

GAFCON REPLACING LAMBETH CONFERENCE WITH POSITIVE INFLUENCE OF A NIGERIAN

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Abstract

The paper examines the existence of Lambeth Conference that had its source from the Church of England with the primary opinion of giving the Church a befitting value throughout the World. This was designed to happen through the decennial meeting that consist of only the Primates/ Archbishops/ Bishops of the Anglican Communion Worldwide. After about 60 years of the conception of this dream, the conference started compromising the initial dream on which the foundation of the Conference was laid. This degeneration continues until recently when there was a proposal for the same sex marriage. The Study adopted historical approach for its findings. Lambeth Conference compromised the initial dream that gave birth to the establishment of the Conference and thereby turn around to embrace the same ordination of women, same sex marriage and the formulation of evil theories that against the biblical Gospel. The rise of GAFCON, ably led by a Nigerian, Archbishop Peter Jasper Akinola is with the intention of bringing sanity back to the Church and the readiness to against the heretic messages posed by the leadership of Lambeth Conference. The Study recommends the rise of the minority against any heresy that contradicts the Holy Bible.

Introduction

A decennial conference was inaugurated through the Church of England, Anglican Communion, in 1867. This was as a result of the suggestion in the letter of Bishop John Henry Hopkins of Vermont viewing the possibility of the meetings of the Bishops Worldwide in England. This new move was inaugurated in the palace called Lambeth. The invitation grew from Europe to other Continents. The first of its kind was presided over by Archbishop Charles Thomas Longley. The

Conference expanded to the height of making decisions for people in the Community and the society at large to follow. This Conference was initially seen by people as encompassing the Godly people. Doubt against this conference arose when it started approving the legalization of the same sex marriage. This compromise was the start of the collapse of the Lambeth Conference. This new group is referred to as, Global Anglican Future Conference (GAFCON); initially led by Primate Peter Jasper Akinola, until his retirement in 2010. This Article will therefore unveil the events of Lambeth Conference to know how it derailed and the coming on board of the GAFCON.

Before GAFCON was the Lambeth Conference

There have been Lambeth conferences since the year 1867, when the first of its kind took place in Canterbury, the headquarters of the Church of England, and former headquarter of Anglican Communion worldwide. It is a decennial assembly of the Anglican Communion, usually convened by the Archbishop of Canterbury. In 1851, there was a suggestion in the letter of Bishop John Henry Hopkins of Vermont suggesting the possibility of the general gathering of Bishops from all over the world. The idea was as a result of the gathering of Bishops internationally for the Jubilee of the Church Missionary Society; many Bishops from all over the continents were in London for this occasion. Then, the presiding Archbishop of Canterbury was Charles Thomas Longley. Besides, the King or Queen of England has ever been the first Person in the Church of England and used to have the final say over the Archbishop that presided over the Church. The idea of starting the Lambeth Conference could then give the Archbishop of Canterbury grace to have personal resolutions with the support of his contemporaries.

The Bishops in Canadian met and felt a need to make their members settled from the legal decision of the Privy Council. They felt that the church should be better governed by the Canons

of the Church rather than the constitutions of the Country. The maiden meeting had 144 members of Bishops who met at Lambeth in 1867. The venue of the conference was Lambeth Palace in London. Therefore, Lambeth Conference is the intercontinental Anglican Bishops conference held in a venue called the Lambeth Palace.

Some Anglican Bishops (involving Archbishops of York) and other Suffragan Bishops were included, in case a Bishop could not attend the conference. Their reason to this is the uncertainty as to the effect of its measures and the presence of prelates not belonging to our church.¹

Archbishop Longley during his opening address said that they had no desire to assume the functions of a general synod of all the churches in full communion with the Church of England but merely to discuss matters of practical interest, and pronounce what we deem expedient in resolutions which may serve as safe guides to future action.² This was the dream on which the conference rested upon initially. The resolutions in the Lambeth conferences had never been taken as a binding law or decree on the adherents of the conference. It was principally to foster unity in the Anglican Communion worldwide with Church of England as the source.

Sixty-six Bishops were in concord with the primate on the first conference held on the 24th September 1867 which took four days. The second conference lasted for Nine days due to the gradual development in the conference. Initially, Bishops were not allowed to come with their spouses. It was in 1978 when the Bishops were first allowed to attend the conference with their

¹ J. J. Coyne, "The Coming Lambeth Conference" in the *The Tablet: The International News Weekly* (7 December 1957), 4.

