

Anglican Life in Mission

Consultation Statement

Preamble

- 1 We met as the second International Consultation (the first was in 1993) of the Evangelical Fellowship in the Anglican Communion [EFAC]. 140 men and women from 28 countries around the world gathered in Limuru, Kenya from 12th to 18th July 2003. Our gathering was in part a celebration of the hundredth anniversary of St Paul's United Theological College, Limuru, one of the most respected theological institutions in East Africa. We were warmly welcomed by the primate of the Anglican Church of Kenya, the Most Revd Benjamin Nzimbi.

The consultation was encouraged by a message from the archbishop of Canterbury, Dr Rowan Williams, who, in praying for our gathering, exhorted us in these words:

Relating the gospel of our Lord and Saviour Jesus Christ to our different cultures is our constant missionary challenge. I greatly value your fellowship in making connections between the Word and the world and in proclaiming the good news in dialogue with others. I pray that God will grant you wisdom in your discussions, joy in your fellowship and encouragement in living out the great commission to go into all the world to enable others to become learners of Christ.

We also received greetings from the Revd Dr John Stott, the founder of EFAC, in which he stated:

It seems to me, in these current days of crisis in the Anglican communion, EFAC is more than ever needed. I hope and pray that you will plan for the future boldly.

The consultation was challenged and encouraged by four Bible studies from the president of EFAC, the retired archbishop of Kenya, Dr David M. Gitari.

- 2 The consultation was remarkably comprehensive and widely representative of the worldwide Anglican communion. Participants came

from 27 different provinces in every continent and included 32 bishops and 3 archbishops, along with theological educators and lay leaders, united by a commitment to mission theology. It is significant that evangelical Anglicans can meet together in confidence from so many countries, a fact which is so different from the time when John Stott founded EFAC more than forty years ago.

- 3 The consultation title, *Anglican Life in Mission*, reflects our desire to understand and practise the mission that Christ committed to his church, within the fellowship of the Anglican communion. We celebrated and rejoiced in the steady growth of Anglican churches in most provinces and its dramatic growth in some places. Even in contexts of conflict, persecution and acute suffering, the church has seen remarkable growth. The existence of the Anglican communion as a worldwide fellowship is itself the result of several centuries of mission. The missionary nature of our communion remains essential to our purpose and self-identity. We heard, for example, that it was the compassionate missionary character of the Anglican Church in Latin America that made it attractive to many in the indigenous and urban communities and continues to be a definitive mark of its identity in the present.

Our identity as Anglicans flows out of our life in mission

- 4 We have found ourselves greatly enriched by the experiences of Christians whose Anglican identity is forged in the context of their struggles with poverty, injustice, marginalization and cultural misunderstanding. As Anglicans we share a common inheritance of history, doctrine, liturgy and order, an inheritance which defines the boundaries of our communion. Nevertheless we rejoice in, and affirm, the plurality of distinctive Anglican identities that are created by the encounter between inheritance and context. In this way our identity as

Anglicans flows out of our life in mission.

- 5 The mission of the Anglican Church is carried out in a painful global context. We are deeply aware of the scourge of HIV-AIDS; wars, ethnic and religious conflicts, the arms trade and the displacement of vast numbers of people; unfair trading practices, international debt and the continuing economic poverty of millions; negative outcomes of globalization; corruption and the lack of corporate ethics and accountability; ecological destruction; the growing threat of terrorism and lack of respect for international law. We re-affirm that biblical mission is intrinsically wholistic, requiring a deep awareness of these issues, and includes working for justice, well-being and transformation in all areas of life.
- 6 Our consultation agenda was determined by some of these pressing concerns of mission, as they are experienced in the different countries from which we came. Seven tracks were chosen to represent a wide range of these issues. These included:
 - Anglican identity and mission
 - Truth and life in mission
 - Mission, plurality and pluralism
 - HIV-AIDS and the church's mission
 - Conflict, suffering and mission
 - Mission and human sexuality
 - Partnership for mission

Within each track we considered papers and case studies, reflected on the theological issues they raised, and sought to discern future trends and appropriate tasks for our Anglican communion. In plenary sessions the group assigned to each track together presented their findings in many creative and powerfully moving ways, including case studies of issues, personal testimonies, music, drama, and prayers of lament. It is impossible to reproduce in a statement the energy, emotion and power of those presentations. This statement was generated out of the work of the tracks and plenary sessions entirely during the course of the consultation, was shaped and agreed by all participants, and speaks with the collective voice of EFAC International.

