

The Standing Commission on World Mission

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MEMBERSHIP

Ms. Amanda de la Cruz (Dominican Republic) 1997
The Rev. Ian T. Douglas, Ph.D. (Western Massachusetts) 1997, *Chair*
The Rt. Rev. Francis C. Gray (Northern Indiana) 2000
The Rt. Rev. Neptali Larrea (Central Ecuador) 1997, *Vice-Chair*
Mrs. Janet Lewis-Andersen (Indianapolis) 2000, *Secretary*
Miss Virginia A. Norman (Dominican Republic) 2000, *Executive Council Liaison/Treasurer*
Mrs. Fernande Pierre-Louis (Haiti) 1997
Mr. Anthony J. Price (Convocation of Churches in Europe) 2000
Mrs. Edwina Thomas (Virginia) 2000
The Rev. Carlos Veintimilla (Litoral Ecuador) 1997
The Rt. Rev. Vincent W. Warner (Olympia) 2000
The Rev. William J. Wood (Kansas) 2000

Non-voting participants:

Mr. George S. Lockwood, *House of Deputies Liaison*
The Rt. Rev. William Skilton, *Consultant* (originally appointed, status changed upon election to the episcopate)
The Rev. Canon Patrick J. Mauney, *Episcopal Church Center Staff Liaison*

SUMMARY OF THE COMMISSION'S WORK

Introduction

Our God is a living God who makes all things new (Revelation 21.) In the sure and certain hope of the resurrection, Christ promises new life in and with God. The Church, the new Jerusalem, is forever called to this renewing work of God. Empowered by the Holy Spirit, the Body of Christ in

the world today is sent to herald and participate in the new reality of God's kingdom in every corner of the earth.

In the 1994-1997 triennium the Standing Commission on World Mission has witnessed how God is renewing our church's participation in God's global mission. At the 71st General Convention in Indianapolis, in 1994, there was a real possibility that the Episcopal Church as a national organization would cease, on a normative basis, to send and support missionaries beyond the United States. This possibility was rejected by the General Convention and since then the Episcopal Church has taken new and bold strides forward in world mission. Much remains to be done but there is much for which we praise and thank God. New strategies and structures for world mission are being proposed. A new vision for Anglican and ecumenical unity in Europe holds promise for the future. New initiatives in world mission education offer Episcopalians ways to grow in our understanding of and involvement in God's saving mission throughout the world. And new possibilities for autonomy of Episcopal Church jurisdictions outside the United States present challenges and opportunities for both the Episcopal Church in Latin America and in the United States.

The Standing Commission for World Mission met five times in the last triennium:

- January 17-19, 1995 in Miami, Florida;
- October 12-15, 1995 with the Joint Interim Bodies meeting in Minneapolis, Minnesota;
- April 13-18, 1996 with the Regional Council of Central America in Panama City, Panama;
- November 14-17, 1996 with the Episcopal Council for Global Mission in Charleston, South Carolina; and
- the final meeting of January 9-12 in Seattle, Washington to finalize this report to the General Convention.

In addition, five members of the Commission met four times between July 1995 and August 1996 with representatives of the Episcopal Council for Global Mission to articulate a theology of mission and develop new strategies and structures by which Episcopalians can participate in world mission. In all of these meetings, individually as a commission and with sisters and brothers in Christ involved with the wider work of the church, we have witnessed the truly wonderful ways that God is breathing new life into the Episcopal Church's commitment to and involvement in world mission.

New Strategies and Structures for World Mission: The Episcopal Partnership for Global Mission

Every Christian is called to be missionary. In baptism we are commissioned. With the Eucharist we are provisioned. By the Word we are directed. We are all ambassadors of the world-transforming, life-enhancing Reign of God. Here, at the threshold of the church's third millennium, we need fresh structures which encourage and draw us to know Christ and to make him known. What follows is a proposal to assist the structures of the Episcopal Church to become blessings and means of grace to all who hear God's call to work, pray, and give for the spread of the Kingdom.

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Theological Affirmations

God has lovingly and joyfully created heaven and earth. Human beings, however, have become alienated from the Triune God, turning away from God and one another. God, in love, seeks to heal the divisions that drive us apart. In the incarnation, death, and resurrection of Jesus Christ, God provides the way by which all creation can be reunited with our loving and merciful Creator. In dying for us, Jesus Christ redeems us to new life. In him the Reign of God is made real and accessible for all. Empowered by the Holy Spirit, the Body of Christ present in the world today proclaims and lives out Jesus' work of reconciliation and redemption. The mission of the church is thus to restore all people to unity with God and each other in Christ. (The Catechism, The Book of Common Prayer p. 855) As God sent Jesus into the world, we too are sent into the world.

The history of salvation from creation to the present day demonstrates that God is a sender. The Holy Scriptures are the definitive chronicles of the work of the sending Triune God. They tell of prophets and apostles, women and men of faith, impelled to speak and act in God's mission. The truth of Scripture is that from the Triune God, Creator of all, God the Word is sent and made human to accomplish reconciliation and redemption, and God the Holy Spirit is sent to empower God's people to participate in and bear witness to God's Reign.

God's mission of reconciliation and redemption is the work of the church. In mission God the Holy Trinity takes God's believing people as a partner. Commissioned in baptism, and enabled by the Holy Spirit, Christians are invited to be recipients and channels of God's transforming grace. We do this through: prayer and worship, repentance and forgiveness, the proclamation of the Good News of God in Christ, loving service, and struggles for justice and peace (The Baptismal Covenant, The Book of Common Prayer, pp. 304-305)

God's mission carries us across frontiers to encounter the new and the unfamiliar in our own communities and beyond. Every Episcopalian is called to cross frontiers, local or global. Mission is both "domestic" and "foreign." We thus participate in God's mission in the Episcopal Church, in the United States, within the Anglican Communion, and beyond. As we are called to go, so are others called to come and bear witness to Christ among us. We are both givers and receivers in God's mission.

