

# The Bishop's Pastoral Address



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The Missionary Bishop of the Missionary Diocese of CANA East

*Presented April 29, 2016 at Synod 2016  
held in Wayne, Pennsylvania. In the name of God the Father, God the Son and God the Holy Spirit, Amen.*

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Next to our Lord Jesus Christ, there was no man who made a greater impact on the word besides the Apostle Paul. He wrote most of the New Testament, he established the first Christian Churches in the Roman Empire. He was a great man of God.

In the early Spring of 58 A.D the Apostle Paul wrote his longest and most systematically reasoned letter that we have in the New Testament canon – his letter to the church in Rome. Throughout this epistle, Paul strongly emphasizes the power and place of the gospel. In the first chapter of this letter he announces the great theme of his ensuing argument: Salvation, the one overwhelming necessity of perishing humanity; is revealed in the gospel message (which he tells us God promised beforehand through his prophets in the holy Scriptures) and this same message, so owned and honored of God, carries in its proclamation God's own power to save every soul that embraces this proclaimed gospel, Greek and Barbarian, wise and foolish alike.

This gospel which Paul proclaims is the gospel that has been delivered [entrusted] once for all to the saints by God himself. That once does not mean 'once upon a time'. It means once and for all. It is the same once that the Apostle Peter uses when he writes about the death of Jesus. This is something that occurred once. There is a gospel which is unique, and apostolic, and unchangeable. There are a set of truths about God, and Christ, and human beings, and the Church which

are essential to the life of Christianity and if they are lost or distorted the result will not merely be wrong ideas, but misplaced trust.

2016 Synod delegates of The Missionary Diocese of CANA East, the unique truth of the gospel of Jesus Christ leads to salvation and without it there would be no salvation for Christians to share or proclaim. Down through the ages to this present day, Christians continue to believe that the canon of Scripture closed with the final stroke of the Apostle John's pen on the island of Patmos and from then down to the present day, every claim to truth is measured by the standard of that faith contained therein, once and for all entrusted to the saints. It has fallen to us--to you and to me--in our time to proclaim, preserve, defend and declare this same gospel, which is the word of God.

Tragically, this gospel entrusted to us by God himself is no longer recognized as divinely inspired, holy and authoritative in a nation whose founding president said in his presidential proclamation from New York on October 3, 1789, "It is the duty of all nations to acknowledge the providence of Almighty God [and] to obey His will."<sup>1</sup> What is the will of God of which President George Washington wrote? Surely God's will is that which is revealed to us, as the Holy Scriptures of the Old and New Testaments which we believe to be the Word of God written and to contain all things necessary for salvation. This is the gospel under attack today, entrusted to the church, this church, to you and to me.

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<sup>1</sup> George Washington, presidential proclamation, [New York, 3 October 1789]

Some of you are aware that I have been rereading the works of 19<sup>th</sup> century Bishop J.C. Ryle. In 1880 Ryle was consecrated to serve as the first Anglican bishop of Liverpool.

He was a strong supporter of evangelical Anglican Christianity, author, pastor and preacher. Ryle left university with the intention of standing for parliament on the first opportunity but was deprived of the means of gratifying his ambition by his father's unfortunate bankruptcy. Instead of becoming a politician, he took holy orders and was ordained [and thanks be to God that he was ordained]. Listen to Ryle writing about the diluting of God's Word and its place in society, "Everybody is right, and nobody is wrong! Everybody is likely to be saved, and nobody is to be lost! The atonement and substitution of Christ, the personality of the devil, the miraculous element in Scripture, the reality and eternity of future punishment, all these mighty foundation stones are coolly tossed overboard, like lumber, in order to lighten the ship of Christianity, and enable it to keep pace with modern science. Stand up for these great verities, and you are called narrow, illiberal, old fashioned and a theological fossil."<sup>2</sup>

And yet, there are faithful Christian leaders, among them, the clergy of the Missionary Diocese of CANA East who continue to proclaim to all who will listen that nothing will ever bring the peace our nation so seeks but submission to the old doctrines of man's ruin and Christ's redemption and simple childlike faith in Jesus Christ! Amen! [Lay delegates, would you honor our clergy by standing and thanking them

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<sup>2</sup> J.C Ryle, *Holiness: Its Nature, Hindrances, Difficulties, and Roots*

for their faithfulness to the gospel – it continues to cost them much, our God be thanked for them].

