

The Bishop's Pastoral Address

**“MAKE DISCIPLES OF ALL NATIONS FOR CHRIST”**

By

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*“The Church exists for nothing else but to draw men into Christ, to make them little christs. If they are not doing that, all the cathedrals, clergy, missions, sermons... are simply a waste of time” C. S. Lewis*

## TOPIC: “MAKE DISCIPLES OF ALL NATIONS FOR CHRIST”

*“Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. And when they saw him they worshiped him, but some doubted. And Jesus came and said to them, ‘All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.’”*  
Matthew 28:16-20

### A. Introduction

Let us pray.

*Almighty God, you have built your Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their teaching, that we may be made a holy temple acceptable to you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.*

God has been gracious to us. He has blessed us with “every spiritual blessing in the heavenly places in Christ Jesus.” It is only by His grace and mercy that we are Christians, and able to gather together for this Third Annual Synod of the Missionary Diocese of CANA West. To Him be the glory forever! Amen.

I am grateful to everyone who has made this Synod a success. I commend my Diocesan and parish staff for their selfless service. Special thanks go to my parish, St. Francis Cathedral Church, for its generosity in allowing me to spend significant amounts of time away from it to attend to diocesan work. I also want to express my appreciation to the parishes that have financially supported the diocese. You are indeed true yoke-fellows – a band of brothers and sisters in the gospel. May the Lord reward you richly in Jesus’s name! Amen.

I am delighted to welcome all the clergy and laity of this diocese to this our third Synod. You make me proud, under God, to serve you as your bishop. It is also my pleasure to welcome our visitors, supporters, and friends. Your presence helps us to stand strong in Christ as we carry out the ministry of God’s gospel.

Once again, welcome in Jesus’s name!

My goal at this Synod is not only to motivate you to disciple others, but also to equip you to do **one-to-one discipling**. There is much talk about discipleship, but not so much action. Several books have been written about discipleship but we do not have clarity concerning how to take one person and disciple him or her to maturity for Christ. This will be the focus of my episcopal address.

Three years ago I was asked by the Dean of Trinity Theological Seminary in Ambridge, PA, Dr. Justyn Terry, to speak to students and faculty on the subject of making disciples. I was delighted to do so despite my busy schedule because it was and it is still my belief that seminaries *must* teach clergy how to disciple believers. Seminaries must ask and continue to ask themselves this question:

“How does our training intersect with our Lord’s command to make disciples of all nations?” And how our seminaries answer that question will affect the ministry of clergy in our churches and our dioceses. There is, indeed, a “trickle down” effect!

### **We must be intentional about “discipling”**

I find it refreshing that Trinity Seminary is very intentional about this vocation and task. Here is the School’s Vision Statement:

“Trinity School for Ministry is an evangelical seminary in the Anglican tradition. In this fractured world, we desire to be a global center for Christian formation, producing outstanding leaders who can plant, renew, and fill churches with disciples that make disciples of Jesus Christ. To this end we are forming Christian leaders for mission.”

One of Trinity’s Values Statements that undergirds this Vision Statement reads as follows:

“Being a school of discipleship: We believe that the discipleship of the whole person is essential preparation for ministry. We commit to foster in all our seminarians – men, women, single, married, married with children – spiritual and emotional maturity, integrity, grace, and holiness of life.”

I am glad that Trinity Seminary gets it right! My own seminary, however, did not! My seminary trained us to be disciples of social change – radical, religious, and social leaders – but *not* to be disciples or disciple-makers for Jesus Christ.

Every Diocese and every local parish must ask itself a similar question: How does what we do enable us to fulfill the Lord’s command to make disciples of all nations? What role does the discipleship process play when we plan our programs, and when we come together for worship, or for Synods?

Why should we be asking these questions? The answer should be obvious: our Lord has commanded and commissioned us to make disciples of ALL NATIONS. If we are not intentional about discipleship we just won’t do it because it goes against the spirit of the age! We are not commanded to become Bible scholars and armchair theologians or opinionated liturgists and traditionalists! We are commanded by the Lord to make disciples for Him. So we need to take the discipleship process seriously. We must not disappoint God in this very important task. It is indeed our *privilege* to be entrusted with such a serious and glorious responsibility.

*“The Church exists for nothing else but to draw men into Christ, to make them little christs. If they are not doing that, all the cathedrals, clergy, missions, sermons... are simply a waste of time” C. S. Lewis*

Our diocese must take Discipleship seriously because Discipleship and worship should be at the very center of who we are and what we do as Christians and as a Diocese. By the grace of God, our intentionality in regard to discipleship is clear from our Diocesan Mission Statement:

*“We are a fellowship of Christian believers whose mission is to make disciples of all nations by preaching the Biblical gospel, teaching God’s Word faithfully,*

*and supporting one another in this mission and ministry of the Church to the glory of God alone.”*

How, then, should we proceed in our attempt to fulfill this Mission?

**B. What is a disciple?** Luke 14:25-35

We begin by understanding the concept of a disciple. If we are going to make Disciples, we need to know what a disciple is and what a disciple looks like. The term “disciple” in the New Testament means “learner.” The disciples of Jesus were students who enrolled in Jesus’s peripatetic rabbinic school (the word “peripatetic” comes from the Greek word *peripateo*, which means “to walk”). They addressed Him as “Rabbi” or “Teacher” as they followed him. To follow Jesus literally involved walking around behind Him and with Him as He instructed them. Here is how our Lord Jesus described a disciple by pointing to his expectations of a disciple:

From Luke 14:25-33 ...

- Prefers and loves Christ above all – vv. 25-26
- Carries his/her cross and follows Christ – v. 27
- Counts the cost – v. 28-32
- Gives up everything for Christ – v. 33

From the other gospels and books of the New Testament ...

- Loves others – John 13:34-35; 15:12-14, 17
- Recognizes the universal authority and kingship of Christ over his/her life, etc. – Matthew 28:18
- Obeys his commands and bears fruit – John 15:1-17; 1 John 2:3-6; Mark 4:1ff
- Strives to become more like Jesus, his master in holiness of life and obedience to the Father.

We often fail in the attempt to disciple others because we have a poor understanding of the nature of God’s grace in the life of the disciple. We need a high theology of grace – God’s grace is a saving, sanctifying, and truly transforming grace – Titus 2:11-15; Jude 3-4; Matthew 28:20 ...

*“Anyone who is in a position of spiritual leadership who fails to teach the more demanding, less comfortable, “narrow gate” and “rough road” side of discipleship becomes a false prophet.”*  
(J.I. Packer, “Your Father Loves You,” Harold Shaw Publishers, 1986, page for September 19).

Believing the gospel and following Jesus our Savior and Lord – as His disciple – should make a difference in the way we live.

A Youth Leader once lamented “We build big groups and count ‘decisions for Christ,’ but the Great Commission is not to get kids to make decisions for Jesus but to make disciples for Him. We have invested heavily in youth ministry. Why do we have such a low return on our investment?” The answer is obvious in most cases ... we’ve entertained them instead of *disciplining* them.

