

THE ANGLICAN CHURCH AND FOREIGN MISSIONS

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Abstract

The discuss about Anglican Church and foreign missions can not be over emphasized such the daily need to put down the history of activities and evenys of the church on paper for posterity sake and as a guide to future generation of church adherants and the Christian community at large, the study rely mainly on documents, library, history facts and internet materials. The findings of the researchers influenced the conclusion and study recommendations

Keywords; Nigeria, foreign missions, Anglican Church, and Christian Community.

Introduction

The spread of Anglicanism began in the British Isles. The first Anglican Church that was distinct from the English Church was the Church of Ireland, established in 1560. In Reformation-era Scotland the established Church was first Presbyterian, but an episcopal polity was instituted at various points through the 16th and 17th centuries, until the Glorious Revolution made it possible for the established Scottish Church permanently to become Presbyterian. It was then, after 1690, that the Scottish Episcopal Church was formed as a dissenting, and therefore nonjuring, body in Scotland.

The first Anglican Church in America was formed in 1607 in Jamestown, Virginia, but 167 years would pass before America's first bishop would be consecrated. During the intervening years, efforts to provide bishops in the American colonies failed, and clergy in the colonies were subject to the Bishop of London. Two Anglican missionary organizations, the Society for the Promotion of Christian Knowledge (SPCK, 1698) and the Society for the Propagation of the Gospel in Foreign Parts (SPG, 1701), were particularly active in the Atlantic colonies. The founding focus of the SPCK was in large part on providing schools for the poor at home, and on dispersing Christian printed materials both at home and abroad. The SPG provided ministers for English colonists, and also sought to evangelize non-Christian peoples, including slaves, within the colonies.

After the Revolution, American clergy faced the quandary that their Oath of Allegiance to the British crown had become a treasonous state of affairs. The Protestant Episcopal Church in the United States of America (American Episcopal Church) was formed swiftly, but faced a problem of episcopacy. Samuel Seabury was elected bishop in 1783, but could not be consecrated by English bishops because the Oath of Allegiance to the crown would have been legally required. Bishops of the nonjuring Scottish Episcopal Church consecrated Seabury the next year, and provided guidance for a non-established Anglican Church. English laws were soon changed, permitting consecrations by English bishops without the oath. The American Episcopal Church became the first province in communion with the See of Canterbury outside the British Isles.

The American Church differs importantly from its English forebear. Bishops are elected by clergy and laity rather than appointed, there is a presiding bishop rather than an archbishop, and the highest governing body is the triennial General Convention. The Book of Common Prayer (BCP) was revised for the American Church in 1789, and has developed independently ever since. Although Anglo-Catholic and Evangelical divisions grew in the American Church, liturgically the divide between them became more amorphous than in England. Some English observers are surprised at what may be characterized as "High Church Evangelicalism" in some American parishes--churches that are liturgically similar to Anglo-Catholicism but are theologically Evangelical.

Worldwide Anglican missionary efforts were raised to a new level after the founding of the Society for Missions in Africa and the East, later dubbed the Church Mission Society (CMS). The CMS was founded by Evangelicals in 1799, among them several Clapham Sect activists. The Clapham Sect was a group of influential Evangelicals (such as William Wilberforce), many of whom lived near Clapham, England, who sought to extend foreign missions and to abolish the slave trade. CMS missionaries were the first Anglicans to reach numerous indigenous groups in the global south and east. During the mid-19th century, the Secretary of the CMS was Henry Venn. He espoused an "indigenous church" missionary model designed to bring new overseas

churches to self-sustainability, and also played a role in the consecration of the first African bishop in the Anglican Communion, Samuel Crowther, in 1864.

The consecration of Crowther came in the midst of a flurry of consecrations for overseas churches. Colonial bishoprics began in 1787 with the Bishop of Nova Scotia, and both episcopal and archiepiscopal sees were established in the early- to mid-19th century in colonial India, Australia, and New Zealand. The model of missionary bishops, used in the American Church for westward settlers, was suggested by the Anglo-Catholic Samuel Wilberforce (son of William) and utilized by the Universities' Mission to Central Africa (UMCA, 1857). Rather than negotiating the difficulties of creating bishoprics in established missions, the mission would be created as a Church, complete with a bishop with whom the first missionaries arrived.

As Anglicanism spread throughout the colonies, diversity of belief and practice and questions of authority structures became significant issues. The case of John Colenso, Bishop of Natal (in southern Africa), was seminal. He published writings in the Liberal school of thought, and permitted the baptism of native polygamists. He was excommunicated by his archbishop in 1863 but successfully contested it on the grounds that the archbishop lacked the authority to excommunicate him. Thus was diversity of belief furthered while authority structures were left in doubt. Meanwhile, since the 1850s some had been positing the idea of a worldwide council of Anglican bishops. This impetus, along with the uncertainty raised by Colenso, led to the first Lambeth Conference in 1867, with all Anglican bishops invited. The worldwide Anglican Communion attained tangible structure.

