**EXECUTIVE SUMMARY**

The Gafcon movement met in Jerusalem 17-22 June 2018. Following that gathering a Strategic Plan 2018-2023 was developed and adopted. A great deal has been achieved and we need to continue to take the movement forward.

**Role of the General Secretary**

In section IV of the Gafcon Constitution the role of the General Secretary is stated thus:

* 1. *The Primates Council shall appoint a General Secretary who is responsible to the Primates Council for the general supervision over the day-to-day activities of the Primates Council and Gafcon and has such other responsibilities as may, from time to time, be assigned by the Primates Council. The General Secretary, with the approval of the Primates Council, may appoint Regional Secretaries to assist him in carrying out his duties and responsibilities in each Gafcon Region. The General Secretary, with the approval of the Primates Council, may appoint such other officers of Gafcon to perform such duties and responsibilities as may be assigned to them by the General Secretary.*

The General Secretary is the day-to-day face of all that is communicated to the public and to members of Gafcon, and as such, it is the General Secretary who does the preliminary development of all issues coming before the Primates Council, by researching and producing draft documents to assist the Primates Council with their thinking and planning.

This Strategic Focus 2021-2023 is such a document.

**Current Strategic Plan 2018-2023**

The Current Strategic Plan has 6 Goals:

1. To be a praying people immersed in and informed by the Scriptures,
2. To be a well-connected, committed grass roots movement,
3. To be mission minded and outward looking,
4. To have robust accountable governance,
5. To have well taught/well equipped church leaders,
6. To become financially self-sustainable,

And the Strategic Focus has the breadth of the Gafcon movement in mind as it specifically works on several crucial areas for the ongoing health of those who remain biblically faithful to God and his word.

1. **DECADE OF DISCIPLESHIP, EVANGELISM AND MISSIONS**

[Strategic Plan Point iii)]

It is my experience that a bottom up movement in Provinces and Dioceses is the most effective approach.

Discipleship, evangelism and mission are at the heart of Gafcon.

The gospel leads to faith and action, to the radical transformation of lives from sin, hell, and eternal death to the restoration of lives in Christ Jesus. This leads to actual and visible transformation of communities, relationships and of the environment.

1. **GAFCON NEXT-GEN**

[Strategic Plan Point v)]

Who will lead the Anglican Communion into the future? Under God we pray that it will be faithful men of the Gospel. Gafcon needs to be active in raising up the next generation of global leaders to take over our dioceses and provinces and to keep God’s people aligned to His Word. (Acts 6)

I have already commissioned Archbishop Miguel Uchoa (Brazil) and Bishop Ruch (ACNA) to get on with this ministry. It is the intentional development of the next leaders of the movement. These comprise of some ordained and lay ministers/leaders already in missions and ministry including some Bishops who are not more than fifty-five years of age.

1. **GAFCON YOUTH**

[Strategic Plan Point ii)]

This will be the spark of our movement through campuses, seminaries and schools of all ages. We will partner with Para church evangelistic ministries who identify with our Biblical mission movement. I have already made contacts with CRU and the current Navigator president is personal prayer partner of over thirty years. He is also an Anglican whose wedding I presided. There is also still a vibrant Scripture Union movement that is heavily Anglican dominant around the world.

1. **GAFCON WOMEN**

[Strategic Plan Point ii)]

Here is where the whole movement is going to revolve. We need to pay attention especially because the African church has survived so far because of the dexterity of the Women Ministries. This is a blessing to the world and must be encouraged to reveal the secret of their survival in all hardships with the rest of the movement. They are already in their localities dealing with ALL issues affecting girls, orphans, widows, rape etc...

1. **GAFCON MERCY MINISTRIES**

[Strategic Plan Point i) &ii)]

We must begin a CENTRAL approach to dealing with world natural and unnatural disasters. Our witness hangs in part with this arm of our movement and mission. This arm will need a strong discussion from Primates, Trustees and Guarantors to make it happen. At the moment it is weak approach from our end.