² R.T. Davidson, Abp., *The Lambeth Conferences of 1867, 1878 and 1888* (London, 1896)

spouses and the venue was Canterbury campus of the University of Kent. There the spouses were separated from their Husbands. By 1988 Conference the spouses have been allowed to live with their husband in across the Lambeth Conference. It will be expedient to have the summary of the Lambeth Conferences held so far from the maiden one of 1867 to the stage when diminishing returns set-in and replacement with GAFCON.

Lambeth Conferences held so far

1) The maiden Lambeth Conference was presided over by Archbishop Charles Thomas Longsley as Seventy-Six Bishops mere in attendance. The Rt. Rev. Henry John Whitehouse who lived between 1803-1874 celebrated the Holy Eucharist. The Bishop of Illinois preached. Wilberforce of Oxford commented on the Maiden sermons as worthy but not devoid of some impressiveness.³ Among the resolutions of the maiden Lambeth conference include:

- i) settlement of the crises in the church of Natal and the controversial Bishop Colenso.
- ii) creation of new Sees and Missionary Jurisdiction, commentary letters, Voluntary Spiritual Tribunal in case of doctrine.⁴

2) The second Conference dated 29th June to 2nd July 1878 (St. Peters day). The first gathering of this Conference was on the 20th June in the Cathedral of Canterbury. The Conference was presided over by Archbishop Archibald Campbell Tait as one hundred Bishops were in attendance. Tait was a friend of Colenso whose problem was discussed

³ *Conference of Bishops of the Anglican Communion, Encyclical Letter*, etc. (London, 1897 and 1908)

⁴ Morgan, D. (1967, revised edition) *The Bishops Come to Lambeth; London, Mowbrays; p. 49.*

in the first Lambeth Conference. Tait also shared part of Erastian views that royal views will be expedient in the conference. Besides, the Canadian request a conference in 1872 which he agreed to convey. Tait presided over the service of Holy Eucharist and Thomson of York preached. Six main agenda was ahead of the Bishops to deliberate upon and one and a half days was allotted for the deliberations. Among the issue opposed were relationship between the missionary Bishops and their missionary with particular problem in Indian, Modern form of infidelities and the major ways of dealing with them were discussed. Also, the conditions that the Churches were passing through from a continent to others were discussed, progress and needs of the church was not left out. This showed the positive aims on which the constitution of the Lambeth Conference stood upon. It was primarily on the corrections of the abnormalities in the then Anglican Communion. Moreover, the best way of maintaining union in the church was well described by the conference that was held in St Paul's Cathedral on the 27th July 1878.

- 3) The third Lambeth conference was also in the Lambeth Palace in 1888. The name of the Archbishop who presided over this conference was Archbishop Edward White Benson. The total numbers of one hundred and forty-five Bishops were in attendance. The major agenda of the conference was as invent into things that are more than internal organization of the Anglican Communion worldwide and the need to engage in some of the major social lives that are failing the church members worldwide.⁵ Nineteen resolutions were presented. Also, the reports of the twelve committees were approved.

The subjects of the committees reports were based on:

⁵ Dewi Morgan, *Lambeth Speaks* (London: A.R. Mowbray, 1958). *N.B.*: This is a sampling of authoritative texts from various Lambeth Conferences across the years.

- i) Intemperance,
- ii) Purity,
- iii) Divorce,
- iv) Polygamy,
- v) Observance of Sunday services/worships,
- vi) Socialism;
- vii) Care the emigrants
- viii) Mutual relations of diocese in the communion,
- ix) Reunion of broken home,
- x) Scandinavian church,
- xi) Old Catholics,
- xii) Eastern churches, and
- xiii) Standard of worship in the churches and her doctrines.

1888 Lambeth conference was the first conference that made use of the Chicago-Quadrilateral that portrays the true description of Anglican Communion. The Holy Scriptures, the Apostles creed, Nicene Creed, the two sacraments, which are Holy Communion and Baptism and historic Episcopate are solution for the righteousness. A quadrilateral is four sided shape. The aforementioned four spiritual instruments are the expected shapes on which spirituality of Christians should rest upon.

Chicago Quadrilateral has four major resolutions which was the anchor of the meeting of 1886. The summary of the meeting is according to this communiqué adopted by the house of Bishop in 1886.

We, Bishops of the Protestant Episcopal Church in the United States of America, in Council assembled as Bishops in the Church of God, do hereby solemnly declare to all whom it may concern, and especially to our fellow-Christians of the different Communion in this land, who, in their several spheres, have contended for the religion of Christ:

1. Our earnest desire that the Savior's prayer, "That we all may be one," may, in its deepest and truest sense, be speedily fulfilled;
2. That we believe that all who have been duly baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church.
3. That in all things of human ordering or human choice, relating to modes of worship and discipline, or to traditional customs, this Church is ready in the spirit of love and humility to forego all preferences of her own;
4. That this Church does not seek to absorb other Communion, but rather, co-operating with them on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world.

