

NOT ALONE BUT IN COMPANIONSHIP: ANGLICAN MISSION RESOURCES

Workshop offered by the Rev. Canon Dr. Titus Presler
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Workshop Description: Congregations and dioceses are bursting out in mission activity today. Yet many parish activists are unaware of Episcopal and Anglican events and resources that can support and give context to their work. This workshop will explore such events and resources as: mission agencies at the Episcopal Church Center; the Anglican Witness initiative; 2015 General Convention decisions relevant to mission; 2016 Primates Meeting and Anglican Consultative Council decisions relevant to the Episcopal Church; Anglican Indaba; and the Anglican Mission Theology initiative.

INTRODUCTION

Thank you for gathering together for this workshop, 'Not Alone but in Companionship: Anglican Mission Resources.' The democratization of world mission activity that has been underway for some time has resulted in a rich blossoming of international mission work from congregations and dioceses of the Episcopal Church, and this movement has been strong in other denominations as well, such as the major Lutheran, Methodist and Presbyterian groups in the USA. The enthusiasm and commitment of ordinary Episcopalians is remarkable. Sometimes, though, they work in isolation, unaware of mission resources in their own church and in the Anglican Communion as a whole.

The purpose of this workshop is review some of the major resources that may not be so familiar to members of parish and diocesan mission committees. In the time allotted for this gathering, it is not possible to cover *all* resources, so we will not discuss some of the better known and very important resources, such as: the Book of Common Prayer, the Anglican Cycle of Prayer, Episcopal Relief and Development, and United Thank Offering. Also, this presentation does *not* cover books and booklets, for that would be a workshop on its own, and an extensive missio-bibliography is available on the [GEMN website](#).

The presentation focuses on several areas: online and real-world Episcopal resources; General Convention actions and resources; and Anglican Communion resources.

This review is evaluative as well as descriptive. So do not be surprised when, at times, my discussion of a resource includes some negative commentary, as well as positive commentary. I will be pointing out the limitations of some resources, though in general my view is that all the resources I will be covering have contributions to make to those in congregations and dioceses who are looking around for ways to better inform and shape their global mission efforts.

(1) MISSION RESOURCES AT THE EPISCOPAL CHURCH CENTER

(a) ECUSA Website: What We Do

The Missionary Society is the first item under What We Do (link [here](#)).

The prose explaining what the Missionary Society is begins: ‘The Church, especially The Episcopal Church, is a missionary society for the welfare of the world. That is true for Episcopalians corporately (our official corporate name is the Domestic and Foreign Missionary Society), but more importantly, it is true spiritually.’ That’s a good and important overview. It is an outworking of Emil Brunner’s famous statement, ‘The Church exists by mission as fire exists by burning’ – in other words, if there is no mission there is no church, and the church’s purpose is to fulfill the mission of God. The statement is also based on the decision of the 1835 General Convention that all members of the Episcopal Church are members of the Domestic and Foreign Missionary Society of the Episcopal Church, that being a member of the church means being a member of the missionary society.

Unfortunately, the prose then goes on to say: ‘The Missionary Society (cap M and cap S) refers to the staff serving The Episcopal Church worldwide. It works to achieve our common purpose, building partnerships throughout the Church to engage God’s mission to restore all people to unity with God and each other in Christ.’ Referring to the churchwide *staff* as ‘The Missionary Society’ is theologically and missiologically quite wrong. *All* Episcopalians are members of the Domestic and Foreign Missionary Society, charged with both carrying out and supporting the mission of God in the world. The website statement unwittingly restricts Missionary Society membership to the staff and thereby centralizes and professionalizes Christian mission. This is diametrically opposite to the democratizing, decentralizing and localizing trends that we see today in mission, not only in the Episcopal Church but in virtually all Christian denominations.

The statement concludes: ‘The Missionary Society seeks partnerships for mission – dioceses, congregations, and networks. It brings resources from the Church to the Church – funding, expertise, and human – and leverages them for mission with local partners. We are all about mission. And partnerships allow us to do more mission together.’ As a description of what the churchwide staff seeks to do, that’s good, but it should specify that it’s talking about the staff.