1. **BISHOPS TRAINING**

[Strategic Plan Point v)]

We already have the Bishops Training Institute operating in providing initial training for newly consecrated bishops.

Gafcon needs to encourage existing Bishops to continually read and grow in the Word of God. This will produce Bishops who undertake training for themselves and continue to develop their preaching ability and to be identifying suitable people within their own diocese for training as future labourers in the harvest.

1. **PRIMATES**

[Strategic Plan Point i), ii), iii), v), vi)]

It is my vision to encourage the Primates to engage in inter-provincial official visits that will include spending time in touring places of significant history in each province, as well as discovering how the different cultures and traditions are implementing Gafcon ideals today. It is important that we listen to and learn from each other, including exploring the possibilities of sharing resources, personnel, training, prayer support and mutual encouragement.

It is recommended that in the first five years each Gafcon Primate endeavours to visit at least half of the members of the Gafcon Primates in Council. Ideally such visits would be made with their wives.

**PART 1: THE VISION**

**PREAMBLE**

This paper is presented as part of an attempt to discern what God wants to do in and through Gafcon in the next 10 years. (Part 2 will deal with the practical suggestions for implementing what is set down here.) We need a clear sense of direction and purpose if we are to be effective as God’s instruments in seeking to continue his work of establishing his Kingdom on earth. We are his channels, his tools, and we need to try and be sure what the Master Workman is saying.

This is particularly so because it seems that a fairly long-standing debate has developed as to whether Gafcon is an alternative world-wide Anglican Communion structure, or whether Gafcon’s primary calling is to be a mission society in the Anglican Reformed Catholic tradition. These are not necessarily contradictory: they may well develop side by side, but in phases. It may be that at some point in the future Gafcon will have a vital role to play as an alternative Communion structure, but it is my submission that such a calling will not fulfil its potential unless it is well prepared for and firmly grounded in an effective proclamation of the gospel in the next ten years. We cannot claim apostolic succession without following and continuing in the steps of the apostles to be apostolic in mission, apostolic in leadership and apostolic in ministry. No-one is free from cultural blind spots, and part of the brilliance of the Anglican Communion is that there can be real interdependence whereby we can help one another to see with a wider lens and thus come to appreciate God’s broad vision more fully.

**INTRODUCTION**

*“The Spirit of the Lord is upon me,*

*because he has anointed me*

*to proclaim good news to the poor.*

*He has sent me to proclaim liberty to the captives*

*and recovering of sight to the blind,*

*to set at liberty those who are oppressed,*

*to proclaim the year of the Lord's favour.”*

*And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. And he began to say to them, “Today this Scripture has been fulfilled in your hearing.” (Luke 4:18-20)*

Jesus was here reading from Isaiah 61:1-2, a passage which also reflects the description of the Lord in Psalm 146:7-9. In addition, there are many other passages in both the Old and New Testaments which emphasise God’s concern that his people shall be a people who care for the poor, the oppressed, the blind and all who are in need; a people who insist that righteousness and justice be established, and that true faith replaces idolatry and false teaching. Micah 6:8 is perhaps the most often quoted Old Testament passage:

*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?*

Jesus himself taught that any claim to love God was meaningless unless it was accompanied by a practical expression of love for one’s neighbour, whoever that neighbour might be (as in the parable of the good Samaritan, Luke 10:25-37, the Rich Man and Lazarus, Luke 16:19-31, the teachings of the Sermon on the Mount etc.). Such caring for one another was a hallmark of the early church (Acts 4:32-35), and was a key element of Paul’s ethical teaching, as he urged the young Christians to clothe themselves with compassion, kindness, humility, meekness, patience and love (Col.3:12, 14), and to bring forth the fruit of the Spirit (Gal.5:22-23).