But furthermore, we do hereby affirm that the Christian unity...can be restored only by the return of all Christian communion to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles we believe to be the substantial deposit of Christian Faith and Order committed by Christ and his Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men.

As inherent parts of this sacred deposit, and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following, to wit:

1. The Holy Scriptures of the Old and New Testaments as the revealed Word of God.

2. The Nicene Creed as the sufficient statement of the Christian Faith.

3. The two Sacraments,--Baptism and the Supper of the Lord,--ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.

4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

Furthermore, Deeply grieved by the sad divisions which affect the Christian Church in our own land, we hereby declare our desire and readiness, so soon as there shall be any authorized response to this Declaration, to enter into brotherly conference with all or any Christian Bodies seeking the restoration of the organic unity of the Church, with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass.

Note: While the above form of the Quadrilateral was adopted by the House of Bishops, it was not enacted by the House of Deputies, but rather incorporated in a general plan referred for study and action to a newly created Joint Commission on Christian Reunion.⁶

The meeting of Chicago in 1886, two years ahead of the 1888 Lambeth Conference made a great positive impact in the Lambeth Conference of 1888.

4) The fourth Lambeth conference was convened by Archbishop Edward White Benson whose tenure as Archbishop elapsed on 11th October 1896 by death at the age of sixty-seven. Then, Archbishop Archibald Campbell Tait succeeded him and presided over the 1897 Lambeth conference. If not for his death, Edward White Benson would have held another Lambeth conference before his retirement. One hundred and ninety-four bishops were in attendance. This conference was held 1897 instead of 1898 due to the Centenary

⁶ http://anglicanonline.org/basics/Chicago_Lambeth.html#top

Celebration of St. Augustine arrival in Kent. The first event of the year conference was a visit to the monument of St Augustine at Ebbsfleet. There was arrangement for a train that ran from the South Eastern Railway and picked the Cathedral Clergy and Choir. After worship, refreshment and tea were taken, the Bishops then returned by railway to Canterbury as they got prepared for the first session of the service. The arrangement did not go well with the Dean of the Cathedral as he complained of the appalling mismanagement of the railway authorities. This was because the railway that took the clergy men and choir stopped at Minister-in-Thamet as they walked the remaining 2.3 miles, taking them back to Canterbury is another problem. Sixty three resolutions were accompanied in the encyclical letter of the year. There was resolution on the provision for the provincial organization and need to foster cordial relationship with the Eastern Churches and other Old Catholic bodies the reports of eleven committees were subjoined. The committee of eleven came up with the suggestion to create a tribunal for the conference, but the Episcopal Bishop of U.S.A. opposed this intention.

- 5) The fifth Lambeth Conference was presided over by Randal Davidson as two hundred and forty two Bishops were in attendance; this was in 1908. The main points that were discussed boiled on the faith and modernisation, the supply and training of the priests, education, revision and enrichments of the book of the common prayer. The view of the church about the ministries healing which was termed the Christian Science was discussed. The questions about marriage and divorce had a provisional answer. There was a mind of how Ecumenism, that is, the relation of the Anglican Church and other denominations could be strengthened. Seventy eight resolutions were the result of the deliberation which was appended to by the Archbishop of Canterbury on the 8th August

1908. Truly the book of the common prayer was reviewed following the suggestion of this conference. After this Conference, the Church took the training of their Priests as her responsibility. They were fed freely and even received salary for being in the seminaries. This positively affected all the Anglican Seminaries until when the same was cancelled.

- 6) The Sixth Lambeth Conference was held in 1920. Again Archbishop Randal Davidson presided over the conference. Randal Davidson was therefore the first Archbishop of Canterbury who presided over the Lambeth Conference twice as an Archbishop. Five hundred and fifty two Bishops were in attendance. The year's conference rejected spiritualism, the ministries of healing which was termed Christian Science, and theosophy. Hence, they supported political lobbying against such incentives vice as indecent literature, suggestive plays and films, the open or secret sale of contraceptives and the continued existence of brothels. The conference strongly affirms the women as lay members of the synod. Artificial contraception in marriage was out rightly rejected.

This is in accordance of resolution 68 which partly says:

We utter an emphatic warning against the use of unnatural means for the avoidance of conception, together with the grave dangers – physical, moral and religious – thereby incurred, and against the evils with which the extension of such use threatens the race. In opposition to the teaching which, under the name of science and religion, encourages married people in the deliberate cultivation of sexual union as an end in itself, we steadfastly uphold what must always be regarded as the governing considerations of Christian marriage. One is the primary purpose for which marriage exists, namely the continuation of the race through the gift and heritage of children; the other is the paramount importance in married life of deliberate and thoughtful self-control.⁷

⁷ Davidson, R. T., (1920) *The Five Lambeth Conferences*, London, SPCK, p. 3.

