



EBBSFLEET NEWS

Supporting Churches in Gospel Ministry

**April
2026**

He is risen from the dead!

Photo by Jonny Gios on Unsplash

Alleluia!

Finding our Gospel Confidence

Have you ever noticed how tentative is the first telling of the life-transforming truth of the resurrection? At the tomb, despite four or five women sharing the truth they'd seen and heard— an empty tomb and an angelic message (*Luke 24:10*), they couldn't even convince the apostles it had happened. Peter & John, after racing each other to get there, see the folded grave clothes, and maybe begin to believe what they didn't understand (*John 20:8-9*), but just go home afterwards (*v.10*). Even when Jesus appears to them in a locked room, showing he is flesh and bones, their joy was still held back by disbelief (*Luke 24:41*). And on the mountain of the Great Commission there were still doubters (*Mat.28:17*).

It would be easy to assume that if only we'd been there, sharing our faith confidently would be so much easier, but actually the New Testament makes it clear that we will always only ever effectively share the gospel out of a sense of our own weakness. As Paul puts it: *2 Corinthians 4⁵ For what we preach is not ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake. 6 For God, who said, "Let light shine out of darkness," made his light shine in our hearts to give us the light of the knowledge of God's*

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*Rt Rev Rob Munro
Bishop of Ebbsfleet*

2 Corinthians

4:11-15

¹¹ For we who are alive are always being given over to death for Jesus' sake, so that his life may also be revealed in our mortal body. ¹² So then, death is at work in us, but life is at work in you.

¹³ It is written: "I believed; therefore I have spoken." Since we have that same spirit of faith, we also believe and therefore speak, ¹⁴ because we know that the one who raised the Lord Jesus from the dead will also raise us with Jesus and present us with you to himself. ¹⁵

All this is for your benefit, so that the grace that is reaching more and more people may cause thanksgiving to overflow to the glory of God.

glory displayed in the face of Christ. ⁷ But we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us.

How and why does God use weak people to proclaim the power of resurrection?

In 2 Corinthians Paul had to defend himself against the accusations of 'super-apostles', who were more eloquent and impressive. But he shows us why that is not God's way for us to proclaim his life-giving resurrection power...

1. The death of self-reliance reveals our dependence on the life of Jesus v.11

The problem of being powerful and successful is that it looks like we should have the credit for what we do. But when people see and hear that we are obviously depending on Jesus for the fruitfulness of our lives, then our lives reveal his glory. In practice that means lives permeated by prayer, explicitly not self-directed, but laying before Jesus every choice and action, every sermon, every pastoral insight or parish initiative. Over years of parish ministry, nothing of substance grew without significant, sacrificial and substantial prayer. Indeed perhaps that is why I am now in an officially 'unsustainable' role, yet by grace alone being sustained in it—a grace that I am convinced is the fruit of those who pray for me.

2. Our speaking despite weakness reveals our faith in the power of Jesus v.13

When we know we are weak, or ineloquent, or unintelligent compared to others, our natural inclination is to shut up, to fade into the background, lest we be shown up as inadequate. Yet when we then speak up, despite what is arrayed against us, it shows up our faith is Jesus' power, not our own. I wonder whether that is why the early church had so much traction among the poor, the slaves, the outcasts, because they weren't waiting to be impressive or influential to speak up for Jesus. It is not more courses on evangelism to empower ourselves that we need to get the gospel out, it is more trust in the power of Jesus' word to save and transform lives. I am repeatedly humbled my meeting sister and brothers in the wider Anglican Communion who are unashamed to talk simply, honestly and frequently about the way they trust Jesus. While I may sometimes wish I had the preaching eloquence of those most gifted preachers of our constituency, it is actually the courageous and contagious confidence of some of the least noticed, but faithful faith-speaking members of our congregations that I am beginning to realise I most need!

3. Our fellowship of failures reveals our destiny of resurrection life v.14

Our world wants to hang out with the successful, the influential, the wealthy and the famous; but because our fellowship as the Church is with failures, we reveal the gospel reality that it is grace alone that is our faith. Every time you are bothered about those others ignore—when you visit the person with dementia, when you talk to the begging alcoholic, when you listen to the ever-distracting toddler - you are revealing the grace of the gospel! Because when there's nothing in it for you, no benefit for your church or reputation to do that thing, you are showing the radical grace of the Saviour, who both scandalised and sanctified the lowest and the least, the lepers and outcasts of his day. What grows through a fellowship of and with failures, is an overflowing of their gratitude to God *v15* which in turn blesses us, because we will share eternity with them. That's what the apostle glories in: *the one who raised the Lord Jesus from the dead will also raise us with Jesus and present us **with you** to himself.* The family we are destined for in eternity are those whose weakness reveals their dependence on the life and power of Jesus. We'll never deserve it, or be good at sharing it, but we can simply in faith and weakness speak to the one whose power raises the dead, and even blesses His church, his fellowship of failures, with His grace!