As missionaries, Christians are nourished by God's Word and sacraments, and sent into the world in God's name to bring hope, healing, and justice to a sinful, divided, and broken world. The God who is known in the Old and New Covenant works both through the established and through the surprising and unpredictable. The variable strategies and structures of the church have always been a response to new circumstances. As the world and its cultures change, so too should the vehicles by which God's people present the Gospel at home and to the ends of the earth.

Strategy

New opportunities offer new directions. In principle, every member of the Episcopal Church, USA, is a member of the Domestic and Foreign Missionary Society. In practice, we recognize that existing structures of the Episcopal Church do not achieve maximum levels of mission participation, especially in the sending and receiving of missionaries. In addition, many Episcopalians serving in mission outside of the United States are neither known nor officially recognized. The lack of recognition and ownership for these missionaries by the Episcopal Church

at large is a loss for both the church and those involved in global mission. Therefore we are recommending a new organizational strategy. This new strategy allows for a diversity of missionary approaches, all coordinated at one point of unity. This new organizational strategy will renew and regenerate the life of the Domestic and Foreign Missionary Society as it invites all Episcopalians to take their place in God's global mission.

We propose that the many and diverse efforts of Episcopalians in mission outside of the United States come together into an Episcopal Partnership for Global Mission. The strategy of the Episcopal Partnership for Global Mission is:

- to affirm, facilitate, and provide recognition to all Episcopalians serving as missionaries;
- to convene those working in particular geographic areas or "people groups" in order to develop coherent long range strategies;
- to coordinate, publicize, and promote mission education across the Episcopal Church;
- to be a resource for the Standing Commission on World Mission in its task of proposing world mission policy for the General Convention;
- to assist and encourage the sending of missionaries to the Episcopal Church USA from the Anglican Communion and the wider church; and
- to advance new missionary approaches (e.g. South-to-South missionary sending).

Structure: The Episcopal Partnership for Global Mission

We propose that an Episcopal Partnership for Global Mission be created. The Episcopal Partnership for Global Mission will be a network comprising the whole range of organizations engaged in global mission (e.g. parishes, dioceses, provinces, existing and new voluntary missionary societies, other mission networks, and the Anglican and Global Relations office of the Executive Council.) The Episcopal Partnership for Global Mission is seen as an entirely new structure for the delivery of world mission programming in the Episcopal Church. It seeks to link the wide variety of ways that Episcopalians are involved in world mission with the policy, agenda, and authority of the General Convention.

The Episcopal Partnership for Global Mission will continue and build upon the work of the Episcopal Council for Global Mission. Organizations choosing to enter into this partnership will relate to one another through mutually agreed upon covenants patterned after those currently embraced by the Episcopal Council for Global Mission. The seven-year life of the Episcopal Council for Global Mission has demonstrated the feasibility - and made possible the dream - of the new structure.

The Episcopal Partnership for Global Mission will be initiated by the Standing Commission on World Mission, in partnership with the Episcopal Council for Global Mission. Funding for the Partnership for Global Mission will be provided both by the member organizations and the program budget of the General Convention.

The primary point of integration, cooperation, and coordination for the Partnership will be regular convocations of the members. Particular interest groups may emerge around points of common interest. The Partnership will utilize new and existing modes of communication, including electronic media, to facilitate the sharing of information and broad based initiatives. The

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Partnership will be served by a working board and small paid staff. The Partnership itself will determine the composition of its board and *modus operandi*.

Acknowledging the General Convention as the Episcopal Church's legislative and canonical authority, the Partnership for Global Mission will be accountable to the General Convention through the Standing Commission on World Mission. Accountability will be to the Standing Commission on World Mission because that entity alone is required by the canons of the General Convention to focus on overseas mission (Canon I.1.2(n)(9)). This proposal envisions a close working relationship between the Episcopal Partnership for Global Mission and the Standing Commission on World Mission.

Does the proposed Partnership duplicate the work of the office of Anglican and Global Relations of the Executive Council? We are convinced that it does not. First, it allows for the exploration of new missionary opportunities for the Domestic and Foreign Missionary Society beyond current commitments and financial limitations. Second, it encourages additional giving to world mission above what the assessment process and General Convention program budget is able to yield. Third, the Partnership will open an arena of participation to Episcopalians distrustful of existing structures. It is important to emphasize that the Partnership does not envision replacing the office of Anglican and Global Relations, but rather assumes that Anglican and Global relations will be a constituent member of the Partnership, as it has been in the Episcopal Council for Global Mission.

The Episcopal Partnership for Global Mission provides a new way by which the full breadth of the Episcopal Church can participate in global mission. We believe that such a new structure can serve as an emerging model for the relationship between General Convention and the many other networks that exist in the Episcopal Church today.

Financial Considerations

It is envisioned that the annual budget of the Episcopal Partnership for Global Mission will be \$135,000 to cover costs associated with staff, office, and meetings. As a true partnership, all parties involved will make a financial commitment to the budget: 50% (\$67,500 per year) is sought from the General Convention and 50% (\$67,500) from member organizations. An initial annual budget for the Partnership follows:

Salary and benefits (1 1/2 people)	\$80,000
Office expenses	\$15,000
Staff travel	\$5,000
Annual convocation	\$5,000
Consultations and programs	\$30,000
TOTAL	\$135,000

It is recognized that an annual budget of \$135,000 represents a bare minimum for the activities and functions of the Episcopal Partnership for Global Mission, while at the same time it requires sacrificial giving from all parties involved in the Partnership.

Background to the Episcopal Partnership for Global Mission

The vision for the Episcopal Partnership for Global Mission is consistent with our church's history. Since the General Convention of 1835, the Episcopal Church has maintained that every Episcopalian, by virtue of baptism, is a member of the Domestic and Foreign Missionary Society. For more than a century and a half the Episcopal Church has thus affirmed that every Episcopalian is called to participate in missionary outreach.

In the nineteenth and early twentieth centuries, Episcopalians supported the mission work of the church through a variety of associations. In 1919, the three largest associations, the Board of Missions, the Board of Religious Education, and the Commission on Social Service combined into one central structure under the auspices of a National Council (the Executive Council). The centralized program of the National/Executive Council advanced the mission work of the Episcopal Church for more than five decades. In Christ's name, witness was borne, neighbors were served, and indigenous churches were planted in many lands.

