

The Joint Commission on World Mission

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Members

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The Rt. Rev. J. Antonio Ramos, Costa Rica
The Rev. Onell A. Soto, El Salvador

Note: The General Convention resolution establishing the Commission stated that at least a majority of the fifteen members be from extra-continental dioceses of this Church.

Introduction

This Report is about Partnership. For no matter where this Joint Commission on World Mission (JCWM) turned its attention, which concerns it dealt with, when and how it met and worked, Partnership always emerged as *the* issue, *the* key to World Mission.

We started with a review of existing policy. Three major ones were adopted by the Louisville General Convention:

- that "we work in cooperation with each overseas jurisdiction, agency and institution now a part of the Episcopal Church, toward its self-government, self-support and self-propagation in ways that enhance and strengthen mutuality in mission" and. . .
- that we "seek new styles of missionary planning and new patterns for mission". . .

(Please see Appendix 2 for full text)

- that we "adopt the Guidelines for Partnership as proposed by the Anglican Consultative Council as working guidelines for this Church in its world mission strategy."

(Please see Appendix 3 for full text.)

These seemed excellent goals; we began to see this Commission's role as one of enabler, an agency that could and should facilitate the practice of these policies.

We listed six major concerns: Autonomy; Communication; Developing awareness of Third World realities; Needs and Resources; Inter-Anglican and Ecumenical Relations; New Modes of Mission. Too much for fifteen persons to cope with, we selected two— Autonomy and New Modes of Mission—and divided ourselves into two Task Forces to do that work.

The Task Force on New Modes of Mission consisting of members from five of the nine nations represented on the Commission, met in Guatemala, in a room now a shambles because of the earthquake. We began by acknowledging our great debt to the Overseas Review Committee. Their keen insights, cogent comments and overall evaluation of overseas work, laid a firm foundation for us to begin to build on. That building, however, would—if it were to reflect the goals of that Committee—have to be of a new style.

Specifically, a small group could no longer plan mission strategy in intellectual isolation. Mission strategy must henceforth be devised in consultation with those who would be responsible for carrying it out. This Task Force decision, heartily endorsed by the Commission, required of us a consultative role with the practitioners of Mission. The Commission, except for its Executive Committee,

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never again met apart from representatives of some segment of the Church responsible for such Mission strategy. And like most of our fellow Episcopalians, we at first interpreted that to mean "overseas."

Commission Consultations

Thus, the first of these Commission Consultations was with the Coalition of Overseas Bishops. This group represents the leadership of overseas jurisdictions constitutionally attached to PECUSA, consisting of 20 dioceses, plus Guam and the American Congregations in Europe.

Colombia
Costa Rica
Dominican Republic
Ecuador
El Salvador
Europe, Convocation of American Churches in
Guam
Guatemala
Haiti
Honduras
Liberia
Mexico, Central and South
Mexico, North of
Mexico, Western
Nicaragua
Panama and the Canal Zone
Philippines, Central
Philippines, Northern
Philippines, Southern
Puerto Rico
Taiwan
Virgin Islands

(For further information about this Coalition, please see Appendices 4 and 5.)

Fortunately we did not find it necessary to reinvent the wheel. We had before us the guidelines for Partnership. We had available to us enthusiastic reports from three Partnership Consultations that had already taken place in Africa, and the preliminary ones in Japan and East Asia. (Please see Appendices 6, 7 and 8 for samples of such reports.)

The purpose of a Partnership Consultation is for a Church or Province to invite partner churches or Provinces to come hear what the 'host' sees as its mission, learn about its needs, help it perceive its resources, challenge, perhaps, its vision, test its assumptions. From this process of thinking together, strategic planning for mission begins to evolve, ways that the other churches, now Partners in Mission, can help begin to emerge. Partners engage in Mission with, not for, the local 'host' church. Here, indeed, was a new pattern of and for Mission.

Juggling the pattern slightly to make it fit this situation, the JCWM invited the Coalition of Overseas Bishops to participate in what we decided to call a "Mini-Consultation." But once the invitation was issued, the Commission became the "partners," the Coalition the 'host' Church.

Each of the overseas dioceses filled out a comprehensive data-gathering questionnaire. Information from these was collated and prepared for use at the Mini-Consultation, in February, 1975. (Please see Appendix 9.) Each overseas bishop made a presentation about his diocese, speaking to the key questions.

What are your priorities for Mission?

What new styles of ministry are you developing?

What plans do you have for autonomy?

Following the presentations, small groups discussed issues and priorities raised by the presentations, confronting the tough questions facing Mission and the world in which Mission occurs. It must be admitted that in the beginning the mood was a mixture of resignation and resentment. "What do they want from us now?" In the end, however, the overseas bishops felt that for the first time they had really had an opportunity for an overview of their mission and ministry.

We counted the Consultation a success, for several reasons:

- The Overseas Bishops voiced the opinion that this had been a valid and useful way to evaluate their work.
- The consultation created a true sense of partnership among the bishops themselves, as well as with their "partners."
- The Coalition requested the JCWM to do it again, this time with dioceses within the continental U.S.A. submitting to the process, and the overseas dioceses functioning as their "Partners in Mission." The Commission agreed, and it was decided to invite the U.S. Companion Dioceses of the PECUSA overseas dioceses. The Coalition prepared a Statement on Mission, which said, in part:

"In our coming together, to consult with each other, and assist each other in the carrying out of the mission of the Church in our respective areas, we have been greatly enlightened and enriched, and for this we are grateful. We have learned that 'Mission is dual; that it is not faith or works, but both; that it is not home mission or overseas mission, but both; that it is not giving or receiving, but both.'

"We would like to share with you, as members of the One Church and as partners in the One Mission, what we have learned, and learn from you about the work in your dioceses, your concerns, hopes and aspirations. We, therefore, invite you to join us in a Consultation having this as our common goal."

The same data-gathering questionnaire was sent to the 'domestic' Companion Dioceses, and the collated material from them integrated with that from the previous Consultation. (Please see Appendix 10 for a sample of this material.)

Appending it to the House of Bishops meeting in Portland, Maine, this second Commission Consultation took place in September, 1975. Tired and frustrated at having to stay on for yet another meeting, some 40 domestic and overseas bishops nevertheless held the consultation. The process of partnership yielded another successful mission experience. The presentations of the U.S. bishops of their mission and ministry had the effect of converting interdependence from a mere word to a reality. The Consultation perceived the interdependence of their problems and also of their opportunities. And at its conclusion, they too wanted to do it again, to deepen the sharing and mutual understanding they had begun to develop together. (Please see Appendix 11 for Consultation Report.)

We counted this consultation a success when they agreed to proceed under their own leadership. When their next meeting took place in February, 1976, only an observer from the JCWM was present. We take a pardonable, parental pride in the evaluation the Companion Diocese Consultation II made at the Portland meeting. It included the following points:

- "Domestic" bishops exist in much the same isolation as overseas bishops, and have not previously shared, even with one another, information about their opportunities and problems – and welcomed this chance to do so.
- Found common ground, as overseas bishops learned that not all domestic dioceses are rich and trouble-free.
- Perceived that underlying cultural differences are similar, basic problems and that they are *all* in the "people business."
- Growth of membership in overseas churches which, while still small

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numerically, contrasts sharply with the trend in the U.S.

- Observed that most domestic dioceses spend so much on maintaining structures that neither money nor commitment is left over for Mission. "I was hurt," said one, "because it's true."
- Agreed that Partnership is broader than companion relationships, but that the latter offers an avenue for future Partnerships to develop.
- Decided to meet again, to search out specific ways to build a network of relationships over and above existing ones.

In the Executive Council proposals to this Convention you will hear about plans for a PECUSA Partnership Consultation in April, 1977. Some of you will already be involved in the preparations in the nine Provinces for this major event in the life of the Church. This Commission urges that, in addition, the Consultation process be experienced at every level within the Church. As dioceses within the provinces share in the preparation, so too should congregations participate in the planning done by their dioceses. Believing as we do that Partnership is the key to Mission, it is essential that all of us have access to that key.

Dreams Don't Happen Overnight

Thousands of Bicentennial visitors to Philadelphia this year will have pointed out to them the Prayer Book from Christ Church in which the prayer for the King, George III, is vigorously crossed out and, substituted for it, a written-in Prayer for the President of these United States. It should remind us that, in all the world outside the British Isles, the first venture in Anglican autonomy was made nearly 200 years ago by our Episcopal Church.

For a decade after the American Revolution, we continued as a dependent mission of the Church of England, a scattering of Anglican congregations in the Colonies, under the Bishop of London—an intolerable anomaly in a fiercely proud new nation. Then, in 1789, an assembly met in Philadelphia and created a union of Episcopalians—Anglican was not an acceptable term in the face of still strong anti-British sentiments—which became an autonomous national Church. As the Protestant Episcopal Church in the U.S.A., they opted to have their own episcopate, their own Prayer Book, their own government by a General Convention representative of the Churches in the various states, soon to be called dioceses, and committed themselves to work toward their self-support. And this was accomplished without severing the relationship of faith and fellowship with our Anglican heritage.

This young Church numbered about one out of every 400 of the four million population in 1790, with less than 200 clergy to minister to members all the way from northern Massachusetts (later to become Maine) to southern Georgia. Autonomy encouraged us to strengthen our life in Christ; we became a self-propagating Church both in this nation and outside its borders.

It is with the PECUSA churches outside the borders of the continental United States that we are here concerned. These, frequently called "our," overseas dioceses in other nations are at various stages of developing their plans to be self-governing Christian communities.

Two of them, Costa Rica and Liberia, are poised on the end of a diving board. We urge your earnest consideration of their desire to proceed, each in a way appropriate to their particular circumstances, toward new relationships and structures. Much of the future implementation of Mission policy and strategy hinges on this Convention's response to these two petitions.

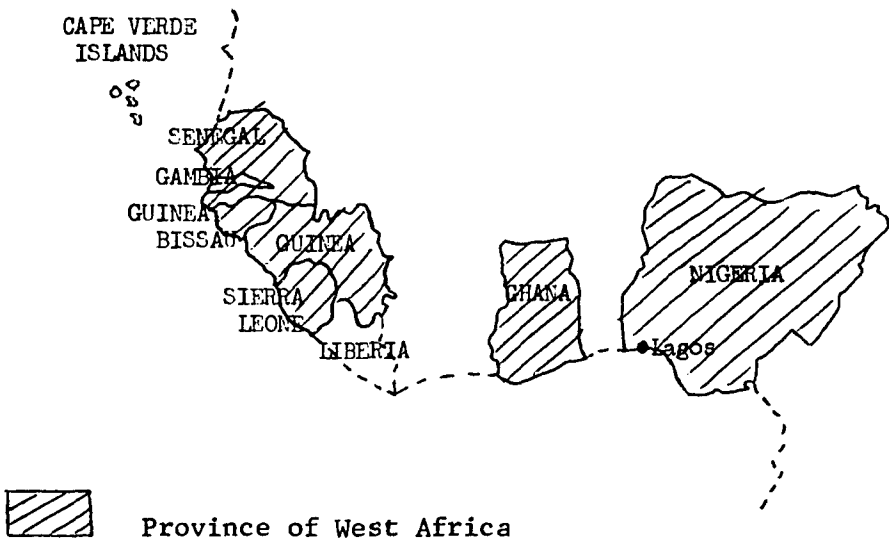
Liberia

Liberia, in its 53rd Diocesan Convention in February, 1976, voted (72 for; 12 against; 11 abstentions) to adopt the following resolution approving plans for

formal association with the Church of West Africa:

1. "That the 53rd Diocesan Convention of the Episcopal Diocese of Liberia approved the conclusion reached at the meeting in Ibadan on November 17, 1975 to the effect that the Episcopal Diocese of Liberia associate with the Church of the Province of West Africa under the following conditions:
 - (a) Right to attend and participate in all institutions of the Province without right to vote;
 - (b) Payment of assessment as an Associate Member on the basis of such association;
 - (c) Encouragement and promotion of joint planning and programs such as theological education, exchange of personnel, and prayer and fellowship;
 - (d) As an Associate Member not to be bound by all the resolutions as described in Article I, Chapter XII, of the Provincial Constitution.
2. That the Bishop of the Episcopal Diocese of Liberia is authorized to seek the approval of the Protestant Episcopal Church of the United States of America for the Episcopal Diocese of Liberia to obtain Associate Membership in the Church of the Province of West Africa.
3. That, after the approval of PECUSA is obtained and all other formalities are effected, the Bishop of the Episcopal Diocese of Liberia will take all necessary steps to effectuate Associate Membership of the Diocese of Liberia in the Province of West Africa.
4. That the Diocese of Liberia will decide not later than five years from the time Associate Membership starts in the Church of the Province of West Africa whether to become full members or to sever its relationship."

