls for Anglicans to use the Anglican formularies to renew their commitment to biblical orthodoxy, the gospel, the church, liturgical conviction, preaching, mission, and prayer. In sum, he says, this is a renewed commitment to the Lord Jesus Christ. Anglicans are to be comprehensive, but they must maintain a principled comprehensiveness. These are dark times, but we are a resurrection people.

I argue that Anglicanism was a distinctive way of living in the triune God for more than a millennium before the Reformation. Its distinctiveness can be seen in its spirituality, liturgy, sacraments, and theological method. It proposes a way forward in the twenty-first century when being evangelical is not enough, at least in those

evangelical churches where experience is central and doctrine and church are minimized. Anglican sacraments and liturgy provide beauty and power that appeal to all five senses and to people of all capacities, which helps prevent an intellectualized gospel that attracts only the cognitively inclined. If Anglicans retrieve their ancient heritage of liturgy and sacrament, they will have something unique to offer this century when the “beauty of holiness” is resonant in ways it has not been for centuries.

Baptist theologian Timothy George is our first outside observer. He notes that the English Baptists emerged from the womb of Anglicanism by their opposition to the established Church of England. They opposed creedalism, infant baptism, prefabricated prayers, the episcopate, and enforcement of religion by civil magistrates. But, at the same time, they believed in an ecumenism of conviction that drills down to Christian essentials and is willing to see similarities. Younger Baptist theologians today talk about a Baptist catholicity that affirms catechetical use of the three ecumenical creeds and the doctrinal insights of the first seven ecumenical councils. They point to sacramental language in Baptist history and the same doctrine of justification that is found in the Thirty-Nine Articles. They have their own Baptist creed, and many Baptists find rich resources in the Book of Common Prayer. Both communions stress Christian mission, and in nineteenth-century England there was a Baptist-Anglican alliance led by the likes of Charles Simeon, Henry Martyn, and William Wilberforce.

Our Catholic observer is R. R. Reno, the editor of the influential journal *First Things* and a former Anglican. He sees Anglicanism as a *via media* (middle way) between Protestantism and Catholicism. That way of defining Anglicanism, he argues, captures the best of Anglicanism in its prejudice for what is old and its faith in outward forms through which God really does dwell on earth in sacred things and revitalized people. It also evokes the worst aspects of

Anglicanism: the spineless, muddling middle way that encourages a managerial mentality and inspires peace without principles. But Reno thinks Anglicanism might provide a template for the future of Christianity after Christendom: a differentiated vision of apostolic authority combined with tenacious loyalty to the objectivity of grace.

Bishop Ray Sutton responds to Pearson, McDermott, George, and Reno. Bishop Sutton is presiding bishop of the Reformed Episcopal Church.

In the conclusion, I talk about the present state of world Christianity and where Anglicanism fits in that picture. Then I discuss what contributions the new orthodox Anglicanism might make to the future of world Christianity. I also assess what we can learn from these eleven essays about the future of orthodox Christianity.

PART I

REGIONAL  
PERSPECTIVES ON  
ANGLICANISM



## AN EAST AFRICAN PERSPECTIVE

# What Does the Lord Require of Anglicans?

Eliud Wabukala

What is Anglicanism? Its definition is rather elusive. Some say that Anglicanism is a product of incidental factors. It was never planned or strategically intended to be an expression of the Christian faith as we know it today. Instead, the rebellion by royalty in England against papal authority from Rome and the prevailing nationalist tendencies in England at the time combined to help produce what later became known as Anglicanism. These combined to bring about a separate church that from the onset retained strong elements of Catholicism while pushing toward Reformation ideals that were taking root in continental Europe.

