

The Standing Commission on World Mission

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INTRODUCTION

The General Convention of 1979 established the Standing Commission on World Mission to provide the Church, the General Convention, and the Executive Council with a continuing body to monitor, evaluate, and recommend policy related to the overseas mission of the Episcopal Church. This Commission is composed of twelve members, with one-half of its membership coming from jurisdictions outside of the continental United States of America.

Goals established by the Commission's report of 1979 for this triennium were as follows: 1) to assist in the follow-up and seek proper coordination to the responses of the Partners-in-Mission process; 2) to assist Executive Council in developing covenant planning before and after autonomy in the overseas dioceses; 3) to study the relationship and propose new policy between companion relationship and Partners-in-Mission; 4) to undertake a thorough and comprehensive review of the world mission policies and priorities of this Church, with special attention to present and future funding in the light of these reviewed policies and priorities.

The Commission believes itself to have been faithful in addressing the goals set for it by the last triennium as detailed in this report. The report shares three specific projects undertaken to meet the above goals: development of a theological statement, policy review, and an evaluation of the Partners-in-Mission process.

We share with the Convention our review of certain programs of this Church, and the Commission's participation in long-range planning.

The Commission met five times during the triennium. It wishes to express its appreciation to the staff of the World Mission department of the Executive Council for its support, and to the Diocese of Dallas for the use of its conference center for our meetings.

SPECIFIC PROJECTS

1. A Theological Statement: Mission in Global Perspective

The report to the 1979 General Convention of the Episcopal Church by the Joint Commission on World Mission called for an evaluation of policies and priorities related to the Church's international missionary responsibilities. The Commission felt this task impossible without a consensual restatement of high purpose, and an authoritative review of the theology of mission as it applies to the present call for a relevant response to the needs of an expanding, culturally diverse, international Church. The Commission, sensing this need, began to frame its inquiry; but it recognized early the necessity for clarity, theological authenticity, and careful scholarship. A special drafting team was appointed in the persons of the Rev. F. E. Sugeno, historian of the Episcopal Theological Seminary of the Southwest, the Rev. P. Turner, theologian of the General Theological Seminary, and two members of our Commission, Mr. E. A. Bayne and the Rev. A. T. Eastman. The draft was reviewed and edited by the Commission, and initially published by Forward Movement Publications for broad distribution and discussion in the Church prior to the Convention. While the statement is an important part of our official report, it is not reprinted here to conserve printing expenses. It is our intention that this statement can be the focus of a renewed dialogue on the nature of Christian mission.

2. Policy Review/Future Directions/Conclusion

We have begun the policy review with a theological statement because, apart from

a vision of its calling, the Church loses its way. On the other hand, reflection and vision, which are not accompanied by obedience and action, lack seriousness and soon become mere flights of fancy. If one asks, therefore, what the Church thinks about its mission, one must also ask what the Church *does* about mission. How are its beliefs translated into acts and into policies and programs? A theological investigation of the mission of the Church implies also a critical review of what the Church is now doing, and it requires the courage to ask what new directions it ought to take.

To aid the Church in this critical task, we present here an outline of the current policies and programs of the Episcopal Church, and some indications of what we believe an adequate theology of mission implies for future courses of action.

In reviewing present policies and programs, we find both a consistent and an inconsistent theology emerging from our study. Thus, we regard this review of policy and program not so much as a platform on which to stand as a springboard from which to move forward. Some of the current policies and programs that have served the Church will continue to be useful instruments for the future. Others will require adaptation. Still others may be abandoned. All, however, require review, and all carry with them questions for the future. We list these policies and programs with as little comment as possible in the hope of stimulating questions and furthering debate.

It is the present policy of this Church:

- To insure that the twin trusts of mission — witness and service — are effectively integrated and coordinated.
- To continue to encourage the movement toward autonomy in the life of overseas jurisdictions.
- To assist the development and growth of indigenous leadership, both lay and ordained, in every part of the Church.
- To encourage the development of concepts and models of ministry appropriate to local culture and need in each place.
- To encourage and assist the church in every place to relate the Christian gospel to local, national, and worldwide social issues.
- To continue our support of existing Anglican provinces and regional councils, and to assist with the creation and development of such units as needed and appropriate, through prayer, friendship, shared resources, education, and joint planning.
- To coordinate our missionary initiatives with member churches of the Anglican Communion, Anglican regional councils, the Anglican Consultative Council, the wider ecumenical fellowship.
- To be open and responsive to the Holy Spirit's leading of the Church into new and imaginative mission initiatives.

These mission policies are implemented through specific programmatic emphases or thrusts listed below. Given limited resources, it is our judgment that these program elements should be, and therefore are, listed in order of priority.

- To recruit, train, send, receive, and sustain people to engage in a ministry of witness and service wherever there is mutually identified need, including
 - *Indigenous ministries.
 - *Regularly appointed missionaries.
 - *Volunteers for mission.
 - *Other persons on special assignments.
- To participate in the Partners in Mission consultation and planning process as a way of setting priorities, adopting goals and objectives, and building trust and friendship in any Anglican jurisdiction where invited.

To continue mutually planned support, in terms of personnel and funds in the overseas jurisdictions with which we have been linked historically, including those which may no longer be an organic part of ECUSA.