In sharp contrast to the large number of such references, both in the gospels and in the epistles, Jesus gave no instructions about building structures. This was so because in all authentic missionary gospel enterprises, structures are dictated by the needs of the ministry within its own context, as may be determined by the Spirit. The apostles were free to respond appropriately to the situation in which they found themselves. They preached in the city of Jerusalem, the Jewish headquarters; in the town of Antioch the church began with Hellenists; in Philippi the church started by the river, and soon believers met in Lydia’s house; in Thessalonica, and many other places, Paul began preaching in the synagogue – until he was thrown out of the town. Paul’s letters are centred upon declaring the true gospel and dealing with ethical issues arising from that; he shows little concern with structures and ecclesiology. Similarly, Bishop Ajayi Crowther, the first African Bishop and a great missionary and evangelist in Nigeria, did not build a cathedral; he began churches under a tree, or wherever was convenient for the people - and the church grew. Likewise, the leaders of the East African Revival were very aware that genuine individual conversion leads to community development, as the young Christians, on fire for the gospel, seek to live out their faith in all aspects of life.

It is of course true that the more an organisation grows, the greater is the need for administration. Today four people can meet informally over a cup of tea, but a gathering of 40 needs more and more careful consideration in terms of the venue, and when the numbers rise to 400 or 4,000 the need for planning is increased considerably! In the time of the Acts of the Apostles the leadership was still clearly in the hands of the apostles. Peter led the gathering of about 120 believers in their democratic decision that Matthias should replace Judas Iscariot (Acts 1:15-29); when there was dissension about the distribution of food, the apostles asked the whole company of believers to select seven men of good standing who were full of the Holy Spirit and wisdom to take on this administrative duty (Acts 6:1-7). When there was a theological and pastoral dispute over the admission of Gentiles, the apostles and elders debated the matter and then conveyed their decision to all the churches (Acts 15). On all these occasions, however, the emphasis was not on finance, nor did it have anything to do with status or precedent. The concern was to discern the will of God, under the guidance of the Holy Spirit.

Other “administrative” matters in the New Testament are largely about raising local leaders, training young assistants such as Timothy and Titus, and ensuring that the young Christian communities stood firm in the true faith, even in the face of false teaching or persecution. The listing of qualities to be desired in local leaders are essentials guidelines for the young churches, but do not represent a rigid ecclesiastical structure.

The above considerations raise questions for us: how are we to live as Christians today and what should be our priorities? What does it mean to be “church” today? What is God’s will, vision and plan for Gafcon?

In today’s world, with the ever-growing use of the internet and the increasingly dominant trend of globalisation, it is perhaps inevitable that structures (both physical and social), assume a high significance as we seek to organise programmes, people and finance efficiently and effectively. Sooner or later, however, problems may arise because we have tried to do development without the gospel. We have ignored the fact that it is individual conversion which leads to authentic community development. Moreover, from the Biblical evidence and from the testimonies of many Christians, it seems that God does not necessarily follow our own carefully planned schedules! A missionary once said:

Personal experience has taught me that if you begin in a small way with whatever you have (six students, no building, no equipment apart from a Bible, a notebook and pen), then if what you are doing is in accordance with God’s will, the resources will follow, and the work will grow and expand in an exciting way. If, however, you insist on waiting for material and financial resources and for structures to be put in place before you begin, you are putting the cart before the horse, your progress will be stunted, and you may even end up going backwards, as the rest of the world passes you by while you are still waiting to begin.

Choosing to follow God’s way, rather than our own pre-packaged and carefully planned route, generally involves risk! I sometimes wonder what Noah’s wife must have said to her husband when he spent years building a boat, miles away from any water, or what Abram’s wife, or the wives of the three wise Men must have said to their husbands when they set out on a potentially long journey without knowing where they were going!

If we truly want to go God’s way, to be his people and to spread his gospel around the world then we shall meet opposition and our faith will be tested, but, in God’s grace and through the Holy Spirit’s enabling power, his name will be glorified, and we shall be surprised!

Let me therefore set out what I believe are key areas and ways in which God is calling GAFCON to move.

