

The Standing Commission on World Mission

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The Rt. Rev. A. Heath Light, in the House of Bishops, and Mrs. Judithann H. Gardine, in the House of Deputies, are authorized by the Commission to receive non-substantive amendments to the Commission's report.

THE CRISIS IN THE MISSIONARY STRUCTURES OF THE EPISCOPAL CHURCH

The missionary structures of the Episcopal Church are in crisis. While giving by individuals at the local level is increasing, the proposed budget to the 71st General Convention shows a decrease of five million dollars. In response to both the long range planning process of the Executive Council, and financial cutbacks, a radical reduction and reorganization of the programs and staff of the corporate Episcopal Church at the national level are in process. This reduction and reorganization will result in a decrease in the commitments of the Episcopal Church budget to the wider Anglican Communion and to world mission. Specifically,

long-term missionaries and Volunteers for Mission appointed to partner Anglican churches will be eliminated. As such the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, the Church's historic missionary organization as well as the incorporated name for the Church, will end its 173-year commitment to sending missionaries as a national organization. The Domestic and Foreign Missionary Society, of which every Episcopalian is a member, risks becoming a missionary society in name only.

The Chinese word for crisis is a combination of the characters for the words "danger" and "opportunity." The danger in the crisis of the missionary structures of the Church is that a rising parochialism in our Church may give priority to the needs and agendas of our local communities at the expense of the spiritual and physical needs of the wider world. As a result, the Episcopal Church will become a caretaker to a dwindling American establishment immunized from the poverty, injustice, and oppression in which most of the world lives today. The opportunity in the crisis of the Church's missionary structures is that the increase in local ministry might convert us anew to God's global mission. Proposed changes in the national program of the Episcopal Church offer us the chance for a profound renewal in our response to the call for mutuality and interdependence in the world-wide Body of Christ. This report will offer ways in which every Episcopalian may, in fact, become an active member of the Domestic and Foreign Missionary Society as together we live into our baptismal covenant: to proclaim, seek, and serve Christ in all persons while striving for justice and peace.

HISTORICAL BACKGROUND TO THE PRESENT CRISIS

A brief review of the history of the missionary structures of the Episcopal Church will help us to understand more fully the present crisis. Knowing where we have been will help us to see our way forward in a new day.

At the turn of the nineteenth century Episcopalians were concerned primarily with the organization and extension of their young Church within their own states and not missionary outreach beyond their borders. It was not until the General Convention of 1821 that the Domestic and Foreign Missionary Society of the Protestant Episcopal Church was founded. In the first decade and a half the missionary society struggled for support, only a few missionaries were sent to the western frontier, and four individuals sailed to Greece.

Responding to the slow start of the Domestic and Foreign Missionary Society, the General Convention of 1835 took three significant steps to invigorate the mission work of the Episcopal Church. First, it declared that the whole world, at home and overseas, was the Church's mission field. Second, it stipulated that all Episcopalians, by virtue of their baptism and not voluntary financial contributions, are members of the Domestic and Foreign Missionary Society. And, third, it inaugurated the missionary episcopate by electing Jackson Kemper Bishop for Missouri and Indiana, the first domestic missionary bishop. William Boone would be elected Bishop of Amoy and other parts of China in 1844, the first overseas missionary bishop. The General Convention of 1835 thus proclaimed boldly that the Church is first and foremost a missionary society and that the bishop is the chief missionary. All Episcopalians are called to participate actively in the mission of God at home and around the world.

In the footsteps of Kemper and Boone, the Episcopal Church pushed westward across the United States and initiated missions in China, Japan, and Liberia. Under the oversight of missionary bishops, the Episcopal Church promoted schools, hospitals, and "right ordered

worship" in its domestic and foreign mission fields. In most cases parochial work was reserved for ordained men, while women missionaries, who were excluded from ordained ministry, staffed the schools and hospitals. The Woman's Auxiliary to the Board of Missions of the Domestic and Foreign Missionary Society, established in 1871, became a primary source of financial, spiritual and personnel support for the Church's mission work on the Western frontier and around the world.

At the same time the Episcopal Church pursued a vigorous missionary outreach in the urban centers of the United States. Individuals such as William Augustus Muhlenberg, Rector of the Church of the Holy Communion in New York City, promoted the social outreach of the Episcopal Church. Likewise, deaconesses and lay volunteers offered themselves for ministries in rural areas, especially in the Appalachian region. With a labor force composed primarily of women providing health care, education, and economic assistance to the disabled and disadvantaged, the Episcopal church was a leader in the social gospel movement in the United States.

In the late nineteenth and early twentieth century the Episcopal Church became more unified around a central identity, that of a national church. The Chicago-Lambeth Quadrilateral of 1888 was held up by William Reed Huntington and others as a point of unity for all non-Roman Catholic Christians in the United States. Motivated by both the social gospel and Anglican establishmentarianism, Episcopalians increasingly saw themselves as a unified body called to impart the riches of American society and the richness of Anglican tradition at home and overseas. At the turn of the century the foreign mission work of the Episcopal church profited from American imperialism. New missionary districts were added in Alaska, Cuba, Mexico, Brazil, Haiti, Honolulu, Puerto Rico, the Philippines and the Panama Canal Zone. Motivated by a national church ideal, the mission of the Church in the United States and around the world was not so much evangelization and conversion but social regeneration through Christian moral truths and American democracy.