- To maintain a communications network through which members of the Episcopal Church may be informed and educated about the realities of the world in which we live, gain understanding about the Christian mission to that world, and be challenged to commit themselves to that mission through prayer and action.
- To sustain a companion relationship program through which world mission relationships may be dramatized, understandings nurtured, and resources shared between domestic provinces, dioceses, and parishes, and their overseas counterparts.
- To respond to the special and dramatic growth of the Anglican Communion on the continent of Africa through cooperative planning.
- To respond with compassion to the victims of natural and man-made disasters through the sharing of the human and material resources of the Church.
- To engage in joint action in mission with various Christian churches as a way of demonstrating our conviction that the thrusts toward mission and unity are not only compatible but inseparable.
- To sustain a leadership development program in response to the defined training needs of overseas provinces and dioceses by providing scholarship assistance for selected men and women to study in mutually agreed-upon institutions.
- To participate with other groups, public and private, ecclesiastic and secular, in cooperative planning and support in the areas of development, migration, and refugee concerns.

Future directions

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

- In a time when its purpose seems confused and its energy is unfocused, the Church needs to come to a renewed vision of itself as God's people on mission.
- In a time when political and economic instability tends to trigger attitudes of caution and timidity, the church needs to gear its life and mission towards greater growth rather than survival.
- In a time when costs outrun the resources of small churches:
 - *Ways need to be found to transfer useful but burdensome institutions to others who can maintain them responsibly.
 - *New forms of ministry need to be developed to further witness and service at modest costs.
 - *Greater inter-Anglican planning needs to take place — to involve a wider sharing of resources and the possible use of international mission teams.
- As a new understanding of the Church as a missionary community emerges and as diversity accelerates within the Anglican Communion and the wider Church, a thoroughgoing review of Church policy needs to take place.
- In a time when situations change very quickly and new opportunities spring up unexpectedly, more flexible Church structures need to be developed than the ones we have now.
- In a time when relationships between the developed and developing parts of the world are shifting markedly:

*Each local, national, and regional church needs to take primary responsibility for mission in its own setting.

*The more established churches need to move into a new level of mutuality in mission, as previously dependent churches attain and consolidate ecclesial autonomy.

*Those who have seen themselves as givers and senders need to discover what they need to receive and how to receive it, even as those who have traditionally thought of themselves as receivers need to learn what they have to give and how to give it.

•In a time when important strides toward ecclesial autonomy are being taken, the flow of people on mission back and forth between the younger and older churches needs to be increased rather than lessened: to avoid dangerous isolation; to provide mutual assistance; and to demonstrate the unity and universality of the Body of Christ.

•In a time when the world is increasingly fragmented and ecumenical hopes remain not only unfulfilled but confused, a new self-understanding is needed of the Anglican place in and contribution to the unity of the wider church.

•In a time when vast numbers of people are uprooted from their homes through political upheaval or natural disaster, new cross-cultural coalitions need to be developed to deal creatively and effectively with refugee and migrant concerns.

Conclusion

We have tried to present a theology of world mission from which the Episcopal Church can receive guidance as it struggles to be faithful to its calling. We have tried also to review the present policies and programs of the Church, and to point to a number of outstanding issues which we believe to be of pressing importance. We are aware that we have not made an appraisal of our present policies and programs, and that our grasp of outstanding issues may be partial. We are aware also that there are other and perhaps more effective ways of expressing an adequate theology of the Church's mission.

In respect to theology, some will believe that more emphasis should have been placed on the passing character of the world. Others may believe that more attention should have been given to preaching the atoning work of Christ. There are those who might place more emphasis on service to the poor or on political action. Many will be in disagreement with the view of the relation between church and society which is set out in these papers. Others may believe that a far more modern and secular statement is called for.

However, we believe that the above statement lays down a theologically sound and fruitful way forward for both thought and action. We believe also that the review of policy and the presentation of outstanding issues is in part necessary to stimulate thought, debate, and resolute action. This report does not, and cannot, however, resolve the many questions and objections it is bound to raise. No report possibly can.

We believe, nonetheless, that it is of great importance for the health of this Church, the churches of the Anglican Communion, and indeed, for all churches, that the questions, objections, and suggestions this report stimulates be brought before the Church for study and debate. Such study and debate are too frequently lacking or superficial, but they are essential if the Episcopal Church's involvement in world mission is to be of the depth God surely requires.

3. Partners-in-Mission Evaluation

The goal of our Commission is to review, evaluate, plan, and propose policy for the overseas mission of this Church. Our particular task force chose to do this by collecting data focusing on issues relative to the way this Church participates in world mission, and by reviewing ECUSA's participation in the ongoing process of Partners in Mission.

The Presiding Bishop helped us a great deal by writing to the primates of the Anglican Communion and asking:

A. First of all, I would appreciate your comments about the value of the Partners in Mission Consultation for your province; I would appreciate your candor in identifying both the positive and the negative elements as you see them. Do you believe that the Partners in Mission Consultation has provided you and your province with a more effective way of communicating with your partners in the Anglican Communion, and planning your own missionary program?

B. Secondly, I would appreciate your comments about the manner in which the issues which were identified in your Partners in Mission Consultation have been dealt. Have some of the needs, problems, and mission opportunities been met and resolved?

The response from 21 primates of the Anglican Communion evidenced a high level of concern for the Partners in Mission manner of participating in mission. The feeling, when studying the responses, is one of global commitment to our Lord Jesus Christ. There is indeed a global partnership of Anglicans working together for the purpose of discovering Christ in all the world. The PIM concept began with the Anglican Consultative Council in 1973, and, since that time, consultations have been held all over this globe.

The results of PIM consultations are as varied as the individuals who take part. The following quotations from the responses to Bishop Allin's questions show the diversity of feeling and response to the consultations. The responses are from the primates themselves, or persons appointed to respond for them.

A. **Jerusalem and the Middle East:** "It is no exaggeration to say that the members of the Central Synod who met for the first time had scarcely known of each other's existence before that first meeting. Though it collectively held metropolitan authority for the province, it was divided by language, by race, by nationality, and even by its experience of Christianity and its comprehension of the meaning of the Church. The only things it held in common were that everyone lived in the Middle East and shared a faith which had come to them through the Anglican Church.

