



ANGLICAN CHURCH IN NORTH AMERICA

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Enthronement Sermon

Sermon for the enthronement of the Most Reverend Stanley Ntagali, Eighth Archbishop of the Church of Uganda, preached by the Most Reverend Robert Duncan, First Archbishop of the Anglican Church in North America, at St. Paul's Cathedral, Namirembe, Kampala, Uganda, on the Third Sunday of Advent, the Sixteenth Day of December in the Year of our Lord Two Thousand Twelve.

From the Ministry of Foreign Affairs, the proper order of acknowledging the dignitaries present:

Your Excellency, the President of the Republic of Uganda, Yoweri Kaguta Museveni

Your Excellency, the Vice-President

The Rt. Honourable Speaker of Parliament

Your Lordship, the Chief Justice

The Rt. Honourable Deputy Speaker of Parliament

Your Lordship the Deputy Chief Justice

The Rt. Honourable Prime Minister

Your Grace, the Most Rev. Henry Luke Orombi, the Archbishop of the Church of Uganda

My Lord Bishop, the Rt. Rev. Stanley Ntagali, Archbishop-elect of the Church of Uganda

My Lord Bishop, the Rt. Rev. Evans Kisekka, the Dean of the Church of Uganda

Your Grace, the Most Rev. John Sentamu, Archbishop of York, representing His Grace the Archbishop of Canterbury

Your Grace, the Most Rev. Eliud Wabukala, Chairman of the GAFCON Primates Council and of the Global Fellowship of Confessing Anglicans Primates Council and Archbishop of the Anglican Church of Kenya

Your Grace, the Most Rev. Bernard Ntahoturi, Chairman of the Council of Anglican Provinces of Africa and Archbishop of the Anglican Church of Burundi

Your Grace, the Most Rev. Daniel Deng, Archbishop of the Episcopal Church of Sudan

Your Grace, the Most Rev. Ian Ernest, Archbishop of the Anglican Church of the Indian Ocean

Your Grace, the Most Rev. Onesphore Rwaje, Archbishop of the Anglican Church of Rwanda

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Your Grace, the Most Rev. Henri Isingoma, Archbishop of the Anglican Church of Congo

My Lord Bishop, the Rt. Rev. Grant LeMarquand, representing the President Bishop of the Anglican Province of Jerusalem and the Middle East and Area Bishop of the Horn of Africa

My Lord Bishop, the Rt. Rev. Oluranti Odubogun, representing the Archbishop and Primate of All Nigeria

Your Grace, the Most Rev. David Chillingworth, Primus of the Episcopal Church of Scotland

All the Lord Bishops of the Church of Uganda

All the visiting Bishops from various Provinces in the Anglican Communion

All Clergy from the Church of Uganda

All visiting clergy and missionaries from various Provinces in the Anglican Communion

All Lay Leaders from the Church of Uganda

All Lay Leaders from various Provinces in the Anglican Communion

Distinguished leaders of the Ecumenical Churches

Your Royal Highness, the Kabaka of Buganda

All cultural leaders present, All Ministers, Members of Parliament, and Members of the Judiciary

All Ambassadors and High Commissioners present

Ladies and Gentlemen, Brothers and Sisters:

I greet you in the Name of the Lord Jesus Christ, in the name of the Christian Church throughout the world, and in the name of the Church of Uganda.

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Let us pray: Almighty and most loving Father, may Your Word, preached through me, refresh, renew and recommit your people as the Body of Christ, as agents of your Word made flesh, that all the world may see and know your Son as Savior and as Lord in the power of the Holy Spirit, through Jesus Christ our Lord. Amen.

Philippians 2: 5-8

Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross.

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John 21: 18

“Truly, truly, I say to you, when you were young, you girded yourself and walked where you would; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go.”

There are two verses, because there are two sermons. One sermon is for the Church of Uganda and for the Christians of Uganda. The other sermon is for the new Archbishop, and for Mama Beatrice. They are interwoven sermons from one who loves the Church of Uganda, her people and her leaders, and who, with countless others around the globe, have benefitted from your friendship, your partnership and your sacrifice.

I come from what was once the most Christian nation on earth, from a nation founded by those who sought the free practice of their faith, from Quakers to Catholics, and from Baptists to Eastern Orthodox. My nation, that once understood itself as “under God,” has squandered this heritage in the name of unlimited human freedom. We have forgotten who we were first called to be. What can happen to individuals and families, can also happen to nations.

