The Episcopal Address to The Anglican Diocese of All Nations (ACNA)

“THE CHRISTIAN LEADER AS SERVANT OF CHRIST”

Delivered at

The Annual Synod of The Anglican Diocese of All Nations
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By

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A. Introduction

Opening Prayer

O God, from whom all good proceeds: Grant that by your inspiration we may think those things that are right, and by your merciful guiding may do them; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

It is my pleasure to welcome you - Clergy, Noble Knights and Ladies, Laity, and guests- to our 2026 Diocesan Synod. Thank you for making time to be part of this Synod.

I want to begin this episcopal address by giving thanks to God for his many blessings upon our Diocese especially for the clergy, laity, Chancelor, Legal Officers, Diocesan Standing Committee, and all the Diocesan Officers of this Diocese who have labored tirelessly and sometimes thanklessly in the work of the gospel. The Lord will not forget your labor of love. He will honor you in his time and in his own way. My sincere appreciation goes to our speakers at this Synod: Bishop Scott Seely, Venerable Michael Kelshaw, Venerable Mark Ball, Venerable Dr Godspower Ugboh, and Canon Dr Rob Goodman as well as Sir Charles Napier and Venerable Dr Myles Calvin. On behalf of the Diocese, I thank Venerable Dr Peter Johnston for donating time, money, and hiring a team of Tech fellows to work on our Diocesan website. You have done a fantastic work for us and for the Lord on this. Thank you! We appreciate Canon Dr Rob Goodman for handling our Synod registration and Zoom for Synod as well as Venerable Sam Igwe and Holy Trinity Nashville for assisting us with this year's Synod Investiture preparation and worship service. We are grateful to parishes, Noble Knights, and individuals who contribute financially to our Diocese. The Lord knows who you are and what you have done for the well-being of this diocese and he will definitely reward you in due time. We give, not because of the reward, but because we love him and we love him because he first loved us and demonstrated his love by giving us his Son to redeem us.

This is the third time we are doing Synod by Zoom in the history of our Diocese. And as you know conducting Synod by Zoom has its constraints with respect to deficit in attentiveness and presence. Consequently, I won't go into a lot of details regarding the Diocese as I did last year and in the previous years. The Mission and Vision and Values of Diocese have not changed. So I urge you to go back and reread my 2025 Episcopal Address because all the things I addressed still apply and it would be a blessing if we implemented those things.

We have appointed Rev Canon Dr Rob Goodman as the Diocesan Safeguarding and Compliance Officer, Ms Sherry Crow as the Reports Receiver, Rev Canon Prof Emeka Uhuka as Diocesan Report Investigator, Rev Dele Akintade Adebamiji as the Chair of the Constitution & Canons Committee, and Sir Chike Nwosu as Chair of the Finance Committee. Pray for them as they fulfill their ministry. We welcome the following clergy to our Diocese: Venerable Dr Charles Tashie, Venerable Isaac Elegbeleye, Venerable Dr Josiah Nworie, Canon Ebenezer Badewa, and Canon Joseph Owoeye. This past year four churches were planted: Our Savior Anglican Church, Atlanta; Holy Trinity Anglican Church, Florida; St George's Anglican Church, Lockport NY; and St Augustine of Canterbury, Denver CO.

With respect to both the ACNA and GAFCON, much has happened and it's all on social media. Both the diocese and the province have endeavored to keep you informed as we possibly can so I won't rehash those issues here. We are aware of the formation of the Global Anglican Communion(GAC) with its nuanced relationship with Canterbury, discussions on Women in Holy Orders, abuse in the Church, disciplinary issues, Safeguarding of all members of the Church, and revised ACNA Title IV effective January 2027 among others. As we think about the future of ACNA, I would like to quote Rev Barton J. Gingerich because he states succinctly what should be of interest to us all: "As a province, we must move beyond vibes to principles. If the ACNA is to have a healthy institutional future, it must ground itself in the historic Anglican Formularies of Thomas Cranmer's Book of Common Prayer, the Thirty-