A disciple of Christ is life-long believer, learner, follower, and apprentice of the Sovereign Master, Jesus Christ our Lord – ‘master carpenter’ of souls.

### **C. What is “discipling” (the process for making disciples)?**

The process of discipling involves personally taking another under one’s tutelage to help him or her grow in the Faith of the gospel to become a mature follower of Christ, not a follower of you! It is the process by which an experienced believer shares Christ and his or her life experiences in and under Christ – as a disciple – to help a ‘younger’ believer mature in Christ and become more like Him through prayer, Bible study, godly exemplary lifestyle, personal testimony, guidance, counsel, etc.

According to Dr. Tony Evans, discipling is the process of moving spiritual infants to spiritual maturity so that they themselves can help other spiritual infants grow up to spiritual maturity in knowledge, holiness, faith, love, worship, spiritual disciplines, etc.

According to Tony Payne, “It is forming a relationship with another individual for the purpose of mutual growth in Christian understanding, obedience and service of others.”

According to Sophie Peace, “It is one Christian taking the initiative with another individual to help them know Christ better and obey Him more fully through studying the Scriptures, prayer (for and with them), and sharing one’s life with them and leaving the results to God.”

*Discipling is very much like mentoring ...*

Paul Stanley and Bobby Clinton, in *Connecting*, define mentoring as “a relational experience through which one person empowers another by sharing God-given resources.”

Linda Jones and Brian Jones define it this way ... “Christ-centered mentoring is a broad, mutually beneficial, dynamic process in which both parties play significant roles and focus on becoming more like Christ in every area of life. Mentors and mentees, with God’s help, take on life’s issues, challenges, and goals with knowledge, skill, and enthusiasm.”

### **D. How do we make Disciples of ALL ethnic peoples for Christ?**

So how does one disciple another? How does one empower a person to believe in Christ, be like Christ, and follow Christ in obedience instead of just being a stunted believer in Christ? Hebrews 6:1-3.

We begin by stepping out toward people! Jesus said, “GO!” And “GO!” is not an adjective, or noun, or adverb – it’s an active verb. An imperative! Go and do what? Go and Make disciples of ALL NATIONS! In our Diocese we are blessed to be surrounded by ALL Nations, even though it sometimes makes us uncomfortable! The process of discipling others involves ...

**1. *Evangelization*** – Discipleship begins with *sharing the gospel* with a person so that he or she will repent of sin, believe in Jesus as their Savior, and follow Him as Lord. We must first ensure that the

person is converted, that is, saved through penitent faith in Christ. To the question: “What must I do to be saved?” The old gospel replies: believe on the Lord Jesus Christ! To the further question: “What does it mean to believe on the Lord Jesus Christ?” Its reply is: knowing oneself to be a sinner; knowing that Christ died for sinners; abandoning all self-righteousness and self-confidence; casting oneself wholly upon Him for pardon and peace; and exchanging one’s natural enmity and rebellion against God for a spirit of grateful submission to the will of Christ through the renewing of one’s heart by the Holy Ghost.” Dr. J. I. Packer.

It is important that our gospel presentation be faithful to Scripture, not to what Dietrich Bonhoeffer described as ‘cheap grace.’ Here is Packer again:

“He (Jesus) did not desire to make disciples under false pretenses. He had no interest in gathering vast crowds of professed adherents who would melt away as soon as they found out what following Him actually demanded of them. In our own presentation of Christ’s gospel, therefore, we need to lay a similar stress on the cost of following Christ, and make sinners face it soberly before we urge them to respond to the message of free forgiveness. In common honesty, we must not conceal the fact that free forgiveness, in one sense, will cost everything; or else our evangelizing becomes a sort of confidence trick. And where there is no clear knowledge, and hence no realistic recognition of the real claims that Christ makes, there can be no repentance, and therefore no salvation. Such is the evangelistic message that we are sent to make known.”

—J.I. Packer, *Evangelism and the Sovereignty of God* (Downers Grove, IL: InterVarsity, 1961/2008).

*“And calling the crowd to him with his disciples, he said to them, “If anyone would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake and the gospel’s will save it. For what does it profit a man to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels.” Mark 8:34-38*

**2. Baptism** – Baptism is a public witness of our faith in Christ, and a visible sign of our belonging to and identification with Christ; departure from the world and being part of the body of Christ – the church; cleansing from sin and evil; commitment/transfer of loyalty to the Trinity and to the church; death to sin and the old life and, resurrection to new life; consecration (being set apart) to Christ and to His service, and enlistment as a servant and soldier of Christ!

**3. Teaching** – Jesus said to teach others “to obey all that I’ve commanded you.” Not just teach but teach them to **obey** all his commands. So the goals of discipling others are to Know the Faith, Live the Faith, and Explain the Faith (to others).

- a. Belief/Doctrine: You can use the Nicene and Apostles Creeds as guides. But the Bible is the book for doctrinal teaching, starting with God, creation, sin, the Fall, the Gospel, etc. What is the gospel? The gospel is the good news from God about his Son which states that as a result of Jesus Christ’s perfect obedience, His atoning death on the cross, and His triumphant resurrection from the dead, there is forgiveness of sin, salvation from divine wrath and an eternal hell, eternal life, justification, and the gifts of righteousness, the Holy Spirit, adoption into God’s family, and glorification for anyone who repents and believes in Jesus Christ as Savior and Lord. (See Appendix A)

- b. Prayer: Use the Lord’s Prayer as a guide in teaching others to pray, covering topics such as the Motivation for Prayer; Content & Method of Prayer - ACTS: Adoration, Confession/self-examination, Thanksgiving, and Supplication (petition and intercession)
- c. Christian Behavior/Character: The Ten Commandments and Fruit of the Spirit (Exodus 20; Colossians 3-4; Galatians 5-6; Ephesians 4-6). Address topics such as temptations, sex, suffering, trials and persecution, commitment, and endurance in the Christian life. Christianity is a Cross-shaped life! As Dave Branon noted:  
 “Twice Paul asked his protégé Titus to remind believers to always be ready to do good works (Titus 3:1, 8). Although we are saved by God’s mercy and grace and not by what we do (Titus 3:4-7), our works are the evidence of our faith. Paul taught in Ephesians 2:8-10: “God saved you by his grace ... Salvation is not a reward for the good things we have done ... He has created us anew in Christ Jesus, so we can do the good things he planned for us long ago” (NLT).
- d. The Church (its Nature, Functions, Sacraments, Ministry & Mission):
  - Stewardship (giving as a command and act of gratitude): money, time, and abilities for God
  - Ministry as service
  - Teaching the content and method of evangelism
- e. Marriage and Family Life
- f. The role of the Believer as a political citizen
- g. Spiritual Disciplines: Silence, Solitude, Simplicity, Study, Meditation, Fasting, etc. –

Discuss how to read the Bible (suggesting specific books of the Bible, reading the Bible together [beginning with the New Testament, 1 or 2 chapters a day]; beginning with a prayer for illumination; and paying attention to history, grammar, literary context, and structure)

- Recommend Christian books to read (theoretical and practical theology)

### The Anglican Rule of Life (BCP 1962)

*“Every Christian should from time to time frame for him/herself a RULE OF LIFE in accordance with the precepts of the Gospel and the faith and order of the Church; wherein he/she may consider the following:*

*The regularity of his/her attendance at public worship and especially at the Holy Communion;  
 The practice of private prayer, Bible-reading, and self-discipline;  
 Bringing the teaching and example of Christ into his/her everyday life;  
 The boldness of his/her spoken witness to his/her faith in Christ;  
 His/her personal service to the Church and the community; and  
 The offering of money according to his/her means for the support of the work of the Church at home and abroad.”*

(This Rule of Life appears in the 1962 Canadian Book of Common Prayer, at page 555.)