I was born in the same year your Martyr Archbishop Janini Luwum accepted Jesus Christ as his Lord and Savior, 1948. In my country, Christianity was becoming an option by the time I was born. My parents did not have a personal relationship with Jesus Christ, but were sometimes church-goers. Happily, they took me to be baptized at six months. More important, at eleven they sent me for confirmation class, and there I met the Lord. First I came to know God the Father, majestic, Almighty, worthy of all worship, yet caring for me. At thirteen I heard the words: “You will be my priest.” Unexpected and astounding! As an altar boy (one who assisted in worship services) and as part of a youth group I came to meet the brother I never had, Jesus, who became savior, redeemer and friend – so much so that by eighteen I was ready to submit to him and to the authority of His Word. “Jesus, you are the best friend I’ve ever had, so I am determined to trust Your Word until it is proved wrong.” (Jesus and that Word have not failed me from that day until this...) I was realizing what “being saved” meant. This was what being “born again” meant, assurance in Jesus. Those same teenage years also gave me Mama Nara, who would teach me much about loving others, and be the human companion of all the years from then til now. The Holy Spirit would unfold Himself gradually over many years of ministry. The gifts were always there, yet only gradually discovered and released. In a modern and scientific world these gifts were not supposed to exist, but they did, and gradually I met other Christians who could tell me about them, and assure me of them. The East African Revival came to me in bits and pieces, but it came. God is good: All the time. All the time: God is good. Summary: I am a sinner, born again, saved by Grace, through faith in Christ Jesus... Totally undeserving, totally unmerited... A small-town “village” boy, from nowhere, from no special family, with no special claim on why God should have wanted me... Why I stand here is all God’s doing, nothing of my worthiness or earning. Like my friend and comrade archbishop designate Stanley Ntagali, called – quite to our surprise – to address national rulers and ecclesiastical lords, and, most importantly, to lead the people of God toward “the city that has foundations, whose builder and maker is God.” [Hebrews 11:10] I stand before you today because Stanley Ntagali and I have become brothers in the Lord, and what would have been an impossibility in the flesh, is reality by the waters of baptism. Both of us are proof of what God can do, and of what He can do with the least, the last and the lost, with outsiders whom He desires to make insiders. The offer is there for any and for all: Turn to Jesus and be saved, transformed, included.

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I bring you greetings from the Anglican Church in North America, with whom the Church of Uganda has a most special relationship. It was nine years ago next month that Archbishop Henry invited me to his enthronement here on Namirembe Hill, according me status as the primate from North America, the first time ever I was so received. It was fourteen years ago next month, that I sat with Archbishop Livingstone on my first visit to Mukono, where His Grace shared his vision for the creation of Uganda Christian University, and where he instructed me “to go home and convince Stephen Noll (one of the priest-professors of my diocese) to come be Vice-Chancellor.” The ties between our Provinces are very great. Bishop Festo Kivengere did his theological training in the Diocese (Pittsburgh) of which I remain the Bishop, while serving as Archbishop. It was there, too, that he was ordained deacon in St. Stephen’s Church, Sewickley, Pennsylvania. No wonder the East African Revival also came to us, even if it had to wait ‘til the 1960’s! The ties between us are very deep indeed. There are four bishops of the Anglican Church in North America here. There are four of our bishops who were once priests of Uganda, the most senior of which, John Guernsey, was actually consecrated in the Church of Uganda at Mbarara in a service that none of us who were present will ever forget. There are many clergy, missionaries and lay leaders here from North America. All Uganda, and the whole world, needs to be reminded of the lifeline you courageously threw to us when a sea of secularism and revisionism threatened us with drowning.

The Church throughout the world brings you greetings. I speak for the Primates Council of the GAFCON/Fellowship of Confessing Anglicans Movement in bringing you greetings, and I welcome you to our fellowship. Half of the GAFCON primates (not least the Primate Chairman), as well as other leadership, are here, or have sent representatives, acknowledging Uganda’s leadership role in defending, without compromise, “the faith once for all delivered to the saints.” [Jude 3] The Chairman, and the former Chairman, of CAPA (Council of Anglican Provinces of Africa) are here, among many others, representing this great regional fellowship. As preacher, I speak for all the archbishops, bishops and church leaders from throughout the world who are here. Let no one ever forget that it is Christ Himself who is our unity. While His mind is not divided, we sometimes are, and about some things that matter very much. Nevertheless, in Christ we are able to be here together from Scotland to Sydney, and Catholics, Orthodox and Protestants together, to say this one thing to you Stanley – “Karibu!” you are most welcome. Wherever we come from, for those who are here – and even those here from outside the Christian fold – we can say that our prayers and the promise of our partnership are with you, Archbishop Stanley, and with the Church of Uganda, to the extent God allows.