The resolution referred to in the second paragraph will be coming before you, as a result of this action. We would, in addition, call your attention to this map, which illustrates the geographical logic of the proposal.



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Costa Rica and Province IX

By unanimous vote of its Diocesan Convention in March, 1976, Costa Rica will petition this General Convention for extra-Provincial status. The resolution also requests approval of an experimental process which will promote eventual autonomy for Province IX. (Please see map, Appendix 12.) Of the 13 Dioceses in Province IX, only Costa Rica is ready, willing and able to be autonomous now. And before the Province itself can be an autonomous Episcopal Church, each of the dioceses must reach that status. There is, therefore, a problem about where each lodges its metropolitan authority until all are ready.

Costa Rica, after much study and consultation, proposes this solution:

- that its metropolitan authority be exercised through the President of Province IX, and its House of Bishops;
- that the Bishop maintain, for the time being, fraternal relationship with the Church in the United States as a collegial member of the House of Bishops;
- that Costa Rica remain a participating member in Province IX until the Province becomes autonomous, or some other entity is created, at which time metropolitan authority for Costa Rica be transferred to that body.

In the opinion of the JCWM, this Convention should consider Costa Rica's proposal the same kind of existential solution as reached by the 1966 House of Bishops, pertaining to Cuba. The temporary delegation of metropolitan authority to Province IX will provide the necessary flexibility for the transitional period; the continuing relationships will provide an essential bridge to span the interim phase.

At their sixth Synod meeting in November of 1975, Province IX voted 46 to 1 in favor of "strengthening the unity of the Province"—with a view toward becoming an autonomous Anglican Province in the future.

Before that, while they met and went through the motions, there were authentic grounds to doubt the viability of the structure. And with good reason: while all the member dioceses are Spanish-speaking and a reasonably compact geographic unit, the Ninth Province exists in 11 different nations, with 11 different national governments, 11 different currencies, tax and social security systems. Their reaffirmation of a common purpose is a good indication that they are succeeding in overcoming these and other differences.

The Synod also examined various options for autonomy, which had been brainstormed, analyzed and summarized at a meeting of this Commission and the Coalition of Overseas Bishops in September, 1975. The consensus was that, for most dioceses in the Province, it is too soon. The point was made strongly that the autonomy process "should emerge from the grass roots." The Commission agrees and urges just as strongly that the leadership of Province IX give top priority to starting discussions of this subject at all levels of diocesan life.

In all candor, the Joint Commission on World Mission had hoped that other overseas dioceses would also be memorializing this Convention for their autonomy. Such is not the case. It is farther down the road than we thought.

The Philippines

For example, the three dioceses of the Church in the Philippines have shared with this Commission the following summary of their plans:

- "1. At the present stage of our growth and development as Dioceses, we do not have as yet a concrete plan as to how we can become a Province or related to a Province in this part of the world as our present relationship with the other Anglican Dioceses in East Asia is that of a Conciliar relationship (Council of the Churches in East Asia) and with the Philippine Independent Church, a Concordat relationship. As such, we cannot conceive of the Philippine Episcopal Church as coming under the metropolitan authority of the Council of the Churches in East Asia, at least at this time.

"2. To be sure, autonomy is our eventual goal, but, for the present, we have no target date for such an eventuality—this will depend largely on how soon we can attain our long range goals if we receive development funds to support such plans.

"3. For the three Philippine Episcopal Church Dioceses and Taiwan, the provincial structure may be a possibility.

"4. For the present, the three Philippine Episcopal Church Dioceses would prefer to continue its present relationship with PECUSA, until such time as we shall have attained administrative and financial autonomy."

Taiwan

Another example is Taiwan, who estimates ten years before autonomy. Their plan includes the following goals:

"1. Raising local giving and income (our 1975 local giving and income is 20% above 1974).

"2. Establishing an Episcopal Endowment Fund for the salary of the Bishop (we have now \$40,000 U.S. and are increasing it by 10% a year, so that it can pay from its interest for the bishop's salary in five years' time).

"3. Developing land and property (a building of 12 stories will be built on our Cathedral compound. We provide the land and get four stories free. This will be completed in one and a half years' time.)

"4. The continuing training of indigenous leadership (nine Chinese clergy have been sent abroad for further training during the past five years. One more will go this year.)

"5. Besides the above, we need \$400,000 U.S. grant from the Overseas Development Fund to make us completely financially independent.

"6. After autonomy, we will most probably ask PECUSA to free us to join the Council of Churches in East Asia and transfer our metropolitan authority to the Council."

A remarkable example of one of the incongruities of the present situation, Taiwan's Bishop James Pong sits in our House of Bishops, just as much a part of PECUSA as the Bishops of Alabama and Wyoming. Presiding Bishop Allin is Taiwan's Presiding Bishop. At the same time, Bishop Pong is Chairman of the Council of the Church in East Asia, an Anglican Regional Council consisting of four PECUSA dioceses, the Philippine Independent Church of over three million members, the three dioceses in Korea, Singapore, Hong Kong, the three Malaysian dioceses of Peninsula (West) Malaysia, Sarawak and Sabah, and the Province of Burma. When the Primates of the Anglican Communion meet, Bishop Pong attends as East Asia's Primate along with his Presiding Bishop, from the U.S.

(Incidentally, the metropolitan authority for the Diocese of Hong Kong and Macao has been transferred to the Council of the Church in East Asia.)

Help Wanted

Autonomy must continue, however, to be a goal. It is inconsistent and unreal for this Church to operate like a multinational corporation with branch offices in other nations. It is incongruous for dioceses in other nations to "belong" to this Church.

We would note that at least a dozen of the 20 exist under dictatorships of varying degrees of benevolence and amity with the U.S. What is today an awkward situation, benignly overlooked, can tomorrow be a critical impasse. We must, indeed continue to work toward autonomy, which we believe to be a step on the way to interdependence through Partnership. And between where we are now and such interdependence, lies the need for mutual responsibility.

A period of practicing a 'hands off' policy, of resisting the impulse to superimpose our systems and structures on overseas dioceses has been beneficial.

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This phase has hopefully matured all concerned. But now both needed and wanted, we believe, is a consultative, mutually responsible process that helps these dioceses discover the structures they need and want. A process that fosters new relationships. A process that strengthens togetherness within natural clusters of dioceses, such as Mexico, the Philippines and Province IX.

The Task Force on Autonomy worked with overseas bishops, gathering position papers, researching and analyzing the advantages and disadvantages of autonomy. From these, a chart of future goals was developed (please see Appendix 13). In addition, the Task Force provided a comfortable arena in which some of the fears about autonomy could begin to be vocalized. In later Commission Consultations, these were examined further.

For instance, the fear that autonomy means the disengagement of this Church from Mission. A false fear, this, for the majority of the money now spent on "Mission" is in reality for maintenance of ministry, with only a small fraction supporting Mission programs and growth. As autonomous overseas churches are able to support their own ministry, money will be freed up and available for new work.

Or the fear that autonomy will be analogous to a divorce, severing important relationships. This could happen. We have let relations with Brasil dwindle into almost nothingness. (They can, however, be reactivated through the Consejo Anglicano Sud Americano Partnership Consultation in October, 1976, which includes Brasil.)

It has not happened in the case of the Nippon Sei Ko Kai, now a Sister Church who has sent a missionary to work in our church in Guam. If we understand autonomy to mean a church making its own decisions and adapting its life style and ministry as appropriate to its milieu, if we are mature enough to accept their maturity, then mutual responsibility and interdependence can truly begin.

Money

Total autonomy for most PECUSA dioceses overseas depends on the availability of large sums of money to develop their potential for increasing local income.

While in some ways, autonomy for Brasil and Okinawa/Japan may serve as models, they are both countries with burgeoning economies, not at all the case elsewhere. Both have also been the recipient of large, long-term grant commitments which only begin to diminish in 1978. Were we able to make similar sizable grants to the 20 remaining overseas dioceses, much frustration could be avoided. But this is sheerly impossible from the present General Church Program. Thus, the need for an Overseas Development Fund to provide, one might say, the tools for Mission.

As of this writing, it is thought that an Overseas Development Fund will be part of a church-wide Stewardship for Mission program. We strongly urge your support and participation in that program, however it is framed and shaped by this Convention.

Volunteers in Mission

A volunteers program is neither a new nor an original idea. But the demand for opportunities to work as volunteers somewhere, somehow in the Church becomes more and more audible, from people of all ages, races, backgrounds and skills.

Responding to this, and because we believe that the best way to develop the kind of world awareness we all need is through personal relationships, the JCWM initiated a resolution asking "the Executive Council to assume the responsibility for gathering the necessary data and preparing a plan for Volunteers in Mission consistent with our commitment to Partners in Mission which may be presented to the General Convention for approval and funding."

This resolution was adopted by the September, 1975 Executive Council. (Please

see Appendix 14.) Subsequently the staff has developed such a plan, which includes input from the Commission; we therefore submit the following resolution in support of this excellent program:

Resolution A-99

Re: Volunteers in Mission

Whereas, the demand for opportunities to work as Volunteers in Mission somewhere, somehow in the Church becomes more and more audible, from people of all ages, races, backgrounds and skills; and

Whereas, at the request of the Joint Commission on World Mission the Executive Council assumed the responsibility for gathering data and preparing a plan for Volunteers in Mission consistent with our commitment to Partnership in Mission to be presented to General Convention for funding and implementation;

Now, Therefore, be it

Resolved, the House of _____ concurring, that a Volunteer in Mission program be activated which will involve people of all ages, backgrounds, skills, professions, committed to the Mission of Jesus Christ; and be it further

Resolved, the House of _____ concurring, that the program be headed by a Volunteer who is responsible for coordination, and who witnesses to what it is for and about; and be it further

Resolved, the House of _____ concurring, that Volunteers in Mission shall be responsible for supervising recruitment, carefully screening applications, and determining placement assignments, always seeking help, guidance and cooperation from the Volunteer's sponsoring Parish, Diocese or professional organization with the understanding such sponsoring entity shall assume the maximum possible responsibility of financial support for each volunteer; and be it further

Resolved, the House of _____ concurring, that the director be assisted by an advisory team of at least three staff persons concerned with lay ministries, youth, national and world mission, acting in such advisory capacity in addition to their regularly assigned duties and that the program work in close cooperation with existing volunteer programs of the National Institute for Lay Training; and be it further

Resolved, the House of _____ concurring, that sufficient funds be appropriated to pay for secretarial help and other necessary expenses approved by the Director in order to commence this dynamic program no later than January 1, 1977.

Evaluation of Financial Commitments

A. The Commission has, through the work of a sub-committee, evaluated the financial commitments of the National and World Mission section of the national church budget. We commend the responsible manner in which they carry out a difficult task requiring both commitment to long-range planning with overseas churches and, at the same time, cope with the realities of limited resources, even further devaluated by world-wide inflation.

This latter fact of life has necessitated that askings increase in order to maintain existing levels of work; this trend is everywhere visible in the Church. Studying budgets from overseas dioceses reveals that their askings are almost exclusively for support of diocesan ministry and missions, institutional support, and administrative costs. These budgets are called "maintenance" budgets, in the sense that they underwrite the present level of activity in the churches overseas.

At the meeting of the Coalition of Overseas Bishops late in February, 1976, they voted to freeze their askings at the 1976 level, this self-imposed ceiling to apply to 1977 and thereafter as necessary. The Commission applauds this action, taken by them voluntarily and with complete cognizance of the hardships this will impose, particularly in view of inflation double that in the U.S.