The 1920 Lambeth Conference therefore saw the use of artificial contraception in marriage as grievous sin against God. This view was accepted by the World because of people's belief in the decision of the house of Bishop.

7) In 1930, Archbishop Cosmo Gordon Lang presided over the years Conference as three hundred and eight Bishops intercontinental were in attendance. Lang was ill some period before the conference and was advised by his Doctor to take June to rest so as to be fit enough to preside over the Conference. He therefore had five weeks free of fatigue which made him fit for the conference. The opening service was convened at the residence of the Bishop of London, called Fulham Palace. The service started at 8:30 a.m. The opening sermon was given by the retired Bishop of Winchester, Edward Talbot who was 86 years old. For a period of six days, which was 7th to 12th July 1930, series of issues emerged before the conference. It took the committee two weeks to present the report to the conference, which took 28th July to 9th August 1930. Seventy five resolutions were passed. These resolutions dealt with:

- i. the Christian Doctrine of God
- ii. the Life and Witness of the Christian Community
- iii. the Unity of the Church
- iv. the Anglican Communion
- v. the Ministry of the Church
- v. Youth and Its Vocation⁸

⁸ Stephenson, A.M.G. (1978) London SPCK; p.108

The resolutions had classifications numerically under the subtopics above. Christian doctrine of God took resolutions 1 to 8. Under this resolution, there was a cry against erroneous conception of the presentation of the God afresh. Also, resolution three, the conference admonishes Christians to take off their mind the characters of God that are inconsistency with the character of Jesus Christ.

Under the life and witness of Christian Community is the Marriage and Sex which went through the resolution 9 to 20. This resolution implies that when someone whose spouse is still alive and the same seek to remarry, the marriage could be conducted for the person without any celebration in the Church. Also, when anybody remarries under the civil law and desires to partake in the Holy Eucharist, such case should be reported to the Diocesan who shall decide the case. Moreover, avoidance of Parenthood was agreed by the Conference to be done in Christian Principle. This resolution was passed with voting. There was prediction in London times of 30th June 1930 that the Lambeth Conference of the year will affect the social and moral life of humanity. This came through, as the conference made a contradiction of the earlier move against the use of contraceptive in marriage. On this issue, Bishop William Carey left the conference in annoyance and sent letter of petition to the king on the resolution. Under this, resolution 16 expressed abhorrence of the sinful practice of abortion.⁹ Grievous sin was tagged with the sexual intercourse of a male and female who are not legally married. Under Race which is between resolutions 21 to 24, every communicant is free to worship in any Church without any restriction of race and/or colour. Every Communicant in the Communion is therefore eligible to ascend to the Holy Table and receive elements at will. Also, war as a

⁹ Thersesa Notare, *A Revolution in Christian Morals": Lambeth 1930-Resolution #15. History and Reception* (ProQuest, 2008), 312.

means of settling disputes between the Countries is presented as unchristian as it is against the Ethics of Jesus Christ, the perfect example. The Unity of the Church in all parts of the Word is paramount to the Conference. Resolution 31 to 47 then centers on the Unity of the Church. There were issues in some Churches in South India. Also, the Old Roman Catholics had her own Issues with the Church. Delegations from these notable areas were therefore sent to consult the conference. Resolution 31 with high adoration to the Almighty God noted a gross numerical increase in the Church since the appeal of the Lambeth Conference of 1930. Resolutions 47 hence strongly encourage members of Anglican Communion to make a move for more unity that could enhance growth to the Church. Resolutions 48 to 60 focused on Anglican Communion with the World headquarters in Canterbury. Also that the Anglican Communion has her fellowship within the Holy Catholic and Apostolic Church and the Dioceses that her duly constituted by the Communion has her See in Canterbury which have the following:

- i. Anglican Communion propagates the Catholic and Apostolic and order as they are sent out in the Book of Common Prayer as authorised by the Communion
- ii. they are National Churches as they promote in their environ the national expression of Christian Faith and Worship. This is why we have Church of Nigeria, Church of Ghana, Church of Libya, etc., Anglican Communion. The same thing is applicable to all other continents
- iii. sustained by common loyalty through the common counsel of the bishops in conference.

