

The Standing Commission on World Mission

A COMMON STATEMENT

This Commission joins with the Standing Commission on Metropolitan Affairs in making a joint appeal to the Church. The coauthored statement may be found at the top of the Metropolitan Affairs report (page 165). Please note it.

MEMBERSHIP

The Rt. Rev. A. Donald Davies, *Chair*, Diocese of Fort Worth (1985)
Mr. E. A. Bayne, Diocese of Connecticut; *replaced by* Dr. Anne W. Rowthorn, Diocese of Connecticut (1985)
The Rev. Ashton Brooks, Diocese of the Dominican Republic (1985)
The Rt. Rev. Adrian Caceras-Villavicencio, Diocese of Ecuador (1988)
Mrs. Ruth L. DeBilboa, Diocese of Central and South Mexico (1988), *resigned*
Mrs. Bettye Jo Harris, Diocese of Hawaii (1988)
Mr. John R. Harris, Diocese of Iowa (1988)
Mr. Jorge H. Lee, Diocese of Northern Mexico (1985)
The Rev. Canon Harold Lewis, Diocese of Washington, D.C.; *replaced by* the Rev. Walter W. Hannum, Diocese of Alaska (1988)
The Rt. Rev. C. Shannon Mallory, Diocese of El Camino Real (1988)
Dr. William Rambo, Diocese of South Carolina (1988)
The Rev. Philip Turner III, Diocese of New York; *replaced by* the Rev. Roland Foster, Diocese of New York (1988)

Representatives of the Commission at General Convention

The Rt. Rev. A. Donald Davies, House of Bishops.
Mr. Jorge H. Lee, (Diocese of Northern Mexico), House of Deputies.
(Both are authorized by the Commission to receive nonsubstantive amendments to the report.)

SUMMARY OF THE COMMISSION'S WORK

The Commission met twice a year during the triennium. Its work covered the following projects:

Report on the Seabury Symposium

What is the mission of Christ's church? From September 1-8, 1984 in West Hartford, Connecticut, 20 church leaders and theologians from around the Anglican Communion considered this question and other issues about what it means to be a world-wide family of churches.

The Pan-Anglican Symposium on Mission Theology was sponsored by the Standing Commission on World Mission of the Episcopal Church in the United States, as mandated by the General Convention; by the Episcopal Diocese of Connecticut; and by the Episcopal Church in Scotland. It was hosted by the Diocese of Connecticut as part of its bicentennial celebration of the consecration of Samuel Seabury, the first Anglican bishop consecrated for service to the church in an independent nation.

The participants were fourteen presenters who prepared and read papers, six responders who commented on the papers, and several observers who were also part of the dialogue.

The presenters were asked to address in their papers the same basic question: What is the mission of Christ's church? Each was written out of the context of the particular writer's theology, region, culture, and politics. The papers were submitted, then shared among the Symposium participants in advance of coming together, and they set the framework for the conversation.

The participants were lay people, bishops and theologians. Some were persons with local responsibility, and there were three primates who are chiefly responsible for the work of the church in their respective countries. Some names would be familiar in the international religious arena; others are hardly known outside their own nations. All had a common assignment and a common task.

The gathering was a microcosm of the world, and the presenters came from every region of the world. From Africa came the Rt. Rev. David M. Gitari, Bishop of Mount Kenya East; the Rev. Clement H. Janda, General Secretary of the Sudan Council of Churches; and the Rev. John S. Pebee of the University of Ghana. Presenters from Asia were: the Rev. Canon Alan Chan, a theologian from the Chinese University of Hong Kong; and the Rev. Pritam B. Santram, General Secretary of the Church of North India. From England came the Rev. Colin Buchanan, Principal of St. John's College in Nottingham; and Helen Oppenheimer (Lady Oppenheimer), a theologian. The Latin American presenters were the Rt. Rev. Dr. Adrian D. Caceras-Villavicencio, Bishop of Ecuador; the Rev. Dr. Kortright Davis of the Barbados, who now teaches theology in Washington, D.C.; and the Rev. Dr. Jaci C. Marashin from Sao Paulo, Brazil. From North America, there was Dr. Marianne H. Micks, a professor at Virginia Theological Seminary; the Rt. Rev. A. Theodore Eastman of the Diocese of Maryland; and the Most Rev. Edward W. Scott, Primate of the Anglican Church of Canada. And, finally, from the Australia, New Zealand and Oceania Region, the presenter was the Most Rev. Paul A. Reeves, Primate and Archbishop of New Zealand.