In the global Anglican world today there are many courageous men and women who are offering faithful gospel leadership to the Church and we in The Missionary Diocese of CANA East are the recipients and beneficiaries of their strong and loving leadership. Among these leaders are our own Primates, The Most Rev. Drs. Foley Beach and Nicholas Okoh, courageous leaders of the Anglican Church in North America and The Church of Nigeria (Anglican Communion). These leaders are the worthy recipients of the prayers of the people every Sunday as we gather in our congregations. Before them, we honor others like Martyn Minns, Robert Duncan and Peter Akinola.

However, there is another man whose dedicated commitment to Christ and his Word and his continued leadership within evangelical Anglicanism is worthy of our recognition and honor today.

The Most Rev. Dr. Peter Jensen is well known as a global leader among evangelical Anglican ministers and thinkers. Born and educated in Sydney Australia, Peter Jensen entered Moore Theological College in 1966. He later became a lecturer, then Principal of that College after earning a Doctor of Philosophy from Oxford University for his research on Elizabethan Protestantism. Under his sixteen years as principal of Moore Theological College, Peter Jensen raised the standard and significantly heightened the importance of rigorous theological education, not only within the Anglican Diocese of Sydney, but across global evangelical Anglicanism.

Elected the 11th Archbishop of Sydney Australia on June 5, 2001 Peter Jensen courageously called the diocese to gospel mission with a vision and commitment to see 10% of the population of the region of the diocese in Bible-believing churches in 10 years<sup>3</sup> [a huge challenge given that 1.5% of the population were in Anglican churches at that time].

In 2001, Archbishop Jensen advised then Australian Prime Minister John Howard to, “Read his Bible.” The archbishop’s suggestion was received with considerable rancor by both members of the public and politicians and sparked a national discussion about religion and politics. When asked by the media if the Prime Minister of Australia was out of step with the community, Dr. Jensen responded that his only concern was whether the Prime Minister was out of step with God.<sup>4</sup>

More latterly, Archbishop Peter Jensen has served (and continues to serves) as the General Secretary of GAFCON – the global fellowship of confessing Anglicans. He comes to us at this Synod fresh from the GAFCON primates meeting in Nairobi, Kenya.

Archbishop Jensen, on behalf of the delegates of this Synod of the Missionary Diocese of CANA East, I welcome you among us. I am honored to call you my colleague and friend. You are a modern day hero of the faith and one of the most courageous, faithful and articulate Christian leaders of our generation and I thank God for you. [Brothers and sisters, I am honored to present to you The Most Rev. Dr. Peter Jensen].

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<sup>3</sup> [https://web.archive.org/web/20021102162055/http://www.anglicanmediasydney.asn.au/synod2002/presidential\\_address.htm](https://web.archive.org/web/20021102162055/http://www.anglicanmediasydney.asn.au/synod2002/presidential_address.htm)

<sup>4</sup> <http://www.abc.net.au/worldtoday/stories/s310209.htm>

I have invited Archbishop Jensen to address: The Word of God in the Church, the priority of preaching, the Scriptures in the life of our Anglican heritage and the Word of God in society. He will be speaking later this morning, again this afternoon, and is the preacher at our ordination service tomorrow.

Clergy and delegates to this Synod, brothers and sisters, thank you for responding to my invitation to gather here in Wayne Pennsylvania for this the fourth Synod of the Missionary Diocese of CANA East.

I am supremely thankful to Almighty God for the gift of this diocese, CANA East. This missionary diocese has made a significant impact for the gospel both locally and globally. I am always cautious, especially as an Anglican, about looking back, when the Church needs to be very mindful about the present and prayerful and strategic about the future. However, looking in the rear view mirror does afford us the opportunity to celebrate the successes, learn from our mistakes and ultimately to see Jesus Christ the Lord of the Church, building his Church as He said He would do.