It was in this conference that the Anglican Communion was well defined. Under the Ministry in the Church, the Ministry of the Women was deeply deliberated as the conference realized that the Women in the Church were underutilized. Therefore, there was open door for recommendations of Women from the Local Churches to the Diocesan for a conferment of the ministry of Deaconess on such woman. The Conference permits that some things may be entrusted into the hands of the Deaconess like reading of the scriptures, assistance in the Baptism and Teachings in the Church were moved in order to effectively use the ministry of the Women in the Church. The Growth of Anglican Communion World Wide is acknowledged in the 74th resolution. The Archbishop of Canterbury bore the cost of the Lambeth Conference traditionally. In 1930 the British Church Council provided £2,000 for the Conference, although it was part of the provision. Tea and Lunch in the afternoons of the conference cost £1,400. There was a gap of 12 years between Lambeth Conference of 1930 and that of 1948; this may be due to the World War II that was on during this period.

8). The eighth edition of the Lambeth Conference was held in 1948 and was presided over by Archbishop Geoffrey Fisher. Three hundred and forty nine bishops were in attendance. The Conference contended against the attempt of the Ordination of a woman called Florence Li Tim- Oi as war against the Tradition of the Church. The Conference also disallowed the continuous examination of the same issue. The 1948 Conference hence encouraged the Communion between the Anglican Communion and Old Catholic Churches.

9). 1958 was the ninth conference and was presided over by the Archbishop Geoffrey Fisher. This was the second time for him to preside over the Lambeth Conference. Three hundred and ten Bishops were in attendance. The major focus of discussion across the conference was on appeal to the conscience of married couples who were using birth control and the conference presented the recommendation of the renewal of permanent diaconate.

10). 1968 marked the tenth Lambeth Conference. It was the first Lambeth Conference that was not held in the Palace of Lambeth due to the increase in the attendance. There was presence of the Bishops Spouses and about one hundred consultants. The Conference was held in Church Hall at Westminster as the Bishops and their wives were invited for dinner at Lambeth on rotation. The Conference was presided over by Archbishop Michael Ramsey who was remembered to doze off during a debate. Four hundred and sixty two bishops were in attendance. Women were recommended for the ordination of diaconate as the formerly approved deaconesses as deacons. The Conference could not conclude the argument of women in the Priesthood Ordination. The Conference also suggested that the assent of Thirty Nine articles of Christian Faith is no longer required of Clergy and Open Communion were encouraged.

11). The eleventh edition of the Lambeth Conference was presided over by the Archbishop Donald Coggan in 1978 as Four hundred and Forty Bishops were in attendance. The autonomy of each Diocese was approved. There was also Legal Right on each Church to make personal decision on the priesthood ordination of Women as Priest. Studying the trend of the event of Women Ordination, it will be noticed that the push of autonomy of each Bishop may give the porosity to women coming into Priesthood

ministry of Anglican Communion. It denounced the use of Capital Punishment for judgment and called for the use of a common Lectionary. It is recalled that this conference was the first to be held in the University of Canterbury where subsequent conferences have been held.

12). 1988 marked the twelfth edition of the Conference as it was presided over by Robert Runcie and Five hundred and eighteen bishops were in attendance. This Conference dealt with Issues related to Marriage, Ordination of Women, Family, Environment Justice, Peace, Human Rights and Debts among many other things. The Conference requested of adequate respect from a Province to another in respect of Women Ordination or Consecration to the episcopate. Unlike the former Conferences, the consultative from Churches in Pakistan, Bangladesh, North and South India, etc, were all permitted to be on the floor of decision.

13). Archbishop George Carey presided over the thirteenth Lambeth Conference in 1998 as seven hundred and forty nine Bishops were in attendance with eleven of them Women. It is now obvious why the former Conferences requested for the respect of Women Ordination or Consecration to the episcopate by a province to another. Hotly debated issue in this conference was a homosexuality in Anglican Communion. It was resolved in the conference that homosexual is incompatible with the scripture. This was resolved through voting 389 against 190 people. A public apology was issued to gay and Lesbian Anglicans in a Pastoral Statement from 182 bishops, including 8 Primates from places like Brazil, Central Africa, Canada, Ireland, New Zealand, Scotland, Wales and South African. There were division and sharp arguments of this motion issue for another ten

years. There were confrontation and hot arguments in the Conference. Notably among them was the confrontation between Bishop Emmanuel Chukwuma of Enugu Diocese and British priest as below:

There was controversial issue during the conference as Bishop Emmanuel Chukwuma of Enugu in Nigeria, attempted to exorcise the "homosexual demons" from Richard Kirker, a British priest and the general secretary of the Lesbian and Gay Christian Movement, who was passing out leaflets. Chukwuma told Kirker that he was "killing the church"; Kirker's civil response to the attempted exorcism was "May God bless you, sir, and deliver you from your prejudice against homosexuality."¹⁰ Other issues discussed involved a need to fight poverty, creation job and programmes of live transformations were well discussed.