‘We Are All Missionaries’ Video: One particular resource on this section of the website is [‘We Are All Missionaries’ video](#). It begins with the title quotation, which is from Jane Butterfield’s interview with Desmond Tutu for the *Windows on Mission* video series that the Mission Personnel Office produced in 2005: ‘We are all missionaries or we are nothing.’ That was prepared for the 2006 General Convention, so it’s been around for ten years. The current ‘We Are All Missionaries’ video, 2 minutes 38 seconds long, has a jazzy soundtrack and a host of vignettes of people of all ages doing all sorts of things in all sorts of settings – in the USA and abroad, in churches, schools, workshops, fields and the like. There’s no voiceover, apart from Tutu’s initial voice, just a series of captions that come up, and here they all are:

'We're all about mission'
 'Supporting Connecting Listening'
 'Bringing a Global Perspective to Local Action'
 'We're Creating Movements'
 'Addressing Poverty'
 'Seeking Environmental Justice'
 'Imagining Mission Enterprise Zones'
 'Yes, We are All Missionaries, or We are Nothing' [the Desmond Tutu quote]
 'Young Adult Missionaries'
 'Not So Young Adult Missionaries'
 'Unexpected Missionaries'
 'Fun Missionaries'
 'We're sent out to: Share, Respond, Link, Serve, Partner'
 'We are All Missionaries'
 'We're Adventurous, Creative, Fearless, And Yeah a Little Crazy'
 'Join Us'
 'The Missionary Society of the Episcopal Church'

Those captions capture some of what mission is, and to that extent they're all right. But they are far from capturing the wholeness of mission. There's a lot about specific activities, but little about the overall vision or goal of mission. There's no mention of God, Jesus or the Holy Spirit, so it's not surprising that there's no mention of pain, suffering, solidarity, evangelism or even reconciliation. The video emphasizes the exciting and beautiful, not the painful, difficult or sacrificial. Moreover, the video can be seen as a self-promotion – promoting our enterprise and even daring-do in mission – rather than a promotion of the mission of God.

'Join Us,' is the final caption in the video. Join the staff of the Episcopal Church, which is styled 'The Missionary Society'? Of course not. The invitation is rather to join in the mission work of the church. But musically, visually and word-wise, that mission work is depicted as something like one long and fun summer camp. Doubtless the consultants on the project advised that there be nothing theological in the prose and that references to God be kept to a minimum. Well, they succeeded.

When Desmond Tutu said, 'We are all missionaries or we are nothing,' we can be sure he did not have in mind the kind of pastiche the video presents. In his comments he went on to talk about Trevor Huddleston, the Community of the Resurrection monk who devoted his life to service in South Africa, including taking the 'little urchin boy' Desmond under his wing when Tutu was sick in hospital. He went on to talk about how as missionaries offering their touch to the suffering they are offering the touch of Jesus.

So the video, which is downloadable, is a resource, but be prepared to comment on it and supplement it with some more robust content.

(b) Five Marks of Mission arranged under The Missionary Society:

The Five Marks of Mission set forth by the Anglican Communion and endorsed by the Episcopal Church USA are an important resource for Episcopalians as they think about mission and organize for global mission from congregations, dioceses and other organizations, so it's good that the website [highlights](#) them, seriatim:

Mark 1: Proclaim the Good News: Highlighted under this mark: 11 new church starts, 2010-12; Resolution A-073 of 2012 General Convention, 'Establish Diocesan Mission Enterprise Zones,' resulted in \$1.8m in grants leveraged to \$3.4m to establish 38 new congregations and mission enterprise zones. Note, though, that in the voiceover narrative Stephanie Spellers specifically emphasizes domestic mission, not international mission, so the proclamation emphasis is domestic, not global.

Significantly, on the Anglican Communion website there is this [comment](#) on the Five Marks:

The first mark of mission, identified at ACC-6 (the sixth meeting of the Anglican Consultative Council, in 1984) with personal evangelism, is really a summary of what all mission is about, because it is based on Jesus' own summary of his mission (Matthew 4:17, Mark 1:14-15, Luke 4:18, Luke 7:22; cf. John 3:14-17). Instead of being just one (albeit the first) of five distinct activities, this [ie, evangelism] should be the key statement about everything we do in mission.