In 2013, just over 100 delegates from 23 congregations met here at Christ Church Anglican on the Main Line to initiate a Christ centered gospel focused missionary Anglican diocese. At this Synod (just 4 years later) over 200 delegates have gathered and we welcomed additional congregations and missions that strengthen our partnership to 35 congregations and missions and over 80 ordained clergy.

Since 2013, 22 people will have been ordained to serve God in Holy Orders in the mission of the Church; 11 churches have been planted (including our host congregation, Christ Church Anglican on the Main Line); 6 regional archdeaconries have been established to support clergy and congregations; we have become, as you will hear shortly, intentionally serious about our theological education and the preparation of candidates for Holy Orders; tomorrow we will welcome among us The Franciscan Brothers of Saint Elizabeth of Hungary and, as we will hear later this afternoon, we are about to send The Rev. Peter Mitchell and his family, as our first international missionaries to serve the Lord in Tanzania.

This short glimpse into our four-year history enables us to say with certainty and confidence that the Lord Jesus Christ is building his Church.

With such substantial history already in our 4 year rear view mirror and the current numerical growth of the diocese, earlier this year I believed the time had come for us to prayerfully review and assess the current and future ministry priorities of the Missionary Diocese of CANA East. As a result, 11 leaders in our diocese gathered in Virginia with Bishop Bena and me to pray, reflect, have conversation and wrestle with planning for the future [I also invited the clergy of CANA East to participate in this meeting through an online survey].

I asked the participants to think 20-30 years from now [Archdeacon Ronald Gauss said that he would be 106!] We



discussed the role of the diocese in local, national and global mission. We reported on our own ministries, those things that are exciting and showed genuine promise for the future. We discussed the challenges, the strategies the enemy develops in an attempt to defeat us and through our conversation we were listening for areas of agreement as we considered ministry priorities for the future of CANA East.

It was clear at the conclusion of our time together, that four areas of ministry emerged to become the focus of the diocese and as a result the congregations and missions of CANA East would be supported and strengthened in their own local mission and ministry.

Anglican Identity | Church Planting | Ministry of the Laity | Next Generation Leaders (in fact there is a 5<sup>th</sup> focus) and I will come to that shortly.

## **Anglican Identity**

When some people, perhaps many people, hear the phrase ‘Anglican Identity’ they think Westminster Abbey, Lambeth Palace, grand cathedrals and local church buildings with high steeples and domes. Some think of Welby, Williams and Carey. Others think of the great social advances in society through the leadership of Anglicans such as Wilberforce, Nightingale and Barnado. Some think of evensong cadences, vestments and the liturgies, some of which we will use during this Synod. Many of those attributes and individuals are associated with Anglican identity, they are rich and strong and some of them may even have drawn you into fellowship within the Anglican Communion.

The Anglican Identity which I am underscoring for CANA East is the identity which ultimately sent the 16<sup>th</sup> century English reformers to the flames in Oxford, England. An identity for them, and many other modern day martyrs, which cost them their lives. Why did they do it? How do you explain being willing to accept death for the sake of Jesus Christ and his Church? The Anglican Identity which sent bishops Hugh Latimer (68) Nicholas Ridley (55) and Thomas Cranmer (66) to an excruciating execution in the flames is also our Anglican Identity – nothing in this regard has changed and nor should it ever change! Let us in the diocese, in this age, in our generation, bear witness that we believe the deaths of the English martyrs matters to us, that we mean their deaths shall not have been in vain. What they died confessing, let us now confess. For their witness we give thanks to our Lord Jesus Christ.

This Anglican Identity then and now elevates The Holy Bible and unashamedly declares that the scriptures of the Old and New Testament contain all things necessary to salvation, so that whatsoever is not read therein, nor may be proved therein, is not to be required in any man, that it should be believed as an article of faith (article vi). This, my brothers and sisters of CANA East, is what we fundamentally believe and declare when we explain our Anglican Identity.