Truth and life in mission

- 7 Christianity is founded on God's full and final revelation in Christ and the Scriptures. Chris-

tian truth is therefore neither something we have made up ourselves nor something we arrogantly take credit for. We are simply witnesses to that which God has revealed. There is an objective truth which confronts us all and which we receive with humility (because finite humans cannot grasp that truth perfectly or fully), and with gratitude (because it is only by God's grace that we have access to God's truth). We therefore avoid approaching others with an attitude of superiority or rejection.

- 8 Jesus announced the arrival of the kingdom of God and said, 'Follow me and I will make you fishers of men and women'. This gospel invitation is the foundation of the church, and its members are those who, through baptism, accept the call to be disciples of Jesus, to obey his commands, and to engage in mission in his name.
- 9 Nevertheless we recognize that some disciples of Jesus Christ do not yet belong to the institutional church. They trust in Jesus as Saviour and Lord and act according to this belief, but for personal, cultural or political reasons have not yet declared their faith openly. They truly worship God the Father of Jesus Christ, but would echo Naaman's plea and seek Elisha's response (2 Kgs. 5:17-19). God calls us to pray fervently for such people as these.
- 10 In celebrating *Anglican Life in Mission* we affirm that both the life and the mission of the church must be grounded in obedience to the truth as we have received it through Christ and the Scriptures that bear witness to him. The one who said 'Follow me', also said, 'I am the way, the truth and the life'. Following Jesus therefore demands commitment to him as the truth and obedience to him as Lord. Our response will include living out the truth (discipleship); embodying the truth (holiness); proclaiming and explaining the truth (evangelism and apologetics); and guarding the truth (biblical teaching and church discipline).
- 11 Among many areas where obedience to truth matters greatly, we considered the ecological crisis. Affirming the biblical truths that the earth is the Lord's and that we are called to care for all that God created through Christ and for Christ, has both apologetic urgency and evangelistic power among the present generation.

12 One very visible defect in the church today is a failure in discipleship. It was observed that many want Jesus as Saviour (healer, provider, problem-solver, etc.), but do not submit to him as Lord. A convert who is not a disciple has not yet grasped the truth of the gospel. We believe that much of the contemporary confusion in the church is caused by unwillingness to be ruled by the truth. A crucial role of the historic episcopate, from its New Testament roots, has been to guard the church's faithfulness to the truth. The ordinal reminds us that bishops are to be servants of Christ, the truth and the church. We deplore the haughty authoritarianism displayed by some bishops who seem unwilling to be accountable to anyone or anything other than their own conscience.

***Many want Jesus as Saviour
but do not submit to him
as Lord***

Mission, plurality and pluralism

13 In the narrative of the Bible itself, the mission of the people of God was set in the midst of the plurality of religions and cultures in ancient West Asia and the first century Mediterranean world. The church in many parts of the world for most of its history has lived among people of many religions and yet at the same time upheld the integrity of Christian witness in the midst of that religious plurality.

14 The Bible affirms that 'the Lord is God in heaven above and on the earth below and there is no other' (Deut. 4:39), and that 'there is no other name [than Jesus] by which we must be saved' (Acts 4:12). From such texts Christians speak of the uniqueness of the God revealed in the whole Bible. He is the only true Lord God of Israel and maker of the universe, and became incarnate uniquely and exclusively in the person of Jesus of Nazareth. Religious pluralists compromise the language of uniqueness by claiming that every 'god' or religion is unique in its own way. Such a relativized view of uniqueness is the 'Trojan horse' of pluralism. Nevertheless the Scripture is clear: there is no other God who saves (Isa. 43:11-12), and there is no other being that may legitimately

be worshipped, than the God revealed in Jesus Christ.

15 We observe that in some mission contexts it is preferable and necessary to emphasize the finality of Christ. Jesus is God's final and unsurpassable revelation and the whole Old Testament and New Testament bear witness to him as such. However the essence of the gospel is its power to dissolve barriers between human beings of warring cultures and reconcile them to God through the cross (Eph. 2:14-18). Through our engagement with others in mission, Christ becomes manifest in ever more human cultures, and we apprehend more and more of the fullness of Christ to which the Scriptures testify.