"The presence of partners from the U.S.A., Britain, and Canada — sharing in the life of this new synod, using the methods developed for PIM Consultation — in one week succeeded in doing something which might otherwise have taken many years. It opened up the sense of being one Church, linked in partnership, with a fellowship of churches around the world."

B. **Igreja Episcopal Do Brasil:** "The exercise of presenting our work to delegates from other churches has clarified our own thinking, established valid channels of personal communication, and helped to strengthen the ties that bind our Communion together."

C. **Consejo Anglicano Sud Americano:** "Positively we were agreed that the PIM process has forced us as dioceses, and as a province, to examine our strategy, the priority issues to fulfill it, and the projects that spring from it. It has served to draw our dioceses together as never before, and enabled us to mature to the point at which we are now able to move towards the formation of our own province of the Anglican Communion."

D. **Church of the Province of Tanzania:** "As far as this province is concerned, one of the positive elements of the consultative process was in assisting the province to realize its unity. Before the 1974 Consultation, the diocese in the province hardly thought of themselves as belonging to 'one' church."

E. **Nippon Sei Ko Kai:** "In our first-round meetings, we were able to work out some basic ideas about transformational funding and to put into order the beginnings of some fundamental structural changes within the provincial office. This was good timing for

us because we were headed in that direction anyway, and the Consultation gave us positive impetus and support to make that move. We also were able to establish the 'Guidelines for Sending and Receiving Missionaries' which helped us to better communicate with our several partners in receiving personnel in Japan, and also urged us to enact the Guidelines to send people to other provinces."

F. Church in the Province of the West Indies: "Our involvement in this consultative process has led us to re-examination and reappraisal of our mission as a province and as constituent member dioceses."

G. Hong Kong: "I think Partners in Mission has provided the Council of the Church of East Asia Anglican dioceses in this area with a good way of communicating, and a considerable number of projects have been undertaken and financed."

H. Cape Town, South Africa: "I have no doubt at all that there is always value to be had in Christians meeting to pray about and to discuss what God wants of them. The PIM is no exception, and perhaps the partners can add a perspective which would be absent without them."

These statements speak clearly to the benefits of meeting together as brothers and sisters in Christ. These statements also point to one of the guiding principles of PIM—which is that a church in a particular place has primary responsibility for the church in that place. By following that principle, the Episcopal Church has been able to respond in appropriate ways to the various askings of our partners. By following that principle, our World Mission response is guided toward those needs that are brought to light at the PIM consultations.

This means that grants from the United Thank Offering, Venture in Mission, the Presiding Bishop's Fund for World Relief can all be given in response to a specific asking. This means that Volunteers for Mission, and overseas personnel, are assigned in relation to what the needs of the church in that place are. This further means that the program funds of ECUSA, and our companion diocese relations, are established in such a way that we are responding to what is asked for from a brother or sister in Christ.

The above are all ways this Church responds to mission. Through the PIM process we respond to specific askings. ECUSA is able to respond with a variety of resources, and to bring them to bear in such a way as to have an impact on the specific asking. A further instance of the Partners-in-Mission concept is documented in the section in this report on Africa.

Summarizing the effects of PIM is no simple task, for the benefits are as varied as those who attend. It would seem based on the information we have received that PIM has helped:

- ECUSA focus its efforts in relation to world mission.
- The church in a specific place to be responsible for the church in that place.
- Establish a global planning process for the Anglican Communion.
- Establish a way in which ECUSA may respond personally to brothers and sisters in Christ.

Any honest look at something involves the negative responses as well as the positive side. Some comments from various provinces are as follows:

A. "The negative element of it is the danger of not understanding the meaning and purpose of 'mission' within the background and the traditions of the people. A great deal of mission work can be done at home base."

B. "There *can* be a danger of over-planning. We always need to ask in this work — *and* in the Church — whether bigger is always better. *Are* more people being reconciled to

the Father through Christ because of the way in which we arrange or re-arrange the Church's functioning?"

C. "I expressed my misgivings at the Malawi Consultation in June 1979 because I felt that very little was done — until at a later stage — to dispel the mistaken notion that such a Consultation would produce pots and pots of money. How can you enable us to relate in a mature way without seeing you as 'milking cows'?"

D. "It is difficult to see how, and so far there has been no sign that Consultation has made any difference to the planning of our missionary programmes. A man from an overseas country, however keen he may be in missionary work, cannot be expected to be able to participate fully in the actual planning of each diocese or within the region by merely listening to reports. This is understandable because it is not easy to understand fully the problems and the nature of the situation in a foreign country. One needs to know the customs and cultural background and the religious influence — which have a tremendous impact on the work of the Church. A missionary coming from abroad needs a whole year to familiarize himself or herself with the kind of situation in which the work is to be done; and so it is more than can be expected for someone coming for a day or two to be able to participate fully in the planning."

The PIM process does need evaluation and refinement, as does any new relationship. The criticisms of PIM are real, and in many ways this Church needs to hear very clearly what some developing nations are saying to us. "You do not listen, you do not hear, you do not respect what we have to say concerning the church in our part of the world." They are not happy thoughts; but there is hope if we will hear them!

REVIEW OF PROGRAMS

The Commission, in responding to the goals set for it by the 1979 Convention, has reviewed six major concerns and programs of ECUSA affecting its international relations: Autonomy and Covenant Planning; African Emphasis; Seminary Consultation on Mission; Volunteers for Mission; Companion Dioceses; and a summary statement on the personalization of mission. To increase the continued awareness and support of these programs, we share in this report our review of each, and in some cases related resolutions.