1. **DECADE OF DISCIPLESHIP, EVANGELISM AND MISSIONS[[1]](#footnote-2)**

The exciting thing about following Christ is that he calls us to be alive, moving and active – not just maintaining the past or sitting complacently in the present, but positively moving forwards into God’s future! “For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them” (Eph.2:10). God created and called us to follow Christ in his mission. Mission, therefore, is not something “extra”; it is not something to be afraid of; it is not something for a select but crazy few. Mission is what the gospel is all about!

God’s Mission (sometimes referred to by the Latin words “*Missio Dei”*)*,* is a far larger project than merely opening new churches or attracting a few new members. The vision of this mission is that creation and the whole human race (which has been spoilt by sin) are to be restored. A redeemed humanity, living in a new heaven and new earth, is to be the end result. This is the big scene, the ongoing story, the heartbeat of God. We are a part of this story, and the part we play now will affect the lives of those around us, and of those who come after us. If we opt out, God’s mission will continue, but our part will be lacking, and we ourselves may not realise how much we are missing – until it is too late. In a choir, all the voices and all the different parts combine together to make one glorious song. If one choir member is missing, the song goes on and others are caught up in its beauty and its message, but the one who stayed back is left alone and ultimately frustrated. The Good Shepherd, however, goes after that one, pursuing and pestering. He does this because he loves each and every one and does not want to lose a single person. Moreover, it is that amazing love of God, working in our hearts which is the catalyst impelling us to love God in return and to express that love in our relationships with all other people.

There are many different voices, many different parts in mission. All are valuable and all are needed. Those who travel far are not more important than those who stay in their own locality; those who preach are not more valuable than those who visit a sick person in hospital; those who welcome visitors at the church door are not more important than those who have already cleaned and swept the floors. God needs all these, and still more, thousands more, in fact everyone! God calls each one of us by name, and in calling, he calls us to follow him, and to call others to come with us.

The Jerusalem Declaration, issued at the end of the first GAFCON meeting in 2008, ends with the words:

*We believe the Anglican Communion should and will be reformed around the biblical gospel and mandate to go into all the world and present Christ to the nations.*

Discipleship, evangelism and mission are at the heart of Gafcon. In order not only to remind churches and members of this, but also to provide a catalyst for action, we urge that a ***Decade of Discipleship, Evangelism and Mission*** be declared. In so doing, however, it should not be thought that these goals can be achieved simply by the issuing of a directive from the leadership. Experience has proved that the most effective movement is for an impetus to catch fire at the grass roots level, and from thence it will move upwards. This is the way in which Jesus worked. He did not sit with the religious leaders and draft a resolution concerning the Kingdom of God; he went out into the villages, the highways and byways, healing the sick, casting out demons, teaching, showing love and compassion to all people, including the lepers, the outcasts, the poor, the children, the women, the “publicans and sinners”, and in this way not just by word of mouth, but in and through his very life, proclaiming that “the Kingdom of God has come near”. This is the pattern for GAFCON to follow!

The gospel which the disciples and the church today are called to proclaim is beyond any debate, or any purely mental exercise or a set of regulations to be obeyed; it is a living power which must sink into the heart and mind of a person. The gospel is God’s compelling, attractive love so working in our hearts that our one desire and determination is to love him in return and to live out that love by walking in his way and showing his love to all others. Viewing the gospel as a purely intellectual discussion makes it abstract, whereas the gospel is a practical demonstration of God’s power and love in action. The gospel must be believed to the point of motivating a believer to live out that belief on a daily basis, and thus to stand for truth, justice and righteousness at all times and in all places. In Romans 1: 16-17 St. Paul puts it this way:

*For I am not ashamed of the gospel; it is the power of God for salvation to everyone who has faith, to the Jew first and also to the Greek. For in it the righteousness of God is revealed through faith for faith; as it is written, ‘The one who is righteous will live by faith.’*

The gospel leads to faith and action, to the radical transformation of lives from sin, hell, and eternal death to the restoration of lives in Christ Jesus. This leads to actual and visible transformation of communities, relationships and of the environment. It is good news for the poor, the down-trodden, the broken hearted, the handicapped, widows and orphans. The gospel – if it truly is the gospel that is being proclaimed – will assuredly bring life, light and growth; because of the gospel, structures will be developed for the building of life together in communities and for the care of the environment; and at the same time, the power of the gospel will militate against all forms of dehumanization, degradation or discrimination. This is the gospel which Gafcon must proclaim and live out in all places, at all times and to all people.

