



STATEMENT ON GAFCON

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As Primate of the Traditional Anglican Church and Metropolitan of the Anglican Catholic Church of Canada, I endorse the following Statement on GAFCON issued by our brother in Christ, Bishop Chandler Holder Jones, Presiding Bishop of the Anglican Province of America (or sister Church in the United States). I commend this Statement to all in the Traditional Anglican Church.

Archbishop Shane B. Janzen, OSG

What Think Ye of GAFCON?

The Jerusalem Declaration and the Affirmation of Saint Louis Compared
March 5, 2026

The Jerusalem Declaration – 2008
The Affirmation of Saint Louis – 1977

The GAFCON Jerusalem Declaration dogmatically affirms: the Canonical Scriptures, the first four Ecumenical Councils and the three Catholic Creeds, a novel doctrinal authority and necessity for the XXXIX Articles of Religion, the 1662 English Prayer Book as locally adapted, the threefold Apostolic Ministry and the Anglican Ordinal, and the Sacrament of Holy Matrimony.

It does not affirm: the Ecumenical Councils of Constantinople II (AD 553), Constantinople III (AD 680) and Nicea II (AD 787), the explicit role of Holy and Apostolic Tradition, the 1928 American and 1962 Canadian Prayer Books, the male character of the Apostolic Ministry and especially of the priesthood and episcopate, the dominical Sacraments of Holy Baptism and Holy Eucharist and the ecclesiastical Sacraments of Confirmation, Penance, and Unction, and the sanctity of human life from conception to natural death.

The Continuing Anglican Churches have a different, distinctive, more robust, precise, perspicuous, well-defined dogmatic foundation rooted in the First Millennium Consensus of the Undivided Church - the fullness of the Catholic Faith. GAFCON and the Jerusalem Declaration suffer from major lacunae in the matrix of Catholic orthodoxy. Most seriously, and an insuperable barrier to communion, GAFCON as an organization or network possesses the purported ordination of women to the episcopate, priesthood, and diaconate. The same innovation that splintered the Canterbury Communion perdures in GAFCON.

In the name of God the Father, God the Son and God the Holy Spirit: We, the participants in the Global Anglican Future Conference, have met in the land of Jesus' birth. We express our loyalty as disciples to the King of kings, the Lord Jesus. We joyfully embrace his command to proclaim the reality of his kingdom which he first announced in this land. The gospel of the kingdom is the good news of salvation, liberation and transformation for all. In light of the above, we agree to chart a way forward together that promotes and protects the biblical gospel and mission to the world, solemnly declaring the following tenets of orthodoxy which underpin our Anglican identity.

We affirm that the Church of our fathers, sustained by the most Holy Trinity, lives yet, and that we, being moved by the Holy Spirit to walk only in that way, are determined to continue in the Catholic Faith, Apostolic Order, Orthodox Worship and Evangelical Witness of the traditional Anglican Church, doing all things necessary for the continuance of the same. We are upheld and strengthened in this determination by the knowledge that many provinces and dioceses of the Anglican Communion have continued steadfast in the same Faith, Order, Worship and Witness, and that they continue to confine ordination to the priesthood and the episcopate to males. We rejoice in these facts and we affirm our solidarity with these provinces and dioceses.

1. We rejoice in the gospel of God through which we have been saved by grace through faith in Jesus Christ by the power of the Holy Spirit. Because God first loved us, we love him and as believers bring forth fruits of love, ongoing repentance, lively hope and thanksgiving to God in all things.

In the firm conviction that "we shall be saved through the grace of the Lord Jesus Christ," and that "there is no other name under heaven given among men by which we must be saved," and acknowledging our duty to proclaim Christ's saving Truth to all peoples, nations and tongues, we declare our intention to hold fast the One, Holy, Catholic and Apostolic Faith of God. We acknowledge that rule of faith laid down by St. Vincent of Lerins: "Let us hold that which has been believed everywhere, always and by all, for that is truly and properly Catholic."

2. We believe the Holy Scriptures of the Old and New Testaments to be the Word of God written and to contain all things necessary for salvation. The Bible is to be translated, read, preached, taught and obeyed in its plain and canonical sense, respectful of the church's historic and consensual reading.

The Holy Scriptures of the Old and New Testaments are the authentic record of God's revelation of Himself, His saving activity, and moral demands - a revelation valid for all men and all time.