1. Autonomy and Covenant Planning

It is the stated goal of this Church to encourage its overseas dioceses to become self-governing through constitutional autonomy. A second goal, which is not necessarily a part of constitutional autonomy, is the eventual ability of the overseas churches to become self-supporting. Attaining these two goals of freedom will enable each church to develop a new and stronger partnership with ECUSA to strengthen and enhance our mutual mission.

As reported to previous Conventions, a major concern of this Commission has been the need to develop a planning process for autonomy. The Commission started during the last triennium what is called Covenant Planning for Autonomy. The purpose of this process has been to develop covenants between ECUSA and its overseas dioceses stating what each would do to enable the overseas partner to achieve autonomy at a designated future General Convention. The process requires considerable planning, evaluation, and development in all areas of a church's life, including liturgy, education, evangelism, stewardship structure, constitution and canons, finances, and pensions.

Covenant plans for the Dioceses of Liberia and Puerto Rico were ratified by the last General Convention.

Subsequently, Puerto Rico became constitutionally autonomous in early 1980, and is now an extra-provincial diocese under the metropolitan authority of the president of Province IX and its Synod. Under the terms of the covenant, a Joint Committee of Consultation was set up to include representatives of Puerto Rico, Province IX, and ECUSA. This committee first met in March of 1981, and reviewed the progress and problems of the church in Puerto Rico. The Commission on the Constitution and Canons of Puerto Rico has been working on revisions, and these should be ready soon for review by the Province IX Synod. Some problems have developed between Puerto Rico and the Synod because both are inexperienced in this form of relationship. There have been additional problems in developing a pension plan, and in the whole area of financial planning, reporting, and spending within available resources. Particularly encouraging is the development in Puerto Rico of new forms of liturgy emphasizing the cultural history of the country.

The Joint Committee of Consultation between Liberia and ECUSA met in June of 1981. Since approval of its covenant agreement, the church in Liberia has experienced a difficult and uncertain period due to the revolution in that country. The covenant anticipated full financial independence by 1990, but many Liberian Episcopalians have left the country, have had their assets confiscated, or were placed under detention as a result of the revolution. The Committee of Consultation recognized that the 1990 date may no longer be realistic, and asked Liberia to establish a new target date. (Subsequent to this action, Liberia appointed a Standing Commission on Stewardship to review the entire stewardship and financial situation of the diocese and develop a plan to be presented by 1984.) The Consultation reviewed the progress of setting up a new pension plan, the need for monthly interpretation of financial statements, and future funding problems of church schools and institutions. The covenant stipulates that Liberia will become a full member of the Province of West Africa. The timing of this action was reviewed, along with the considerable work accomplished to change the constitution of that province to accommodate this change. As a result, the Standing Commission of the Diocese of Liberia requested transfer of its metropolitan authority to the Province of West Africa during 1982, and this request was approved by Executive Council last November.

The Committee of Consultation with Puerto Rico has scheduled another meeting in March of 1982 and a second meeting of the Liberia committee is scheduled prior to this General Convention. These committees serve as important mechanisms in the development of new relationships with overseas dioceses as they become autonomous. A number of common problems have raised difficult questions for these committees, and for the whole Church: once a diocese becomes autonomous, should ECUSA insist that its regular standards for financial reporting and auditing be met; should ECUSA be responsible for deficit operations without prior knowledge or approval; and, if an overseas diocese requires funding for growth, is ECUSA responsible for funding the growth?

Much progress has been made during the last triennium in planning for autonomy in overseas dioceses, and for most the question is not "whether" but "when." Province IX has been moving forward with a plan to have many dioceses in the Caribbean area become autonomous at the same time. The three dioceses in Mexico have held meetings to start the process. The dioceses in the Philippines have developed a covenant plan, and this may be ready for presentation to the next General Convention.

This progress in planning for autonomy needs to continue on an even more aggressive level during the next triennium. We see the need to distinguish between constitutional autonomy and financial autonomy in our planning. We see even a greater need to assist both ECUSA and the diocese seeking autonomy in discovering ways and means, through

consultation, that the relationship of interdependence may be realized. Only as we foster and nourish self-government and self-support in overseas churches will they become truly self-propagating and strong partners in world mission.

2. The Church's Special Emphasis in Africa

We have noted that it is a policy of this Church to respond to the special and dramatic growth of the Anglican Communion on the continent of Africa. In recent years we have seen striking evidence of this response through participation in Partnership Consultations, expanded assignment of appointed missionaries and volunteers for mission, development of new companion dioceses, extended student training and exchanges, and increased funding of projects and programs. This response can be seen in our deepening relationships with the churches in Kenya, Tanzania, Zimbabwe, South Africa, Zambia, Malawi, Burundi, Rwanda, Zaire, Nigeria, Liberia, Uganda, and the Sudan. This report does not permit a more detailed analysis of these responses or partnerships, but we present the relationships which have developed with the church in the Sudan as an example of the more wide-spread response of our Church to the special and dramatic growth of the Anglican Communion on the continent of Africa.

The Episcopal Church, USA, was an invited partner to the first Partners in Mission Consultation of the Episcopal Church of the Sudan in 1976, and again in 1981. To be a partner with the Sudanese Christians during their dramatic period of recovery and reconstruction following the devastation wrought by the 17-year civil war was, and continues to be, a humbling and an inspiring experience for the Episcopal Church, USA.

In the 1976 Consultation report, the following agreed-upon statements appeared:

1. The church needs this kind of financial assistance which will free it to be self-governing and independent. The church must provide the means to generate its own financial resources and no longer be dependent upon outside sources.
2. The church can contribute by being ready to accept in its new structure a simplicity of organization and administration, and by seeking to raise the level of local support.
3. Serious consideration should 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.
4. A most urgent need is a crash program for upgrading the church's ministry. This has to begin with the training of suitable theological training staff. The church should establish as simply, but effectively, as possible adequate buildings at Bishop Gwynne Theological College.
5. First priority, in the short-term objectives, is to be given to the center in the new Diocese of Rumbek. A house for the bishop and an office need to be built immediately.