- h. The Objectives of the Christian Life
  - To truly Know God and remain in Christ as Savior and Lord
  - To Obey God and live a holy life
  - To Worship and Glorify God
  - To Love God & others

- To be Involved in service, stewardship, evangelism, and mission (helping those in need) from the heart
- To become spiritually mature in the knowledge and grace of God through the disciplines of prayer, study of the Word, worship/church attendance, fellowship, giving, fasting, simplicity, service, solitude, silence, meditation, etc.

We are transformed through the renewing of our minds as we read the Scriptures, etc.

What is the PRIMARY discipleship book? The **BIBLE!!!**

We must Trust GOD’S WORD TO DO GOD’S WORK IN GOD’S PEOPLE  
(THROUGH THE SPIRIT OF GOD)!

**4. Rebuke & Correction** – As Dr. R. C. Sproul stated, “The New Testament community was forbearing and patient with its members, embracing a love that covered a multitude of sins. But in the New Testament, church discipleship also involved discipline. Part of apostolic nurture was seen in rebuke and admonition. The church had various levels or degrees of such discipline, ranging from the mild rebuke to the ultimate step of excommunication.”

There is a strange dichotomy in the language of the contemporary church. Much is said and written about the important function of “discipling” new Christians, while at the same time the function of church “discipline” has all but vanished. Today, “discipline” is a word used to refer to the instruction and nurture of the believer, and does not usually carry the connotation of ecclesiastical censure or punishment.

## **E. The Mechanics.**

This is a 5 step program:

### ***1. Personal preparation and planning***

- Motivation and rationale
- Self-reflection and vision
- What do you need to pull this off?
- Scripture knowledge
- Discuss with spouse, if married
- Time to meet and prepare for lessons
- Preferences about time, location, phone numbers, boundaries, extra-curricular activities?
- Frequency: weekly, bi-weekly, or monthly
- Media: talking, writing, Facebooking, texting, etc.
- Venue: an agreed safe place to meet

*Qualities of disciples/mentors* – According to Linda Philip-Jones, a Christ-centered mentor:

- a. Knows Christ personally, and has accepted Him as Savior and Lord
- b. Is striving to become more and more like Jesus
- c. Seeks God’s will

- d. Helps others to become Christ's disciples/followers
- e. Has a personal commitment to the Bible
- f. Has knowledge of Scripture
- g. Has love for people
- h. Is honest, dependable, gentle, and transparent
- i. Is willing to serve, counting the cost and sacrifice of ministry
- j. Has an appreciation of human responsibility and divine sovereignty that leads to work and trust in God (read Titus, I Timothy, II Timothy)
- k. Is prayerful
- l. Has moral integrity, lives a holy life, and sets a good example

*Clarifying the Elements and Goals of Discipleship/ Biblical Mentoring:*

- Bible-centered: teaching what Jesus taught (Matt. 28:19-20)
- Holistic: spiritual development and emotional/personal growth; attends to the whole person
- Involves growth in all aspects of daily life
- Comprehensive
- Mutual sharing of one's life
- Modeling
- Intentionality
- Accountability

*Goals of discipling* (cf. Peace p.15):

- Praise for God's glory (Eph.1:3-4)
- The extension of His kingdom (Matt. 28)
- Foundation in Christ (Col. 2:6-9)
- Maturity in Christ (Col. 1:26-29)
- Understanding and application
- Virtues of the Christian life
- Obedience to Christ
- Service and worship
- Helping the mentee know Christ, grow in Him, and serve the church and the world

*The Ultimate Role Model – Jesus:* Disciplers should see Christ as the role model, patterning their actions and conducting their lives the way Jesus did. The goal of discipleship is to help others know Christ just as Jesus helped His disciples to know Him.

The example and method of Jesus (per Dr. Carson Pue):

- He was available and a good listener
- He dealt with people as unique individuals
- He used probing questions and dialogue
- His love was unconditional and patient
- He challenged, confronted and corrected
- He identified obstacles to spiritual growth

- He used metaphors, parables, stories
- He cared for Himself (Mark 3:7-9; 6:32; Luke 6:12)

*Dangers to consider* – Sophie Peace identifies a number of potential dangers:

- Unhealthy intensity/sexual attraction
- Cult-like control, authoritarianism
- Legalism
- Over-dependence on the part of the mentee
- Secretiveness and exclusiveness – unhealthy emotional bond that may spill over to a sexual, ungodly, and unhealthy relationship and isolation
- Pride or fanaticism over mentor’s abilities, etc.
- Be cautious in dealing with teenagers – be open, honest, and accountable to their parents whenever possible, no full-body hugging, etc.

*How to deal with these dangers* – It is important to keep Christ and His glory at the center of discipling relationships, with much prayer, and in accordance with Scriptural teaching and standards

- Be accountable to your peers and the local church
- Manage yourself appropriately
- Let your conduct as a mentor be above reproach, and ordered
- Pray for and with mentees
- Lead by example
- Love mentees enough to forgive and correct them
- Be an encourager and coach, not a Sergeant/control freak!
- Know when to let go and remain available (from a distance); hopefully, you will move from ‘spoon-feeding’ mentees to helping them learn how to ‘self-feed’ and search for correct answers themselves
- Accountability

## ***2. Finding someone to disciple: One-to-One Discipling and Group Discipling***

- Personal initiative: find your ‘Timothy’ (e.g., Wardens, vestry, etc.)
- Think through issues of Gender; other-gender discipling must be handled with extreme caution; know yourself and keep healthy boundaries clear through discussion and actionable follow-through
- Referrals from clergy, church groups, friends, etc.
- Be prayerful and listen to the Holy Spirit

## ***3. Building a relationship/negotiating – First Session***

- Getting acquainted – personal stories
- Expectations, boundaries, confidentiality, media (talking, writing, Facebooking, texting, etc.)
- Venue: an agreed safe place to meet
- What discipling/mentoring is, and what your parish distinctives are

- How it works in practice, what to study, vision and goal (to be more like Christ, etc.)
- Frequency of meetings (weekly, bi-weekly, or once a month); the duration of each meeting (1 hr.)
- Closure (*i.e.*, how to end a formal mentoring relationship and still remain friends)

