The Impact of the Sexuality Controversy on Mission: The Case of the Episcopal Church in the Anglican Communion

Titus Presler

As controversy about the place of homosexuality in Christian life and church polity strains the stability and unity of churches in the United States and around the world, the turmoil is affecting churches' global mission work as well. Since mission typically takes place through webs of relationship within churches and with companions in other parts of the world, the relational stresses brought by the sexuality issue have prompted shifts in mission support, organization, and, sometimes, the very possibility of mission companionship continuing in particular places.

As the world's third largest Christian communion—after the Roman Catholic and the Orthodox—the Anglican Communion is one such relational web, and within it actions taken by the Episcopal Church USA (ECUSA) have prompted unprecedented and widely reported disturbance. This study addresses the Episcopal and Anglican turmoil and its effects on mission relationships as a sample of the impact of the sexuality controversy in the first decade of the twenty-first century.

The blessing of same-sex unions and the designation of homosexual persons to church leadership have become matters of Christian faithfulness for members of numerous denominations. Opponents perceive these issues as a test of whether the churches will be faithful to what they believe is God's vision for the sexual complementarity of men and women as indicated in Scripture. Proponents perceive a test of whether the churches will be faithful to what they believe is God's vision for the relationships and ministries of homosexual persons, on analogy with church struggles over racial and gender inclusion.

Tension about the place of homosexuality in the Episcopal Church began to build during the 1970s with initiatives at diocesan and churchwide assemblies. The issue was center-stage for global Anglicanism at the 1998 Lambeth Conference, when a majority of bishops at the once-a-decade gathering passed a resolution rejecting same-sex blessings and gay ordination. The flashpoint came with the 2003 Episcopal Church General Convention's consent to the election of V. Gene Robinson as the Episcopal bishop of New Hampshire and his subsequent consecration in November 2003, widely regarded as unilateral actions in defiance of Lambeth 1998.[1] The current conflict is unprecedented in the degree to which it has strained relations among the national or regional churches (called provinces) and has raised the possibility that membership of certain provinces in the communion may be downgraded from full to associate status.

This study addresses the effects of the controversy on mission under three headings: first, the widespread Anglican apprehension that shared mission may suffer in the crisis; second, an assessment of the effects of the turmoil on Episcopal Church mission work thus far; and third, an evaluation of Episcopal mission prospects in the near and mid-term future.

Titus Presler is Professor of Mission and World Christianity and Sub-Dean at General Theological Seminary in New York City. With mission experience in Zimbabwe and India, he has served on Episcopal Church mission commissions and councils and is involved extensively in Anglican Communion collaboration. He has written on mission theology and African Christianity. —tituspresler@earthlink.net

Mission Perceived as Threatened

Especially since 2003 it has become commonplace to declare that mission in the Anglican Communion is threatened by the sexuality controversy. The primates—who are the archbishops, presiding bishops, and moderators of the forty-four provinces and united churches of the communion—struck this note when they met in London in October 2003 after the confirmation but before the consecration of Gene Robinson and in view of the decision of the Diocese of New Westminster in Canada to authorize a rite for blessing committed same-sex relationships. Among the things the primates said were threatened were "our mission and witness."[2]

Apprehension about a threat to mission is prominent in the Windsor Report of the Lambeth Commission on Communion, issued in October 2004 to chart a way forward in communion-wide discussion of the issues. "Perhaps the greatest tragedy of our current difficulties," wrote commission chair Robin Eames, then archbishop of Armagh in Ireland, "is the negative consequence it could have on the mission of the Church to a suffering and bewildered world" (foreword). The commission said that distrust among adversaries in the controversy was "catastrophic in terms of our mission which . . . includes the call to model before the watching world the new mode of being human which has been unveiled in Christ" (par. 41). The varying degrees of impaired communion declared by some provinces were said to be "detrimental to our common mission and witness" (par. 50).

