



The Rt. Rev. Charles H. Murphy, III
Chairman
PO Box 3427
Pawleys Island, SC 29585

843-237-0318 phone 843-237-4008 fax

December 5, 2011

Dear Archbishop Rwaje:

Grace to you and peace from God our Father and the Lord Jesus Christ.

I am writing you directly in response to the letter of November 30, 2011 that I received, which was signed by each of the Province of Rwanda bishops, all of whom are open copied on this letter. Let me begin by sincerely apologizing both to you and to the House of Bishops for any language that I have recently used that has caused hurt or pain to you or to any of my fellow bishops. I did not sense, nor did anyone tell me, that my reference to the dangers of reverse colonialism at the September House of Bishops meeting was received as being abusive. Since it appears that it did bring offense, then I do apologize and ask your forgiveness.

Secondly, as I told you and Bishop Mbanda at our recent meeting in Washington DC, my use of the term “knucklehead” when describing the posts to public blogs here in the USA of Bishop Alexis’ February letter listing his many concerns and accusations regarding our financial gifts and practices with the PEAR over these past ten years, was intended to be more playful than abusive, and was not directed to Bishop Alexis or to any specific bishop. However, in that my use of that term, in response to a question asking about that letter, has also brought some offense, once again, I apologize and ask your forgiveness.

As I told you during the same meeting referenced above, I believe the references to “lawlessness,” that is cited as another source of offense, was actually made by Archbishop Tay in his letter of October 27th to Bishop John Rucyahana, so I cannot speak to, or apologize for, the use of the term, but I am certain that Archbishop Tay did not mean for it to be seen or received by anyone as either abusive or offensive. You will recall that Archbishop Tay simply wrote to Bishop John saying that he believed it to be clear that a spirit of rebellion and lawlessness was at work – beyond and beneath legitimate human concerns, procedures, and rationalizations. He then listed for Bishop John “other spirits” that he believed were at work – e.g. the spirit of accusation and the spirit of offense. I must tell you, frankly, that having gone through these past several months, I now see clearly that Archbishop Tay’s discernment when writing to Bishop John back in October has proven to be accurate, true, and spiritually insightful.

Your most recent letter to me written on November 30th included quite a list of “accusations”:

- that I have constantly disregarded the decisions and counsels of the House of Bishops;
- that I have misused the authority given to me;
- that I have ignored your request to halt my conversations about the Missionary Society;
- that I have dodged questions of financial transparency while promising at the September House of Bishops meeting to send all of the financial transactions meant for Rwanda;
- and, of course, that I have used “abusive language.”

Sadly, as with Bishop John’s open letter to me, and with all of your recent letters to me, your letter of November 30th has now also been released immediately to the press [see attached]. It would appear that George Congor received his copy of the letter at the same time that I received it. This, of course, has made any constructive conversation between us all the more difficult during these past several months.

And again, as I told you in our Washington meeting, it was troubling to me to have been told, specifically, by one member of the press, that “the letters being received are being provided by the Africans.” This, of course, may explain why Conger felt quite confident about releasing an article today, based upon your most recent letter to me, entitled: “*Recant or Resign, Rwanda tells Chuck Murphy*”.

It is also very troubling to me that, apart from Bishop Mbanda’s question about the term “knucklehead,” the accusations contained in your last letter were not presented or discussed at our recent meeting in DC. Your summary of that meeting [attached] makes no reference to any discussion of the accusations in your letter of November 30th. I was, therefore, understandably both surprised and dismayed to read the list of accusations presented in that letter.

You also will remember that your invitation that I bring H Miller (and Kevin Donlon) to the June House of Bishops meeting [see attached] in order to present a full disclosure of the financial information that you seek was neither asked for, nor allowed at the June meeting. In fact, I now know that Bishop Alexis’ letter to you [also attached] specifically instructed and demanded that you *not* allow H Miller to speak or present at that House of Bishops meeting. Apart from the additional cost that we incurred in flying H Miller to Rwanda, as requested, I am even more troubled by the fact that he was not permitted to present the clarifying financial materials that he had prepared and brought for that House of Bishops meeting. Sadly, the decision to prevent H Miller from addressing those financial questions back in June has only served to keep the accusations and suspicions surrounding finances from being settled and resolved once and for all.

