

# The Standing Commission on World Mission

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## MEMBERSHIP

The Rev. Wallace A. Frey, *Vice-Chair*, Central New York (1994)

Mrs. Judithann H. Gardine, Virgin Islands (1994)

The Rt. Rev. Luc Garnier, *Chair*, Haiti (1991)

The Rev. Carmen B. Guerrero, Los Angeles (1994)

The Rev. Canon John E. Kitagawa, *Treasurer*, Maryland, (1991)

Mrs. Rose Y. Lee, Hawaii (1991)

The Rt. Rev. Arthur Heath Light, Southwestern Virginia (1994)

Miss Glenda McQueen, Panama (1991)

The Rt. Rev. James R. Moodey, Ohio (1994)

Dr. Anne Rowthorn, *Secretary*, Connecticut (1994)

Mr. V. Alfredo Salguero, El Salvador (1991)

Mr. Frederico Sierra-Colado, Central and South Mexico (1991)

### Ex Officio:

Executive Council Liaison: The Rt. Rev. Rustin R. Kimsey

Theological Consultant: The Rev. Prof. Frank E. Sugeno

Representatives of the commission to receive non-substantive changes to this report during the course of the General Convention: In the House of Bishops, the Rt. Rev. Arthur Heath Light, and in the House of Deputies, the Rev. Canon John E. Kitagawa.

## INTRODUCTION: HISTORICAL AND THEOLOGICAL BACKGROUND

“Behold, I am making all things new.” (Rev. 21:5)

A revitalized missionary spirit pervades the Church. In the Anglican Communion the initiation of a Decade of Evangelism has resulted from renewed commitment among its members to carry out the Church's mission. New visions and new programs have been developed for carrying out the Church's mission.

In the previous period of global missionary endeavor, church expansion was modeled on European church life. Existing church models in Europe were replicated overseas,

initially to provide ministrations for expatriate colonists and subsequently for proselytized "natives." The implicit assumption that European church life was normative for Christians limited the Church in its ability to witness to people for whom European culture was often alien. Furthermore, it isolated Europeanized "native" converts from their own culture. The Church existed as an unassimilated religious community within, but only tangentially related to, its environment.

At the same time, in the West, the prevailing church tradition was under radical attack as supporting a social and political order that was oppressive to large segments of Western societies. The Church as an established social institution was viewed as captive to a system that oppressed minority ethnic groups, women, and subordinated races and classes, limiting the Church's ability to witness in its life and work to the reconciling, unifying presence of God.

But, once again the Church has experienced the truth of the claim that God is making all things new, overthrowing our efforts to institutionalize and to standardize the status quo. We have again experienced the fact that God's ways are not our ways. We have learned anew that God gives more bountifully than we can hope or pray for. From unexpected sources and in unfamiliar ways, God's saving presence has been revealed. The Church in Africa has come alive with evangelical fervor. Biblically centered base communities among Christians in Latin America have caused tremors of hope to be felt in all parts of the world. New initiatives in spiritual and moral formation have come from laity, enlivening the worship and prayer of the Church. The spirit of liberation and justice has been aroused in the world by victims of repression and injustice.

God's renewing work has erupted in ways and places that could not be channeled or contained within traditional structures and programs of the Church. It has wrought changes in the Church, the nature of which have only begun to suggest themselves in recent years. An awareness that God's mission, as being the responsibility of the whole Church and of every baptized member, has been reawakened in the Church. The full range of Christian ministries as the necessary constituents of the Church's witness—evangelization, worship, the quest for social justice, moral and spiritual formation, intellectual inquiry—has been made more clearly evident in recent years. Generally, the Church has been through a period of rethinking and reorganizing its missionary efforts.

In the Anglican Communion, responsibility for mission in any particular area is to be under the initiative and oversight of the local Christian community. Indigenization of the Church's life has sought to bring the Church into vital relationship with its culture. The Church's order is being modified to make its organized life consistent with its claim that God does not discriminate among people with regard to their gender, race, or social class. The Church is being tested by diversity in worship, discipline and doctrinal formulations. As a result, the Church's ability to witness to a culturally plural world has been strengthened.