The Windsor Report sees a threat to mission as grave because the mission is God's: "Our communion enables us, in mutual interdependence, to engage in our primary task, which is to take forward God's mission to his needy and much-loved world" (par. 46). The emphasis on God's mission expresses the missiological consensus of the past sixty years that whatever the mission of the *church* might be, it has its source in the mission of *God*: God, not the church, is the prime envisioner and mover in mission. Its character is "that mission whereby God brings to men and women, to human societies and to the whole world, real signs and foretastes of that healing love which will one day put all things to rights" (par. 3). This formulation highlights both healing work in the world and the belief that such healing points beyond itself to the eschatological consummation of God's healing of the universe.

The church's "missionary imperative," according to the commission, is "to articulate the faith afresh in different cultures" (par. 32). The report cites the watchword of the 1963 Anglican Congress, "mutual interdependence and responsibility in the Body of Christ," and the 1993 "Ten Principles of Partnership" as articulating the communal lifestyle through which God's mission has borne rich fruit over the centuries, such as evangelism and (by implication) the church-planting that issued in indigenous churches; struggles against slavery, apartheid, persecution, and genocide; developmental responses to famine, disease, and

natural disasters; theological seminaries; and companion diocese links (pars. 8–9).

Remarkably, the Windsor Report does not explain how the church's mission could be damaged by the current tension, but references to "shared mission" and to being drawn together in communion for the sake of God's mission imply that the commission saw God's mission as being enhanced by greater numbers of people sharing a particular mission vision and strategy of implementation, and as being correlatively diminished when the communion of those people is impaired or broken (pars. 46, 50, 52, 70, among others). Thus a direct link is assumed (rather than argued) between robust communion and robust mission. The report's contrast between internal ecclesial reordering and the outward direction it associates with mission suggests a belief that preoccupation with church order, presumably including the sexuality controversy, detracts from implementing mission (par. 38).

Threat to mission is a prominent concept in the Anglican Covenant that has been proposed as a relational framework for the communion going forward. The St. Andrew's Draft of February 2008 addresses the communion's response to actions "deemed to threaten the unity of the Communion and the effectiveness or credibility of its mission," and some version of this very phrase occurs eleven times in the appendix, which outlines procedures for dealing with covenant violations.[3] "We have sought to emphasize more obviously the missionary element constitutive to our valuing of unity," the Covenant Design Group states in its commentary.[4] The covenant text throughout testifies to a conviction that mission is the major reason to value unity. Mission work that brought the communion into being is celebrated, as is the opportunity for inter-Anglican mission collaboration among the provinces. Mission commitments are detailed in terms of evangelization, reconciliation, and the "Five Marks of Mission" developed by successive mission commissions and the Anglican Consultative Council: Gospel proclamation, nurture of new believers, response to human need, societal transformation, and environmental stewardship.[5]

Perhaps in response to the perceived threat, mission was especially prominent in the design of the 2008 Lambeth Conference, which met July 16–August 3. "The chief aims of our time together," wrote Archbishop of Canterbury Rowan Williams to the bishops, "are, first, that we become more confident in our Anglican identity, by deepening our awareness of how we are responsible to and for each other and second, that we grow in energy and enthusiasm for our task of leading the work of mission in our Church."[6] During the conference, the Windsor Continuation Group detailed "the severity of the situation" in its "Preliminary Observations" and then echoed the widespread view of mission as threatened: "All this amounts to a diminishing sense of Communion and impoverishing [of] our witness to Christ."[7] Threat to mission was similarly central in the rationale of traditionalists who met as a rival Global Anglican Future Conference the month before Lambeth, in June 2008: "The chief threat of this dispute involves the compromising of the integrity of the church's worldwide mission."[8]

The missiological gain in these articulations is that Anglicans in the current turmoil have become clearer that the purpose of the church's unity, as expressed in shared communion, is to fulfill God's mission in the world. Catholicity, an obvious Anglican value, is being cherished more deeply for how it brings diverse parts of the body of Christ together in mission.