The General Convention of 1919 revolutionized the missionary structures of the Episcopal Church. A constitutional change providing for an elected Presiding Bishop was ratified. The Convention also centralized the Church's work in mission, education and social service. The staff and programs of the Board of Missions of the Domestic and Foreign Missionary Society, the Board of Religious Education, and the Commission on Social Service were brought together under one National Council (now known as the Executive Council, Presiding Bishop, and staff). Finally, the General Convention of 1919 instituted a very successful nation-wide campaign and diocesan assessment plan designed to provide immediate and ongoing financial support for the new council and its work. With a new centralized church structure under the leadership of an elected Presiding Bishop supported by a national fund-raising plan, the Episcopal Church claimed its coming of age as a "national church."

In the two decades following World War II, the Episcopal Church in the United States reached its zenith as a national church. Under the leadership of Presiding Bishop Henry Knox Sherrill, the National Council broadened its institutional reach in church extension, Christian education, and social service. Following the expulsion of missionaries from China in 1949, the Episcopal Church increased its missionary efforts in Latin America. Bolstered by the American affluence of the 1950s, the Episcopal Church emerged as a significant leader in Anglican mission. With new mission fields, new money, and new leadership, the Episcopal Church in the United States began to see itself as the preeminent church in the Anglican Communion.

This sense of preeminence was soon to be challenged from both overseas and from within the United States. The Anglican Congress of 1963 and its revolutionary document "Mutual Responsibility and Interdependence in the Body of Christ" (MRI), held up a different vision for mission. MRI recognized and celebrated the emergence of autonomous Anglican churches in what had previously been "mission fields." The Episcopal Church was challenged to move beyond a mission policy of "lady bountiful," dispensing good schools, good hospitals, and "right ordered worship" to dependent missionary districts around the world. Partnership in mission became the new order for the new day.

The civil rights movement, urban unrest, and the social upheaval of the 1960s tore at the fabric of the Episcopal Church in the United States. Following the leadership of Presiding Bishop John Hines, the Episcopal Church initiated the General Convention Special Program in 1967 and redirected the national church program and budget to support the poor and those working for civil rights and social justice in the United States. The Episcopal Church's commitment to MRI and the General Convention Special Program represented fledgling attempts by Episcopalians to respond in word and action to the realities of a new world.

Events in the last two decades have challenged our presuppositions about who we are as Episcopalians and what our missionary calling is in the United States and around the world. We are no longer the Church of the establishment bound together by a national church ideal. The identity of the Episcopal Church, as a corporate national church, has lost its efficacy in the modern world. Old ways of supporting mission are in crisis. New opportunities for Episcopalians to participate in God's global mission need to be discovered.

THE CHALLENGE FROM OUR GLOBAL PARTNERS

In the last triennium, two significant events have occurred which challenge the Episcopal Church to look beyond itself in Christian mission: the publication of the final report of the Mission Issues and Strategy Advisory Group II of the Anglican Consultative Council (MISAG II) and the Episcopal Church's second Partners in Mission Consultation (PIM II). The Standing Commission on World Mission has considered the reports of both MISAG II and PIM II and find them to be a source of hope and direction in our discernment of God's call to mission.

Towards Dynamic Mission: Renewing the Church for Mission, the final report of MISAG II, opens with a theological reflection on mission in the context of emerging issues for the Church in the world today. The reflection emphasizes that: "Our God of suffering love calls us to costly witness and service in the world which [God] has created and which [God] is redeeming. In Jesus Christ, we have seen something of the cost which God...bears for the redemption of the world. [God] calls us now to be fellow-workers..."⁷⁵ MISAG II asserts that in order to be fellow-workers with God in God's redemption of the world, Anglican churches must move away from a survival mentality to a revival mentality, towards proclamation and self-offering. The report presents eight challenges and proposals to current Anglican mission strategies.

⁷⁵Mission Issues and Strategy Advisory Group II, *Towards Dynamic Mission: Renewing the Church for Mission* (London: Anglican Consultative Council, 1992), 18.

1. Reaffirm Partners in Mission as a continuing process by which the churches of the Anglican Communion contribute to each other's local mission. Ten "Principles of Partnership" are offered.
2. Examine established functions and responsibilities of the episcopate so as to liberate bishops to become first and foremost leaders in mission.
3. Empower Anglican churches in the Southern Hemisphere through growth in self-confidence and self-reliance and less dependency on the churches of the Northern Hemisphere.
4. Work towards new methods of collaboration and cooperation between Synodical/National Church structures and voluntary missionary agencies and movements.
5. Increase exchange and engagement between churches in south to south, south to north and north to south relationships, especially short- and long-term personnel.
6. Provide effective and relevant theological education for all Christians to equip the people of God to take part in God's mission.
7. Recognize that the majority of the world's population do not have the opportunity to hear the Good News of Jesus Christ in any meaningful way and a call to respond to this fact.
8. Increase ecumenical sharing of mission between Anglicans and Christians of other traditions.⁷⁶

To address these eight challenges, MISAG II recommends that there be: (a) an encounter between Anglicans in the Southern Hemisphere, (b) a major Communion-wide mission conference, (c) an ongoing mission commission in the Anglican Communion.