In cooperation with the Church Missionary Society of England and the Anglican Church of Canada, the Episcopal Church, USA, through the United Thank Offering (UTO), committed itself to provide the funding necessary for a housing project in Juba, the income from which is designed to offset grants currently being made by partner churches to the provincial budget.

From 1977 to 1981, the UTO made grants totaling \$160,000 for this purpose. In addition, the UTO granted \$32,500 for the bishop's house in Rumbek, and \$23,000 for building repairs at Bishop Gwynne Theological College.

It is now proposed that the Juba housing project be expanded, with the projected

additional revenues earmarked for budget support at Bishop Gwynne College. Venture in Mission pledges of \$400,000 for the Episcopal Church of the Sudan would be used for the construction of additional housing project units, as well as for construction of buildings at the College. The Diocese of Salisbury in England is presently assisting the Sudan church in underwriting the budget deficit at Bishop Gwynne.

Following the 1976 Consultation, CMS - England, the Anglican Church of Canada, the Province of Nigeria, and the Episcopal Church, USA, have provided theological tutors at Bishop Gwynne College. In addition, the Episcopal Church, USA, in cooperation with its seminaries, provided scholarship assistance for four Sudanese priests and two women to receive additional training to equip them for leadership roles in their church.

From 1974 to 1978, the Presiding Bishop's Fund for World Relief made grants totaling \$171,739 for relief and development in the Sudan. In 1981 a grant of \$42,390 was made to assist the Episcopal Church of the Sudan in its ministry to Ugandan refugees. The PBFWR and the development officer are currently negotiating with the U.S. Department of State Refugee Section in the development of a major program of refugee relief and training to be offered to the Sudan church.

Finally, the Diocese of Southwestern Virginia, in cooperation with the Diocese of Bradford in England, is in the process of establishing a companion relationship with the Episcopal Church of the Sudan. In addition to the prayer and deep concern which characterize companionships, a particular focus of this relationship will be the Vocational Training School at Lainya, with emphasis upon reconstruction of buildings and staffing.

In all of the above, the coordinated response of the Partners has been greatly helped by the work of the Christian Organization's Research and Advisory Trust of Africa (CORAT). CORAT, which receives a portion of its support from the Episcopal Church, USA, assists the churches in Africa in planning and in the training of church administrators. Grants from the Episcopal Church, USA, and the Anglican Church of Canada, made possible a visit by CORAT staff to the Sudan to assist the ECS in evaluating the progress towards fulfilling the goals set in the 1976 Consultation and in helping it to set realistic goals for the most strategic use of available financial and administrative resources in the future.

3. Seminary Consultation on Mission

The Commission has noted with satisfaction the increased awareness of the responsibilities of world mission among ECUSA's seminaries during the past triennium. This is evident in new curriculum opportunities, in the encouragement of seminarian service abroad and ongoing welcome of non-Western students, and in a new consciousness of cross-cultural problems in mission work at home and abroad. Particular commendation should be given to the Seminary Consultation on Mission, organized in 1979 by the Council of Seminary Deans.

This body seeks (1) to give serious consideration to seminaries as centers of education for mission in the Church; (2) to facilitate cooperation among seminaries and with the Episcopal Church Center; (3) to focus on areas of cooperative action among the seminaries; and (4) to organize for specific tasks that may involve association with Partners in Mission programs — the supply of faculty for overseas seminaries, for example — and the study of special educational problems in connection with overseas mission activities.

4. Volunteers for Mission

This program, authorized by the General Convention in 1976, encourages members

of this Church to offer their skills in communities that have an identified need for that particular skill. It seeks to be one of the major responses of ECUSA to the call to share God's mission with fellow Christians throughout the world. VFM is a response to the growing awareness among Anglicans that this family is interdependent, mutually responsible, and partners in mission.

In review of this response, we find the beginning of this program encouraging: 36 volunteers have served and returned. Currently there are 27 volunteers, in 12 countries, representing 7 provinces. Nine volunteers are presently serving domestic posts, while 7 have completed assignments. Since September of 1981, 6 new volunteers have taken appointments to Haiti, Central Mexico, Honduras, Guatemala; and the Provinces of Papua New Guinea; Central Africa; and Burundi, Rwanda and Zaire.

The Commission supports and encourages implementation of the goals VFM has set for itself in the new triennium: (1) increase awareness and interest of the Church at large for service at home and overseas; (2) find ways of using existing provincial system as means of generating interest and recruitment; (3) devise a plan for use of returned volunteers around the Church; (4) target domestic areas for use of volunteer skills, especially in urban areas of the USA; (5) explore and develop means of greater cooperation with the Canadian church; (6) explore and develop means of increased volunteer placement in Caribbean dioceses.

5. Companion Dioceses

Underlying the program of Companion Dioceses is the concept of mutual responsibility and interdependence in Christ, a dominant theological commitment within the Anglican Communion. Since 1962 some 68 dioceses have shared in the mission of the Church through this program. The sharing process has and does vary extensively, depending on such factors as distances between partners' cultural, language, and political situations. A major contributor to effectiveness is the matter of mutually agreed-upon goals. The success or failure of the Companion relationship rests basically upon the preparations made at the point of establishing the relationship. Where such goals have existed, and what each diocese has to share and receive, are understood, the relationship has matured and both partners have benefited. This is the finding of the Standing Commission's study and evaluation of the Companion programs. Venture in Mission has generated a new enthusiasm and response to meeting the needs of partners throughout the whole Church. The Companion Diocese program has been a great boon in achieving VIM goals. It will continue to be an important vehicle for sharing, and evidence good stewardship, as the VIM funds are available for local goal achievement.