This balancing of issues between Catholics and nationalist traditionalists in what became known as the “Elizabethan Settlement”



gave rise to the form of Anglicanism that endures in its varied forms today. The form of Christian expression that emerged was broad and sometimes so vague as to be difficult to grasp, but usually felt and experienced as a thoroughly Christian way of life in its ethos, style, and outlook. Anglicans define themselves as those Christians whose worship originates from the Book of Common Prayer and whose intensive reading of Scripture is provided by the Anglican lectionary. The common use of the Prayer Book, which is thoroughly biblical, keeps Anglicans grounded in Scripture. But Anglicanism is also a sacramental way of following Jesus Christ. Because of this emphasis on both Scripture and sacrament, Anglicanism is both Catholic and Protestant in form.

When Anglicanism came to Africa, it took on a particular shape. In most parts of Africa—especially during its early life, as in Kenya—Anglicanism was characterized by a life of humility, faith in Christ and his cross, forgiveness of sin, and the expectation of a life of righteousness. But African Anglicans did not stick to themselves. They joined actively in fellowship with other Christians from other African churches. The East African Revival Movement reinforced this form of Christian expression—Anglicans and other Christians working together to serve their communities.

At first there was little intent to start a new Anglican church in Kenya. When Dr. Johann Krapf and John Rebmann were sent on mission from England to East Africa by the Church Missionary Society (CMS) around 1844, they did not intend to create an Anglican institution as we know it in Kenya today. Their aim was simply to convert people to the lordship of Christ as their Savior. They and others in the CMS encouraged literacy for the purpose of reading and understanding Scripture. They also taught elementary hygiene to combat disease that was prevalent because of a very harsh environment. The CMS strategy was to build schools and hospitals along with missions in order to teach the wholeness of

the gospel. The result was a community of Christians whose approach to life was holistic. They downplayed the Anglican origin of the CMS so much that the older generation still refers to itself as CMS and not Anglican.<sup>1</sup>

### **Toward the Anglican Future**

Some five hundred years after the Protestant Reformation, it is becoming clear that what some have called the “Anglican experiment” is not ending in failure but is on the verge of a new and truly global future in which the original vision of the Reformers can be realized as never before. We have had our problems, especially in the last sixty years. But rather than repudiating or belittling our history, we need to learn from it and set ourselves now to walk humbly with our God into the future that he has planned for us.

We should learn especially from the success of Anglicanism in the Global South, particularly in countries that were once British colonies. Here Anglicans have focused on the biblical tradition and have sought to interpret correctly the life and work of our Lord Jesus Christ. Members of these churches see themselves as recipients of the mission of Jesus Christ to share and teach the gospel as it was handed over by the apostles. Anglicans from these churches were leaders at the Lambeth Conference of 1998, where their unity was demonstrated by the passage of Resolution I.10, on human sexuality.<sup>2</sup>

Leaders from the Global North have led us down unhelpful paths. The so-called instruments of unity—the archbishop of Canterbury, the Anglican Consultative Council, and the Primates’

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1. Much of what follows builds on my keynote address at the Global Anglican Future Conference in London, April 23, 2012.

2. Resolution I.10, “Human Sexuality,” Anglican Communion (website), <https://www.anglicancommunion.org/resources/document-library/lambeth-conference/1998/section-i-called-to-full-humanity/section-i10-human-sexuality?author=Lambeth+Conference&year=1998>.

Meetings—have failed to provide unity and focus for effective mission. We all hoped that a solution to our recent crises (debate and division over sexuality) might come from a common Anglican Communion covenant. But this covenant was stillborn at its onset. Its nine-point promulgations were too general and noncommittal. They lacked the power to bring discipline in a fractured Communion. Their weakness lay in the fact that Scripture was overlooked as their source of authority. Yet only from Scripture can we know Jesus, the eternal Word and Lord of the church. To assert instead, as some of the proponents of the covenant did, that we need to recognize Jesus in each other's context was tantamount to a misinterpretation of the biblical text. For to be faithful to Scripture, our understanding of our context must submit to Scripture for renewal and transformation. Only by this submission will the church grow to become Christlike.