**4. “Discipling” in action – Second Session, etc.**

- i. Formal sessions
  - Check in (small talk), concerns
  - Prayer
  - Study the Bible – begin with a study of what a Disciple is (Luke 14:25-35; Mark 8:27-37; Colossians 1:28-29), and explore 2 Timothy 3:14-17 on the role of Scripture, looking for:
    - a. Teaching/doctrine and training in righteousness/godliness
    - b. Encouragement (promises)
    - c. Correction
    - d. Rebuke
    - e. Challenges
    - f. Commands
    - g. Promises
  - Attend to other issues they may have
  - Subsequent meetings on the chosen book of the Bible, etc.
  - Assign the next Scripture lesson, and determine the venue and time
  - End with prayer: personal concerns, lessons learned from Scripture study that day, etc.
- ii. Friendship – do things together; be an encourager. Remember the principle of the Looking-Glass Self (a person views himself or herself through others’ social/spiritual perceptions); and the principle of self-fulfilling prophecy (*i.e.*, positive or negative expectations about people, circumstances, and/or events that can unconsciously influence your behavior toward them in a manner that causes those expectations to be fulfilled); be trustworthy
- iii. Genuine concern for the totality of the person’s well-being – family, job, fears, opportunities, etc., giving assistance when possible
- iv. Pray for disciplee (mentee) regularly in private
- v. Feedback – with much caution, provide feedback to the mentee as to how he or she is doing spiritually

**5. *Ending the Formal Relationship*** – Discipling/Mentoring relationships may continue on an informal basis, but a time comes when you, as a discipler/ mentor, need to take the initiative to end things formally (in a wise, sensitive, and gradual manner)

- The key to ending the relationship well is to have started the relationship well, and appropriately – that is, you ought to have discussed this reality with your mentee at the very beginning
- Be up-front about winding the formal relationship down

- Transition into a “cooling off period in the relationship where you no longer meet every week or fortnightly but less frequently and in a more informal way” (says Sophie Peace, at p.153)
- Explain to your mentee that –
  - a. You still care and would like to be in contact with them even though the formal mentoring relationship is over
  - b. You would welcome any desire he/she has to contact you for questions, guidance, encouragement, etc.
  - c. You desire him/her to go forward in the service of Christ by discipling someone else, or becoming involved in ministry
- Ensure that the mentee has other friends in the Christian community, that he or she is involved in a home/small Bible study group for spiritual growth, is equipped to serve Christ and others in church, and is both connected to and plugged into active ministry
- Mentees (as well as mentors) have to let go and let God! It is necessary to entrust them into God’s hands – “... confident of this, that He who began a good work in you (*i.e.* them) will carry it on to completion until the day of Christ Jesus” (Phil.1:6)

This in no way absolves you from the brotherly responsibility of caring for a mentee when appropriate. Worry over the spiritual progress of a mentee, however, is not necessary if a mentee is committed to following Christ.

On the final day, end the discipling/mentoring relationship with one or more rituals, such as:

- A meal
- Prayers
- The gift of a Bible, Christian literature, or CD, etc. (something appropriate for the mentee in question)

## **F. Why Should we Disciple Others?**

Why is it important that we make Disciples for Christ?

- Jesus commanded it; He is the King and we are the subjects of His Kingdom; He wants us to grow His kingdom; Discipleship is based on His authority and is, first and foremost, for His glory(Matthew 28:18ff)
- Lack of discipling is partly responsible for our past, present, and future ‘mess’ in Anglicanism; for some of the troubles we encounter in ministry (and for some of the problems that you may bring into the ministry as members of the clergy); and for immaturity in the pews! We must disciple our future leaders.
- Love of the church and love for others (strong believers and strong churches result from good discipling)
- It provides a viable future for the gospel and the church
- It extends God’s kingdom and furthers His purpose
- It benefits everyone involved in the discipleship process
- Sophie Peace identifies 5 advantages as well:
  - \* Understanding of God’s truth
  - \* Application of God’s truth
  - \* Example to offer or follow

- \* Accountability
- \* Training for ministry
- There is significant danger for us and for others if we fail to obey the Lord's command in this regard

As you engage in the ministry of discipling others, please remember:

- To pray
- To be patient and to persevere in doing it
- To trust in God's sovereignty
- To be diligent, disciplined, devoted, and determined
- To be hopeful and loving
- To ask the Lord to bless your faithfulness

“Christianity is a story of how the righteous king has landed and is calling us to take part in a great campaign of sabotage.” C. S. Lewis

God is with us to help us, even through to the gates of Hades – no Satanic or secular power can stop us. And remember that there is joy in heaven for each sinner who repents and becomes a true disciple of Christ because of your obedience.

## **G. Final Words**

In order for us to accomplish our work as a Diocese, and especially in the making of disciples, I must address several issues that affect our common life and ministry.

### *A Personal Decision*

My responsibilities as Diocesan Bishop have increased, as has the time required of me to attend to our diocesan needs. Some of you have complained that I have not been able to visit your parishes, or to assist you personally to function more effectively in ministry and mission. I am always delighted to respond to such requests, but I cannot respond as fully as I would like, given my roles as Bishop and as a Rector of a parish. So far, I've managed to function both as your Diocesan Bishop and as Rector of St. Francis at substantial cost to my family, to the parish of St. Francis, and to my health. Both my family and my home parish of St. Francis have been extraordinarily gracious to me – my physical health, however, has not been.

So I have informed the vestry and parish of St. Francis that effective August 31, 2015, I will transition fully – and exclusively – into my role as Bishop of the Missionary Diocese of CANA West to better assist you to do the work of ministry and attend to my responsibilities as Diocesan Bishop.

Of necessity, you and your parishes must ensure that this diocese (*your* diocese) remains financially viable. As of September 1, you will have complete fiduciary responsibility for your bishop and diocese in a manner and to a degree you have not previously experienced. I hope you will rise to the occasion willingly, joyfully, and without having to be prodded. Some of our CANA West parishes have been very gracious in their diocesan giving, but others need to improve. I personally believe that with God's help, each of you can and will successfully shoulder this serious responsibility.

Thank you in advance for your faithfulness in this matter!