The Anglican Communion grew to boast numerous versions of the BCP in a variety of vernacular languages. Many religious practices were indigenized at early dates and the process continued over time as local customs (such as folk tunes, dances, and traditional invocations) were Christianized as necessary and added to the BCP liturgies. Varying models of Church governance developed as political and social circumstances dictated, within the context of the historic episcopate. There is a great variety of churchmanship across the Communion, from Liberal to Anglo-Catholic to Evangelical, often corresponding to the churchmanship of the missionary organization that evangelized in a given locale.

Foreign Missions As It Relates To the English Church

The English Church has been from the beginning, with a period of lapse from the fourteenth to the seventeenth century, emphatically a missionary Church. In the sixth century Celtic missionaries, among whom St. Columbanus was prominent, had carried the Gospel from Ireland and Iona to the heathen of the Continent. But the first English Churchman to do so was St. Wilfred (q.v.), who on his way to Rome in 678 was driven by a storm to take refuge among the heathen Frisians, among whom he tarried preaching and baptizing. A few years later Ecgberht, a Northumbrian priest living in Ireland, desired to carry the faith to the German tribes from whom the Angles and Saxons were sprung. He was prevented, but assisted in sending others to Frisia, Willibrord (q.v.) among them. About 693 Switberht, being chosen bishop to assist Willibrord, returned to England, and was consecrated by Wilfred, the first bishop consecrated in England for work abroad. Among other English missionaries who spread Christianity and civilization among the Teutonic tribes of Europe were two Anglican priests known as Black and White Hewald, martyred in Saxony (c. 695); Adelbert, a prince of the royal house of Northumbria, who laboured in the north of Holland; and, greatest of all, Wynfrith or Boniface (q.v.), 'the Apostle of Germany.' In 883 Alfred (q.v.) sent alms to India in fulfilment of a vow made in the Danish wars. And even

during those wars devoted Englishmen were labouring as missionaries in the Scandinavian homes of their enemies. Olaf Tryggvason, King of Norway (995-1000), employed English bishops to convert his people, and Cnut (q.v.) sent English missionaries to convert his Scandinavian subjects, and St. Olaf had followed the same policy. St. Sigfrid, a well-known English missionary bishop in Norway and Sweden, lived through most of the eleventh century (Bishop Wordsworth, National Church of Sweden, 57-88). But from the eleventh century the missionary spirit was largely overshadowed by the Crusades (q.v.). These were in part inspired by missionary zeal, but vitiated by a policy of compulsory conversion by the strong hand. The true missionary spirit, however, survived, notably among the Friars (q.v.). About 1230 Adam of Oxford, a famous Franciscan, was sent at his own request by Gregory IX to preach to the Saracens, and other Franciscan missions to the infidels of the Holy Land followed. The Council of Vienne (1312) ordered that professorships in Arabic, Hebrew, and Chaldeans should be founded at Oxford and other universities to promote the conversion of Jews and Turks. In 1370 William de Prato, a Franciscan who had studied at Oxford, 'was sent to the Tartars by the Pope as Bishop of Peking, and head of the Franciscan Mission in Asia' (A. G. Little, *The Grey Friars in Oxford*). But, as a rule, in the later Middle Ages persecution took the place of evangelization, and such forays as that of the Teutonic knights in Lithuania, in which the Earl of Derby, afterwards Henry IV., took part, were crusades only in name.

After the breach with Rome foreign mission work with all its machinery had to be begun anew. Yet a keen sense of the duty of Churchmen at home towards non-Christians appears in the records of the Elizabethan adventurers. Sir Walter Raleigh gave the Virginia Company £100 for the propagation of Christianity in its territory. And in 1632 Dr. Donne preached before that company what has been called 'the first missionary sermon printed in the English language.' Archbishop Laud (q.v.) recognized the Church's responsibility in regard to the North American colonies, and in 1634 an Order in Council gave the Bishop of London jurisdiction over English congregations abroad. In 1638 a scheme was promoted for establishing the episcopate in North America, but home troubles prevented its realization. In 1649 the Long Parliament inaugurated the first English missionary [367/368] organization, 'The Society for the Propagation of the Gospel in New England.' £12,000 was collected in English churches by Cromwell's order, the society was re-founded by Charles II in 1662, and is still at work in Canada under the name of 'The New England Company.' After the Restoration the scheme for a colonial episcopate was revived, but broke down on Clarendon's fall. Bishop Compton of London was active in providing for the spiritual needs of the North American and West Indian colonies by sending out clergy, and Archbishop Sheldon (q.v.) was also interested. The Christian Faith Society for the West Indies was founded in 1691. An attempt at missionary work in the East Indies was begun in 1682, Robert Boyle (q.v.) and Burnet (q.v.) being among its promoters. The S.P.C.K. came into existence in 1698, the S.P.G. in 1701. In 1799 the Church Missionary Society was born.

