



THE ANGLICAN   
**MISSION+**

**THEOLOGICAL VISION**

The Anglican Mission in America Theological Vision serves to connect and enable the Society to achieve our vision and purpose. It expresses a clear and comprehensive balance between beliefs and behaviors, outlining and describing who we are, what we do, and how we do this together.

### **What is a Theological Vision?**

In his book, *Center Church*, Tim Keller suggests that churches and organizations create statements that lean too much toward doctrine (orthodoxy) or too much toward practice (orthopraxy). He says something is missing between our “hardware” (theological foundation) and our “software” (ministry practice). We need a “middleware.” Middleware is the general technical term used to describe a system that connects different or otherwise separate applications or components together. That “middleware” is what Keller calls a “theological vision for ministry.” Keller defines a theological vision as a “faithful restatement of the Gospel with rich implication for life, ministry, and mission in a type of culture at a moment in history.”<sup>1</sup>

It is organized in seven sections:

1. Identity
  2. Focus
  3. Beliefs
  4. Rhythms
  5. Belonging
  6. Structure
  7. Leadership
- Appendix: Frequently Asked Questions

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1 Timothy Keller, *Center Church*, (Grand Rapids: Zondervan, 2012), 17

## **IDENTITY: WHO WE ARE**

We are a society of gospel-centered clergy and churches whose mission is to raise up, release and support three stream Anglican leaders, planters and communities of faith to reach the lost for Jesus Christ in America; introducing people to Jesus, making disciples and developing leaders.

## **FOCUS: WHAT WE DO BASED UPON WHO WE ARE**

### **1. Gospel Mission**

The gospel is a person, Jesus, the Son of God and Messiah, who fulfills the story of Israel and invites the world to enter and enjoy the gracious and loving reign of his Kingdom here on earth and forever in heaven. All we are and all we do centers on knowing Jesus Christ and making him known as the forgiver of our sins, healer of our souls, and leader of our lives—who restores humanity to relationship with God and one another for the common good and the renewal of all things.

The Society of the Anglican Mission in America (AMiA) embraces and encourages the identity of the Church as a missionary people: locally adapted, shaped, and sent by the Holy Spirit to extend the Kingdom of God by demonstrating and declaring the gospel of Jesus. We long for every man, woman, and child in our areas of influence to receive repeated opportunities to see, hear, and respond to the gospel. We seek to introduce people to Jesus, compelled by the commission, “As the Father has sent me, so I am sending you” (John 20:21).

AMiA encourages evangelism by providing:

- relational models and methods for evangelism;
- workshops to equip and mobilize churches; and
- coaching to encourage focus and support implementation.

### **2. Making Disciples**

Jesus’ invitation to discipleship is, “Come, follow me, and I will send you out to fish for people” (Mark 1:17). This entails three responses. First, Jesus invites us into a relationship with him, to know him, to belong to him, and to enjoy the benefits of being with him for who he is and what he does. Second, Jesus invites us to imitate him, to pattern our lives after his, and to become like him in our thoughts, attitudes, and actions. Third, Jesus invites us to participate in his mission by being his witnesses and making disciples everywhere we go.

AMiA supports disciple-making by providing:

- relational models and methods for discipleship;
- workshops to equip and mobilize churches; and
- coaching to encourage focus and support implementation.

### **3. Developing Leaders**

Jesus came “not to be served but to serve, and to give his life as a ransom for many” (Mark 10:45). This is the heart of Kingdom leadership; to humbly serve in love for the sake of others. We equip our leaders’ heads, hearts, and hands with Kingdom leadership by helping them get clear about their call, character, competence, and contribution. When leaders know who they are, what they do, how they do it, and with whom they do it best, they become faithful, fruitful, and fulfilled for Christ’s fame.

AMiA develops its leaders by providing:

- relational connection with like-minded peers;
- shared learning through workshops, retreats, conferences, internships, and residencies; and
- continued growth and leadership care.