Partners in Mission is a two-decade-old process by which Anglican churches participate with each other in the sharing of God's mission. Through Partners in Mission Consultations, each church of the Anglican Communion has clarified its needs and resources for mission in conversation with brother and sister Christians from around the world. The first Partners in Mission Consultation for the Episcopal Church USA was held in 1977. A second consultation (PIM II) occurred in early 1993. In January, nineteen sisters and brothers from around the Anglican Communion and from other churches visited twenty-one dioceses of the Episcopal Church, accompanied by a member of the Executive Council. During the first week of February, these external partners and members of the Executive Council came together with the Presiding Bishop and selected staff in Mundelein, Illinois, to share their mutual learning, hopes, and prayers for the Episcopal Church's participation in God's mission.

A stated concern of the external partners was that the Episcopal Church was "issue driven." Philip Mawer, Secretary General of the General Synod of the Church of England, introduced the response of the external partners:

Part of our perception of your problem is that you're issue driven, that you can see so many issues, that there are so many pressures that crowd in on you, that you need to reassert some basics, and to see some vision which will help you guide your way through all the issues.

⁷⁶Ibid., 21-40.

The focus of Christian life is not issues, but the Spirit. It's a way of life in which how we approach issues is merely one way in which we work out what it means to be a Christian. And so we take a concept, and that concept is one which is familiar to you already—partners in mission—and round those two words, partners and mission, we're going to...weave our tapestry."⁷⁷

When completed, the tapestry woven by the external partners was held together by six primary concerns. These concerns were put forward as challenges to the Executive Council and the whole Episcopal Church. Our partners in God's mission called the Episcopal Church to:

1. Increase relationships with ecumenical and interfaith communities: Does concrete action follow academic dialogue?
2. Empower lay ministry with special attention to youth/education ministries: Does clericalism infect our Church?
3. Integrate social action, prophetic mission and pastoral care: Do we have a comprehensive social action agenda to address the needs of our Church?
4. Examine the structures of the church at all levels: Does the way we organize ourselves advance or impede mission?
5. Explore our identity as Episcopalians and Anglicans: How does the Episcopal Church fare in a society where shopping for churches is just one more consumer choice?
6. Increase our commitment to cultural diversity and inclusivity: Are there really no outcasts?⁷⁸

Reviewing both the reports of MISAG II and PIM II, the Standing Commission sees a unity of thought. We in the Episcopal Church must break out of our parochialism and discover new ways to participate with brothers and sisters in Christ around the world in God's mission of reconciliation.

A RESPONSE FROM THE STANDING COMMISSION ON WORLD MISSION

The duties of the Standing Commission of World Mission (SCWM) as defined by Resolution A-112 of the 66th General Convention (1979) are to review, evaluate, plan, and propose policy on world mission to the General Convention and the Executive Council of the Episcopal Church. To that end the Standing Commission on World Mission has met five times during the last triennium, two of which were in jurisdictions of the Episcopal Church outside of the United States: the Dioceses of the Dominican Republic and Central Ecuador.

As a Commission, we have heard our Anglican sisters and brothers advise and admonish us that we in the Episcopal Church must renew our intention and resolve to participate actively in the world-wide mission of the Anglican Communion. We have witnessed first-hand the degradation of enslaved Haitian sugar cane cutters in the *batays* of the Dominican Republic who are forced to live and work in squalor. We have celebrated with Ecuadorian Indian sisters

⁷⁷Robert B. Horine, *Partners in Mission USA II: A Popular Report* (Cincinnati: Forward Movement Publications, 1993), 21-22.

⁷⁸*Ibid.*, 12.

and brothers in Christ the consecration of a new church high in the Andes. And we have wrestled with the challenges posed by MISAG II and PIM II. Through these experiences and other grace-filled encounters with the risen Lord, we have begun to discern a new vision for the Episcopal Church's participation in the worldwide mission of God.

We began the triennium with a review of existing world mission policies of the Executive Council, Presiding Bishop, and staff. We learned that because of budget cuts following the 70th General Convention, significant changes were made in the overseas mission work of the Episcopal Church. In late 1992, the offices of Mission Education and Information, and Overseas Development, were eliminated. Staff in the World Mission Unit was reduced by 28%. The Commission saw the diminished portfolio and programmatic cutbacks of world mission at the Episcopal Church Center as representative of and resulting from the increasingly narrow and parochial concerns of many Episcopalians in the United States.

In addition, the Standing Commission on World Mission followed closely the listening and long range planning process of the Executive Council. Conspicuous by its absence was any reference to world mission. Discussion of structural changes in the Episcopal Church has neglected concerns for world mission. As MISAG II challenged, the Episcopal Church is in danger of retreating from the concerns of our global partners. Introspective concern for our own needs cuts us off from partnerships in the Body of Christ where we find new life.

