

The e-Vangel



Brewer Lodge, Camp Marshall

June 2008

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FROM THE BISHOP:

Dear Friends,

We have all been moved by the reports and video of the floods in Iowa, Illinois, Missouri and elsewhere.

We have been in direct contact with the leadership and diocesan representatives of Episcopal Relief and Development (ERD). They are now offering major support to the bishops and dioceses in the devastated areas.

Please encourage and practice generosity for special ERD offerings in your congregations.

Remember that our offerings are ways that the Risen Christ is active in our world.

+Franklin

EPISCOPAL RELIEF AND DEVELOPMENT:

Episcopal Relief & Development Responds to Flooding in the Midwest

6/19/2008

Episcopal Relief & Development is providing emergency assistance to communities devastated by ongoing flooding across the Midwest. So far, the flood waters are responsible for killing 24 people, injuring 148 and displacing tens of thousands of others.

The damage to infrastructure and the agricultural sector is severe. In some areas, entire towns are completely inundated, their past existence confirmed only by a lone church steeple poking above the water line. Hundreds of thousands of acres of crops have been destroyed. The floods have inflicted up to \$1.5 billion in damage to Iowa's agricultural sector alone. This number will increase dramatically as loss is assessed in other states.

The crisis is far from over. Rising waters have breached 20 levees across the region and officials fear that more flooding will occur as river levels climb in Missouri and Illinois.

Episcopal Relief & Development is responding to the needs of flood victims in the Dioceses of Iowa, Milwaukee, Fond du Lac and Indianapolis. The organization is standing by to provide assistance in Quincy, Missouri and other dioceses as the need arises.

In Iowa, Episcopal Relief & Development is working with its partner the Episcopal Diocese of Iowa to provide support to people who have been displaced from their homes. Mental health services will also be offered as the need arises.

In Milwaukee, Episcopal Relief & Development will partner with the Diocese of Milwaukee to assist people in rural counties. In northeastern Wisconsin, the agency is working in Fond du Lac to restock the food pantry at the Cathedral and provide temporary rental assistance to families as they clean up their flooded homes.

In Indianapolis, Episcopal Relief & Development will work with the Diocese of Indianapolis to provide rental assistance, food and water aid to families in communities that have no potable water.

“We hold in prayer all who are impacted by the flooding, all who are working tirelessly to prevent further flooding, and all who stand together to care for these people and communities as the waters recede,” says Abigail Nelson, Senior Vice President for Programs at Episcopal Relief & Development.

Because of the urgency of this appeal, a [church bulletin](#) has been prepared. Print the bulletin and encourage members of your congregation to give on behalf of people affected by this crisis.

Please make an immediate contribution to relieve the suffering of families impacted by flooding in the Midwest. To make a donation to Episcopal Relief & Development’s “**Midwest Flood Fund**” online at www.er-d.org, or call 1.800.334.7626, ext. 5129. Gifts can be mailed to: Episcopal Relief & Development “**Midwest Flood Fund**” P.O. Box 7058, Merrifield, VA 22116-7058.

A Test of Obedience

Very recently a tragedy struck the Midwest region of our country. Thousands of people have been displaced, their homes and lives left in shambles. I personally can not imagine the type of devastation and despair our brothers and sisters are facing. It is absolutely heart-wrenching to read about and think about. I feel blessed that I am able to walk away from the news, go home to my daughter in a warm and dry home, but still the visions of the suffering in the Midwest, taunt me. I feel so small compared to the thousands struggling, battling defeat. I feel like there isn’t anything I could do that would alleviate the pain, nothing I can do to bring hope and make a difference. I am just one person, several miles away. The good news, and I admit this joyfully, is that I AM SO WRONG! I am small, but God is big. I am weak, but God is strong. I don’t have much, but God has an overflowing abundance of resources He is willing and ready to pour out on me, so that I can make a difference in the lives of those in need.

