

The Missionary Diocese of CANA East | Pastoral Address

Synod 2017 | Binghamton, New York

The Rt. Rev. Julian M. Dobbs L.Th, Th.M, D.D

The Bishop's

Pastoral Address | Synod 2017



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

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

Born in 1483, a bright boy from a hard-working middle-class family with a shrewd respect for education. His father had projected a career for him in secular law, but Martin Luther decided to become a monk. Luther was a passionate, impulsive man, who strongly felt his theology. After being kept safe during a fearsome thunderstorm in 1505, the twenty-one-year-old Martin Luther entered Erfurt house, the strict order of Augustinian Eremites. The Augustinian Eremites prided themselves in bearing the name of the acknowledged prince of western theologians. As Luther began his new theological studies, the writing of the 4th century church father and theologian, Augustine of Hippo became Luther's guide. Augustine would point Martin Luther to a still greater authority: the authority of the Bible.

In 1513 and 1514, Luther lectured on the Psalms. In the notes which survive from these two lecture courses (from Luther's own hand) we begin to see the appearance of a theology which would later reform the Christian Church, a reformation that continues to influence Christendom even to this very morning. Luther's themes began to coalesce behind his proclamation of justification by faith: his presentation of the Psalms as a meditation on the message and significance of Jesus Christ, his affirmation that all righteousness comes from God, his pointers to a revelation of truth through the words of Scripture, a revelation that dwarfs any of the truths provided by human reason or even the traditions of the church.

Martin Luther would later lecture on Paul's letter to the Church in Rome. In reflecting on verse 17 of Romans chapter 1, Luther discovers that central biblical truth of justification by faith alone. The apostle Paul writes, For in it (in the gospel) the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith."¹ Luther had found the ultimate revealed truth in the Bible, and saw the Bible through new eyes. He said, 'At this I felt myself straightway born afresh and to have entered through the open gates into paradise itself.'

As this theology gradually took shape in Luther's mind and brought him peace and spiritual security, Luther's theology strongly disputed that freedom from God's punishment for sin could be purchased with money, he opposed sacerdotalism² by considering all baptized Christians to be a holy priesthood and he challenged the authority and office of the Pope by teaching that the Bible is the only source of divinely revealed knowledge from God.

In what author Diarmaid MacCulloch calls, "An Accidental Revolution,"³ Luther spoke out! And on October 31, 1517 [500 years ago this October] the opening shot of The Reformation was fired and a copy of Luther's 95 statements or theses which confronted specific Roman Catholic doctrines were tacked to the Castle Church doors in Wittenberg, Germany.

The protestant reformation had begun! The reformers sought to re-orient Christianity upon the original message of Jesus and the early church. Scripture alone, faith alone, grace alone, Christ alone, to the glory of God alone.

Three years later, in 1520, in a quaint English town, a small band of English scholars began to meet regularly to discuss the work of Martin Luther. They met in a tavern called the White Horse Inn located on the campus of King's College in Cambridge, England. Amongst others, the names of those who regularly met were William Tyndale, Miles Coverdale, Nicholas Ridley, Hugh Latimer, Thomas Bilney and Thomas Cranmer.

¹ Romans 1:17

² Sacerdotalism is the belief that propitiatory sacrifices for sin require the intervention of a priest.

³ The Reformation, Diarmaid MacCulloch

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The man responsible for bringing most of the men to the White Horse Inn discussions was Thomas Bilney, who was himself awakened to the reformed gospel message after reading Paul's words to Timothy: "The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost."⁴ Thomas Bilney quickly came to see that it is Jesus Christ who saves, and not the church. 'My vigils, my fasts, my pilgrimages, my purchase of masses and indulgences were destroying instead of saving me.'⁵

Luther's 'accidental revolution' rippled across the English Channel and the reformation of the English Church was now underway.

Thomas Bilney privately confessed his sins to Hugh Latimer. Through that confession, Latimer himself was converted. He would later be burned at the stake with Nicholas Ridely, both bishops of the Church of England for their faithfulness to the gospel of Jesus Christ. Converted also to the gospel was Thomas Cranmer who would later become Archbishop of Canterbury. Cranmer was perhaps one of the most important men of the English Reformation, and himself a martyr for the Christian faith.

Two other White Horse Inn attendees, William Tyndale and Miles Coverdale, were greatly responsible for translating the Bible into the English language. Tyndale was burned at the stake in 1536 and Coverdale, though he was imprisoned and later released fled to Europe.

As it turned out, most of the men who originally met at the White Horse Inn were martyred in later years. The White Horse Inn meetings helped to forge in these men an unwavering faith in the pure, unadulterated gospel of free grace in Christ.

This gospel of grace is the message of the reformation and brothers and sisters, it is the message of the gospel we are entrusted to proclaim.