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Their action prompts us to ask the whole Church voluntarily to adopt this policy. Only by putting a ceiling on all of our operating budgets can we immediately free up money for Mission. Accepting such a church-wide challenge to curtail our comforts and increase our commitment to Mission could, we believe, transform the quality of our discipleship.

B. At the same time, the Evaluation Subcommittee felt strongly that overseas dioceses should accept in principle the same assessment formulae for support of the national PECUSA budget as all the domestic dioceses, including Coalition-14. (Presently their Coalition criteria call for payment of a quota of "10 percent of the parish and mission support in the previous year to the diocese.") This suggestion was shared with the overseas Bishops at their Coalition meeting in February, 1976. Their response was as follows:

"In response to the suggestion that the Overseas Dioceses assume 'full assessments,' just as the other Dioceses, towards the General Convention, the Coalition of Overseas Bishops is of the conviction:

1) that Overseas Dioceses which see a continuing or permanent relationship to the General Convention (as is the case with those Dioceses of Coalition 14), should assume the full assessment;

2) that Overseas Dioceses whose destiny is to move out of the General Convention over to their immediate region, as autonomous churches, should assume the fullest possible responsibility for the regional or national structures to which they relate. While such a process is completed in each case, it is our conviction that the present arrangement for assessment adopted by the Coalition should be continued."

We consider their points well-taken, and feel that this matter needs further exploration. To assist that process, we would ask the Finance Department of the Executive Council to estimate what such apportionments would be. We also ask the Coalition of Overseas Bishops to reconsider this matter when that information is available, so that our mutual goal can be reached, as an expression of our full partnership within PECUSA.

C. In the course of PECUSA's participation in Partnership Consultations—fourteen by the time of this Convention, and one soon thereafter—all of our responsibilities to Anglican dioceses are being assessed and renegotiated. The commitments in the future will be, not to an isolated Anglican diocese, but to the Province or Region of which it is a member. We ask that this change be adopted as policy.

Resolution A-100

Re: Commitments to Anglican Provinces and Regions

Whereas, the Protestant Episcopal Church in the United States of America has entered into Partnership with many Anglican Churches in the course of which commitments to individual dioceses are being assessed and renegotiated, Now, Therefore, be it

Resolved, the House of _____ concurring, that the Protestant Episcopal Church in the United States of America will in future make its commitments, not to an isolated Anglican diocese, but to the Province or Region of which it is a member.

D. In addition, this Church has in the past made moral commitments to some long-term contracts with other Anglican Churches and dioceses such as Brasil, Japan and Polynesia: "moral" because of course action of one Convention cannot bind subsequent ones. These too will in future be affirmed and/or renegotiated through the Partnership process. We suggest that this Convention reaffirm such moral commitments, with the understanding that they will be reevaluated during future Partnership Consultations.

Resolution A-101

Re: Long term commitments

Resolved, the House of _____ concurring, that this General Convention meeting in Minneapolis in 1976, reaffirm its moral commitment to long-term financial arrangements that have been made between the Protestant Episcopal Church in the United States of America, and other Anglican Churches.

Policy Handbook

A constant frustration for the JCWM has been the matter of ascertaining what is and is not a stated Mission policy. A case in point is our belief, inherited from the Overseas Review Committee and others, that it is a policy "that this Church do no thing alone which can be done ecumenically." Considerable research has failed to validate this belief. We conclude that it has been a longtime working guideline, but never formally enacted as policy.

Be this as it may, it seems appropriate to this Commission to request that the Executive Council oversee the preparation of a Policy Handbook for Mission for distribution throughout the Church. They will, we believe, find that the last such document was prepared in 1958, by Bishop John B. Bentley. And they will, we suspect, be as struck as we by its vision of the very goals and concepts we call "new."

Resolution A-102

Re: Policy Handbook

Resolved, the House of _____ concurring, that this General Convention meeting in Minneapolis in 1976 request the Executive Council to oversee the preparation of a Policy Handbook for Mission, for ultimate distribution throughout the Church.

The Future

The members of this Commission express their appreciation for the opportunity given them to serve. We have found the experience educational, enriching and challenging. We have, however, only begun our assignment. We have only begun to be able to ask the right questions.

We would list under unfinished JCWM business the need:

- 1) to assist the Church in updating its knowledge and understanding of contemporary World Mission;
- 2) to probe the meaning of and the reasons for some of the statistics collected, such as Appendix 10;
- 3) to continue to explore canonical routes to autonomy (although we wondered if perhaps the existing canons, intended to ease the passage, had diminished the incentive?);
- 4) to initiate the consultative process with other U.S. dioceses, such as Coalition 14, in order to evaluate knowledgeable the domestic or national Mission of the Church;
- 5) to examine the ecumenical dimension of Mission. Certainly Partnership is revitalizing inter-Anglican relationships and creating myriad new opportunities for interdependence. Occasionally these include a glimmer of ecumenicity, but on the whole our Mission seems to remain Anglican or Episcopal and rarely ecumenical;
- 6) to aid in the continuing appraisal of the Partnership process as it effects the program and budget of this Church;
- 7) to serve as liaison in and with the PECUSA Partnership Consultation, scheduled for April, 1977, and in the evaluation of its significance to future Mission directions.

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We therefore request the continuation of a Joint Commission on World Mission for the 1977-79 triennium, and the inclusion of overseas representatives. We request further that a Commission be appointed and organized to work immediately, in order to function constructively in the planning and preparation for the PECUSA Consultation.

Resolution A-103

Re: Continuation of JCWM

Whereas, the Joint Commission on World Mission was created by the Sixty-fourth General Convention following the recommendation of the Overseas Review Committee; and

Whereas, the Joint Commission on World Mission has actively worked in cooperation with overseas jurisdictions, agencies, and institutions now a part of the Episcopal Church toward the achievement of self-government, self-support, and self-propagation, in ways that enhanced and strengthened mutuality in mission and has sought new styles of missionary planning and new patterns for mission following the mandate of the Sixty-fourth General Convention; and

Whereas, despite the accomplishments of the Joint Commission on World Mission during the past three years which met in large measure the expectations expressed by its predecessor, the Overseas Review Committee, the Joint Commission on World Mission has learned "It is further down the road than we thought";

Resolved, the House of _____ concurring, that the Joint Commission on World Mission be continued for the purposes of reviewing, evaluating, planning and proposing policy to the General Convention and Executive Council; and be it further

Resolved, the House of _____ concurring, that the membership thereof be appointed jointly by the Presiding Bishop and the President of the House of Deputies and to consist of three Bishops, three presbyters, and nine lay persons, at least one-half of the total membership to come from jurisdictions from outside the United States of America; and be it further

Resolved, the House of _____ concurring, that the staff of the Executive Council responsible for the administration of the National and World Mission program of the Episcopal Church shall provide necessary staff functions for the Joint Commission on World Mission; and be it further

Resolved, the House of _____ concurring, that the Joint Commission on World Mission be funded from the expense budgeted at the General Convention in the amount of \$65,000 for the triennium to cover the expenses of travel and annual meetings.

Financial Report

Receipts

Appropriated by the 1973 General Convention \$45,000.00

Disbursements

Travel and meetings to March 1, 1976 \$30,647.29
Anticipated expense to December 31, 1976 4,600.00

\$35,247.29

Anticipated Balance \$ 9,752.71

Appendix 1

Joint Commission on World Mission Established

Resolution adopted by 1973 General Convention in Louisville.

Whereas, The Overseas Review Committee was established by the House of Bishops in 1969 to evaluate the overseas missionary commitment of the Episcopal Church; and

Whereas, The Overseas Review Committee has identified the need for the strengthening of relationships, the exchange of resources, and communication between The Episcopal Church and its overseas Dioceses; Churches of the Anglican Communion, including former overseas Dioceses of this Church; and other Churches with whom we share a common history and polity; and

Whereas, Its work has convinced the Committee of the need to provide the Church, the General Convention, and the Executive Council with a continuing body, composed of persons from this Church and from jurisdictions and Churches outside of the United States; be it

Resolved, the House of Deputies concurring, That a Joint Commission on World Mission be established, to be appointed jointly by the Presiding Bishop and the President of the House of Deputies, and to consist of three Bishops, three Presbyters, and nine Lay Persons, at least a majority of the total membership to come from outside the United States of America; and be it further

Resolved, the House of Deputies concurring, That the Joint Commission be mandated to review, evaluate, plan, and propose policy to the General Convention and Executive Council; and be it further

Resolved, the House of Deputies concurring, That the staff of the Executive Council responsible for the administration of the World Mission program of the Episcopal Church shall provide necessary staff functions for the Joint Commission on World Mission; and be it further

Resolved, the House of Deputies concurring, That the Joint Commission on World Mission be funded from the expense budget of the General Convention in the amount of \$55,000.00 for the triennium to cover the expenses of travel and annual meetings; and be it further

Resolved, the House of Deputies concurring, That the Joint Commission on World Mission having been established, the Overseas Review Committee of the House of Bishops be discharged from its responsibilities.

Appendix 2

New Styles of Missionary Planning

Resolution adopted by the 1973 General Convention in Louisville.

Whereas, The Report of the Overseas Review Committee strongly recommends the development of new forms of mission relationships with the overseas Missionary Dioceses of this Church; and

Whereas, The suggestion in the report that our overseas Missionary Dioceses be assured of this Church's willingness to join with them in working out plans to achieve autonomy and self-support has received the endorsement of our overseas Bishops; be it

Resolved, the House of Deputies concurring, That this General Convention endorse the principle that this Church will work in cooperation with each overseas jurisdiction, agency, and institution now a part of The Episcopal Church, toward its self-government, self-support, and self-propagation, in ways that enhance and strengthen mutuality in mission; and be it further

Resolved, the House of Deputies concurring, That the general policy of seeking new styles of missionary planning and new patterns for mission affirmed in the Report of the Overseas Review Committee be recommended as the guidelines of this Church.

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Appendix 3

Mission Strategy

Resolution adopted by the 1973 General Convention in Louisville.

Whereas, The Anglican Consultative Council has commended to its Member Churches (ACCII, Dublin 1973, Resolution #27), for their consideration and adoption, "Guidelines for Partnership in Mission," which suggests a new implementation of the concept of Mutual Responsibility and Interdependence; and

Whereas, The proposal has been submitted to the Overseas Review Committee, including the Program Group for Jurisdictions Overseas, and is believed to be entirely consistent with their understanding of world-mission strategy, and is viewed as a means of deepening and developing our interdependence in mission; and

Whereas, These Guidelines are printed in the ACCII report *Partners in Mission* pps. 56-58, as part of the full report on Mission and Evangelism, and a copy of them is attached to this Resolution; therefore, be it

Resolved, the House of Deputies concurring, That this General Convention adopt the Guidelines for Partnership as proposed by the Anglican Consultative Council as working guidelines for this Church in its world mission strategy.

Guidelines for Partnership

Resolution adopted by the 1973 General Convention in Louisville.

Thankful for all that the MRI programme has meant to the Anglican Communion in a variety of ways, particularly for introducing the concept of interdependence in our church-to-church relationships, it is now proposed to deepen and develop this interdependence by again emphasizing that:

(a) partnership requires the recognition of the equality of the partners and the discovering of ways in which this equality can be expressed;

(b) all churches have needs which others may help to meet, and resources in which others may share. These needs and resources are not only material but spiritual. Each church should witness to what it has experienced of Christ in its own situation. It will thus provide inspiration and encouragement to other churches; at the same time it should be ready to benefit from their experience.

We therefore recommend the following guidelines:

1. Planning and fixing of priorities should be carried out by each church through its own decision-making process. The basic unit for planning is referred to as a 'church,' which will usually be a national church, province, or regional council; but where the situation demands, the basic unit might be smaller or larger.

It is suggested that the process of planning should involve three stages:

(i) the definition of diocesan priorities and objectives;

(ii) the fixing of priorities at the level of the basic unit for planning;

(iii) The sharing of the national, provincial, or regional plan with partner churches through a meeting for joint consultation (partner churches will in some cases exercise their partnership through mission boards or societies). This consultation should at all times preserve the proper freedom of choice of these partners in mission, and also maintain the integrity of the church in each place.