#### **4. Planting Churches**

Jesus commissions us to be missionaries; “As the Father has sent me, so I am sending you” (John 20:21). Church planting is central and vital to God’s strategic plan for the mission of the Church. We embrace the apostolic church-planting model of the early church, rediscovered by the Celtic missionary movement in the 5th century: servant evangelism leads to relational discipleship and results in new expressions of the local church. This is the reproductive cycle of the people of God on mission: seeking the lost, discipling the found, and sending the mature.

AMiA fosters excellence and success in church planting by providing:

- comprehensive church-planting assessment;
- contextual boot camps for planters and teams; and
- strategic development and coaching for implementation.

#### **5. Ancient-Future Faith**

Through the grace of the Lord Jesus Christ, the love of the Father, and the fellowship of the Holy Spirit, we are restored to oneness with God and one another (John 17:21-23, 2 Corinthians 13:14). In grateful response, we celebrate, proclaim, and invite others to participate in this divine fellowship with us (1 John 1:3) by upholding and extending the three-streams of the historic Faith: the Scripture, the Spirit, and the Sacraments. These three streams provide a comprehensive and balanced approach to our identity, formation, and worship that is rooted in the past, but accessible and life giving for today.

AMiA promotes the Faith passed down to God’s people by:

- upholding the Scriptures as the authoritative guide in all matters of life and faith;
- welcoming the active presence of the Holy Spirit to do what Jesus promised and the Scriptures teach;
- participating in the sacred practices of the people of God to proclaim the new, abundant, and eternal life we have by grace through faith;
- following the Church Calendar as a means to focus on the entirety of the gospel and help orient our lives to the Story of Jesus; and
- participation in the Daily Office as an expression of our Anglican spirituality.

#### **6. Apostolic Gifting**

We enjoy being pioneers in mission and catalysts for the gospel with a bent toward innovation, flexibility, and boldness. We value creative methods, starting new works, and opening up new areas for the Kingdom of God to come. Focused on prayer and the ministry of

the Word, we continue the mission of God by seeking the lost and lonely, tired and troubled, disconnected and disheartened people in America with the transforming love of Jesus Christ.

AMiA prioritizes recruiting, raising up, relating to and releasing those with apostolic gifting (Acts 1:8; 6:1-4; 16:6-10, Romans 15:20, Ephesians 4:11-13). Therefore, we encourage and celebrate apostolic leadership as defined by the following characteristics and behaviors:

- a vision beyond what currently exists in the Church, with the calling and competency to take new spiritual ground;
- a holy discontent with maintaining the status quo coupled with the irrepressible desire to pioneer with the character and capacity to draw other people into the work of God;
- a humble desire to learn and grow with the commitment to train and be nurtured by and under others;
- a proven ability to design the framework and set the course for a local church with the charisma to influence a group of people to carry forward the mission of God;
- a knack for making things simple and reproducible with a consistent determination to persevere; and
- a passion to contend earnestly for the faith and clearly communicate the gospel, entrusting it to other reliable people who do the same.

The Anglican Mission will certainly and necessarily have leaders who are not apostolic but represent the other four gifts—prophets, evangelists, pastors, and teachers (Ephesians 4:11). Yet our focus and bent is toward creating a culture and system that recruits, raises up, and releases apostolic leaders, knowing that apostolic leaders create new spaces in which the other four giftings operate as they draw upon and compliment the gifts of those around them.

## **7. Spirit-Filled Life**

The Father sends the Holy Spirit to take Jesus' place on earth. The Spirit does not rest over an Ark or reside in the Temple anymore; the Holy Spirit indwells the life of every believer. The Spirit gives us life in Jesus' name, unites us to Christ, communicates his ascended presence to his Church, draws us together as a people, gifts us to strengthen one another in love, and compels us to share and invite others into community with us. We enjoy cooperating with the Holy Spirit to bring people to Jesus and Jesus' Kingdom to people.