nine Articles of Religion, the Ordinal, and the Books of Homilies. Likewise, we must have the rule of canon law, not just the rule of strong personalities and tribalism. That means more uniformity of doctrine and practice, and that includes the issue of women's ordination. I worry that a lot of powerful people and institutions within the province aren't going to like this at all. Too many have come to love Anglicanism as a wax nose, characterized by vagueness, wiggle room, and liturgical window dressing. Good order means some people don't get to do what they want. And the church must require good order….Our doctrinal and moral commitments must remain firm and clear….The Anglican Church in North America will grow into an ever-stronger force for the Kingdom if she embraces the Anglican Formularies, clear and candid communication, and decisive leadership that remains accountable. And all this can be done, God being our helper." It's a good statement but he forgot to emphasize the centrality of Scripture and that's part of the reason for the problems and the wobbliness we encounter in both ACNA & GAFCON. Having said that, he has put his finger on the way forward for both ACNA and GAFCON.

God has blessed our Diocese despite the challenges before us. Currently we have 92 clergy and 40 parishes. However most of these parishes are small in numbers. So we have a lot of work ahead of us in regard to growing numerically, spiritually, and financially. We need to do the following:
-strengthen our Diocesan Headquarters;
-be more active in foreign missions;
-engage in fundraising;
-monthly parish giving to the Diocese;
-communicate better with laity;
-read diocesan communication;
-attend to expectations and duties in a timely manner;
-lead better in both parish and diocese; and
-equip clergy and laity for more effectiveness in ministry and mission.
There is need and room for improvement. This is why the theme of this Synod is "Equipping for ministry". We need to be equipped so that we

are faithful and more effective in our ministry at both the Diocesan and parish levels. What does faithful and effective ministry entail?

B. Episcopal Charge: We are servants of Christ, not, ecclesiastical warlords, charismatic gurus, or CEOs who happen to be Pastors.

Faithful and effective ministry begins with an understanding of two things:

First, we need to understand and hold firmly to our primary mission. If we don't we will be distracted by all sorts of things going on around us-local and international. So what's our primary mission? As christians our primary mission is to lead people from all nations to Christ and disciple them into becoming mature disciples of Christ who obey everything that Jesus has commanded us and worship the triune God in Spirit and truth. As Michael Adegbola reminds us "Discipleship is not the production of disciples who resemble a particular denomination, ministry, culture, personality, or program. It is the formation of disciples who increasingly resemble Jesus Christ. The destination is Christlikeness". Policies, Canons, Constitutions, Structures, Roles, Accountability, and Institutions are important and necessary to sustain the diocese and our mission but they are not the primary mission of the Church. The mission of the church is to make disciples and mature them in the faith through the preaching of the gospel and teaching of the whole counsel of God from the Word of God. As we think about our mission I find the motto of my Alma mater, Gordon-Conwell Theological Seminary helpful: "Think Theologically, Engage Globally, Live Biblically". My job as the Diocesan Bishop is to keep reminding the Diocese of our mission over and over again so that we are not derailed.

Second, effective and faithful ministry requires us to understand that we must take on the role and posture of servants. I like how Karl Vaters put it: "Leadership has become the go-to byword for pastoral ministry over the last generation or so. But the Bible has very little to say about becoming a leader. On the contrary, it has a lot to say about being a follower. The primary call of pastors, deacons, and elders is not to be