God has been so faithful in my life. He has provided for me and my child, He has met every need. God has taught me obedience and discipline, compassion and love. Bottom line, He has been so very good to me, and it is time to share that which I have been given. I do not personally know anybody being affected by this disaster. I am quite sure however, that there is a single mom with innocent children, completely in despair, worried sick over what is going to happen next. I am positive that there is a husband and father clinging to the last bit of hope that He will be able to provide for his family. There is most likely a newly married couple left feeling defeated, wondering what the rest of their marriage will be like. Perhaps there is a broken man who has just given his life to the Lord, asking, “Why did he bother, if this is the kind

of joy it will bring?" I am sure there is an elderly woman, who has been evacuated from a nursing home or hospital, wondering how in the world she will survive. It is certainly inevitable that most men, women, single, married, children, young and old are constantly reminding themselves to believe that even though they can not see it now, everything will be okay. The fact is that these people have been placed in an unfortunate event, that they did not deserve, can not control, and all they can do now is wait until they can start over. I imagine they feel scared, frustrated, angry, hurt, helpless and hopeful.

Hopeful that those of us whom God, Himself called, will rise up to the occasion and share what our Lord has blessed us with. I know that God is tugging on, knocking at and speaking to each and every one of us. He is saying, "Pray (Rom. 15:30), listen (Prov. 4:13), act obediently (Deut. 28:1), give accordingly (Prov. 11:25), show mercy and compassion (Zech. 7:9), honor Me (Prov. 14:31), humble yourself (1 Peter 5:6-7), let there be no divisions among you (1 Cor. 1:10), and love your neighbor as yourself (Matt. 22:39)."

Perhaps it seems easier to ignore the reality and say, "That is really too bad, how horrible, I am glad it is not me, because I don't know what I would do, but I know those folks will be fine." Just because we are not in the Midwest, and we may not personally know someone who has been affected, does not pardon us from our responsibility. The truth is that some people are not going to be fine if we do not answer God's call. If everybody were to ignore the situation, there would be no one to help, a region would be completely wiped out and thousands of people left desolate. That is not right. No one should have to face this kind of hardship alone. We can make a difference, we can help, we can bring hope, and we can carry some of the burden. We are children of the almighty King of kings, being called to serve in His kingdom according to His mighty will. We all are needed in the midst of this devastation. If we open our hearts and our minds, commit in agreement to do the works of the Lord, we will be used in magnificent ways. Let's share His love, His peace and His joy. Let's bring an abundance of hope and compassion to the Midwest, and even more glory to God.

Blessings,

Jené

OUTREACH & SERVICE

By Susan Bartlett, St. Mark's, Anaconda:

I Can Only Imagine:

150 students walking through the doors of our St. Mark's Crossroads in seven days. Sixty students walking through the doors of St. James' Godly Play and Crossroads in nine days. How amazing is it that we are ministering to over 200 youth in the course of 16 days? Can we possibly imagine more?

Can we imagine 12 students signing up for Global Youth Services Day? Can we imagine ten students cleaning up the yard at St. Mark's? Can we imagine 20 youth visiting our elderly? The answer is: Happily, YES!

Can we imagine “straight A” students? Can we imagine our children reading Psalms from our Book of Common Prayer? Can we imagine our children writing supportive letters to St. Andrew’s adopted soldier? Can we imagine our young children reciting the Lord’s Prayer? Again, the answer is: A very loud and jubilant, YES!

Can we imagine students being arrested? Can we imagine students worrying about pregnancy? Can we imagine students bullying others into not coming to our youth programs? Can we imagine students stealing their parent’s car? Can we imagine students physically fighting with a parent? The answer is: an unfortunate yes.

They are all a part of the same 200.

In August 2007 when I began my journey as Youth Program Coordinator, I could not imagine where the road would lead. I knew I had many things to say, and even more experiences to share. I also knew I had A LOT to learn. What I imagined was a combination of “Leave it to Beaver,” “Tom and Jerry,” and “The Partridge Family.” What I never imagined was: Psalm 23; Desiderata; Doubting Thomas and Noah’s Ark; and Mercy Me, to name a few. I also never imagined I would be so grateful to so many people...to so many children and to God.