In the late 1960's, tensions and changes in both the United States and world Christianity began to question the efficacy of the centralized structure. Over the past three decades, groups of Episcopalians have come together on their own to begin new initiatives in the missionary, educational and social service work of the church. The emergence of voluntary missionary agencies resulted in tension and challenges for the established structures of the church. The Episcopal Council for Global Mission was created in 1990 as a positive step forward in the alleviation of these tensions.

Episcopalians are seeking new ways to effect the exchange of resources, people, experiences, and information with sisters and brothers in Christ around the world. The growing commitment and involvement of parishes, dioceses, provinces, and voluntary agencies in world mission activities must be encouraged and celebrated.

The proposed Episcopal Partnership for Global Mission is consistent with organizational developments in the world today. Decentralized, diverse, inclusive, and flexible organizational structures are enabling increased effectiveness. At the same time, new technologies are challenging established organizational structures to rethink their norms of operation. Electronic mail services, computer networks, the Internet, and fax transmissions have greatly enhanced communication and networking capabilities.

Acknowledging the changes in world mission and organizational effectiveness, Resolution 1994: DO16a, adopted by the House of Deputies of the 71st General Convention, inadvertently left off the concurrence calendar by the House of Bishops, and ultimately funded and endorsed by the Executive Council in February 1995 empowered "the Standing Commission on World Mission, in partnership with the Episcopal Council for Global Mission, to develop a theological basis for mission and to develop new strategies and structures through which the Domestic and Foreign Missionary Society of the Episcopal Church will continue the Church's work of sending and receiving missionaries in cooperation with parishes, dioceses, and existing voluntary mission agencies."

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The Standing Commission on World Mission and the Episcopal Council for Global Mission chose a joint working group to consider issues of theology, strategy and structure as they relate to the Domestic and Foreign Missionary Society. The working group met four times, in July and October 1995, and in February and August 1996. The group produced "A Vision for Discussion" which was shared with many interested committees, commissions and individuals. Many good conversations and responses were engendered by the sharing of ideas. The Episcopal Partnership for Global Mission proposal was presented to both the Standing Commission on World Mission and the Episcopal Council for Global Mission at their joint meeting in South Carolina in November 1996. The Partnership received enthusiastic support from the member organizations of the Episcopal Council for Global Mission.

We ask for your prayers. Working together and praying together, we believe that the Holy Spirit is leading us into develop new strategies and structures through which every Episcopalian will find a place as a missionary of God's Reign.

Resolution A203 Amend Canon I.1.2(n): Standing Commission on World Mission

- 1 *Resolved*, the House of _____ concurring, That Canon I.1.2(n) is hereby amended to read as
2 follows:
3 ~~-(9)~~ (8) A Standing Commission on World Mission, consisting of 12 members (3 Bishops, 3
4 Presbyters Priests or Deacons, and 6 Lay Persons), ~~of whom one half shall come from~~
5 ~~jurisdictions outside the continental~~ *whose members shall include persons broadly representative*
6 *of jurisdictions outside the United States of America., as well as persons having direct*
7 *engagement with and experience in world mission. Its* ~~duties~~ *It shall be the duty of the*
8 *Commission*, as to all mission outside the United States, to review, *and evaluate existing policies,*
9 *priorities and strategies, and to promote partnership for global mission among the various*
10 *groups within the church, to plan and propose policy on overseas mission, and to make*
11 *recommendations pertaining to the Executive Council and the General Convention.*

Explanation

This amendment is intended to clarify that the role of the Standing Commission on World Mission is to focus this church's commitment to and participation in effective mission activities outside of the United States. It alters the mix of membership of the Standing Commission on World Mission to include a wider representation of those involved in world mission. The amendment is designed to broaden the base of participation in the Standing Commission on World Mission to assure that active practitioners engaged in world mission as well as representatives from remaining jurisdictions of the Episcopal Church outside the United States be included. The proposed flexibility as to members from outside the United States will allow for new circumstances, relationships, and autonomy processes without the need for canonical rigidity.

The proposed changes to the duties of the Commission bear witness to the evolving reality with respect to partnership and cooperation in global mission activities across this church. This amendment is consistent with suggested changes by the Standing Commission on the Structure of the Church.

Resolution A204 Create Episcopal Partnership for Global Mission

- 1 *Resolved*, the House of _____ concurring, That there shall be an Episcopal Partnership for
2 Global Mission bringing together the many and diverse groups of the Episcopal Church engaged
3 in world mission, to increase participation and cooperation in the sending and receiving of
4 missionaries on an international basis; and be it further
5 *Resolved*, That the Episcopal Partnership for Global Mission be initiated by the Standing
6 Commission on World Mission, in partnership with the Episcopal Council for Global Mission;
7 and be it further
8 *Resolved*, That the Episcopal Council for Global Mission be accountable and report to the General
9 Convention through the Standing Commission on World Mission; and be it further
10 *Resolved*, That the sum of \$67,500 per year (\$202,500 for the 1998-2000 triennium) be allocated
11 from the budget of the General Convention for the support of the Episcopal Partnership for Global
12 Mission.

Explanation

Resolution 1994: D016a adopted by the House of Deputies of the 71st General Convention, inadvertently left off the concurrence calendar by the House of Bishops, and ultimately funded and endorsed by the Executive Council in February 1995, asked “the Standing Commission on World Mission, in partnership with the Episcopal Council for Global Mission, to develop a theological basis for mission and to develop new strategies and structures through which the Domestic and Foreign Missionary Society of the Episcopal Church will continue the church’s work of sending and receiving missionaries in cooperation with parishes, dioceses, and existing voluntary mission agencies.”

A theological basis for mission was developed by a joint working group of both the Standing Commission on World Mission and the Episcopal Council for Global Mission (see Blue Book Report of the Standing Commission on World Mission.)