Speaking generally, all Anglican missions throughout the world taken together hardly form one-seventh of the mission forces of the world to-day, exclusive of the Church of Rome. The annual income of the missions in the world to-day outside Rome amounts to about £5,070,000. Towards this sum the Anglican Communion does not contribute more than £900,000. The Roman Church publishes no accounts. The Orthodox Eastern Church spends about £30,000 upon its missions exclusive of Japan, which has an independent income. The Roman Church claims 10,000,000 adherents. The Roman Church has among non-Christians about 34,000 European, or American,

workers; the great European and American missions not in communion with the English, Roman, or Eastern Churches about 16,500; the Anglican communion about 2600. It is a noteworthy fact that any weakening of belief in full Christian doctrine, whether in connection with the Incarnation or the Resurrection, seems to smite with sterility all mission work among non-Christians in the rare cases where it is attempted. There are two other great organizations, partly Anglican, which largely aid the mission cause, the British and Foreign Bible Society and the Religious Tract Society.

The approximate date which can be taken as a starting-point for the great revival of modern missionary work abroad is 1871. In that year Bishop Patteson (q.v.) was murdered; in 1872 the S.P.G. inaugurated the Day of Intercession at St. Andrew's tide, Bishop G. H. Wilkinson being one of the chief movers. From this time Anglican missions gained force everywhere. In 1874 Livingstone died, and the Universities Mission to Central Africa gained impetus, along with many other missions, and the C.M.S. entered Uganda within three years. In 1884 Bishop Hannington was murdered. The Student Volunteer Movement arose in 1886, and has enormously added to the missionary force within the English Church as well as outside it. During the last forty years missionary work has not only advanced by strides, but has also become much more efficient both at home and abroad. Within the English Church distinct advance has been made in the estimation in which missions are held. In this respect the newer religious bodies are still ahead of the Church of England. Among the Presbyterians and the Methodists the Church is its own missionary society, as are the Protestant Episcopal Church in America and the Church in Canada. In the English Church proper, however, missionary work is still done by great societies; but these are drawing closer together under the influence of the Central Board of Missions, which represents the whole Church. This Board does not collect money for work abroad, but acts as a regulator and unifier of all missionary work done by the Church.

Africa - In 1752 the S.P.G. sent a chaplain to the Gold Coast. In 1765 the first Negro priest was ordained from that region by the Bishop of London. This mission was abandoned, and the C.M.S. began work in 1804. In the same year they went to the Susu tribes; in 1816 to the liberated slaves sent from America to Sierra Leone. Except on the Gold Coast, to which the S.P.G. has returned, and in Liberia, which is connected with the Church in America, all Anglican missions in West Africa are connected with the C.M.S. By far the largest diocese there is that of West Equatorial Africa, under a European bishop with two African suffragans. The diocese includes Northern and Southern Nigeria, and extends to Lake Chad, and it has to confront the advance of Islam from the north. This advance has been indirectly aided by British rule. Formerly the Moslem came as a raider and slave trader; to-day he comes as a peaceful subject. The African Christian communities in these regions are practically self-supporting. English funds are utilized for the support of European workers. The Anglican missions in West Africa must number more than 50,000 adherents, and there are 100 African clergy. There are six bishops. There is as yet no organized province of West Africa. In Nigeria and in Sierra Leone there are fully organized synods. In 1864 an attempt was [368/369] made to create an independent diocese under an African bishop (Bishop Crowther), but the result was disappointing, and there has been no further attempt in this direction.

Foreign Missions of the Church of Nigeria (Anglican Communion)

The Church of Nigeria (Anglican Communion) is one of the largest Anglican churches in the world and is known for its active involvement in foreign missions. The church has a long history of sending missionaries to various parts of the world, with a particular focus on Africa.