Writing about the impact of The Reformation, The Rev. Dr. Lee Gatiss, plenary speaker at this synod noted, "The Reformation was first and foremost about recovering the good news of our Lord Jesus Christ — bringing light to the darkness, that people might truly know and serve God. So to celebrate the Reformation is not to become romantic antiquarians, but to be passionate about the gospel."

Writing to the Christians in Ephesus, the apostles Paul says, "But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved—and raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast."⁶

"But God..." but God, being rich in mercy.

Influential Welsh Protestant minister, preacher and medical doctor, Martyn Lloyd Jones who was influential in the reformed wing of the British evangelical movement in the 20th century, said this about these two little words 'But God'. "These two words, in and of themselves, in a sense contain the whole of the gospel of Christ."⁷

⁴ 1 Timothy 1:15

⁵ English homes; or, Our own 'Saxon' periodical, Volumes 1-2

⁶ Ephesians 2:4-9

⁷ Dr. Martyn Lloyd Jones

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These two words set the desperate condition of humanity with the mighty, gracious, sovereign activity of God. We were objects of wrath, but God had a great love for us. Notice how the Biblical authors find no difficulty in bringing the wrath of God and the love of God together within the same sentence.

So, what exactly has Almighty God done and why he has done it.

1. What He has done. Paul uses three verbs to underscore this central message of the gospel and he uses a prefix that means "together with".

- I. Verse 5: God made us alive *together with* Christ.
- II. Verse 6: He raised us up *together with* Christ.
- III. Verse 6: He has made us *sit together with Christ* in heavenly places.

In the creed, we declared this morning, ...on the third day Christ rose again, He ascended into heaven, He sat down at the right hand of God.

What is amazing here in Ephesians chapter 2 is that Paul is not now talking about Christ. He is talking about us. He is affirming that God has *resurrected us* with Christ, that God has *exalted us* with the ascended Christ and that God has *seated us* with the seated Christ on a throne at the right hand of God.

A Christian is not just somebody who believes that Jesus was a great teacher and admires him from a respectable distance. Nor merely somebody who has some grasp of Christian doctrine. The New Testament description of a Christian is that of a man or a woman in Christ, united to Christ, joined and related organically and personally to Jesus Christ.

But God, being rich in mercy.

Listen here to Paul's liberating logic:

Was Christ raised from the dead? So too we who follow Him.

Was Christ exalted to heaven? So too we who follow Him.

Was Christ set down at the right hand of God? So too we who follow Him.

2. Why has he done this? Notice, it is nothing in us that prompted Almighty God to act this way. Paul gathers together four words to express this indescribable expression of God's heavenly character.

- i. Mercy: (vs. 4) God, being rich in mercy
- ii. Love (vs. 4) Because of the great love with which he loved us.
- iii. Grace (vs.5) God's grace is mentioned three times, especially verse 7, the immeasurable riches of His grace.
- iv. Kindness (vs. 7) His kindness towards us in Christ Jesus.

So why did He do it? Out of His sheer love, mercy, grace, and kindness. And.. (as Dr. John Stott said) in order that throughout the coming eternity we might be exhibits of His mercy, trophies of His grace, and He might show to the whole universe the unsearchable riches of His grace and kindness towards us in Christ Jesus.

My brothers and sisters, notice verses 8 and 9 of Ephesians chapter 2. God did not make us alive *together with* Christ, raise us up *together with* Christ and seat us *together with Christ* in heavenly places because of our own good works. Nor does our faith in Christ have any merit.

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You cannot interpret the phrase in verse 8, By grace we are saved by faith, as if salvation is a kind of transaction in which God contributes grace and we contribute faith and the two contributions together make salvation. No, no, no. Even faith is a gift of God. And the only purpose of faith is that it lays hold of Christ – all of Christ.

Listen to the words of a great Presbyterian theologian Dr. Gresham Machen (and don't worry, very learned and respected Anglican theologians have also quoted Dr. Machen), "[Faith] can never mean that man does part, while God merely does the rest, for the simple reason that faith consists not in doing something but in receiving something. To say that we are justified by faith is just another way of saying that we are justified not in the slightest measure by ourselves, but simply and solely by the One in whom our faith is reposed."⁸

Writing in their 2016 book, "Why The Reformation Still Matters," authors Michael Reeves and Tim Chester write, "Only if I see my plight is so bad that I cannot fix it myself will I find true freedom in Christ, for only then will I stop depending on myself and depend on Him. Only then will I despair of my own efforts and look outside myself for hope."⁹

Brothers and sisters, there are two words that seem to me to stand out of this passage whenever I read it. The words God and grace. And the two expressions are "but God" and "by grace."

"But God."

The most striking insight about our passage in Ephesians chapter 2 is the contrast between what we were by nature and what we are by grace. We were dead and we were enslaved, now we are alive, reigning with Christ. We were walking in trespasses and sins and now we are walking in good works that God has prepared for us to walk in. God has raised us, He has exalted us, He has made us alive and He has created us in Christ Jesus. However pessimistic you may be about human beings and the world around us, be optimistic about God. "But God". Never look at the human predicament without looking at God.