### **A Reformed Catholicity**

But now we have a new and hopeful way forward. We need to realize that our time is not unique. Ours is not the first crisis in the history of Anglicanism or Christianity. Every crisis provides a new opportunity. By the mercy of God, he has given us this historic opportunity to rediscover the distinctive *reformed catholicity* of our Communion as shaped profoundly by the witness of the sixteenth-century Anglican Reformers. This is the answer to revisionist scriptural interpretations drawn by Anglican leaders in recent decades. We have a catholic heritage in our ancient sacraments and worship. And we are *reformed* because of our devotion to the word of God.

While we should uphold the hard work of biblical exposition, we can never disregard the plain teaching of the inspired text. It is that text that Archbishop Cranmer was so keen to have available in the English language in every parish church. The translation of the Scriptures into ethnic languages has been fundamental to the

cultural transformation that the gospel has brought to Africa and the rest of the world. The division and confusion of past decades in Anglicanism are results of disregarding this plain teaching of the biblical text. Subsequent false teaching by leaders of Anglican Communion institutions has caused grievous divisions and endless debates since Lambeth 1998.

### **Communion in Mission**

The way past those debates is to recognize that the Anglican Communion grew out of a vision for world mission. The first Lambeth Conference (1867) was organized in order to work with new Anglican churches outside of England. Similar outreach needs to be reenacted and reinterpreted in different ages and contexts. We need to remind ourselves that the church exists for mission to the world, so that without mission, the church loses its relevance.

The Anglican Communion in the past has seen itself as a family of churches who find their communion in mission. We need to realign our structures so that they can contribute toward our common goal for mission. In spite of our different contexts, the message of our mission should be the same: Jesus Christ revealed to us in Scripture, instructing us to follow him as our model, both in church as his body and in the community as a family of believers. He calls us to be friends with him and intends that we be brothers and sisters in this family created by his death on the cross and resurrection from the dead.

Mission is based on love. Jesus showed us that true love means we should be prepared to lay down our lives for each other. An Anglican Communion that can reach this level of mission will create structures that serve mission with effectiveness. Instead of taking different paths on essential issues of Scripture, members of the same Anglican family will humble themselves and repent in the face of biblical instructions.

## Wisdom from Micah

My best advice is for us Anglicans to follow the exhortation of the prophet Micah. He too was writing at a time of crisis in the history of God's people. It was during the latter half of the eighth century BC, a time when the people of the northern kingdom of Israel had lost their identity, and the people of the South, Judah, nearly suffered the same fate.

In Micah 6:8, we read:

He has told you, O man, what is good;  
and what does the LORD require of you  
but to do justice, and to love kindness,  
and to walk humbly with your God?

“What does the LORD require of you?” This is the greatest question facing the Communion in this era. The question demands that we have a clear understanding of the situation we are in and be willing to let go of comfortable illusions. It calls us back to what God has said and Micah affirms, that “he has told you, O man, what is good.” It implies that discovering the will of God, what God requires, depends not on our ingenuity or imagination but on what God has already said. He spoke then in words that he speaks today—in the words of Scripture. The challenge is to all of us in the Anglican Communion. Will we allow the Holy Spirit to apply God's word to our hearts and obey it?

What does the Lord require? First, he requires that the Anglican Communion bring a *biblical mind* to the situation we face. None of us looked for our current crisis, and none of us can avoid it. We may be tempted to think we can get back to a time when the life of our Communion ran along more predictable and familiar lines. But that is an illusion. We should be bold and apply that biblical mind to our present crisis. We must face things as they are, in the confidence that God will act.

This will mean, second, examining our governance structures and correcting any hindrance to evangelism. As I have said above, the “instruments of unity” have failed us. But we Anglican Communion leaders must do more than simply distance ourselves from each other. We have to go back to the basic principles and develop new structures. We need to consider how we can *build on the model of a conciliar leadership*. Our Communion has come of age, and it is now time that its leadership should be focused not on one person or one church, however hallowed its history, but on the one historic faith we confess.

Third, to act justly and to love mercy means behaving toward one another with *honesty and fairness*. We must be careful not to be infected by cynicism and pragmatism that can creep in when issues of power and influence are at stake. Competing groups can act as prophetic movements, and God has given them some stern things to say; but the sternness should be all the more striking because of the kindness and generosity for which authentic prophets are known.