The Episcopal Partnership for Global Mission will be a network comprising the whole range of organizations engaged in global mission (e.g. parishes, dioceses, provinces, existing and new voluntary missionary societies, networks, and the Anglican and Global Relations office of the Executive Council.) The strategy of the Partnership for Global Mission is:

- to affirm, facilitate, and provide recognition to all Episcopalians serving as missionaries;
- to convene those working in particular geographic areas or “people groups” in order to develop coherent long range strategies;
- to coordinate, publicize, and promote mission education across the Episcopal Church;
- to be a resource for the Standing Commission on World Mission in its task of proposing world mission policy for the General Convention;
- to assist and encourage the sending of missionaries to the Episcopal Church USA from the Anglican Communion and the wider church; and
- to advance new missionary approaches (e.g. South-to-South missionary sending).

It is envisioned that the initial annual budget of the Episcopal Partnership for Global Mission will be \$135,000 to cover costs associated with staff, office, and meetings. As a true partnership, all parties involved will make a financial commitment to the budget: 50% (\$67,500 per year) is sought from the General Convention and 50% (\$67,500) from member organizations.

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The Episcopal Partnership for Global Mission invites a breadth of organizations and a wide degree of missionary involvement as it seeks to link the variety of ways that Episcopalians are involved in world mission with the policy agenda and authority of the General Convention. It has received enthusiastic support from the member organizations of the Episcopal Council for Global Mission.

Dissent on the Resolution on the Proposed Episcopal Partnership for Global Mission

In the course of the development of the proposed Episcopal Partnership for Global Mission, a number of concerns and recommendations were voiced from different corners of the church. Some of these recommendations were incorporated into the final proposal. The Standing Commission on World Mission, however, was not of one mind on all the particulars of the proposal and concerns still exist. In particular, one member of the Standing Commission on World Mission, a parish priest with wide mission experience, dissents from the final proposal for the following reasons:

- It is not necessary.
- It diffuses our common mission strategy and funding processes.
- It distorts present mission structures by making the Standing Commission on World Mission a programmatic body.
- It is contrary to the spirit of the canons and weakens constitutional checks and balances.

The stated goals of the proposal can be achieved within our present structures. Changing structures unnecessarily is a poor substitute for ministry, and makes poor stewardship. Until the church as a whole is willing again to make a serious commitment of time, talent, and treasure to our global mission engagement, we will search for cosmetic and costly solutions such as are found in this proposal. The real challenge is leadership, vision, and commitment to our common goals; and an absolute necessity is funding for actually doing the work of mission.

Unlike other parts of the Anglican Communion, the Episcopal Church has organized itself as a missionary society: the Domestic and Foreign Missionary Society. What binds us together organizationally is our common commitment to mission under a very broad umbrella. But this proposal in effect cuts holes in the umbrella that should cover us all. Tragically, we live in a time of conflict and distrust within our church. Are we in essence institutionalizing that distrust with this proposal? Could, for example, a diocese choose to focus its giving through the "Partnership" while minimizing support to our common structures? Would such a precedent give permission to a congregation to "tailor" giving according to their private truth instead of through our democratic institutions? The goal is to make our common institutions more effective so that in turn these structures will support the entire ministry of the church. Instead of enhancing the ingenious notion of the Episcopal Church being a single missionary society, this proposal would diminish current mission infrastructures.

The proposal radically shifts the role of Standing Commission on World Mission from "...review, evaluate, plan, and propose policy.." to implement program and to be financially accountable for program. It makes the Standing Commission, whose membership is entirely appointed, accountable for allocated program funds instead of the democratically elected Executive Council. As a consequence, it would weaken the role of Executive Council and delete lines of accountability. The Commission is not equipped to carry out the mandate without the staff which is presently in the offices of the Executive Council.

The shift in the role of the Commission to a program agency while retaining the evaluation role subverts our constitutional system of checks and balances. To have a body that provides oversight and proposes new initiatives take on the additional role of implementation, is to destroy existing channels of accountability. This proposal would require those who execute policy to be their own evaluators. In the attempt to increase mission participation by diffusing implementation through a loose framework with weak lines of accountability, the proposal weakens our constitutional checks and balances, thus creating the strong potential for abuse and conflict of interest.

In summary, what is needed is a recommitment to world mission in the Episcopal Church, beginning with top leadership, not new structures. The dissenter urges the defeat of the proposal.

A New Vision for Europe

For over 150 years the English-speaking Anglican communities in continental Europe have existed under parallel jurisdictions, but now these ministries are beginning to meet the spiritual needs of local indigenous communities as well; a positive development that is truly the fruit of many prayers in the Decade of Evangelism.

The Episcopal Church's jurisdiction is the Convocation of American Churches in Europe, sharing responsibility for Anglican Europe with the Church of England's Diocese in Europe, the Reformed Episcopal Church of Spain, and the Lusitanian Church of Portugal, the latter two being, from the beginning, indigenous Anglican dioceses. Convocation parishes are located in Belgium, France, Germany, Italy, and Switzerland.

Within the Convocation of American Churches, today's dynamic changes are the direct result of a challenging address by Presiding Bishop Browning to the Convocation's Convention held at Paris in October, 1991, where the delegates voted unanimously for a full-time bishop to lead the Convocation and extend its mission to include the unchurched people of mainland Europe. The previous norm had been retired bishops on short tenure to oversee a ministry by Convocation parishes to English-speaking expatriates. English-speaking chaplaincies were also the long-standing Church of England policy for their Diocese in Europe (formerly the Diocese of Gibraltar).

For more than two years after Bishop Browning's visit to Paris, a search took place for a full-time bishop. During this period major opportunities were identified for the new bishop's ministry. Those opportunities included:

- indigenous ministry in Convocation parishes, with due ecumenical sensitivity and consultation;
- joint work with the Diocese in Europe (especially in Eastern Europe); and
- dialogue with the Episcopal Church's ecumenical partners in the region.

With the 1994 appointments of the Rt. Rev. Jeffery Rowthorn (ECUSA) and the Rt. Rev. John Hind (Church of England), an immediate synergy developed, each appointing the other as Assisting Bishop in the corresponding jurisdiction, and reaching prompt agreement that any new congregations in Eastern Europe would be jointly sponsored from the outset.