Diversification and indigenization of the Church's ministries in order to make them more effective in a culturally plural world has created problems in maintaining unity among the members of the Anglican Communion. The traditional uniformity of Prayer Book worship and in holy orders are no longer the only symbols and instruments for promoting Anglican unity. Reinforcing existing consultative bodies and the creation of new ones to provide communication and coordination of mission activities throughout the worldwide Communion have served to augment global awareness within the Anglican Communion and provided a way for developing a unified strategy for global mission. Ecumenical organizations and ecumenical dialogues have served to unify missionary endeavors between the Anglican Communion and other Christian bodies. We await the

full revelation of the meaning of “One Lord, one faith, one baptism,” one world, one mission.

The Episcopal Church maintains its global ties through membership in the Anglican Communion, the World Council of Churches and the National Council of Churches. Partnerships in Mission and Volunteers in Mission have created ties between Episcopal dioceses and individual Episcopalians with overseas churches through mutual participation in each other’s missionary endeavors. Education programs, programs for social justice and renewal, have equipped laity to become full participants in the Church’s efforts to make disciples of all nations.

The renewal of the Church’s mission efforts will be tested by its adequacy to witness to God’s purpose to redeem *all the world*. To be content only with church renewal in the midst of a world that lives in darkness, in pain and under unjust and dehumanizing forces is to be unfaithful to God’s purpose to redeem and renew the whole world. The call is to be faithful. “Behold, I am making *all things* new” (Rev. 21:5).

### **THEOLOGICAL AFFIRMATIONS GUIDING THE WORK OF THE STANDING COMMISSION ON WORLD MISSION**

We affirm the Prayer Book understanding that “the mission of the Church is to restore all people to unity with God and each other in Christ,” and that “the Church pursues its mission as it prays and worships, proclaims the Gospel, and promotes justice, peace and love” (Book of Common Prayer, p. 855). We also understand by implication that “One God and Father of all” calls us to one mission in the one created order (Book of Common Prayer, p. 299). We affirm that *all* baptized persons are called, empowered and commissioned by virtue of their baptism, to be agents of God’s one mission.

In the great missionary surge of the 18th and 19th centuries, one spoke of sending missionaries. The Church is now in a different place. The traditional “sending” churches are now being challenged by those Christian communities which first received the Gospel from their hands. Today we are called to listen to the voices of those baptized persons in the one mission of the Church.

As the Standing Commission on World Mission moves into this understanding of “one mission” and of “all baptized persons as missionaries,” it will be necessary to act upon the reality that *all* Christians are involved in the mission of God’s reconciling work in the world.

The majority of the members of the Anglican Communion and of the world population reside in the “two-thirds world.” There are Christian communities, both of Anglican and other traditions, which live out the Good News in the poorest and most unjust circumstances. They are attempting to do so with a biblical authority that has emerged out of that experience rather than from the perspective of a traditional, cognitive theological model. It is important that, as the Commission on World Mission, we operate from a theological basis that is willing to:

- (1). Listen to these “two thirds world” voices with respect because God is speaking to us through them;
- (2). Question our presuppositions and prejudices of life and Scripture, recognizing that they have come out of a particular time, place and culture; and
- (3). Commit ourselves to working ecumenically and with people of other faiths in a transforming way. This will mean working together through our differences as we attempt to be signs of Christ in the world.

This, as we move more deeply into the Decade of Evangelism during the next triennium, we affirm and stress the Baptismal Covenant's command to proclaim by word and example the Good News of God in Christ. We made this affirmation in light of the Anglican Communion's effort to work out a more wholistic understanding of mission. For while Lambeth Resolution #43 refers to evangelism as "the primary task of the Church," it by no means discounts the fact that its importance is grounded in a comprehensive view of mission as proclaiming, nurture, loving service, transformation of unjust structures, and safeguarding the integrity of creation. These five aspects are integral to each other. Salvation is concerned with the wholeness of individuals and the wholeness of society. Any understanding that focuses on the individual while ignoring society as a whole, or vice versa, is not true to the Gospel. This wholistic view of proclamation involves speaking, being, and doing in the world. If the Church cares only for its members and shows no compassion for human suffering, and no outrage at human injustice, the love she proclaims and displays will appear shallow and selfish. Furthermore, this wholistic approach to proclamation denies that there is a dichotomy between proclamation of the Good News of God in Christ with a desire to make new disciples, and proclamation of the Good News of God in Christ through service to Christ in the least of his brothers and sisters.