So serious is this identity that later this afternoon this Synod will decide by vote whether we will amended our Diocesan Constitution's fundamental declarations to state that the

thirty-nine Articles of Religion in all and every Article therein contained, the Book of Common Prayer (the version of 1662)...,

...and The Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons, annexed to The Book of Common Prayer of 1662 commonly known as the Ordinal, the texts being read according to their plain and historical sense and being accepted as faithful expressions of the teaching of Scripture, provides the standard for Anglican theology and practice and may be assented unto with a good conscience by all members of the Missionary Diocese of CANA East.

As bishop of this Missionary Diocese, I fully support and endorse the second reading of our proposed constitutional amendment. If we pass this amendment, our fundamental declarations will repudiate any gospel which sees humanity as fundamentally sound. If we pass this amendment, we will clarify with a secure confidence the difference between salvation and worldly political goals. We will declare that a transformed life is only ever possible through repentance and faith in Christ alone. If we pass this amendment, our fundamental declarations will confront as heresy the denial of the reality of hell and judgment and the populist doctrine that all are saved. The theology of this proposed constitutional change deals a fatal blow to any gospel in which other beliefs and other religions offer in a way to God the Father. This Anglican Identity is the faith of the Holy Bible, the Prayer

Book<sup>5</sup> and the Articles of Religion; it is the faith of the Jerusalem Declaration and the GAFCON Primates, who last week in the communiqué from Nairobi said, “GAFCON works to guard and proclaim the unchanging, transforming Gospel through biblically faithful preaching, teaching, and programs.” This is Anglican identity.

Brothers and sisters in Christ, I believe it is doubtful whether a Church without a recognizable, articulate doctrinal commitment can ever survive for long. Let us not be that Church. Let us be a Church, CANA East, with a renewed confidence in The Bible declaring and affirming the faith of the Church – this is our Anglican Identity.

## **Church Planting**

First, a lesson from history and I draw much information here from Dr. Tim Keller in New York City.

In 1820, there was one Christian church for every 875 U.S. residents. But from 1860-1906, U.S. Protestant churches planted one new church for every increase of 350 people in the population bringing the ratio by the start of WWI incredibly to 1 church for every 430 persons. In 1906 over a third of all the congregations in the country were less than 25 years old. As a result, the percentage of the U.S. population involved in the life of the church rose steadily. For example, in 1776, 17% of the U.S. population were 'religious adherents', but that rose to 53% by 1916.

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<sup>5</sup> The Prayer Book of 1662

However, after WWI, especially among mainline Protestants, church planting plummeted, for a variety of reasons. One of the main reasons was the issue of 'turf' [this in fact remains a serious issues for us as Anglican in the United States and we will need to have honest conversations about the turf and territory debate if we are truly serious about reaching this continent with the transforming love of Christ ].

Once the continental United States was covered by towns and settlements and church buildings, there was strong resistance from established churches to any new churches being planted in 'our neighborhood' in 'our backyard'. Established congregations have feared the so called competition from new plants and as a result mainline churches have shrunk remarkably in the last 20-30 years.

As your bishop, I remain convinced that the vigorous, continual planting of new congregations is the single most crucial strategy for the numerical growth of the Body of Christ and the continual corporate renewal and revival of the existing churches in a city. Nothing else--not crusades, outreach programs, para-church ministries, growing mega-churches, congregational consulting, nor church renewal processes--will have the consistent impact of dynamic, extensive church planting. This is my personal experience and testimony, it is the experience of church planters in this Synod.

In 2014, I wrote to every congregation and mission in the Missionary Diocese of CANA East and urged each of our congregations to very prayerfully and intentionally consider planting one new Anglican congregation within the next three

years.