Here are some of the notable foreign missions of the Church of Nigeria (Anglican Communion):

1. **Anglican Church in North America:** In 2009, the Church of Nigeria (Anglican Communion) established the Convocation of Anglicans in North America (CANA), a missionary diocese to serve Anglicans in the United States and Canada who have left the Episcopal Church. CANA has grown to become a significant presence in North America, with numerous congregations and a theological college.
2. **West Africa:** The Church of Nigeria (Anglican Communion) has been involved in missionary work in West Africa for many years. The church has established numerous mission stations, schools and hospitals in countries such as Ghana, Liberia, and Sierra Leone.
3. **Sudan:** The Church of Nigeria (Anglican Communion) has been involved in missionary work in Sudan since the 1970s. The church has established several mission stations and theological colleges in the country, and has been involved in peace building efforts in the region.
4. **Middle East:** The Church of Nigeria (Anglican Communion) has been involved in missionary work in Middle East. The church has established a theological college in Egypt and has been involved in efforts to promote peace and reconciliation in the region.
5. **Asia:** The Church of Nigeria (Anglican Communion) has been involved in missionary work in Asia, particularly in countries such as India, Pakistan, and Sri Lanka. The church has established mission stations and theological colleges in these countries and has been involved in efforts to provide relief and support to those affected by natural disasters and conflicts.

The Mission of the Church of Nigeria (Anglican Communion) in Convocation of Anglicans in North America (CANA)

The Convocation of Anglicans in North America (CANA) is a missionary initiative of the Church of Nigeria (Anglican Communion) that was established in 2005 to provide pastoral care and support to Anglicans in North America who were dissatisfied with the direction of the Episcopal Church in the United States. The mission of the Church of Nigeria (Anglican Communion) in CANA can be understood in several ways:

1. **Providing spiritual guidance and leadership:** The Church of Nigeria (Anglican Communion) sees herself as providing spiritual guidance and leadership to Anglicans in North America who have become disaffected with the Episcopal Church. By establishing CANA, the Church of Nigeria is offering a new home to these Anglicans, one that is more in line with their theological and moral convictions.
2. **Promoting orthodox Anglicanism:** The Church of Nigeria (Anglican Communion) is committed to promoting orthodox Anglicanism in North America through CANA. This includes a strong emphasis on the authority of scripture, traditional Christian morality, and the historic creeds of the church.
3. **Fostering evangelism and mission:** The Church of Nigeria (Anglican Communion) believes that CANA provides an opportunity to foster evangelism and mission in North America. By reaching out to Anglicans who have become disillusioned with the Episcopal Church, the Church of Nigeria hopes to spread the gospel message and share the good news of salvation in Christ.

4. Building relationships with other Anglicans: The Church of Nigeria (Anglican Communion) sees CANA as an opportunity to build relationships with other orthodox Anglicans around the world. By providing a home for Anglicans in North America, the Church of Nigeria hopes to foster greater unity and cooperation among Anglicans who share a commitment to orthodox Christian belief and practice.

The Mission of the Church of Nigeria (Anglican Communion) in West Africa

The mission of the Church of Nigeria (Anglican Communion) in West Africa is to make disciples of Jesus Christ through the preaching of the gospel and the teaching of the Bible. This involves the spread of the gospel message, the establishment of new churches, the strengthening of existing congregations, and the provision of pastoral care and support to members of the church. The church seeks to promote the values of the Christian faith and to work towards the transformation of society through social justice initiatives and community development projects. The Church of Nigeria also seeks to promote unity and cooperation within the Anglican Communion and to foster ecumenical relationships with other Christian denominations.

The Foreign Mission of the Church of Nigeria (Anglican Communion) in Ghana

The foreign mission of the Church of Nigeria (Anglican Communion) in Ghana dates back to the early 20th century when the first Anglican missionaries arrived in Ghana to spread the Gospel of Jesus Christ. Today, the Church of Nigeria (Anglican Communion) has a significant presence in Ghana with several dioceses and numerous parishes across the country.

The Church of Nigeria's foreign mission in Ghana operates under the Anglican Province of West Africa, which comprises Ghana, The Gambia, Guinea, Liberia, and Sierra Leone. The Church's foreign mission in Ghana focuses on evangelism, discipleship, church planting, education, and social welfare.

The Church has established several theological training institutions in Ghana to train clergy and laity for effective ministry. These include St. Nicholas Theological Seminary in Cape Coast, the Trinity Theological Seminary in Legon, and the Crowther Graduate Theological Seminary in Kumasi. The Church of Nigeria also supports Christian education in Ghana through the establishment of numerous primary and secondary schools across the country.

In addition to evangelism and education, the Church of Nigeria (Anglican Communion) is also involved in social welfare activities in Ghana. The Church runs hospitals, clinics, and other medical facilities to provide quality healthcare to Ghanaians. The Church also operates orphanages, schools for the disabled, the less privileged in society.

The Church of Nigeria (Anglican Communion) has played a significant role in the development of the Anglican Church in Ghana. Through her foreign mission activities, the Church has contributed to the growth and development of the Church in Ghana, and her impact can be felt across various sectors of the Ghanaian society.