We accept the charge to mission that is found in Matthew 28:19-20—"Go therefore to all nations and make them disciples"—and also in John 20:21—"As the Father has sent me, even so I send you." The Church is called in mission to service that reconciles. Persons in mission become, in their service, icons of Christ Jesus.

It is in light of these affirmations, commendations and beliefs that we address the concerns of the World Mission of the Episcopal Church.

### SUMMARY OF THE COMMISSION'S ACTIONS

We accept, as our own, the call of the Presiding Bishop for a "missionary church that will take the very issues of our time into the center of its life and faith."

Our report begins and is founded on faith in the Triune God who creates, redeems and sustains us in mission for the sake of the world.

Our conviction is that our work of mission grows out of our theology, and the preface of this report is a consensus statement of the theology that motivates us. We see it as an aid in our ongoing education for mission.

The following is our report on actions (including responses to goals and objectives) of the Standing Commission on World Mission during the past triennium.

- (1). *Companion Relations*: The Standing Commission on World Mission (SCWM) reviewed and approved new guidelines for companion relations entitled *Principles for Companion Relationships* as approved by the Anglican Consultative Council (ACC).
- (2). *Review of Church Structures*: Based on a review of present church structures and the call for the new concept of PECUSA as both a "sending" and a "receiving" partner in the Anglican Communion, we are recommending that all appointed persons be explicitly appointed as missionaries in the following patterns:
  - Missionary to Partner Church
  - Partner Missionary
  - Missionary to the Episcopal Church
  - Missionary with Special Appointment
  - Volunteer for Mission.

The appointment procedure is seen as a joint process, including the person appointed, that person's diocese and/or parish, the Presiding Bishop, and the diocese where the person will serve. Support by prayer and finances are also seen as a shared responsibility and opportunity.

(3). *Volunteers for Mission*: Volunteers for Mission have doubled in number and full support staff is in place. Volunteers for Mission is one of the ways in which the Episcopal Church is increasingly becoming a mission-minded church.

(4). *Autonomy*: We have followed the process leading to the establishment of an autonomous province within the Anglican Communion, through which the Philippine Episcopal Church became autonomous on May 1, 1990.

We have reviewed the processes of dioceses seeking autonomy and are proposing a revision of Resolution A162 (1982) in order to facilitate that process. This resolution is being submitted to the 70th General Convention.

(5). *Partners in Mission*: A second Partner in Mission (PIM) consultation of the Episcopal Church is in the planning stages for the next triennium.

An evaluation of the Communion-wide PIM process is currently being undertaken by the Mission Issues and Strategy Advisory Group (MISAG) of the Anglican Consultative Council.

(6). *Environment and Sustainable Development*: We received the report from the Presiding Bishop's Consultation, entitled *The Episcopal Church in Communion with Creation*. With a recommendation for substantial change, we accept this work as a first step in action which will sensitize the Church to our concern for the environment, our responsibility as users and misusers of the environment, and our continuing confrontation with the deep suffering of people who are victimized by developed societies.

(7). *Episcopal Council for Global Mission*: Established during the triennium, the Episcopal Council for Global Mission is constituted of twenty-one interest groups and organizations. The Standing Commission on World Mission (SCWM) sees itself as a constituent part of that group intending "to constitute a network of Episcopal organizations involved in global mission, committed to meet and communicate, in dialogue with our Anglican partners and each other, in order to promote the unity and effectiveness of the mission of the Body of Christ."