The partnership of giving and receiving must also help and not hinder the process by which each church secures its own identity and integrity.

2. Each church should take the initiative in inviting those whom it wishes to be its partners in mission. Partner churches should be invited to participate as consultants in the planning process of a church at an appropriate stage in order to become acquainted with the factors involved in the planning process, to share the experience, and provide the perspective which can be contributed by partners from outside the area. The fact of co-responsibility should also permit the partner churches to raise questions regarding the nature and objectives of the projects proposed.

3. A comprehensive national, provincial or regional plan should be aimed at in stage (ii) of the planning process. This should include the major objectives and programmes of a church (church life, evangelism and community service), and all the resources available and needed for their achievement. The plan should be summarized under a system of categories.

In order to be comprehensive the plan should take into consideration the interrelationships between its various parts, and should include in the planning process every level of the church. Such planning should produce a realistic assessment of the current resources of a church and its needs, human, material, and spiritual, from outside sources.

4. The projects and activities already being carried out or planned by other denominations in the area should also be considered in the planning process. Whenever and whenever possible joint action for mission and the ecumenical sharing of personnel should be undertaken. Any truly comprehensive plan will only be possible if related to the life and work of other denominations, governments, and voluntary agencies.

5. The present procedures of mission boards and societies will need to be modified by the proposed consultative style. Bilateral relationships will be replaced by coordinated action.

6. It is considered that three years might be a suitable interval between the meetings for joint consultation. The meetings should take place in conjunction with meetings already held in a church (e.g. provincial synods), and thus little extra expense would be incurred.

7. After a three-year comprehensive plan has been developed, in each succeeding year the basic planning groups should review the previous year's activities, the plan as already developed for the two succeeding years, revise or amend it as required, and develop the plan for an additional year. In this way continuity would be achieved for producing the plan to be discussed at the next meeting for joint consultation.

8. Information regarding the national, provincial, or regional plan of each church will be made available to all churches.

9. Emergency needs and needs for special opportunities, which may arise between meetings for joint consultation, should be circulated by the ACC as they arise, through an Emergencies and Opportunities List.

Implementation

It is proposed that representatives of the churches which have agreed to be partners in mission should meet as outlined in Guideline 6 on the following schedule:

1. During the first year, August 1973–August 1974: the Church of Uganda, Rwanda, Burundi and Boga Zaire; the Council of the Church of South-East Asia; the Church of the Province of the West Indies; the Nippon Sei Ko Kai; and the Anglican Church of Canada would schedule meetings with their partner churches for the three-year period 1976-79.

2. During the second year, September 1974–September 1975: meetings would be scheduled for other Churches for the period 1977-80.

3. During the third year, October 1975–October 1976: meetings would be scheduled for the remaining Churches for the period 1978-81. Immediate steps should be taken to develop the schedule for the consultations which would take place in the following number churches: Australia; Brazil; Burma; Central Africa; England; Indian Ocean; Ireland; Kenya; New Zealand; Scotland; South Africa; Sri Lanka (Ceylon); Tanzania; USA; Wales; West Africa; Jerusalem Archbishopric; Anglican Council of South America; South Pacific Anglican Council.

4. If the united Churches (see Limuru Resolution 2) so desire, Anglican

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Churches are encouraged to maintain or establish relations of partnership with them.

Appendix 4 The Coalition of Overseas Bishops October, 1974

A Room With a Mission

The small room was crowded. Bishop Mel Saucedo, of Western Mexico, was chairing the meeting, flanked by Bishop Ed Haynsworth, of Nicaragua and El Salvador, and Bishop Ed Turner, of the Virgin Islands, the other two members of the Executive Committee of the Overseas Bishops.

Sitting around the table with the rest of the overseas bishops was Bishop Ed Browning, newly appointed Executive for National & World Mission at the national church center. A few staff members and guests squeezed in along the sides of the room.

The pace, the ease, the naturalness of the proceedings made it seem that meetings of overseas bishops had always been like this. In reality, though, this was a case of, "You've come a long way, baby!"

Background

Time was, when all roads from each of the overseas missionary districts, as they were then called, led, not to Rome, but directly to headquarters in New York. Each of the missionary bishops came to the Director of the Overseas Department with his proposed budget and, line-by-line, solicited the dollars wanted for the work in his district.

Personnel, too. One can almost hear: "Now, if we could have another missionary appointee, we could start work in. . . ." And "start work" was—still is—a phrase that most easily motivated Episcopalians to reach for their wallets. Thus primed, the Director could go to bat for the necessary portion of the national church budget to support this overseas work.

As a system, it has something to be said for it; centralization always offers the potential of more efficiency. And efficiency has always run a close second to cleanliness in the American view of godliness. Not only was there a hand at the helm, but also one head, full of detailed information about all the overseas work. Some great hearts went with those heads and hands, which helped significantly to make this system work.

But at the same time, overseas areas were being steeped in dependency of every kind. Everything wanted and needed came from the mother lode, headquarters. Rarely did anyone consider seeking local resources. Rarely did anyone consider that mission should not be some kind of ecclesiastical foreign colony. Nor was there any incentive for such discovery. In the mind-set of that just-yesterday, such was unthinkable.

Mission Change

Into this mix, then, of bane and blessing came several strands of new-think. New perceptions. And a world full of new realities, such as new nations demanding new relationships. And the whole mystique of "overseas mission" began to change.

Many of the changes came about through a series of unsensational steps, the full significance of which were not immediately visible.

One was the adoption of a resolution in 1968. It called for exploration of how best to transfer property from headquarters—the Domestic & Foreign Missionary Society—to appropriate bodies of the local dioceses. Not page one news, yet a landmark in the history of mission for this church. Overseas churches were being

recognized as entities, not appendages.

Another was the change-over to block grants, begun in 1970. Bishop John Bentley, serving as Director of Overseas from 1948 to 1964 first articulated the idea that an overseas bishop should receive a block of money, the use of which should be determined by him and his diocese. It took a lot of years and attitude changing, though, for this church to be willing to grant the responsibility for their budgets to the overseas churches themselves. Hailed as a major strategic advance, it did indeed represent a healthy diminution of possessiveness—here, and an increased acceptance of responsibility—there.

Traditionally, overseas bishops came regularly only to General Conventions, when they met together with the Director prior to Convention. While some came sometimes to meetings of the House of Bishops in the years between Conventions, it was not a standard practice.

In 1971, then-Director Paul Tate convened a special meeting of them all. Memorable for the issuance of a notable document on mission which was adopted a few days later by the full dress House of Bishops, this Pocono meeting also marked the start of regular annual meetings. And while there may be a superfluity of meetings in many of our lives, these couple of days together once a year are an invaluable asset to 20 bishops, scattered in 15 countries, and with much still to learn about and from one another.

It's only since 1972, at the urging of Carman Hunter, that they have elected one of themselves to chair their meetings. And it was then, in New Orleans, that they agreed to begin to try to operate as a coalition.

Thus in 1973, the Coalition of Overseas Bishops emerged. They elected an Executive Committee, responsible for agenda planning and a steadily increasing load of interim organizing. (Presently this consists of the Rt. Rev. Edward Haynsworth, Bishop of Nicaragua, Chairman; the Rt. Rev. Edward Turner, Bishop of the Virgin Islands; the Rt. Rev. Constancio Manguramas, Bishop of the Southern Philippines; and the Rt. Rev. Telesforo Isaac, Bishop of the Dominican Republic.) Together, the Coalition arrived at a total appropriation of their combined overseas areas, which they would again together, divide among themselves. And when and if that one asking of General Convention and the national church is cut, they cope with how such cuts must be meted out within the coalition members.

A Workable Process

And if you think that's easy, try it. Before such a process can even begin to work, all participants must share fully with one another all the sources of all their resources. Any 20 people would have a tough time doing this, and when you add to it the complexities of working in different countries and different languages, you begin to grasp how deep their conviction must be that this is the right way to work.

One of the most valuable assets of the coalition is the opportunity it provides for a new kind of accountability. For along with the open disclosure and the cutting up of the money-pie into blocks comes their challenging of each other. Thus, coalition meetings create a forum in which bishops are accountable to each other as joint mission planners, and to General Convention for their decisions. This has surfaced major issues, which will require wrestling with by the coalition, by Conventions, by congregations everywhere: How should Church institutions be supported? What kind of financial development insures the best human development? What new ministries must be devised? At what point do coalition decisions impinge on diocesan autonomy and authority? And many others.

The scene in the small crowded room took place in October, 1974, in Mexico. One could clearly sense that, this time around, the overseas bishops "owned" this meeting. They had in fact and function become a coalition. This was a meeting of and for overseas bishops, with the Executive for National & World Mission there as

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the enabler for them to get on with their ministries and mission.

The Importance of Coalition as a Reality

This coalition is an important reality in what it says and does as a group, and also in what it signifies as part of the whole maturing development of overseas churches. The coalition style proclaims the important principle of interdependence between churches moving from almost total dependence into an independence, not isolated, but related in new and exciting ways to other independent parts of the Body of Christ.

A long cast of characters have had cameo roles in this evolution—men and women with the vision and the humility each to add a piece to the foundations for it. Like the credits at the end of a movie, we too can list them:

John Wood
J. Thayer Addison
John B. Bentley
The Gray Report
Overseas Mission Society
Stephen Bayne
Toronto Anglican Congress
J. Brooke Mosley
Paul Tate
Overseas Review Committee
Carman Hunter

And all those past and present who serve in the field.

And then the lights come up; a new show is about to begin.

Appendix 5

Budget Criteria — Coalition of Overseas Bishops

March 1976

1. **Full, open disclosure** of all funds from all sources—except for the Bishops' Discretionary funds—is required.
2. **Capital Funds** may not be included in askings requested from the Coalition budget. "Capital" is defined here as money for the purchase of land and/or buildings, new or otherwise. Repayment of capital loans, however, may be included in askings under the following conditions:
 - a) that such repayments be within the limits of the criteria established by the Coalition for budget requests from dioceses; and
 - b) that when such repayments exceed the criteria, the matter be brought to the Coalition for its consideration
3. **The Quota to ECUSA** is established at 10 per cent of the parish and mission support in the previous year to the diocese.
4. **Unexpended balances** for the previous year must be estimated at one per cent of budget for prior year and shown on and used in the current year's budget.
5. **Endowment Funds**
 - a) While agreed that all Coalition dioceses should have an Endowment Fund for the Episcopate, dioceses cannot establish or add to this Fund from the budget nor add any item for this purpose to the list of minimum necessities (see criteria #6). It may be increased by special gifts.
 - b) The Coalition recommends to diocesan conventions that income from trust funds and endowment funds be made equitable for all by reinvesting a maximum of 25% of the income, and using a minimum of 75% in their operating budget, excepting only funds where the restrictions of the original instrument are to the contrary.
6. **Percentage of Administrative Costs to Total Budget:**

Thirty percent shall be the standard measurement. The minimum necessities for any diocese, regardless of budget level, are:

Bishop's salary and pension
Bishop's housing and real estate tax
Bishop's travel and discretionary fund
His office expenses, including a minimum of office assistants and their pensions.

Not included: Rent for office space.

If these basics add up to over 30% of a total diocesan budget, this is a legitimate exception to the rule.

7. Diocesan Budgets should include:

Apportionment to ECUSA
General Convention assessment
Expenses for General Convention deputies, *limited to one in each order*
Expenses for national, regional and provincial council and synod meetings.

8. New Programs and Missions:

- a) Information about any new work should be shared with the Coalition before it is approved in a budget.
- b) These must be identified in the askings.

(The following statement was agreed upon in response to questions: must a new program be a part of overall plans of a diocese for financial support; and how is financial independence possible in extreme poverty where certain ministry services must continue as a mandate of the Gospel? We agree that all programs should be seen as a part of a total plan, which includes the goal of self-support. We recognize at the same time that the ministry of the Church should never be limited by the requirements of financial independence. All programs must be planned, executed and evaluated regularly. Any program budgeted from outside the diocesan budget should be reported to the Coalition for information.)