## *Diocesan Policy Decisions*

To avoid being distracted from our work of ministry by Satan and by the persistence of sin (yes, even in the beloved of Christ!), I have made the following policy decisions:

1. To avoid confusion and misunderstanding, I want all parishes to use similar, if not identical, language in matters of parish and diocesan governance, including, but not limited to, the following:
  - “Senior Warden,” not Pastor’s Warden
  - “Junior Warden,” not People’s Warden
  - “Vestry,” not PCC
  - “Rector,” not Vicar (except for parishes where a Rector has not been appointed by the Bishop)
2. Immediately following the selection of new vestry persons at each parish’s Annual Parish Meeting, the Rector shall announce his selection for Senior Warden. Immediately following the Annual Parish meeting, the newly-constituted Vestry shall meet for the following three purposes: a.) to elect (from within the newly-constituted vestry itself) a Junior Warden; b.) to appoint a qualified Secretary; and c.) to appoint a qualified Treasurer. There shall no longer be congregational elections for these three positions. It is the responsibility of Vestry to elect or appoint them.
3. Rectors will be the Chairmen of their respective Vestries. Senior Wardens may assist Rectors in matters of administrative leadership.
4. Rectors should be signatories for their respective parishes’ financial operating accounts. Rector must be ethically responsible in their use of Church funds. Disciplinary action will be taken against clergy or lay people who engage in financial mismanagement of church funds.
5. Rector’s wives will serve as Presidents of their respective parishes’ women’s groups, and will appoint their own Assistant(s). Other women’s ministry positions may be elected in accordance with parish custom or tradition. The Rector’s wife may permit a designated Assistant to lead the women’s group, but will still remain its President.
6. Each diocesan parish’s corporate bylaws will be subject to evaluation and approval by my office to ensure their conformity with Scripture, Diocesan and Provincial Constitutions & Canons, Anglican practice, and good and godly order. Vestries will be responsible for amending their parishes’ respective corporate bylaws, as may be necessary, in furtherance of this policy.
7. I direct that each parish pay its tithe to the Diocese as a matter of spiritual discipline and partnership in the gospel.
8. Pay close attention to the *Clergy Code of Conduct* (see Appendix B), and familiarize yourself with the Procedures for Canonical Disciplinary Proceedings in the Missionary Diocese of CANA West. Our diocesan Ecclesiastical Trial Court has adopted the aforementioned

procedures for use in the trials of clergy in violation of the Constitutions & Canons of our diocese or of the ACNA. These documents will promote good health for the church and success for our shared gospel ministry.

The ultimate purpose of all these decisions and policies is to ensure order both in our parishes and our diocese, freeing us to fulfill our calling in the Great Commission to make disciples of Christ.

And it is important for you to note that in accordance with CANA's policy on ordinations and placement of rectors (see Appendix C), women can neither be ordained to the priesthood nor installed as rectors of parishes in the Missionary Diocese of CANA West.

\* \* \* \* \*

As I conclude this Address I ask you to do one thing – I want you to take the call of God on your life seriously. The fundamental thrust of this call is encapsulated in these words of Jesus:

*“All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”* Matthew 28:18-20

Listen to Him! Let us pray.

## List of Resources –

1. *The Bible and you*
2. *One-To-One: A Discipleship Handbook* – Sophie Peace
3. *Discipleship Essentials: A Guide to Building Your Life in Christ* – Greg Ogden
4. *Discipleship* – David Watson
5. *Disciple Makers Handbook* – Alice Fryling
6. *What Matters Most: Four Absolute Necessities in Following Christ* - Tony Evans
7. *Know the Truth* – Bruce Milne
8. *A Compact Guide to the Christian Life* – K.C. Hinckley
9. *Your Life in Christ* – Greg Ogden
10. *What Christians Believe* – Emmaus Bible School (Moody Press, Chicago)
11. ‘*Growing in Christ,*’ ‘*Concise Theology,*’ ‘*Knowing God,*’ and ‘*Taking God Seriously*’ – J. I. Packer
12. ‘*Basic Christianity,*’ ‘*Christian Basics*’ by John Stott
13. Read Mark Learn Bible Study Series from St. Helens, Bishopsgate, UK
14. The Anglican Catechism.
15. *Moral Leadership in the Church* (for clergy & lay leaders) – Bishop Felix Orji

## APPENDIX “A” –

### WHAT IS THE GOSPEL OF GRACE?

by  
Venerable Michael Kelshaw

If we are going to live with the gospel at the center of our lives and minister with the gospel at the center of ministry, then it is of utmost importance that we understand what the gospel is! Thankfully, we find the answer to that in the Bible. The Bible is God’s Word, God has spoken to us in His Word, and so it is to God’s Word that we look in order to find what He has said about the gospel. In 2 Timothy 3:16, Paul says, “All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and training in righteousness.” God spoke it, and what God has said in the Bible is infallibly and inerrantly true, so in 2 Peter 1:20-21, Peter tells us “that no prophecy of Scripture comes from someone’s own interpretation. For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.” The Bible is the gospel, the Word of God is the gospel; it is the message from God of the life, death and resurrection of Jesus, the need for repentance and faith, and the offer of forgiveness in Him. In 1 Peter 1:24-24 we read, “All flesh is like grass, and all its glory like the flower of grass. The grass withers, and the flower falls, but the word of the Lord remains forever. And this word is the good news that was preached to you.” The Bible is God preaching, it is one complete narrative telling us the Good News of how God saves sinners in Jesus for His glory and their joy in Him. The Bible tells us everything that is necessary for salvation and godly living. In 2 Peter 1:3, we are told “His divine power has granted to us all things that pertain to life and godliness, through the knowledge of Him who called us to His own glory and excellence.” If we do an overview of the Bible, touching down on the mountaintops of the gospel, we find that God created us for right relationship with Himself and that we are accountable to Him, we find that we have rebelled against Him and cannot fix the problem, we find that the only way for rebels to be rescued is the sacrificial death and resurrection of Jesus, and we find that the only people who are included in this salvation are those who trust in Jesus alone by faith to rescue them. The gospel tells us that we are more wicked than we ever realized, but more loved than we ever dreamed, and the only people who are rescued are those who turn back and put their trust in Jesus, Who says in John 14:6 that “I am the way, and the truth, and the life. No one comes to the Father except through me.” So let’s take a brief look at each of these four mountaintops of the gospel in turn.

#### 1. RULE

The Bible, from start to finish, proclaims the fact that God is the loving ruler of the world. He reigns, and in Genesis 1:1 it says, “In the beginning, God created the heavens and the earth.” God is the Creator, He created all things through His spoken Word, He created everything out of nothing, and He created us. In Genesis 1:26-27 we read “Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth. So God created man in his own image, in the image of God he created him, male and female he created them.” Since God created the world, He rules the world, and since God created us, He has the right to rule us and to tell us how to live. God is the holy and righteous ruler of the world. In Revelation 4:11 it says “Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created.” When we pull

all of this together, we realize that God is the loving, holy, and rightful ruler of the world, and that He created us for relationship with Him and to live under His glorious rule, which leads to our second point. (For more Bible study on this you could also read Acts 17:24-25, 1 Corinthians 8:5-6, Colossians 1:15-20, Exodus 34:6-7, Psalm 11:7, Habakkuk 1:13.)

## 2. REBELLION

God made us for the blessed world of relationships, right relationship with Him and with each other and with His creation. We were meant to live under His righteous rule in perfect joy, to worship and obey Him, and to walk in fellowship with Him. However, we have rejected God by rebelling against Him, and trying to live life our own way separately from Him. In Genesis 3:1-6, instead of believing the truth of God's Word, Adam and Eve believed the lie of the devil, and so we read, "Now the serpent was more crafty than any other beast of the field that the Lord God had made. He said to the woman, "Did God actually say, 'You shall not eat of any tree in the garden?'" And the woman said to the serpent, "We may eat of the fruit of the trees in the garden, but God said, "You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.'" But the serpent said to the woman, "You will not surely die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate." (Genesis 3:1-6).