The Foreign Mission of the Church of Nigeria (Anglican Communion) in Liberia

The foreign mission of the Church of Nigeria (Anglican Communion) has a significant foreign mission presence in Liberia. The church began her mission in Liberia in 1982, after the country was torn apart by a civil war. The mission aimed to provide spiritual support and alleviate the suffering of the people affected by the war.

The Church of Nigeria (Anglican Communion) in Liberia is organized into two dioceses, the Diocese of Liberia and the Diocese of Gbarnga. The Diocese of Liberia covers the entire country, while the Diocese of Gbarnga covers the central region.

The church Liberia has established schools, hospitals, and churches to support the spiritual and physical needs of the people. It has also established vocational training centers and farming cooperatives to help the people develop skills and improve their livelihoods.

The church's mission in Liberia has also focused on promoting peace and reconciliation in the country. The church has played a significant role in mediating conflicts and promoting dialogue between warring factions.

In recent years, the church has also been involved in responding to the Ebola crisis in Liberia. The church provided medical and spiritual support to those affected by the virus, and also worked to educate the public about how to prevent the spread of the disease.

Overall, the foreign mission of the Church of Nigeria (Anglican Communion) in Liberia has been aimed at promoting the well-being of the people, providing spiritual support, and promoting peace and reconciliation in the country.

The Foreign Mission of the Church of Nigeria (Anglican Communion) in Sierra Leone

The Church of Nigeria (Anglican Communion) has been involved in foreign mission in Sierra Leone since the 19th century. The first Anglican missionary to Sierra Leone was Samuel Ajayi Crowther, who was born in Osoogun, in present-day Oyo State, Nigeria. He was captured as a slave at a young age and eventually rescued by the British Royal Navy, who took him to Sierra Leone, where he was educated and later ordained as a minister.

In 1864, the Church Missionary Society (CMS) sent a group of missionaries to Sierra Leone, including some from the Church of Nigeria. The missionaries established churches, schools, and hospitals throughout the country, with a focus on evangelism and social welfare.

The Church of Nigeria (Anglican Communion) officially established a diocese in Sierra Leone in 1979, with the Right Reverend Samuel Sanusi as the first bishop. Since then, the church has continued to expand its mission work in Sierra Leone, with a particular emphasis on education, healthcare, and community development.

The church runs several primary and secondary schools in Sierra Leone, providing education for children from all backgrounds. She also operates a hospital and several clinics, providing medical care and support to people in rural areas where healthcare is limited.

In addition to her educational and healthcare initiatives, the Church of Nigeria (Anglican Communion) in Sierra Leone also engages in evangelism, discipleship, and social justice work. The church has been actively involved in peace-building and reconciliation efforts in Sierra Leone, particularly in the aftermath of the civil war that ended in 2002.

The Church of Nigeria (Anglican Communion) in Sierra Leone is committed to sharing the gospel of Jesus Christ and serving the people of Sierra Leone through its various ministries and initiatives.

The Foreign Mission of the Church of Nigeria (Anglican Communion) in Sudan

The Church of Nigeria (Anglican Communion) has been involved in foreign missions in Sudan since 1980s. Sudan is a predominantly Muslim country, and the Church's mission has been focused on evangelism and planting Anglican churches in the country. The Church of Nigeria established her first parish in Sudan in the city of Khartoum 1983.

The mission in Sudan faced challenges in the 1990s due to the country's civil war, which made it difficult for the Church to continue her work. However, the Church of Nigeria continued to provide support to Christians in Sudan by sending missionaries and providing humanitarian aid.

In 2005, the Comprehensive Peace Agreement was signed, ending the civil war in Sudan. This provided an opportunity for the Church of Nigeria to expand her mission in the country. The Church has since established several parishes in different parts of Sudan, including in the states of Khartoum, White Nile, and North Darfur.

The Church's mission in Sudan has also involved working with other Christian denominations and organizations to provide relief and development assistance to communities affected by conflict and poverty. The Church has supported programs in education, health, and community development, and has also established a theological college in Khartoum to train local clergy. The Church of Nigeria's foreign mission in Sudan has been successful in planting Anglican churches and providing support to Christians in the country. Despite the challenges of working in a predominantly Muslim country, the Church has been able to establish a strong presence in Sudan and contribute to the development of the country's Christian community.

The Mission of the Church of Nigeria (Anglican Communion) in Middle East

The Church of Nigeria (Anglican Communion) has a foreign mission in the Middle East, which is one of her overseas missionary jurisdictions. The mission was established in the early 2000s to reach out to Anglicans and other Christians in the Middle East region, particularly in countries such as Egypt, Lebanon, Syria, Jordan, and Iraq. The Church's foreign mission in the Middle East is mainly focused on providing pastoral care and support to Nigerian Anglicans and other Christians living in the region.