16 In the context of the plurality of religions we affirm that there is only one God, Father, Son and Holy Spirit, by whom all human beings were created and whom alone they are to worship. We acknowledge that there is mystery within the trinity (1 Tim. 6:15-16; Rom. 11:33-36), but there is no mystery or transcendence behind or beyond this God. God the Trinity calls us into communion with himself and also sends us as co-workers with him in bringing others into the same communion.

17 The cross of Christ is the cost of this communion. For on the cross God took upon himself in the body of his Son the sin that alienates us from communion with God and with one another. By the cross alone are we able to approach God. Through the cross alone there is forgiveness and salvation for all human beings who turn to God in repentance and faith. Any religious system which conceals the cross can never satisfy us: however much it contains that is beautiful or true, it has placed a stumbling block on the only path that can lead us to God. For these reasons we will continue to uphold the centrality of the cross in every dimension of the mission God has entrusted to us.

18 The New Testament consistently affirms Christ's sovereignty over God's creation, and also celebrates the rich diversity of all that God has made through Christ and for Christ (Col. 1:16). God loves diversity. However this plurality which God created to be harmonious, has been spoiled by sin and turned into division and strife. We thus distinguish between plurality (a fact of God's creation)

and religious pluralism (an ideology of the validity of all religions). By placing us in this world of plurality, God compels us to relate to others, that we may learn to relate to God himself.

- 19 God speaks to human beings in their vernacular language and in their culture – although his word also corrects and reproveth all cultures. We need to distinguish and discern in any culture what may be accepted, what can be changed over time, and what needs to be confronted and changed now. The boundary of a culture is not only other cultures, but ultimately God himself. God crossed the cultural boundary when he took human flesh in Christ and continues to do so whenever the gospel takes root in new cultures.
- 20 We engage in mission in a world that contains both the plurality we affirm and the pluralism we reject. God calls us to participate in his mission by humble listening and gracious speaking. ‘Give the reason for the hope you have. But do this with gentleness and respect’ (1 Pet. 3:15). God intends us truly to engage with people of other faiths, opening our hearts and our thoughts to them as fellow human beings made in God’s image. Sometimes God will surprise us by what we learn through encounter with those who are not his disciples. At all times, however, we must hold out the truth of God in Christ. As Christians we are called to exercise the gift of discernment and be prepared to make judgments. The book of Jonah reminds us that if the word of judgment is not pronounced, there is no opportunity for the grace of repentance. There is no inclusion in God’s family without grace, repentance and faith. But the book of Jonah also warns us against a narrow spirit in rejecting the gracious, inclusive and often surprising work of God among those from whom we differ.

Mission and human sexuality

- 20 According to Genesis 1 and 2, God created human beings male and female, diverse and complementary. We hear Adam’s cry of joy at meeting Eve, ‘Here at last is bone of my bones and flesh of my flesh’. The Bible declares that sexuality is the good creation of God to be celebrated, and that sexual union is a gift of God to be enjoyed exclusively within the bond

of marriage that brings a husband and wife together (Gen. 2:23-24).

- 21 The gift of sexuality, like all God’s gifts, must be used in accordance with God’s commands. Sex has particular power in human relationships. Sexual holiness enables this power to be used for good; disobedience and lack of holiness are correspondingly disastrous. The biblical and theological case for the traditional understanding of human sexuality has been well-made elsewhere (for example in the publication *True Union in the Body?* and in a paper by Andrew Kirk, both available at www.anglican-mainstream.net), and need not be repeated here.
- 22 The church in every land and every age has a mission to the surrounding culture. In the West, values of human freedom and individualism have come to dominate the culture. Among the consequences are the weakening of family life and the abandoning of self-discipline. The church in mission calls on people to turn from what is ungodly in their culture. When human beings abandon sexual holiness, the church must warn them of God’s judgment on this as on all sin, and help them to return to God’s ways. A statement by one Anglican province speaks for us all:

We affirm that... adultery, sex outside of marriage and homosexual unions are all contrary to God’s purposes for our humanity. We likewise deplore homophobia, hypocrisy and sexual abuse and seek to acknowledge and overcome such sins. In costly love we seek to support those who are their victims.

In our province we too are faced by temptation of every sort, but we cannot allow God’s will for us to be controlled by the attitude of the culture that surrounds us. The authority of Christ himself through the Holy Scripture must have authority over every culture.

The same position is affirmed in other documents such as the Kuala Lumpur Statement and the St. Andrew’s Day Statement.

Faithful and fruitful mission will include the protection and promotion of sound marriages, healthy families, and holy singleness.