9. Institutional Support:

(Note: "institution" meaning a program carried on by a diocese, a separate entity which becomes an institution because of the possibility of self-support—i.e., hospitals, schools, agricultural projects.)

- a) Each diocese should have a long-range plan for removing the support of its institutions from the diocesan askings. Dioceses are encouraged to submit these plans to the Executive Committee as soon as possible.
- b) Planning for new institutions should include built-in self-support systems. Existing institutions should continue to increase local support.
- c) Evaluations of institutions should be done regularly and include such questions as:

How does its purpose fit present mission strategy?

Do similar institutions in the area serve the same function?

Appendix 6

Reports from Partnership Consultations

(A) The Province of Tanzania, August, 1974

As delegates to this consultation we wish to put on record our sense of gratitude to Almighty God for the opportunity to meet each other and from our different backgrounds to share in the work of seeking, before God, what is the calling of this Province in the coming years.

The Bishops and delegates from the nine Dioceses of Tanzania have met with delegates from the Episcopal Church of U.S.A., The Anglican Church of Canada, the Missionary Societies, and the Board for Mission and Unity of Great Britain, the Missionary and Ecumenical Council of the General Synod of Australia, the Church Missionary Society and the Anglican Board of Missions of New Zealand.

We have been grateful to discover a great sense of mutual understanding and of a

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common mind in identifying the tasks in the years ahead, especially in the matters of the Provincial Commission in Training, the evangelistic challenge, the strengthening of Provincial unity and the sharing of resources.

We recognise that we are heirs of two distinct traditions both of churchmanship and of administration and ways of working. We now recognise that these must be more effectively brought together. The representatives of overseas interests also recognise their need for closer integration. We affirm together our commitment to a continuity of relationships, but recognise that in the light of what is happening in the world and in Tanzania, these must be brought into new forms and styles in following up the three aims of Unity in Provincial life, Training, and Evangelism. We have learned to think in terms of wider links than in the past, both in the internal life of the Tanzanian Church and in its overseas partners in mission. The overseas partners who shared in the Consultation affirmed their need of the help of the Tanzanian Church in recapturing the vision and practice of evangelism.

After consultation with its partners, the Tanzanian representatives came to see the programme ahead of it in a manner summarised briefly below.

Provincial Unity

The Province has of course a constitution which provides the framework for joint action and has taken great steps in growing together and recently this has been extended by the formation of joint Planning and Evangelism Committees and plans for a News Letter and Exchange of Students between the Theological Colleges.

At the Consultation it made further plans for –

- i) taking longer consultation at Synods,
- ii) holding Synod in different Dioceses,
- iii) exchange of clergy for both shorter and longer ministries,
- iv) increasing standardization in accounts and procedures,
- v) a survey of salary structures.

It sees the following needs –

Provincial Office

Building: (awaiting the completion of the new town plan for the Capital City) It is only partly funded.

Secretariat: There are some continuing funds, but an increase is needed.

A part-time Auditor/Accountant is needed for unification of accounts.

Pension Fund: Capital application has been made to U.T.O. Expert advice is needed. A task force for this would be welcomed.

Endowments: The central expenses of dioceses are a disproportionate load to carry on only live giving. Some dioceses have some endowment. Some have none. The Province has none.

The Province of Tanzania Consultation

Youth Work Camps: This is seen as an opportunity to build unity. Some subsidy may be needed. The newly established Planning Committee or a sub-committee of it will become the Project Committee for the Province.

Preparation for More Effective Ministry involves –

- i) better quality ordinands,
- ii) up-grading courses for serving clergy,
- iii) Specialist training and scholarships,
- iv) Theological Education by Extension,
- v) the possibility of Junior Seminaries,
- vi) use of media – especially cassettes,
- vii) training of needed accountants, administrators, etc.

Consideration must be given to the integration of the present institutions in a

Theological Training Programme involving –

- i) the three colleges,
- ii) the Bible Schools,
- iii) the Lay training Centres.

The Province proposes to set up a *Commission on Training* with an Executive Secretary to examine and report on the whole of this field.

The increase of costs in the institutions is causing serious concern and the Province is anxious for help in this.

Evangelism

The challenge is seen under the following heads –

1. Primary Evangelism (with a special opportunity occurring in “Ujamaa Villages). There are cost implications for staff and some buildings.
2. Special meetings etc.
3. Use of media such as cassettes, literature, radio, and cinema.
4. Institutions, e.g. Chaplaincies to hospitals, schools, etc. which generate no income.
5. Training of workers (see section on Training).
6. Special workers for Muslims.

Service to the Nation

In view of the “Ujamaa” village programme the church sees it relevant to serve by –

1. Agriculture schemes,
2. Technical training,
3. Self-help projects.

Works of mercy

1. Hospitals and Health Centres. (These are becoming an increasing burden because of rising costs.)
2. Work of communities.
3. Care of orphans.

Building Community Life by

1. Community Centres,
2. Youth Hostels.

(Most funding for this section is through service agencies, but the Communities and some medical work is still looking to church sources.)

The overseas partners made it clear that they had no mandate to guarantee funds, but they promised that having shared the vision they would take back to their agencies their common concern. They will see, with them, in what ways they can share in making the vision a reality.

It is hoped that one of the consultants may be able to visit the Province in each of the planning years to follow up the working out of what has been agreed together.

We found that a new dimension of caring and love has been generated among us. We assure one another that this will be expressed in continuing prayer and concern for each other.

Dodoma,
21st August, 1974

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Appendix 7

Some Comments on the Three "Partners in Mission"

Consultations in Africa, August, 1974

1. Pattern of Working

The three consultations in Africa were the first to complete the joint consultation process outlined in the Dublin proposals. The pattern of working which was used successfully in the Central African consultation also proved successful when adapted to the two following consultations in Tanzania and Uganda. It may therefore serve as a pattern to be tried in other places.

Briefly the pattern was (1) to begin with a *full presentation* by the Province and its dioceses, followed by brief presentations by each of the overseas partners. This was a sharing of information through which the Province and its overseas partners learned about each other. It was also apparent that through this sharing of information the dioceses of each Province learned more about each other than they had previously known. Partnership in mission was seen to require not only a partnership between the Province and the overseas Churches which it had invited, but also a partnership between the dioceses within the Province, and between the overseas Churches themselves. (2) After identifying the major issues and priorities which had emerged in the provincial and diocesan presentations, these were then discussed in small groups, and a plenary session heard the reports from the groups. (3) The Province and its overseas partners then met separately, the Province to consider again its programmes and priorities in the light of the previous discussion, and the overseas partners to consider their response. (4) The final stage was an agreed statement in general terms, or agreed guidelines, between the Province and its overseas partners about the priorities for mission in the Province and how the overseas partners were being invited to share in this. Working out the details of the partnership on the basis of this agreement is part of the follow-up from the consultation.

In order to complete such a process of joint consultation the essential requirements are (1) the production by the Province of a sufficiently full picture of itself and (2) enough time for adequate discussion. The MRI forms were designed to provide an overall picture. They may not be entirely satisfactory, but they seem to have indicated the sort of questions which need to be asked and they were an incentive to the production of the provincial and diocesan material which served as the basis for each of the three consultations. Four full working days seem to be the minimum requirement for this type of consultation, with an extra day at the beginning or in the middle, e.g. a Sunday, when the overseas partners can be shown something of the life and work of the Province in the area where the meeting takes place.

2. Types of Funding

An important distinction was made between two types of funding: (1) "Continuing" support, usually deriving from a long-standing relationship and intended primarily for maintenance; it was made clear that there was no intention to discontinue existing commitments; and (2) "Transformational" funding designed to transform a situation from what it is now to what, in the view of the Church in the area, it ought to be. Such funding might be in the form of the transfer of capital, a training programme, etc. etc., and would not be continuing. "Transformational" funding would operate in the context of provincial planning and joint decision-making on the one side and the formation of consortia for funding, or funding teams, on the other. It was suggested that the time had come for Anglican funding agencies to meet to consider a coherent policy for their operations.

3. Mutuality

The question of mutuality arose in all three consultations. It was assumed at first that the consultation would also include discussion about what the African Provinces could give to their overseas partner Churches. A full description of this aspect of the Partners in Mission process was included in the presentation from the Diocese of Botswana, (attached) to illustrate the expectations of the African Churches. With reluctance it was accepted that a consultation can only deal with mission in the Province where the consultation is being held, and that the time for the "western" Churches to be specific about "what they feel their needs to be and how they could be enriched by partnership with Churches in developing nations" will be when they hold their own consultations.

4. Partners nearer home

In one respect the old "giving" and "receiving" pattern was reproduced in the African consultations, because the Churches invited as partners were all the traditional donor Churches. This was no doubt the natural way to begin. But it became evident during these consultations that there is little contact between the African Provinces and that they have much to give one another. The Partners in Mission process could be the way in which the African Churches share their experience and resources with one another. Perhaps in future consultations in Africa consideration will be given to inviting other African Churches as partners.

At the moment the understanding is that the more affluent Anglican Churches, when they accept an invitation to partnership, will pay the travel expenses of their representatives to a consultation. No provision has yet been made to enable the less affluent Churches to accept invitations to Partners in Mission consultations where the cost of travel would make it difficult for them to accept. The necessary funds need to be made available for such cases.

5. Programmes for Mission

Generally speaking each Province relied on the project system as its starting point in its consultation. But through discussion of the major problems and challenges of mission in the region the Province came to consider its priorities, not in terms of isolated projects, but of programmes for mission within which the individual projects have meaning and purpose. This type of meeting, in which there can be frank and open discussion between all the participants, whether from within the Province or from overseas partner Churches, has proved in these three African consultations to be a step forward in establishing a relationship of "mutual responsibility and interdependence." It has also made it possible to begin to think of a missionary strategy which is developed and shared in partnership by Anglican Churches in different parts of the world.

The Rev. F. David Chaplin
12th September, 1974

Extract from a Paper presented by the Diocese of Botswana to the Province of Central Africa's "Partners in Mission" Consultation, August 1974

Present leadership in the Diocese of Botswana is committed to the principle that there is One Mission shared by each Church in every land – God's Mission or work of reconciliation of man to Himself, of man with his fellow man, and of man with the world.

When we ask what this means and what the implications are of this commitment for Churches in the traditional "sending" role and for those like ourselves in the traditional "receiving" role we are confronted with some difficulties:

1. When one of the two partners holds the purse-strings, so to speak, it is difficult for the giver to think of himself on a par with the receiver, or for the

receiver to feel like a partner with the one he is asking for help.

2. We believe it is fair to say that most African Christians would find it difficult or impossible to believe that western partners had any needs that they could attempt to meet, so powerful is the image of the self-sufficiency and financial power of the west.

3. The concept of voluntary service without payment is still a very new concept to most Africans, and one that is not practised except among the highly educated and affluent. We do not envisage partnership in mission on the same plane as voluntary service, but we are painfully aware of our great difficulty in motivating our people to give of themselves freely to one another in their parishes and communities. This is further complicated by the factor referred to in No. 2, that the average African would never believe that the white man was a true partner of his, having needs to be met as he does.

4. One unfortunate accompaniment often seen in development is the belief that education and money are the keys to success and successful living. To the average African the westerner has both in abundance; therefore, there would be nothing he could think of to offer him.

5. In Botswana the idea is still very deeply ingrained that the Church will be taken care of by gifts from outside Botswana. As an example, within the past year one parish needing a priest made an informal request that the Bishop secure an American for them. When questioned why, they responded that he would have USA sources of money to pay the parish bills. The concept of responsible stewardship is still very new and strange and will require years of patient teaching to be accepted. We question how the concept of partnership in mission can be taught within this prevailing atmosphere.

6. As needs and answers to needs are thought of primarily in terms of money, some way must be found to explain to both partners in mission how they can be partners apart from one giving money and personnel and the other receiving. What is it that both partners have to give and both have to receive? We feel that one positive step can and must be for the western Churches to be more specific about what they feel their needs to be and how they could be enriched by partnership with Churches in developing nations.