Have a great Easter celebration *and then recuperation!*

Yours in Christ,





Reflections on GAFCON G26 Abuja

Having been formally invited, and with permission of the former ++Canterbury, I was the only serving Church of England bishop present at the G26 Abuja Conference. What had originally been intended as an interim Conference for newish bishops (between the main 5-yearly GAFCON gatherings), it had taken on more significance after the October 2025 **Martyrs Day Statement** had declared a realisation 'we are now the *Global Anglican Communion*' and that a reordering of structures was inevitable and necessary.

The most significant headline from Abuja G26 is the intentional rejection by GAFCON of coloniality-coordinated structures, ie the "Canterbury Instruments of Communion", and a commitment to the internal renewal of a **Global Anglican Communion (GAC)** based on our shared theological foundations, ie. assent to the **Jerusalem Declaration 2008 (JD)**, rather than colonial history. Ironically, the JD asks no more of people than is currently declared to be the C of E theological / doctrinal convictions—commitment to Historic Ecumenical Creeds, 39 Articles, Anglican liturgical / sacramental heritage from 1662 BCP & Ordinal, and the historic teaching on marriage and sexual intimacy (*marriage as only one man & one woman as the proper place for sexual intimacy*). It continues to surprise me that in this country so many seem to object to a group of Anglican saying we are united by believing what we say we believe!

Surprisingly (*even to those in the conference*), the Primates present proposed establishing a Global Anglican Council as a new lead body for GAC, which does include some priests and lay people, although details of who and how they would be invited to serve on it, were sketchy. This move to a 'conciliar' solution, something already being proposed in the GSFA network, was cast as a return to the original 1867 Lambeth conference principles of *autonomous provinces bound by shared formularies*. The rejection of 'Canterbury Instruments' was presented as necessary because of their failure to uphold the conciliar decisions of Lambeth 1998 conference, where 82% voted to support the resolutions on human sexuality - the last time every Anglican Province was actually present and included in a whole-Communion decision.

The conference itself felt slightly 'down beat' compared to previous ones I've been at (*with the exception of the phenomenal Nigerian music group leading praise*), perhaps because it was all episcopally led (*previously we'd had very capable lay comperes*), and also because some key former GAFCON primates were not present, including ++South Sudan, ++Alexandria and ++Myanmar - although their provinces were represented by various bishops and contributors on stage. It was sad that the final conference statement, having set out a confessional foundation for establishing communion, was then slightly overly-prescriptive in requiring Global Anglican Council (GAC) members to 'not attend' the Canterbury instruments (IoC), rather than just 'disengage' from them. This appears to exclude **GSFA** primates who say they will attend ACC or Lambeth but not take communion with revisionists. But when your children set up their new family home, you don't get to make their rules!

That said, that limitation on those primates leading the GAC was explicitly not required of individuals, churches or even dioceses in more mixed or liberal provinces where people are working 'within the structures' but who assent to JD - "we are there for you!" was the refrain. However GAC will also support those conscientiously forced to 'work outside' of those structures. So to be IN the GAC, simply uphold the JD, and they are for you!

There are some unanswered challenges that remain: Will GAC be generous to provinces (*mainly in GSFA*) who do assent to JD, but don't adopt a 'don't attend' strategy to former IoC's?

If the new Communion is truly only confessional, then provinces who uphold that Confession should logically be included.

Will the GAC develop an ecclesial coherence? A Communion is more than just a shared confession, it needs proper connection & communication too, ie. structural things, as yet un-organised.

Will the GAC be God's way to renew our Communion, or feed its further fragmentation? GAC includes the largest and fastest growing Anglican provinces, but to honour those whom God is honouring with such growth, may call for a humility that gives up power, which is not often shown by wealthy Western churches!



Nigerian-style church growing!?



The Bishops on the BTI-9 training Institute



3hr Nigerian service with buffalo horn!

Bishop's Diary

February

- 15 Confirmations & Baptism at St Nicholas Tooting
Confirmation, Christ Church Cockfosters
- 16 Future Ordinands mtg
Ministry mtg
- 17 Orthodox Bps zoom
Ministry mtg
- 18-20 Alliance Stakeholders residential
- 22 St Bartholomew & Church of the Saviour, Blackburn
- 23 Interviews, St John, Wimborne
New +London consultation
- 24 Orthodox Bps zoom
Ebbsfleet Virtual Coffeetime
- 25 Bps Council planning mtg
- 26 Standing Commission zoom
2x Ministry zooms
- 26-7 GAFCON conference