leaders, but to be followers of Jesus and servants of the church." We are called to follow Christ, and serve the Lord and his Church through the stewarding of His mysteries. We are not Masters, we are servants. Being clear on this affects how you relate to God and to people in the parish. It affects how we approach our responsibilities as well as how we relate to one another. It will affect how you behave when you're maligned and undermined and when you are not chosen to be a Bishop or Primate!!! Knowing this saves you from a messianic complex that can drown you in the present and eternally in the future. In Philippians 2:5-8 Paul writes "5 Have this mind among yourselves, which is yours in Christ Jesus,
6 who, though he was in the form of God, did not count equality with God a thing to be grasped,
7 but emptied himself, by taking the form of a servant, being born in the likeness of men.
8 And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross." We need the mind of Christ which was the mind of a servant.
You recall that during the earthly ministry of our Lord Jesus Christ a point came when the disciples were bickering amongst themselves as to who was the greatest, Jesus responded to their arrogance and insecurities in Matthew 20: 27-28 with these words:
"27 and whoever would be first among you must be your slave,
28 even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many." When a similar problem cropped up in the Corinthian Church, here is how Paul the Apostle responded in 1 Corinthians 4:1-7:

1 This is how one should regard us, as servants of Christ and stewards of the mysteries of God.
2 Moreover, it is required of stewards that they be found faithful.
3 But with me it is a very small thing that I should be judged by you or by any human court. In fact, I do not even judge myself.
4 For I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who judges me.
5 Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will

disclose the purposes of the heart. Then each one will receive his commendation from God.
6 I have applied all these things to myself and Apollos for your benefit, brothers, that you may learn by us not to go beyond what is written, that none of you may be puffed up in favor of one against another.
7 For who sees anything different in you? What do you have that you did not receive? If then you received it, why do you boast as if you did not receive it?”

Let me expand on that. Who are we and how should people see us? What posture should we bring into ministry?

SERVANTS OF CHRIST.
We must approach ministry with the posture and mindset of a SERVANT! Servant of who? We are servants of Christ and the Church. This Synod we will focus attention on being servants of Christ.

According to Paul, we are Servants of Christ (4:1a) first and formost. He writes: “This is how one should regard us, as servants of Christ..”. That is how we should also regard ourselves. He didn’t say “we want you to see or regard us as Apostles”. He said they needed to see them as “servants”. He didn’t deny that he was an apostle. It’s just a matter of priority. Notice also the clarification he makes in regard to whose servants we are because it is important- we are “servants of Christ”. In our contemporary church we prefer to refer to ourselves as “servants of the church”. That is true but secondary. We serve Christ first. Service to the church and to the world come second and third respectively. This order is important because it points to matters of ultimate allegiance especially when conflict arises between loyalty to the Word of God and the fleshly desires of the Church! We are servants of Christ first and therefore accountable to him first!

The word Paul uses in this text is the word ‘Hyperetes’ which means: subordinate, assistant officer, attendants of a magistrate. In Rom. 1:1 Paul calls himself a 'bond servant or slave (duolos). These are not titles of independence, honor, glory but of lowliness. So as Christian

Leaders(clergy and laity) we are SERVANTS, not Lords. There is only one Lord over his church, Jesus Christ. John Owen noted that, "Our Lord Jesus Christ will have nothing of lordship, dominance or preeminence in lordly power in his church". Hans Kung pointed out that all other words in secular Greek used to refer to powerful civil and religious authorities like 'archon'(prince, ruler) and 'hegemon' (governor, prince) which speak of status and authority are avoided by the NT writers when they wrote about Christian leaders because we are servants, not secular superstars! We need to see ourselves and we need to encourage others to see us not as God's Generals, General Overseers, Apostles, Masters of the Gospel, Bishops, Archbishops, Primates, Venerable Canons/ Administrator, and all-wise teachers but as servants and slaves of Jesus Christ our Lord. Understanding that shapes our thinking, how we relate to God, and it affects how we act in relation to God and the people to whom we minister.

Earlier in 1 Corinthians 3: 4-9, Paul uses the word "diakonos" which means a waiter who serves food; one who executes the commands of another, or servant of a king. We work UNDER God FOR God our King! Paul's emphasis here is on the fact that the Christian leader is PRIMARILY the servant of Christ. Today we are into power language in regard to leaders. We talk about drive, decisiveness, intelligence, communication. While we don't want to ignore these we MUST first accept that we are primarily servants of Christ first. That implies:

-a willing, total commitment to love and serve him. Dr. John Stott noted that: "Fundamental to all Christian leadership and ministry is a humble personal relationship with the Lord Jesus Christ, devotion to him expressed in daily prayer, and love for him expressed in daily obedience." God's servant must have a relationship with Jesus that comes with a testimony of conversion.