7. Many westerners, particularly in the USA, are woefully ignorant of Africa, its peoples and nations, its cultures and history. They appreciate African artifacts but they do not know contemporary Africa. It is a great mystery to them, except for occasional political upheavals and natural tragedies such as drought.

In what way/ways can there be a more fruitful interchange of persons between the partners, persons *trained* to meet one another across cultural barriers and the barriers of ignorance?

How can the story of Africa today be told to those in the west in such a way that westerners can begin to accept Africans as brothers from whom they can learn, rather than as non-20th century children still requiring the help and care of indulgent parents?

Included in the above list of statements and questions are possible guideposts for each partner as we begin together to explore the wonderful opportunities inherent for each in the concept of partnership in God's mission. The realities to which they point are insurmountable difficulties only in so far as they are not faced and acknowledged: in Christ we believe that this task is possible; in Christ we believe is the power to face ourselves and one another honestly and expectantly; in Christ we are confident that each member has something of worth to offer the other and that each can learn the humility to receive; in Christ, whose body consists of many parts, can one member in one place be of strength and courage and vitality to another member in another place within the context of honest giving and receiving

between partners in dialogue one with another?

Appendix 8

Reports from Partnership Consultations

(C) The Province of The Sudan, January, 1976

1. The Consultation was held in Juba, Southern Sudan, January 15-19, 1976 (see Appendix I for list of participants). The Diocese of the Sudan is due to become a Province in October this year, and one of the objects of the Consultation was to assist the Church in its preparation for autonomy. The Sudan has been a separate Diocese since 1945. Prior to that it was joined in a Diocese with Egypt, although for a period the Southern Sudan was combined with part of Uganda in the Diocese of the Upper Nile. At present the Diocese has five archdeaconries, one in the North and four in the South corresponding to the four main tribes, Bari, Dinka, Moru and Zande. These archdeaconries will be the likely new Diocesan divisions as follows: Juba (Bari), Rumbek (Moru and Kinka), Yambio (Zande), and Omdurman (Northern). Juba, the administrative centre of the Equatoria Province, will be the seat of the Archbishop.

The Sudan has a population of about 12 millions in the North of the country and 5 millions in the Southern Region (Provinces of Equatoria, Bahr-el Ghazal, Upper Nile). The North is almost entirely Muslim. In the South the majority still practise traditional African religion, but this is the region where the Christian Churches have their main strength. The Roman Catholic is the largest Church, followed by the Anglican; the total membership of all the Churches is perhaps about 500,000. Besides its main areas of work in the South, the Episcopal Church has congregations in Khartoum and Omdurman and other towns in the Northern Sudan, and also in the Nuba Mountains about 500 miles south-west of Khartoum.

The Episcopal Church of the Sudan has had a short and hard history. The first Sudan pioneer of the Church Missionary Society arrived in Khartoum in 1899, the Society started a Mission in the South in 1906, and the first convert was baptized in 1916. The chief means of evangelism employed by the missionaries were the ministries of teaching and healing. But then in 1964 all foreign missionaries were summarily expelled from the Southern Provinces. And in 1965 the Episcopal Church, now about 150,000 strong, was caught up in the Sudan's internal north/south conflict, and scattered in the bush. Among the tens of thousands forced to flee to neighbouring countries were two assistant bishops and more than half the clergy.

The conflict in the Sudan, which began in 1955, was brought to an end by the Addis Ababa Agreement in 1972. Seventeen years of war and civil disorder brought great suffering and disruption to the South, but now peace and reconciliation are earnestly desired on all sides. The different peoples of North and South are pledged to find their way through to understanding, and reconstruction and rehabilitation are in progress. The Sudan Council of Churches is heavily involved in the rehabilitation programme; its current priorities are: 1) Church reconstruction and the resettlement of congregations and pastors, 2) Leadership training, and 3) Food production. In the task of rebuilding, however, problems of transportation and communication are formidable obstacles, because communications in this vast country are as difficult as anywhere in Africa.

2. To prepare the groundwork for the Consultation and to assist the Church in planning its future as an autonomous Province, CORAT (Christian Organisations Research and Advisory Trust) was employed to prepare a "consultative document" which collected the data and made recommendations on the Church's structure, programmes and finances. In addition, an ad hoc Finance and Planning Committee was charged by the Diocese with drawing up a budget of recurrent expenditure and

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a five-year development budget for the new Province. These two documents were presented to the Consultation for consideration.

The Finance and Planning Committee's document emphasised the need for the Church to reduce its financial dependence on external sources – "The true independence of the Church cannot be achieved without sufficient revenue being generated locally. . . Our recommendations then, are geared towards developing local sources of revenue." The CORAT document made a similar point – "What is of concern is the extent to which the Church, in its basic parish and diocesan life, is dependent on external sources – about 90% of the total expenditure of about Sud. £50,000 comes from outside the diocese. The Church can contribute by being ready to accept, in its new structure, a simplicity of organisation and administration, and by seeking to raise the level of local support. In the interim period prior to financial independence, there seems to be scope for careful planning of contributions from the external agencies and for an agreed schedule for phasing out their assistance."

The most significant finding of the CORAT study is that "the new structure may be established and maintained at no greater cost than is incurred in providing for the present work of the Church in the present diocese of the Sudan." This was accepted as a short-term objective (Recommendation I (b) 1). Nevertheless, the note of self-reliance was strongly stressed, and aid is required to be "liberating", i.e. to move the Church towards self-reliance (Recommendation II 4).

There are about 100 clergy in the Diocese and the most urgent need is a crash programme for upgrading the Church's ministry. This has to begin with the training of suitable theological teaching staff, and all the partner Churches were asked to make a commitment to train these personnel of the Sudan Church over the next five years (Recommendation III 1). A whole programme of training relating to "Serious Encounter with African Traditional Thought and Religion" and "Adequate Christian Response to continuing Economic and Social Change in the Sudan" is also called for in the Consultation's Recommendations IV and V below. In the latter field the first priority is again to train those who will train others (Recommendation V 4).

The theological teaching establishment in the South is Bishop Gwynne College, which was originally founded at Yei, but after several moves eventually came to rest at Mundri in 1948. In 1965 it was sacked and burnt. It reopened as the Juba Bible Training Institute in 1970, and then moved back again to Mundri in 1975 when after temporary repairs the College was reestablished there. Although there are plans for large-scale capital development at Mundri, the best site for the theological college in the South needs further investigation (Recommendation III 2). The other teaching establishment is the Omdurman Bible Training Institute, where courses are given specialising in the needs of those who will serve in an Arabic-Islamic world.

The special position of the future Diocese of Omdurman is brought to the attention of the rest of the Episcopal Church of the Sudan and the partner Churches (Recommendation V 9). The Northern and Southern areas of work are so different and so unequal in strength that concern of each for the other will need to be constantly fostered. In July 1971 the Cathedral in Khartoum and its compound were closed by the Government after an abortive coup, but an alternative site with compensation is expected to be given. Points arising out of the remaining issues which were discussed in the Consultation—Church-State Relations and Christian Education in Schools—are listed in Recommendations VI and VII below.

3. The following document was agreed by the Consultation:

Recommendations of the Partners in Mission Consultation held at Juba, 15th-19th January, 1976

A Partners in Mission Consultation was held in Juba between the Episcopal Church of the Sudan, to become an autonomous Province in October 1976, and

representatives of the following Churches: Anglican Church of Canada, Church of England, Church of Ireland, Church of the Province of Kenya, Church of the Province of Tanzania, Church of Uganda, and the Episcopal Church, U.S.A. The following recommendations were made.

I PROVINCIAL STRUCTURE

(a) Short-term Objectives

1. The CORAT recommendations regarding the deployment of the present Church workers to the new Dioceses and the Province need to be adopted.
2. Adequate precaution must be taken regarding the separation between Provincial and Diocesan property, funds, etc., especially in the Diocese where the Archbishop resides.
3. The Archdeaconry centers of Omdurman, Rumbek and Yambio are to be the centres of the new Dioceses. To facilitate this process:
 - (a) First priority is to be given to the Rumbek centre. A house for the Bishop and an office need to be built immediately.
 - (b) The repair work of the old houses in Yambio must begin immediately to provide a house for the Bishop and an office.
 - (c) Expansion of the Juba office to accommodate the present staff.
4. The present diocesan office in Omdurman will be the headquarters of the Diocese of Omdurman. The diocesan office in Juba will be the provincial office and the centre for the Diocese of Juba.
5. There is need to supplement both Diocesan and Provincial budgets from funds from outside for some years, but in a diminishing process.

(b) Long-term Objectives

1. There should be a gradual implementation in phases of a five-year Recurrent and Development Plan as funds become available.
2. Provision of proper Provincial and Diocesan centres.

(c) General Guidance for the Making of the Constitution

1. Given the vastness of the country, the poor means of transport and communication, it is recommended that the Province should give most of the right of decision to the Dioceses. The Dioceses should be enabled to take the initiative to experiment, and they should not have to wait for the Province. They should refer to the Province for advice, but not for authority, except where specified by the Constitution.
2. The Province must play the role of coordinating the activities of the different Dioceses and advising, where necessary, on the wisdom of doing one thing instead of the other.

II FINANCIAL RESOURCES AND LIBERATING AID

1. The key to providing adequate financial resources lies in an ever deepening involvement of all the people in the total life of the Church. As people are allowed to participate in those decisions that affect their lives in the Church, for example through parish councils, so their responsibility for the Church increases. Combined with this should be an aggressive stance by the Church leadership in teaching Christian Stewardship and the fundamentals of the Faith. Concurrently, the talents and abilities of the intellectuals and middle class should be mobilized to attack the problem. On the practical side, we want to encourage the women of the Church and the youth actively to plan and support bazaar and other money-raising activities. We ask each parish seriously to consider the establishment of a community farm which people could support with their funds and/or labour.
2. The Church does not follow any properly established wage guidelines in

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- remunerating its clergymen and church workers. It is recommended that a committee be set up to study a church system of remunerating clergymen and church workers, and make recommendations to the Church authorities.
3. The initial budget for the Province will undoubtedly require a certain measure of external support in the form of loans and grants. The percentage of this type of support should be calculated on an annually reducing scale, so as to terminate completely at the end of five years. The amount of external support and a five-year plan for its reduction and elimination should be widely publicised throughout the Province so as to generate maximum support from all the people.
 4. The Episcopal Church in the Sudan expressed its gratitude to those outside the Sudan who, over the years, have provided the Church with a measure of financial assistance. However, in some cases that assistance was not beneficial to the Church's overall health and stability in that it did not move the Church towards self-reliance, but rather made the Church more dependent. The Church needs that kind of financial assistance which will free it to be self-governing and interdependent. The Church must provide the means to generate its own financial resources and no longer be dependent upon outside sources.
 5. In order that the Province might become completely self-supporting, we urge that serious consideration be given to the design and development of a plan which would seek the acquisition of a major capital grant. This would require a carefully drawn plan whereby the Province would invest these funds and thus generate its own financial resources. Some examples of projects for which such capital grants might be made are:
 - (a) Low-cost housing in Omdurman and Juba. In Juba a block of six houses is immediately available at a cost of Sud. £100,000. This could produce Sud. £600 monthly or more.
 - (b) Brick-making, roofing, tile and furniture making industries. The Church has pastors who would be well capable of running such an enterprise. The Sudan Council of Churches could train the necessary workers. An organization such as CORAT could be engaged to assist in the development of such a plan. Once completed, external funding would no longer be needed.
 6. Care should be taken in the drawing up of the annual budget that dependence on internal investments should not replace dependence on external financial assistance.

III THEOLOGICAL TRAINING FOR CLERGY AND LAITY

1. First priority should be given to training suitable theological teaching staff, on whom any plans for future theological training must depend. Six people should be sent for training in the year 1976/77. It is suggested that each of the Partners, i.e. Anglican Church of Canada, Church of England, Ireland, Kenya, Tanzania, Uganda, and the Episcopal Church, U.S.A., make a commitment to train personnel of the Church of the Sudan in phases over the next five years. Meanwhile the Church of the Sudan appeals to the Partners to send replacement personnel, six for 1976/77, and correspondingly as required in subsequent years.
2. The Church should establish as simply but effectively as possible adequate buildings at Bishop Gwynne College (BGC) and appropriate premises for the Omdurman Bible Training Institute (OBTI) as the two centres of training. The possibility of re-siting BGC in Juba at some future date should be investigated in conjunction with the Government planning authority.
3. The Church should plan for theological training for both clergy and laity in

the Province as a whole, arranging for small centres in the main towns. A theological training by extension programme should be prepared, within which BGC and OBTI would have a key place. This programme would form an essential part of the selection and training process for pastors and catechists, and would also include refresher courses for pastors, further training for catechists, and evening and leisure training for Church members.