This is a fair statement, though many would want to see it somewhat more nuanced to balance word and deed, but it comports well with Presiding Bishop Michael Curry's emphasis on evangelism in the Jesus Movement.

Mark 2: Teach, baptize & nurture new believers: The sustainability of Province IX, the Latin American and Caribbean dioceses of the Episcopal Church, is highlighted under this mark, with Honduras and Dominican Republic specifically mentioned, so there is a global and cross-cultural note here.

Mark 3: Respond to human need by loving service: Global mission in the form of missionaries is highlighted under this mark as the explanation states that 2013-15 exceeded General Convention's goal of doubling the size of the Young Adult Service Corps and expanding its diversity. Questions posed include: 'What is the relationship between outreach and evangelism? How can we more clearly make a connection between the two?': these are always good questions to ponder and discuss. Also noted: '40 Episcopalians of all ages are serving up to 3 years in 19 countries as volunteers in mission.'

Mark 4: To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation: Poverty in the United States is the focus, with a highlighting of Jubilee Center grants, young adult internships, and the Episcopal Church Public Policy Network.

Mark 5: To strive to safeguard the integrity of creation and sustain and renew the life of the earth: Engaging Environmental Mission at the Local Level is the theme here.

In sum, the website's treatment of the Five Marks of Mission balances domestic and foreign mission, and there are certainly global notes that parish and diocesan mission groups can discuss.

(c) Missionaries and Their Deployment

As of the [Mission Personnel Office's December 2015 roster](#), the total number of Episcopal missionaries deployed internationally is 53.

The major point to make about Episcopal missionaries is that *they're there!* They exist, they are ministering in diverse parts of the world, they come from Episcopal dioceses, and they are ordinary Episcopalians, mostly lay and some ordained. The missionaries themselves are tremendous resources, and parishes and dioceses should make use of them to connect with God's mission around the world. These are people who have engaged with local cultures and religions, and they have much to share. Any parish or diocese can invite them to speak.

Moreover, the reflections of missionaries on their experiences are accessible through their [blog postings](#) and [videos](#), which are rich with personal, cultural, spiritual and theological insight. You can find the blogs on the Episcopal Church website and on the GEMN website.

Here are some interesting statistics about the 53 Episcopal missionaries:

- 26 are Young Adult Service Corps (YASC) missionaries, and 27 are Episcopal Volunteers in Mission (EVIM) of all ages, so that's a fairly even division that has developed since YASC was founded in 2000. 9 out of the 53 are clergy, so 44 are laypeople. Gender-wise the total is about even: 25 women and 28 men. There appear to be 5 married couples in the total.
- The missionaries come from 34 Episcopal dioceses, including Cuba and Puerto Rico, with Virginia sending the most – at 3. 12 other dioceses send 2 missionaries, though most of those cases involve a married couple.
- Of the 53 total missionaries, 28, or 53%, serve in Latin America and the Caribbean, including 6 in Brazil, 7 in Haiti, 5 in Honduras and 4 in Panama. 9 serve in 4 African countries (Ghana, Kenya, South Africa and Tanzania), 6 in 3 Asian countries (China, Japan and Philippines), 5 serve in 4 European countries (UK, France, Italy and Romania), and 3 in the Middle East. One observation about this is that Episcopal mission investment is chiefly in the USA's traditional sphere of influence, which is close to home in Latin America. Another is that doubtless the sexuality controversy has made some African provinces – Uganda, Rwanda, Kenya – not as open to Episcopal mission companions as they once were. A third is that our engagement with the world of Islam, an important and obviously difficult frontier in the 21st century, continues to be marginal.

The missionary total is half what it was in the early 2000s, and 9 fewer than the 62 who were on the roster 5 years ago, in February 2011. The Presbyterian Church USA, which is slightly smaller than the Episcopal Church, mourns what it views as declining missionary

numbers, but nevertheless it deploys about 170 missionaries internationally. The Reformed Church in America, which has just 230,000 members, deploys about 51 missionaries and supports 46 indigenous mission personnel in companion churches around the world. Moreover, during the 12 months from June 2015 through May 2016, the RCA deployed 41 individuals on short-term projects for up to two years, sent 105 people of all ages on disaster relief trips, and helped 205 people under age 25 with partial mission support.