The SCWM supported the following resolutions from the Episcopal Council for Global Mission to the Executive Council: (a) to recognize the organization of the Council for Global Mission, (b) to affirm the cooperative action of the Council for Global Mission, and (c) to invite the Episcopal Council for Global Mission to consider themselves partners with the Presiding Bishop and program staff of the Episcopal Church Center in implementing Resolution A189a (1988), calling for continued emphasis on world mission education.

(8). *Center for Anglican Theology*: Our concern for both the unity and local integrity of the Anglican Communion has brought to our attention efforts to form a Center for Anglican Theology at the Virginia Theological Seminary. We share the concern and support the concept that issues of continuing catholicity and emerging enculturation need to be addressed. We request that the SCWM be designated as the body of our national structure through which this effort is communicated to the Church at large.

**PRIORITIES FOR THE NEXT TRIENNIUM**

1. *Autonomy Process:* The Commission on World Mission will continue to monitor and assist in the autonomy process of dioceses requesting to separate from PECUSA. The commission will continue to evaluate and work with the process as the regions of Latin America and the Caribbean (ARENSEA, Caribbean, Central America and Mexico) move toward autonomy.

2. *Extra-Budgetary Funding:* The Commission on World Mission will continue to examine possibilities of extra-budgetary funding. The commission hopes to encourage and advocate for funding that will make available to world mission the resources to help create needed infrastructures, church planting, training, and the processes for building trust among the dioceses in emerging provinces of the Anglican Communion.

3. *Companion Relations:* The Standing Commission on World Mission will seek to continue encouraging companion relations in accordance with PIM processes and the *Principles for Companion Relationships* recommended by the Mission Issues and Strategy Advisory Group (MISAG) to the ACC.

4. *Review of Church Structures:* It will be a goal of the Standing Commission on World Mission to monitor the implementation of the revised personnel policy in order that missionary activity and evangelical growth become more participatory. The commission will continue to meet in judicatories outside the continental United States at least once during the triennium.

5. *Partners in Mission:* The commission will continue to encourage and seek logistical support for the PIM consultations during the next triennium, especially for the one to be held by PECUSA.

6. *Council on Global Mission:* The Standing Commission on World Mission will continue to encourage and participate more actively during this triennium in the meetings of the Episcopal Council for Global Mission. It will name two members to the Council and continue financial support.

7. *Environment and Sustainable Development:* The commission will continue to encourage and support the emergence of a policy that addresses the issues of the environment and sustainable development, guided by the priorities of the Lambeth Resolution #040 (Environment, Militarism, Justice and Peace). The commission will monitor the inclusion of a diversity in membership of the body that drafts and implements policy.

8. *International Commission on Anglican Theology:* During this coming triennium, the Standing Commission on World Mission will review and encourage the formation of an International Committee on Anglican Theology, which will gather and examine diverse Anglican theological thinking. In this connection, the commission will monitor PECUSA's participation in ACC-9 and its consultation with the ACC Office.

9. *Interfaith Dialogue:* The Standing Commission on World Mission recognizes that responsibility for interfaith dialogue does not seem to be clearly lodged anywhere in the structure of the General Convention. This is an increasingly essential dimension of mission concern, and the Standing Commission on World Mission requests that the Standing Commission on Structure of the General Convention prepare a recommendation for policy oversight of this area.

**PROPOSED RESOLUTIONS**

**Resolution #A231**

- 1 *Resolved*, the House \_\_\_\_\_ concurring, **(A). That communicants of the member**  
2 **churches of the Anglican Communion may serve as missionaries of/to this Church,**  
3 **in partnership and with written agreement with the ecclesiastical authority of the diocese**  
4 **of jurisdiction;**  
5 **(B). That the Presiding Bishop may appoint and accept members of other branches**  
6 **of the Anglican Communion as missionaries of the Domestic and Foreign Missionary**  
7 **Society with appropriate financial and spiritual support.**

EXPLANATION

By baptism all members of the Church are called to be missionaries, and all members of the Anglican Communion share the one mission of Jesus Christ.