3. We uphold the four Ecumenical Councils and the three historic Creeds as expressing the rule of faith of the one holy catholic and apostolic Church.

The Nicene Creed is the authoritative summary of the chief articles of the Christian Faith, together with the "Apostles' Creed, and that known as the Creed of St. Athanasius to be "thoroughly received and believed" in the sense they have had always in the Catholic Church. The received Tradition of the Church and its teachings are set forth by "the ancient catholic bishops and doctors," and especially defined by the Seven Ecumenical Councils of the undivided Church, to the exclusion of all errors, ancient and modern. We disclaim any right or competence to suppress, alter or amend any of the ancient Ecumenical Creeds and definitions of Faith, to set aside or depart from Holy Scripture, or to alter or deviate from the essential prerequisites of any Sacrament.

4. We uphold the Thirty-nine Articles as containing the true doctrine of the Church agreeing with God's Word and as authoritative for Anglicans today.

We repudiate all deviation of departure from the Faith, in whole or in part, and bear witness to these essential principles of evangelical Truth and apostolic Order: The Sacraments of Baptism, Confirmation, the Holy Eucharist, Holy Matrimony, Holy Orders, Penance and Unction of the Sick, are objective and effective signs of the continued presence and saving activity of Christ our Lord among His people and His covenanted means for conveying His grace. In particular, we affirm the necessity of Baptism and the Holy Eucharist (where they may be had) -- Baptism as incorporating us into Christ with its completion in Confirmation as the "seal of the Holy Spirit", and the Eucharist as the sacrifice which unites us to the all-sufficient Sacrifice of Christ on the Cross and the Sacrament in which He feeds us with His Body and Blood.

5. We gladly proclaim and submit to the unique and universal Lordship of Jesus Christ, the Son of God, humanity's only Saviour from sin, judgement and hell, who lived the life we could not live and died the death that we deserve. By his atoning death and glorious resurrection, he secured the redemption of all who come to him in repentance and faith.

We recognize that man, as inheritor of original sin, is "very far gone from original righteousness," and as a rebel against God's authority is liable to His righteous judgment. We recognize, too, that God loves His children and particularly has shown it forth in the redemptive work of our Lord Jesus Christ, and that man cannot be saved by any effort of his own, but by the Grace of God, through repentance and acceptance of God's forgiveness.

6. We rejoice in our Anglican sacramental and liturgical heritage as an expression of the gospel, and we uphold the 1662 Book of Common Prayer as a true and authoritative standard of worship and prayer, to be translated and locally adapted for each culture.

In the continuing Anglican Church, the Book of Common Prayer is and remains one work in two editions: The Canadian Book of 1962 and the American Book of 1928. Each is fully and equally authoritative. No other standard for worship exists. For liturgical use, only the Book of Common Prayer and service books conforming to and incorporating it shall be used.

7. We recognise that God has called and gifted bishops, priests and deacons in historic succession to equip all the people of God for their ministry in the world. We uphold the classic Anglican Ordinal as an authoritative standard of clerical orders.

The Holy Orders of bishops, priests and deacons are the perpetuation of Christ's gift of apostolic ministry to His Church, asserting the necessity of a bishop of apostolic succession or priest ordained by such as the celebrant of the Eucharist - these Orders consisting exclusively of men in accordance with Christ's Will and institution as evidenced by the Scriptures, and the universal practice of the Catholic Church. The ancient office and ministry of Deaconesses is a lay vocation for women, affirming the need for proper encouragement of that office. Bishops are Apostles, Prophets, Evangelists, Shepherds and Teachers, as well as their duty (together with other clergy and the laity) to guard and defend the purity and integrity of the Church's Faith and Moral Teaching. In affirming these principles, we recognize that all Anglican statements of faith and liturgical formulae must be interpreted in accordance with them.

8. We acknowledge God's creation of humankind as male and female and the unchangeable standard of Christian marriage between one man and one woman as the proper place for sexual intimacy and the basis of the family. We repent of our failures to maintain this standard and call for a renewed commitment to lifelong fidelity in marriage and abstinence for those who are not married.

The God-given sacramental bond in marriage between one man and one woman is God's loving provision for procreation and family life, and sexual activity is to be practiced only within the bonds of Holy Matrimony. We recognize also that, as keepers of God's will and truth for man, we can and ought to witness to that will and truth against all manifest evils, remembering that we are as servants in the world, but God's servants first.