AMiA nurtures a personal and corporate relationship with the Holy Spirit by providing teaching, workshops, and retreat experiences that uphold the following biblical portrait of the person and ministry of the Holy Spirit:

- the Holy Spirit helps disciples in two ways: to know Christ and to make him known (John 15:26-27);
- the Holy Spirit is the giver of life (John 1:12-13; 3:3-8, 1 Peter 1:23);
- the Holy Spirit is our companion who takes Jesus place on earth (John 14:16-20);
- the Holy Spirit is our counselor, making the Scriptures comes alive to us, reminding us of everything Jesus taught, directing us to live for him above all else (John 14:26, 2 Timothy 3:16-17, Hebrews 4:12);
- the Holy Spirit is our advocate, conforming us to Christ and cultivating the fruit of his presence in our lives (Romans 8:29, Galatians 5:22-23);

- Jesus came to preach the Kingdom of God and heal (physically, emotionally, and spiritually), trained his disciples to continue his ministry, and gives the Church the power and authority to do the same today (Luke 9:1-2,6; 10:1-2,8-9, Matthew 28:18-20);
- the Holy Spirit gives us divine strength to continue God's mission (John 20:19-23, Acts 1:5,8);
- all of the gifts of the Spirit continue to be given and operate in the Church today (Romans 12, 1 Corinthians 12); and
- the Spirit of God and the written Word of God always complement one another and promote the person and ministry of Jesus Christ with love, joy, and peace (1 Corinthians 13, Galatians 5:22-23).

## **8. Kingdom Diversity**

All human beings are equally created in the image and likeness of God (Genesis 1:26- 27). Since everyone is made in God's image, every human life is of infinite and equal value (Genesis 9:5-6). Every person possesses an inherent, God-given worth and dignity.

In his life, Jesus respected all people and accepted everyone equally. In his death, he put an end to division among us, becoming our peace and destroying the walls of hostility between us (Ephesians 2:14-16). In his resurrection, he united us to God and one another, making us new creations. Therefore, as dearly loved sons and daughters, members of the one household of God (Romans 8:15, Ephesians 2:19), we discover a family resemblance not based on color, language, ethnicity, or race, but on Jesus Christ himself (Romans 8:29, 2 Corinthians 3:8). We will celebrate the multicultural and multilingual heritage of our redemption in the presence of God for eternity where "a great multitude too great to count, from every nation, tribe, people and language" will worship before the throne of God and the Lamb (Revelation 7:9).

Building upon these biblical foundations, AMiA:

- confesses the sin of racism and laments that we all have been both individually and corporately damaged by it, whether as perpetrators, victims, or both;
- asks and listens to one another's stories, giving and receiving forgiveness, engaging in the work of reconciliation wherever sin and separation hold sway; and
- pursues unity in diversity as desirable and essential for fulfilling God's design and purpose for humanity.

## **BELIEFS: HOW WE UPHOLD THE FAITH**

The Anglican Mission in America belongs to the one, holy, catholic and apostolic Church, worshiping the one true God: the Father, the Son, and the Holy Spirit. We uphold the faith built upon the foundation of the apostles and prophets, with Christ Jesus himself as the Chief Cornerstone; revealed in the Scriptures; empowered by the Holy Spirit; promoted through the historic three-fold offices of bishops, priests, and deacons; passed down through the early church; preserved in the creeds; reformed for purity while preserving catholicity; expressed in the *Book of Common Prayer* and the Anglican Thirty-Nine Articles; and continued through Great Commission boldness with Great Commandment love.

## **RHYTHMS: HOW WE PRACTICE CHRIST-CENTERED RELATIONSHIPS**

We embrace the biblical patterns of discipleship, especially the following:

### **Intentional Participation**

We enjoy being together and maximizing our relational time. We appreciate relaxed formality and joyful reverence. We are flexible, accepting change while staying true to our commitments, with a positive attitude. We highly affirm a healthy sense of humor and do not take ourselves too seriously. We appreciate healthy evaluation and gratefully receive helpful feedback in order to learn and grow. We love to exchange ideas, ask questions, and discover innovative solutions together. We commit to:

- attend Anglican Mission general gatherings and meetings and invite potential members, and the leadership and staff from our churches when appropriate;
- participate in learning cohorts, coaching, and leadership development opportunities;
- promote the Anglican Mission on social media;
- contribute our thoughts and ideas to the annual Ministry Plan; and
- complete and submit the online Annual Report in an honest and timely manner.