The responders and observers were integral to the dialogue. Responders included the following: Dr. Timothy Sedgewick of Seabury-Western Theological Seminary; Sister Rose Marie Franklin, a Maryknoll sister of the Intercommunity Center for Justice and Peace in New York City; the Rev. Dr. Charles H. Long, Director and Editor of Forward Movement Publications; the Rev. Canon Samuel Van Culin, Secretary General of the Anglican Consultative Council (ACC); Dr. Carmen St. J. Hunter, former Executive for World Mission of the Episcopal Church; and the Rev. Frank Sugeno of the Episcopal Theological Seminary of the Southwest.

The following participated as observers: the Rev. John S. Barton, Director of World Mission for the Anglican Church of Canada; the Rt. Rev. A. Donald Davies, Chairman of both the Standing Commission on World Mission and the Standing Committee on World Mission of the Episcopal Church; the Rt. Rev. G. Edward Haynesworth, Executive for World Mission of the Episcopal Church; and Mr. D. Barry Menuez, Executive for Mission and Ministry of the Episcopal Church.

The leaders, in addition to the Rt. Rev. Arthur E. Walmsley, Bishop of Connecticut and host of the gathering, were: the Most Rev. Alastair M. Haggart, Primus of the Episcopal Church in Scotland and Vice-Chairman of the Anglican Consultative Council; and the Rev. Philip Turner, Professor of General Theological Seminary in New York, who was largely responsible for the Symposium's organization. The Symposium was fundamentally the vision of Mr. E. A. Bayne who attended as an observer. Dr. Anne Rowthorn reported the Symposium for the religious press.

The giving and receiving of papers provided the common meeting place for dialogue. There was both disagreement and consensus, and widely divergent viewpoints were expressed. It was, at times, a struggle, as participants listened carefully to hear and receive each other and to seek in each other that unity which is promised to us in Christ. But undoubtedly most would agree with Bishop Walmsley when he commented during the final hours of the Symposium, "I believe personally that something like this kind of community being brought together is the only way to break down the middle walls of partition between peoples and that what the church is called to be in the world is an icon, a sign of hope of that unity. We are meant to be an icon of one-ness. I know of no other way except for people to come together in a serious effort to listen to the Spirit—which is the characteristic Christian way of listening to each other. We all have been given to each other as God's gift."

The Seabury Symposium is significant in that it suggests a new way of living in this family we call the Anglican Communion. According to the Rev. Canon Samuel Van Culin, Secretary General of the Anglican Consultative Council, "This Symposium is a sign of who we are and what we are as a family." The Anglican Consultative Council's Vice-Chairman, the Most Rev. Alastair M. Haggart, agreed, "The Anglican Communion is precisely the Anglican Communion, and affection is absolutely vital to a living communion. For affection there must be an exchange of persons."

The Pan-Anglican Symposium on Mission Theology was indeed an affectionate exchange of persons. Issues raised by the participants will become part of the continuing agenda of the Anglican Communion, and affection among members of this branch of the Christian family will, God willing, make us reliable and ready partners in the ecumenical dialogue.

At the time of this writing, Forward Movement is in the process of summarizing the papers in a small publication. The edited papers, presented in their entirety, are available at this Convention in what we expect will be a major book on mission (published by SPCK/USA). The Commission members hope that it will be widely read and discussed. (See resolutions at end of report.)

Mission in Global Perspective

The report to the 1982 General Convention by the Standing Commission on World Mission called for an evaluation of the publication, *Mission in Global Perspective*, as to both its theological statement and the description of the Episcopal Church's current policies and programs in the area of mission. Specifically, responses were to be sought from the churches of the Ninth Province and the Seminary Consultation on Mission. It was expected that this datum would result in a revision of the statement for presentation at this Convention.

In order to complete the assignment, the Commission sent copies of *Mission in Global Perspective*, with questionnaires, to each diocese, as well as to members of the Seminary Consultation on Mission. The Spanish edition of the booklet and the Spanish language questionnaire were sent to Ninth Province dioceses.

A total of 78 questionnaires and other responses was received from approximately 25% of the dioceses. Five Church leaders and scholars who participated in the Pan-Anglican Symposium on Mission Theology responded, as well as members of the seminaries' Consultation on Mission.