The relatively small Episcopal missionary corps reflects our churchwide missional and budgetary priorities. Virtually all Episcopal missionaries now serve on a volunteer basis, having to raise the bulk of their own financial support from parishes, dioceses and friends, with DFMS providing insurance, travel and median pension support. Obviously, this depresses the prospects for recruiting missionaries beyond young adults who have relatively few obligations and retirees who are on Social Security and pensions. In contrast, I'm aware of another mainline denomination that supports each missionary, regardless of the scale of the assignment, with a \$40,000 stipend, in addition to benefits. Our Mission Personnel Office, led by David Copley, doubtless would send more missionaries, and with more support, if it had greater resources.

To the extent that General Convention reflects the church at large, the problem is the limited global vision of many in our church. Many have an establishmentarian view of the church that ignores gospel imperatives of evangelism, healing and reconciliation, keynotes of current Presiding Bishop Michael Curry. Imprisoned by negative caricatures of missionaries that are now outdated and that were mostly erroneous to begin with, other Episcopalians tend to view the category of 'missionary' as a harbinger of neo-colonialism and cultural imperialism. Even those who support the enterprise of missionaries are content to have them supported at a subsistence and hand-to-mouth level that they would consider unethical and scandalous if applied to a parish rector, educator or music director.

Here is where the mission activist community can make a difference through actively lobbying Executive Council, where budget priorities are initially reviewed, and at General Convention. The Global Episcopal Mission Network (GEMN) should consider lobbying for world mission to be a major element of its work and public profile.

(d) Global Mission Mapping Project: Here's the website description of the [Global Mission Mapping Project](#):

The democratization of the Church's mission has led parishes, dioceses, and organizations to engage directly in mission. Thus there is a need for networking and collaboration in TEC [the Episcopal Church USA] for global mission activities; for easily accessible, interactive information indicating existing relationships between various global partners; and better communication and networking throughout the Church on mission engagement activities.

This is an important resource for everyone in global mission, for you can click on any place in the world and see what links have been registered between that place and entities in the

Episcopal Church. The registration of links is something that all of us need to undertake. The map needs to be populated by ordinary Episcopalians in mission, for the Mapping Project does not have the staffing to poll every parish and diocese about its global work. So if your parish or diocese is connecting with some other part of the world, email that information to Elizabeth Boe, the Global Networking Officer. Resolution A113 of the 2015 General Convention resolved to continue the project.

(e) Global Partnerships Office:

The [Global Partnerships Office](#) includes the staff officers who connect with designated parts of the world on behalf of the Episcopal Church: Africa, Ranjit Mathews; Asia, Peter Ng; Latin America and Province IX, Glenda McQueen; Middle East, Robert Edmunds. These staff members can field inquiries from parishes and dioceses.

(2) 2015 GENERAL CONVENTION DECISIONS RELEVANT TO MISSION

(a) Commissions & Committees

Standing Commission on World Mission (SCWM) issued its final [report](#): Most of its meetings had been held via conference call, which they felt had not been very useful. Members had to fund their own attendance at mission conferences such as that of GEMN and the Partnership for World Mission in the Church of England. This contrasted with earlier triennia, when SCWM had about five fully funded meetings over the course of any three years, with at least one of them held abroad, and the shift reflected the financial downsizing of the General Convention budget. Led by chair Sandi McPhee, the commission noted that these stringencies limited the effectiveness of its work. A good deal of work was focused on covenant relationships with Anglicans who used to be part of the Episcopal Church, such as the Diocese of Liberia, the Anglican Church of Central America, and the Episcopal Church in the Philippines, and the commission called for the church to make good on its relational and financial commitments to those church communities.