Fourth, all these things should be done with *humility and prayer*, not setting ourselves up above Scripture but recognizing that the word of God judges and searches us. We shall be alert to the fact that the word, which is God’s truth for all cultures and all times, is not the privileged possession of any one culture or global gathering. Each of us has the potential to open up new perspectives on the unsearchable riches of Christ. But humility and prayer are required to get those new perspectives.

Fifth, to do what the Lord requires takes *courage*. We need leaders, lay and ordained, who are able to give a robust defense of apostolic faith in the global public square. Otherwise, secular ideologies that have so powerfully shaped liberal and revisionist Christianity in the Communion will tighten their grip on the church and prolong the trajectory of division.

We must also resist the temptation to be theologically lazy. Our aim for a renewed, reformed Anglican Communion will not be sustained if we are unwilling to support and encourage those who are gifted to do the training and the theological heavy lifting so essential to giving depth and penetration to our vision. We need to recover the vision of the Anglican Reformers, of ordinary believers knowing Scriptures and nourished by well-trained biblical teachers. In a hostile world this often requires fortitude. But it will be a bit easier if we build global partnerships to encourage evangelism and church planting.

So, sixth, *we need to recognize the different gifts in our Lord's body.* Our past efforts at these things have shown us that we need each other. The South can benefit from the experience of those in the North who have resisted and understood the dynamics of Western secularizing culture, for this culture is rapidly spreading around the globe. The North can benefit from the missionary enthusiasm and vigor that characterize the growing churches of the Global South. We all have learned that we must not be content with Anglicanism as a kind of chaplaincy to dwindling enclaves of those left behind by the receding tide of faith.

### **Tasks for Some Anglican Provinces in the Global South**

All of this requires some special tasks for African Anglicans and others in the Global South:

1. Bishops should lead their churches to embrace and obey the Bible at parochial, diocesan, and provincial levels. In some areas in the past, the bishop was seen as an alien element in the life of rural congregations that came from the CMS. The resolutions of synods and the House of Bishops were not understood by the common Christians. They were imposed upon a bewildered following at the congregational

level. Bishops should resume their historic roles of pastoring pastors and ensuring that basic biblical preaching and teaching thrive across their dioceses.

2. Theological formation of the clergy should be stressed. Anglicans have always emphasized a well-trained clergy. It is particularly important that orthodox interpretation of Scripture and doctrine be maintained.
3. We Anglican leaders must teach our churches to beware of consumerism. Increased mobility and globalization have led people to choose churches based on what most satisfies their needs. We need to teach Anglicans that we are members of Christ's body, the church, and should think of what we can give to that body rather than what we can get.
4. We must lead in the responsible use of media. We should use it to advance mission that is biblical and life-giving, and beware of social media when it is counterproductive to the gospel.
5. We should advise Anglicans to consider tent-making ministry in villages and small towns as a way of reducing our financial burdens. This will prevent our overreliance on donors, both local and foreign.

In conclusion, a renewed appropriation of our reformed catholic tradition in Anglicanism will bring new life to the world. Using the gifts God has given Anglicans—the Prayer Book, sacraments, and plain-sense preaching from the Bible—we can trust that God will multiply the work we already see: refocused attention on God, deepened awareness of his holiness, his grace inspiring a deep sense of sin that causes repentance from sin, and a power that conveys profound forgiveness. This is new life and new hope in life. It all comes through our living Lord and Savior, Jesus Christ.

But this will not happen unless the Anglican Communion is bold enough to say no to the prevailing culture. We must realize



that in Christ we have a message that offers salvation from the darkness and misery that have engulfed the entire cosmos. If we use the gifts God has given our Communion, there will be a recovery of orthodoxy, and new faith in the supernatural reality of the triune God. May he lead us and others to total conversion to our Lord and Savior Jesus Christ, to lives of holiness and outreach to the world around us.

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