How thrilling is it to listen to the God focused reports of **Moses and Ebun Aderibole** who are planting Resurrection Anglican Church in Hamden, Connecticut. As I pray daily for Moses and his church plant, I am praying daily for **Peter and Amy Mitchell** who are planting All Souls Anglican Church, a house church in Woodstock Virginia (All Souls' already make a regular financial contribution to the diocese). **John and Terry Bassett** of SPA Church, Middle Grove, New York (SPA Church – nothing to do with facials and pedicures – SPA Church, Saint Paul the Apostle Anglican Church) and **Kenneth and Esther Olebara** who have begun Emmanuel Anglican Church in Maryland. Talk with **Henry and Barbara Jansma** who have planted in Cherry Hill New Jersey and **Meaghan Richey and Carol McCormick** the representatives of Emmanuel Anglican Church who have replanted in the West Village, New York City.

God be thanked for these church planters and many others like them in this Synod.

I am aware of the usual response and 'objection' to church planting!

- We already have plenty of churches that have lots of room for all the new people who have come to the area. Let's get them filled before we go off planting any new ones.
- The churchgoing public is shrinking.

- A new church here will just take people from churches already hurting and weaken everyone.
- We need better churches, not more churches.

Each of these are very real concerns, however there are helpful and proven solutions for each one.

My brothers and sisters, underscoring this vision for CANA East to be a diocese committed to strategic church planting is our Lord's essential call to plant churches.

Virtually all the great evangelistic challenges of the New Testament are basically calls to plant churches, not simply to share the faith. The 'Great Commission' (Matt.28: 18-20) is not just a call to 'make disciples' but to 'baptize'. Throughout the New Testament, baptism means incorporation into a worshipping community with accountability to the Word of God.

A non geographic, affinity jurisdiction such as CANA East (forgive the jargon, but these are the terms which describe our designation as a diocese) this type of non geographic structure is incredibly well positioned for church planting in our nation. The significance is that there is no boundary to our concern for those who do not know Jesus Christ and this is being expressed in the relationship between congregations in CANA East.

I am very encouraged and thankful to learn that Bishop Seabury Anglican Church in Gales Ferry, Connecticut (in addition to their diocesan support) are making a financial contribution to Reformation Anglican Church in Grey, Maine. I have learned that a retired clergy couple are giving

generously from their resources to assist one of our CANA East church plants. Last year I asked the diocesan team to establish the bishop's fund for church planting. Some of you have given generously, I raised funds through the RunBishopRun campaign for this initiative. I would welcome your contribution to the Bishop's Fund for Church Planting through the CANA East Office. You may not be able to plant personally, but God is calling us all to pray and He will be calling some of you to generously and sacrificially give of your resources to fund these missions – partner with us in God's mission work.

At our Virginia planning meeting, I heard one of the participants say, 'CANA East must be a church planting machine', deliberately, strategically and intentionally. Church attendance and adherence overall in the United States is in decline and decreasing. This cannot be reversed in any other way than in the way it originally had been so remarkably *increasing*. We must plant churches at such a rate that the number of churches for 1,000 people in the United States begins to grow again, rather than decline, as it has since WWI. Do your own research, study the results of church planting and prayerfully and strategically make plans to plant, for in doing so, we participate in the mission of Jesus' Great Commission, to make disciples and plant new churches.

Anglican Identity | Church Planting

## **Ministry of the Laity**

The Bible clearly assigns divinely-appointed shared ministry in the Church to both clergy and laity. Each have a unique



contribution to make and both need to be encouraged, heard and engaged in ministry and leadership.

Given that just over 50% of our rectors in CANA East are bi-vocational (meaning they are involved in additional employment to fund their ministry) I am thankful that the often unspoken and much too reliant posture of assuming that because the clergy are ordained, they will do all the work, is no longer tenable. Such a position should never have become so assumed for it has no place in a biblical theology of the Church.

Writing to the Church in Ephesus, the church planting Apostle Paul says, 'Grace was given to each one of us according to the measure of Christ's gift'.<sup>6</sup> The 'each one of us' of which Paul writes refers to clergy and laity, to all the baptized. He writes of the very different gifts of grace which Christ has given us being used to build up the church and bring it to unity. It is clear from the context that these are gifts of grace given by God for use in the body of Christ - the Church and they are diverse. Some of them are dramatic, some of them are discreet; some of them are public, some of them are more private; there is some grace gift given not only to those who are ordained, but to every single baptized person who belongs to Christ for use in the body - and notice this: the body malfunctions if each of us is not using what we have been given.