"By grace."

What God has done for us is by grace. Grace speaks of the freeness of our salvation and it reminds us that there is no room for boasting about ourselves, or our achievements, qualifications or ordinations. Christians ought always to feel uncomfortable in the presence of pride, whether in ourselves or in other people. Were we dead and enslaved and under the wrath of God and are we now alive and reigning and pardoned. Where then is boasting? It is excluded. Human pride will be totally excluded from Heaven. Heaven will be filled with the exploits of Christ and the praises of God. Not of the exploits and the praises of man. Pride will never raise its ugly head in Heaven. In Heaven, we are going to forget ourselves and become engrossed in the service of God. And we are called to anticipate on earth, the life of Heaven.

Will you meditate on these phrases, "but God" and "by God's amazing grace..."

What then are we in the Missionary Diocese of CANA East to say about this gospel of God's amazing grace?

The Constitution of our diocese underscores the foundation of the Bible in the mission of this Church. It declares a commitment to the trustworthiness of the Holy Scriptures and that no one comes to the Father but by Christ alone.

⁸ <http://www.westminsterconfession.org/introduction-to-the-christian-faith/faith-born-of-need.php>

⁹ Michael Reeves and Tim Chester, Why the Reformation Still Matters

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The fundamental declarations of this diocese also declare our confidence in the historic Anglican formularies, the 1662 Book of Common Prayer (from which we will worship this evening), the Thirty Nine Articles of Religion (1571) and The Jerusalem Declaration of (2008) as providing the standard for Anglican theology and practice and may be assented unto with a good conscience by all members of this missionary diocese.

The doctrine expressed in our own Constitution which is both biblical and reformational (and again I quote Dr. Gatiss) enables us to “be passionate about the gospel, and therefore dedicated to reforming and renewing the living church today in the power of the Holy Spirit.”

From time to time I am asked why CANA East is a missionary diocese? Is it missionary because we are not considered fully formed? Is it missionary because we are not very wealthy? Or because we do not have a cathedral? Is it missionary because... as you can tell by the strong north American accent of your bishop... I did not grow up in these parts?

The Missionary Diocese of CANA East is missionary... because the gospel is missionary and, I would suggest, that Anglicans have always been missionary. The earliest Anglican missionary societies were the Society for Promoting Christian Knowledge (SPCK, 1698) and the Society for the Propagation of the Gospel (SPG, 1701). Their first aim was to provide for the pastoral care of British people overseas, but it was also their desire to bring other peoples, living within British dominions, to the Christian faith. SPCK provided the press on which the first Tamil New Testament was printed, and it was a SPG-sponsored young man, Philip Quaque, who became, in 1765, the first African to receive holy orders according to the Anglican Ordinal.¹⁰

From the very beginning the emphasis was on preaching the gospel, bringing people to personal faith in Jesus Christ, and on the emergence of Christian communities that would be self-supporting, self-governing, and self-propagating.

The theological foundation of this diocese, with its roots in reformational Anglicanism, provides us with renewed confidence to embrace the mission that is entrusted to us by God. The gospel itself gives us this confidence.

1. A Confidence To Believe The Bible

Anglicans believe that Holy Scripture contains all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation.¹¹

While the United States of America has no established church or religion, in 1776, every European American, with the exception of about 2,500 Jews, identified himself or herself as a Christian. Moreover, approximately 98 percent of the colonists were Protestants, with the remaining 1.9 percent being Roman Catholics.¹²

The Word of God undergirds some of the key tenets of America’s constitutional order. The Founders believed that human beings are created in the image of God, which led them to design institutions and laws meant to protect and promote human dignity. They were convinced that human beings were sinful, so they attempted to avoid the concentration of power by framing a national government with carefully enumerated powers.

¹⁰ Reformational Anglicanism, How the Anglican Communion Began and Where It Is Going. The Rt. Rev. Michael Nazir-Ali,

¹¹ Article VI

¹² Barry A. Kosmin and Seymour P. Lachman, One Nation Under God: Religion in Contemporary American Society (New York: Harmony Books, 1993), pp. 28–29.

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As well, the Founders were committed to liberty, but they never imagined that provisions of the Bill of Rights would be used to protect some of the licentiousness we see in 21st century America, and they clearly thought moral considerations should inform legislation.

These biblical insights were among the first principles of this great nation. However, we find ourselves at a juncture in history when other nations and religions seem menacingly confident and powerful. We in America seem to have become very modest about our own past, very nervous about identifying who we are and very shy about receiving inspiration from some of the greatest words ever spoken, the word of God.

Archdeacon Alan Crippen sent me a report last month about the state of the Bible in the United States of America. The report was commissioned by American Bible Society and conducted by the Barna Group. It is a robust report and I encourage you to read it. It reports that 81% of Americans believe this nation is in moral decline, but they see hope for change in the pages of the bible. Those surveyed said that America's morals are declining due to corporate greed, the entertainment industry and (listen) a lack of bible reading.