By disobeying God's command, Adam and Eve were trying to live life without Him and independently from Him. They were in actual fact rejecting God as their rightful King. As those who have been born sinful, we are all rebels, and therefore we have all rebelled against God. Romans 3:10-12 says, "... as it is written, 'None is righteous, no, not one; no one understands; no one seeks for God. All have turned aside; together they have become worthless; no one does good, not even one.'" The Bible word for this rebellious, independent, separation from God is 'sin,' and in rebelling against God we have actually rejected Him, breaking the relationship that He made us for, and making a mess of things.

We have disobeyed God's Word, we have broken relationship with God, we have rejected Him the rightful ruler, and God won't let us go on rebelling forever. Isaiah 59:2 says that "your iniquities have made a separation between you and your God, and your sins have hidden his face from you so that he does not hear." God is the loving, holy, and righteous ruler, and therefore He will not excuse sin, or leave it unpunished. God takes sin seriously, He will punish it, and His punishment for sin is death. Romans 3:23 says that "all have sinned and fall short of the glory of God," and Romans 6:23 says that "the wages of sin is death." For those who carry on in unrepentant, unbelieving rebellion, it means death, judgment and hell. This is God's active judgment against sin, and His judgment is an eternal, permanent torment and separation from Him. Hebrews 9:27 tells us "it is appointed for man to die once, and after that comes judgment." Let us take careful note that it is the Lord Jesus Who judges, "since indeed God considers it just to repay with affliction those who afflict you, and to grant relief to you who are afflicted and as well as to us, when the Lord Jesus is revealed from heaven in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus Christ. They will suffer the punishment of eternal destruction, away from the presence of the Lord and from the glory of his might, when he comes on that day to be glorified in his saints, and to be marveled at among all who believed, because our testimony to you was believed." (2 Thessalonians 1:6-10). Again, in Acts 17:31 we read

that “He has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead.” Sin is our greatest problem and we cannot fix our greatest problem, we need God to do something about it, and wonderfully He has. This leads us to our next point. (For more Bible study on this you could also read Deuteronomy 29:16-29, Romans 1:18-25, Proverbs 20:9, Galatians 5:19-21, Colossians 1:21-23, Psalm 98:9, Ecclesiastes 12:14, Matthew 12:36, Luke 12:5.)

### 3. RESCUE

Praise God that this is not the end of the story, but because of His great love God has acted in order to rescue rebels. Even in the midst of the curse in Genesis chapter 3, we are promised good news when God says, “I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel” (Genesis 3:15). Jesus is God, and He left heaven to rescue rebels like us. He came to die in order to save sinners like us. In John 1:1 it says “In the beginning was the Word, and the Word was with God, and the Word was God,” and then in John 1:14 it says “And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.” (cf. John 1:1-18). God sent His own Divine Son to become a man. Jesus is completely God (able to divert God’s wrath away) and completely human (able to be our substitute in our place) – He is the God-man. Jesus adds to everything it is to be God, everything it is to be man except sin, and comes to live the perfect life that we should have lived in our place and to die the death that we deserved to die in our place. Jesus never sinned. He was without sin and never rebelled against God but always lived perfectly under God’s rule. That means that Jesus did not deserve to die, and yet He did die, and by dying in the sinners place He paid the price that we deserve. Jesus laid down His life as a substitute for rebels like us. He died as a substitutionary sacrifice for His people. 1 Peter 3:18 tells us that “Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God.”

Out of the great love with which He loved us, Jesus laid down His life for His people on the cross, taking the full weight of our sin on Himself, taking the full force of God’s righteous anger and justice at our sin on Himself, and paying the price completely for us so that we could be forgiven and pardoned. Isaiah 53:3-6 says it this way, “He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed. All we like sheep have gone astray; we have turned - every one - to his own way; and the Lord has laid on him the iniquity of us all.”

This is all the free sovereign grace of God, which we do not deserve and we cannot achieve by any works of our own. It is all due to the merit and work of Jesus in our place. I should have been punished, not Him, and yet He took my place and bore my punishment as my substitute. 2 Corinthians 5:21 says, “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.” This is often referred to as the ‘great exchange’ or the ‘double exchange’ because the only way that the loving, holy, and righteous God can justify ungodly people like us is by Jesus, in His substitutionary penal atonement on the cross, reconciling His justice and mercy. Graciously God gives this great salvation to His people as a free gift; it is all grace.

All that Jesus said and did was totally vindicated by the fact that God did not leave Him dead, but raised Him from the dead. We read in 1 Corinthians 15:1-8, “Now I would remind you, brothers, of the gospel that I preached to you, which you received, in which you stand, and by which you are being saved, if you hold fast to the word I preached to you – unless you believed in vain. For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, and that he was buried, that he was raised on the third day in accordance with the Scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me.”

The resurrection of Jesus from the dead is God’s great ‘yes’ to His Person and Work. It means that everything Jesus said and did is true. The resurrection of Jesus makes the gospel a life transforming reality and means that Jesus finished work is unquestionably and irrevocably vindicated. 1 Peter 1:3 exclaims “Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead.” God the Father raised Jesus from the dead, showing that Jesus has defeated death from the inside, and that God the Father has accepted His death as the full and final payment for our sins. Jesus is the risen King, and so as Christian believers we can confidently say with Romans 8:33-34, “Who shall bring any charge against God’s elect? It is God who justifies. Who is to condemn? Christ Jesus is the one who died – more than that, who was raised – who is at the right hand of God, who indeed is interceding for us.” Jesus is Lord; He is God and King. He is the ruler of the world, and eternal life is His to give. Our sins can be forgiven only through Jesus’ finished work on the cross. Only in Him can our sins be forgiven, only in Jesus can we be restored to right relationship with God, and can we be given new and everlasting life. We do not deserve eternal life and we cannot earn it, we only receive this gift of eternal life because of Jesus’ death in our place through faith in Him, which leads to our final point. (For more Bible study on this you could also read Isaiah 9:6-7, Isaiah 53:9-10, 1 Peter 2:22-24, Mark 10:45, Luke 1:32-33, Romans 5:1-11, 1 Timothy 2:5-6, 1 John 3:1-5, Acts 2:22-36, Acts 17:22-31.)

