

bury and we are clear that we want to do everything in collaboration and consultation with the four instruments of unity.

We met together in Washington D.C. in November 2006 and we listened to the experiences and the voices of Windsor report diocese, of the network, and of other people, and it became clear that God is calling us to form a united group which will move together with this plan for there to be alternative primatial oversight within the United States, worked through and authorized by the primates of the Anglican communion. That suggestion will go to the primates in February at our meeting in Tanzania, which is a unified, consistent, and fully supported message from the leadership of the Global South. It's "Although you might need to separate from an agenda which has left long ago, the plan of God for the Christian church, at no time will you have to separate from the Anglican communion."

So our word for you, with great respect, and with great love, and with our prayers, is "Don't despair, don't fret." As James in his epistle said, "Count it all joy, my brothers, when you meet trials of various kinds." And there's a very good reason for that. When Jesus Christ calls you to be a member of the Christian church, it is an offer He makes as a result of the enormous sacrifice which He made. As a result of His great sacrifice, you and I will never have to face what He faced. We will never face that awful moment when He cried out from His very heart as His body was racked with physical and mental and emotional and spiritual pain, "Why have You abandoned me?" We are in communion with Our Creator God through Our Lord and Saviour Jesus Christ for eternity ...

My dear brothers and sisters, to be a follower of Jesus Christ and to serve Him is not a comfortable or an easy option. And if we expect it to be, we are going to be disappointed. If we are not facing great difficulties in our Christian lives and our Christian ministry, then I seriously believe we need to question whether we really are at all Christians. If you stand up for the Lord Jesus Christ, if you offer yourself to serve Him, then you are going to face difficulties. But we have no option. So please do not be over-distressed at what is happening ...

But he goes on to say "On Him we have set our hope that He will deliver us again." And there is the moment of faith. We look back and we say He's delivered us; and we know He's going to deliver us again. Nobody enjoys a bad moment, nobody who is a true Christian will say "I enjoy suffering, I enjoy the trial, I think this is great"; of course we don't. But we can count it all joy, because even in the midst of trials, there is glory. And that's where we meet God ... So please be assured not only of our prayers but of the fact that we are standing with you and we are working this through with you ... May God bless you and be with you.

## **We are standing with you**

**Source: [Global South Anglican](#)**

*By the Most Rev. Gregory Venables,  
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These are difficult days in the Anglican communion. And its primates are only too aware of the problems orthodox believers are facing in the Episcopal church in the United States. The division which we face and to which we referred as the "tearing of the very fabric of the Anglican communion" has already happened, and has been recognized as having happened.

At the Lambeth Conference in 1998, over 90% of the bishops present voted to make it clear that the overwhelming mind of the Anglican communion is that in the area of human sexuality, there are two options for the Christian; marriage, between two people and intended for life, or abstinence.

We thought that that was clear enough. But it soon became clear from actions and words and decisions made that not everybody wanted to follow the line of the Communion. And we all knew at that moment that this present separation was going to happen. And basically it happened because there are two ways at the present moment of defining Christianity. One is to accept the way the Church catholic over the last 2000 years has defined it, in terms of God and the revelation He has given us in Scripture and in our Lord Jesus Christ, the one and only Saviour; or at the present moment, in postmodern terms, where it's whatever you want it to be, because truth can no longer be defined.

In our primates' meeting in Brazil in 2003, we said very clearly as primates "Please, don't do it." And then the decision was made in the United States, in spite of us pleading with the leadership here not to do it. We met together in an emergency meeting in Lambeth in October 2003 and we said, "Don't go ahead with the consecration." And a few weeks later, the consecration took place. We then worked towards the completion of the Windsor meeting at our meeting in Northern Ireland in February 2005. We said, "Here is the Windsor report, take it outside, read it, consider it, and then let us know whether you are prepared to come back into the Anglican communion with an expression of repentance and putting things right, and then we'd be able to move forward once again in terms of what we would call communion." At the general convention in the United States in 2006, the decisions made and the actions taken have made it perfectly clear that ECUSA is not willing to comply with the minimal request of the Windsor report. On the basis of that, the Global South primates met in Kigali, Rwanda, in September 2006 and we decided to move ahead with the preparation of a model of alternative primatial oversight. We discussed this with the Archbishop of Canter-