Brothers and sisters, let us cherish what we have in the Bible... this is the Word of God written.

Throughout the turbulent early decades of the English Reformation, the public reading of God's Word in the common language of the people was, in fact, forbidden. The clerical elite closely guarded Scripture, and its Latin text was jealously protected. On August 13, 1537, King Henry VIII consented to the official publication of the Bible in the English language. God's word written was going to be available, and Archbishop Cranmer's dream of a renewed church in England was one step closer to reality.

Not only was the Bible now to be made available; it was also to be read in public. All parish churches were required to purchase and display a Bible in English. Clergy were instructed that the Bible was to be "set up in some convenient place within the church where parishioners may read it. Clergy were forcefully told, "Ye shall discourage no man from the reading or hearing of the said Bible." The all-important first step for the Reformers had been accomplished. The Bible was to be readily available and publicly read in the language of the common people.¹³

This is high regard for the Bible is true reformational Anglicanism.

I want to provoke a national conversation about the Bible. Will you partner with me in this mission?

Embracing the vision of Archbishop Peter Jensen, the General Secretary of GAFCON and speaker at our 2016 Synod, my practical aim is to inspire a widespread, adult reading of the New Testament Gospels right across America. I want this nation to understand some of the issues at stake as we read the Bible. I want our nation to see what a surprising man Jesus is; I want to trace something of his impact on the world; and I want this nation to see whether there is a trajectory which suggests that more is yet to come.

You, your congregation and this missionary diocese are assisted greatly in this task through our partnership with the Pocket Testament League and its Executive Director, The Very Rev. Dr. David Collum. The Pocket Testament League has, since 1893, motivated Christians to read, carry and share the Word of God. Starting as the vision of a teenage girl, The Pocket Testament League provides resources to help believers develop a lifestyle of biblical discipline and personal evangelism. More than 110 million copies of the gospels have been shared during the history of The Pocket Testament League, forever changing millions of lives around the world. The ministry is designed to equip Christians who are serious about sharing their faith with others.

¹³ Reformational Anglicanism. Sola Scriptura. Dr, John Yates III

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In your Synod welcome bag, you have each received two copies of the gospel of John (take them out). These pocket testaments are a gift to you from The Pocket Testament League. Do you have confidence to believe the Bible? I want you to do four things:

- (i) Read them yourselves (you will be surprised how much of God comes alive when you read it)
- (ii) Pray for two people to receive these gospels
- (iii) Personally give these gospels to these two people
- (iv) Pray that God the Holy Spirit would touch the hearts of each recipient and draw them to Christ.
(Do not leave them in the bag or put them on your bookshelf)

- The Very Rev. Dr. David Collum to pray.

Firstly, a confidence to believe the Bible, which leads to being...

2. Confidently Impacted by the Message of the Bible

Across the 37 congregations of the Missionary Diocese of CANA East our clergy and lay leaders are faithfully teaching the bible, catechizing new disciples and preparing candidates for baptism and confirmation. Bishop Bena and I have the immense privilege of observing and participating in the life transforming impact of Jesus as people come to faith and confess their faith in Christ alone all across the diocese.

In January, I commissioned Dorathy Smokis as an evangelist of the Church Army based at Holy Trinity Plainville in Connecticut. The Church Army was founded in England in 1882 by the Rev. Wilson Carlile, who banded together an orderly army of soldiers, officers and a few working men and women, whom he and others trained to act as Church of England evangelists among the outcasts and criminals of the Westminster slums. As a curate in the parish of St Mary Abbott, Kensington, Carlile would walk the streets and parks with coachmen, valets and others who would take their evening strolls. He held open air services, persuading onlookers to say the Scripture readings, and training working people to preach. Previous experience had convinced Carlile that the moral condition of the lowest classes of the people called for new and aggressive action on the part of the Christian Church and that this work was most effectively done by lay people. Today, Church Army USA is a society of trained and commissioned evangelists in the Anglican Church. Their aim and purpose is winning persons to Christ, by providing the Church with trained, disciplined and socially concerned evangelists who shall: reach the least, the last, and the lost.

Listen to this report from Dorathy Smokis.

A couple of years back we started bringing underwear to Bushnell Park in Hartford CT, for those in need. One man named Dan, came week after week, sometimes with a brown bag in his hand, smiling and ready for a hug and prayer. One week Dan sat on a bench and fell straight over on his head. I called an ambulance and we waited with him until they came. The next time we saw him he was less drunk and thankful. In the middle of last year, Dan broke out in tears and began to share his testimony saying how much we made a difference and he wouldn't be sober today if it wasn't for these Church Army volunteers. Dorathy concludes, last fall my husband and I bumped into Dan. We were at a Dunkin Donuts in the next town. We could barely believe it was him. He was shaved, dressed nice and he told us that he couldn't stay for coffee with us because he had to get to his job. He has a job, and an apartment, and most of all Jesus in his life. We were so happy for him! We hugged him like a brother. Dan was given a new life, as he witnessed us living out the gospel, week after week in the park.