The Holy Spirit has blessed us all with our youth ministry. Although success isn’t measured by the number of children we minister to, (very difficult to remember), it is measured by the number of inches our arms are extended as we reach out; the heaviness we may feel through empathizing; and the miles we can travel while using our imagination as a guide.

STEWARDSHIP

ELVIS’ STORY? OR JESUS’ STORY?

By Barb Hagen

I have a confession to make. I have been listening to the Elvis station on my satellite radio. All Elvis. All the time. I’m not sure why I have been drawn to this station, but it has made me think about a couple of things.

Most people can tell you where they were when JFK or Martin Luther King was assassinated. When something bad happens, most of us can remember where we were and we hold on to the details of that day. And, though it did not impact my life in any significant way, I do remember where I was when Elvis died.

I have learned from listening to this station that many people come through Elvis’ home (it is called Graceland) each day to honor his memory. Telling the story of their encounters with Elvis and how he touched their lives. Sharing their stories with others. People are drawn to Graceland. They want to share their Elvis memories or just connect to other Elvis fans. They want to feel close to him in some way. This is what got me thinking.

What if people had the commitment to God that some people have to Elvis? What if we freely shared our God stories?

We have 41 churches in the Diocese of Montana. What would it look like if they were all “grace lands”? How can we get people to line up and to want to connect with God and us? To feel close to God who is present in our grace land?

We have something way better than Elvis. We just need to let the rest of Montana know.

I was at St. Peter’s one Sunday and Dean Brehe shared a story during his sermon about Jesus getting up to heaven and the angel Gabriel asked him who would tell the story about what happened. “The people will.” Jesus answered. “Do you have a backup plan?” Gabriel asked. Jesus replied, “No. I am relying on the people to tell my story.”

It is up to us to share the good news. In other aspects of our lives, we are able to share our interests with other people. Why not this? This is the best news of all. So, why is it hard to share? We had a staff retreat at camp last year and we all told our God Stories. It was a powerful way to connect with each other and to God. Telling our stories with each other first helps us to get comfortable to go out into the world and tell them to strangers. Practice indeed does make it easier. We all have a story to tell about how God has worked in our lives. We just need to do it.

PROVINCIAL SYNOD REPORTS

The synods of the provinces are regional gatherings of dioceses which are geographically grouped. There are eight provinces in the Episcopal Church. Our synod, Province VI, contains the dioceses of Iowa, Minnesota, Nebraska, North and South Dakota, Colorado, Wyoming, and Montana. We are the largest geographic province in the Church, and are quite varied in cultures and types of terrain. This year we met at the Standing Rock Reservation in North Dakota, June 12-14.

The theme of this year’s synod was “Yield All to Welcome All”, and comes from a prayer written by the former Presiding Bishop, the Most Rev. Frank Griswold. Canon Barb Hagen, the Rev. Gail Wheatley, and I served as the delegates this year.

After an opening dinner, we met for a program of sharing, using a tool called “Authority of Generations”, which is a process for congregational decision-making. It is a resource available through the Episcopal Church Center in New York. The method has everyone tell a story about him or herself, in this case a story from each diocese showing how the Holy Spirit is active there. The work also includes appointing someone to be the “singer” who leads the whole group in a verse, chosen from the hymnal, which reflects what the singer has heard in the story. Another person then relates a story. After all have shared, another person who has been prayerfully listening, called the “weaver”, gives a summary of a common thread woven through the individual stories. The “Authority of Generations” includes people from 8 to 88, all with equal voice: the most mature being the voice of wisdom, the youngest giving voice to prophecy (“speaking forth” God’s word).

The second day, Friday, we gathered to repeat the process in small groups to tell our individual stories. This took the major part of the morning. A presentation was made regarding the reorganization and decentralization taking place at the national level. She said that "815" is trying to be more responsive to dioceses and individual parishes. Some offices are relocating to five regional centers.

We began our business meeting early because we needed to hasten a resolution to the Executive Council, which was considering a preliminary budget that weekend, to restore funding to Native American ministries. A decision earlier in the year to make across the board cuts of 5% had had a profoundly negative impact on those ministries. We were able to complete our business meeting later in the day.