The Standing Commission on World Mission sees as its primary agenda, for the next triennium and beyond, the development of new and creative ways to invigorate the Episcopal Church's commitment to and participation in world mission. We realize that no resolution offered to the 71st General Convention, nor any single program created by the Executive Council, Presiding Bishop, and staff, will resolve the crisis in the missionary structures of the Episcopal Church. The Standing Commission on World Mission, however, has begun to discern and articulate creative ways to reverse the parochialism present in our church today. We offer six areas of activity with related resolutions that seek to broaden the Episcopal Church's engagement in world mission. In these proposals, the Standing Commission on World Mission believes that both issues of catholicity and inculturation will be confronted beneficially and will strengthen the Anglican Communion.

A. Opportunities for Dioceses and Congregations

Episcopalians must keep faith with the principles of mutual responsibility and interdependence in the global body of Christ. As Christians we understand our mutuality when we see ourselves linked inextricably with the conditions and experiences of our sisters and brothers in the Anglican Communion, even as we stand in our congregations praying on Sunday mornings. As members of one Body in Christ, we are connected to all those in the world living in the constancy of injustice, oppression, neglect and poverty. Their pain is our pain, and their issues are our issues. In living out our mutual responsibility and interdependence in the global body of Christ, we will find the joy of learning that we are less lonely than we thought. The resources available for our prayers and our actions will become more widespread and more useful. The splendid opportunities for our Church's local units to embrace their mutuality with the Anglican Communion will only bear fruit with intentional study of mission as well as the development of personal relationships with sisters and brothers in Christ from around the world.

To that end, the Standing Commission on World Mission urges each congregation and diocese to enter into a course of study around issues of mutuality and partnership in the global

mission of the Church. To begin this process, each diocese is requested to appoint one presbyter and one lay person to make preparations for diocesan study, through its congregations, of our participation in God's mission. Significant documents that outline the theological basis of Anglican mission today are readily available. The following resources will serve as basic texts for diocesan and congregational studies on mission:

Horine, Robert B. *Partners in Mission USA II: A Popular Report*. Cincinnati: Forward Movement Publications, 1993.

Inter-Anglican Theological and Doctrinal Consultation. *Belonging Together: A Study Document*. London: The Anglican Communion Secretariat, 1992.

McGeary, Laura and James Rosenthal, ed.. *A Transforming Vision: The Official Report of the Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council*. London: Anglican Communion Office, 1993.

Mission Issues and Strategy Advisory Group II. *Towards Dynamic Mission: Renewing the Church for Mission*. London: Anglican Consultative Council, 1992.

Standing Commission on World Mission. *Mission in Global Perspective*. Cincinnati: Forward Movement, 1985.

In addition, the Standing Commission suggests the use of *Global Education for Mission: A Leaders Guide*, developed by the staff of the Episcopal Church Center, as a curriculum for the proposed study. (See attached resolution.)

Study alone will wither and die unless it is accompanied by local faithfulness to an incarnational witness of mutuality. Since the Toronto Anglican Congress of 1963, the churches of the Anglican Communion have been challenged to make concrete the idea of "mutual responsibility and interdependence in the Body of Christ". MISAG II calls for a recommitment to the principles of partnership and a greater engagement with exchange of personnel. It recommends that:

One of the ways of entering into "mutual responsibility and interdependence in the Body of Christ" is to visit another region of the world for the purpose of being exposed to the life, work, faith and witness of the church and the people of the area.⁷⁹

We propose that each diocese in the Episcopal Church both give and receive mission partners within the global Body of Christ. Lay and ordained Episcopalians are challenged to work outside of the United States, sharing their ministries with our companions beyond our borders. The Commission also proposes that when such an offering is made from the Episcopal Church our partners be assisted in sending a minister from the receiving congregation, diocese, or province to us. These "reciprocal mission partners" will help us to discern the will and grace of God in our local communities as they embody our common life in Christ. The giving and receiving of mission partners is of incalculable importance as we

⁷⁹Mission Issues and Strategy Advisory Group, II 65.

discover new and creative responses to the changing circumstances of the Episcopal Church's participation in world mission. (See attached resolution.)

In the next triennium the Standing Commission on World Mission will monitor and evaluate each diocese's response to the mission study plan and exchange of mission partners. The Commission will look to the proposed staff officer for world mission networks as a resource in the development of these new mission opportunities for dioceses and congregations.

B. New Cooperation in World Mission

The report of the Mission Issues and Strategy Advisory Group calls for new methods of collaboration and cooperation between Synodical/National Church structures and voluntary missionary agencies and movements. The Holy Spirit has been at work within the Episcopal Church preparing the ground for such new methods of collaboration and cooperation. In the last two decades many new voluntary missionary societies have been organized in the Episcopal Church, including the South American Missionary Society, Sharing of Ministries Abroad, the Episcopal Church Missionary Community, Episcopal World Mission Inc., Anglican Frontier Missions, and the Society for Promoting Christian Knowledge, USA. Individual dioceses and parishes also have begun to look beyond themselves in new and creative ways to engage in the world-wide mission endeavors of the Church. At the same time, historic mission-minded societies and organizations such as the Daughters of the King, the Church Army, the United Thank Offering, and the Presiding Bishop's Fund for World Relief have broadened and deepened their mission activities.