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Since Bishop Rowthorn's arrival, his words "We are running to keep up with the Holy Spirit!" accurately describe the many dynamic changes taking place in continental Europe. A sample of the new work begun:

- indigenous ministry in Florence by the Episcopal Church's first Italian priest, and ministry to Latin American immigrants in Rome by an Ecuadorian priest-couple;
- the Joel Nafuma Refugee Center for displaced Africans supported by the Convocation parish in Rome;
- one of the first two Church of England women priests in continental Europe being an American who was trained by the Convocation and appointed to a position in a Church of England chaplaincy in Belgium, and a Dutch woman postulant now in seminary and jointly funded by the Convocation and the Diocese in Europe;
- a new Francophone ministry at the American Cathedral in Paris, and inclusion of the local language in worship at many Convocation parishes;
- a new College of Anglican Bishops in Continental Europe (COABICE), and a new Council of Anglican-Episcopal Churches in Germany (CAECG);
- increasing use of the term "Anglican-Episcopal" to describe Church of England chaplaincies and Convocation parishes, reflecting the principal nationalities worshipping at most of them;
- official delegates from Convocation annual Conventions to Diocese in Europe annual Synods, and vice versa; and
- the Diocese in Europe's Archdeacon of Scandinavia and Germany being also Rector of the Convocation parish in Frankfurt, and a deputy to 1997 General Convention in Philadelphia.

The list grows daily. Fledgling congregations are emerging in Eastern Europe as answers to prayers on the one hand but on the other hand presenting further demands on limited resources. A Commission on the Ministry of the Baptized (COMB) has been formed by Bishop Rowthorn to encourage and train bilingual candidates for ministry. There have been tentative discussions about creating a campus-less Anglican-Episcopal seminary through the efforts of qualified volunteers scattered about Europe. Multicultural priests (and one day bishops too) will be needed, both native to the region and from elsewhere, to cope with the new congregations that are starting to emerge.

A long overdue dialogue has started with the other Anglican bodies about the harmonization of jurisdictions, and indeed a Province of Continental Europe is now being actively considered. Bishop Browning has stated his unequivocal support for an eventual Province of Continental Europe. A position paper has been drafted by Bishop John Hind of Gibraltar for presentation at Lambeth 1998, addressing the need for harmonization of jurisdictions. What is envisioned is not a ceding of American churches to the Church of England Diocese in Europe or vice versa, but rather the gradual evolution of local Anglican-Episcopal jurisdictions country by country.

The Old Catholics, with whom relationships in Europe are generally cordial, are following these developments with considerable interest. A meeting of six Anglican-Episcopal bishops and four Old Catholic bishops took place in Oporto, Portugal, in the Spring of 1996, and the Old Catholic leaders will be present at the Lambeth Conference in 1998.

The challenges in Europe are increasing exponentially. Resources that recently scarcely maintained a status quo are now severely stretched to support the beginnings of the "New

Vision.” Like the Latin American ministry in Rome developed by Juan and Cecilia Erazo, there are many other third-culture needs in Europe in addition to local indigenous needs, and of course it is crucial not to diminish ministry to American, British, and many other English-speakers in the 200+ existing Anglican-Episcopal congregations of the continent. The motivation, participation, and support of these congregations are vital to this growth period as the size of the Anglican population expands over a vast territory that stretches from the English Channel to the Urals, from Scandinavia to Spain.

The Standing Commission for World Mission had originally planned to meet with Convocation leaders in Europe during the 1995-1997 triennium, but was unable to do so. Plans are underway for the Commission to meet in Europe during the 1998-2000 triennium, in order to foster close involvement with the Convocation in terms of planning, mission policy, and educating the larger church. The Standing Commission on World Mission commends Europe as important to the work of the Domestic and Foreign Missionary Society as a whole, and in fact a God-given opportunity for Americans at home to join with Anglican sisters and brothers in Europe and other ecumenical partners to propagate the Word in many tongues.

The Convocation of American Churches in Europe will be presenting a Resolution to the 72nd General Convention, seeking resources and affirmation of its new vision and mission outreach from the Episcopal Church. The Standing Commission for World Mission fully supports and endorses that resolution.

New Initiatives in World Mission Education

Dioceses and Congregations

Resolution 1994: A137s enacted at the 71st General Convention called upon dioceses and congregations to study and become engaged in world mission. A variety of programs were envisioned within the resolution. Each diocese was to appoint one priest and one lay person to assist local congregations to carry out world mission study and the exchange of missionaries. The resolution further urged that the various mission networks and agencies, as well as the Anglican and Global Relations Office at the Episcopal Church Center, be utilized to facilitate such studies and exchanges. The Standing Commission on World Mission was to collect reports from the dioceses on the progress of these initiatives and use such material for long-term planning.

Early in the triennium, the newly appointed World Mission Interpretation and Networks Officer in the Anglican and Global Relations Office at the Episcopal Church Center was asked by the Standing Commission on World Mission to assist the Commission with the called-for survey of dioceses and congregations. Although such a survey proved to be beyond the scope of any one office or the Commission as a whole, many news stories in both the national and diocesan media, as well as many anecdotal reports giving witness to the accomplishments of local mission training and engagement were gathered.

The Standing Commission found that numerous exchanges of persons active in global mission within the Anglican Communion occurred during the last triennium. This exchange of missionaries was facilitated by many different channels and organizations, particularly the Companion Diocese Network, recently reactivated after some years without funding. This network

of representatives from each of the provinces of the Episcopal Church works to encourage exchanges through the Companion Diocese program that links domestic dioceses with overseas partner dioceses for mutual support. A number of overseas delegates to G-CODE 2000, the Mid-Point Review of the Decade of Evangelism at Kanuga, were received for speaking and preaching engagements in the United States, coordinated by Sharing of Ministries Abroad, USA. Such contacts with overseas partners deeply affected and renewed congregational life.