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<sup>6</sup> Ephesians 4:7

As the constraints surrounding religious liberty tighten across our nation, there is no room for anyone to have a spectators view of Christian service and it is no longer tenable to reply on the clergy to be the janitor, the grounds-man, the organist, the preacher and the media liaison.

In September this year, I celebrate the 25<sup>th</sup> anniversary of my ordination as an Anglican minister. As I began my journey towards an ordained ministry in the Anglican Church, I thought it wise at that time, to seek counsel from a seasoned clergy person from England who had spent much of his ordained ministry as a missionary in the south pacific island nation of Fiji.

Making an international telephone call to Suva, Fiji, in those days was not as simple as our modern day direct dial options or placing a call through Skype. I did manage however, to establish a telephone connection with this dear brother and said to him, 'Michael, I've called to discuss my prayerful desire of going full time 'into the church'. Longing for his endorsement and affirmation I can still recall his determined response, 'Julian, the first thing you must do is stop using the phrase, 'going into the church'. I was calling him, of course, about offering myself for ordained ministry - not about going into the church. Going into the church,' is something we do on Sundays; the ministry is something every Christian is involved in.

This is one of the greatest challenges facing my fellow pastors. Too much in the Church is still done by way to few people. Even in our CANA East congregations too many people

hover on the edge of commitment, too many are still content to only take and not to give back, to be consumers and not contributors. God has given you something to give. You have a unique contribution to make. Dare you assume that it does not matter or that somebody else will cover the ministry that God has given you to do.

Napoleon once pointed to a map of China and said, 'There lies a sleeping giant. If it ever wakes up, it will be unstoppable.' I sometimes think the Anglican Church is a sleeping giant. It is awash with people, and resources, and gifts, and talents, and creativity - if it would only 'wake up' it would be an unstoppable force for God in this nation and around the world.

I am committed to working with the leaders of the diocese in establishing a lay ministry, perhaps even a lay order, of trained, resourced and licensed lay ministers to compliment the ordained ministry in the local church. Anglican order has a high view of trained and licensed lay ministry and I am excited as I contemplate this developing strategy. Let us work together to bring a biblical, mature practical training and equipping of licensed lay ministers in our congregations so that all baptized are using the gifts God has given them for the glory and furtherance of His Kingdom.

Anglican Identity | Church Planting | Ministry of the Laity

**Next Generation Leaders**

To grow our newly planted missions as they grow into parishes and then become ‘planting churches’ themselves, The Missionary Diocese of CANA East must recruit, train and develop new clergy. I firmly believe as the Diocesan Bishop that directing, educating and ‘unleashing’ the spiritual power, enthusiasm and entrepreneurial creativity of newly recruited and younger clergy must be one of my highest priorities. We must immediately set a precedence in our diocese, clearly communicating that we are decisively committed to the nurture and support of this great resource of talent, ingenuity and inspiration. This commitment must include the development of a comprehensive, carefully constructed and prayerfully launched long-term strategy and immediate campaign to recruit young clergy, called by Almighty God and gifted by the Holy Spirit with the sacrificial willingness to live bi-vocationally as church planters or new mission nurturers; to establish missions or grow existing, young congregations while financially supporting themselves and their families.

With the assistance of CANA East clergy, we will create an intentional recruiting program in appropriate seminaries and colleges inviting innovative, Spirit-filled young men and women to join us in our journey in Maryland, Pennsylvania, New Jersey, New York, Connecticut, Maine, Kentucky, Georgia, Florida, Oklahoma, Missouri, Michigan, Wisconsin and Virginia. I have begun working on this initiative with some of the regional archdeacons and very especially with Canon Theologian, Henry Jansma. The launch of the Westminster Theological Seminary – Reformed Episcopal Seminary M.Div. Anglican Partnership is a significant and important development within this initiative.