- 23 We met at a time of tension and debate within the worldwide Anglican communion surround-

ing the issue of homosexual practice. The actions of a few bishops and synods around the world have called into question Anglican faithfulness to the authority of Scripture, the nature and responsibilities of church leadership, and the unity of the church. Members of our consultation told us how the events in North America and England had undermined their credibility with their neighbours, both Christians and non-Christians. It was inescapable that we should make some comment on this issue of the day, which is as freely debated in the churches of rural Kenya as it is in Oxford or Vancouver.

Events in North America and England undermined their credibility

24. We re-affirm resolution I.10 of the Lambeth Consultation 1998, and our support for those Anglicans who hold to it. We receive with gratitude the primates' 2003 statement unanimously condemning same-sex blessings. We also welcome the subsequent statements on sexuality and church leadership, made by no fewer than seventeen Anglican primates in the context of declaring 'impaired communion' with the bishop of New Westminster for his action in defiance of the Lambeth resolution. Remembering the archbishop of Canterbury's recent action and his appeals for the defence of unity, mission and ecumenical relationships:

- We record our strong appreciation of the archbishop of Canterbury's firm action in the province of Canterbury.
- We urge the general convention of ECUSA not to ratify the election of Gene Robinson as bishop of New Hampshire, nor to approve any proposal to permit the blessing of same-sex unions.
- We urge the synod and bishop of New Westminster to reverse their decision to bless same-sex unions.
- We call upon the whole church to protect the people, property and ministerial succession of churches in these jurisdictions and elsewhere which are under threat for holding to orthodox teaching.

25. The recent controversies have threatened to divide the Anglican communion. We declare our commitment to this family of churches to which we belong. We will remain loyal to our historic inheritance, while being ready to meet the challenges of today. Because of this commitment to orthodoxy, unity and uninterrupted mission, this consultation warmly commends and fully supports movements and initiatives which uphold orthodox teaching concerning human sexuality. We submit that our views represent those of the mainstream majority of the Anglican communion. We will deeply regret the departure of any member of the communion in consequence of their continued pursuit of unbiblical revisions in doctrine and practice.

26 We call upon the archbishop of Canterbury and all other primates to establish, as soon as possible, adequate procedures for preserving godly order throughout the Anglican communion. We believe the church must urgently apply appropriate means of effectively disciplining those Anglican leaders who act in defiance of Scripture and the will of the communion as expressed on this issue at Lambeth 1998. The Inter-Anglican Theological and Doctrinal Commission has been asked by the Primates' Meeting to offer advice on the proposals contained in the publication *To Mend the Net*. We urge the commission to give prompt and serious consideration to these or alternative means of securing discipline and order. The situation which has arisen forces us to ask for more discipline in the church, since it is vital that the church's mission go ahead unhindered.

27 We enter gladly into dialogue with those who identify themselves as homosexual. It was suggested at our consultation that in doing this we can learn from our experience in dialogue with those of other faiths. Entering into dialogue does not indicate any doubt about the truth revealed in the Bible. It rather indicates our wish to meet and know these dialogue partners as people and not to caricature or stereotype them. We reach out to them in the love of Christ. Rather than discriminating against them as a separate class of persons, we engage with them pastorally as men and women who experience attraction to members of the same sex, and who like all of us need God's grace to live in holiness. It is the

church's mission to make the grace of God known to them. The church already includes many members who are attracted to persons of the same sex and yet live chastely following God's commands.

HIV-AIDS and the church's mission

28 The problem of HIV-AIDS challenges the whole church world-wide as an inescapable problem we must all face. For even though its distribution hits some parts of the world much more than others, we know that the whole body of Christ suffers along with any of its members. The churches in some of the poorest parts of the world are being simply overwhelmed and devastated by this pandemic. Almost all of those present at the consultation have family members or friends who are either infected or affected by HIV-AIDS. Personal testimonies of some of our number who have directly suffered the pain, confusion and stigma that come with it, made the problem heart-breakingly real. The spread of infection is due to a wide range of factors. These certainly include sexual immorality, but they also include: wars (which cause massive displacement of people into unnatural 'camp' environments, and systematic rape as an instrument of terror); cultural factors (such as bereavement practices and wife inheritance, male circumcision and female genital mutilation with infected instruments); social and medical factors (such as drug abuse with infected needles, multiple sharing of condoms because of poverty, and non-sterile operations); and, saddest of all, marital sex with an infected spouse, and the infection of the unborn in the womb.