**Resolution #A232**

- 1 *Resolved*, the House \_\_\_\_\_ concurring, **That missionaries appointed by the**  
2 **Presiding Bishop, who receive support from the Domestic and Foreign Missionary**  
3 **Society, may from time to time raise funds in support of their ministries, following**  
4 **the guidelines set by the Executive Council.**

**Resolution #A233**

- 1 *Resolved*, the House \_\_\_\_\_ concurring, **That the several dioceses of this Church**  
2 **and their congregations encourage and financially support their members who serve**  
3 **by appointment as missionaries of this Church.**

**Resolution #A234**

- 1 *Resolved*, the House \_\_\_\_\_ concurring, **That this General Convention (1991)**  
2 **support in principle the establishment of an International Committee on Anglican**  
3 **Theology.**

EXPLANATION

This resolution is offered in recognition of the growth and diversity of the Anglican Communion and with concern for the qualities of both catholicity and enculturation. It is proposed that in the United States, the Standing Commission on World Mission, in consultation with the Council of Seminary Deans, be charged to review and encourage the formation of such a committee on Anglican Theology. It is further proposed that the Office of the Anglican Consultative Council be consulted on the matter and that the Episcopal delegation to ACC-9 be requested to place the matter before the ACC and report back to the Standing Commission on World Mission of the Episcopal Church any reflection or action of the ACC.

**Resolution #A235**

- 1' *Resolved*, the House \_\_\_\_\_ concurring, **That any diocese of this Church seek-**  
2 **ing to withdraw from this jurisdiction of the Anglican Communion in order to form**  
3 **or join an autonomous province of the Anglican Communion under the authority of**  
4 **Title I, Canon 10, section 3(f) shall be subject to the following requirements, effective**  
5 **August 1, 1991:**  
6 **1. Notice of such intention shall be given to the General Convention, after having been**  
7 **approved through the normal decision-making process of the diocese or dioceses.**

8 Such intention shall be sent to the Secretary of the General Convention at least one  
9 year prior to the next General Convention for distribution to:

10 The Standing Commission on the Structure of the Church,

11 The Standing Commission on World Mission,

12 The Office of the Treasurer of the Domestic and Foreign Missionary Society of the  
13 Episcopal Church,

14 The Executive for World Mission.

15 2. There shall be a trial period for the functioning of the proposed province of no  
16 less than six (6) years. The purpose of the trial period is to allow the dioceses con-  
17 stituting the proposed province to develop and put in place the necessary structures  
18 and programs for its operation and begin to experience the functioning of said pro-  
19 grams and structures.

20 3. During the trial period or periods, the Treasurer of the Domestic and Foreign Mis-  
21 sionary Society and the Executive for World Mission shall provide the necessary technical  
22 support to assist the proposed province to institute the following procedures:

23 (a). The proposed province shall report each eighteen (18) months on progress towards  
24 provincial status during the trial period. These reports shall be made to the Secretary  
25 of the General Convention for distribution as indicated in Point #1.

26 (b). The proposed province shall establish appropriate structures (such as a con-  
27 stitution and canons and Prayer Book) and other structures for decision-making  
28 appropriate to the culture and conditions of the jurisdiction.

29 (c). The proposed province shall establish accounting, reporting, and internal con-  
30 trol procedures necessary to manage and safeguard the funds of the proposed pro-  
31 vince and dioceses, including audits and reviews, as necessary, to insure the normal  
32 checks and balances. These are to be reported to the Treasurer of the Domestic and  
33 Foreign Missionary Society in acceptable form so long as fifty percent (50%) or  
34 more of the funding of the province and its dioceses is provided by the Domestic  
35 and Foreign Missionary Society.

36 (d). The proposed province shall present a plan for the establishment of an ade-  
37 quate pension fund for clergy and lay employees of the proposed province.

38 (e). (i). There shall be established a covenant committee representing the proposed  
39 province and including three members of PECUSA appointed by the Presiding  
40 Bishop. The purpose of the covenant committee is to establish and monitor  
41 the continuing relationship between the proposed province and PECUSA, in-  
42 cluding a five-year program and budget projection.

43 (ii). The covenant agreement between PECUSA and the proposed province needs  
44 to be ratified by each separating diocese of the Episcopal Church.