4. Bishop Gwynne College should be asked to teach to Theological Diploma standard, and the Omdurman Bible Training Institute to Certificate standard as soon as practicable. The eventual aim should be to offer training at BGC in both Arabic and English. (It is hoped that when BGC achieves Diploma granting status, it will be ready to seek all possible cooperation with the new University of Juba and to take the initiative in seeking to participate in the new area of Religious Studies).
5. Some clergy and teachers should be invited to become part-time tutors and to support the extension programme by conducting local seminars, evening classes, and individual or group tuition.
6. The Church should plan on a regular basis to send personnel for training to other parts of Africa and of the world. Clergy, church workers and laity should be carefully selected for such training and be deployed on their return with equal care.

IV SERIOUS ENCOUNTER WITH AFRICAN TRADITIONAL THOUGHT AND RELIGION

1. As part of the Provincial training programme indicated above:
 - (a) African Traditional Thought should be introduced into the syllabus at both Bishop Gwynne College and the Omdurman Bible Training Institute.
 - (b) This subject should be made an essential part of refresher courses for the clergy and the training of clergy and catechists at both institutions.
 - (c) As pastors and catechists who have received such training become available, the subject should be introduced into the local extension programme.
2. The Church should encourage the preparation and circulation of books and duplicated notes on the Christian approach to African Traditional Thought and Religion. Widespread research into this area should be initiated.
3. The Church should ask the Sudan Council of Churches to arrange seminars in this field and to invite experts from other parts of Africa and of the world to take part.

V ADEQUATE CHRISTIAN RESPONSE TO CONTINUING ECONOMIC AND SOCIAL CHANGE IN THE SUDAN

1. The Church should give training on topics related to this heading at the two theological institutions, and make such training a part of the whole extension programme.
2. The Sudan Council of Churches should be invited to promote seminars, research, discussion and writing in this area.
3. Special emphasis should be given to special conferences and refresher courses in this area at BGC, OBTI, and in Juba.
4. Priority should be given to training a small number of clergy in this area, partly through study and practical experience in other countries of Africa (e.g. in Kenya under George Mambo and the Church Army), and subsequently in other parts of the world. These clergy could be used thereafter both in training and in Provincial and Diocesan planning.
5. The role of women and youth in the Church should be strengthened. More

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- women's and youth organizations should be developed in providing teaching and stimulus to both groups.
6. A group of clergy and laity should be set up at Provincial level to consider carefully the siting and character of all new Church buildings and other centres, so that they are strategically placed in areas of growth. The group would then advise the Dioceses. Such a group could also seek to contribute to and influence Government planning affecting the location and shape of new areas of growth.
 7. A board should be set up at Provincial level to review the whole deployment of clergy and to advise Dioceses, especially in dealing with areas of urban growth or rural reorganization. This board should also consider plans for new patterns of ministry, e.g. supplementary ministry by leading local laymen authorised or even ordained in order to preside at Communion and exercise a part-time ministry; team ministries of clergy and laity combined in rural areas, etc.
 8. The Church should seek to develop a Provincial Christian Rural Service with a small trained staff, enabling local churches to introduce or adopt new methods of farming, to set up cooperatives, etc.
 9. The whole Province of the Episcopal Church of the Sudan should be made aware of the special position of the Diocese of Omdurman. At a time when in the world Church a new Christian approach to Islam is opening up, and when secularization is bringing new opportunities of meeting and speaking with Muslims, the Diocese of Omdurman is confronted with new demands and new opportunities. The Diocese comprises a vast area. Its headquarters is situated close to the seat of Government with all the possibilities of new contact and close relationship. Its evangelistic task is overwhelming. It has a special ministry to communities from other parts of the Sudan resident in its area. It is inevitably somewhat isolated from the rest of the Church in a non-Christian environment. This gives it a special claim on resources for training and on the prayer and support of its fellow Dioceses as well as of the external Partners in Mission.

VI CHURCH-STATE RELATIONS

1. In a bid to establish cordial relations with the Government, the Churches, through the Sudan Council of Churches, should request the Ministry of Religious Affairs to create a department in its structure for Christian affairs. Such a department would necessarily be headed and overwhelmingly staffed with Christians.
2. The Government should be pressed to give the Church its rights guaranteed in the Constitution.
3. As regards the Government's financial contributions to the Church's programmes, the Church can accept such grants without compromising its independence, but would not request regular contributions from the Government towards its operating budget.
4. Although Christianity is a minority religion in the Sudan, the Constitution explicitly recognises its official status, and Church leaders should therefore make use of the national mass media. Likewise, Church leaders should take the initiative in opening some national ceremonies in the Region with prayer.

VII CHRISTIAN EDUCATION IN SCHOOLS

1. The Episcopal Church, with other Churches, should prepare a syllabus for Christian education in Government schools and offer such a syllabus to the Department of Christian Education in the Ministry of Education for

- immediate adoption in the national educational curricula.
2. The Episcopal Church and other Churches should reestablish the training of Christian teachers to teach Scripture in the schools.
 3. The Sudan Council of Churches should be asked to establish a department for Christian Education.

It was extremely valuable to have representatives from the East African Provinces of Kenya, Tanzania, and Uganda at this Consultation, and the meeting established partnership links between the Sudan and its neighbouring sister Churches, and provided assurance of their desire to share in the life and mission of the new Province. Dependence on one chief source of external support can mean for a Diocese isolation from other relationships within the Anglican family of Churches, but it was clear that this Consultation brought to the Episcopal Church of the Sudan a definite sense of coming into a world-wide fellowship. It was very useful also to have the attendance of the Bishop of Salisbury, the Rt. Rev. George Reindorp, at most of the Consultation sessions. The Bishop's visit at this time was primarily to strengthen and encourage the MRI relationship which the Diocese of Salisbury has had for several years with the Diocese of the Sudan.

The presence of a representative of the All Africa Conference of Churches (AACC) also helped the Consultation to relate its discussions to the whole African context and to the AACC's priorities of Liberation, Self-Reliance, and Peace and Reconciliation between Churches. The coordinator for the follow-up of the Consultation will be the Rev. Clement Janda, and on the side of the partner Churches the Rev. Canon Simon Barrington-Ward undertook to coordinate their response. The Episcopal Church of the Sudan learned through bitter experience that the Church is not buildings but worshipping people, and in the bush they had nothing but their faith in God. They have riches to give others.

The Rev. F. David Chaplin
3rd February, 1976

"MINI CONSULTATION" WITH OVERSEAS BISHOPS, SEPTEMBER, 1975Collection of Questionnaire Responses to Three Autonomy Questions

A. What can be done to achieve the advantages and overcome the disadvantages you have mentioned, in terms of self-government, self-support, and new relationships (Provincial or Conciliar)?

Colombia: We are organizing an Anglican region of the north of South America consisting of Ecuador, Venezuela and Colombia. We strongly believe that, as a region, we ought to form a Regional Council and share in the blessings of the Consejo Anglicano Sud Americano (CASA) in the same way as the Province of Brazil is doing. We are sure that CASA is essential as an overall organization for the continent.

Costa Rica: For us, it would be advantageous if the Ninth Province decided to establish its own autonomy and become a Metropolitan Authority for the region on a Conciliar Model, which would make possible self-government at the national level.

Ecuador: It would be premature to attempt to answer this section as our feasibility study on autonomy will begin in March of this year.

El Salvador: Organize regional councils among the dioceses in a given geographical area to develop programs for work together.

Guatemala: It might be better for Central America and Panama, with the possible inclusion of Mexico, to work within a Regional Council. The Province is too big and too costly.

Haiti: The advantages are available and present and the weaknesses will be difficult to overcome. Leadership and workmen, we have. It is the finances we lack. And in this inflationary time that is even more difficult.

Liberia: The creation of a new concept and commitment to stewardship and proper Christian education.

B. What structural or canonical changes are needed to facilitate this?

Colombia: To form such a Regional Council, we must have a Fourth Diocese. This is the reason why we wish to form an Episcopal mission in the Llanos. This plan has the agreement and participation of the Dioceses of Ecuador and Venezuela. The approval, both for entering CASA and for the creation of the fourth Diocese would have to come from the next General Convention, as would a statement of our continuing relationship with ECUSA. We all feel that this relationship is far too valuable to be lost, either by yourselves or by our Diocese.

Costa Rica: No answer

Ecuador: No answer

El Salvador: No answer

Guatemala: This area of Central America, Panama and possibly Mexico, may request permission from ECUSA to work within a scheme of a Regional Council for a period of 10 years, while remaining within ECUSA.

Haiti: No answer

Liberia: Permission for further canonical changes, guidelines to be used in the Africanization of the liturgy and the sympathetic and supportive help from the Overseas Development Fund.

C. What other activities do you see necessary in order for your diocese to achieve these goals?

Colombia: See A and B

Costa Rica: The presentation at the General Convention of 1976 allowing it to become an autonomous national church.

Ecuador: No answer

El Salvador: The orientation, education and participation in decisions of all members of the diocese is very important.

Guatemala: The decisive participation of the laity. To that end we are inviting Bishop Gordon to come to Guatemala and help us initiate the process.

Haiti: Finances, and professional advice in various technical fields.

Liberia: For the Diocesan Convention to wrestle with the problem of Autonomy in a practical way.

"MINI CONSULTATION" WITH OVERSEAS BISHOPS, SEPTEMBER, 1975

Collection of Questionnaire Responses to Three Autonomy Questions

Nicaragua: Feeling of dependence can be overcome by an extensive and effective program of education in stewardship.

Panama & Canal Zone: The willingness and freedom to experiment with either one of these.

Philippines, Central: More aggressive evangelistic, stewardship and Christian education programs. Encourage non-stipendiary priesthood and volunteer work among the more capable lay people. Our present conciliar relationship with Dioceses of the Council of the Church in East Asia (CCEA) might be further strengthened.

Philippines, Southern: As to personnel, by 1976 four seminarians will be graduating and could aid in the expansion of the church's pastoral and evangelical work. The Diocese, too, has development plan for which financial autonomy is the goal. Only through increased Christian education can the Diocese survive. To this end, education plays a great role in our plans.

Puerto Rico: The National group which is responsible for discussion and planning in relation to our future as a National Church should be expanded to include local lay and clergy leaderships participating in the autonomous thrust.

Taiwan: There are very few disadvantages in our relationship with ECUSA. You support us without controlling us. You give us much autonomy in government, even in the Prayer Book.

Virgin Islands: We have as much autonomy as any Diocese in ECUSA can have. Our choice must be one of relationship to groups, either cultural groups, geographical groups, or groups of common religious interest.

Nicaragua: Once autonomy is achieved by dioceses in Central America and Panama, they should be free to form a Regional Council of National Churches.

Panama & Canal Zone: Not many. Political environment over which we have no control, shapes and influences many things. The Oneness of the Body of Christ needs to be learned first.

Philippines, Central: This matter may be referred to the Committee on Canons and Constitution.

Philippines, Southern: Certainly there will be changes in the Canons. At the moment, however, we could not specify the changes since our development plan for eventual self-support is still on the drafting table.

Puerto Rico: It will involve a large financial expenditure - but the principle of full participation should be safeguarded.

Taiwan: Time not yet come for Taiwan to require such changes.

Virgin Islands: None save making the decision mentioned in the foregoing paragraph.

Nicaragua: An extensive program of education and increased participation on the part of our congregations in planning and decision-making.

Panama & Canal Zone: Renewal and political and social stability. Cultural, racial, political and economic characteristics play a major role in creating difficulties for a Provincial or Regional Church that is co-operative in spirit, one in nature and missionary in activity.