The day concluded with, first, a Holy Eucharist utilizing many aspects of Native American practice, including smudging with sage at the beginning of the service. Attendance at a dinner hosted by a local youth group and a Pow-wow following, closed out the programs.

Canon Maurice Champion-Garthe+

June 12-14, I attended the Provincial synod in North Dakota. In case you aren't aware, the church is organized into provinces which are groups of geographically adjacent dioceses. They meet annually to share information among dioceses. We are in Province 6, which includes: Nebraska, North Dakota, South Dakota, Wyoming, Minnesota, Iowa, and Colorado.

I attend this meeting each year because I am the Provincial Coordinator for Episcopal Relief and Development. I write an annual report to the province regarding my work with Episcopal Relief and Development.

This year, we did some work with Ernesto Medina, one of the co-editors of the *Authority of Generations*. It is a liturgical resource to use with children and adults. It involves sharing our stories and listening to one another. To see more information about this program, go to: http://www.episcopalchurch.org/documents/authority_of_generations.pdf

As part of this process, each diocese was asked to share a story of vitality in our diocese. We talked about Grace Camp. During our small groups when we shared about our diocese, I shared about our convention work projects and visiting churches to talk about Episcopal Relief and Development.

We also heard an update about the restructuring at the Episcopal Church Center and learned about updates for Episcopal Life online. Check it out: <http://www.episcopal-life.org/>.

If you would like more information about the work of the Province, please contact me, 800-247-1391 or email mtbizmgr@qwestoffice.net.

Barb Hagen, Canon for Finance

The Episcopal Diocese of Montana

CORE VALUES

A COMMUNITY OF THE RISEN CHRIST, TRANSFORMED AND TRANSFORMING BY THE POWER OF THE RESURRECTION.

That is the Vision of this diocese. Imagine that you are standing at the door of the open tomb on Easter morning. You have seen that the Lord has been raised in an act that decisively demonstrates the victory of the life and love of God. Now, given that, what do you see when you look out of the tomb? How do you think about, imagine, and conceptualize the world in view of the resurrection?

Are you able to see our diocese as part of the resurrection reality? Can you imagine that we have left behind the old ways of fear and anger, and that we have embraced the new creation? And then, can you see us spreading abroad the Good News of the victory of love and life, so that the diocese is brought nearer the resurrection reality?

Last May, members of the Standing Committee and the Diocesan Council met to consider the Vision of the diocese and what values flow from it. We spent the day talking and praying and discussing the view from the door of the empty tomb. The result of that event was a consensus that we as a diocese need to operate with five values as part of the way we live into our resurrectional vision.

Here are those values:

1. **Commitment** to Christ and the Church. (*How do you demonstrate commitment?*)
2. **Enthusiasm** for the Mission of one's congregation and for the Vision and Mission of the diocese. (*How do you demonstrate enthusiasm?*)
3. **Compassionate action** in the world for the sake of Christ. (*This could be implemented using Presiding Bishop Jefferts Schori's recent questions to her church: Who are we? Why are we here? What are we doing about it?*)
4. **Obedience, discipline and responsibility** in our common life. We will play by the rules, and take responsibility for what we say and do. (*Do you know what the rules are?*)
5. **Scripture** will be the standard of our life together.

These values give us all something to chew on as we ponder our common and individual ministries.

+Franklin

MARK YOUR CALENDARS!

VITAL MINISTRY IN RESORT AND RECREATIONAL SETTINGS:
Proclaiming the Gospel in a Hyperconsumer, Vacation Mindset Society

October 21st – 23rd, 2008

The Keystone Lodge, Summit County, Colorado



Why Resort Ministry is Unique

Ministering to God's people in resort and recreational communities is uniquely rewarding and challenging all in the same breath.

Whether for an afternoon jaunt or for a lifetime, people come to these one-of-a-kind places to be refreshed and renewed - to bask in God's creation on the mountaintop, in the swiftly moving water, on the face of a steep rock, or along the winding trail. Yet often we may find in the very same places a low receptivity to matters of faith: an individualism that may supersede the need for church. Identity, choice, and hospitality all play a role and may look very different from place to place.