14). The Fourteenth edition of the Lambeth Conference was held between 16th July to 4th August 2008 at University of Kent's Canterbury Campus. Six hundred and fifty Bishops were in attendance. One could imagine what will be the outcome of this meeting if the tension on the controversial issue of homosexuality and lesbians are still in context. Rowan William earlier presumed this and he sent his pastoral letters to thirty eight Primates of Anglican Communion Worldwide, setting his thinking out for the next Conference which remains then, good two years. Williams's letter contains encouragement for a really effective, truthful and prayerful mission. He further presents a need for opening or listening process on the controversial issue, which he believed will be resolved with time. There was a means of mobilization by Rowan William. The strategy was the sending of the invitation cards to eight hundred and eighty Bishops.

¹⁰ Banerjee, Neela (2007-05-06). *U.S. Bishop, Making It Official, Throws in Lot With African Churchman*. The New York Times. Retrieved 2010-05-22

Notably absent from the list of those invited are Gene Robinson and Martyn Minns. Robinson was the first Anglican bishop to exercise the office while in an acknowledged same-sex relationship. Minns, the former rector of Truro Episcopal Church in Fairfax Virginia, is the head of the Convocation of Anglicans in North America a splinter group of American Anglicans; the Church of Nigeria considers him a missionary bishop to the United States, despite protest from Canterbury and the U.S. Episcopal Church.¹¹

Due to the Spiritual negligence of the Episcopal Church in the United State of America (the America Province of Anglican Communion), four Primates who attended the Lambeth conference of 2008 made their intention known openly to boycott Lambeth Conference. Leading this decision in the conference was the Primate of all Nigeria, Archbishop Peter Jasper Akinola. Primate Peter Akinola was able to have the support of the Primates of the Provinces of Uganda, Kenya, and Rwanda. All these were from Africa Continent. Others include Peter Jensen, Sydney, Australia and Michael Nazir- Ali the Bishop of Rochester. All these Bishops were against the consecration of Robinson as the Archbishop of Canterbury because of Robinson flair for the homosexual and lesbian; they are the conservatives. A meeting was held in Jerusalem June 2008 a month to Lambeth Conference by set of Conservative Bishops. They felt that this new conference should be an option for Lambeth. This was led by the Chairman to this conservative set of Bishops, a Nigerian, the Most Rev. Peter Jasper Akinola. This new conference in Jerusalem is called GAFCON; meaning **Global Anglican Future Conference**.

The June 2008 church blessing of Peter Cowell, an Anglican chaplain at The Royal London Hospital and priest at Westminster Abbey, and David Lord, an

¹¹ Harries, Richard; Michael W. Brierley (2006). *Public life and the place of the church: reflections to honour the Bishop of Oxford*. Ashgate Publishing Ltd. p. 97. ISBN 978-0-7546-5301-1.

Anglican priest serving at a parish in Waikato, New Zealand, renewed the debate one month prior to the conference. The Reverend Martin Dudley who officiated at the ceremony at St Bartholomew-the-Great maintained that the ceremony was a "blessing" rather than a matrimonial ceremony.¹²

The move for GAFCON marked a turnaround in the history of intercontinental conference of the Bishops in Anglican Communion. The vision of the founding Fathers of Lambeth was aborted at the dot of 141 years of the commencement of the vision, in the days of Archbishop Rowan Williams.

Future Lambeth Conferences

The incumbent Archbishop of Canterbury Archbishop Justin Welby had early announced the cancellation of Lambeth Conference of 2018. The Primate of the Episcopal Church of the United States Most Rev. Catherine Jafferts Schori responded to what he heard about the Cancellation of the Lambeth Conference 2018, to her it seems too early for such decision. Justin Welby reacted that the Lambeth Conference will not be called until he is sure that majority of the Primates will be available in the Conference. Also, Justin Welby felt a need of visiting the Primates to get them convinced for the Conference. Howbeit, the Lambeth Conference has tentatively been postponed till the year 2020. The Primates of Anglican Communion Worldwide met in January 2016 and had a general view that the Lambeth Conference should be postponed till 2020. The question is this, is there any hope of its holding Lambeth Conference when Homosexuals and Lesbians are still in the House of Bishop?

¹² George Conger. *Anglicans choose Jerusalem for key June conference*. The Jerusalem Post, 2007-12-31. Retrieved 2008-01-14

Why GAFCON?