To summarize: Most respondents expressed their appreciation for this document. Some found it helpful and used it with study groups in order to stimulate discussion on mission, both at home and in other areas of the Anglican Communion. Also expressed was the feeling that the booklet lacked practical, down-to-earth suggestions on mission

strategy and that it failed to promote a vision for mission among Episcopalians that would motivate them to participate in world mission.

In that *Mission in Global Perspective* has raised issues and provoked thinking and discussion about mission, we believe it has accomplished its purpose; and we continue to commend its use by the Church. Although the Commission was required by General Convention to present a revised statement on *Mission and Global Perspective*, the Commission feels that it is neither advisable nor helpful to present a revised statement at this time. We ask, therefore, to be discharged from that requirement as presented in Resolution A-131 of the 67th General Convention.

The Commission on World Mission has substantially revised the section of *Mission in Global Perspective* concerning Church policies and programs in mission. They are reproduced in this report and we are pleased to commend them to your attention and your action. In addition, certain resolutions contained in our report are a direct outgrowth of some of the issues and concerns raised by the booklet. (See resolutions at end of report.)

Church Policies, Programs, and Goals

The Commission reviewed the statement of basic policies, programs, and goals of this Church in regard to world mission—which are listed on pp. 32-37 of *Mission in Global Perspective*. We have revised that statement as follows:

It is the present intention of this Church:

1. To insure that the twin thrusts of mission—witness and service—are effectively integrated and coordinated.
2. To continue to encourage the movement toward new, interdependent provincial structures in the life of overseas jurisdictions. The goal for every province should be self-governance, self-propagation, and self-support.
3. To assist the development and growth of indigenous leadership, both lay and ordained, in every part of the Church.
4. To encourage the development of models of ministry that accept the integrity of local culture and need.
5. To encourage and assist the church in every place to relate the Christian Gospel to local, national, and worldwide social issues.
6. To continue our relationship as equal partners with existing Anglican provinces and regional councils.
7. To coordinate our missionary initiatives with members churches of the Anglican Communion, Anglican regional councils, the Anglican Consultative Council, and the wider ecumenical fellowship.
8. To evangelize immigrants coming to this country from other cultures and nations.
9. To be open and responsive to the Holy Spirit's leading of the Church into new and imaginative mission initiatives.

Programs to Implement These Policies:

1. To recruit, train, send, receive and sustain national Church leaders to engage in a ministry of witness and service wherever there is mutually identified need, including indigenous ministers, regularly appointed missionaries, volunteers for mission, and other persons on special assignments.
2. To support leadership development programs which will respond to the needs defined by overseas provinces and dioceses by providing scholarship assistance for selected men and women to study in mutually agreed upon institutions.

3. To encourage a movement from dependency to self-support in the overseas jurisdictions with which we have been linked historically, and to continue our support of those jurisdictions through a process of mutual planning as self-support grows.
4. To participate, where invited, in the Partners-in-Mission consultation process as a way of determining goals and objectives, as well as building trust and friendship.
5. To sustain a Companion Relationship Program through which world mission relationships may be dramatized, understandings nurtured, and resources shared between domestic provinces, dioceses, and parishes, and their overseas counterparts.
6. To maintain communication through which members of the Episcopal Church may be better informed and educated about the realities of the world in which we live, gain understanding about the Christian mission to that world, and be challenged to commit themselves to that mission through prayer and action.
7. To respond with compassion to the victims of disasters through sharing the human and material resources of the Church.
8. To participate with other groups, public and private, ecclesiastical and secular, in cooperative planning and support in the areas of development, migration, and refugee concerns.
9. To respond to requests from other Anglican provinces for leadership training in community development and transformation programs.
10. To engage in joint action in mission with various Christian churches to demonstrate our conviction that the thrusts toward mission and unity are inseparable.

Future Directions

Christians are a pilgrim people. The Holy Spirit calls them to follow. As the future unfolds, new questions are raised. The Church is called to ask if its common life and organization, its policies and programs, are adequate to what the Spirit of God calls it to do. We believe that there are a host of issues clamoring for attention at present, and we list those which seem to us to be the most pressing ones now facing the Episcopal Church.