#### **4. RESPONSE**

In Mark 1:15, Jesus says “The time is fulfilled, and the kingdom of God is at hand, repent and believe in the gospel.” Jesus calls us to repent and believe the gospel as we read in Acts 2:38, “Repent and be baptized every one of you in the name of Jesus.” Sadly, many refuse to repent and believe the gospel and continue to reject King Jesus and try to live life their own way. The person who continues in this persistent rebellion and rejection remains under the wrath and condemnation of God, dead in their sins, facing judgment and hell. John 3:36 tells us that “Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.” However, for all who do repent and believe in Jesus, everything changes. John 1:12-13 says “But to all who did receive him, who believed in his name, he gave the right to become the children of God, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.” Christian believers are those who turn from their sin and trust in Jesus as their Lord and Savior. We are Christian by conversion when we turn from our sin and submit to King Jesus as our Lord and Savior, relying on Jesus alone to rescue us and forgive us and give us eternal life. To repent simply means to turn away from sin, renouncing the false kings of our own choosing, and turn to Jesus the true King and trust Him. So, in the grace of God, repentance means resolving to

forsake sin even as we turn to Jesus in faith. Faith is simple personal trust in Jesus. It is relying on Jesus' life, death and resurrection, His finished work in our place, and it is relying on Him alone to secure for us a righteous verdict, with His perfect record credited to our account. Faith is relying on Jesus alone for salvation, and knowing that in Jesus we are freely and completely forgiven, imputed with His righteousness, and restored to right relationship with God as His adopted children. As those who repent and believe in Jesus, we are forgiven by God and given eternal life, and we now live under the rule of King Jesus. We continue to rely on His moment-by-moment grace to live changed lives and to bear good fruit. 1 Peter 2:24-25 say that "He (Jesus) himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls." The reformers described how salvation comes to us by saying that salvation is by Grace Alone, through Faith Alone, in Jesus Christ Alone, revealed in the Scripture Alone, to the Glory of God Alone. They made it clear that salvation is entirely the work of God from start to finish, and that it is given to us entirely as a free gift of His grace. They also made it clear that although we are saved by grace alone through faith alone, that faith is never alone, but will always demonstrate or show itself in obedience, by the grace of God, as James chapter 2:14-26 explains. Those who genuinely repent and believe in Jesus are given new spiritual life, and they will live relying on God's grace to walk wholeheartedly in the way of His Word, with true Bible delight like the psalmist in Psalm 119, seeking to understand and obey the Bible by the grace of God and for His glory. We must get this the right way around. Works are not the way in, but the way out! This is not religion, which says, "I do, therefore I am accepted"; no, this is the gospel, which says, "I am accepted already in Jesus, therefore I do." It is because we have received this great salvation as a free gift of grace in Jesus that now by His grace we have the desire and ability to live in newness of life. God has made us His children by grace and we live as His children by grace, as we read in Philippians 2:12-13 which says "Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure." It is God's inworking that produces our outworking. (For more Bible study on this you could also read Matthew 6:24, Matthew 7:13-27, Mark 8:34-38, 1 Thessalonians 1:9-10, John 14:1-7, Acts 4:1-12, Psalm 19, Psalm 119, Galatians 5:16-26.)

As we conclude, let's just briefly study Ephesians 2:1-10, which gives us a great summary of the gospel of grace. First of all, there is the bad news in verses 1-3, which tell us that mankind is dead and disobedient and demonic and destined for destruction. These opening verses make our **REBELLION** very clear – we have all rejected God the rightful King and Ruler. Outside of Jesus, we are dead in our trespasses and sins, unable to fix the problem and change ourselves. We have rebelled against God and have followed the world, followed Satan, and followed our own sinful desires. That means that we are rightly under God's wrath, condemnation, and judgment. Then, wonderfully, against the backdrop of this really bad news, we are given the really Good News in verses 4-5 that because of God's love and mercy, He sent Jesus to **RESCUE** rebels like us. Jesus came to die so that sinners like us might be saved from God's wrath, condemnation and judgement. Jesus's death on the cross diverts God's wrath away from us and makes possible a new relationship with God. The turning point in this passage is that God did something; verse 4 begins "But God"! We were dead, but God made us alive in Jesus. God saved us and this is not based on our pedigree, performance or potential, but rather an action from His sheer mercy, kindness and graciousness. All of this is His Own free sovereign grace, so the ground of all of this is God's love and mercy, and the goal of all of this is the promotion of God's grace and kindness. In verses 6-7, God did not leave Jesus dead. His **RESURRECTION** is the vindication of all that He said and did. This means that

Jesus was raised to new life as the ruler of God's new people, those who repent and believe in Him. Christian believers are raised to new spiritual life in Jesus and God makes us alive together with Jesus so that we can enjoy the everlasting kindness of God in this world and for eternity. Eternal life is both now and forever more, it is qualitative as well as quantitative; it means an intimate relationship with God now and forever. This salvation and new life is all of God; it is a free gift of His grace. This free gift of salvation and new life is given to all those and to only those whose **RESPONSE** in the grace of God is relying on Jesus alone, turning away from sin and trusting in Jesus as their Lord and Savior. In verses 8-10, all of this is a gracious gift from God. Repentance and faith come to us as the gifts of God, salvation and new life come to us as the gifts of God, and the desire and ability to live life in a way that pleases Jesus comes to us as a gift from God. As God's children we now live lives of trust in Him.

This is the objective Biblical gospel of grace, and the question is, how will you respond to it? *Will you admit that you are a sinner who cannot rescue yourself, believe that Jesus has done everything in your place, and confess that He is Lord and Savior? Will you repent of your sin, turn away from sin, and run to Jesus for rescue, relying on Him alone and resting in Him entirely? Will you rejoice in the gospel of grace and point others to Jesus? Will you keep the gospel at the center of your life and ministry and never move on from the gospel? In the grace of God, let us camp out in the gospel of grace, rejoicing in it ourselves, and proclaiming the gospel to non-Christians for their conversion and to Christians for their growth.*

### **Some Gospel Resources**

The Bible!

*The ESV Gospel Transformation Bible* Crossway 2013 Wheaton, Illinois.

Greg Gilbert, *What Is the Gospel?* Crossway 2010 Wheaton, Illinois.

Philip Jensen and Tony Payne, *Two Ways To Live the Choice We All Face* Matthias Media 2003 Kingsford, Australia.

Philip Jensen and Tony Payne, *Two Ways to Live Bible Study* Matthias Media Kingsford, Australia.

Tony Payne, *You, Me and the Bible* Matthias Media 2014 Kingsford, Australia.

Simon Manchester and Simon Roberts, *Six Steps to Talking About Jesus* Matthias Media 2006 Kingsford, Australia.

[www.mathiasmedia.com](http://www.mathiasmedia.com)

[www.9Marks.org](http://www.9Marks.org)

[www.twowaystolive.com/moreinfo](http://www.twowaystolive.com/moreinfo)

[www.monergism.com](http://www.monergism.com)

[www.thegospelcoalition.org](http://www.thegospelcoalition.org)

## APPENDIX “B” –

### CLERGY CODE OF CONDUCT – DIOCESE OF CANA WEST

Bishop Felix Orji, OSB.

*“Whatever happens, conduct yourselves in a manner worthy of the gospel of Christ.”* Philippians 1:27

Clergy misconduct (including, without limitation, sexual exploitation, disrespect of the Bishop or disregard for his directives, abuse of authority or power, financial malfeasance, disregard for diocesan canons, etc.) causes many serious problems. The moral failures of church leaders, and especially members of the clergy (who are expected to be trustworthy), also seriously compromises the church’s primary mission to “make disciples.”