Let us consciously concentrate our efforts, and give this gospel top priority in our churches, our communities and our individual lives – and see what God will do in the next ten years!

1. **GAFCON NEXT-GEN**

If we are looking to the future, as indeed we must be if we are at all serious about the mission which God has put into our hands, we must be looking at the next generations and particularly we must be looking for the leaders of the next generation. I am seriously wondering, who will be my grandchildren’s pastor?!

St Paul was one of the greatest evangelists and missionaries the world has ever seen, and we will do well to remember his method of working. His epistles show that he had a close group of assistants, and in particular we hear about Timothy and Titus, young men whom he taught, who travelled with him, trekked with him, listened to him, watched him day and night, and learned from him. We do not know a great deal about the young Titus, but from the scattered references to him we gather a picture of a youth who was one of Paul's most trusted and valued assistants.

The one biographical detail we have is that Titus was a Greek; he was not a Jew but a Gentile.[[2]](#footnote-3) Were it not for Christ, Paul and Titus would have been worlds apart, never acknowledging each other, and certainly never reaching a father-son kind of relationship. In Christ, however, race counts for nothing; tribe counts for nothing; colour counts for nothing. That is not a lesson which the world wants to know today. There are many churches and many Christians who’s number one concern - and sometimes their only concern! - is for their "own" people, their own tribe, their own race. But here is Paul, the man who had once been a hard, legalistic, exclusive, racist Pharisee, now taking Titus, a Gentile, as his *"true son"*. As a Greek, Titus would not have known the Jewish Scriptures, but we may assume that it was Paul who taught Titus and brought him to faith in Christ, and as Titus grew, so he accompanied Paul in his journeys, and he learned by listening to him, following his example, and doing as he did. Paul's concern for evangelism brought Titus into the ministry; Titus now in turn became an evangelist. It was Titus who went with Paul to Jerusalem; it was Titus who was trusted with a particular letter to the church in Corinth; it was he who collected the offerings for the Judean churches. Titus was tested and trusted and so he was a “son”.

I often think about Paul's claim to be father of Titus “*To Titus, my true child in a common faith”* (Titus 1:4), and I wonder: Who can I really say is my true son? Who have I really led to the Lord so much that when I am not there, he will take over and preach the authentic Gospel? Who can we look at in our local church, or in our diocese and know that when we retire, he will do the job?

Titus became a young man for a tough assignment. When there was trouble in Corinth it was Titus whom Paul sent there with a severe letter. Later he was sent to sort out the problems in Crete. Today the ministry is looking attractive outwardly; there is a liking for the glamour of robes, and there is a danger of this attraction becoming more significant than our true call. So, when things are hard some workers will beg to be transferred. When things are difficult they say: send someone else, not me.

Later, when Paul wrote 2 Corinthians, it is interesting to notice how he speaks of Titus: *"my brother" (2 Cor.2:13); "my partner and fellow worker in your service" (2 Cor.8:23)*; Titus walked in the same spirit and took the same steps (2 Cor.12:18). Titus was someone Paul could trust to take financial help to the church in Jerusalem, to teach and also to be an example to the people.

Let us also remember that St. Paul was always concerned to raise up local leaders. If you go to a place and do evangelism but then do not recruit and appoint a church worker, the young church might die. That is not the Biblical method! The Biblical method is to raise up local workers who will in turn raise others. Paul put this very clearly when writing to Timothy, saying, “what you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also” (2 Tim. 2:2). Paul had taught Timothy and many others. Timothy must now fish out potential leaders from within the church where he was serving, and so teach them that they will then teach others, who will teach others . . . and on and on. The choice of such leaders is crucial, and Paul gives guidelines about their character. They must be local people whose manner of life is known to the church. Unknown “imported” workers are not what is required at this stage.