Abolition of Standing Commission on World Mission (along with most other standing commissions, again a result of the financial downsizing of the church): This ended about 45 years of work on behalf of world mission by the Standing Commission. (The only two remaining standing commissions are Governance, Structure, Constitution and Canons; and Liturgy and Music.) Unfortunately, the SCWM is no longer a mission resource because it no longer exists.

Legislative Committee on World Mission continues at General Convention: This committee's purview is specified by canon as: 'World Mission. Receives and proposes Resolutions on mission personnel, world mission strategy, and covenant relationships with other Anglican Provinces or bodies.' A focus at the 2015 General Convention that was of significance for me was the hearing held on the persecution of Christians in Pakistan, at which both Church of Pakistan Moderator Bishop Samuel Azariah and myself spoke; a resolution on the topic was passed, and ENS featured the bishop's testimony prominently.

Executive Council Joint Standing Committee on World Mission: In place of SCWM, [Executive Council](#) established this internal [committee](#), with the following purview:

Focus on partnerships on the global level beyond TEC and international advocacy beyond TEC: partnerships with Anglican Communion members, ecumenical partnerships, dialogues, interfaith concerns, global partnerships, MDG [Millennial Development Goals, now termed Sustainable Development Goals] work, ERD, Anglican Communion matters.

It is very significant that such a committee has been established for world mission, for the council has only a few internal committees. GEMN and others should direct concerns to its members, who are [listed](#) on the website. The committee's minutes of November 2015 and February 2016 indicate discussion of: grants and trust funds; applications for various types of internships; covenant relationships; Primates' Meeting decision about the Episcopal Church and anticipation of the Anglican Consultative Council meeting in Lusaka, Zambia, in April; review of Global Partnerships Office work with YASCers and EVIMs. Overall, it appears that JSCWM is carrying forward in general the work of SCWM, only with more executive authority, so all of us with concerns should be in touch with its members.

(b) Budgetary Funding

The [churchwide budget](#) passed by the 2015 General Convention for the triennium (three calendar years) 2016-2018 includes the following budgetary items related to missionaries:

- Young Adult Service Corps: \$1,096,000 (\$365,333/year) – same as 2012-15 triennium
- Appointed Missionaries: \$108,100 (\$36,033/year)
- Volunteers for Mission: \$100,000 (\$33,333/year)
- Staff Costs: \$3,539,834 'This includes 3 staff plus 60+ missionaries'
- Income: \$337,000 'Increased fundraising based on cost sharing for increased placements'

I put a number of questions of clarification to Mission Personnel Officer David Copley about these figures, and he helpfully provided the following response:

The YASC budget was increased from \$750,000 to \$1,096,000, [but] as you point out this was not increased to the level in the resolution that was passed. In the last triennium some funding in this area of the budget was used to explore a gap year initiative and to focus on strengthening the diversity of the YASC program. This current budget allows for us to support up to 24 young adults a year.

The budget for Episcopal Volunteers in mission, which includes all of the lines previously called VFM and Appointed missionaries funds our longer and shorter term appointments. The number of missionaries the budget can support varies depending on many issues. Some missionaries are self-funding, and some are shorter term where the diocese provides a larger portion of the funding, so I really cannot put a number on how many missionaries we can support. We just try and leverage the funding as much as possible and provide as much support to an individual as we are able.

However, our numbers seem to range from 50 to 60 missionaries currently serving. Support for every missionary is undertaken in conversation and partnership with the supporting diocese. The major costs remain to be comprehensive health, life and dental insurance, which we offer to all missionaries. We continue to support long term appointments as well as being more creative in shorter term appointments for older adults, such as supporting volunteers participating in teacher training and ongoing ministries with short-term placements in Haiti.

The amount of fundraising that each missionary undertakes also varies greatly and depends on the missionaries' costs in country and their own commitments at home. Again, this is undertaken in consultation with the host and the supporting dioceses.

Staff travel, communication costs as well as staff travel are included in the broader missionary budget, and we attempt to maximize the funding of missionaries as much as we can.

There is always a desire in Mission Personnel for increased funding for the missionary program as costs increase annually, and I appreciate your interest in strengthening the Episcopal Church's focus on global mission initiatives in general.