Almost all have family members or friends infected or affected by HIV-AIDS

29 Participants from parts of the world where HIV-AIDS is rife confessed that the church there has been slow to respond adequately to the growing crisis. The church tends to go through the stages of, first, judgmentalism (while failing to recognize that many people are infected through no fault of their own in circumstances in which they were victims);

then secondly, apathy ('there is nothing we can do'); thirdly, to the lame response of wanting to help but lacking adequate resources to do so. However, we were encouraged to hear testimonies of some dioceses and churches that are moving on, fourthly, to making a whole-hearted response on a strong biblical basis of compassion and justice.

30 Such initiatives include the following examples about which we heard:

- A diocesan boarding school in which 75 per cent of places are reserved for AIDS orphans;
- A Mother's Union loving the sick by visiting and feeding them in hospital, washing clothes, feeding and teaching orphans of war and AIDS, and donating small items to sell for income;
- A diocese training teachers to teach the government curriculum on HIV-AIDS, and providing counselling to the infected and affected, emphasizing especially the importance of testing;
- A diocesan gospel and health development services programme that gives loans, provides scholarships for education of those living with AIDS, teaches women in villages, helps people get access to anti-retroviral drugs, pays for testing, and persuades Christian doctors to offer free medical care;
- Equipping 400 church members in 20 regional groups to care for 10,000 people infected and affected HIV-AIDS by training 25 trainers through an MA course in HIV-AIDS Pastoral Care, offered by MAP International, the Oxford Centre for Mission Studies, and St. Paul's, Limuru.

31 The church must go beyond compassion and education, however, and stand in the gap on behalf of those infected and affected by HIV-AIDS, in the face of social exclusion and denial of rights. There is a legal advocacy role here for the church. Commitment to wholistic mission means standing up to defend, protect and sustain the victims of AIDS - (especially widows, sometimes against the relatives of their deceased husbands). God is 'a father to the fatherless, a defender of widows' (Pss. 68:5; 146:9), and the church must embody this reality of God's love. The church should also pur-

sue an aggressive campaign of awareness and enlightenment, in pulpits, schools and seminaries.

32 We further recognize the need for deeper theological reflection, in relation to this specific issue, on death and dying, suffering and sin, and prayer and healing. People who do not know Christ, and even many in the church, face the prospect of terminal illness with dread. In their despair they sometimes turn to 'prosperity' teaching. Such teaching may dogmatically attribute their suffering to personal sin (in defiance of Job, Lk. 13:1-5, and John 9:1-3), or may promise relief from their sufferings in exchange for 'miracle prayers' or even donations to the church. In this context we must declare the forgiving grace and healing power of Christ. This brings a wholeness that goes beyond physical cure, although it may, by God's mercy, include this.

Conflict, suffering and mission

33 Those who took part in the consultation's track on suffering overwhelmed the rest of us at the plenary meeting. Their presentation came to us as a series of prayers, complaints and petitions to God. We heard searing lament, weeping by and for people who find themselves caught up in conflict and scarred by hatred and hostility. The presenters were not 'acting': they were testifying. Their tears were real tears, as they allowed us to enter the confusion and the anger of those who feel that God has abandoned them in the face of their enemies. And yet, even in all of that, the word of praise, of faith, and of triumph shone through the tears.

34 Through prayers as compelling in their complaint as many of the psalms, we felt the prolonged pain of a Sudanese Christian, whose land has fallen under the control of an aggressive Arab and Islamic state, while the rest of the world and the church seems to turn a blind eye. But then we were exposed to the frustration of a Muslim who honours Jesus, but is repelled by a church that appears to preach blasphemy and talks about love while branding him as a terrorist. We wept with the harrowing anguish of a Ugandan woman who has seen her family slaughtered and has watched as children were turned into killers. We heard the broken and

questioning heart of a Jewish woman whose family, sixty years on, is still living in the shadow of Auschwitz. We grieved over the beauty of the great lakes region of central Africa so defiled by civil war. We winced to hear how a Christian's hope is blighted by a senior church leader who is corrupt and worldly. Conflict and suffering come from within the church as well as from outside.

35 We saw that the powerful release of emotions to God is an important step in moving towards mission in situations of conflict, because it first acknowledges our natural rage and terror, and then leads us to the cross, where Christ 'put to death hostility' between conflicting groups (Eph 2.16-18). The essence of the cross was Christ's agonized bearing of the consequences of human wickedness. Our acceptance of our much smaller share of those consequences for the sake of mission evidences Christ in us (Col. 1:24-27).