Impact of the Controversy

The positive impact on shared mission. In considering the impact of the controversy over sexuality, it is helpful to define Christian mission more precisely, namely, as sending and being sent across significant boundaries of human social experience to share in word and deed the good news of God in Jesus Christ in the power of the Holy Spirit. The boundaries crossed may be social, ethnic, racial, linguistic, economic, geographic, or any combination of these. We are on mission, therefore, when we reach out in the name of Christ beyond who and where we are in order to engage others who are different from us in any or all of these ways. More briefly, mission is ministry in the dimension of difference.[9] The mission this study views in the perspective of the sexuality controversy is just such an outward, world-minded, and boundary-crossing mission. Moreover, the study is concerned particularly with *shared* mission, mission that is undertaken jointly by different parts of a global church, in this case the Episcopal Church and other provinces of the Anglican Communion.

General Theological Seminary

Dean Jenny Te Paa of St. John's Theological College in New Zealand responds to Archbishop Drexel Gomez of the West Indies, chair of the Covenant Design Group, during a conference on the proposed Anglican Covenant held at General Theological Seminary in New York in April 2008.

One positive effect of the sexuality controversy is that many Episcopalians have become aware for the first time that they are Anglicans as well as Episcopalians and that they are members of a particular worldwide community of 80 million Christians. Many knew vaguely about origins in the Church of England but were unaware of today's Anglicans in Africa, Asia, and Latin America. Thus, although they had experienced discord within their parishes and dioceses, they were startled by the outcry from around the world that was recorded not only by church news organs but also by secular newspapers, television, and the World Wide Web. While that was a jolt, their widened ecclesial consciousness constitutes an environment more hospitable to valuing mission companionship.

Correlatively, a second effect of the perceived threat to mission is a renewed cherishing of mission as a central criterion of

Christian faithfulness. Four factors have moved mission to this centrality since the 1970s. First, the mission of God, rather than the mission of the church, began to be promoted ecumenically as an organizing theological principle in the 1950s, and this concept has filtered into Episcopal reflection through seminaries and clergy. Second, the major churchwide capital campaign that raised more than $170 million between 1970 and 1985 for projects at home and abroad was called Venture in Mission, which helped ordinary Episcopalians apply the concept of mission to the full range of the church's work. Third, the 1979 Book of Common Prayer brought mission to the fore as no previous prayer book had through such innovations as collects for mission in the Daily Office, missional emphases in the eucharistic prayers, and explicit discussion of mission in the Catechism. Fourth, mission reflection took hold in church organization as parishes, dioceses, and church agencies adopted the mission-statement model of strategic planning that is common in corporate business life. Ordinary Episcopalians internalized these developments so thoroughly that mission became their ordinary talk when they evaluated their church life, so much so that mission was in danger of becoming a cliché. The current crisis has delivered mission from innocuous routine and renewed it as a central dimension of Christian life.

A third positive effect is a renewed cherishing of particular *international* mission relationships. Episcopalians have realized just how precious their relationships are with Christians in other parts of the world. The single most effective vehicle by which ordinary Anglicans have come to know each other in recent history has been the Companion Diocese Movement, which took hold in the 1970s and has been flourishing ever since with local initiative that does not require churchwide management and finance. Anglicans from diverse parts of the world have met one another through Companion Diocese Relationships, and the contacts have multiplied to many thousands through the hundreds of short-term group mission trips that are undertaken annually. The trip phenomenon has weaknesses as well as strengths, but amid reports of impaired communion and broken relationships, many Episcopalians have been able to rejoice in how their diocesan and parish links with Christians in Africa, Asia, and Latin America have continued to flourish. They have moved from "Of course!" to "Thanks be to God!"

The damaging impact on shared mission. One damaging effect of the sexuality controversy on mission is the obverse of the renewed cherishing of mission as a criterion of Christian faithfulness: mission has become a cudgel with which various sides of the issue beat the other sides. Traditionalists and progressives alike accuse each other of being obsessed with sex—whether through culture-bound permissiveness or through culture-bound homophobia—and inattentive to mission imperatives. In fact, all sides are concerned about mission. Progressives are zealous about the fullness of God's mission being extended to and through homosexual persons. Traditionalists are concerned lest the integrity of God's mission be fatally compromised by a repudiation of biblical morality. Thus the sexuality controversy is not simply a distraction from mission, as is often alleged, but it is actually *about* mission. Dialogue and mutual understanding would be enhanced if, instead of excluding each other from the mission table, all sides could acknowledge that others have strong *missional* commitments in the controversy that are worthy of respect and discussion.