Philippines, Central: Perhaps canonical changes by action of General Convention are necessary for us to achieve our goals.

Philippines, Southern: 1. Encouragement of worker Priest. 2. Ordaining of laymen who are natural leaders in their community.

Puerto Rico: Continuous implementation of our local, long-range plan.

Taiwan: No answer

Virgin Islands: Same as foregoing paragraph. Being under the American flag, having same Prayer Book and Hymnal, having an American economy, does not create problems experienced in countries different from ours.

OVERSEAS PECUSA DIOCESE	Baptized Members		% OF Increase	Total Number Congregations 1974	Total No. Ordained 1974	Ratio Baptized To Clergy	Budget 1972	% From Executive Council	Budget 1974	% From Executive Council	Cost Per Baptized Member
	1972	1974									
Colombia	870	1,400	+61%	15	11	127:1	\$118,930	84%	\$180,062	87%	\$128.62
Costa Rica	2,995	3,800	+30	16	9	422:1	96,801	46	95,583	8	25.15
Dominican Republic	3,408	4,422	+30	14	9	491:1	124,691	86	137,908	84	31.32
Ecuador	350	2,000	+470	34	5	400:1	50,198	99	156,213	79	78.11
El Salvador	155	213	+37	6	2	107:1	24,996	93	30,916	91	145.15
Guam	360	410	+14	3	4	102:1	49,551	30	63,850	23	155.73
Guatemala	1,205	1,300	+ 7	15	9	144:1	106,158	84	171,425	73	131.87
Haiti	40,359	41,318	+ 2.4	82	26	1,589:1	228,009	73	325,072	64	7.87
Honduras	n.a.	546		5	4	136:1	37,830	80	97,688	48	160.60
Liberia	10,835	13,883	+28	101	32	433:1	433,550	86	428,804	75	30.89
Mexico, Central & South	6,178	6,531	+ 5	61	34	192:1	278,091*	85	218,545	92	33.45
Mexico, Northern	n.a.	1,046		10	9	117:1			74,970	95	71.67
Mexico, Western	n.a.	905		14	8	113:1			74,190	93	81.97
Nicaragua	3,200	4,105	+28	22	8	513:1	100,345	96	122,695	70	29.88
Panama & The Canal Zone	14,611	15,122	+ 3.5	32	22	687:1	223,672	75	242,005	83	16.00
Philippines, Central	17,171	18,627	+ 8.5	74	39	478:1	203,371	79	259,431	86	13.92
Philippines, Northern	32,008	34,500	+ 8	122	44	784:1	n.a.		114,981	95	3.19
Philippines, Southern	4,943	6,423	+30	53	12	535:1	38,098	99	45,430	95	7.09
Puerto Rico	10,269	11,269	+10	35	57	198:1	329,495	72	356,618	67	31.65
Taiwan	2,000	1,900	- 5	15	18	105:1	87,610	96	87,395	95	46.00
Virgin Islands	11,161	12,000	+ 7	12	18	666:1	131,434	93	172,890	79	14.40

*For all three (3) Dioceses in Mexico

COMPANION DIOCESE IN USA	Baptized Members		% Of Increase	Total Number Congregations 1974	Total No. Ordained 1974	Ratio Baptized To Clergy	Budget 1972		Budget 1974		Cost Per Baptized Member
	1972	1974					% From Local Giving	% From Local Giving			
Central New York	55,738	52,612	- 5.6%	123	109	483:1	\$450,000	89%	\$475,000	89%	\$ 9.03
Erie	11,593	11,718	+ 1	38	50	234:1	247,000	96	290,000	95	24.75
Indianapolis	17,839	17,926	0	47	87	206:1	665,000	37	770,000	33	42.95
Iowa	21,618	20,667	- 4.4	71	66	313:1	333,000	87	373,011	88	18.05
Kentucky	15,403	12,111	-21	37	51	237:1	310,544	100	305,605	100	25.23
Long Island	103,626	91,514	-11.7	160	159	575:1	917,755	81	840,868	84	9.25
Maryland	64,088	59,133	- 7.7	132	130	455:1	735,254	84	732,989	83	10.70
Milwaukee	21,066	19,243	- 9	66	89	216:1	381,349	97	420,487	95	21.85
Minnesota	39,843	41,500	+ 4	134	135	307:1					
Oklahoma	23,563	24,636	+ 4	78	118	209:1	678,647	57	892,803	48	36.24
Rochester	23,958	21,004	-12	60	72	292:1	425,632	85	517,374	49	24.63
San Joaquin	13,278	13,096	-1.4	44	43	305:1	276,017	95	351,022	75	26.80
South Carolina	22,741	22,724	0	76	61	373:1	315,803	74	432,581	73	14.64
Southeast Florida	37,850	41,178	+ 9	74	110	374:1			700,393	90	17.00
Upper South Carolina	24,293	24,257	0	58	78	311:1	530,525	97	548,737	98	22.42

APPENDICES

Appendix 11

AGREED STATEMENT from the Consultation of Overseas Bishops and Their Companion Dioceses, Portland, Maine, September, 1975

Mission Loves Company

Immediately following the House of Bishops' meeting in Portland, Maine last month, the Overseas Bishops met with the Bishops of their Companion Dioceses. The consultation, hosted by the Joint Commission on World Mission, was the first such occasion, but not the last, according to the Bishops, who agreed, "We all attest to a genuine feeling of being drawn into 'a whole new ball game' and a wider family of caring and participating."

"It is true," they continued, "that the Anglican Communion hailed principals of Mutual Responsibility and Interdependence generated at the Anglican Congress in Toronto with great excitement. It is also true that this promising thrust seemed to become eroded in the subsequent years—slowed down by apathy or lost touch of as the Church faced internal crises. All this time many of our dioceses began and developed challenging and enriching relationships that moved from sentiment and 'do-goodism' to deep and genuine sharing within the framework of the Companion Diocese Program. There was, however, so little news and appreciation of what others were doing that the exercise gave many of us, at best, too little a sense of the whole mission operation and too great a sense of 'going it all alone.' We are all impressed with how far we have to go individually and in our dioceses and we are more deeply aware as a result of this consultation that we have much to learn about our corporate response to mission."

The format used in the Consultation called for each of the domestic Dioceses to make a presentation of the work, the problems and the needs in their dioceses. "This has given us a first glimpse and appreciation of the individual endeavors of many U.S. dioceses—some picture of the whole endeavor and some reflections of who we are and what we are trying to do. Our Overseas Companions have helped the domestic Bishops to reflect through their eyes and hearts and minds on the nature of mission in our domestic dioceses. We have learned a great deal new about ourselves—our stance and our methods. We have seen negative factors of racism, materialism, barriers of language and culture. We have learned a new appreciation of the greatness of mission enterprise—frustrations, complications, and hopes—as never before.

"As a result we commit ourselves together to seek our continuing means of corporate information sharing, planning, and action. The requirements of a disciplined examination and exposition of our individual diocesan situations has given us the chance to discover that many aims, opportunities, and difficulties, are held in common with each other. As we searched for common strands in our domestic missionary task there were a number of issues, needs, and hopes which emerged:

- a) We were all concerned about the human alienation which exists in our respective areas.
- b) We discovered from each other that domestic dioceses spend a great deal of time and energy on property management.
- c) We were surprised to find how much dependency on fiscal resources we expressed as compared with other available resources.
- d) We admitted the need for help in achieving better understanding of sub-cultural elements in our life with which third world peoples were thoroughly familiar such as rising black expectation, the reality of hard core poverty, and the

emergence of theologies of revolution and liberation.

e) We wanted an improved means of using the sometimes deadly reality of our affluence and needed to be sensitized to the effect of U.S.A. capital and business involvements in overseas areas.

f) As one of us said 'we need help in finding our own souls.'

"Our coming together at this time as Companion Diocese Bishops is an expression of our common commitment to a common mission. We are made more keenly aware of the fact that we are co-responsible for each other and that, in our joint efforts and our partnership in mission, we can share in Christ with both rich and poor, white and non-white, as Christian people free to be brothers and sisters in the same and one Lord. This partnership can be given real and concrete expression in our common lives as we, together, confront new problems, challenges, and opportunities. Companionship provides us with another set of eyes and hands through which we discover new mutual priorities and find new opportunities for service and commitment.

"In certain specific ways we have committed ourselves to joint action.

1. We have reviewed the importance of the Overseas Development Fund and will attempt to test the possibilities of designing a program by means of which provinces of PECUSA might take on the support of the development programs in two or three overseas dioceses as a basis of action.

2. We have committed ourselves to think and work together in behalf of new forms of ministry needed in the total nation today.

3. We have warmly endorsed the proposed National Council of Churches resolution on Panama-USA relations in reference to the writing of a new treaty for the Panama Canal on the part of the United States government with the government of the Republic of Panama.

4. We have made a commitment to try and establish a special 'area mission' in the USA in which our overseas companions can provide us with special missionary assistance. New York City could well be such an area mission.

5. We have decided to continue our consultations together pursuing more deeply and intently matters which we have begun to explore, and have set February 25 and 26, 1976, as the next time of meeting."



AUTONOMY TASK FORCE: GOALS

Collation of data submitted by PECUSA Overseas Dioceses in 1975

<u>Diocese</u>	<u>Progress for 1975</u>	<u>Hopes for 1980</u>	<u>Long Range Goals</u>
Colombia	To set up a strong lay ministry program To develop a plan for self-support	Viable Church affecting the life of the country	To plan for self-support through investments Program oriented toward lay participation
Costa Rica	Self-government	Self-government, proposed support	Local support for projects in 3 years Growth and expansion
Ecuador	Numerical and spiritual growth Service to community Lay-training ministry		Self-support for all programs and missions, except clergy salaries Development of team ministries
El Salvador	Community development programs Extension of Church through congregations	Indigenous ministry New programs to meet social needs	Ministerial and lay-training Self-support Community development programs for self-help and social change
Guatemala	To build a diocesan family	To begin to carry out existing plans	To have plans completed
Haiti	None	15% self-support	Self-support date clearly defined
Liberia	More lay participation in policy and execution of program Liturgical renewal	50% self-support	Progress toward the goal of self-support
Mexico, Central & Northern	Increased local financial support Social action, youth work and evangelism	Freeze "815" budget Increase membership Increase trust funds	To increase diocesan budget to support Convention Programs To begin paying Clergy Pension Premium
Nicaragua	Within one year our institution will be self-supporting	Institutions helping to support Church and Community Programs	Voluntary services by clergy and laity by 1982
Panama & Canal Zone	Definite plans toward self-support Companion Parish and Mission relationships in the diocese.	Renewed structural changes	Reducing askings starting in 1977 (Note: This was accomplished starting in 1975.)
Philippines, Central	To reduce subsidy to clergy in 1976	To support clergy & lay employees from local resources	To support clergy, laity, and institutions
Philippines, Southern	Peace in the land	Partially self-supporting	To be fully self-sufficient
Puerto Rico	A clear plan of direction	Evaluation of '70 plan 60% self-support	New style of ministry and investment Continuing education
Taiwan	Growth & increasing self-support	Further decrease of block grant	Increase of local support
Virgin Islands	Strengthening the existing clergy and people	Further self-support - goal 50%	Building with faith Diocesan support from parishes and missions

APPENDICES

Appendix 14

VOLUNTEERS IN MISSION

Resolution adopted by Executive Council, September, 1975.

Whereas, The Joint Commission on World Mission was mandated by the sixty-fourth General Convention to review, evaluate, plan and propose policy to the General Convention and Executive Council; and

Whereas, The Joint Commission is of the unanimous opinion that a major need in this Church is the activation of a volunteer corps reaching all ages, backgrounds, skills, professions—anyone, in fact, who is committed to the Mission of Jesus Christ; and

Whereas, We are aware that this idea is being discussed and considered by a number of other groups and agencies throughout the Church; be it

Resolved, That the Joint Commission on World Mission requests the Executive Council to assume the responsibility for gathering the necessary data and preparing a plan for Volunteers in Mission consistent with our commitment to Partners in Mission which may be presented to the next General Convention for approval and funding.