Introductions are never short in Uganda. That is because relationships are so important. Uganda, you have much to teach the Church throughout the world. Uganda, you understand that every child of God matters. Uganda, you understand that nothing else matters so much as who-you-are-in-Christ. I thank God for your manner of introductions and your valuing of relationships. In the West we forget this. We are impoverished because we don’t invest in introductions and the relationships they represent. You have much to teach us. You have taught me.

At the beginning I cited two verses, Philippians 2: 5-8 and John 21: 18. In the context of those verses I want to speak about three vocations (callings), two of which are vocations of the whole Church of Uganda, and one which is particularly the Archbishop’s.

St. Paul invites us to receive the mind of Christ. [Phil.2:5] He tells us that this mind is first about servanthood and then about dying. These are the vocations – the callings – of every Christian. These are

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Uganda's vocations in a special way. I want to begin with the second vocation first. Uganda is particularly the Church of the martyrs. You began in blood. White skin and brown skin together at the very first: Bishop Hannington and his companions and porters, "paving the road with blood," as the Bishop himself is reported to have said in October of 1885. Then the court priest, Joseph Mukasa, in November. Then the brave witness of men and boys, both Catholic and Anglican, at Namugongo, going singing to their deaths and to God's glory in June of 1886.

As a young priest, in far away America, I learned these stories. They inspired me. If they could do this – especially those adolescents led by the boy Kizito – then I surely could do the difficult things I might be asked to do in obediently and joyfully following Jesus. These stories have inspired the whole modern world. Uganda, "taking on the form of a servant, [you have been] obedient unto death, even death on a cross."

This vocation of dying was lived again in the lifetime of most of us. I will never forget hearing of the death of your third Archbishop, of the radio reports and of the *Time* Magazine story that followed, in February of 1977. I will also always treasure sitting in Kabale with Bishop George of Kigezi, years later, recounting some of what he saw first-hand, especially the appearance of what seemed like every Ugandan on the streets, defiantly clutching Bibles in their hands. Amin's fall would not be long thereafter. Many Christians died for their faith in those years.

They would not compromise. Archbishop Luwum's words are Uganda's words: "I do not know how long I will occupy this chair. I live as though there will be no tomorrow... While the opportunity is there, I preach the Gospel with all my might, and my conscience is clear before God.

In the world I come from the "white" [bloodless] martyrdom of the likes of St. Columba – living for Christ until natural death – is the more common way, but God has called Uganda to the red martyrdom of the likes of Janini Luwum, when it is asked. I pray this great East African Church will never abandon this call, in service to all the rest of us. Your blood has encouraged the world, a sign of just how much Christ's blood can eternally change everyone who has faith in Him. Tukurendereza!

The second vocation to which God has especially called you is the humility – the servanthood – of the East African Revival. You know, better than most Christians, that you are sinners saved by grace. You live into this identity. You rejoice in this identity. You know the joy of the Lord. Tukurendereza Jesu, indeed! At your best, you keep short accounts with one another. You take one another into your homes. You take in orphaned children. You are servants to one another.

You have also been servant leaders to Christians around the world. Others might have stood aside when you did not. One unmistakable sign of this is His Grace, John Sentamu, Archbishop of York, here among us. Welcome home. (Your Grace, what a happy day this is for Uganda!) Your popularity in England is in no small measure due to your attitude that you are to be "servant of the servants of God." Your popularity in England also has to do with your plain and direct speaking, and your willingness to speak Christian truth when silence or something less than the truth might be an easier course. In Britain the motto of the heir to the throne is "I serve: Ich dien." It is Your Grace's attitude. It is Uganda's international attitude.