1. In our day when the Church's purpose seems confused and its energy is unfocused, the Church needs to come to a renewed vision of itself as God's people on mission.
2. In our day, when political and economic instability tend to trigger attitudes of caution and timidity, the Church needs to gear its life and mission towards peace and justice rather than towards mere survival.
3. In a time when costs outrun the resources of small churches:
 - ways need to be found to transfer useful but burdensome institutions to others who can maintain them responsibly;
 - new forms of ministry need to be developed to further witness and service at modest cost; and
 - greater inter-Anglican planning needs to take place which will involve a wider sharing of resources and the possible use of international mission teams.
4. As a new understanding of the Church as a missionary community emerges and as diversity accelerates within the Anglican Communion and the wider church, a review of Church structures and the ministry of the people of God including the ordained ministry needs to take place.
5. When relationships between the developed and developing parts of the world are shifting markedly, those who see themselves as givers need to discover what they need to receive and how to receive it, even as those who have traditionally thought of themselves as receivers need to learn what they have to give and how to give it.

6. As new provinces are being formed and new ecumenical possibilities are developing, a renewed commitment to ecumenical dialogue and joint endeavors for both social renewal and evangelism needs to be made.
7. Since vast numbers of people are uprooted from their homes through political upheaval or natural disaster, new cross-cultural coalitions need to be developed to deal creatively and effectively with refugee and migrant concerns.
8. It is a matter of record that there are over two billion non-Christians, living in 17,000 cultural and sub-cultural groups, which still have no Christian church or viable Christian witness in their midst. The new emphasis of the "Mission Issues and Strategy Advisory Group Report" of the Anglican Consultative Council, called *Giving Mission Its Proper Place*, needs to be embraced and put into practice by the Episcopal Church and the other Anglican provinces, especially those provinces with which we have partnership relations.

See resolutions at end of report.

Independent Missionary Agencies

The Report to the 1982 General Convention by the Standing Commission on World Mission called for a review and evaluation of the place of voluntary and independent missionary societies and groups in the world mission of the Episcopal Church. To help facilitate this process, it was proposed that the Commission meet on an annual basis with those Episcopal groups that are involved with sending missionaries overseas.

In 1984, the first full-scale meeting was held in Jackson, Mississippi. The meeting was called at the initiative of the Standing Commission in order to provide an opportunity for a mutual exchange of goals, objectives, plans, and operating procedures among the various sending agencies. The agencies which participated included: Episcopal Church Missionary Community, South American Missionary Society (SAMS), Christian Ministry Among Jews/USA, Society of St. Margaret, Community of the Transfiguration, Episcopal World Mission, Inc., Society of St. John the Evangelist, and the Order of the Holy Cross.

A similar meeting is planned in 1985 for a mutual sharing of information including statements of purpose, financial accountability, personnel policies, and our common commitment to the world-wide principle and process of Partners-in-Mission. We note that a major section of the "Mission Issues and Strategy Advisory Group Report" of the Anglican Consultative Council is addressed to this issue entitled, *Cooperation Between World Mission Agencies* (pp. 17-19).

The Commission affirms the value of the unique contributions which independent societies and sending agencies can bring to the world mission of the Church. Moreover, we recognize and celebrate the work of the Holy Spirit which has led to a renewing of the mission of the Church, an increase in missionary-sending activity, and a needed emphasis on the personalizing of world mission. We recognize with gratitude the significant work that is being done by numerous volunteer groups which recruit, train, and send missionaries overseas. At the same time, however, we recognize that the Episcopal Church, through its national overseas mission staff, has a responsibility to seek to serve as broadly as possible in understanding, communicating, and coordinating the increasing varieties of world mission activity.

Although we are still in an early stage of understanding and relating to the existence of new missionary agencies within the Episcopal Church, we welcome them as partners in fulfilling God's mission, and we encourage parishes and individuals to regard these as possible ways for further involvement in the world mission of the Church. See resolutions at end of report.

Companion Dioceses

The concept of the companion diocese is based on the principle of mutual responsibility and interdependence in the body of Christ (MRI) throughout the Anglican Communion. At the present time, 52 dioceses in the Episcopal Church are engaged in companion relationships, and 15 dioceses of the Episcopal Church and beyond are contemplating such a relationship. The variety and richness of relationships varies extensively, depending on such factors as distance between partners' culture, language, and politics. A major contributor to effective relationships is mutually agreed-upon goals set at the beginning. Where each diocese has clearly sought to establish what they have to share and to receive from the relationship, both partners have benefited.