In the summer of 1990 over thirty mission education, mission funding, and missionary sending agencies, including staff from the Episcopal Church Center, came together in a bold, new, cooperative venture called the Episcopal Council for Global Mission (ECGM). The purpose statement for the ECGM is: "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." For the last three years, the Episcopal Council for Global Mission has continued to meet annually to facilitate the cooperation and collaboration between voluntary missionary sending societies, mission education organizations, mission funding agents, and official mission bodies of the Episcopal Church.

The Standing Commission on World Mission has been a constituent member of the Episcopal Council for Global Mission since its founding. In its Blue Book Report of 1991 the Commission pledged to "encourage and participate more actively during the next triennium in the meetings of the Episcopal Council for Global Mission."⁸⁰ To this end the Standing Commission on World Mission met jointly with the Episcopal Council for Global Mission at its meeting of March 1993 in the Dominican Republic. This meeting built greater understanding and mutuality between members of the Commission and the ECGM. As a result, the Standing Commission agreed to meet jointly with the ECGM early in each triennium. In addition, the Standing Commission pledged to work cooperatively and in

⁸⁰Report of the Standing Commission on World Mission to the 70th General Convention" in *The Blue Book: Reports of the Committees, Commissions, Boards and Agencies of the General Convention Prepared for the 70th General Convention of the Episcopal Church* (New York: The General Convention of the Episcopal Church, 1991), 527.

communication with the ECGM and its members, as well as the Executive Council and its staff, in the process of articulating a new vision for world mission with related resolutions for the 71st General Convention. This has been accomplished, and the resolutions proposed by the Standing Commission on World Mission have been prepared in consultation with the ECGM.

At the joint meeting in the Dominican Republic, it became clear to both the Standing Commission and members of the Episcopal Council for Global Mission that the downturn in missionary engagement by the Episcopal Church could only be reversed by a more unified and cooperative response of all agencies and organizations dedicated to world mission. The Standing Commission sees the Episcopal Council for Global Mission as a source of hope in addressing the missionary crisis in the Episcopal Church. The Commission will work closely with the ECGM in the next triennium to discover new ways of engaging Episcopalians in world mission.

C. Steps to Autonomy

The Standing Commission on World Mission has monitored the processes of four regions in Province IX and the Caribbean (Mexico, Central America, the Caribbean and ARENSA) as they seek to become autonomous Anglican Provinces. A summary of progress and status follows:

1. Mexico. The dioceses of Mexico, Cuernavaca, Northern Mexico, Southeastern Mexico, and Western Mexico have taken significant strides in the formation of an autonomous province in the Anglican Communion. These five dioceses have complied with the requirements for autonomy established by the General Convention, including the writing and approving of a provincial Constitution and Canons in the forms recommended by the Anglican Consultative Council and agreement on a covenant between the proposed Anglican Province of Mexico and the Episcopal Church. The five dioceses of Mexico will seek formal autonomy from the Episcopal Church at the 71st General Convention (1994).

The Standing Commission on World Mission, having monitored the Mexican autonomy process and having examined and approved the covenant between the proposed Anglican Province of Mexico and the Episcopal Church, affirms and supports the dioceses of Mexico, Cuernavaca, Northern Mexico, Southeastern Mexico and Western Mexico, in their desire to constitute themselves as an autonomous province within the Anglican Communion.

2. Central America. The province in formation is composed of the dioceses of Panama, Nicaragua, El Salvador, Guatemala, and the extra-provincial diocese of Costa Rica. The Autonomy Committee for the region of Central America has met several times during the triennium and is functioning well. There are hopes that the region of Central America will petition the 72nd General Convention of the Episcopal Church (1997) to become an autonomous province in the Anglican Communion.

3. The Caribbean. The Caribbean region is made up of the dioceses of the Dominican Republic and Haiti as well as the extra-provincial dioceses of Cuba and Puerto Rico. Ongoing conversations continue. The difference between the African (Haiti) and Hispanic cultures and languages in the region need study and discussion before further steps toward autonomy can be taken.

4. ARENSA (Regional Association of Episcopal Dioceses in Northern South America). The region includes the dioceses of Colombia, Central Ecuador, Litoral Ecuador, and Venezuela. Members of these dioceses are in the process of developing community relationships as a prior step to the development of formal structures. Regional working groups include communications, youth, and women.

At the present time the dioceses of Honduras and the Virgin Islands are not participating in regional efforts towards autonomy. Honduras, however, has recently begun a conversation with the Caribbean region in something of an observer status. The Standing Commission on World Mission expresses concern over the lack of participation by Honduras and the Virgin Islands in autonomy discussions and will seek clarification of these matters during the next triennium.

Other alliances combining Spanish-speaking dioceses in the Caribbean and northern South America, currently under discussion, might provide a more viable structure for autonomy in the future.