Our registrar informs me that we currently have 12 individuals in the CANA East ordination pipeline. May God be thanked for each of them.

One of those individuals is 37 year old, Clint Werezak. In 2005, Clint moved to New York City to work with a para-church youth organization called Student Venture. He developed after-school outreach programs and eventually helped start a new ministry called 'Street 2 Street' which focused on enabling churches to reach out to unchurched youth in low-income neighborhoods in Brooklyn through street-ball tournaments, community development, and discipleship training for youth pastors. It was there that Clint began to attend Christ Church New York City (CCNYC), now one of our CANA East missions. Clint realized that if he was to continue training youth leaders in churches, he would need some seminary education and was accepted at Regent College, Vancouver Canada, graduating in 2012 with a Master of Divinity. Clint has something of a vocation to New York City. He is praying about starting an Anglican Campus Fellowship ministry alongside an existing congregation reaching student at local colleges. To do this, Clint and Laura will need your financial support. Talk to them and find out more about their heart beat for ministry.

Time prevents me in this pastoral address from adequately introducing other next generation leaders, suffice it to say at this juncture: Clint Werezak is joined by 28 year old Joel Lafferty from New Jersey who together with his wife Christy are being formed in ministry and leadership with a focus on international mission, and 32 year old Todd Weedman from

Missouri who has already formed the nucleus of a church plant in St. Louis. Clint, Joel and Todd are all well under 40 and it is an honor and privilege to introduce them to you today (let's give a shout out to these courageous new leaders in God's church].

Anglican Identity | Church Planting | Ministry of the Laity |  
A Conduit for New Leaders

I firmly believe this is a diocesan strategy worthy of your support and participation. The diocese (through our very small executive team) exists to support your mission and ministry in the local congregation. You know your region intimately. My task as your bishop, with the assistance of my team, is to support you at the local level, praying for you, encouraging you, guiding you (and where necessary, offering another perspective even if sometimes that is uncomfortable). It is my intention to keep these four areas of ministry before us in CANA East. Tomorrow, we will be discussing them in our archdeaconry meetings. I am asking you to discuss them with your local ministry teams and vestries.

If the diocese is to effectively engage this strategy, I will need your support. Later this afternoon our Executive Canon, Neal Brown will tell us that in the first quarter of 2016, only 42% of our CANA Congregations and Mission gave any financial support to the diocese. I need that to be 100%. We need that to be 100%. Brothers and sisters of the 2016 Synod, the ministry of CANA East can truly make an impact in our town and cities, across our nation and around the world. To those individuals who are personally giving to the diocese and those congregations who support our CANA

East ministry financially, thank you. Thank you for your generosity and regular participation. Individual and congregational support for the diocese is one way in which we partner in this mission to which we all belong. To do so is very Anglican and even more importantly, to do so is biblical.

I am very grateful to our diocesan team. **Moriya French, William Reynolds and Neal Brown.** Each of these co-workers, serve over and above what is expected of them. They do so because they believe that God has called them and they believe in CANA East. All of my executive team are part time. Since my consecration as bishop, Neal Brown has been a prayer partner, strategist and co-laborer in the CANA East mission. He slips quietly and carefully into my office and in his own nuanced way speaks the truth about what I need to hear and know. During a break in our March vision and planning meeting, Neal asked me to step outside with him (I knew at the moment I was in trouble). “Bishop”, he said, “You are speaking too much. Keep quiet and let everybody else do the talking.” Neal works for us all, out of his own generosity.

We pay him nothing! Neal, the Missionary Diocese of CANA East honors you for your service in the diocese and thanks God for your service to the Church.