(Psalm 9:1, Proverbs 11:1-3, Romans 14:17; 15:13, Galatians 5:22-23, Colossians 3:16,23)

### **Gospel Friendship**

We appreciate one another as God's masterpieces, created anew in Christ Jesus to do the good things he planned for us long ago. We show our gratitude for one another by using our words to bless and build up. We honor one another by talking honestly, appropriately, respectfully, and directly. We affirm one another by delighting in how we see God at work in each other's lives. We protect one another by giving the benefit of the doubt, seeking understanding, keeping confidentiality, and refusing to gossip.

(Ephesians 2:10; 4:15,25; 5:19-20, 1 Peter 3:9,15)

### **Humble Collaboration**

We value others above ourselves, doing nothing out of selfish ambition, and trusting that God's power is best displayed in our weakness. We eagerly desire to serve sacrificially in love for the sake of others. We do so, mutually submitted to one another in Christ, offering our gifting, sharing our learning, and contributing our resources, knowing that together we are better.

(Philippians 2:1-16, 2 Corinthians 12:9-10, Ephesians 5:21, 1 John 2:5-6).

**Biblical Reconciliation**

We follow Jesus' model of conflict resolution to ensure that nothing separates us from God or one another. This means humbling ourselves, acknowledging our faults, and seeking peace with those who sin against us. We graciously speak the truth in love, extend and receive forgiveness, and intentionally pursue reconciliation in Christ.

(Matthew 6:12,14-15; 7:3-5; 18:15-20, Ephesians 4:32, Colossians 3:13)

## **BELONGING: BEING A FRIEND, MEMBER, OR CHURCH IN THE SOCIETY**

There are three ways to belong link to the Society of the Anglican Mission in America (AMiA). Each level of commitment possesses increased assessment, expectations, and benefits.

### **1. Friends**

Mission Friends are ordained leaders and organizations that share our vision and receive access to our leadership development platform based upon our “friend” rate.”

### **2. Members**

Clergy who wish to become members complete our application process. Members are supported by coaching and the various resources within the leadership development platform at a “member” rate.

#### **Member Application Process**

There are three steps to the membership process:

- 1. Initial Questionnaire:** An online questionnaire enables us to know whether now is the right time to apply, and whether the Anglican Mission is a good fit for a person or a person is a good fit for the Anglican Mission
- 2. Online Assessment:** If approved, applicants are then invited to complete the membership portion of the online Mission Assessment process. Assessments are reviewed, and if recommended, applicants then become “members.”
- 3. Covenant:** Members sign the Anglican Mission Covenant, (renewed annually) which includes a financial commitment of 1% of their church budget to the Anglican Mission.

### **3. CHURCHES**

Churches (and organizations) who wish to join AMiA must have a rector (senior pastor) who is a member of the Society. Additionally, they will need to submit a church application. Once approved, the church governing body signs the Anglican Mission Covenant, which includes a financial commitment of 10% of the church budget to the Anglican Mission in America. Churches receive free access to coaching and the various resources within the leadership development platform.

As part of the membership covenant:

- bishops of the Society are pastorally connected to an Anglican Mission church, plant, or chapel;
- rectors and associate pastors are leaders of either an Anglican Mission church, plant, chapel, organization, or a non-Anglican Mission church;

- missionaries (including vocational chaplains) are pastorally connected to an Anglican Mission church, plant, or chapel. Missionaries and vocational chaplains with no local Anglican Mission church may tithe (a) directly to the Anglican Mission in America; or (b) to the local church with whom they are pastorally connected.
- military chaplains are pastorally connected with the Counselor General for Military Affairs and may tithe directly to the Anglican Mission in America; and
- retired clergy continue as AMiA members, pastorally connected to an Anglican Mission church or as a missionary.

## **STRUCTURE: PLANTS, CHURCHES, AND CHAPELS**

AMiA consists of three unique expressions of the local church:

**A Mission Plant** is characterized by:

- being led by an approved planter who is an ordained member of the Anglican Mission in America;
- a team of at least 40 people engaged in evangelism, discipleship, and leadership development to start a three-stream Anglican church;
- a commitment to tithe 10% to the Anglican Mission; and
- the expectation of being self-sustaining in a 3 to 5-year period.