For us in North America in the last decade and a half, Uganda has been humble servant leader to many of us in our great need. Others joined you. I shall never forget the September evening in New York

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when Archbishop Henry was honored by the Kairos Journal, along with three other Anglican Primate, those of Nigeria, Southeast Asia and Southern Cone of South America. (Mama Phoebe was rightly there too.) “The Kairos Journal Award is given to individuals who demonstrate exemplary fidelity to the authority of Scripture and exceptional pastoral courage in their efforts to restore the prophetic voice of the Church,” said publisher Emmanuel Kampouris. “I am delighted to present these outstanding individuals with the 2005 award.” Exemplary fidelity to the authority of Scripture...and exceptional pastoral courage to restore the prophetic voice of the Church... Uganda could have avoided involvement in the North American struggle, but you did not. You chose to be servants of those in real need, for the cause of Christ and the sake of the Gospel. You were submitted to Jesus, and we submitted to you. Before all was said and done, there were 53 congregations in North America under 16 Ugandan bishops and dioceses. You were much criticized for this, but we will not forget what you did in coming to our rescue. We will also not forget how at the moment of the foundation of the Anglican Church in North America (with Dean of the Province Bishop Evans Kisseka present and speaking for you), you gave everything away, solemnly turning all over to me as first archbishop and to all of my bishops, for the right order of the Church.

Uganda’s second vocation in 21st century Anglicanism is that of servant of others, leader and model in what servanthood means: At home, in England, in North America and to the ends of the earth. Please do not neglect any part of this call. Manifestly, and at every level, God has given you great grace for this servanthood in Him.

The Church is called to have the mind of Christ. The Church is called to die for Christ. The Church is called to empty herself for others. The Church of Uganda has not hesitated in these vocations. It is not surprising that Uganda has called a servant leader.

Jesus emptied Himself to become one of us. The One who was before time and through whom all things were made, in the fullness of time, took on human flesh, and human limitations, that we might be liberated from sin by His perfect self-offering, His birth and baptism for us, His contending with the devil and miracles of healing, His holy life and teaching, His passion and death on the cross – all this for those who did not deserve it, for those who were but fallen creatures.

Archbishop Stanley is a servant leader. He is a humble man who knows his sin and his inadequacy. He came from one part of Uganda (Kabale) to another (Hoima) as part of a migrant family. So did Mama Beatrice. His cancer-surviving, one legged father taught him to be strong and resourceful – an African brave-heart. But the Jesus he gave himself to one Christmas Eve taught him to empty himself out for others.

The final part of this sermon – the second sermon – if you will, is just a brief homily addressing Archbishop Stanley and Mama Beatrice. The gospel passage read today was the gospel passage read at my consecration as a bishop. Events taught me that it had a special meaning for me. I believe it will come to have a special meaning for you, Your Grace and Mama, as well. When I was consecrated in 1996 I could have had no idea what my leadership would cost, and where I would be asked to go. The Episcopal Church in the United States was in great danger, we all knew that, but what was to happen we could not have imagined. Standing and leading would cost friends and relationships, would see my diocese and four others separate themselves from our once great Church, would bring me the pain of a

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purported de-frocking along with more than one thousand other bishops and clergy: none of this could have been imagined.

When you were young you went where you wanted to go, but when you are old another will bind your hands and take you where you do not want to go.

It was right here on this hill nine years ago that God showed me what this passage meant. We were lined up for the procession into Archbishop Henry's enthronement. Walking with the primates who were present - a placement that seemed so very strange and new to me - we passed the cemetery marker commemorating Bishop Hannington. I knew where it was because I had been so awestruck years before when I first discovered it. Turning to enter this Cathedral, I began to think about the Namugongo martyrs. Imagine my surprise when I arrived at my seat within the sanctuary on the right hand side of the altar. There I was confronted with the names of the Uganda Archbishops carved in stone. And there it greeted me: "Janini Luwum, 1974-1977." (Stanley, your name and your tenure will be carved there, too.)

God spoke to me in that moment: "All these men (and boys) had plans, great plans. Give up your plans." Becoming Archbishop means going where you do not plan to go. You are to have the mind of Christ in a very new way. The Lord Jesus is speaking to you as He spoke to Peter. You Stanley, and Mama, are to die and to live. Many days you will be carried where you do not want to go. You will be Christ's servant more than ever now, as you seek to serve Him by being the servant of the servants of God.

People of Uganda: help your new Archbishop to carry out his vocation, just as he helps you to carry out yours. Understand please, just how difficult the call is that Archbishop Stanley and Mama Beatrice embrace as you enthrone him (and them) in what is truly a martyr's chair.

Uganda, the Church throughout the world is looking to you, counting on you. We who come from the rest of the world are here to declare our partnership with you, in prayers and words and actions. Today's texts ring in the ears, and touch the hearts, of all of us:

Philippians 2: 5-7

Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross.

John 21: 18

"Truly, truly, I say to you, when you were young, you girded yourself and walked where you would; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go."

AMEN.