Alongside his busy law firm in Syracuse New York, our **Chancellor Raymond Dague** serves on his local vestry and is an elected member of the Executive Committee of the Anglican Church in North America. These past 12 months have been a significantly demanding year for the Chancellor of CANA East. Throughout the year, Raymond has guided

me personally, our Standing Committee and Diocese through some very seriously legal and canonical matters. Many of your congregations have benefited, not only from his legal advice, but from his pastoral concern that God be honored and gloried even in the midst of difficult legal circumstances. Mr. Chancellor, we praise God for you and this Diocese honors you for your ministry among us as our Diocesan Chancellor.

Sometimes I am asked, “When you become a bishop, do you attend a bishop training school to learn how to do whatever it is that bishops do?” I very confidently say, “Yes! I had the privilege of attending the Bishop David J. Bena school for new bishops!” **Bishop Bena and Mary Ellen** there are simply no words to express how much we are all thankful for your service, support, friendship and love. Brothers and sisters of the Missionary Diocese of CANA East, will you honor our assisting bishop and Mary Ellen with me today.

I have a long time friend named Emma Welch, an octogenarian who lives in Titusville, Florida who has always given me very candid (often unsolicited) advice.

Emma took me aside one day in New Zealand and said to me, “Julian, I want to be sure that you understand that your greatest asset in life is your beloved wife Brenda.” Brenda and I celebrate our 25<sup>th</sup> wedding anniversary in December this year.

Forgive me Brenda, when the pressures of life and ministry have caused me to neglect the advice of Emma Welch. Not only are you my greatest asset, you are my soul mate, my



prayer partner, and you bring great joy to the heart of God through the complimentary gifts with which you support my episcopacy. This Missionary Diocese of CANA East is much the richer for your presence and service among us!

Anglican Identity | Church Planting | Ministry of the Laity |  
A Conduit for New Leaders

Earlier, I mentioned there was a 5<sup>th</sup> focus to the strategy I have presented (and with this I conclude):

### **It's All About Jesus!**

More important than you and me, than your congregation and this diocese is Jesus, the Lord of the Church. It's all about Jesus. Incredible isn't it! It's all about Jesus (and He speaks to us).

In the 10<sup>th</sup> chapter of Paul's letter to the Romans he writes,

For "everyone who calls on the name of the Lord will be saved." How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching?

And how are they to preach unless they are sent? As it is written, "How beautiful are the feet of those who preach the good news!" But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed what he has heard from us?" So faith comes from hearing, and hearing through the word of Christ.

Brothers and sisters, surely you can only believe in a person if He speaks to you, and He does speak to us. Not only did Jesus speak in 1<sup>st</sup> century Israel, the people who come into your congregations in 2016 need to hear the voice of Jesus. How do we hear his voice? Through the Bible. The Bible is the living word of Christ and Jesus speaks through it to you and to me personally. When the Bible is read and preached in our churches, Jesus is speaking to us. This is true when we become a Christian and it is true for our whole life in Christ. God the Holy Spirit, builds and strengthens our faith because Jesus speaks to us personally through the bible.

It's all about Jesus. It's about Him!

John Calvin wrote, "This, then, is the true knowledge of Christ, if we receive him as he is offered by the Father: namely, clothed with his gospel."<sup>7</sup> It's all about Jesus – all about Him!

My brothers and sisters in CANA East. It is an honor to serve Christ as his disciple and to serve as your bishop.

I believe in Jesus Christ the Lord of the Church, I believe in you and I believe in this diocese to which the Lord has gathered us and by faith in Christ we see the hand of God take us deeper into his will and further up into his presence because the power of the gospel shall prevail and the Lord will build His Church. Amen!

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<sup>7</sup> John Calvin, Institutes of the Christian Religion, trans. F. L. Battles, ed. J. T. McNeill (Philadelphia: Westminster Press, 1960), 3.2.6. John Calvin, Institutes of the Christian Religion, trans. F. L. Battles, ed. J. T. McNeill (Philadelphia: Westminster Press, 1960), 3.2.6.

God bless you CANA East.

In the name of God the Father, God the Son and God the Holy Spirit, Amen.

+Julian, CANA East  
April 29, 2016



The Rt. Rev. Julian M. Dobbs L.TH, Th.M, D.D  
The Missionary Bishop of CANA East.