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Dorathy, your confidence in the message of the Bible is being used by God the Holy Spirit to impact others with the saving grace of Jesus Christ.

After working on the staff here at Anglican Church of the Good Shepherd, I had the privilege of getting to know Jerry and Janelle Shriver. Jerry's confidence in the Bible has so impacted his own life that he offered himself for holy orders in the Anglican Church and is a full time seminarian of this diocese at Westminster Theological College in Pennsylvania.

Jerry wrote this about being impacted personally by the Bible:

There are only ever two options: the sufficiency of self or the sufficiency of God. I've seen ministers who have effected great changes in their own lifestyle apart from God. They can also effect changes in their listeners who simulate the work of the Holy Spirit. It's easy to teach people to puppet gospel life by holding a Bible while offering a more palatable ethic. It's easy to use Bible words and convince ourselves we are doing God's work while leading people to their deaths. As I look toward ordination and to a life of ministry, I dread long days, hard study, fruitless labor, and the loss of self. I'm prone to the delusion of self-sufficiency and self-exaltation. I'm prone to flattering others in their own sufficiency. But I've seen ministers, some here, who are unwavering in their commitment to the Bible as God's means of restoring fallen humanity to himself. They see the bare, naked, shameful gospel – not as lackluster morality needing to be spruced up – but as God's display of power over sin. They are self-debasing and diligent, knowing that through the faithful, unadorned proclamation of God's Word, the Spirit of God will make dead men and women alive.

Seminary, for me, is a time to repeatedly face my self-sufficiency and to have it overpowered by God's gospel grace. God's word has brought me joy through tears and unity from strife. I've seen my local Anglican parish reflect the savior from prolonged exposure to scripture's pages. I believe that the Global Anglican Communion is roused, and specially poised to meet a confused, exhausted world with the hope of God. God himself has chosen for His Word to be the means by which that hope is transmitted, from faith to faith. It is, therefore, sufficient for the task.

Jerry and Janelle. Praise be to God for your confidence in the Bible. It has truly impacted your life. May the Lord be with you.

Across our diocese people are being confidently impacted by the message of the Bible. On Sunday April 2nd, Brenda and I worshipped at Emmanuel Anglican Church, New York City, a congregation that was received as a member of CANA East at Synod 2016. Since Synod last year, Emmanuel Anglican Church has called The Rev. (soon to be Doctor) Jim Salladin as Church Planter and Minister. As in all the congregations of our diocese, Emmanuel Anglican Church has confidence in the Bible and lives are being changed.

At the service on April 2nd I had the serious responsibility of examining the faith of four adult candidates for baptism. Among them was Jennifer who indicated that she grew up in China, raised in a family that encouraged membership in the Communist Party and viewed Christianity as a strange, possibly cultish sort of thing. Jennifer was starting to attend Emmanuel through an invitation from a fellow NYU student. She came to church in the second week of Advent and the sermon text was Zachariah's Song (Luke 1), and she was struck with the idea that God saves by breaking into otherwise hopeless situations with his grace. Following that sermon she began to explore Christianity by attending church. She went on a retreat where the gospel was clarified for her and she committed her life to Christ.

Jennifer has been confidently impacted by the message of the bible. She is committed to church membership and has a zeal for Christ.

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Jim Salladin is the pastor at Emmanuel Anglican Church, NYC. Jim, we praise God for his work in and through your ministry in the City.

Donald McChesney is a student in his early twenties at Hillsdale College and a member of Holy Trinity Anglican Parish in Michigan. Don studied church history at Oxford last spring and plans on attending seminary next year. He has a heart for his home town of Miami and has already begun dreaming about planting a church.

On a recent visit to Hillsdale, I met with Don and we discussed vocation, ministry and the call of the Lord.

Don wrote this about the way the bible has impacted his life:

I am betting my entire life on an event that I neither witnessed nor can prove. I am not a betting man, so taking a gamble this large forces me to examine the object of my faith very carefully. I am basing my entire life on the insane idea that God became a man. And not only did God become a man, but He became a man of so little earthly importance that He was born in a manger, served instead of ruled, and was tortured and killed. I am forced to admit to my critics that this story sounds unbelievable. So why am I betting my life on a story which makes almost no sense and cannot be proven? I trust in God not because of my reason, but because of His love. I believe that gospel because I have seen God work in my life, my families' lives, my friends' lives, and in the lives of many people who I barely know. I have seen God work in England, in Miami Fl, in Hillsdale MI, in Raleigh NC, in Baltimore MD, In Israel, and in many other cities, states, and countries. I have found changed lives among the homeless, the orphans in group homes, the kids in the suburbs, the drug dealers in the inner city, and even among murders serving life sentences in prison. The gospel is universal in its power. It doesn't just reach one ethnic, cultural, economic, or intellectual group. The Gospel reaches people of every tongue, every tribe, and every nation. I am confident gambling my life on the truth of the Gospel, because I have watched it take the foolish and weak of the world, myself very much included, and use them to change their communities and glorify God.