However, experience is teaching us that, because we are one in Christ spiritually, we need to be more aware of the structures and relationships, especially in the overseas church, that seek to bear this out. Companion relationships need always to be considered, both in their planning and execution, in the wider context of surrounding dioceses and provinces. The Third Anglican Consultative Council saw the companion diocese program "as an important complement to the Partners-in-Mission program," welcomed opportunities such as this for more "people-to-people" programs, and urged churches to seek ways by which the ordinary church member might be enabled to see first-hand the work of the Church in other areas.

The Third Anglican Consultative Council emphasized that, in a companion diocese situation, "care should be taken to integrate these in the joint consultation process." The Commission urges companion dioceses to relate to the larger picture whenever possible, and to the objectives of Partners-in-Mission as listed in the "Mission Issues and Strategy Advisory Group Report" (p. 27).

New Structures for Partnership

The report to the 1982 General Convention by the Standing Commission on World Mission called upon the Commission to be in consultation with jurisdictions in Latin America, and to study the need and options for new structures that could link dioceses that are seeking to become self-governing. It was suggested that these new structures be designed and implemented before additional dioceses become autonomous. Five meetings of the Joint Autonomy Commission and two meetings of the Joint Autonomy Commission of the Philippines have been held. Also the regular meetings of the Provincial Council of the Ninth Province have considered the question.

Throughout these consultations, the *definition of autonomy* became a focal issue. Concern was raised by dioceses in Latin America that autonomy must *not* suggest the abandoning of all existing relationships of collegiality and fraternity, nor should it necessarily mean the termination of all financial assistance. In an effort to reflect these understandings in a more precise definition of autonomy, the Standing Commission on World Mission and the Standing Committee on World Mission have jointly agreed upon the following statement:

AUTONOMY

With the appointment of elders, the early churches were complete, they were fully equipped . . . and no longer dependent upon the Apostle Paul. They were ready for self-government because of the gifts of the Spirit (*I Cor. 12*), but they were interdependent by reason of the unity and fellowship of the Spirit (*Eph. 4*).

Autonomy is defined as the state or quality of being self-governing, or the ability to make one's own decisions, The making of an autonomous province in the Anglican Communion does *not* imply financial self-sufficiency nor abandonment of that province. Self-support ultimately may indeed be the result of becoming autonomous and self-governing.

We believe that a variety of positive and enriching things can develop as a result of autonomy, which can include:

- 1) Fostering of indigenous styles of leadership, planning, and relating to local conditions;
- 2) Enhancing of national and cultural identity of the local church;
- 3) Developing of true mutuality and interdependence, which can only take place between member churches when they are in a relationship in which more wholesome ties of interdependence can occur between sister churches, as co-equals;
- 4) Mutual mission can be better strengthened and enhanced among and between churches that are in an autonomous relationship.

As of this report, several provinces are making great strides towards the goal of autonomy. Resolutions will come before this General Convention seeking approval to enter into a three-year trial period with the Church in the Philippines and with two new provinces in Latin America, *i.e.*, ARENSA and Central America. This Commission has given its full support and encouragement to these churches as they move toward autonomy. Much work needs to be accomplished in meeting the requirements as set forth in the 1982 Resolution on Autonomous Provinces. The Episcopal Church needs to appreciate the great diversity that exists between and within the dioceses of Province IX, as well as the differing priorities and time tables agreed upon in approaching the autonomy issue. All parties are committed to the principle, but the process is working at varying rates of acceptance and readiness. The Commission reaffirms the basic requirements for Christian partnership, presented to the 67th General Convention, which requires:

1. Accepting the principle of equality, without reference to material resources.
2. Accepting "the other" as possessing a value missing in "us."
3. Willingness to relinquish control, both of money and custom.
4. Recognizing that what "we" do is not necessarily normative for others.
5. Recognizing that our tendency to think in polarities handicaps us when trying to understand younger Third World churches, which tend to think more holistically.

The Episcopal Church staff, Education for Mission and Ministry, and World Mission, have been actively involved in the design and implementation of training programs in the areas of Christian education, social betterment, ministry development, stewardship, evangelism, youth, and women's work within Province IX. The national Church Budget has funded these programs, which have been conducted in concert with the entire autonomy process.