In response to these challenges, the Episcopal Diocese of Colorado, with generous support from the Roanridge Trust, is pleased to offer this event as an opportunity to begin a remarkable conversation about the role of the Church in these evolving and distinctive communities.

This will be an opportunity to:

- ✦ Produce profiles for effective and creative ministry in resort/recreational areas, pulling from the wisdom of those gathered as well as other resources;
- ✦ Network with other leaders, building connections throughout the wider Church; and
- ✦ Participate in producing a lasting record of insights about the challenges that face the wider Church in today's cultural context, with special emphasis on how these challenges tend to be amplified in resort/recreational areas.

We invite you to read on, and to [register today](#). Then plan to join us in beautiful Summit County, Colorado, in October. For more information, please go to www.resortministry.org.

We look forward to seeing you!

CARING FOR CLERGY

The Diocese of Fond du Lac (Wisconsin) holds a Vestry School each year and one session they had this spring was about how to care for clergy. My Mom's church is in this diocese and she attended this session and shared some information with me. She learned that while she thought she was being empathetic to her priest, she had actually been expecting him to think like she does.

I have not attended a workshop on caring for clergy but it sounds valuable. In my experience with working with clergy, I have thought about their needs and how I might meet them. I'm sharing some ideas with you because this is an area that I continue to work on, and it may be something helpful for you to think about as well.

Generally speaking, clergy like to be thanked and appreciated. They like to be welcomed and invited into our lives. But, they can't be everywhere. They can't go to every event that every parishioner invites them to. So, they also need understanding. Sometimes, they need to be left alone. Sometimes they need to laugh or cry. They are available to us 24 hours a day. They need time off. They need prayer. They need to be respected. What is the best way to know what your clergy person needs? Ask! And, then try to meet the needs.

The movie *Keeping the Faith* is about a Catholic priest and a Jewish rabbi who are friends. In one of my favorite scenes, the priest says, "Catholics want their priest to be the kind of people they don't have the discipline to be." And his friend replies, "And Jews want their rabbi to be the kind of people they don't have the time to be."

Indeed. We often have great expectations of our clergy. I remember my first year working for the diocese. I had a startling realization. *Clergy are human!* It was kind of a relief to realize that fact, and to see that because of their humanness, they are able to reach out in some amazing ways. They understand our pain and suffering, because they share it.

I think if we can keep that in mind, it will help us with our relationships with our clergy and each other.

As usual, the prayer book says it best. From the Book of Common Prayer, page 817, prayer 10 *For the Diocese*:

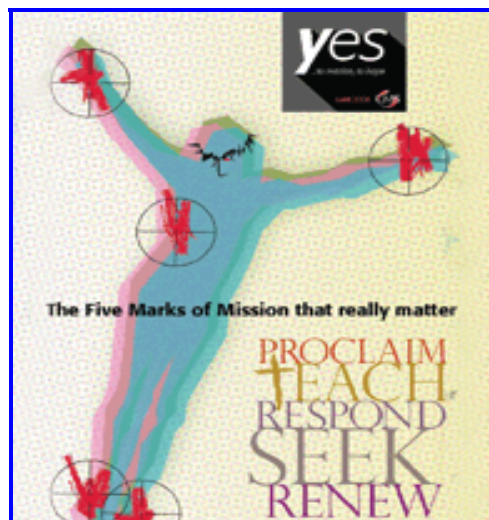
O God, by your grace you have called us in this Diocese to a goodly fellowship of faith. Bless our Bishop and other clergy, and all our people. Grant that your Word may be truly preached and truly heard, your Sacraments faithfully administered and faithfully received. By your Spirit, fashion our lives according to the example of your Son, and grant that we may show the power of your love to all among whom we live; through Jesus Christ our Lord. *Amen*

THE FIVE MARKS OF MISSION

The Five Marks of Mission of the Worldwide Anglican Communion

1. To proclaim the Good News of the Kingdom
2. To teach, baptise and nurture new believers
3. To respond to human need by loving service
4. To seek to transform unjust structures of society
5. To strive to safeguard the integrity of creation and sustain and renew the life of the earth

(Bonds of Affection-1984 ACC-6 p49, Mission in a Broken World-1990 ACC-8 p101)



Reviewing the 'Five Marks of Mission'

At its second meeting (Ely 1996), MISSIO began reviewing the 'Five Marks of Mission' as developed by the Anglican Consultative Council between 1984 and 1990. We recognise with gratitude that the Five Marks have won wide acceptance among Anglicans, and have given parishes and dioceses around the world a practical and memorable "checklist" for mission activities.