The website does not provide information about EVIMs' support, but offers the following in connection with [YASC](#):

Q: What costs associated with being a YASCer does the Mission Personnel Office cover?

A: The Mission Personnel Office covers the full cost of the discernment retreat, two-week mission orientation, re-entry retreat, language study (up to \$1,200), health insurance, and a monthly stipend during the year of service.

Q: Do I have to raise funds for my year of service?

A: There is a fundraising expectation for all YASC candidates. This should not be seen as a barrier to your consideration for application. Rather, this is an opportunity for your parish and diocesan community to actively participate in your mission service.

(3) ANGLICAN COMMUNION

(a) Anglican Witness Initiative

The [Anglican Witness Initiative](#) of the Anglican Communion focuses on evangelism and church growth. It describes itself as follows on the website:

Anglican Witness initiative brings together Anglicans and Episcopalians from across the Communion involved in a whole range of work to support evangelism and church growth in parishes, dioceses and provinces. It is a forum for mutual learning,

sharing ideas, resources and good practice. Over time, discipleship has become the main focus of our work. We consider every aspect of human life central to God's Mission [defined as the Five Marks] and our long-term goal is to see Christians equipped to live their faith in everyday life as disciples of Jesus. We see investing in young people as one of our top priorities.

The site provides links to significant news stories related to evangelism and church growth, and you can sign up to receive their communications via email.

(b) Mission Department:

There is a Mission Department at the Anglican Communion Office in London, and it has been headed for some time by John Kafwanka, a priest from Zambia (john.kafwanka@anglicancommunion.org; the department does not have a separate webpage). In a collaborative effort among a number of mission activists and theologians, the office has just published a 140-page booklet entitled [*Intentional Discipleship and Disciple-Making: A Guide to Anglican Life and Formation*](#). That doesn't sound very missional, but the focus is quite missional, taking its cue from the fact that the Great Commission in Matthew 28 is to 'make disciples of all nations.' It's available in print form but also as a [downloadable PDF](#) from the Anglican Communion website. The report was presented to the April meeting of the Anglican Consultative Council in Lusaka, Zambia. In response, the first [resolution](#) of the council reads, in part, that the council: 'in light of the Gospel and theological imperative to make disciples, recognizes the need for every province, diocese and parish in the Anglican Communion to adopt a clear focus on intentional discipleship and to produce resources to equip and enable the whole church to be effective in making new disciples of Jesus Christ.' It further announced a 'Season of Intentional Discipleship' over the next nine years, 2016-25.

(c) Continuing Indaba

In connection with the continuing discord in the Anglican Communion, it's important for all in global mission to be aware of the [Continuing Indaba](#) effort that is coordinated by Canon Phil Groves from the Anglican Communion Office. The purpose of Indaba is to 'strengthen relationships in churches around the Anglican Communion, through enhancing the capacity to transform conflicts involving deeply-held differences into reconciled relationships.' A number of Episcopal dioceses have been involved in Indaba encounters since about 2007, and that will doubtless continue. To the extent that mission companionship among Anglicans around the world have been affected by current controversies, Indaba has the capacity to enhance shared commitment to world mission. A helpful publication from the effort is the book *Living Reconciliation*.

(d) Primates Meeting and Anglican Consultative Council

Evangelism was highlighted by the Primates at their January meeting, and GEMN welcomed the primates' [affirmation](#) of evangelism, in which they said, 'We commit ourselves through evangelism to proclaim the person and work of Jesus Christ, unceasingly and authentically, inviting all to embrace the beauty and joy of the Gospel.' In their communiqué they also committed to addressing climate change, religiously motivated violence, poverty and war as highlighted in their [communiqué](#). All these concerns are vital

to God's mission in the world and need to be pondered by parish and diocesan mission groups.

Primates' Meeting January 2016 Decision about Episcopal Church USA:

A majority of the Anglican primates on Jan. 14 of this year asked that the Episcopal Church, for a period of three years,

... no longer represent us on ecumenical and interfaith bodies, should not be appointed or elected to an internal standing committee and that while participating in the internal bodies of the Anglican Communion, they will not take part in decision making on any issues pertaining to doctrine or polity.