A second negative effect of the controversy is that some missionaries have felt pressure to repudiate their connection with and sponsorship by the Domestic and Foreign Missionary Society (DFMS), which is the central missionary-sending organ of the Episcopal Church, and to affiliate instead with freestanding mission agencies unconnected with the DFMS. Seven missionaries known to have disaffiliated from DFMS constitute a significant number, given that the high point of recent DFMS numbers was 103, and now it is just 70—low totals for a church with 2.2 million members.[10] It is good that disaffiliated missionaries continue to serve with other Episcopal agencies. However, unlike the voluntary mission societies of ECUSA and the Church of England, the DFMS's work has communicated since 1835 that world mission is the work of the *whole* church rather than of particular advocacy groups. Moreover, missionaries who make their homes in other cultures are crucial interpreters to the sending church, a function already impaired by the major decrease in DFMS missionaries since the 1960s. Indeed, Episcopalians' relative ignorance of the rest of the Anglican Communion before the current crisis was due substantially to the earlier decline in missionary numbers.

Third, a number of mission relationships between Episcopal Church entities and others have been damaged. A few instances illustrate the point. The refusal of the bishop of Accra to receive communion with the Episcopal Church's presiding bishop at the February 2007 Primates Meeting in Tanzania prompted the bishop of Maryland to withdraw an invitation to the Ghanaian bishop (who is also archbishop of West Africa) to visit Maryland, and that Companion Diocese Relationship (CDR) is now significantly attenuated. The Diocese of Oklahoma is now obliged to use other conduits for the funds that it had long channeled to ministries in the Diocese of West Ankole in Uganda. Some provinces have declined participation in the annual grants process of the United Thank Offering (UTO). In 2006 the International Concerns Committee of Executive Council discussed how to respond to local Anglican requests for help in the devastation of northern Uganda when the archbishop of Uganda was adamant that no assistance be received from the Episcopal Church. In Virginia and elsewhere, some parishes where majorities have withdrawn from the Episcopal Church are large and mission-engaged, and the loss of their mission work is diminishing the church's mission as a whole, as is the October 2008 departure of a substantial portion of the Diocese of Pittsburgh to the Province of the Southern Cone (a South American province). Even so, most missionaries, most CDRs, most UTO grants, and most Episcopal Relief and Development grants have continued despite the crisis.[11] Moreover, inter-Anglican relationships around missionaries and money have never been free of tension. What is new is that tension about the present and future status of the North American provinces within the communion requires development of alternative channels of communication and relationship, which saps energy from mission vision and implementation.

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A fourth negative effect is a fissure in the major network of Episcopal mission organizations, which for fifteen years nurtured personal relationships and mission partnerships among organizations that spanned the spectrum from conservative to liberal

and progressive to traditional. This narrative begins well before the current turmoil. In the late 1960s the DFMS had about 260 missionaries, but the racial and urban crises of the time prompted the church to redeploy funds to domestic mission and recall most of the church's international missionaries. Activist evangelicals believed the church had abandoned international cross-cultural mission and began to found new mission organizations: the Episcopal Church Missionary Community in 1974 (now the New Wineskins Missionary Network), the South American Missionary Society–USA in 1975, what is now Global Teams in the late 1970s, Sharing of Ministries Abroad–USA in 1982, the Episcopal Medical Missions Foundation in 1992, Anglican Frontier Missions in 1993, and others. Proliferation of voluntary mission societies on the model of the British societies challenged the DFMS's ethos as the sole legitimate mission society of the Episcopal Church, and tension festered between the new agencies and those located at the Episcopal Church center.