However, we have come to believe that, as our Communion travels further along the road towards being mission-centred, the Five Marks need to be revisited.

Mission: Announcing good news

The first Mark of Mission, identified at ACC-6 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 should be the key statement about *everything* we do in mission.

Mission in context

All mission is done in a particular setting - the context. So, although there is a fundamental unity to the good news, it is shaped by the great diversity of places, times and cultures in which we live, proclaim and embody it. The Five Marks should not lead us to think that there are only five ways of doing mission!

Mission as celebration and thanksgiving

An important feature of Anglicanism is our belief that worship is central to our common life. But worship is not just something we do alongside our witness to the good news: worship is itself a witness to the world. It is a sign that all of life is holy, that hope and meaning can be found in offering ourselves to God (cf. Romans 12:1). And each time we celebrate the eucharist, we proclaim Christ's death until he comes (1 Cor. 11:26). Our liturgical life is a vital dimension of our mission calling; and although it is not included in the Five Marks, it undergirds the forms of public witness listed there.

Mission as church

The Five Marks stress the doing of mission. Faithful action is the measure of our response to Christ (cf. Matt. 25:31-46; James 2:14-26). However, the challenge facing us is not just to do mission but to be a people of mission. That is, we are learning to allow every dimension of church life to be shaped and directed by our identity as a sign, foretaste and instrument of God's reign in Christ. Our understanding of mission needs to make that clear.

Mission as God-in-action

"Mission goes out from God. Mission is God's way of loving and saving the world... So mission is never our invention or choice." (Lambeth Conference 1998, Section II p121). The initiative in mission is God's, not ours. We are called simply to serve God's mission by living and proclaiming the good news. The Five Marks of Mission could make that clearer.

Mission from all to all

Five Marks provide for inclusive ministry

By Matthew Davies, June 09, 2008 [Episcopal Life]

The Five Marks of Mission were "considered radical when they first appeared in 1984," notes a recent issue of the Church Mission Society's *Yes* magazine. "Now they are effectively the official mission agenda of the Anglican Communion."

The marks "show that God's mission is bigger and wider than we sometimes understand it, and in this sense they provide for an inclusive ministry," says the Rev. John Kafwanka, Anglican Communion research/project officer for mission and evangelism.

They also have influenced the planning for this summer's Lambeth Conference of bishops and feature prominently in a proposed Anglican covenant designed to strengthen the unity of the Anglican Communion amid differing viewpoints on biblical interpretation and human sexuality.

Developed by the Anglican Consultative Council, the Communion's main decision-making body, between 1984 and 1990, the Five Marks of Mission are:

1. To proclaim the Good News of the Kingdom;
2. To teach, baptize and nurture new believers;
3. To respond to human need by loving service;
4. To seek to transform unjust structures of society;
5. To strive to safeguard the integrity of creation and sustain and renew the life of the earth.

The Marks are just as relevant today as they were 15 or 20 years ago because they "Express a holistic nature of understanding mission in the Anglican Communion" and "give a diverse vision for mission, which is contextual, local, national and global," says Kafwanka, a priest from Lusaka, Zambia, who previously worked as a regional coordinator for the Church Mission Society in southern Africa.

Jenny Te Paa, "ahorangi" or dean of Te Rau Kahikatea (College of St. John the Evangelist) in Auckland, New Zealand, believes the Five Marks continue to have "an enduring and all embracing quality" across the entire Communion because they "provide a simple and yet profoundly comprehensive benchmark against which all Anglicans can constantly measure and focus our mission efforts -- this focus is beyond any arbitrarily established claims of human 'difference'."