This is the confident impact we have on society when we believe the Bible to be true. Praise be to God for Donald McChesney in Hillsdale, Michigan. Adam Rick, you are the minister at Holy Trinity Hillsdale, would you please convey the encouragement of this Synod to Mr. McChesney.

Having confidence in the Bible and the impact of the gospel on our neighborhoods is the foundation that drives our CANA East Church Planters. Every six weeks, Bishop Bena and I meet via teleconference with our church planters and ministers of newly established congregations. Planting new Anglican congregations requires both faith and fortitude. Faith that we can take God at his word and fortitude to undertake the heavy lifting and responsibilities of church planting. The Rev. John Bassett, Canon Moses Aderibole, The Rev. Clay Gilley, The Rev. Rick Lepage, The Rev. Peter Mitchell, The Venerable Kenneth Olebara and The Rev. Todd Weedman are planting new churches because they have personally and confidently been impacted by the message of the Bible and taken the liberating message of Christ to impact their neighborhoods and communities. Together with them, the incredible clergy of this diocese not only confidently believe the message of the Bible, they (often very sacrificially) live the message of the gospel.

Let us stand give thanks to God and honor our church planters and CANA East clergy.

Firstly, a confidence to believe the Bible.

Second, being confidently impacted by the message of the Bible.

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3. A Confidence to Challenge and Be Challenged

This Synod is being hosted by the wonderful team from Church of the Good Shepherd. Thank you!

As a result of their confidence in the Bible, members of Church of the Good Shepherd made the difficult decision to join dozens of congregations and leave The Episcopal Church. The Rev's Matthew and Anne Kennedy were deposed by The Episcopal Church which began an aggressive lawsuit against the congregation for all the property.

Matt Kennedy wrote "In 2008, while the lawsuit raged, the Anglican Church of the Good Shepherd grew and expanded significantly. The church was impacting the neighborhood through a soup kitchen that served the homeless. Good Shepherd's weekly bible studies were packed with new people and an increasing number of students from Binghamton University were coming to the church."

On January 8, 2009, Good Shepherd lost its property and the Kennedys lost their home.

Good Shepherd needed to find another place to worship and host their soup kitchen for the homeless, the Shepherd's Bowl. The Monsignor of the nearby Catholic Church opened his parish kitchen to the feeding program so that the meals for the homeless would not be interrupted. Presbyterians, Baptists, Free Methodists, Methodists, Catholics, Orthodox, Pentecostal, non-denominational all reached out to support Church of the Good Shepherd. In particular, the pastor of the neighboring Conklin Avenue Baptist Church (where the men's luncheon will be hosted later today) immediately offered Good Shepherd temporary space for worship in the church's gymnasium. Then, thanks to a very generous offer from the Catholic Monsignor, this facility (a former Roman Catholic church) in which we are holding our Synod, became the new home of the Anglican Church of the Good Shepherd.

The congregation offered to purchase their former building and rectory from the Episcopal diocese. However, the diocese refused to sell and during litigation told the court that Good Shepherd was no longer using the property for the purposes for which it had been intended by the Episcopalians who built it in 1879. Although the Diocese of Central New York refused to sell the Church of the Good Shepherd to the Anglicans for whom it had been home, they decided to sell it to a Muslim group for a third of the amount that Good Shepherd had offered. The diocese even added a legal caveat to the sale stating that the new owners of the property could never re-sell the building to the original congregation.

On March 17, 2010, the Rev. Matt Kennedy drove past his former church building. He saw a crane removing the cross from the bell tower. The red doors of the church, symbolizing the blood of Christ as well as the blood of the martyrs had been painted green. The new owners had covered over the glass that had formed the horizontal arms of a cross-shaped window on the church door. Over the back door a new sign was erected which said "Islamic Awareness Center."

The former Church of the Good Shepherd (just 1.4 miles from where we are gather this morning on Conklin Avenue) is now an "Islamic Awareness Center."

Why did Church of the Good Shepherd endure these challenges? Because their confidence in the Bible as the Word of God written gave them courage and confidence to confront the heretical erroneous theology and actions of The Episcopal Church which are outrageous and indefensible.

Matt and Anne, we honor you and the members of Good Shepherd for your courageous confidence in the Word of God to challenge and be challenged. Would you please stand together and honor the Kennedys and the members of Anglican Church of the Good Shepherd.

The Missionary Diocese of CANA East | Pastoral Address

Synod 2017 | Binghamton, New York

The Rt. Rev. Julian M. Dobbs L.Th, Th.M, D.D

Time and again, throughout the Bible we see courageous followers of the One True Living God drawing a line in the sand which they are not prepared to cross. Whether it be over the uniqueness of the God of the Bible, holiness, sexual purity, genocide or faithfulness to God, there comes a time when that remarkable intersection of faith and courage gives us confidence to confront, to challenge and be challenged!