Frankly, had you asked me even at our recent meeting in Washington DC for this information, I could have telephoned H Miller and asked him to email us the financial information that he had prepared for the June House of Bishops meeting (including the account numbers used when money was wired to Rwanda). But, of course, you did not mention or ask me for this during our time together, and I had actually thought that these financial concerns had been satisfactorily discussed and cleared up at our September House of Bishops meeting. I understood the House to have assured me in September that there were no financial questions or concerns about money on our side of the Atlantic, but that only the PEAR side of the Atlantic had more work to do, and more decisions to make. You will remember that as you drove Susan Grayson and me back to the airport following our September meeting you told me that you sensed that a “cloud had been lifted” within the House of Bishops concerning those financial questions, and this is what I reported back to H Miller, the staff, and the Council of Bishops when I return home.

Archbishop, while I could attempt to present my case and my defense concerning each of the accusations that you list in your letter of November 30th, I have come to the realization and conclusion that this would not be at all productive. I would, instead, like to share my heart with you and with the House of Bishops about our past and about our future. As I stated in my 2008 Winter Conference address four years ago, I truly believe that the Lord did with Anglicans in North America what He had done 3,000 years earlier in the story of Joseph, Egypt, and the people of God as they moved into Africa (Egypt) in Genesis chapters 39-45. Back in 1999 many of us were seeking refuge from a “spiritual famine” in North America and both Rwanda and Southeast Asia were moved by God to give us both sanctuary and refuge. For this grace, this courage, and this generosity of spirit, I will be forever thankful both to God and to the PEAR. The years following our sojourn into Africa have been filled with tremendous joy and blessing. I believe that the bonds of affection that have been established between our Lord’s Church on two continents and in two countries will last for many years to come. I truly believe this, and I praise God for this.

I must now say, however, that I believe that the Lord’s present word to me (and to us) now directs me to look beyond Genesis chapters 39-45, and on into the Book of Exodus. There we find the following:

- Exodus 1:8 > “*Now there arose a new king over Egypt, who did not know Joseph.*” Clearly, with an altogether new and different leadership in place in our African home of refuge and sojourn, the Anglican Mission, like the people of God earlier in Exodus, now finds itself in a very new and different situation. The result, as we saw in the story of Exodus, is that God’s sovereign hand which had led His people *into* Africa (Egypt) in the earlier Book of Genesis, then took a dramatic turn in the Book of Exodus instructing His people that it was now time for them to *leave* Africa.
- Exodus 5:1, 8:1, 9:1 etc. > God next states again and again that He is ready for His people to go. The promise, of course, was that He had actually prepared a new home in a new location, which would then launch a totally new chapter in the unfolding story of the people of God.
- Exodus 10:1 > God then begins to move within the *hearts* of the Egyptian leadership to make it more and more clear to the people of Israel that Africa (Egypt) could no longer be viewed as their lasting home.

I now see a parallel between the Exodus story and the present situation with Rwanda and the PEAR. Things have now been made very clear to me, and I am thankful for the clarity that I now have. As you will see in the letter from our Council of Bishops [attached], most of the other bishops in the Anglican Mission have now come to this same conclusion. We say this without feelings of anger or hurt. We simply recognize that just as leadership changes in Southeast Asia following Archbishop Yong’s retirement brought to an end the oversight that we had enjoyed for a number of years from that Province, so now, the many new leadership changes in the PEAR following Archbishop Kolini’s retirement, have brought to an end the oversight that we have enjoyed from the Province of Rwanda. We actually see the Lord’s hand in all of this, and we are, therefore, at peace with this change and with this new reality.

While we, as individual members of the Council of Missionary Bishops, will be stepping back from our voluntary submission to the Canons of PEAR [see attached] in order to continue to lead the Anglican Mission [AMiA] as a Missionary Society just as you and I have been discussing over the past few months, obviously, any clergy and churches that may wish to leave the Anglican Mission and simply remain under the oversight of Rwanda will have our support and blessing to do this should the PEAR desire for this to happen.

Please also understand that our previous plans to make provision for the Rwandan House of Bishops to join us for both the 2012 Winter Conference and a joint Retreat following that conference (the expenses incurred each year for travel, rooms, etc.) will no longer be necessary or even appropriate. I believe that this year’s Winter Conference will need to address and focus upon this “new thing” our Lord is now doing with the Mission, as I trust that you can understand and appreciate.

In closing, please know that Bishop Terrell Glenn and I will be meeting together later this week in an effort to be fully restored and reconciled. I know that this is important to you and the entire House of Bishops just as it is important to Terrell and to me.

My prayer is that our Lord will continue to bless you as you, and the remaining bishops of the PEAR, continue in the service of the gospel and of our Lord Jesus Christ.

In His Name,



The Rt. Rev. Charles H. Murphy, III
Chairman: The Anglican Mission

cc: AMiA Bishops
PEAR Bishops