MISSIO, the Anglican Communion's former mission commission, reviewed the Five Marks and suggested revisions in its 1999 report *Anglicans in Mission: A Transforming Journey*. The report recognized that the Marks had "won wide acceptance among Anglicans, and...given parishes and dioceses around the world a practical and memorable 'checklist' for mission activities."

According to MISSIO, all mission is done in a particular setting -- its context. "So, although there is a fundamental unity to the good news, it is shaped by the great diversity of places, times and cultures in which we live, proclaim and embody it," the report says, adding that the Marks "should not lead us to think that there are only five ways of doing mission."

Working together

Presiding Bishop Katharine Jefferts Schori regards the Five Marks as "the best demonstration of how the parts of the Anglican Communion can and need to work together.

"It is obvious from their comprehensive and diverse nature that no one community can do all of them equally well, and that therefore the whole body is needed to even begin to address them adequately," she says. The church's evangelical wing often has focused on mission as "teach, baptize and nurture new believers" and "proclaim the good news of the kingdom," she notes, whereas other wings have tended to focus on "respond to human need by loving service" or "transform unjust structures of society."

"No well-organized wing of the church has yet dedicated itself to 'safeguard the integrity of creation,'" she says. "Only as the whole body can we begin to engage the whole mission of God in Christ."

The Lambeth Conference, the decennial gathering of Anglican Communion bishops, will be held July 16-August 3 at the University of Kent in Canterbury, England.

Meeting under the theme "Equipping Bishops for Mission," the conference program draws on the Five Marks.

The conference objectives are for all bishops to be restored and refreshed spiritually, gain deeper knowledge of each other, become more aware of the spiritual and physical resources God has given them to meet missionary challenges in different parts of the world, develop greater understanding and appreciation of life together in the Anglican Communion, address conflict, discover a new level of trust in common service to God and gain greater understanding of the contribution Anglicanism can make to the worldwide church and the world.

"We pray that through the open sharing of their experiences and concerns, the bishops will return to their dioceses better informed and equipped for their role as leaders of the church for God's mission to the world and with a clearer understanding of the Communion today," says the St. Augustine's Seminar, which brings together practitioners, theologians and academics to identify content for the conference.

Informing the work of the Lambeth Conference Design Group, the seminar has said it hopes this summer's gathering will "help the bishops to develop their skills of leadership and their understanding of their ministry and to be newly inspired for God's mission as outlined in the Five Marks of Mission."

The Lambeth Conference "is essentially about mission -- an opportunity for bishops to engage in fellowship with their fellow bishops and share information about their roles as leaders in God's mission," says Kafwanka, noting that this year's conference is intended to be different than its predecessors. "It will be much more educational in terms of bishops learning among themselves, encouraging one another, listening to each other and sharing experiences of mission in their various contexts."

Kafwanka says that he hopes this conference will be of great benefit "not simply to the bishops, but to the rest of the Anglican Communion, and that it will be a new beginning in taking mission to the center of what the church is about."

In his 2008 Epiphany letter to the Anglican Communion's primates, Anglican Church of Canada Archbishop Fred Hiltz said that his province continued to "rejoice in the fellowship we share throughout the Communion."

"We embrace wholeheartedly the Five Marks of Mission for the Anglican Communion," he said. "We value international relationships developed over many years, and we cherish the opportunity to participate in the work of global commissions and networks."

Covenant ingredient

The proposed Anglican covenant features the Marks as an important ingredient for binding the Anglican Communion's 38 provinces in all their diversity and plurality.

The idea of the covenant first was proposed in the Windsor Report, released in October 2004 with recommendations on how the Communion can maintain the highest degree of unity.

The Inter-Anglican Standing Committee on Mission and Evangelism (IASCOME), formed in 1999 after MISSIO had completed its work, presented a report, *A Covenant for Communion in Mission*, to the 2005 meeting of the Anglican Consultative Council acknowledging that the Anglican covenant, in its understanding of mission, builds on the Five Marks.

"It provides a framework within which those entering into the covenant can identify specific tasks and learnings that relate to their particular situations," the report notes.