March

- 8 Ministry zoom
- 9 Ebbsfleet team mtg
2x Ministry zooms
- 10 Day at Oak Hill
Ministry mtg
- 11 Ebbsfleet Bishop's Council
2x Ministry zooms
- 12 Ebbsfleet planning mtgs
Episcopal mtg
- 15 Confirmations & Baptism at St Mary's, Maidenhead
- 17-18 Church Society Council residential
New +Oxford consultation
- 19 SE Regional Bishops mtg
- 20-22 St Peter's, Stapenhill Church weekend including Confirmation
- 21 Ministry mtg
- 22 Ministry mtg
- 24 2x Ministry mtgs
- 25 Ministry mtg
Installation of Archbishop of Canterbury
- 26 2x Ministry mtg
2x Oak Hill 'Why be Ordained?' zoom
Makin Task & Finish Group
- 28 MDR
- 29 Palm Sunday: Holy Trinity, Holme / St James, Burton
- 30 Ebbsfleet planning day
- 31 Orthodox Bps zoom
Ebbsfleet Virtual Coffeetime

April

- 5 Easter Sunday: Confirmations & Baptisms at St John's, Downshire Hill & Moulton Parish Church

2026 Ebbsfleet Regional Conferences



21st Century DISCIPLESHIP

Showing, Sharing and Serving Christ



- 12 May for NW **Blackburn** (St Andrew's, Leyland)
- 13 May for midW & sNE **Sheffield** (Christ Church Fulwood)
- 1 June for Central **London** (St James, Clerkenwell)
- 2 June for SE **London** (St James, Clerkenwell)
- 22 June for E **Cambridge** (Christ Church, Cambridge)
- 7 Sept for SW **Exeter** (St Leonards, Exeter)
- 19 Oct for nNW & nNE **Carlisle** (St John's, Houghton)

The Regional Conferences start with refreshments from 10am, finishing by 4pm, with a **free lunch** provided for those that book their place before the deadlines mentioned on the booking forms.

To book: click your preferred city below to go to the relevant booking

Booking is not required for Exeter & Carlisle which will be 'slimmed down' versions of the earlier events. NB while the roadshows are aimed at particular regions, each is open to anyone to attend (in case dates are inconvenient)

Regional Conferences are vital for leaders, lay or ordained to keep contact with +Rob and the Ebbsfleet Network, particularly where he has been unable to visit in the year - so please make it a priority. NB Free lunch if you book in time!

This year there is significantly more time for interaction and feedback on a vital topic—how do we disciple this generation? It includes contributions from Rev Dr Jason Ward of Church Society, John McLernon / Rupert Shelley of Crosslinks, Annabel Heywood / Eleanor Hayden, Ebbsfleet Advisors, and Rev Dr James Hughes of Latimer Trust.

2026



latimertrust.org



Wednesday 17th June - 9:30 to 15:30 hrs

THE LATIMER TRUST CONFERENCE

Resilience in Ministry

This conference will aim to equip, encourage and enable conversations about Resilience in Ministry

St. Alkmund's Church, Duffield, DE56 4BA
£25 - lunch included



Book today

latimertrust.org/latimerconference2026



engage & edify

12 - 14 May 2026



find out more
& book tickets!

consultancy for churches



reachministries.uk

Elias & Primrose Makumbini work with students in Zimbabwe. In 2024 they launched REACH Zimbabwe Student Ministry which fosters relationships with students, sharing the gospel, and guiding them in discipleship during this critical time in their lives.

They say *“When students come to know and love God, they are empowered to grow into godly leaders who can transform their communities.”*

Elias & Primrose need support - financial & prayer, but also partnership. Could this be the mission partnership your church is looking for?



For more information or to join their mission, please get touch with their ministry coordinator:

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sophia.strobel-vogt@web.de

Mission Partner Opportunity

Grab a coffee & join us at one of our online drop-ins:

With the Bishop of Ebbfleet

10am - noon, usually (but not always) the last Tuesday of the month:

28 April 26 May

23 June
Revised date

For anyone interested in ministry, mutual support or with questions.

[Use this zoom link](#)



For Women in Complementarian Ministry / Women's Workers

Times vary, next meeting 20 April 10am

Join us for prayer & encouragement (prayer requests welcome)

[Use this zoom link](#)

Vacancies April 2026

We are happy to publicise vacancies here and on our [website](#).

If you'd like us to do so, please complete the appropriate form via these links:

VACANCY

SITUATION WANTED

Find us:



Current Vacancies

- St James, Chorley** ▪ [Next Generation Leader](#)
- St Mary's Maidenhead** ▪ [Youth Minister](#)
- Grace Church, Greenwich** ▪ [Ministry Trainees](#)
- University of Birmingham** ▪ [Anglican Chaplain](#)
- St John's, Tunbridge Wells** ▪ [Associate Vicar](#)

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