Giving Mission Its Proper Place

At the request of the fifth meeting of the Anglican Consultative Council in 1981, an international Mission Issues and Strategy Advisory Group (MISAG) was formed and asked to: (a) review mission issues and strategy; (b) identify needs and opportunities for mission and development which call for a Communion-wide response; and (c) find ways

and means of collaboration with other Christian bodies in mission and evangelism. In May, 1984, the final report of this group was submitted. Later that year, the report was officially received by the Anglican Consultative Council and was commended to the churches throughout the Anglican Communion.

Giving Mission Its Proper Place embodies the experience and insight of those engaged in mission world-wide, and is presented in the following sections:

- Giving Mission Its Proper Place.
- Mission and Ecumenism.
- Mission in Partnership.
- Mission in Development.
- Appraisal.
- Mission Strategy.

Three valuable appendices are included. We believe the "Mission Issues and Strategy Advisory Group Report" has special significance for this Church, and we commend its study and implementation. See resolutions at end of report.

Christian Church in China

The report to the 1982 General Convention by the Standing Commission on World Mission requested that there be a review and evaluation of our growing relationship with the Christian Church in China, with a view to proposing new initiatives by the Episcopal Church. During the last triennium, there has been continuing growth and contact with the Christian Church in China in a variety of ways: official and unofficial visits by Christians in the West; an increase in prayer for our brothers and sisters in China; and a number of publications and articles on the Church in China.

Early in 1984, the Archbishop of Canterbury made an official visit as part of a delegation from the British Council of Churches. Later the same year, the Rev. Dr. Charles Long, Editor of Forward Movement Publications, led a delegation from the United States on a three-week study of the current condition of Christianity in China. He reported: "No one knows for sure how many Chinese now regard themselves as Christians. One hears estimates of up to 30 million. . . . Reports from the Chinese Christian Council indicate an active membership of over 3,000,000—a growth of 400% since 1949. . . . 1,800 churches have responded throughout the country and are in touch with at least 10,000 other groups that assemble regularly for worship, without yet having a church building of their own."

The Church in China has experienced remarkable growth in spiritual renewal since 1984, under conditions that most Americans assumed would make it impossible for Christianity to survive. In addition to the "Anglican Cycle of Prayer," we recommend that Forward Movement make available a "Partners-in-Mission Cycle of Prayer" to personalize our prayers by providing background information about the congregations of the Church in China.

Bishop Ting writes:

Ours is a small and weak Church. We want to guard our emerging selfhood which is our particularity, but we also know that selfhood is meaningful only as a part of the universality which is the church all over the world, all through the ages and living and witnessing in all social systems. All the good that missionaries of the past have brought to China has not been lost, and we are grateful for them. Today there are other ways for our Church in China to benefit from churches abroad. A relationship

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of a new kind is possible and is emerging. Churches abroad can help us most by understanding our need to keep the two foci [particularity and universality] in good balance.

Prominent among the publications on the life of the Chinese church is the recent Forward Movement Publication, *The Experience of the Church in China*, by Bishop K. H. Ting, Chairman of the China Christian Council.

China Notes, produced by the China office of the National Council of the Churches of Christ, Division of Foreign Missions, Far Eastern Office, 475 Riverside Drive, New York, New York, is a good regular newsletter on developments in the Chinese Church and society.

Other titles of value on the Church in China are:

Fung, Raymond. *Households of God on China's Soil*, (NY: Maryknoll, Orbis Books, 1983).

Hunt, Michael H. *The Making of a Special Relationship: the U.S. and China in 1914*, (NY: Columbia University Press, 1983).

Huntington, Virginia. *Along the Great River*, (NY: The National Council, Protestant Episcopal Church, 1940).

Johnson, Alnah James. *The Footprints of the Pheasant in the Snow*, (Portland, ME: Anthoensen Press, 1976).

Muller, James A. *Apostle of China: Samuel Isaac Joseph Scherechewsky, 1831-1906*, (NY: Morehouse Publishing Co., 1937).

See resolutions at end of report.

FINANCIAL REPORT

	1983	1984	1985
Income			
Appropriated by Convention	\$20,500	\$24,000	\$14,500
Revised by PB & F challenge	13,032	33,400	15,000
Expenses			
General meetings	13,032	15,917	7,000
Committee/administrative costs		1,995	3,000
Seabury Symposium grant		10,000	2,000

GOALS AND OBJECTIVES

Much of the Commission's work in the next triennium will be a continuation of the tasks begun in the past three years. The following goals will be the work of the Commission on World Mission in the next triennium.