-a posture of humility & dependence. William D. Lawrence wrote that "A true servant is limited by the will of his master, a servant is dependent on his master for all of his life's needs, and he has no freedom to do anything except what his master desires". No prideful sense of entitlement that grasps for titles, entitlements, and position. We get rid of those idols. Our humility is also tested by how much you are willing to be

humiliated, maligned or ignored as a result of your commitment to Jesus?

-a listening and attentive attitude toward him before we act. Prayer & Scripture become crucial necessities for a servant. We cannot presume to know his will. We need to spend time with God to hear from him amidst all the distractions. We listen to ourselves and to our culture too much. Everything is competing for your attention. God wants your attention so we need to recover the spiritual disciplines of solitude, silence, study, and prayer so that we can actually hear God speak to us.

- as servants we do not listen to our feelings and to people who contradict Jesus. Servants are obedient and faithful to their master. As servants we take our orders from him first, not the church or the world. When the Church asks us to do something that contradicts what Jesus says in his Word, we have an obligation to obey Jesus first(Luke 14:25-33; Acts 5:29).

-proclaiming Him and lifting high his cross and resurrection instead of ourselves and our achievements. Paul understood this principle clearly when he wrote, “For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus’ sake” (2 Corinthians 4:5). Someone wrote recently “ The pulpit is not a platform for self-promotion; it is a sacred place for proclaiming Christ. Whenever we preach ourselves instead of Christ, we shift the attention from the One who deserves all the glory to the one who is merely His servant. When a minister constantly draws attention to his achievements, personality, influence, titles, or accomplishments, he risks making himself the message instead of making Christ known”. A true servant does not need to advertise himself or herself. You advertise Christ and his glories.

Relationship with Jesus, submission to his authority, and service to him come first in our ministry. We must establish this fact and be clear in our minds in order to be effective in ministry. That is the kind of ministry that glorifies God, rather than man or institutions. I believe that much of theological liberalism and the downgrade in modern evangelicalism is a result of not grasping this truth.

There are four implications
a. First, Christ is the head and chief shepherd of his church, not us. Our leadership and service depend on and derive from and point to him in our role as undershepeherds. He is THE Chief Shepherd. He is our LEADER and MASTER! Our calling is to honor Him, obey Him and glorify Him and draw people to Him. Puritan pastor Cotton Mather, writing in the 17th century, put it well when he said that: “The great design and intention of the office of a Christian preacher [is] to restore the throne and dominion of God in the souls of men.”

b. Second, we are required to be faithful to him. Paul notes that in 1 Corinthians 4:2:”Moreover, it is required of stewards that they be found faithful”. Earlier in 1 Corinthians 3:11-15 we read a similar exhortation with a warning: “11 For no one can lay a foundation other than that which is laid, which is Jesus Christ. 12 Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw- 13 each one's work will become manifest, for the Day will disclose it, because it will be revealed by fire, and the fire will test what sort of work each one has done. 14 If the work that anyone has built on the foundation survives, he will receive a reward.15 If anyone's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire”. We are accountable and answerable to our master first. God cares about the church he will judge our leadership. This is why we need to be circumspect and careful about our leadership.

c. Third, God expects his servants to be godly in character and conduct. God is not looking for servants who are desperate for ecclesiastical honors and one-upmanship. This is why the Bible underscores the importance of godly character in the life of clergy. In 1Timothy 3:1-13 Paul writes, “The saying is trustworthy: If anyone aspires to the office of overseer/presbyter he desires a noble task. Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own household well, with all dignity keeping his children

submissive, for if someone does not know how to manage his own household, how will he care for God's church? He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil. Deacons likewise must be dignified, not double-tongued, not addicted to much wine, not greedy for dishonest gain. They must hold the mystery of the faith with a clear conscience. And let them also be tested first; then let them serve as deacons if they prove themselves blameless. Their wives likewise must be dignified, not slanderers, but sober-minded, faithful in all things. Let deacons each be the husband of one wife, managing their children and their own households well. For those who serve well as deacons gain a good standing for themselves and also great confidence in the faith that is in Christ Jesus."