As sisters and brothers in Christ in Province IX and the Caribbean leave the Episcopal Church to become new provinces in the Anglican Communion, the Standing Commission is concerned about a loss of diversity in the councils and decision-making bodies of our Church will result. The Standing Commission on World Mission eagerly awaits the reports of the Standing Commission on Constitution and Canons and the Standing Commission on Structure as they consider this problem as mandated in Resolution A238a of the 70th General Convention.

D. Cross-Cultural/World Mission Internships for Seminarians

The Standing Commission on World Mission sees that the opportunities of "reciprocal mission partners" not be limited to dioceses and congregations. The Commission believes that students in Episcopal seminaries would profit greatly from significant cross-cultural learning experiences during the course of their theological studies, and thus calls for the development of World Mission/Cross-Cultural Internships for Seminarians.

The purpose of the World Mission/Cross-Cultural Internships for Seminarians is to give the future clergy and lay leaders of the Episcopal Church an opportunity to discover first-hand the life and work of the Church in very different cultures, nations, societies, and settings from their own, both abroad and in the United States. Through such internships, seminarians in Episcopal seminaries will experience the warmth of fellowship which is essential for true mission as well as an appreciation of the Church in different cultures. They will gain insights about the contextualization of the Gospel and the ways the Church relates to (and even critiques) the governments and the mores of the societies where they are located. Cross-cultural internships will challenge seminarians to overcome cultural and racial barriers while exposing them to the realities of illness, hunger, and poverty common to the majority of our brothers and sisters in the human community. At the same time, seminarians will discover the spiritual vitality and depth of commitment to Jesus Christ which enlivens many of the churches in Asia, Africa, Latin America, and parts of the United States.

Putting some distance between the seminarian and his or her culture of origin will aid the generation of new ideas, new passions, and new commitments to mission. The seminarian will return to his/her own culture transformed by a new vision for the Church and his/her ministry. "A church that seeks and requires of its leaders cross-cultural experience is going to be a very

different church than the one we experience today—a much better, broader, and more human church.”⁸¹

Existing internship opportunities will be identified by a proposed Task Force on World Mission/Cross-Cultural Internships for Seminarians. The Task Force will establish norms and standards for supervision and evaluation of the cross-cultural learning opportunities. The Task Force will be made up of volunteers from constituent groups concerned with the wider world mission of the Episcopal Church as well as seminary education and clergy formation. The Seminary Consultation on Mission, the Council of Deans of the Episcopal Seminaries, the Board for Theological Education, the Council for the Development of Ministry, the Association of Episcopal Colleges, the Episcopal Council for Global Mission, the Partnerships Office of the Episcopal Church Center, and members of partner churches in the Anglican Communion have been consulted and each has agreed, in principle, to support the proposed Task Force on World Mission/Cross-Cultural Internships for Seminarians. The Standing Commission on World Mission in cooperation with the Seminary Consultation on Mission will convene and provide leadership for the Task Force. (See attached resolution.)

E. A New Vision for Europe

The Standing Commission on World Mission affirmed the work of the Episcopal Church USA in Europe and the Presiding Bishop's appointment of a full-time Bishop-in-Charge of the Convocation of American Churches in Europe. The Commission welcomed the appointment of the Rt. Rev. Jeffery Rowthorn to this position.

The Standing Commission on World Mission lifts up the ecumenical priority for the new Bishop-in-Charge of the Convocation of American Churches in Europe. Bishop Rowthorn, on behalf of the Presiding Bishop and in consultation with the Presiding Bishop's Ecumenical Officer, will represent ecumenical concerns of the Episcopal Church in Europe. Specifically he will:

- further the ecumenical program objectives of the Episcopal Church in Europe, such as the Episcopal-Russian Orthodox Joint Coordinating Committee;
- represent the Episcopal Church, as requested, at ecumenical and interfaith centers and dialogues in Europe, such as the European Conference of Churches and the World Council of Churches;
- work with other American churches and councils in relation to Europe, such as the Evangelical Lutheran Church of America and the National Council of Churches Europe Committee.

On behalf of the Presiding Bishop, Bishop Rowthorn, in collaboration with others, will work to develop and strengthen relations with Anglican partner churches in Europe. Areas of engagement include

- consultation with the Church of England, the Lusitanian Church of Portugal, the Spanish Reformed Episcopal Church, and the Anglican Consultative Council to resolve the question of overlapping Anglican jurisdictions in Europe;

⁸¹Anne Rowthorn, *Caring for Creation: Toward an Ethic of Responsibility* (Harrisburg, PA: Morehouse Publishing, 1988).

- the development of a coordinated strategy of mission in the new European Community;
- fostering new partner relationships with the new European Community, with particular attention to the Old Catholic Churches in full communion with Anglicans.

In addition, the Standing Commission on World Mission, in consultation with the Bishop-in-Charge of the Convocation of American Churches in Europe, will consider during the next triennium the question of proselytism of Orthodox Christians in Eastern Europe by Protestant Christian groups in the West.