1. *Independent missionary agencies.* It is a goal of this Commission to continue to consult on an annual basis with independent missionary groups to promote the sharing of information and the cooperation and coordination of planning whenever possible.

The Commission recognizes the significant contribution the "Mission Issues and Strategy Advisory Group Report" of the Anglican Consultative Council has already made in providing guidelines and suggestions for such cooperation and coordination to take place, and the Commission will seek to make use of the Report of this task.

2. *“Mission Issues and Strategy Advisory Group Report.”* It is a goal of this Commission to study the “Mission Issues and Strategy Advisory Group Report” of the Anglican Consultative Council entitled *Giving Mission Its Proper Place*, and to present its findings and recommendations to the next General Convention.

3. *Lay leadership in World Mission.* It is a goal of the Commission to study the ways in which the opportunities of lay people who travel abroad might be harnessed and directed more specifically to further the goals of world mission.

At least one program of this kind existed years ago within the Episcopal Church; similar programs are effectively being used by other churches today. The Commission believes an excellent opportunity is thus available for furthering the overseas mission of the Church, and helping those who travel, on business or pleasure, to be able to exercise their ministry as members of the baptized by serving as informal missionaries abroad.

4. *Review of Church structures.* It will be a goal of the Commission to consider a review of present Church structures insofar as they inhibit missionary activity and evangelical growth.

5. *Higher learning in Africa.* The Commission will explore the possibility of establishing an ecumenical foundation to support Christian institutions of higher learning in Africa.

6. *Meeting with the Standing Committee on World Mission of the Executive Council.* In order to coordinate mission policies and programs in mission, and for a broad sharing of issues and concerns, members of the Commission on World Mission would like to meet, at least once in the next triennium, with the Committee on World Mission.

7. *Continuing evaluation.* The Commission will continue to evaluate policies and make recommendations for future directions regarding the Episcopal Church’s commitment to world mission. In particular it will explore and develop ways in which policies might find application in dioceses and in congregations.

8. *The continuing responsibilities of the Commission* include the following:

a. *Companionship relationships.* The concept of companion dioceses is based on the principle of mutual responsibility and interdependence in the Body of Christ (MRI) throughout the Anglican Communion. The Commission will seek to encourage companion relationships in accordance with the Partners-in-Mission objectives as presented in the “Mission Issues and Strategy Advisory Group Report” (p. 27).

b. *Partners-in-Mission (PIM).* The Partners in Mission concept is based on a global partnership of Anglicans working together for the purpose of discovering Christ in all the world. It was initiated in 1973 by the Anglican Consultative Council, and, since that time, consultations have been held all over the globe. The Commission will continue to encourage Partners-in-Mission consultations.

c. *Volunteers for Mission.* The Volunteers for Mission program began in 1976 for the purpose of encouraging Episcopalians to offer themselves in communities which need their skills. It seeks to be one of the major responses of the Episcopal Church to the call to share God’s mission with fellow Christians throughout the Anglican Communion. To date, 286 persons have served as volunteers, mostly in Central and South American countries and Africa, as well as in places of need in the continental United States. The Commission recommends to the Executive Council that expansion of publicity about this program be a high priority, that the numbers of missionary placements be increased, and that the Church continue to actively recruit, train, and send volunteers.

d. *Autonomy for overseas provinces.* The Commission will continue to monitor and evaluate the process toward autonomy within Province IX.

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BUDGET REQUEST FOR THE NEXT TRIENNIUM

	1986	1987	1988
Proposed Expenditure			
Travel/per diem	\$17,000	\$17,000	\$9,000
Office/administration	2,000	2,000	1,500
Subcommittees	6,400	6,400	2,400
Total for the triennium			<u>\$63,700</u>

See resolutions.

RESOLUTIONS OF THE COMMISSION

Resolution #A—160

Resolved, the House of _____ concurring, That this Convention warmly thanks all the participants in the Pan-Anglican Symposium, the presenters of papers, responders and observers, the Episcopal Church in Scotland, and the Diocese of Connecticut which served as host.