Through struggle and negotiation the various organizations inaugurated a new network in 1990, the Episcopal Council for Global Mission, in which they gathered to cooperate in mission, learn from each other, and discuss theological differences.[12] The council grew to over sixty member organizations, including parishes, dioceses, voluntary societies, seminaries, networks, and DFMS units.[13] Growing in friendship and vision, the network carried out initiatives for persecuted Christians, underevangelized peoples, and cross-cultural seminarian formation. A continuing complaint by the voluntary societies was that the church continued to recognize officially only missionaries sent by the DFMS. To remedy this objection, the council was reframed to relate to the General Convention through the Executive Council, which would recognize missionaries of diverse organizations that worked in line with mutually agreed sending standards. The Episcopal Partnership for Global Mission (EPGM) was inaugurated by the 2000 General Convention, and the missionaries of all its member organizations began to be recognized by the Executive Council during the 2000–2003 triennium.

The sexuality decisions of the 2003 General Convention, however, prompted a number of the traditionalist EPGM organizations to reconsider. Ironically, reconsideration was prompted partly by the very recognition by the Executive Council that the voluntary societies had sought, but which was now viewed as tainted by the General Convention's sexuality decisions. More basically, concerned organizations questioned whether they could work any longer alongside organizations that affirmed the new decisions. A public break at the 2004 EPGM annual meeting accelerated the growth of a second mission network, Anglican Global Mission Partners (AGMP), under the auspices of the American Anglican Council. It now counts twenty-six organizations as members, and EPGM's membership has dropped to thirty-four.[14]

This fissure is a major blow to the international mission work of the Episcopal Church. Engaging difference within the mission community had enhanced the vision of mission organizations for engaging difference abroad. Participants learned both from kindred spirits and from those who differed with them theologically and strategically. There is now comparatively little contact between organizations on opposite sides of the theological di-

vide about sexuality. The church's mission vision and work are poorer for the split.

Future Prospects for Mission

What are the prospects for the Episcopal Church's shared mission in the Anglican Communion amid the current alienations, the uncertainty of the Episcopal Church's future status, and the damage that shared mission has already sustained?

First, most current trajectories will likely continue. The number of Episcopalians sent as missionaries overall will continue to hover around 200. Budget allocations point to DFMS missionaries remaining at around 70. The South American Mission Society–USA lists 80 missionaries, Global Teams lists 32, and Anglican Frontier Missions lists 19.[15] The numbers are not large, but neither are they insignificant. A rapprochement between the Episcopal Partnership for Global Mission and the Anglican Global Mission Partners is unlikely in the near future, and each network will support its member organizations. Meanwhile, most CDRs will continue to flourish, with thousands of Episcopalians going abroad annually on short-term mission pilgrimages. Most Anglican provinces, regardless of sexuality views, will continue to accept UTO and Episcopal Relief and Development grants for development work.

Second, the Millennium Development Goals (MDGs) will continue to grow in the mission consciousness of many Episcopalians. The 2006 General Convention designated close to $1 million to the initiative, and most dioceses have endorsed the MDGs. The enthusiasm is commendable, but it needs historical and theological moorings. There is little theological reflection on the MDGs, little knowledge that much of the missionary enterprise historically has been devoted to concerns identical with the MDGs, and little awareness that in the 2004–6 triennium 9–12 percent of the church's budget was already contributing directly to the MDGs. There is danger, therefore, that MDG initiatives will proceed without building on the church's historic mission commitments.

Third, the 2008 Lambeth Conference strengthened relationships of Episcopal Church bishops with many other provinces for at least the short term, while the longer term awaits outcomes of the covenant process and the responses of the rival movement initiated by traditionalist provinces. Lambeth's resolutely consultative approach of small-group Bible study, *indaba* discussions (modeled on a Zulu pattern of elders consulting together), and self-select sessions, along with the exclusion of any legislative action, succeeded in making space for relationships to flourish amid acknowledged differences. Such relationship-building naturally prompted mission exploration, especially in an agenda that devoted more than half of its working days to major aspects of mission, thirty-one self-select opportunities to evangelism and social justice, and fourteen to interreligious engagement. As the conference wore on, attention shifted away from mission and back toward sexuality and covenant controversies, and some mission gatherings were poorly attended, but the mission emphasis had salutary effects. One bishop, for instance, rejoiced at how two interdiocesan mission possibilities had emerged through conversations

to replace a CDR that had declined sharply because of sexuality tensions. Conversely, a number of Episcopal bishops who came to the conference opposed to a covenant stated publicly that they were departing more open to one, albeit with caveats.