Many dioceses have created strong mission committees to educate and support congregations as well as individuals in their response to world mission. Some dioceses, for example, have organized “mission fairs” providing an opportunity to learn about a wide variety of mission activities. Many diocesan and congregational groups have sponsored short-term mission experiences, sending individuals to share in the life of the church throughout the world by both giving and learning together. These short-term mission experiences have begun to have a profound effect upon the entire Episcopal Church. No longer is it a few persons going overseas for a short period of time but now many, including all age groups, have significant exposure to the joys and realities of the church around the world. Indeed in the preparation and in the recounting of short term mission experiences, as well as in the doing of projects overseas, the message of mission becomes a tangible reality to people in the pews.

As a means of supporting dioceses engaged in world mission, the Global Episcopal Mission Network (GEM Network) was formed during the last triennium. GEM assists its member dioceses in establishing a diocesan base for global mission, in sending individuals overseas, as well as developing a mechanism to receive overseas personnel to this country. Each year the GEM Network sponsors a Mission Education Institute providing an annual forum for those active in world mission.

Resources for the Whole Church

The World Mission Interpretation and Networks Office has made a pivotal contribution in providing necessary materials for mission study. Short and long-term strategies for creating a mission education curriculum are now in place. Important steps have already been taken including a series of ten “Mission Minded” packets focusing on particular topics such as mission partnerships, ideas for children, opportunities for youth, scripture study and worship. All of these materials are now available through Episcopal Parish Services and are designed to encourage Episcopalians to become more “mission minded.” The Standing Commission on World Mission highly commends these “Mission Minded” packets for use throughout the church, particularly in preparation for a proposed World Mission Sunday.

In addition, significant mission related information channels and educational events have greatly multiplied since the 1994 General Convention in Indianapolis. *Episcopal Life* and the Episcopal News Service have expanded coverage of world mission issues and events. The Church Hymnal Corporation has initiated a new series of books on “Contemporary Global Anglicanism” with the first volume *Fling Out the Banner: The National Church Ideal and the Foreign Mission of the Episcopal Church* by Ian T. Douglas, published in early 1997.

The Episcopal Church Missionary Community (ECMC) has hosted its second “New Wineskins for Global Mission” conference in April 1997. Reports from the first New Wineskins conference

in 1994 and the G-CODE 2000 event have recently been published and are commended as significant study resources. The Episcopal Council for Global Mission (ECGM) continues its effective networking of mission-related agencies including annual educational conferences.

Overall, many positive steps have been achieved, or are in process, that are consistent with Resolution 1994: A137s. There is still much to do including the development of a system of reporting so that the Episcopal Church as a whole can celebrate, learn from, and support its many and diverse efforts in world mission.

World Mission/Cross Cultural Internships for Seminarians

Resolution 1994: A139 of the 71st General Convention called the Standing Commission on World Mission, in cooperation with the Seminary Consultation on World Mission, to convene a broad-based Task Force to “investigate and develop World Mission/Cross Cultural Internships for seminarians of the Episcopal Church.” Unfortunately the funding resolution to support the proposed Task Force was not provided for by the 71st General Convention. Without funding it was impossible for the Standing Commission to convene the Task Force envisioned by Resolution 1994: A139.

The Standing Commission, however, did request that the Seminary Consultation on Mission (SCOM) begin to explore the possibilities for World Mission/Cross Cultural Internships for Seminarians. Despite lack of budgeted money, this group of seminary faculty and deans has begun to: (1) identify existing “experiences” in world mission and cross-cultural settings and (2) determine norms and standards for supervision and evaluation of cross-cultural opportunities.

An increasing number of students in Episcopal seminaries are pursuing world mission/cross cultural educational opportunities. This increase in interest is to be celebrated. At the same time SCOM recognizes that with more participation in, and proliferation of, cross-cultural education programs across the seminaries, there is a need to establish clear norms and standards for supervision and evaluation of such programs. Under the auspices of the Council of Deans, SCOM will continue to work on developing such norms and standards.

The Standing Commission is grateful for the work of the Seminary Consultation on Mission over the last triennium with regard to investigating and developing “World Mission/Cross Cultural Internships” for seminarians. The Commission supports SCOM in this ongoing work. At the same time the Commission recognizes that the Episcopal seminaries can only go so far in encouraging their students to take advantage of such opportunities. The Standing Commission on World Mission believes that all seminarians preparing for leadership in the Episcopal Church would profit greatly from some form of world mission or cross-cultural experience. The Commission urges all diocesan Bishops, Commissions on Ministry, and Boards of Examining Chaplains to include such experiences in the formation of seminarians under their care.

Resolution A205 World Mission Sunday

- ¹ *Resolved*, the House of _____ concurring, That the last Sunday of Epiphany of each year be
- ² designated World Mission Sunday, and be it further

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- 3 *Resolved*, That educational opportunities be provided at every level of the church in preparation
4 for the celebration of World Mission Sunday to increase awareness of and participation in world
5 mission; and be it further
6 *Resolved*, That mission networks such as Companion Dioceses, parish linkages, voluntary
7 missionary societies, and the Anglican and Global Relations Office of the Episcopal Church
8 Center be urged to develop and promote resources for the celebration of World Mission Sunday.

Explanation

Every member of the Episcopal Church is a member of a missionary society, The Domestic and Foreign Missionary Society. Whether we understand the imperative of mission from the perspective of the Great Commission or the Great Commandment, or a combination of both, we are united in the one call to God's mission in the world. As God sent Jesus into the world, we too, are sent into the world. This resolution calls upon the church to hold up and celebrate our shared commitment and call to mission on a specific and common Sunday each year. It challenges congregations, dioceses, and provinces to learn about and become more fully engage in God's global mission.

New Developments in Inter-Anglican Mission

Missio and ACC X

In the last triennium, The Anglican Consultative Council and the Primates of the Anglican Communion created a new commission, known as *Missio*, to encourage and support Anglican efforts in world mission. The Episcopal Church has two representatives to *Missio*. These representatives have reported to the Standing Commission on World Mission on each of the two meetings of *Missio*. The Standing Commission on World Mission welcomes this new consultative body in the Anglican Communion and is thankful for its fledging efforts to coordinate and extend inter-Anglican initiatives in world mission. In addition, the Standing Commission on World Mission recognizes and celebrates the fact that the last meeting of the Anglican Consultative Council (ACC X), held in October, 1996 in Panama, was the first meeting of the Council in a jurisdiction of the Episcopal Church. The Standing Commission on World Mission eagerly awaits the report of ACC X. The Commission encourages both *Missio* and the Anglican Consultative Council to continue their important work as well as further consider meeting in other jurisdictions of the Episcopal Church outside of the United States.