This is a confidence that the bishops of The Anglican Church in North America face as they meet later this year to wrestle with the Word of God regarding Holy Orders and women in the presbyterate.

The canons of this diocese allow for women and men to be ordained and serve as vocational deacons and for men to be ordained and serve as presbyters (or priests).

Because this matter will be discussed by the bishops of the Anglican Church in North America this year, I believe it is important for you to know the position of your Diocesan Bishop and your Assisting Bishop regarding women in the presbyterate (I note that many godly Christian bishops have a different position than mine).

I hold to what is referred to as complementarianism.

I believe that the concept of male-female complementarity can be seen from Genesis through Revelation. The label “complementarian” describes someone who ascribes to the historic, biblical position that male and female are equal, but different.¹⁴ This has always been understood as the teaching of the gospel and of Paul.

What confidence do I have that this position is biblical?

Consider Jesus’ approach to women which was nothing less than revolutionary! Out of a cultural background that minimized the dignity of women and even depersonalized them, Jesus boldly affirmed their worth and gladly benefited from their ministry. He made the unusual practice of speaking freely to women, and in public no less.¹⁵ He also frequently ministered to the needs of hurting women, like Peter’s mother-in-law¹⁶, the woman bent over for 18 years¹⁷, the bleeding woman¹⁸ and the Syrophenician woman.¹⁹ Jesus not only ministered to women, he allowed women to minister to him. Women anointed Jesus and he warmly received their service²⁰. Some women helped Jesus’s ministry financially²¹ while others offered hospitality²². A number of women—Mary Magdalene, Joanna, Susanna, Mary the mother of James and Joses, Salome, Mary and Martha—are mentioned by name in the Gospels, indicating their important place in Jesus’s ministry. Many women were among Jesus’s band of disciples. And perhaps most significantly, women were the first witnesses to the resurrection^{23,24}. Jesus’s revolutionary treatment of women was, nevertheless, consistent with God’s original design for role distinctions. The most obvious example is his selection of an all-male apostolic leadership. After all the revolutionary ways Jesus interacted with women, our Lord’s revolutionary attitude toward them stopped short of including women in all forms of leadership.

¹⁴ <https://www.thegospelcoalition.org/article/complementarianism-for-dummies>

¹⁵ John 4:27; 8:10–11; Luke 7:12–13

¹⁶ Mark 1:30–31

¹⁷ Luke 13:10–17

¹⁸ Matthew 9:20–22

¹⁹ Mark 7:24–30

²⁰ Matt. 26:6–13; Luke 7:36–50

²¹ Luke 8:2–3

²² Luke 10:40; John 12:2

²³ Matt. 28:5–8; Mark 16:1–8; Luke 24:2–9; John 20:1–2

²⁴ <https://www.thegospelcoalition.org/article/our-pro-woman-complementarian-jesus>

The Missionary Diocese of CANA East | Pastoral Address

Synod 2017 | Binghamton, New York

The Rt. Rev. Julian M. Dobbs L.Th, Th.M, D.D

And it won't do to say that Jesus was simply going along with the social customs of the day. He had no problem confronting other social taboos, which is why he mingled with tax collectors, ate without washing his hands, redefined the Sabbath, reinterpreted the Temple, condemned the Pharisees, and even honored women! The fact is that while he overturned some Jewish interpretations (e.g., about divorce, lust, retribution, etc.), Jesus honored women in a countercultural way without rejecting everything He inherited from his Jewish-Old Testament background concerning the complementary roles of men and women.

The bible gives us confidence to confront these issues (as the bishops will do later this year) and to respond to faithfully, pastorally and wisely.

Let me tell you what complementarianism does not mean:

It does not mean the women are inferior to men

It does not mean that women are prohibited from ministry in the local church

It does not mean that women must never teach the bible

It does not mean that men are to bark orders at women like a sergeant on a parade ground, let alone use violence against women.

Complementarianism does mean that the extraordinary gifts and ministry of women must be called forth, commissioned and valued in this diocese and in each of our 37 congregations, but not as ordained presbyters. I believe complementarianism is the most accurate and simple reading of the Bible surrounding this issue and tomorrow at the clergy meeting, I have asked our Canon Theologian, Dr. Henry Jansma to provide some suggested reading for the consideration of clergy.

Let me say again, the God given gifts and ministries of women in this diocese are highly valued by both of your bishops. Bishop Bena and I observe first-hand the phenomenal and outstanding ministry, leadership and service of so many remarkable women in CANA East.

This diocese has some very gifted women offering exemplary leadership in the local church.