Archbishop Dr. Peter Jensen, the incumbent Secretary of GAFCON¹³ answered to why GAFCON? Peter Jensen stated the problems on ground as the move some members of the Lambeth Conference against human sexuality and presentation of the Authority of the Word of God in the Natural of the Gospel itself. He presented his arguments on platform of the encouragement of the gay Bishops in campaigning for same sex marriage, sex outside marriage, appointment of Bishops who are homosexual and lesbian etc, all started in Lambeth Conference of 1998. Peter Jensen said that about three hundred Bishops were in support of relocation to GAFCON which was held in Jerusalem in 2008. The Holy Bible and the Gospel is the belief of GAFCON Conference and the next will be between 17th and 22nd June 2018, which will be the third of its kind; the venue has been picked as Jerusalem.

Why Jerusalem?

At the Lambeth Conference 2008, the house of Primates and the Anglican Consultative Council, the Archbishop of Canterbury and some church leaders compromised their faith. Therefore, the best way out is to return to the source and the place where Bible was born. This will eventually give room to the worship of God. This will help the Church to introduce some of the Old ways of Worship alongside with the new and modern ways of worship Yahweh in spirit and truth; thus preserving the best of traditional worship.¹⁴ Archbishop Justin Welby made an attempt of reconciliation and gathered all the Primates Worldwide together in 2016. The report was that the

¹³ Response to Interview on the reasons for the existence of GAFCON on the U-tube by the Secretary of GAFCON, Dr. Peter Jensen.

¹⁴ Peter Master, *Worship in the melting pot*, (Walcot Square London, The Wakeman Trust, 2002), 11

members of the board of the Primates who adhere to the same sex marriage remained adamant. So, the attempt did not yield fruit.

Positive Influence of a Nigerian

The Nigerian at the context of this article is Most Revd. Dr. Peter Jasper Akinola, the Primate of all Nigeria between year 2000 and 2010. He championed the move against same sex marriage in the Anglican Communion Worldwide. The positive influence displayed by Peter Akinola attracted nothing less than three hundred Bishop at the commencement of GAFCON in Jerusalem in the year 2008. The move of Archbishop Peter Akinola made the Time Magazine to reckon with him as one of the influential people in the World. In 2006 Akinola appeared on TIME magazine's list of the world's 100 most influential people in the category Leaders and Revolutionaries.¹⁵ This must have been emulating Jesus Christ the great revolutionary as J.O. Kolawole made the presentation about our Lord Jesus Christ in his article.¹⁶ The kind of Revolution here is the change in social, political, religion and in many activities that has to do with Mankind. The Anglican Communion in the United Kingdom used to be supportive to the Anglican Churches in the World financially; most importantly the Churches in African Continent. The White Members so believed in the use of money to campaign and lord unrighteousness over the Church Worldwide.

At the beginning of this erroneous move, the Britons were thinking of giving and using their financial gifts and other supports as prey to hook the receivers. Then Primate Peter Jasper Akinola was the Chairman to Primates in the Africa Continent. His conviction in the Undiluted

¹⁵ TIME magazine 8 March 2007

¹⁶ S.O. Abogunrin, J.O. Akao, D.O. Akintunde, G.M. Toryough,Eds., Rev. J.O. Kolawole, *Christ the Revolutionist in the African Context, an Article in Christology in African Context*, Biblical Study Series Number 2 (Nigeria Association for Biblical Studies (NABIS), 2003), 369.

Word of God helped him to take his stand against the heresy. Priests and members in Anglican Communion were afraid of what may likely be the outcome of the move? Truly, the bold move of a Nigerian as attracted the faithful ones and helped to retain the standard of the Holy Bible.

Archbishop Joseph Akinfenwa recounted the statement of Primate Preter Akinola in his statement as the chairman of the 3rd South/ South Church Fathers meeting held in Alexandria, Egypt. Primate Akinola said, ...we are not concern with power, ... our concern is upholding the integrity and sanctity of the Word of God...¹⁷ Archbishop Joseph Akinfenwa believes that the foundation of the first Church was built on Peter the Apostle as 5000 people got saved through the message of Peter. Similarly, Peter Jasper Akinola has come on board at this 21st Century to lead the campaign against same sex marriage and to make people focus on the undiluted word of God.

Unlike Lambeth Conference which used to be decennial conference, GAFCON is at five years interval. In 2008 over one thousand delegates ranging from houses of Bishops, Clergy and Laity were in attendance. The second edition in 2013 was held at Kenya; over one thousand five hundred people were in attendance. The third Conference has been booked for Jerusalem again in June 2018. The second conference in Nairobi was a fruitful one. Over 1,300 delegates from 38 nations gathered in Nairobi in October 2013 for second edition of GAFCON. Their morning devotion started with sermons from St Paul's letter to the Ephesians. In the second of the series, Rev Kanishka Raffel, then Senior Minister St Matthew's, Shenton Park, Perth, Australia (and now the Dean of St Andrew's Cathedral, Sydney) preached on the transforming power of the grace of God and the Cross of Christ from Ephesians 2.¹⁸ All foci are being shifted to Jesus

¹⁷ Joseph Akinfenwa, the Former Archbishop Ibadan Province, *The Man Peter* CON.,D.D.)