We need to take note of this today. It is one thing for a missionary to go to a new area and start a church, but if the “permanent” worker who is left there to establish the congregation is not from the local area, then when trouble or persecution comes, he may well run home and the church will be left without a shepherd. If, however, workers are raised from amongst the local people, then no matter what happens the church will continue and grow. Similarly, if the building of a church structure depends totally upon overseas giving and a storm damages the building, the congregation will not feel such an immediate concern to repair it as they would have done had they themselves been responsible for the building of it.

Gafcon therefore needs to follow the Biblical pattern of fishing out and training the next generation of Christians and of leaders. “Next Gen” is the intentional development of the next leaders of the movement. These are comprised of some ordained and lay ministers/leaders already in missions and ministry including some Bishops who are not more than fifty-five years of age. The Most Rev Miguel Uchôa Calvacanti and the Rt. Rev. Stewart Ruch have already been appointed to begin this ministry. It is vital that we so encourage, teach and train the younger generation that they can take over from us and lead the church on into God’s future. This means that they must be humble, prepared to listen, to learn and to serve; those looking for a career or for personal gain or prestige have no place in this.

1. **GAFCON YOUTH**

In some nations of the world, especially in the West, the majority of the population is over 50 years of age. On the contrary in many African (? Asian, South American ??) nations the majority of the population is below 35 years of age. For example, it is said that 40% of the population of Nigeria is made up of youth, and statistics put the youth in this country at between 60 to 70 million. This means that for a long time in the history of this country there will be a growing generation. That generation needs to be guided, nurtured, trained and established on a firm foundation.

The youths are the foundation of our society. Their energy, inventiveness, character and orientation define the pace of development and the security of a nation. Through their creative talents and labour power, a nation makes giant strides in economic development and socio-political attainments. In their dreams and hopes a nation founds her motivations; on their energies, she builds her vitality and purpose. It is also on the basis of their dreams and aspirations that the future is assured.

There is therefore an urgent need to involve our youth in all aspects of the church’s life and ministry. We need to involve, and to give responsibility to, young men and women who are under thirty years of age.

This means that Gafcon Youth will be the spark of our movement to light the fire of the gospel in campuses, seminaries and schools for all ages. We will partner with Para church evangelistic ministries who identify with our Biblical mission movement. I have already made contacts with CRU and the current Navigator president (an Anglican) is a long-standing personal prayer partner and friend. There is also, still dominant around the world, a vibrant Scripture Union movement that is heavily Anglican. The opportunity is now, before it is too late – before the youth are exploited negatively.

1. **GAFCON WOMEN**

The home has a crucial place in the life of all Christians, and especially of those who may in any way provide leadership in the church or the community. This is so because if we do not have a sound foundation and base from which to work, then our work will be impaired, weakened and we shall not be able to stand, particularly in times of crisis. If the foundation of a building is not properly put in place, then sooner or later that building will collapse, and there may even be loss of life as a result. Our ministry as leaders within the church must have a solid and secure base in our home and family. Without this, we are standing on only one leg instead of two, and a person who is standing on only one leg cannot move adequately, and certainly cannot run! We must look carefully at our family life and our marriages. Let us learn and learn quickly before it is too late. The family of the Christian is the nucleus from which the church begins to operate, and the family of the Christian leader is a model for the church and for the younger generation. No Christian leader should take lightly the gift of family life.

The woman has a vital role within the family and the home. Traditionally it is the mother who is closest to the child in the early formative years of the child’s life. In many parts of Africa today the child is tied on the mother’s back and goes with her wherever she goes, and whatever she does. Discipleship training begins from Day 1 in the child’s life!