45 (iii). The appropriate bodies of PECUSA and the new province shall affirm  
46 the covenant agreement.

47 4. The Treasurer of the Domestic and Foreign Missionary Society and the Executive  
48 for World Mission shall report from the covenant committee to the Standing Com-  
49 missions on Structure and World Mission and the Executive Council, the estimated  
50 amount and duration of financial support to be required for the proposed province.



51 5. Prior to approval of the General Convention for dioceses to separate from PECUSA,  
52 the dioceses shall prepare and submit a final report one year before the General Con-  
53 vention, to the Secretary of Convention, for distribution to: the Treasurer of the  
54 Domestic and Foreign Missionary Society, the Executive for World Mission, and the  
55 General Convention structure committees of the House of Bishops and of the House  
56 of Deputies. The Treasurer of the Domestic and Foreign Missionary Society and the  
57 Executive for World Mission will give assurances to the General Convention structure  
58 committees of the House of Bishops and House of Deputies that the procedures stated  
59 in item 3(a-e) have been fulfilled.

60 6 The Secretary of the General Convention shall have reported the entire process to  
61 the Anglican Consultative Council.

62 7. In the event that the initial request is from one or more dioceses seeking to become  
63 part of an existing province, the principles of 3(e) shall apply. The General Conven-  
64 tion may act on the matter at its first meeting following receipt of the initial request  
65 and the covenant agreement.

66 8. In either instance, recommendations from the Standing Commission on Structure  
67 and the Standing Commission on World Mission to the General Convention shall be  
68 one of the following:

- 69 1. The request shall be granted.
- 70 2. Extension of the trial period to be granted for no more than one additional  
71 period of three years.
- 72 3. The request not be granted at this time.

**Resolution #A236**

1 *Resolved*, the House \_\_\_\_\_ concurring, That the General Convention of the  
2 Episcopal Church endorse the *Guidelines for Companion Diocese Relationships* used  
3 throughout the Anglican Communion with one addition/insert:  
4 p.1-d: insert after “provincial synod” the words “General Convention”; and be it further  
5 *Resolved*, That the Guidelines be circulated to all dioceses through the Companion  
6 Diocese Network.

**Resolution #A237**

1 *Resolved*, the House \_\_\_\_\_ concurring, That the Standing Commission on  
2 Structure prepare a recommendation for policy oversight of interfaith dialogue to be  
3 presented to the 71st General Convention.

**Resolution #A238**

1 *Resolved*, the House \_\_\_\_\_ concurring, That the Standing Commission on Con-  
2 stitution and Canons and the Standing Commission on Structure consider the implica-  
3 tions of the loss of diversity in our decision-making bodies due to processes of  
4 autonomy; and be it further  
5 *Resolved*, That these two commissions be requested to bring to the 71st General Con-  
6 vention specific recommendations on ways to incorporate Anglican Partners in our  
7 decision-making processes.

**EXPLANATION**

On the basis of our acceptance of the *Principles of Mutual Responsibility and Interdependence in the Body of Christ*, we recognize the mutuality of relationships and the necessity that such interrelatedness be integral to our organization and life. With the emerging autonomy of the Church in various regions of the globe becoming provinces of the Anglican Communion, we believe that the work of the Standing Commission on World Mission and other commissions will be inhibited by the absence of people representative of a wider constituency of the Church. The Episcopal Church in the United States will be enhanced in its various committees by the presence of those who bring a broader perspective of the work of the Church in the world.

**PROPOSED BUDGET FOR THE NEXT TRIENNIUM**

	<i>1992</i>	<i>1993</i>	<i>1994</i>
Meeting expenses each year: one meeting outside USA; one meeting in USA; Episcopal Council for Global Mission (2 persons); Interim Body Chairs meeting.	\$26,000	\$27,000	\$15,000
			\$68,000

**PROPOSED RESOLUTION FOR BUDGET APPROPRIATION**

**Resolution #A239**

*Resolved*, the House \_\_\_\_\_ concurring, **That there be appropriated from the Assessment Budget of General Convention, the sum of \$68,000 for the triennium for the expenses of the Standing Commission on World Mission.**