**A Mission Church or Resource Church** is characterized by:

- being led by an ordained member of the Anglican Mission who has completed the membership and licensing process with the Anglican Mission;
- a well-defined evangelism, discipleship, leadership development, and church-planting platform;
- three-stream liturgical worship with a minimum of 125 average Sunday attendance (adults and children);
- a self-sustaining budget including 10% tithe to the Anglican Mission in America;
- a governing body, such as a board or vestry; and
- a commitment to serve as a hub and catalyst for mission and apostolic work.

**A Mission Chapel** is characterized by:

- being an extended expression of an Anglican Mission church;
- cultivating a gospel community among a specific people group in a designated area with a clear strategy for evangelism, discipleship, and weekly worship;
- a commitment to tithe 10% to its parent Anglican Mission church; and
- being led by an ordained member of the Anglican Mission.
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## **LEADERSHIP: OVERSIGHT OF THE ANGLICAN MISSION IN AMERICA**

### **Lead Bishop**

The Lead Bishop is the spiritual head of the Society and oversees the Anglican Mission. The Lead Bishop:

- is the chief ambassador and keeper of the vision and values of AMiA;
- chairs the Leadership Team;
- chairs the Council of Bishops; and
- leads the financial development for AMiA.

### **Leadership Team**

The Leadership Team gives spiritual oversight, upholds the Theological Vision, and provides strategic direction for the Anglican Mission. The Leadership Team:

- is mutually submitted to one another in Christ with the Lead Bishop as the chairman of the Leadership Team;
- members are appointed by the Lead Bishop with unanimous consent of the team;
- includes The Executive Director of the Society and up to seven other members who serve one-year renewable terms;
- makes decisions as a council;
- meets in person or by phone at least four times a year;
- organizes and runs the events of the Society;
- prioritizes the strategies and goals, facilitates, and approves the annual Ministry Plan; and
- in consensus with the Council of Bishops, identifies, assesses, and nominates the new Lead Bishop, who is confirmed by 2/3 vote of rectors/senior pastors of Anglican Mission churches.

### **Council of Bishops**

All Bishops assist the Lead Bishop and serve at his pleasure. The Council of Bishops:

- uphold and promote the Theological Vision;
- discuss and advise on theological issues affecting the Society;
- provide for ongoing pastoral care and spiritual formation of AMiA clergy; and
- preside over ordinations, confirmations, and other Episcopal duties as necessary and helpful.

### **AMiA Board**

The Board serves to ensure our fiscal responsibilities and legal compliance as a 501c3 non-profit organization. The board meets at least twice a year.

### **AMiA Staff**

The Staff serves to facilitate and carry out the daily operations and work of the Society. The Staff proposes and manages the budget under the oversight of the AMiA Board.

**The current AMiA Staff includes:**

*Executive Director:* The Executive Director oversees the day-to-day operations of the Anglican Mission and oversees the AMiA Staff.

*Director of Leadership Development:* The Director of Leadership Development works with Anglican Mission clergy to develop intentional plans for their development, and directs church-planting assessment and coaching for the Anglican Mission.

*Director of Ecclesiastical Affairs:* The Director of Ecclesiastical Affairs oversees all ecclesiastical affairs for the Society including ordinations and Mission Partner Agreements, and advises the Anglican Mission on civil and canonical law.

*Director of Military and Vocational Chaplains:* The Director of Military and Vocational Chaplains is appointed as the Counselor General for the Anglican Mission to act as the endorser for the Department of Defense for our AMiA Military Chaplains, provide guidance and support for vocational chaplains, and work with the Director of Ecclesiastical Affairs in all matters pertaining to both military and vocational chaplaincy.

*Assistant to the Lead Bishop of the Anglican Mission:* The Assistant to the Lead Bishop supports the Lead Bishop and the AMiA staff in the day-to-day operations.

## **APPENDIX: FREQUENTLY ASKED QUESTIONS**

### **What type of leaders are a good fit with the Anglican Mission?**

We recruit leaders dedicated to the work of evangelism that leads to discipleship and results in new expressions of the local church. We assess and develop leaders based on the core characteristics and competencies necessary to start and grow healthy church-planting churches. We release and encourage leaders called to plant or lead church-planting churches through coaching, training, and support.