Standing Commission on International Peace with Justice

The Standing Commission on the Structure of the Church has recommended significant changes to the number and portfolios of various interim bodies in the Episcopal Church. In particular, the Standing Commission on the Structure of the Church has proposed a resolution to create a new Standing Commission on Anglican and International Concerns. The proposed canonical mandate of the new Commission is "to develop recommendations and strategies as to common ministry opportunities and concerns with other Provinces of the Anglican Communion as to the work of this Church and the Anglican Communion on issues of international peace and justice . . ."

The Standing Commission on World Mission supports the proposal to create a new Standing Commission committed to international peace and justice issues. The Standing Commission on World Mission is concerned, however, that the resolution, as written by the Standing Commission

on the Structure of the Church causes confusion with the established mandate of the Standing Commission on World Mission. The Standing Commission on World Mission is further concerned that clear lines of communication and coordination be developed between the Standing Commission on World Mission and the new standing commission so that both interim bodies can be mutually supportive in their unified commitment to God's mission of reconciliation in the world today.

The Standing Commission on World Mission proposes a resolution that: (a) changes the name of the new standing commission to more clearly define its mandate and, (b) emphasizes mutuality and partnership between the new commission and the Standing Commission on World Mission as well as the Provinces of the Anglican Communion.

Resolution A206 Amend Proposed Canon I.1.2(n): Standing Commission on International Peace with Justice

- 1 *Resolved*, the House of _____ concurring, That Canon I.1.2(n) is hereby amended by the
2 addition of the following:
3 (1) *A Standing Commission on International Peace with Justice consisting of 14 members (4*
4 *Bishops, 4 Priests or Deacons and 6 Lay Person). It shall be the duty of the Commission to*
5 *develop recommendations and strategies, in partnership with other Provinces of the Anglican*
6 *Communion and the Standing Commission on World Mission, as to issues of international peace*
7 *and justice and to make recommendations pertaining thereto to the Presiding Bishop, the*
8 *Executive Council and the General Convention.*

Explanation

The Standing Commission on World Mission supports the proposal to create a new Standing Commission committed to international peace and justice issues. The Standing Commission on World Mission is concerned, however, that the resolution, as written by the Standing Commission on the Structure of the Church causes confusion with the established mandate of the Standing Commission on World Mission. The Standing Commission on World Mission is further concerned that clear lines of communication and coordination be developed between the Standing Commission on World Mission and the new standing commission so that both interim bodies can be mutually supportive of each other in their unified commitment to God's mission of reconciliation in the world today.

The Standing Commission on World Mission seeks to amend the Structure Commission report by: (a) changing the name of the proposed Standing Commission on Anglican and International Concerns to more clearly define its mandate and, (b) emphasizing mutuality and partnership between the new commission and the Standing Commission on World Mission as well as the Provinces of the Anglican Communion.

Celebrating the Church of South India

The Church of South India (CSI) was inaugurated fifty years ago on 27 September, 1947, bringing together Christians from the Anglican, Methodist, Presbyterian, Congregationalist, and Reformed traditions. The basis for the union of the Church of South India is the Chicago-Lambeth Quadrilateral, the historic episcopate being accepted in a constitutional form. From the beginning all ordinations have been by bishops in historic succession. As such the Church of South India

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was the first united church in the modern era to bring about the union of the Episcopal and non-Episcopal traditions. The birth of the Church of South India was a bold step in ecumenism and mission. A church founded on the principles of the Chicago-Lambeth Quadrilateral, the Church of South India has always enjoyed a close relationship with Anglicanism and since Lambeth 1988 has been a member of the Anglican Communion.

The Church of South India is a beacon of hope and unity in a divided world and an all too divided church. Working closely with these sisters and brothers in Christ of our immediate family, both in India and in the United States, gives us a new appreciation of the church's mission to restore all people to unity with God and each other in Christ. We thank God for the Church of South India and join them in their celebration of their golden jubilee.

Resolution A207 Golden Jubilee of the Church of South India

- 1 *Resolved*, the House of _____ concurring, That the 72nd General Convention of the Episcopal
- 2 Church express its deep appreciation for the ministry and witness of the Church of South India at
- 3 the celebration of its 50th anniversary on 27 September, 1997; and be it further
- 4 *Resolved*, That thanksgiving for the Church of South India's contribution to unity and mission be
- 5 communicated to the Moderator of the Church of South India, The Most Reverend Dr. Vasant P.
- 6 Dandin, and through him to the twenty-one dioceses and nine thousand congregations of the
- 7 Church of South India.

New Possibilities for Autonomy

Central America

The Standing Commission on World Mission has carefully monitored the reports of the Central America Covenant Committee during the triennium. More importantly, it held a joint meeting in Panama with the Central America Regional Council in order to gather first-hand impressions of the autonomy process and exchange views with regional leadership. Having now received assurances from the Treasurer of the Domestic and Foreign Missionary Society and the Director of Anglican and Global Relations that the provisions of General Convention Resolution 1991: A235a have been or will be met by the 1997 General Convention, and having examined the proposed Covenant between the Episcopal Church and the emerging *Iglesia Anglicana de la Region Central de America* (IARCA), the Standing Commission on World Mission supports the expected petitions of the dioceses of El Salvador, Guatemala, Nicaragua, and Panama to leave the General Convention of the Episcopal Church, USA and join with the diocese of Costa Rica in the formation of the new autonomous Province.

Central America, while small in geographic area and population, is nonetheless extraordinarily diverse, racially, linguistically and culturally. Furthermore, each of the five regional dioceses is a separate, sovereign nation. We recognize the challenge before the new Province of Central America to forge an Anglican identity truly inclusive of the traditions already inherent in the Body of Christ in the region. If the Episcopal Church is to be a faithful partner to the new Province, the joint Covenant Committee between the Episcopal Church and the *Iglesia Anglicana de la Region Central de America* must keep before us the issues affecting our relationship in such a way that timely action becomes possible.