Sixty dioceses at present have established new partnerships and have had the relationship formalized by Executive Council action. The staff of World Mission continues to be the chief resource in working with dioceses already engaged in the program, or investigating a relationship. The Rt. Rev. David Rose, retired Bishop of Southern Virginia, has volunteered to serve the Church as a consultant, working with dioceses seeking to participate in this vital missionary partnership.

Resolution A—127.

Resolved, the House of _____ concurring, That the 67th General Convention, meeting in New Orleans, endorses the Companion Diocese relationship program as a major priority for mission; and be it further

Resolved, That the Executive Council be requested to establish more effective ways of servicing existing companion relationships, initiate new relationships, and provide adequate personnel for the implementation of this program priority.

RATIONALE:

The Companion Diocese relationship program is the most important mission linkage in this decade. Its significance has grown out of the Church's commitment to, and participation in, Partners in Mission and Venture in Mission. Disciplined and active leadership by the office for World Mission is required, now more than ever, as interest in Companion Diocese relationships grow.

6. Summary on Program Review

In reviewing the various programs of the Episcopal Church concerned with World Mission, we believe that there are some excellent means being provided for the building of relationships between dioceses—domestic and overseas. We believe that, if there is to be a renewal of concern for the mission of this Church, the programs must be emphasized and stressed by the Executive Council and its staff as a means by which mission will be *personalized* and made of vital concern. The personalizing of mission has been a major trend running through this review; and we offer the following resolution so as to endorse it to the whole life of the Church.

Resolution A-128.

Resolved, the House of _____ concurring, That this Church reaffirms its commitment to World Mission and calls upon every Congregation and Diocese to personalize its relationship to World Mission by involvement in one or more of the following:

- Companion Diocese relationship;**
- Parish-to-Parish relationship;**
- Volunteers for Mission;**
- Missionary service;**
- Student scholarships, exchanges, and special giving;**

and be it further

Resolved, That the Executive Council and its staff provide increasing opportunities for the personalization of mission to the Congregations and Dioceses of this Church.

LONG-RANGE PLANNING

Planning for the future is an important task of this Commission. It is aware that the actual planning and implementation of programs related to world mission lies in the domain of other entities of the Church's life. However, we do feel that it is the Commission's responsibility not only to review present policies and programs of our church, but also to recommend direction for the future. In recognition of this task we have, as requested, participated in the long-range planning of the Executive Council; we have surveyed the overseas bishops as to their concerns related to planning; we have surveyed provincial presidents of ECUSA as well as the Executive Council in order to evaluate the ECUSA's Partner-in-Mission Consultation; and finally we have held joint meetings with the Standing Committee on World Mission of Executive Council and overseas bishops of ECUSA. The following is a brief summary of the two surveys, a commentary on our joint meetings, and a resolution.

1. Overseas Bishops' Survey

In June of 1980 a survey of the overseas bishops was initiated, and its results were

clarified and further defined at a joint meeting with them in September of 1981. The survey asked the question: "What concerns and issues related to world mission would you like to see the long-range planning committee address in the accomplishment of its tasks?" The following is a summation of their responses and our discussion together:

- a. Mission education throughout all dioceses of ECUSA to insure that commitment to world mission is of the highest priority.
- b. Planning must be sensitive to different cultures and races, to enable each section of this Church to recognize and appreciate the validity and equality in others.
- c. Emphasis should be given in our strategy to companion congregations/dioceses/provinces so to enable the involvement of all baptized members in the mission of the Church.
- d. In planning for mission in overseas dioceses, utmost importance is given to ministry concerns such as selection, training, sharing of new models, and support.
- e. Other concerns brought to the attention of the Commission by the overseas bishops, which future planning needs to consider:
 - i. Ministry to immigrants.
 - ii. Drain of indigenous leadership to U.S. dioceses from overseas.
 - iii. Need to coordinate efforts between private missionary societies and the Executive Council.
 - iv. Funding must be seen as enabling mission rather than "mission" itself.

2. Partners-in-Mission Consultation (ECUSA)

The responses to PIM in the USA were as varied as those who took part. We asked several questions of the provincial presidents and the Executive Council. Our learnings indicate that the PIM model of inviting partners to share in decision-making on the provincial and diocesan level is not being used. Many shared that the presence of partners is "valuable," helped speed up action," and "raises consciousness." However, the high cost of such meetings is a stumbling block.

The overall value of PIM is evident when reviewing the response to our questions.

For those dioceses who do not have a planning process, the PIM Consultation provided an opportunity to assess their own strengths and weaknesses. The discipline within each diocese of having to assess its program, goals, and work—in order to share with others—was a real benefit.

Another value: The provinces in some cases reevaluated their work priorities and set about their mission in new ways. The PIM process raised the question for the Church: "What is our agenda for the 80's?"

Many provinces choose to have a group of dioceses work on a common task. This clustering of dioceses allowed those participating to take part in a ministry that crossed diocesan boundaries. Also, there are now more companion relationships in ECUSA than there were before PIM. This seems to say that mission is meaningful when it is personal.

Some changes need to be made for the next round of consultation. For example, there was a high cost in terms of dollars. The next Consultation needs to look at alternatives for this funding and costs. ECUSA is one large province, divided into 9 smaller units confusingly called provinces. With the trend swinging toward grassroots decision-making, program initiation, and local leadership, the PIM process could take on new meaning. With few exceptions, there would be no "laundry list" of immediate needs requiring outside grants and aid. The chief benefit would be sharing resources, i.e., experts, people, and experiences as they have and are brought to bear on common problems. Coalitions,

caucuses, and task forces are already recognized as cooperative witnessing entities in our lifestyle. One can only imagine what new life into old forms, or even new forms, may result from neighbors in ECUSA engaging in PIM.