In large part, it was the failure of The Episcopal Church to call sin “sin,” and to discipline church leaders who call “evil good and good evil” (Isaiah 5:20), that led to its downfall. This is true for all churches (in all generations) that discount the church’s role to transform secular culture through lives lived according to Godly standards.

The very fact that Holy Scripture singles out bishops, presbyters, and deacons for special treatment with regard to conduct demonstrates that their personal behavior is important to God and to the health of His Church. 1 Peter 5:1-4; 1 Timothy 3:1-7, 4:16; 2 Timothy 2:24-25, 4:2,5; Titus 1:7-9, 2:1,7-8.

For these reasons it is imperative that members of the clergy of the Convocation of Anglicans in North America (CANA) adhere to the highest of moral standards as they model Godly behavior for the church and witness to an unbelieving world concerning the concept of Biblical holiness.

Therefore, all members of CANA’s clergy are exhorted to pursue integrity in matters of personal character. They should be humble, truthful, and hardworking. They should avoid – and when necessary, report – conflicts of interest, and seek counsel before acting in a manner others might regard as questionable. They should speak the truth in love.

CANA West clergy are to communicate truthfully and sensitively in all matters, demonstrating a commitment to the well-being of the entirety of their congregations, and exercising their influence humbly (and appropriately) as servants of the Lord.

CANA West clergy are to seek purity in their personal lives, avoid sinful sexual behavior, and whenever possible, remove themselves from situations in which they are tempted to sin. They should resist temptation, scrupulously avoid every hint of impropriety, and, similarly, make every provision to protect the children and youth of their parishes. Our clergy should study the Bible regularly, carefully, and prayerfully, and permit it to shape their thinking and world-view. The misconduct of other clergy should be reported promptly to proper authorities.

CANA West clergy are to embrace accountability in matters of finance. They should ensure that church funds are used for their intended ministry purposes only, insist on and adhere to accepted

accounting practices, use systems of checks-and-balances, and regularly audit all parish financial accounts.

CANA West clergy are to be fair, consistently encouraging and affirming their staff through team-building, training, evaluations, and the use of mutual feedback. They should build God's Kingdom through cooperation – not competition – with other local ministries, and should not recruit parishioners from other churches (the harvest is plentiful!).

CANA West clergy are to obey our Lord Jesus Christ in all things (He is Head of the Church!), giving heed to the written Word of God and respecting the authority of the Diocesan Bishop as vowed during their processes of ordination and licensure.

All clergy in the Diocese hold their licenses at the pleasure of the Bishop for the sake of the gospel. Behaviors and attitudes that hinder the work of the gospel or undermine the leadership of the Bishop Ordinary may serve as cause for disciplinary action, and could result in the removal of clergy licenses. +

In Christ,

The Rt. Reverend Dr. Felix C. Orji  
Bishop of the Missionary Diocese of CANA West/ACNA

## **APPENDIX “C” –**

### **POSITION STATEMENT BY THE CONVOCATION OF ANGLICANS IN NORTH AMERICA (CANA) ON ORDINATION AND WOMEN CLERGY IN CANA DIOCESES**

Any person who has been confirmed or received by a Bishop of CANA or the Province or another province of the Anglican Communion, who believes they are called by Almighty God to ordained ministry in the Church, should seek the discernment of others to confirm that call.

Applicants to be ordained deacon must be a man or woman who at the time of ordination shall be not less than 23 years of age, have completed the prescribed theological education and training, have made a public commitment of their faith in Christ and have lived their Christian faith in an exemplary manner for some time, and have been a part of a congregation or ministry in the diocese in which they are making application.

Applicants to be ordained priest must be a man who has been a deacon for not less than twelve months, have made a public commitment of his faith in Christ and have lived his Christian faith, and served as a deacon in an exemplary manner for some time and completed the required theological education and training.

In the Church of Nigeria (Anglican Communion) of which CANA is a Missionary Convocation, there are no licensed women priests and no women rectors.

This statement accurately sets forth the founding agreement on ordination between the Convocation of Anglicans in North America and the Church of Nigeria (Anglican Communion).

## **APPENDIX “D” –**

### **MISSION STATEMENT, VALUES, & BELIEFS OF THE MISSIONARY DIOCESE OF CANA WEST**

#### *PREAMBLE*

The Church is where people come to worship God in Spirit and Truth; are converted through penitent faith in Christ as Savior; experience true saving and sanctifying grace through the gospel; feed from the Bible; learn humility, fellowship, love, obedience and faithfulness; and are both empowered and equipped by the Holy Spirit to live as true disciples and followers of Christ – so they, in turn, can go out and make more disciples for Christ – to the glory of God the Father!

#### **A. MISSION STATEMENT**

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

#### **B. VALUES**

**TRINITARIAN** – We are focused on our Triune God, relying on Him, walking in wholehearted devotion to Him, knowing Him, delighting in Him, and enjoying Him forever. Exalting and proclaiming Him, we depend on Him for the integrity of our Christian lives, witness, and ministry.

**CHRIST-CENTERED** – Christians are accounted righteous before God only by the merit of our Lord and Savior Jesus Christ (perfect God and perfect Man) and through faith in Him – not through any works or deserving. The Christian belief system is grounded in those formational historical events of the incarnation, crucifixion, resurrection, and ascension of Christ.

**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 and, hence, committed to expounding the Bible with Biblical delight, wholeheartedly walking in the way of God’s Word, and continually preaching it to ourselves and to others. We desire to do everything in a Biblical manner and through Biblical means. We are called to lives of holiness, faithfulness, and obedience to God’s Word.

**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.

**MISSIONARY** – We will equip Anglican Christians to live as beacons of hope and light in their workplaces, neighborhoods, and families, and to plant new churches with special focus on extending the love of God to growing ethnic populations. We are Gospel-motivated and eager to organize our lives and ministries around Jesus’s 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. We will make “disciple-making” disciples of Jesus.

LOCAL CONGREGATIONS – The primary venue for living and sharing the Christian life is the local congregation. The local congregation, therefore, must be committed to the Great Commission and the Great Commandment. The function of the diocese is to provide direction, support, and encouragement to local congregations, discern opportunities for new churches, and ensure that God’s Word is faithfully preached, practiced, and taught. It is also the godly responsibility of local congregations to connect and share resources with other congregations, and to support the diocese.

GENEROSITY – In our shared commitment to strengthen Christian witness, our Anglican identity, episcopal bonds, and presence in the world, each parishioner and each local congregation is encouraged (indeed, exhorted!) to give generously, joyfully, and sacrificially, with the understanding that everything we have is a gift from God.

Each Christian is expected to give a 10% tithe in support of his or her local congregation. Each such congregation is expected to join in the cheerful gift of a 10% tithe in support of the diocese and its work. Each Christian and each congregation is encouraged to support both local outreach and international missions. And I pray that every congregation will experience the joy that results from being generous with its clergy and staff, and from all of its gifts to the work of God’s kingdom.

Warmest regards,

The Rt. Rev’d Dr. Felix Orji  
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