### **What if I am not an “Anglican,” can I still join the Anglican Mission?**

Yes. We recruit, raise up, and release a variety of apostolic leaders moving towards an Anglican way of life and mission. We are unapologetically Anglican in our beliefs, values, and practices, yet we give thanks for the opportunity to welcome others on the journey.

### **How do I join?**

Begin by applying to become a Member of the Anglican Mission. For an overview of our membership application, church-planting assessment, and ordination process, please visit [missionassessment.org](http://missionassessment.org)

### **Do you have relationships with other denominations and organizations?**

Yes. As a mission society, we enjoy serving all like-minded people and organizations whenever it is possible to help them introduce people to Jesus, make disciples, develop leaders, and plant three-stream churches.

### **What does it mean to be Anglican?**

The Anglican Communion is the fourth largest denomination in the world. Founded during the Reformation, Anglicans emphasize Protestant faith and theology while embracing many of the apostolic traditions passed down from the early church. Anglicans uphold the historic Faith of the ancient Church: built upon the foundation of the apostles and prophets, with Christ Jesus Himself as the chief cornerstone; revealed in the Scriptures; empowered by the Holy Spirit; promoted through the historic three-fold offices of bishops, priests, and deacons; passed down through the early church; preserved in the creeds; reformed for purity while preserving catholicity; expressed in the *Book of Common Prayer* and the Anglican Thirty-Nine Articles; and continued through Great Commission boldness with Great Commandment love. AMiA enjoys a unique connection to a global family of some 77 million followers of Jesus Christ in 164 countries around the world.

### **What is the Anglican Mission Ministry Plan?**

The annual Ministry Plan represents the conviction that God desires to do more ministry among us and expand his mission further through us each year (not the same or less). It helps us faithfully engage and fruitfully live out our Theological Vision. It consists of goals with strategies that are collectively discerned, clearly communicated, and easily understood by everyone. It organizes and aligns everyone in the Society around our yearly priorities and commitments, helping us say “yes” to the best things and “no” to those things we have not agreed upon. It is also how we set our budget and determines appropriate staffing.

Members of the Society collaboratively brainstorm goals and strategies for the coming year. The Leadership Team assimilates, prioritizes, and approves the goals and strategies. Then, everyone in the Society is asked to pray, discern their part, and fully engage. Finally, based on the generosity of financial giving, the Board approves and attaches a budget to the Ministry Plan for the coming year.

### **Does the Anglican Mission offer financial support?**

Through the generosity of churches and individuals, the Anglican Mission has a Living the Mission Fund, designated to come alongside apostolic leaders and support their missional behavior in accordance with our Theological Vision. The Anglican Mission accepts applications for financial support from members and member churches in the form of matching grants for:

- church planters assessed and qualified through the Mission Assessment process;
- churches with a church planter, staff, or resident who has been assessed and qualified through the Mission Assessment process; or
- churches who seek funding for missional infrastructure (i.e. a church-planting residency program).

### **How are you connected to the Anglican Communion?**

We are passionate about being followers of Jesus who are also Anglicans. At a time when the Instruments of Unity in the Anglican Communion (the Archbishop of Canterbury, the Lambeth Conference, the Primates Meeting, and the Anglican Consultative Council) are unable to sustain our common life and unity worldwide, we are moving forward in the mission of God. We are doing so according to the doctrine of the Church as it is grounded in the Holy Scriptures, the teachings and Councils of the Church, the Thirty-Nine Articles, the *Book of Common Prayer*, and the Ordering of bishops, priests, and deacons. We understand this is the origin and meaning of being Anglican, and that the necessary revival and reform of our Communion must follow its primary purpose, which is the mission of God. We remain dedicated to this hope. Therefore, we are focused on mission, not creating new structures for Anglicanism. We believe the appropriate structures for Anglicanism will follow healthy mission.