F. The Anglican Observer to the United Nations

In 1985 the Anglican Communion and the Anglican Consultative Council received non-governmental observer status at the United Nations. Beginning in 1991, the Right Rev. Sir Paul Reeves, former Archbishop of the Anglican Church in Aotearoa, New Zealand, and Polynesia, former Governor General of New Zealand, and a person of Maori ancestry, assumed the office of the first Anglican Observer to the United Nations. As Observer, Bishop Reeves has established working relationships with the United Nations Secretariat and its various agencies such as UNICEF and UNDP, permanent missions and diplomatic representatives of the members states of the United Nations, and other non-governmental bodies affiliated with the United Nations. Under Bishop Reeves' leadership the work of the Anglican Observer has focused in three areas of concern: the environment, human rights, and indigenous peoples. The important contributions of Bishop Reeves and his staff on behalf of the Anglican Communion is celebrated widely. The 1993 joint meeting of the Primates of the Anglican Communion and the Anglican Consultative Council in Cape Town, South Africa acknowledged in Resolution #41:

- a. the significant achievements of the Observer's office;
- b. the commitment of the Anglican Communion to the United Nations implicit in this office;
- c. the increasing importance of the United Nations and its agencies as a global forum for peace; and
- d. the potential for effective linking with Anglican networks and structures of the Communion which this office provides.⁸²

Recognizing the important work of the Anglican Observer to the United Nations, the joint meeting of the Primates of the Anglican Communion and the Anglican Consultative Council recommended that the member churches of the Anglican Communion offer both prayerful and financial support to the office.

Bishop Reeves reported on the work of his office at the October 1992 meeting of the Standing Commission on World Mission. He pointed out the challenges before the Observer's Office, specifically the lack of financial support and the need to appoint his successor at the

⁸²Laura McGeary, James Rosenthal, ed., *A Transforming Vision: The Official Report of the Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council* (London: Anglican Communion Office, 1993), 163.

close of his term of office in December 1993. In response to Bishop Reeves' report, the Standing Commission passed the following resolution at its meeting in March 1993:

Whereas, the Office of the Anglican Observer to the United Nations is a vital witness of God's Church and the Anglican Communion at the United Nations, and

Whereas, under the guidance of the Rt. Rev. Sir Paul Reeves, the Office has made significant contributions to the United Nations in the areas of human rights, the environment, and indigenous peoples,

Therefore, be it resolved that the Standing Commission on World Mission of the General Convention of the Episcopal Church at its meeting of 24 March, 1993, in Santo Domingo, the Dominican Republic, unanimously:

- a. endorses the position of the Anglican Observer to the United Nations;
- b. urges continuation of this office and support from the Episcopal Church to the Archbishop of Canterbury in the appointment of the next Observer;
- c. commends this ministry to the Episcopal Church, its congregations and dioceses, for their prayerful and financial support as an arm of the Church's world mission effort.

The Standing Commission holds up the Office of the Anglican Observer to the United Nations as another hope-filled opportunity for the Episcopal Church as we seek new ways to be engaged with God's mission in the Anglican Communion and the wider world.

PRIORITIES FOR THE NEXT TRIENNIUM

The Standing Commission on World Mission is dedicated to assisting all the relevant bodies and leadership of our Church to move successfully from the earlier models of mission outreach and the deployment of mission personnel into creative, and faithful ways of adopting and enacting new mission strategies. In the next triennium, the Commission plans to:

- monitor and encourage the proposed diocesan and congregational studies on the global mission of God;
- assist with the development of exchange networks for the proposed "reciprocal mission partners";
- facilitate cooperation and consultation with existing mission bodies and agencies in the Episcopal Church, specifically those affiliated with the Episcopal Council for Global Mission;
- convene and direct the proposed Task Force on World Mission/Cross-Cultural Internships for Seminarians, in cooperation with the Seminary Consultation on World Mission.

In addition, the Standing Commission on World Mission will continue to fulfill its mandate to review, evaluate, plan, and propose policy on world mission to the General Convention and the Executive Council of the Episcopal Church. We intend to:

- monitor and assist in autonomy processes in Province IX and the Caribbean;

- clarify the circumstances with regard to autonomy efforts in Honduras and the Virgin Islands;
- work with the appropriate commissions of the General Convention to ensure diversity in the decision-making bodies of the Episcopal Church after the autonomy of the dioceses in Province IX and the Caribbean;
- address the question of proselytism of Orthodox Christians in Eastern Europe by Protestant Christian groups in the West;
- cooperate and consult with the Executive Council and staff to discern appropriate use of restricted funds from Venture in Mission income in support of mission personnel;
- establish new channels of communication and understanding with Anglican churches in the Pacific rim historically related to the Episcopal Church, specifically Taiwan and the Philippines.

Standing poised on the threshold of the second millennium, we look back through the centuries and marvel at what our gracious God has brought about; how a tiny band of followers—touched by the Divine Message—began to spread Jesus' mission of freedom, justice, and love to every corner of the globe. Now, in similarly critical times of crisis, we look ahead for what God will yet reveal to the world and to the Church. Jesus' message of hope, and liberation, has the opportunity to come to birth in each person, culture, and society. Expectantly, yet not knowing what the future holds, we affirm that in this diverse world we can still receive revelation. Christians have a story to proclaim to the nations. As we share the story of Jesus as Christ we will discover anew our role in God's mission.