In its 1999 report, MISSIO suggested that each province and its dioceses develop or revise its own understanding of mission that is faithful to Scripture. "This would affirm the solemn responsibility of each local church to discern how it will most faithfully serve God's mission in its context," the report noted.

Kafwanka agrees. "Although the Five Marks of Mission are neither a perfect nor a complete definition of mission, they however are an important basis for a holistic approach to mission," he says.

Archbishop of Canterbury Rowan Williams praises a new collection of essays, *Mission in the 21st Century: Exploring the Five Marks of Mission by Cathy Ross and Andrew F. Walls*, for introducing "the new landscape of global mission." Williams commends the book for its insights into "the new pattern of theological and missional migration" -- one in which "we have to recognize that the 'West' is the destination, not the point of origin."

In the modern world, it cannot be taken for granted that there is a natural center, or a natural "flow" of resource and information and wisdom from one part to another, Williams writes in the foreword. "Mission must now be from all and to all."

"Mission," he notes, "is not only the carrying of good news; it is the willingness to hear good news as the Word goes abroad and is embedded in culture after culture. We see more and more of its depths as we see more and more of what it does in diverse lives and worlds."

The book intends to draw out the missiological depth and practical engagement that each mark implies, Ross says. She asks readers to consider the collection a "taonga," -- a treasured thing -- because it grants a glimpse into "how other people follow Jesus in their contexts and to listen and learn from other travelers along the Way."

'People of mission'

The Most Rev. Phillip Aspinall, in his October 2007 presidential address to the Anglican Church of Australia's General Synod, said that the church would do well to take on board the work of MISSIO and some of its suggestions in revising the Five Marks.

"The church does not have a mission apart from Christ's mission," said Aspinall, primate of the Anglican Church of Australia. "And...whatever we do, in word or deed, every aspect of mission is directed towards making known the good news of the kingdom."

Aspinall said he supported MISSIO's suggestion that the first Mark should be an "over-arching heading" and acknowledged that the Marks don't mention worship.

"The very act of gathering to celebrate the Eucharist itself proclaims something to the world about the reality of God and the significance of Christ's death," he said. "It is part and parcel of the way in which the church makes known the good news of the kingdom to the world. A further Mark of Mission then needs to acknowledge that to worship and celebrate the grace of God is an indispensable part of mission."

Recognizing that worship is central to the common life of the Anglican Communion, the MISSIO report notes: "Our liturgical life is a vital dimension of our mission calling; and although it is not included in the Five Marks, it undergirds the forms of public witness listed there."

Mission, MISSIO concludes, ". . . is the bedrock of all we are, do and say as the people of God. Our faithfulness in mission will be expressed in a great diversity of mission models, strategies and practices...We are united by our commitment to serving the transforming mission of God." Jefferts Schori notes that, "In the same way that the Anglican tradition has been enriched and deepened by a greater range of liturgical life...we will be enriched as a people by engaging more of the whole mission, and the world will be better served -- i.e., reconciled to God in Christ."

The Five Marks, says Te Paa, ". . . have always enabled and encouraged us to reach out and to care for one other as equally precious and needy human beings in the sight of God -- it is this deeply significant and indisputably Gospel sense of right relationality that we so need to collectively reclaim and to reposition as the highest priority at this time in our complex and privileged lives as God's global Anglicans."

CLOSING PRAYER FROM HARRY NEELEY

The Woodchuck Prayer

In the name of the Father, Son and Holy Spirit – God of Abraham, Isaac and Jacob, Almighty God, Father and Mother of us all, keep us ever open to the cry of the poor. May our hearts and minds burn with zeal for the care of those less fortunate than ourselves.

As we enter Your forests, make us ever mindful of the obligation to use Your resources wisely and in accord with Your will. Keep us ever aware of our responsibility to tread lightly on the land we share in common.

As we work, keep us safe from all harm. May we neither harm ourselves or our fellow workers.

Lord, we thank You for the ministry You have given us to do, and the strength and the will to do it. In all things, may we praise Your Name, through Jesus Christ our Lord. Amen