Among the issues affecting our relationship is money. The proposed Covenant foresees a forty-year, annually decreasing commitment from the general church program budget in support of the dioceses in Central America. Such a long period seems contradictory of the region's desire for autonomy, but the dioceses of Central America (which vary widely in capital assets) have made a reasonable case for the forty years, and the Executive Council has expressed its support in principle. In November 1996, the Executive Council, however, urged the Treasurer of the Domestic and Foreign Missionary Society to continue work with the new Province toward a revised plan that allows for earlier financial independence while at the same time enabling church growth and full engagement in mission. The Executive Council further urged the new Province to continue with the DFMS the practice of mutual financial accountability and transparency, including annual audits, regardless of the amount and duration of funding provided from the program budget. The Standing Commission on World Mission endorses these proposals of Executive Council and encourages the new *Iglesia Anglicana de la Region Central de America* to agree to them as well.

In addition to the question of money, the Standing Commission on World Mission in its meeting with the Central America Regional Council also asked how the Diocese of Honduras could be included more fully in the autonomy process. Honduras has not until recently participated in the process for a variety of reasons. The Standing Commission on World Mission also raised the issue of how the church's grassroots could be made more aware of and supportive of the autonomy process. This remains a concern, as does the question of the cohesiveness and collegiality of the top leadership of the region. The Standing Commission in World Mission believes that the success of the new province hinges on the development of a functioning and mutually supportive House of Bishops.

The Caribbean

The dioceses of the Dominican Republic and Haiti seek to join with Cuba and Puerto Rico in the formation of an autonomous Province in the Caribbean region at a date yet to be determined. A Covenant Committee is functioning and the Standing Commission on World Mission understands there will be petitions from the dioceses of the Dominican Republic and Haiti to continue the trial process for an additional three years. The Standing Commission on World Mission supports the continuation of a trial period and urges the Caribbean Region and the joint Covenant Committee to conform to the guidelines on the formation of new provinces issued by the Anglican Consultative Council at its 1996 meeting in Panama.

Province IX

Three years ago Province IX was comprised of fourteen dioceses of the Episcopal Church (along with four associated dioceses). With the formation of the Anglican Church in Mexico in 1995, nine dioceses remained. Should General Convention give permission this year for the formation of the new *Iglesia Anglicana de la Region Central de America*, only five dioceses of the Episcopal Church will remain in Province IX. Clearly the future of a Spanish-speaking Province IX is in question. Two other dioceses in the region, Haiti and the Virgin Islands, belong to Province II. Should the present Province IX give way to a broader coalition of overseas dioceses that might include Haiti and the Virgin Islands? Might the Spanish-speaking churches of the region evolve into a regional association with common mission interests such as the Council of the Church in East Asia or the South Pacific Anglican Council? The Standing Commission on World Mission

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has no answers to these questions but stands ready to work with the Standing Commission on the Structure of the Church and other appropriate bodies to examine them, in conversation with the dioceses and autonomous churches of the region. The Standing Commission on World Mission thus supports the resolution by the Standing Commission on the Structure of the Church that calls for a Task Force “to jointly study the structure and role of the Ninth Province following the autonomy of the *Iglesia Anglicana de la Region Central de America* and make recommendations to the 73rd General Convention in 2000.”

PRIORITIES FOR THE COMING TRIENNIUM

The Standing Commission on World Mission is committed to advancing the Episcopal Church’s participation in God’s global mission by: reviewing and evaluating existing policies, priorities and strategies; promoting partnership for global mission among the various groups within the church; and planing and proposing policy on overseas mission with recommendations to the Executive Council and the General Convention.

In the next triennium the Standing Commission on World Mission will pay particular attention to the following:

Major Concerns

- design and implement a process to review and evaluate priorities and goals of the Standing Commission on World Mission;
- work with appropriate Standing Commissions and Task Forces to ensure that world mission concerns are appropriately addressed;
- cooperate with the proposed Standing Commission on International Peace and Justice in our mutual commitment to God’s mission of reconciliation in the whole world;
- if the proposed Partnership for Global Mission is adopted by General Convention, insure implementation, if not adopted, then continue to investigate the issues raised by the Partnership proposal and develop new recommendations if appropriate;
- continue to cooperate with the Episcopal Council for Global Mission with at least one joint meeting during the triennium.

World Mission Education Possibilities

- continue to monitor and encourage the diocesan and congregational studies on world mission;
- advocate for and encourage the development of World Mission/Cross-Cultural Internships for Seminarians, in cooperation with the Seminary Consultation on World Mission;
- serve as a resource for the proposed World Mission Sunday;
- review the growing phenomena of short term mission experiences.

Autonomy Discussions

- continue to monitor autonomy processes in Province IX and the Caribbean including one meeting in the newly autonomous region of Central America and participation in the proposed Task Force on Province IX;
- investigate the question of the equitable distribution of endowment funds of the Episcopal Church, both restricted and unrestricted, to new provinces and meet with appropriate individuals and governing bodies as necessary;

- meet with the Caribbean Regional Council to encourage and assist autonomy discussions and processes.

Additional Anglican Concerns

- support the mission of Anglicans and ecumenical partners in Europe and hold at least one on site meeting to witness and participate in the work of the church in that region;
- explore the modalities and benefits of a consultative body of Anglican Provinces in the Americas.

PROPOSED BUDGET FOR THE NEXT TRIENNIUM

	<i>1998</i>	<i>1999</i>	<i>2000</i>
<i>Expenses</i>	\$30,000	\$30,000	\$10,000

This includes one meeting outside USA each of the first two years, one meeting in USA each year of the triennium, Episcopal Council for Global Mission annual meetings (two persons) and the Interim Body Chairs meeting.

Resolution A208 Standing Commission on World Mission Budget Appropriation

- 1 *Resolved*, the House of _____ concurring, That there be appropriated from the Budget of the
- 2 General Convention, the sum of \$70,000 for the triennium for the expenses of the Standing
- 3 Commission on World Mission.