**What is a Mission Partnership?**

While we are unapologetically Anglican, we embrace a “societal model” of being the Church rather than a “diocesan model.” Because we function within the Anglican Communion, we enjoy partnering with like-minded Anglican bishops and their dioceses around the world through a mutually supportive agreement called a Mission Partnership. In a Mission Partnership, the bishop of a diocese signs an agreement to license and release our clergy for ministry in accordance with the Theological Vision and under the spiritual oversight of the Anglican Mission. Mission Partners receive support from the Anglican Mission to bless and encourage the work of evangelism, discipleship, leadership development, and church planting. We value the global friendships and kingdom perspective it provides, and the opportunities for mutual service and support that follow our Christ-centered partnerships.

**What is your relationship with the College of Consultors?**

The College of Consultors serves the Anglican Mission by providing wise counsel, prayer, encouragement, and a relational connection with our global Anglican family. The College and our Partners are committed to bless, encourage, and support the Anglican Mission to do the work of evangelism, make disciples, develop leaders, and plant three-stream Anglican churches to extend the Kingdom of God in America.

**What is the Anglican Mission Society’s relationship with the Anglican Church in North America (ACNA)?**

The Anglican Mission is grateful for the opportunity to have helped start ACNA. We continue to thank God for our brothers and sisters in Christ. We appreciate their vision for a new province in North America, support their ministry, and bless their people. It is our desire and privilege to come alongside any person, church, or diocese in ACNA and serve them in introducing people to Jesus, making disciples, developing leaders, and starting new three-stream churches.

**What is the role of Bishops in the Anglican Mission and how are they chosen?**

We uphold the historic the three-fold offices of the Church: bishops, priests, and deacons. Bishops are consecrated to be shepherds of Christ’s flock and guardians of the faith of the apostles, proclaiming the gospel of God’s Kingdom and leading his people in mission. Obedient to the call of Christ and in the power of the Holy Spirit, they are to gather God’s people and celebrate with them the sacraments of the new covenant, nurturing God’s people in the life of the Spirit and leading them in the way of holiness. They are to preside over the ordination of deacons and priests, and join together in the consecration of bishops. Thus, formed into a single communion of faith and love, the Church in each place and time is united with the Church in every place and time.

In alignment with our theology and polity, we seek to revive the biblical role of overseer in the office of bishop by raising up godly men who meet very high standards. We select men:

- in accordance with the biblical qualifications of overseer as found in 1 Timothy 3:1-7, Titus 1:5-9, 1 Peter 5:1-4;

- with great faith and missional zeal who are connected with the gospel life and ministry of a local Anglican Mission church;
- with different gifting to serve in complementary roles though specific portfolios in a manner that fosters the spiritual health and growth of the leadership, clergy, and people of the Anglican Mission;
- who are called and passionate about the reclamation and redemption of the biblical and historic office of bishop, renewing the relational and missional role of the episcopate, especially expressed in the early church and the 5<sup>th</sup> century Celtic model of evangelism; and
- through a relational, process-oriented discernment that includes: discernment of calling and nomination by the Lead Bishop and the Council of Bishops, application, a 360 review, assessment by the Leadership Team, and confirmed by 2/3 vote of rectors/ senior pastors of Anglican Mission Churches.

### **What does the Anglican Mission believe about women in ministry?**

Men and women are together created in the image of God and are therefore equal before God as persons, possessing the same moral dignity and value, and have equal access to God through faith in Jesus Christ. Therefore, we encourage, equip, and empower both men and women to utilize their gifting in ministry to build up the body of Christ and extend the Kingdom of God. We also adhere to the principle of male headship, taught in the Scriptures and upheld in the practice of the historic Church. This should not be confused with, nor give any hint of, domineering or misogyny. Rather, it is to be the loving, tender and nurturing care of a godly man who is himself under the kind and gentle authority of Jesus Christ. We affirm the ordination of men to the office of bishop and presbyter and affirm their role as the rectors (senior pastors) of local congregations. We affirm the ordination of women to the office of deacon.

(Genesis 1:26-27; 2:18, Acts 18:24-26, 1 Corinthians 11:2-16, Galatians 3:28, Ephesians 5:22-33, Colossians 3:18-19, 1 Timothy 2:11-15; 3:1-7, Titus 2:3-5, 1 Peter 3:1-7)

If you have questions or you are interested in becoming a member of the Anglican Mission, please visit [theamia.org](http://theamia.org) or email [info@theamia.org](mailto:info@theamia.org).