The Rev. Anne Kennedy, The Rev. Arica Demme, Mrs. Pat Cole, Dr. Katherine Rick, Mrs. Patricia Dague, Evangelist Dorathy Smokis, The Rev. Helen Schultz, Mrs. Jeline Finlay, Mrs. Barbara Raczynski, Mrs. Betty Schoew, Mrs. Lynette McChurchin and The Rev. Barbara Jansma who will assist us in our worship tomorrow morning and this incomplete list says nothing of the incredible ministry of the mother's union or that of our clergy spouses who give so sacrificially using their God given gifts in the church.

My brothers, would you please stand and honor our sisters-in-Christ for their ministry and partnership in the gospel!

There are two women in this diocese who are the silent stable treasures of your two bishops.

Mama Mary Ellen Bena and Mama Brenda Dobbs are what Archdeacon Carl Eyberg describes as the 'counterweights' to CANA East's episcopacy. Mary Ellen you are amazing! Your loyalty, wisdom, gentle firmness and delightful sense of humor enrich our lives and ministries. Bishop Bena, your ministry as our Assisting Bishop brings a depth and strength to this diocese for which we thank God. Your servant leadership reflects the ministry of Jesus. It is a privilege to minister alongside you and share the episcopacy of this diocese with you. We thank God that you and Mary Ellen will celebrate 50 years of marriage next month on June 24.

Missionary Diocese of CANA East will you rise and honor Bishop David and Mama Mary Ellen Bena.

The Missionary Diocese of CANA East | Pastoral Address

Synod 2017 | Binghamton, New York
The Rt. Rev. Julian M. Dobbs L.Th, Th.M, D.D

Brenda, only by the grace of God, the prayers of this church and your love for me, am I able to serve as diocesan bishop of this incredible diocese. I thank God for you. You are more than my words can ever express. You are my counterweight and my hero. I love you and honor you before God and this diocese today.

At this Reformation 500 Synod, we are honored to welcome among us The Most Rev. Dr. Foley Beach, Archbishop and Primate of the Anglican Church in North America. Archbishop Beach served as the Rector and Pastor of Holy Cross Anglican Church in Loganville, Georgia from its founding in 2004. In 2010 he was consecrated as the first Bishop of the Anglican Diocese of the South. And was elected as the archbishop of the Anglican Church in North America in 2014. (Archbishop Beach addressed us yesterday and was our preacher this morning).

The Rev. Dr. Lee Gatiss is an ordained priest in the Church of England. He served for five years as the Associate Minister of St. Helen's Bishopsgate in the City of London. He read Modern History at New College, Oxford and currently teaches church history at Cambridge University. He also serves as a Research Fellow at the Jonathan Edwards Centre Africa at the University of the Free State, South Africa and is Lecturer in Church History at Union School of Theology in Wales. He received his PhD at Tyndale House, Cambridge and is the fulltime director of Church Society. Dr. Gatiss, you honor us with your presence Sir. We welcome you and look forward to your presentation later today.

It is sobering to think that at this moment there are places just an aircraft flight away from Binghamton where to do what we are doing now; getting together for open Christian worship and proclamation of God's Word, is literally a life threatening activity. Being a Christian in our beloved United States today is no more life threatening than being a Rotarian or a vegetarian. Yes, we may at times be ostracized, we are regularly belittled, but we are not imprisoned or executed in some back street as some believers are elsewhere in the world.

Our reformers went to the flames for their faithfulness to the gospel and so too are many Christians today. In Nigeria, more people have been killed by Islamist terror group Boko Haram than died in the entire ebola epidemic. The Anglican Diocese of Kafanchan in Nigeria has been subjected to numerous horrific outbreaks of religious violence and acts of terrorism. Many hundreds of Christians have been killed, numerous churches, associated buildings and Christian businesses have been destroyed. It is a great honor to welcome among us the Bishop of Kafanchan, The Rt. Reverend Markos Dogo and Mama Nana Dogo. Bishop, you are a courageous warrior for the gospel and we welcome you and your wife to the Missionary Diocese of CANA East! [Bishop Dogo will address our men over luncheon this afternoon and they will both speak at the meeting of the laity tomorrow.]

Moments from now we will rise and sing Edward Burns, great call to mission written in 1968,
We have a gospel to proclaim,
Good news for men in all the earth;
The gospel of a Saviour's name:
We sing His glory, tell His worth.

Why do we proclaim Him, singing His glory, telling His worth? Because we have been confidently impacted by the message of the Bible. For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake.²⁵

²⁵ 2 Corinthians 4:5

The Missionary Diocese of CANA East | Pastoral Address

Synod 2017 | Binghamton, New York

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Why do we proclaim Him? Because we have been confidently impacted by the message of the bible that by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast.²⁶

Why do we proclaim Him, singing His glory, telling His worth? Because the gospel gives us confidence to be watchful, [to] stand firm in the faith, act like men, [and] be strong. Letting all that [we] do be done in love.²⁷

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

+Julian, CANA East
Binghamton, New York | May 5, 2017



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

²⁶ Ephesians 2:8,9

²⁷ 1 Corinthians 16:13