RESOLUTIONS

Resolution #A137

Diocesan and Congregational Study on World Mission

- 1 *Resolved*, the House of _____ concurring, **That each diocese and congregation enter into a**
- 2 **course of study around issues of mutuality and partnership with regard to the Episcopal**
- 3 **Church's participation in the global mission of God;** and be it further

- 4 *Resolved*, **That each diocese appoint one presbyter and one lay person to make**
- 5 **preparation for and assist in such study;** and be it further

- 6 *Resolved*, **That the following resources be utilized in these studies:**

- 7 *Global Education for Mission: A Leaders Guide.* New York: The Episcopal Church
- 8 **Center, n.d.**

- 9 **Horine, Robert B. *Partners in Mission USA II: A Popular Report.* Cincinnati: Forward**
- 10 **Movement Publications, 1993.**

- 11 **Inter-Anglican Theological and Doctrinal Consultation. *Belonging Together: A Study***
- 12 ***Document.* London: The Anglican Communion Secretariat, 1992.**

- 1 **McGeary, Laura and James Rosenthal, ed., *A Transforming Vision: The Official Report***
- 2 ***of the Joint Meeting of the Primates of the Anglican Communion and the Anglican***
- 3 ***Consultative Council.* London: Anglican Communion Office, 1993.**

- 4 **Mission Issues and Strategy Advisory Group II. *Towards Dynamic Mission: Renewing***
- 5 ***the Church for Mission.* London: Anglican Consultative Council, 1992.**

- 6 **Standing Commission on World Mission. *Mission in Global Perspective.* Cincinnati:**
- 7 **Forward Movement, 1985.**

Resolution #A138

Reciprocal Mission Partners

- 1 *Resolved*, the House of _____ concurring, **That dioceses and congregations engage in the**
- 2 **exchange of lay and ordained ministers of the Gospel with other churches and**
- 3 **jurisdictions in the Anglican Communion; and be it further**

- 4 *Resolved*, **That existing networks such as companion dioceses, parish linkages, and**
- 5 **voluntary missionary societies, be used as the principle vehicles for such exchanges; and**
- 6 **be it further**

- 7 *Resolved*, **That such "Reciprocal Mission Partners" assist the receiving diocese or**
- 8 **congregation in discerning the will and grace of God in their local contexts.**

EXPLANATION

This resolution recognizes that the corporate Episcopal Church at the national level (The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America) will no longer sponsor and send appointed missionaries and Volunteers for Mission to other churches in the Anglican Communion. It encourages the development of new missionary structures that bring fresh perspectives to our dioceses and congregations. This resolution actualizes principles espoused in the document of the 1963 Anglican Congress: *Mutual Responsibility and Interdependence in the Body of Christ*. This action is imperative for the missionary health of our Church.

Resolution #A139

Task Force on World Mission/Cross-Cultural Internships for Seminarians

- 1 *Resolved*, the House of _____ concurring, **That a Task Force be constituted during the next**
- 2 **triennium to investigate and develop World Mission/Cross-Cultural Internships for**
- 3 **Seminarians of the Episcopal Church; and be it further**

- 4 *Resolved*, **That the Task Force be made up of representatives of constituent groups**
- 5 **committed to both mission, and ministry formation, including, but not exclusive to: the**
- 6 **Standing Commission on World Mission, the Seminary Consultation on Mission, the**

THE BLUE BOOK

1 Council of Deans of the Episcopal Seminaries, the Board for Theological Education, the
2 Council for the Development of Ministry, the Association of Episcopal Colleges, the
3 Episcopal Council for Global Mission, the World Mission Committees of both the House
4 of Bishops and the House of Deputies, appropriate staff from the Episcopal Church
5 Center, and partners in mission from other churches in the Anglican Communion; and
6 be it further

7 *Resolved, That the Standing Commission on World Mission and the Seminary*
8 *Consultation on Mission cooperatively convene and provide leadership for the Task*
9 *Force; and be it further*

10 *Resolved, That the Task Force on World Mission/Cross-Cultural Internships for*
11 *Seminarians report to the 72nd General Convention through the Standing Commission*
12 *on World Mission.*

PROPOSED BUDGET FOR THE NEXT TRIENNIUM

	1995	1996	1997
Meeting expenses each year:	\$30,000	\$30,000	\$15,000
one meeting outside USA;			
one meeting in USA;			
Episcopal Council for Global Mission (two persons):			
Interim Body Chairs meeting.			

PROPOSED RESOLUTIONS FOR BUDGET APPROPRIATIONS

Resolution #A140

Budget Appropriation for the Standing Commission on World Mission

1 *Resolved, the House of _____ concurring, That there be appropriated from the Assessment*
2 *Budget of the General Convention, the sum of \$75,000 for the triennium for the expenses*
3 *of the Standing Commission on World Mission.*

Resolution #A141

Budget Appropriation for the Task Force on World Mission/Cross-Cultural Internships for
Seminarians

1 *Resolved, the House of _____ concurring, That there be appropriated from the Assessment*
2 *Budget of the General Convention, the sum of \$30,000 for the triennium for the expenses*
3 *of the Task Force on World Mission/Cross-Cultural Internships for Seminarians.*