36 This track was convened by a team from Nigeria, where there are conflicts over the imposition of Shari'ah law, and where Christians have experienced much suffering at the hands of Muslims. We heard with sadness that, after much 'turning the other cheek', some Christians have begun to respond with hostility, and that Muslims as well as Christians have been killed. Such tensions are in varying degrees connected with the rise of militant forms of Islam that are actively hostile to Christians in a number of provinces in the Anglican communion. These are complex situations. Muslims as well as Christians reflect both the goodness of the image of God and the sinful effects of the fall. Muslims as well as Christians suffer terribly from the effects of militancy. For further study on this issue, we commend the proceedings of the EFAC Theological Resource Network Consultation held at Jos, Nigeria in July 1999, on suffering and power in Muslim-Christian relations, published in *Transformation* (2000). We reiterate the need for Christians to study Islam and to do further theological work on the meaning, in this context, of the concepts of territoriality and state, and for our leaders to take a prophetic role.

37 While suffering and oppression may weaken the church, and while overwhelming violence may wipe out local churches, track members

reported many instances of the church growing in numbers and in commitment in conflict situations. Even martyrdom, if it comes, is not a disaster but a privilege that God grants to some of his servants and may lead to the growth of the church.

- 38 However, we need carefully to distinguish between suffering that is to be bravely borne for the sake of Christ, and evil that is to be firmly resisted in his name. All governments are accountable to God to ensure the real and effective protection of the human rights of all their citizens equally, with freedom of religion and the rule of law. In circumstances where this does not happen, we urge church leaders, in consultation with state representatives, carefully to consider, and to teach their people, the nature and limits of legitimate collective self-defence in order both to ensure the protection of vulnerable communities and to prevent uncontrolled retaliation.
- 39 In every conflict situation, biblical obedience means learning to love. We are to love and hold out the truth about Jesus even to those we perceive to be our enemies. Only at the foot of the cross and in the power of the Spirit can we do this.
- 40 As when the gospel spread to Samaria through persecution in Jerusalem (Acts 8), there may be surprising results from the displacements caused by war and ethnic conflict (such as the blessing of the church in the countries where refugees have fled, examples of which we heard from the Gambia and Tanzania). Jeremiah told the exiles in Babylon to seek the peace and prosperity of the enemy city to which God himself had carried them. We too can hear God say, 'I know the plans I have for you, plans to prosper you and not to harm you, plans to give you a future and a hope' (Jer. 29:11).

Conclusion

- 41 We ended the consultation on the high note of affirming our commitment to building a network of multi-directional partnerships between individual and national churches and across national boundaries. The particular areas where we see the value and potential of such partnership and the need for urgent initiatives include:

- Further development of excellence in leadership training at every level.
 - Fellowship in suffering, through public solidarity with, and advocacy for, churches all over the world who suffer in a variety of ways.
 - Holding each other accountable before God to walk in biblical obedience, whether we are enticed by the compromises of western idolatry, or exhausted by conflict in violent and chaotic societies. EFAC can be a force to help churches and bishops maintain integrity in church life and governance in a world where corruption is rife.
 - The sharing of ideas, examples and encouragement, as a way of overcoming the marginalized isolation of some, and the parochialism of others.
- 42 The great obstacle to such partnership, other than cultural and geographical distances, is lack of trust. This can only be overcome by the kind of deepening personal relationship, profound listening, and costly sharing, that we experienced with tears and with joy at this consultation.
- 43 We affirm the combined exhortations of Galatians 6:2 and 6:5. We are to bear one another's burdens. And yet each must carry his own load. We see here the model for the partnership we long to see within EFAC. We will support one another in love, understanding and prayer. Yet each must take responsibility for themselves and resist dependency.
- 44 We greet our readers in the name of Jesus Christ who calls us into fellowship with himself and sends us out in mission in the power of his Holy Spirit. In every place represented in our consultation we have seen God at work. Sometimes his work is done in the midst of acute suffering, but always it is attended by joy as his kingdom advances and his promises in the Scriptures are fulfilled. The consultation revitalized our gratitude for the wonderful diversity of the body of Christ, as reflected in the Anglican communion, in spite of all its imperfections. We look forward to the day when, in infinitely greater plurality than even that which we enjoyed at Limuru, people of every tribe and language and nation will gather before the throne of God to sing the praise of the Lord Jesus Christ.