Godliness in speech, behavior, marriage, relationships, pastoral care, leadership style, and in fulfilling your responsibilities in the parish and in the Diocese.

d. Finally, the word of God should control and guide our character, conduct, and the content of our ministry. We must ensure that our service is grounded and guided by the Word of God in the Bible. Why do we have to bother with what the Bible says? The answer is obvious: Christian service is fundamentally within the context of the church which is God's Church- his bride, his body and his temple. That is why the Church is very unique in comparison to other institutions. Karl Barth has warned that, "the Christian community is an alien colony for the nature and existence of which there are no analogies in the world around, and therefore no categories in which to understand it...". As Willimom correctly stated, "Only rarely, and very carefully; can the church's ordained leaders take their cues from secular models of leadership, because our leading is to be congruent with the leadership of Christ himself "The Bible is our primary source of information about Christian service and leadership in regard to what God wants his Church to be and to do. The Bible is the Word of God in whose service we are

and it delineates how he wants us to serve him. It’s dangerous to make it up as we go!

We must be careful because in Christian service lies a clear and present danger which is the temptation to allow other sources of authority such as reason, tradition, experience, feelings- to enthrone themselves and take precedence over God’s Word. But we must remember that Scripture is 'Norma Normans'- the norming norm- in relation to reason, tradition, feelings, and experience. While it is important to pay attention to context in ministry we must insist that the Bible is normative for Faith and Practice in the Church of God. As Richard Hays states, “Extra-biblical sources stand in hermeneutical relation to the New Testament; they are not independent, counterbalancing sources of authority. In other words, the Bible's perspective is privileged, not ours"

Jesus warns against those who "abandon the commandment of God and hold to human tradition" (Mark 7:8; cf 2 Timothy 3:16-17;
The 39 Articles of Religion stipulate that we have a duty to ensure that what we do in our Anglican churches are grounded in Scripture. See Articles VI, XIX, XX, XXI, XXXIV. Richard Hooker captured it well when he said:
"What Scripture doth plainly deliver, to that the first place both of credit and obedience is due; the next whereunto is whatsoever any man can necessarily conclude by force of reason; after these the voice of the church succeedeth"

Inattentiveness or disregard for the Bible has caused so much pain and damage to our individual lives, God's church, and God's world. We must pay heed to and uphold the authority and primacy of the Word of God in our ministries.

E. Conclusion.
We are Christian leaders, but it is important to reiterate that Christian leaders are first and foremost, followers of Christ and servants of Christ (and of his church secondarily) who steward God’s mysteries- that is the gospel that proclaims that in Christ we have a new man and a new

society by grace through faith. As followers of Christ, we are called to obey Him and to engage in His mission which is making disciples of all nations. This requires laying aside personal missions that distract from Christ's mission and fully committing to His work as true followers and servants of Jesus

In order to have a diocese that helps people move from sin to salvation, that energizes people for evangelism and mission-local and abroad, and that leads people to maturity and renewed spiritual living we have to have godly, Christ-centered,biblically-grounded, capable, and effective Christian leaders who see themselves as servants of God in our churches.

May God empower and lead us to serve him and his Church for His glory alone: "For from him and through him and to him are all things. To him be glory forever. Amen." (Romans 11:36).
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APPENDIX

DIOCESAN MISSION, VISION, & VALUES.

It is always important to remind one another of our Diocesan Mission, Vision, and Core Values.