Expressing their unanimous desire to walk together, the primates said that their call came in response to the decision by the Episcopal Church's General Convention last July to change canonical language that defines marriage as being between a man and a woman ([Resolution A036](#)) and authorize two new marriage rites with language allowing them to be used by same-sex as well as opposite-sex couples ([Resolution A054](#)). An announcement posted on the Primates 2016 Meeting website said that 'the Primates agreed how they would walk together in the grace and love of Christ.' 'This agreement acknowledges the significant distance that remains but confirms their unanimous commitment to walk together,' the announcement said. The announcement also said the agreement 'demonstrates the commitment of all the Primates to continue the life of the Communion with neither victor nor vanquished.'

On Jan. 27, the GEMN Board responded to the Primates' decision with a statement that reads in part:

Responding to the [decision](#) concerning the Episcopal Church announced by the Anglican Primates Meeting on January 14, the Global Episcopal Mission Network (GEMN) Board renews GEMN's call for Episcopalians to engage in global mission by sending and receiving pilgrims, missionaries, volunteers and learners between the Episcopal Church and the whole world, with emphasis on the Anglican Communion. In the midst of a situation that is painful for all concerned, especially because of potential impacts on treasured relationships throughout the communion, we choose to act in faith, hope and love.

Anglican Consultative Council Meeting in Lusaka Zambia in April 2016:

The Primates' January decision was discussed at the triennial meeting of the ACC in April. Various news reports about this are available on the ACNS and ENS websites. The relevant [resolution](#) that was passed is as follows:

Resolution 16.24: Walking Together

The Anglican Consultative Council

1. receives the formal report of the Archbishop of Canterbury to ACC-16 on the Primates' Gathering and Meeting of January 2016; and

2. affirms the commitment of the Primates of the Anglican Communion to walk together; and
3. commits to continue to seek appropriate ways for the provinces of the Anglican Communion to walk together with each other and with the Primates and other Instruments of Communion.

Since Lusaka, six of the retiring ACC members, including Ian Douglas of the Episcopal Church, issued a statement saying that the ACC by that resolution neither affirmed nor endorsed the Primates' decision. However, Archbishop of Canterbury Justin Welby stated that by receiving his report about the Primates Meeting the ACC had indeed endorsed the Primates' sanctions, and Secretary General Josiah Idowu-Fearon agreed with that interpretation.

My own view is that it is clear that the ACC affirmed and joined the Primates' commitment to walk together. It is equally clear that, although the ACC did not reject the sanctions decision, it also did not affirm them. In parliamentary rules of order, there are clear distinctions between receiving, accepting and endorsing reports.

So we are left in a state of ambiguity. Not only have the Primates had their say, but Abp. Welby has since January removed two Episcopal members from Anglican ecumenical bodies. The ACC has had its say, and there is dispute about what their say amounts to. And that is where things stand today.

(e) Anglican Mission Theology

Mission Theology in the Anglican Communion is a relatively new mission resource, but it is an important one, for it lifts up missional reflections from the Global South of the Anglican Communion. Here are some details from its [website](#):

Partnership: The Archbishop of Canterbury, Durham University and Church Mission Society founded the project in 2015.

Purpose: To raise up new 'Doctors of the Church' in the global South to write, network, publish and engage with theologians in the global North, to renew the worldwide Church and influence society.

People: Bishop Graham Kings, Mission Theologian in the Anglican Communion and Hon Fellow, Durham University, supervising PhD students. Research desk at Lambeth Palace Library. Georgina Morgan, Executive PA. Desk at SPCK, Westminster.

Plan: 12 books in new SPCK book series over 7 years, with four editors from Africa, Asia, Middle East and Latin America, co-published in the South.

- 2 seminars a term at Lambeth Palace and Durham University

- 4 'writing-for-publication' conferences a year over 4 days in the Global South.
- 5 theologians on 'writing-for-publication' sabbaticals in Durham, Oxford, Cambridge, Virginia and Pennsylvania, with future 'South to South' plans.

Graham Kings spoke at a luncheon at the 2015 General Convention. Papers from the Global South are appearing frequently on the Mission Theology website.