The original PIM venture within ECUSA had mixed results and few consequences of lasting value. One reason for this is systemic. The "hearing group," or evaluatory body, was the Executive Council — which was not able either to share the results adequately with the provinces or to implement the results aggressively in national programs. Granted that PIM probably did lay some of the groundwork for Venture in Mission; but there was a confusion of relationship between the two. We felt they were never adequately related.

In addition to the systemic problem there were and are problems of a more ethnocentric character that impeded our Church in understanding and utilizing the values of PIM. We, as a people, may not yet be truly aware of the meaning of partnership.

Christian partnership requires:

- Accepting the principle of equality, without reference to material resources.
- Accepting "the other" as the carrier of a value missing in "us".
- Willingness to relinquish control, both through money and custom.
- Recognizing that what "we" do is not necessarily normative for others.
- Recognizing that our tendency to think via polarities handicaps us when trying to think holistically — which is the more normal way of thinking for the younger churches.

Like others, we in the Episcopal Church must face these demands of partnership, demands which we resist because of our own preoccupation with "ourselves." We must take care not to be afraid to share. This kind of sharing in Christian partnership can enrich us deeply!

Resolution A-129.

Resolved, The House of _____ concurring, That the 67th General Convention, meeting in New Orleans, reaffirms its commitment to the principles of Partners in Mission as established by the Anglican Consultative Council and endorsed by the 65th General Convention; and be it further

Resolved, That the Executive Council be requested to work with the domestic provinces of ECUSA in reviewing the principles and implement a plan that will be appropriate for use in ECUSA in the furtherance of its mission.

3. Participation in Planning with Standing Committee on World Mission

During the course of this past triennium the Standing Commission invited the Standing Committee on World Mission of the Executive Council to meet with us (March 1981) and subsequently with the overseas bishops (September 1981). We make note of these two meetings in this report so to emphasize the necessity of commissions of General Convention working in cooperation with other entities of this Church which carry like concerns and responsibilities.

Our meeting with the overseas bishops aided the Commission in two areas: First, it offered us the opportunity to test the effectiveness of both policies and programs related to world mission; and second, we believe that such a meeting led us both to a better understanding of our partnership and what is needed to support that relationship.

The Executive Council Committee on World Mission, in sharing with the Commission its purpose and concerns, and likewise our sharing with them, enabled us both to understand our respective responsibilities in carrying forth the world mission tasks of

this Church. We believe this meeting has resulted in new coordination and cooperation between the Standing Committee and the Commission.

GOALS FOR NEXT TRIENNIUM

The Commission sees much of its work in the next triennium as a continuation of those tasks begun in the past three years. The following goals and related resolutions will be the work of this Commission in the next triennium.

1. Theology of Mission

The goal is to test the Commission's theological statement, entitled *Mission in Global Perspective*, through a broad process of discussion. To this end the Commission will take these immediate steps:

- Make the statement the major agenda item for the Commission's next regular triennial meeting with the overseas bishops of the Church.
- Join with the Dioceses of Connecticut, Massachusetts, Rhode Island, and Aberdeen and Orkney in sponsoring a pan-Anglican discussion of the statement as part of the Bicentennial Celebration of the Consecration of Bishop Seabury in 1984.
- Ask the seminaries' Consultation on Mission to discuss and respond to the statement from the perspective of the theological community in the USA.
- Solicit responses from the churches of the Ninth Province who will be studying the Spanish version of the document.
- Ask the Executive Council and its staff to design a process, and provide materials, to enable the whole Church to study the document and its implications.

During the triennium the commission will develop methods for the collection and evaluation of responses leading to a revision of the statement for presentation and adoption by the next General Convention.

Resolution A-130.

Whereas, the 67th General Convention of ECUSA requested the Church to formulate plans to observe 1984 as the Bicentennial Year of the Consecration of Bishop Samuel Seabury, first bishop of the Episcopal Church and the first native-born missionary bishop of the Anglican Communion (Resolution D-91, 1979); and

Whereas, the Standing Commission on World Mission has developed a theological statement entitled "Mission in Global Perspective" for the study of the Church; and

Whereas, this statement is recommended for analysis, response, and propagation by all dioceses, seminaries, and other educational agencies of ECUSA, and through fraternal exchange of similar theological inquiries, to all other jurisdictions of the Anglican Communion; and

Whereas, it is the high purpose of the whole Church to seek for a consensus of mission theology for the Anglican Communion, and to take such steps as may be appropriate to this end; therefore be it

Resolved, the House of _____ concurring, That, to provide a focus for ECUSA's celebration of the Seabury Bicentennial, the Standing Commission on World Mission be encouraged to support and co-sponsor a pan-Anglican Symposium in 1984 — with the Dioceses of Connecticut (Convenor), Massachusetts, Rhode Island, and the Diocese of Aberdeen and Orkney, and with cognizance of the Presiding Bishop's Special

Committee for the Seabury Bicentennial — to search for a shared theology of the Church as mission, of all churches as missions, and all Christians as Christ-commissioned missionaries.

Resolution A—131.

Resolved, the House of _____ concurring, That this Convention receives “Mission in Global Perspective,” prepared by the Standing Commission on World Mission, and commends this document to the whole Church in preparation for a revised statement to be presented to the next General Convention; and be it further

Resolved, That this Convention calls upon the Executive Council to provide the Church with the necessary direction and materials for the study of this document and its implications.

2. Policy and Program Review

It is a continuing goal of this Commission to review the mission policies and programs of the Church. In the course of the past triennium we have discovered a certain absence of congruity between our developing theological position and some of the ongoing policies of the Church. During the coming triennium we intend to pay particular attention to bringing policy recommendations into line with theology — for example, the relationship of domestic and overseas claims and needs within the Church’s universal mission.