9. We gladly accept the Great Commission of the risen Lord to make disciples of all nations, to seek those who do not know Christ and to baptise, teach and bring new believers to maturity.

We gather as people called by God to be faithful and obedient to Him. As the Royal Priestly People of God, the Church is called to be, in fact, the manifestation of Christ in and to the world. True religion is revealed to man by God. We cannot decide what is truth, but rather in obedience ought to receive, accept, cherish, defend and teach what

God has given us. The Church is created by God, and is beyond the ultimate control of man. The Church is the Body of Christ at work in the world. She is the society of the baptized called out from the world: In it, but not of it. As Christ's faithful Bride, she is different from the world and must not be influenced by it.

10. We are mindful of our responsibility to be good stewards of God's creation, to uphold and advocate justice in society, and to seek relief and empowerment of the poor and needy.

All people, individually and collectively, are responsible to their Creator for their acts, motives, thoughts and words, since "we must all appear before the judgment seat of Christ . . ." Every human being, from the time of his conception, is a creature and child of God, made in His image and likeness, an infinitely precious soul; and that the unjustifiable or inexcusable taking of life is always sinful. All people are bound by the dictates of the Natural Law and by the revealed Will of God, insofar as they can discern them. We believe, therefore, it is the duty of the Church and her members to bear witness to Christian Morality, to follow it in their lives, and to reject the false standards of the world.

11. We are committed to the unity of all those who know and love Christ and to building authentic ecumenical relationships. We recognise the orders and jurisdiction of those Anglicans who uphold orthodox faith and practice, and we encourage them to join us in this declaration.

We affirm our continued relations of communion with all faithful parts of the Anglican Communion. We declare our firm intention to seek and achieve full sacramental communion and visible unity with other Christians who "worship the Trinity in Unity, and Unity in Trinity," and who hold the Catholic and Apostolic Faith in accordance with the foregoing principles. The continuing Anglicans remain in full communion with all other faithful parts of the Anglican Communion, and should actively seek similar relations with all other Apostolic and Catholic Churches, provided that agreement in the essentials of Faith and Order first be reached. We recognize that the World Council of Churches, and many national and other Councils adhering to the World Council, are non-Apostolic, humanist and secular in purpose and practice, and that under such circumstances, we cannot be members of any of them. We also recognize that the Consultation of Church Union and all other such schemes, being non-Apostolic and non-Catholic in their present concept and form, are unacceptable to us, and that we cannot be associated with any of them.

12. We celebrate the God-given diversity among us which enriches our global fellowship, and we acknowledge freedom in secondary matters. We pledge to work together to seek the mind of Christ on issues that divide us.

WHEREFORE, with a firm trust in Divine Providence, and before Almighty God and all the company of heaven, we solemnly affirm, covenant and declare that we, lawful and faithful members of the Anglican and Episcopal Churches, shall now and hereafter continue and be the unified continuing Anglican Church in North America, in true and valid succession thereto.

13. We reject the authority of those churches and leaders who have denied the orthodox faith in word or deed. We pray for them and call on them to repent and return to the Lord.

We affirm that the Anglican Church of Canada and the Protestant Episcopal Church in the United States of America, by their unlawful attempts to alter Faith, Order and Morality (especially in their General Synod of 1975 and General Convention of 1976), have departed from Christ's One, Holy, Catholic and Apostolic Church. We affirm that all former ecclesiastical governments, being fundamentally impaired by the schismatic acts of lawless Councils, are of no effect among us, and that we must now reorder such godly discipline as may strengthen us in the continuation of our common life and witness. We affirm that the claim of any such schismatic person or body to act against any Church member, clerical or lay, for his witness to the whole Faith is with no authority of Christ's true Church, and any such inhibition, deposition or discipline is without effect and is absolutely null and void.

14. We rejoice at the prospect of Jesus' coming again in glory, and while we await this final event of history, we praise him for the way he builds up his church through his Spirit by miraculously changing lives.

In this gathering witness of Anglicans and Episcopalians, we continue to be what we are. We do nothing new. We form no new body, but continue as Anglicans and Episcopalians. NOW, THEREFORE, deeply aware of our duty to all who love and believe the Faith of our Fathers, of our duty to God, who alone shall judge what we do, we make this Affirmation. Before God, we claim our Anglican/Episcopal inheritance, and proclaim the same to the whole Church, through Jesus Christ our Lord, to whom, with the Father and the Holy Ghost, be all honor and glory, world without end. Amen.