

The Standing Commission on World Mission

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Ms. Nancy W. Broadwell (East Carolina) 2003

Mr. Dennis Case (Southwestern Virginia) 2003

The Very Rev. Kathleen Cullinane (Los Angeles) 2003

The Rt. Rev. Francis Gray (Virginia) 2000

Ms. Joan Hermon (Virgin Islands) 2003

Ms. Janet Lewis-Andersen (Indianapolis) 2000

Ms. Virginia Norman (Dominican Republic) 2000

The Rev. Dr. Titus Presler (Massachusetts) 2003, *secretary*

The Rt. Rev. William Skilton (South Carolina) 2003, *chair*

Ms. Edwina Thomas (Virginia) 2000, *vice chair*

The Rt. Rev. Vincent Warner (Olympia) 2000

The Rev. William Wood (Kansas) 2000

Non-voting participants:

The Rev. Jack Andersen, *consultant*

The Rev. Canon Patrick Mauney, *Episcopal Church Center staff liaison*

SUMMARY OF THE COMMISSION'S WORK IN THE 1998-2000 TRIENNIUM

Introduction

During this triennium the work of the Standing Commission on World Mission (SCWM) has been guided by six priorities that emerged from our initial discussions at the Minneapolis Convocation of Interim Bodies in March 1998:

- Episcopal Partnership for Global Mission (EPGM)—Facilitate Executive Council's initiative in establishing EPGM, as provided for in Resolution A204s of the 1997 General Convention.

- **Autonomy Process**—Clarify the assumptions, procedures and goals of the process by which overseas dioceses of the Episcopal Church become autonomous jurisdictions of the Anglican Communion.
- **Emerging Church in Europe**—Consult with the Convocation of American Churches in Europe about their ministry and their relationships with other Anglican jurisdictions in Europe.
- **Suffering Christians**—Promote the Episcopal Church’s solidarity with Christian churches experiencing persecution in various parts of the world.
- **Education for Mission**—Promote world mission education in the parishes and dioceses of the church, especially through the newly established World Mission Sunday.
- **Money, Race, and Power**—Explore and clarify for the church the roles of money, race, and power in the church’s world mission.

In addition to organizing our report according to these priorities, we include a statement on the Primacy of Mission, reflections from the report of Missio, and an outline of continuing concerns for the next triennium.

The Commission met in Minneapolis in March 1998 for the Convocation of Interim Bodies; at Waycross Conference Center, Indiana, in November 1998; at Roslyn Conference Center, Virginia, in April 1999; in Miami and in Port-au-Prince, Haiti, in October 1999; and at St. Christopher’s Conference Center, South Carolina, in January 2000. The Roslyn meeting was held jointly with the Episcopal Council for Global Mission (ECGM), and the Miami meeting was the Consultation on Autonomy. The European Anglicanism Subcommittee visited the Convocation of American Churches in Europe three times, and the Autonomy Subcommittee visited Cuba for the Caribbean Covenant Committee meeting. The EPGM Planners, convened through SCWM and including three SCWM members, met as a group in Cambridge, Massachusetts, in January and March 1999 and made a major presentation to the ECGM annual meeting in April 1999; its members met with other groups in New York and Virginia in the fall of 1999. SCWM representatives attended the annual meetings of ECGM and that group’s national conference on persecution, “Hear the Cry!”, in April 1998. Two members attended national anti-racism training workshops.

The Episcopal Partnership for Global Mission (EPGM): A Network for the 21st Century

The establishment during this triennium of the Episcopal Partnership for Global Mission (EPGM) is the 1990s’ most significant development in the organization of the church’s world mission effort. At the dawn of a new century, it provides the Episcopal Church with an innovative network for global mission that honors all the missionaries of our church, brings the many and diverse Episcopal mission-support organizations into relationship with Executive Council, strengthens their links with one another, and makes the church’s multifaceted global outreach more accessible to all Episcopalians and to our partners around the world.

By facilitating Executive Council’s initiative in establishing EPGM, the Commission played a key role in EPGM’s development during this triennium. Three members served on the EPGM Planners, the group which drafted the EPGM Plan and which included rep-

representatives of the Episcopal Council for Global Mission (ECGM), Executive Council, and the Anglican and Global Relations Cluster at the Episcopal Church Center. The EPGM Plan was approved by Executive Council in October 1999, effective April 15, 2000, and the new organization was inaugurated at a festival eucharist at the last annual meeting of ECGM on that date at Ridgecrest, North Carolina.

The ongoing activities of EPGM are accessible to all through the ECGM/EPGM website, through the EPGM Steering Committee, the membership of which appears on the website, and by mail at the Episcopal Partnership for Global Mission, 9923 Natick Rd., Burke, Virginia 22015. The full text of the Plan to Establish the Episcopal Partnership for Global Mission appears as an appendix to this report.

The Executive Summary of the EPGM Plan follows: “The Episcopal Partnership for Global Mission is envisioned to be a working partnership among Executive Council, congregations, dioceses, and voluntary agencies that enables all Episcopalians to participate in God’s global mission through their membership in the Domestic and Foreign Missionary Society. It will intensify the contributions of the existing Episcopal Council for Global Mission by drawing diverse mission efforts into a recognized relationship with General Convention and Executive Council. Affirming a shared theology of mission, the partnership will implement tested covenants, carry out defined functions, foster crucial relationships in the church and the Anglican Communion, and operate with a very modest budget.”