"Lambeth Indaba," the summary of reflections from all the *indaba* groups (and the only official document from the conference), asserts straightforwardly that the first result of the ordination of a gay partnered bishop is that "partnership in mission is lost and damaged, as we are diverted from our primary focus."[16] Reaffirming a missional emphasis, the summary of mission discussions appears first in the document, with eighty-three paragraphs, whereas the Anglican identity summary, devoted largely to sexuality and polity issues, follows with seventy-eight paragraphs. God's mission is defined as "the total action of God in Christ by the power of the Holy Spirit—creating, redeeming, sanctifying—for the sake of the whole world."[17] Roughly following the "Five Marks of Mission," the church's role is addressed under the headings of evangelism, social justice, the environment, ecumenism, and relations with other religions.

The Anglican Communion has in its emerging ethos of companionship a paradigm for mission that is ideally suited for the current situation.

The deliberations of the 2008 Lambeth Conference were undercut by the boycott by the most polarized provinces—Nigeria, Uganda, Rwanda, and (largely) Kenya, which together include about 30 million Anglicans—and by the confrontational stands taken by them and others at the Global Anglican Future Conference (GAFCON) that preceded Lambeth. GAFCON's determination to continue incursions into Episcopal Church dioceses is fueled by an avowed missional concern for conservative congregations, but it constitutes open mission warfare that recapitulates the competition of some Global North mission agencies in the Two-Thirds World in earlier eras. It distracts Episcopal dioceses from mission as resources are poured into consultation and litigation devoted to retaining congregations and properties. If the Primates Council and other initiatives of GAFCON develop traction, the de facto outcome may be two rival communions, with some parts of the world virtually closed to mission with the Episcopal Church. If, in another scenario, the covenant process results in a downgrading of the Episcopal Church's membership in the Anglican Communion, the church's shared mission could likewise be impaired significantly.

Fourth, the Anglican Communion has in its emerging ethos of companionship a paradigm for mission that is ideally suited to the current situation. The previous ethos of partnership that took hold from the 1970s succeeded in cultivating mutuality and interdependence, in contrast to earlier patterns of imposition. Yet it was experienced by many in the Global South as fostering a business mentality relying on formal, written agreements about responsibilities and commitments—precisely a weight that the current fragility of some relationships may not be able to sustain in the future. The paradigm of companionship in mission set forth for the Episcopal Church in 2003 and for the wider Anglican Communion in 1999 stresses, by contrast, sharing bread together, discovering one another's life, developing friendship, and being in solidarity with one another.[18] This ethos places in the hands of mission companions—whether individuals, congregations, dioceses, or provinces—resources for staying alert to new relational opportunities and for refraining from pressing fellow companions beyond what the current tensions can bear.

Fifth, both Scripture and Anglican formularies highlight reconciliation as central in Christian mission and thus counsel interactions that go far beyond minimal mutual forbearance for the sake of mission.[19] Reconciling interchurch relationships that have become estranged is a mandate not only on the general ground of Christian discipleship in ecclesial life but also because reconciliation itself is intrinsic to mission. Healing such relationships—in this case among provinces of the Anglican Communion—will strengthen the church as a whole and therefore the church's reconciling mission in the world. Though reconciliation seems far off now, it must be central in Anglicans' aspiration for the current crisis, as well as for their work in the world.[20]

Finally, an incarnational ecclesiology highlights the importance of relationships at all levels among churches, and not only between specially designated leaders and groups. Discussions of commissions, bishops, councils, and primates are very far from being the sum total of relationships in mission in the Anglican Communion, which is certainly true of other communions as well. Christians of diverse viewpoints have mechanisms in place by which they can cultivate relationships with fellow communicants on the ground in other parts of the world, and many are doing so. The diversification and democratization of mission that has occurred through links between dioceses, synods, presbyteries, conferences, and other companionships over the past several decades are the lifeblood of mission in the respective communions—and this is true for the Anglican Communion as well. In this breathing, walking, rejoicing, weeping, and sharing companionship, communion in mission lives and grows.