The primary objective of the Church's foreign mission in the Middle East is to evangelize and make disciples of Jesus Christ among the people of the region. The mission also seeks to provide pastoral care and support to Anglican and other Christian communities in the Middle East, many of whom face significant challenges and difficulties.

The Church's mission in the Middle East is led by a bishop who oversees the work of Anglican churches and ministries in the region. The bishop is supported by a team of clergy and lay workers who are engaged in various aspects of ministry, including preaching and teaching, counseling, social outreach, and humanitarian assistance.

The Church of Nigeria's mission in the Middle East has faced various challenges over the years, including political instability, religious persecution, and social upheaval. Despite these challenges, the Church has remained committed to its mission of spreading the Gospel and supporting the faithful in the region.

The Mission of the Church of Nigeria (Anglican Communion) in Egypt

The Church of Nigeria (Anglican Communion) began its foreign mission in Egypt in 1993. Its primary goal was to provide spiritual and pastoral support to Nigerian Anglicans living in Egypt. The church initially started with just a few members, but over time it grew to become a significant presence in the country.

One of the most notable achievements of the Church of Nigeria in Egypt is the establishment of St. Matthew's Anglican Church in Cairo, which has become the headquarters of the church's mission in the country. The church is located in the heart of Cairo, and it provides a spiritual home for Nigerian Anglicans living in Egypt.

In addition to providing spiritual support to its members, the Church of Nigeria in Egypt also engages in various social and charitable activities to support the local community. These activities include providing support to the elderly and the sick, supporting educational initiatives, and working to improve the living conditions of those in need.

The Church of Nigeria in Egypt has faced some challenges over the years, particularly due to political instability in the country. However, despite these challenges, the church has continued to grow and expand its presence in Egypt. Today, it remains a vital presence in the country, providing spiritual and social support to its members and serving as a bridge between Nigeria and Egypt.

The Mission of the Church of Nigeria (Anglican Communion) in Lebanon

The Church of Nigeria (Anglican Communion) has a small but significant presence in Lebanon. The church's involvement in Lebanon can be traced back to the early 1990s when a small group of Nigerian Anglicans living in Lebanon began meeting for worship. In 1995, the Rt. Rev. Joseph Adetiloye, then Primate of the Church of Nigeria, visited Lebanon and established the Church of Nigeria (Anglican Communion) Mission in Beirut.

The mission began with a small congregation of Nigerian expatriates, but it has since grown to include a significant number of Lebanese Christians who have been drawn to the church's evangelical mission and traditional Anglican liturgy. The mission is currently led by the Rt. Rev. Samson O. Osundina, Bishop of the Diocese of Ilesa in Nigeria.

The Church of Nigeria (Anglican Communion) Mission in Lebanon is involved in a range of activities, including regular worship services, Bible study groups, and outreach programs to refugees and other marginalized communities. The church has also established partnerships with other Christian groups in Lebanon, including the Armenian Orthodox Church and the Evangelical Church of Beirut.

Despite the challenges of operating in a predominantly Muslim country, the Church of Nigeria (Anglican Communion) Mission in Lebanon has been successful in building bridges of understanding between Christians and Muslims, and in promoting interfaith dialogue and cooperation. The mission has also been a source of support and encouragement for the Nigerian community in Lebanon, many of whom face significant social and economic challenges.

The Mission of the Church of Nigeria (Anglican Communion) in Jordan

The Church of Nigeria (Anglican Communion) has a foreign mission in Jordan, a country located in the Middle East, and it has a significant Christian population. The mission of the Church of Nigeria in Jordan is to spread the gospel of Jesus Christ and promote Christian values.

The Church of Nigeria (Anglican Communion) has established a branch of the Anglican Church in Jordan, and it provides worship services to the local Christian community. The church also engages in community outreach programs, such as providing assistance to refugees and supporting charitable organizations.

The Anglican Church in Jordan is headed by a Bishop, and it is a member of the Province of Jerusalem and the Middle East, which is part of the Anglican Communion. The Church of Nigeria has been actively involved in the Province of Jerusalem and the Middle East, and it participates in the activities of the province, including the Lambeth Conference.

The Church of Nigeria also maintains close ties with the government of Jordan and other religious organizations in the country. The church works closely with other Christian denominations to promote interfaith dialogue and understanding.

The Mission of the Church of Nigeria (Anglican Communion) in Syria

The Church of Nigeria (Anglican Communion) in Syria, the Church of Nigeria has a mission presence through the Diocese of Jerusalem. The mission work focuses on evangelism, discipleship, theological education, and humanitarian aid. The church also runs schools and a hospital in the country.