3. New Structures for Partnership

It is the goal of this Commission to be in consultation with overseas jurisdictions — to study both the need and options for new structures linking dioceses becoming self-governing and independent within the Americas. New structures are also needed to ensure the new partnership within the Anglican Communion between dioceses of North and South America. We are suggesting that these new structures should be designed and implemented before additional dioceses become autonomous. The review of present regional planning and program implementation in Mexico, Central America, and Panama, northern South America, and the eastern Caribbean will assist the Commission to achieve this goal.

4. Independent Missionary Groups

It is a goal of this Commission to review and evaluate the place of voluntary and independent missionary societies and groups in the world mission of the Episcopal Church.

The Commission recognizes the significant work that is being done by a number of volunteer groups which recruit, train, and send missionaries overseas. As the Commission evaluates and plans, it is important that it be aware of what other groups are doing, in addition to that which is being done through official structures. Two such meetings, which have already taken place, have helped in communicating and coordinating projects. The Commission believes the process should continue, and proposes to meet on an annual basis with all Episcopal groups who are involved with sending missionaries overseas.

5. Christian Church in China

It is a goal of this Commission for the next triennium to review and evaluate our growing relationship with the Christian church in China, with a view to proposing new initiatives by the Episcopal Church.

In early January 1982 the Archbishop of Canterbury visited with Bishop K. H. Ting in Nanking, China. This historic visit characterizes the deep commitment of the Anglican Communion to the Christian church in China and the China Christian Council. A number of members of the Episcopal Church have visited China in recent years, under a variety of auspices, and we have received visitors from the Christian church in China, including Bishop Ting. In tracing these, as well as future exchanges, the study would give special emphasis to the post-denominational church in China and its meaning for a richer understanding of the three self-movements, (self-government, self-support, and self-propagation) as a way of the Church realizing its responsibilities.

Resolution #A—132.

Whereas, the Episcopal Church has had an active interest in sharing the gospel of Jesus Christ with the people of China for more than one hundred years; and

Whereas, the efforts of the Episcopal Church and other Anglican bodies contributed to the development in 1912 of an indigenous Province of the Anglican Communion, the Chung Hua Sheng Kung Hui; and

Whereas, following the end of the Cultural Revolution in the Peoples Republic of China, the clergy and lay members of the Chung Hua Sheng Kung Hui have joined with other Christians throughout China to put into practice the movement for self-government, self-support, self-propagation; and

Whereas, Christians in China are attempting to work together through a new national structure, the China Christian Council, to strengthen the pastoral work of their Christian communities and to face the basic question of the relationship between God and man and of the fulfillment of God's purpose for society; and

Whereas, the Christian leaders of China, in recent meetings with Christians outside China, have indicated their readiness to renew relationships with the wider Christian church; and

Whereas, the Archbishop of Canterbury, on his recent historic visit to China, commented on the "painful and difficult period during the Cultural Revolution," and added that it was good to see them "working together so effectively to give the Christian faith an authentic Chinese face"; be it therefore

Resolved, the House of _____ concurring, That the 67th General Convention call upon the membership of the Episcopal Church to be alert to what God may be trying to teach us through the experience of Chinese Christians and to join with them in mutual prayers of intercession for one another; and be it further

Resolved, That the Convention send greetings to our brothers and sisters in Christ in China, through the China Christian Council, assuring them of our prayers and our willingness to assist them in any way they deem appropriate and within our power; and be it further

Resolved, That the staff of the Episcopal Church Center be instructed to explore ways in which further cooperation with Chinese Christians can be developed, whenever possible coordinating these efforts with other Anglican bodies and our partners in the ecumenical movement.

6. Philippine Independent Church

It is the goal of this Commission to examine the relationship between unity and mission, with particular concern for the continuing implementation of the Concordat of Relationships between the Episcopal Church and the Philippine Independent Church, in the face of misunderstandings and tensions that are emerging. The Concordat is a subject

of major concern for both this Commission and the Standing Commission on Ecumenical Relations, and we therefore propose that representatives from each Commission meet together during the next triennium for the purpose of pursuing this review and evaluation.

BUDGET

Financial Funding Needed

To accomplish the goals of the Commission, the following funding will be required:

Biannual meetings of the Commission (6)	\$49,000
Executive Committee meetings (2)	3,000
Four subcommittees (11 meetings during triennium)	8,500
Office and resource expenses	1,500
	\$62,000

Resolution #A—133.

Resolved, the House of _____ concurring, That the sum of \$62,000 be appropriated from the Expense Budget for the work of the Standing Commission on World Mission for the next triennium.

FINANCIAL REPORT

Receipts

Appropriated by the 1979 General Convention and by subsequent authorizations of the Program, Budget, and Finance Commission: \$56,000.00

Disbursements (as of 3/20/82)

Meeting expenses	\$30,463.89	
Subcommittee meetings	1,989.98	
Office and resource expense	1,890.71	
Publication expense	2,003.02	
		\$36,347.60
Anticipated additional expenses		\$ 9,000.00

This report was written and approved by all the members present at the Commission's final meeting, February 9-11, 1982 (two members were absent).

of vote on Hymnal

Lay 55 nec

105 yes 1 no 3 div

Clerical 56 necessary

108 yes 1 no 2 div

Exec Council

Elected 1st Ballot

Clerical (6-yr)

Ined Borsch (392)

382 to elect

(3-yr)

Wallace E Frey (443)

384 to elect

Elected 1st Ballot

Lay

(6 yr)

Paul Choler (459)

Mrs Betty Conley (503)

Paul Frank (396)

Shirley Wisdale, Jr (418)

396 to elect