¹⁸ Ephesians-2_GAFCON 2013.PDF

Christ the Saviour of all Mankind and the owner of the Church. The transforming work of the cross was emphatically stroke in the sermon.

The resolution of the meetings of the Primates in 2016 was well stated in their Communiqué below:

The measures agreed by the Primates to distance The Episcopal Church (TEC) from Communion decision-making were completely undermined by TEC's full participation in the Lusaka meeting of the Anglican Consultative Council just three months later. It is not therefore surprising that the Global South Primates have concluded that the old governance structures are 'unable to sustain the common life and unity of the Anglican Churches worldwide', as they stated in the communiqué from their Cairo conference in October 2016.

According to this Communiqué, the problem on ground remains unsolved. If there is no repentance as the Southern World Primates viewed it, the postulated Lambeth Conference of 2020 may not see the light of the day. The good news is that the leadership of a Nigerian, in person of Archbishop Peter Akinola, has taken the Church back to Jerusalem.

Opinion of Lambeth Conference of 1888

It is highly relevant at this state to realise that the same Lambeth conference (held in 1888) had once stood against the immoral act that this generation of European and American are embracing. Placing the 1888 Lambeth Conference that was held side by side with the Chicago Lambeth Quadrilateral, the proposal for same sex marriage would be seen as purely satanic influence on the Church. Archbishop Edward White Benson presided over the 1888 Lambeth conference which was handsomely Godly. We could be reminded that the conference had

nineteen resolutions. The reports of the twelve committees were approved based on: Intemperance, Purity, against Divorce, Polygamy was condemned, Observance of Sunday service/worships was taken important, Socialism, Care the emigrants, Mutual relations of Diocese in the Communion, Reunion of broken home, Scandinavian church, Old Catholics, Eastern churches and Standard of worship in the churches and her doctrines. 1888 Lambeth conference was the first conference that made use of the Chicago-Lambeth Quadrilateral that portrayed the true description of Anglican Communion. In all, the above listed issues that were resolved in the conference agreement should be sought through the Holy Scriptures, the Apostles creed, Nicene Creed, the two sacraments, which are Holy Communion and Baptism and historic Episcopate. A quadrilateral is four sided shape. The aforementioned four spiritual instruments are the expected shapes on which spirituality of Christians should rest upon. As a matter of fact, the stand of the Africa Primates and some others from different Continents as the conservatives is still firm. They recently held a meeting on the 22nd April 2016 and are still presenting their uncompromising stand on the issues on ground.

Contribution to Knowledge

Resolution 15 of Lambeth Conference 1930 approved the use of contraceptive in Marriage which affected the social and moral life of humanity till date as predicted by London Times of 30th June 1930. It is shameful to note that the World is no more eagerly waiting for the dictate of the Church over the Social and Morality of Humanity at our dispensation. This is a truth that many Biblical Scholars have not made known to the populace.

Much has been written about Lambeth Conference and Chicago Quadrilateral, but much has not been said by the Authors about the individual who started the move against the sexual perversion

in the Church of God, an African, and better presented a Nigerian, in person of Archbishop Peter Jasper Akinola.

At moment when the voices of the minority in Britain and America could not make any positive move against abuse of sexuality, a voice of a Nigerian was able to stand the evil deeds. It means that our positive intensions matters a lot at anywhere we are located.

In general, one does not need a crowd to start a change; it could start with one Person as it did with Archbishop Peter Jasper Akinola. If not the move against homosexuality and Lesbian, some Churches in Africa Continent would have legalized the evil in the Church of God.

Conclusion

The Lambeth Conference initially started well but later met her waterloo due to the compromise and waywardness of the Bishop of Canterbury. There is likelihood for Lambeth Conference to totally fade out if the adherents of the same sex marriage do not repent. Another way out is for the Church of England to change her constitution and give room for a God fearing Africa Primate to become the Archbishop of Canterbury, who will be able to lead the Church back to God. The last suggestion should not be thrown aside. This is because for the first time, the Mayor of England is a Muslim, in person of Mayor Sadiq Khan¹⁹ who was elected as Mayor of London on the 24th September 2016. An African too, could also emerge the World Icon at any section.

¹⁹ Citymayors.com/mayors/british-mayors.html

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