The mission of the Church of Nigeria in Syria is primarily focused on evangelism, discipleship, and humanitarian aid. The church seeks to share the gospel of Jesus Christ with the people of Syria, and to support and strengthen the faith of existing Christian communities in the region. This work is carried out through the establishment of churches, schools, and other Christian institutions, as well as through outreach programs and initiatives that seek to meet the physical and spiritual needs of the local population.

In addition to its work in evangelism and discipleship, the Church of Nigeria in Syria is also actively involved in humanitarian aid and relief efforts. This includes providing food, shelter, medical care, and other basic necessities to those affected by the ongoing conflict and displacement in the region. The church works in partnership with other organizations and agencies to provide these services, and seeks to be a source of hope and support to those in need.

Despite the challenges and dangers of operating in a region marked by conflict and instability, the Church of Nigeria remains committed to its mission in Syria. Through its presence in the Diocese of Jerusalem, the church seeks to be a witness to the love and compassion of Christ, and to offer hope and healing to a region in need.

The Mission of the Church of Nigeria (Anglican Communion) in Iraq

The Church of Nigeria (Anglican Communion) does not have a significant foreign mission presence in Iraq. However, the Anglican Diocese of Cyprus and the Gulf, which includes Iraq, is a part of the Province of Jerusalem and the Middle East, with the Episcopal Church in Jerusalem and the Middle East responsible for overseeing the church's mission work in Iraq.

The Episcopal Church in Jerusalem and the Middle East has a small presence in Iraq, primarily in the northern Kurdish region of the country. The church is involved in various ministries, including providing education, healthcare, and social services to local communities.

Due to the ongoing conflict and security concerns in Iraq, the church's mission work in the country faces significant challenges. However, the church remains committed to serving the people of Iraq and supporting the growth of the Anglican Church in the country.

The Mission of the Church of Nigeria (Anglican Communion) in Asia

The Church of Nigeria (Anglican Communion) has a foreign mission presence in several countries in Asia, including India, Pakistan, Nepal, and Malaysia.

In India, the Church of Nigeria has a mission presence through the Anglican Church of North India (ACNI), which is a united church formed by the union of several Anglican denominations in India. The ACNI has a significant presence in several states in India, including Uttar Pradesh, Delhi, and Punjab. The Church of Nigeria also has a mission presence in the southern Indian state of Kerala through the Malabar Diocese.

In Pakistan, the Church of Nigeria has a mission presence through the Diocese of mission presence through the Diocese of Peshawar, which is part of the Church of Pakistan, a united church formed by the merger of several Protestant denominations in Pakistan. The Diocese of Peshawar has a significant presence in the Khyber Pakhtunkhwa province of Pakistan.

In Nepal, the Church of Nigeria has a mission presence through the Diocese of Nepal, which was established in 2009. The Diocese of Nepal has a significant presence in the Kathmandu Valley and the surrounding regions.

In Malaysia, the Church of Nigeria has a mission presence through the Diocese of West Malaysia, which is part of the province of South East Asia. The Diocese of West Malaysia has a significant presence in several states in Malaysia, including Penang, Perak, and Selangor.

The Church of Nigeria's foreign mission work in Asia involves a range of activities, including evangelism, church planting, social outreach, education, and healthcare. The mission work is often carried out in partnership with local churches and organizations.

The Mission of the Church of Nigeria (Anglican Communion) in India

The Church of Nigeria (Anglican Communion) has a foreign mission presence in India through the Anglican Church in North India (ACNI) and the Church of South India (CSI), which are both united churches comprising of Anglican, Presbyterian, Methodist, and other Protestant denominations.

The Church of Nigeria has a strong partnership with the Anglican Church in North India (ACNI), which is one of the largest Anglican provinces in India with over 1.3million members. The partnership between the two churches began in early 1970s when the Church of Nigeria sent missionaries to India to assist with evangelism, church planting, and theological education. Since then, the partnership has grown stronger, with the Church of Nigeria providing financial and material support to the ACNI, as well as sending Nigerian missionaries to work alongside India Anglican clergy and laity.

The Church of Nigeria also has a presence in the Church of South India (CSI), which is another united church comprising of Anglican, Presbyterian, and Methodist denominations. The Church of Nigeria partners with the CSI in various ministry areas, including evangelism, theological education, and social outreach, Nigerian missionaries have also been sent to work alongside India Anglican clergy and laity in the CSI.

Overall, the Church of Nigeria's foreign mission presence in India is focused on evangelism, church planting, theological education, and social outreach, with a particular emphasis on working alongside the Anglican Church in North India and the Church of South India to further the mission of the Gospel in the country.

The Mission of the Church of Nigeria (Anglican Communion) in Pakistan

The Church of Nigeria (Anglican Communion) has a foreign mission presence in Pakistan through the Diocese of Peshawar. The diocese was established in 1990 and is part of the Church of Pakistan, which is a united church comprising Anglicans, Methodists, Lutherans, and Presbyterians.