It should not be thought, however, that the role of women is limited to the home: far from it. Women, as individuals and as groups have a vital role to play in the church and in the society. In many countries around the world outstanding women of faith serve as doctors, nurses, teachers, administrators, pastors and in many other leading capacities. The women’s Christian organisations, such as the Mothers’ Union, are a force to be reckoned with in many countries! The African church has survived so far because of the dexterity of the women’s ministries. They are a blessing to the world and must be encouraged to reveal to others the secret of their survival amidst all the hardships they so often face. The Gafcon Women’s groups in their various localities are already dealing with all issues affecting girls, orphans, widows, rape etc.. The women form a key component in the life and future of Gafcon.

1. **GAFCON MERCY MINISTRIES**

We need to begin a central approach to dealing with the world’s natural and man-made disasters. In many ways this arm of our movement and mission is our “public face” and our witness hangs here in large part – especially to the non-Christian world. This arm will need strong discussions by the Primates, Trustees and Guarantors in order to make it happen. At the moment our approach is weak, and contrasts sharply with the picture we have of Jesus in the gospels.

Jesus talked with, forgave and healed many who were in need, irrespective of their race, tribe, gender, age or social group. As the crowds followed him, his eyes and his heart were open, he saw their needs, and “he had compassion on them” (Mt.9:36, 14:14, 15:32; Mk.6:34, 8:2, 9:22) – before they asked for help or before a radio station highlighted their needs! Jesus saw – and acted.

1. **BISHOPS’ TRAINING**

The above five sections are founded upon what the gospel is, and how that gospel may be proclaimed and implemented in those five areas. If the leadership adopts these points as being central to the life and vision of Gafcon, then the Bishop’s Training will focus on further understanding of what the gospel is, how it relates to the Reformation tradition and how we are to implement this today in our own various areas of service, with particular reference to the arms of ministry outlined here. On returning home the Bishops can then train their clergy and dioceses on how to implement and fulfil this call.

1. **PRIMATES**

It is my vision to encourage the Primates to engage in inter-provincial official visits that will include spending time in touring places of significant history in each province, as well as discovering how the different cultures and traditions are implementing Gafcon ideals today. It is important that we listen to and learn from each other, including exploring the possibilities of sharing resources, personnel, training, prayer support and mutual encouragement.

Although such travels may be demanding, the advantages far outweigh the difficulties. Let us not forget St Paul’s visits to the leadership in Jerusalem, his various visits to Antioch, Ephesus and other centres where churches had been established, in addition to his visits exploring new ground for the gospel. Hospitality is a gift which we all need to develop (it was for lack of hospitality that Jesus was born in a manger!) and I am sure that at one time or another we have all benefitted from the visit of another religious or mission leader. Such visits can bring encouragement, teaching, new insights, and the joy of knowing that you are not on your own .

It is recommended that in the first five years each Gafcon Primate endeavours to visit at least half of the members of the Gafcon Primates in council. Ideally such visits would be made with their wives.

**CONCLUSION**

As a world-wide Christian movement, Gafcon has a big responsibility and a vast opportunity, an opportunity which we must not ignore; it will never come again. Standing, as we do, in the Anglican Reformed Catholic tradition, the Bible is our guide, our inspiration and our foundation. As Jesus came not to be served but to serve, so we have the privilege of serving others, no matter who they are. We do this, however, not as a duty or under any form of compulsion, but simply because the love which God pours out for each of us works as a catalyst in our hearts, spurring us on to express our responding love for God in the only way possible – by showing love to others whom He also came to save, and who are therefore our brothers and sisters in Christ.

This paper simply sets out my suggestions as to how Gafcon might go forward so that we may fulfil our calling to be God’s witnesses and to shed the light of the gospel into all the corners and the dark places of a hurting world.

The next stage involves revising the document after feedback for the senior leaders in Gafcon and then developing Action Points (Part 2) for each of the successive years to ensure we remain focused and achieve the mission God has delivered to us.

**April 2021**

1. Some of the initial material in this section is taken from B.A.Kwashi *Evangelism and Mission*, ACTS Nigeria 2018 [↑](#footnote-ref-2)
2. See B.A.Kwashi, *Discovering Titus*, Anglican Diocese of Jos PPC Jos, 2005 [↑](#footnote-ref-3)