EXPLANATION: The 67th General Convention of the Episcopal Church authorized the Commission on World Mission to join with the Diocese of Connecticut and the Episcopal Church in Scotland to sponsor a Pan-Anglican Symposium on Mission Theology as a commemoration of the Bicentennial of the consecration of Samuel Seabury, the first bishop of the American Episcopal Church and the first native-born missionary bishop of the Anglican Communion. The Pan-Anglican Symposium on Mission Theology was held in Connecticut in September, 1984.

Resolution #A—161

Resolved, the House of _____ concurring, That this Convention discharges the Commission on World Mission from the responsibility of further revising *Mission in Global Perspective*.

EXPLANATION: The Commission on World Mission was charged with the responsibility of seeking responses throughout the Episcopal Church to *Mission in Global Perspective*, evaluating such responses and revising the pamphlet. The Commission obtained responses, evaluated them, and revised the section containing a description of mission policies and programs. The Commission believes *Mission in Global Perspective* has already accomplished its purpose in provoking thinking and discussion on mission; and the Commission requests to be discharged from further responsibilities concerning the revision of *Mission in Global Perspective*.

Resolution #A—162

Resolved, the House of _____ concurring, That the Statement on Policies, Programs, and Goals for the world mission of this Church be accepted and recommended to the Executive Council by this General Convention.

Resolution #A—163

Resolved, the House of _____ concurring, That this Convention recognizes the unique contributions which independent missionary societies are making in the world

mission of the Church and in helping to personalize and involve every member in that mission, and requests the Standing Committee on World Mission to assist in their mutual cooperation and coordination, in accordance with the agreed principles of Partners-in-Mission.

Resolution #A—164

Resolved, the House of _____ concurring, That this Convention commends the definition of autonomy as proposed by the Standing Commission and Standing Committee on World Mission, and affirms its commitment to continued partnership with the dioceses of Province IX and the dioceses of the Philippines, in mutual responsibility and interdependence, and encourages those engaged in the autonomy pursuit to continue in the process.

Resolution #A—165

Resolved, the House of _____ concurring, That this Convention receives with thanks the “Mission Issues and Strategy Advisory Group Report” of the Anglican Consultative Council and commends the Report to the Episcopal Church for study.

Resolution #A—166

Resolved, the House of _____ concurring, That the “Mission Issues and Strategy Advisory Group Report” (MISAG) be referred to the Executive Council and its staff to determine ways to make it known to the Church, and for action and implementation where appropriate.

Resolution #A—167

Resolved, the House of _____ concurring, That this Convention acknowledges with thanksgiving the growth and vitality of the Church in China, and commends this heroic witness to members of the Episcopal Church, and requests the prayers of the whole Church for the Church in China.

Resolution #A—168

Resolved, the House of _____ concurring, That this Convention sends greetings to our brothers and sisters in Christ in China, through the China Christian Council, assuring them of our prayers and desire to assist them in ways they deem appropriate.

Resolution #A—169

Resolved, the House of _____ concurring, That we commend *The Experience of the Church in China* by Bishop K. H. Ting (Forward Movement Publications, 1984) to the Church for study, prayer, and a better understanding of the Christian Church in China during this triennium.

Resolution #A—170

Resolved, the House of _____ concurring, That the Council of Deans of the accredited seminaries be encouraged to develop programs for both students and faculty which would involve them in significant cross-cultural experiences.

EXPLANATION: Not only is the world one which requires cross-cultural skills and experience to minister in effectively, but the United States is increasingly a pluralistic

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nation where the same kind of cross-cultural skills are needed. There are many opportunities for cross-cultural education in this country as well as overseas, and we believe that the deepening involvement of theological students in cross-cultural experiences will greatly strengthen their ability to minister in the coming years.

Resolution #A—171

Resolved, the House of _____ concurring, That there be appropriated from the Assessment Budget of General Convention, the sum of \$63,700 for the triennium of 1985-87 for the expenses of the Standing Commission on World Mission.

JOINT RESOLUTION

The Commissions on Metropolitan Affairs and World Mission jointly recommend adoption of the following resolution:

Resolution #A—172

Resolved, the House of _____ concurring, That this Convention adopts "The Common Statement" at the beginning of the Metropolitan Affairs report as the sense of this Convention and commends it to the parishes, dioceses, the standing commissions, the Presiding Bishop, and the Episcopal Church for study, debate, and use in decision making regarding the mission and ministry of this Church.