The Diocese of Peshawar has been active in a number of mission and outreach activities, including providing education, healthcare, and social services to the local community. The diocese runs several schools and colleges, including Edwardes College in Peshawar, which is one of the oldest and most prestigious educational institutions in Pakistan.

The Church of Nigeria has also been involved in relief and development work in Pakistan, particularly in response to natural disasters such as earthquakes and floods. The church has partnered with other Christian organizations to provide humanitarian aid and assistance to affected communities.

In addition to its mission and outreach activities, the Church of Nigeria in Pakistan is also involved in ecumenical and interfaith dialogue and cooperation. The church has worked closely with other Christian denominations in Pakistan, as well as with representatives of other faiths, to promote peace, understanding, and mutual respect.

Overall, the mission of the Church of Nigeria in Pakistan is to share the love of Christ and the message of the gospel with the people of Pakistan, and to work for the spiritual, social, and economic upliftment of the local community.

The Mission of the Church of Nigeria (Anglican Communion) in Nepal

The Church of Nigeria (Anglican Communion) has a foreign mission presence in Nepal through the Anglican Communion Office in Nepal. The Anglican Communion in Nepal was established in 1978, and since then, the Church of Nigeria has been actively involved in the mission work in the country. The mission work in Nepal is focused on evangelism, discipleship, and community development. The Church of Nigeria partners with local churches and organizations to reach out to the Nepalese people with the gospel of Jesus Christ. The mission work is often carried out in rural areas where there is little or no access to healthcare, education, and other basic necessities of life.

The Church of Nigeria also supports the development of local leaders and the growth of the Anglican Church in Nepal. This includes providing theological education and training for pastors and lay leaders, as well as the construction of church buildings and other facilities. The Church of Nigeria has also been involved in humanitarian aid work in Nepal, particularly in response to natural disasters such as earthquakes and floods. The mission work in Nepal is part of the Church of Nigeria's broader commitment to fulfilling the Great Commission of Jesus Christ by making disciples of all nations.

The Mission of the Church of Nigeria (Anglican Communion) in Malaysia

The Church of Nigeria (Anglican Communion) has a foreign mission presence in Malaysia through the Diocese of Kuching in the Anglican Church in Southeast Asia. The Diocese of Kuching covers the Malaysian states of Sarawak and Sabah on the island of Borneo, as well as the federal territory of Labuan. The Anglican Church in Malaysia has a history that dates back to the British colonial period, when Anglican missionaries began evangelizing the indigenous population. Today the Church in Malaysia is made up of three dioceses: the Diocese of West Malaysia, the Diocese of Sabah, and the Diocese of Kuching.

The Diocese of Kuching was established in 1970 as part of the Province of Southeast Asia. It has a strong emphasis on evangelism and outreach, and is involved in various ministries, including education, healthcare, and social welfare. The Diocese operates several schools and clinics, and also has a theological college, the Diocesan Training Centre, which provides theological education and pastoral training for the clergy and laity. In addition to its work in Malaysia, the Church of Nigeria also has a presence in other parts of Southeast Asia, including Singapore and Indonesia. The Diocese of Singapore is part of the Province of Southeast Asia, while the Diocese of Indonesia is part of the Province of South East Asia.

The Church of Nigeria, Anglican Communion

Conclusion and Recommendations

The Church of Nigeria is the Anglican Church in Nigeria. It is the second-largest province in the Anglican Communion, as measured by baptized membership (not by attendance), after the Church of England. As of 2016 it gives its membership as "over 18 million", out of a total Nigerian population of 190 million. It is "effectively the largest province in the Communion." As measured by active membership, the Church of Nigeria has nearly 2 million active baptized members. According to a study published by Cambridge University Press in the *Journal of Anglican Studies*, there are between 4.94 and 11.74 million Anglicans in Nigeria. The Church of Nigeria is the largest Anglican province on the continent of Africa, accounting for 41.7% of Anglicans in Sub-Saharan Africa, and is "probably the first [largest within the Anglican Communion] in terms of active members."

Since 2002 the Church of Nigeria has been organized into 14 ecclesiastical provinces. It has rapidly increased the number of its dioceses and bishops from 91 in 2002 to 161 as at January 2013. The administrative headquarters are located in Abuja. Its primate is Archbishop Henry Ndukuba.

In October 2009, the Nigerian church's leadership reacted to the Vatican's proposed creation of personal ordinariates for disaffected traditionalist Anglicans by saying that although it welcomed ecumenical dialogue and shared moral theology with the Roman Catholic Church, the current GAFCON structures already meet the spiritual and pastoral needs of conservative Anglicans in Africa.

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