A. Mission Statement:

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

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

C. Core Values:

1. Trinitarian

Focused on our Triune God, relying on Him, and walking in wholehearted devotion to Him. Knowing Him, delighting in Him, and enjoying Him forever. Exalting and proclaiming Him. And relying on the Holy Spirit for Christian life and ministry.

2. Christ-Centered

Christians are saved and accounted righteous before God only by the merit of our Lord and Savior Jesus Christ, perfect God and perfect Man, by faith in his death for us and not by any works or deservings of ours. We believe in grounding our lives and work in those formational historical events of the incarnation, crucifixion, resurrection, and ascension of Christ.

3. Biblical

The Scriptures of the Old and New Testament are the inspired Word of God and our primary authority for faith and morals. We are Bible-Driven hence committed to expounding the Bible, with Biblical delight, wholeheartedly walking in the way of God's Word, preaching it to ourselves and to others. Desiring to do everything in Biblical ways and with Biblical means.

4. Historic Anglicanism

We trace our identity to the 16th century English Reformation that valued the Apostolic faith, expressed in Holy Scripture, summarized in the Creeds, celebrated in the dominical Sacraments, and preserved by the traditional Anglican formularies(The Book of Common Prayer-1662, The 39 Articles of Religion, The Ordinal, and The Homilies).

5. Missionary

We will equip Anglican Christians to live as beacons of hope and light in their workplaces, neighborhoods and families, and plant new churches, with a special focus on extending the love of God to growing ethnic populations. We are Gospel-Motivated eager to organize our life and ministry around Jesus' mission. Proclaiming the objective biblical gospel of Jesus Christ to non-Christians for their conversion, and proclaiming the objective biblical gospel of Jesus Christ to Christians for their growth. Making disciple-making disciples of Jesus. Everyone is called to be a missionary.

6. Local Congregations

The primary place where the Christian life is lived and shared is the local congregation. The local congregation must be committed to the Great Commission and the Great Commandment. The function of the diocese, therefore, is to give direction, support and encouragement to local congregations, discern new opportunities for churches, and to ensure that God's Word is faithfully preached, practiced, and taught.

7. Generous

In our commitment to strengthen our Christian witness, our Anglican identity, our episcopal bonds, and our presence in the world, each parishioner and each congregation is encouraged to give generously, joyfully, sacrificially, with the understanding that all we have is a gift from God. Each Congregation is encouraged to join in the cheerful giving of 10% to support the diocese and its mission, and 10% to outreach and missions.

8. Prayer

We cannot do the work of God and accomplish the purpose of God without the power of God and the blessing of God. We therefore commit ourselves to be a Diocese that prays. As

God's people we express our dependence on God through prayer for the Church and the nations.

9. Diversity

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

10. Holiness of Life

We believe that we are saved by grace alone through faith alone in Christ alone. Having been saved by Christ and united to him we are called, commanded, and enabled by God to live holy and godly lives in the world. A holy life is characterized

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

11. Apostolic Order

We retain the Biblical and apostolic offices of Bishop, Priest, and Deacon, to which God ordains qualified men alone. Such men are marked by holiness, sound learning, and fruitful ministries in their homes and in the church. The lay ministry of men and women is likewise essential to the health and growth of the church, especially in evangelism, hospitality, generosity, service, and raising the next generation in the faith. The ordination of women is a recent innovation contrary to the plain teaching of scripture and the witness of the apostles. We call upon all churches, especially in the Anglican tradition, to return to the Bible and the practice of the universal church.

12. The Christian Family

God created man and woman in his image and established marriage for the purpose of procreation, holiness, mutual help, and the building up of society. A Christian husband sacrificially loves his wife as Christ loved the church, and a Christian wife submits to her husband. God prohibits sexual intimacy outside of marriage. As a church, we proclaim and

hold to this standard while offering the means of healing to everyone who has fallen short of it.
We welcome children in our churches, admitting them to baptism and holy communion under the authority of their parents. Just as God has always worked covenantally through families, we expect that the children raised in our churches will affirm their faith before the Bishop and continue to grow in the love of God and neighbor.

End.