Notes

1. For discussion of factors that have made sexuality so conflictual among Anglicans, see Titus Presler, "The Anglican Communion Crisis: Complex in Politics and Causes," *Episcopal New Yorker*, 83 (July/August 2007): 9–10.
2. *Windsor Report*, Appendix 3, item 10: "A Statement by the Primates of the Anglican Communion Meeting in Lambeth Palace, 16 October 2003" (London: Anglican Communion Office, 2004; available at www.anglicancommunion.org/windsor2004/appendix/p3.10.cfm). Subsequent references in the text are to this report.
3. *An Anglican Covenant: The St. Andrew's Draft*, www.anglicancommunion.org/commission/covenant/st_andrews/draft_text.cfm, 3.2.5. See also the appendix, available at the same Web site.
4. Ibid., Commentary.
5. Ibid., 2.2.
6. Rowan Williams, "Welcome," in *The 2008 Lambeth Conference Official Programme and Event Guide* (London: RunningMan Publishing, for the Lambeth Conference, 2008), p. 2 (also at www.lambethconference.org/welcome.cfm).
7. Windsor Continuation Group, "Preliminary Observations, Part One: A Presentation at the Lambeth Conference," circulated sheet, July 28, 2008, p. 2; text available at www.anglicancommunion.org/acns/news.cfm/2008/7/28/ACNS4480.
8. "Statement on the Global Anglican Future," final statement of the Global Anglican Future Conference, June 28, 2008, www.diocesewla.org/STATEMENT%20ON%20THE%20GLOBAL%20ANGLICAN%20FUTURE.pdf.

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9. For fuller discussion of these definitions, see Titus Presler, *Horizons of Mission* (Cambridge, Mass.: Cowley, 2001), pp. 15–18.
10. See www.ecusa.anglican.org/30703_1704_ENG_HTM.htm?menupage=5433.
11. "Episcopalians' Role as Donor Looms in Rift with Anglicans," *New York Times*, March 20, 2007.
12. ECGM membership involved affirming covenants about working in mission partnership, reaching the unevangelized, sharing information, and exploring theological diversity. This last was articulated as follows: "Theological Diversity—Desiring to avoid untested assumptions about one another, we will seek to understand our various mission theologies by committing time and resources to listen and talk together with honesty and mutual respect." See "A Plan to Establish the Episcopal Partnership for Global Mission," www.episcopalchurch.org/ epgm_29252_ENG_HTM.htm.
13. *Directory of Organizations* (Episcopal Partnership for Global Mission booklet, 2003).
14. See www.anglican-missions.org and www.episcopalchurch.org/epgm.
15. The figures were supplied by www.samsusa.org/missionaries-frames.html, www.global-teams.org/missionaries/index.html, and Julian Linnell, telephone conversation, September 24, 2008.
16. "Lambeth Indaba: Capturing Conversations and Reflections from the Lambeth Conference 2008: Equipping Bishops for Mission and Strengthening Anglican Identity, 3 August 2008," www.lambethconference.org/reflections/document.cfm, Section H: Human Sexuality, par. 118.
17. Ibid., par. 19.
18. Standing Commission for World Mission, *Companions in Transformation: The Episcopal Church's World Mission in a New Century* (Harrisburg, Pa.: Morehouse, 2003), esp. pp. 5–10; Missio, The Mission Commission of the Anglican Communion, *Anglicans in Mission: A Transforming Journey* (London: SPCK, 1999), pp. 80–81.
19. See, for instance, 2 Corinthians 5:18 and the Episcopal Church's *Book of Common Prayer* (1979), pp. 362, 855.
20. For practical fruits of such efforts, see Titus Presler, "Listening Toward Reconciliation: A Conversation Initiative amid Current Anglican Alienations," *Anglican Theological Review* 89 (Spring 2007): 247-66; and the Walking to Emmaus Consultation, convened in Spain in mid-2007 by Trinity Church, New York City, involving sixty-five Episcopal Church leaders and sixty-five African Anglican leaders; see www.trinitywallstreet.org/welcome/?mission.