Resolution A128 Episcopal Partnership for Global Mission (EPGM)

- 1 *Resolved*, the House of _____ concurring, That the 2000 General Con-
- 2 vention celebrates the Episcopal Partnership for Global Mission (EPGM) as estab-
- 3 lished by Executive Council and inaugurated in April 2000; and be it further
- 4 *Resolved*, That this convention commends EPGM to the congregations and
- 5 dioceses of the church as a network of organizations assisting the church with
- 6 sending and receiving missionaries, training and educating for mission, and rais-
- 7 ing funds for world mission; and be it further
- 8 *Resolved*, That this convention thanks the Episcopal Council for Global
- 9 Mission (ECGM) for its ten years of advocacy on behalf of world mission and
- 10 wishes its organizations well as they enter the new era of EPGM, which replaces
- 11 ECGM; and be it further
- 12 *Resolved*, That this convention requests Executive Council to include the
- 13 progress of EPGM in its report to the 2003 General Convention.

The Autonomy Process: Evaluation and Vision
Background

A Consultation on Autonomy was held in Miami in October 1999 to implement SCWM’s goal of evaluating the process by which regions that were once part of the Episcopal Church USA (ECUSA) have become autonomous. These regions include Brazil, Liberia, Philippines, Mexico, and Central America. The Commission received and considered responses to ten questions sent to each member of the covenant committee for each region. Two members of each covenant committee, one from the region, and one from ECUSA, were invited to the consultation. The regional representatives were asked to

outline their experience of the autonomy process and the provinces' life since becoming autonomous.

During the consultation and in their replies to the questionnaire, our partners expressed joy at the opportunity to be self-determining, enthusiasm for relating to other provinces of the Anglican Communion, and pain stemming from some aspects of the process of becoming autonomous. In some cases, a feeling of having been pushed out by ECUSA caused hurt and anger. Also a source of concern is that some aspects of some covenants have not been fulfilled. Grassroots involvement in the autonomy process had varied but was not generally felt to be deep. Regret was expressed by both sides at diminished relationships and opportunities to work together.

Autonomy Defined

Clarifying autonomy is important for relationships with our partner churches. The term highlights the theme of self-government within the Anglican Communion's family of churches and thus the process by which jurisdictions outside the United States that were missionary districts have become self-governing Anglican provinces. The Episcopal covenants group is a helpful collective designation for these jurisdictions.

The autonomy movement, dating from the 1960s, has expressed a conviction that the church in a particular cultural and national setting should direct its own life through the "three-self principles" of self-government, self-support, and self-propagation.

We believe that mutual responsibility and interdependence in the Body of Christ describes more helpfully the relationships we seek among our communion's constituent churches. This model stresses growth toward maturity in all aspects of the church's life, mutuality in giving and receiving, and partnership in the mission of God. These qualities must be developed in planning for self-government, in addition to constitution, canons, prayerbook, and financial plan. Self-support is an important mark of an autonomous Anglican province, but we recognize that the economic disparities between ECUSA and jurisdictions now autonomous or considering autonomy mean that growth in self-support will be gradual.

The Episcopal Church has embraced multiple nationalities. As a Commission, we are clear that an ECUSA diocese outside the U.S. is welcome in our church and under no obligation to become autonomous or join another Anglican province. At the same time, our church remains committed to assisting with the autonomy process of non-U.S. dioceses that do wish to become autonomous.

A Future in Companionship

Although the Autonomy Consultation discussed possible improvements in procedures for autonomy, the shape of continuing relationships between ECUSA and jurisdictions of the Episcopal covenants group emerged as the major emphasis for the future. ECUSA has a special obligation to these jurisdictions because of its role in planting the church in those regions.

We believe that companionship in mission must characterize our future journey. Discernment of opportunities for carrying out mission together is crucial. Joint endeavor will involve interchange of personnel and ideas as each side of the relationship learns from the other. The way forward is in a partnership of equals, rather than in a parent-child relation-

ship between churches, in interdependence, rather than dependence. As one effort to keep communication open, primates of the provinces continue to be invited as guests to General Convention.

At the same time, we realize that the historical inequities in financial resources have roots in injustice and therefore ECUSA has special obligations for support. We propose that Executive Council, using resources available from declining subsidies to jurisdictions of the Episcopal covenants group, allocate funds for providing special covenantal opportunities, such as training in stewardship, capital campaign planning, evangelism, congregational development, and the like.

Support and Oversight

To implement the companionship vision, we recommend the following modifications in the roles of covenant committees, Executive Council, and SCWM:

- Covenant committees should be enlarged and their members given definite terms by the Presiding Bishop.
- Covenant committees should be catalysts for mobilizing resources in response to the needs of their regions and function as bridges to overcome the isolation experienced by some regions.
- Executive Council should organize itself in such a way that the concerns of partner churches, especially those in the Episcopal covenants group, can be heard and acted upon.
- SCWM should monitor the ongoing work of covenant committees, receiving minutes and reports on a regular basis, and monitor the responsiveness of Executive Council.

Particular Regional Concerns

Overseas Dioceses of ECUSA—It is the responsibility of the Episcopal Church to monitor and evaluate the stewardship of the church's resources. Some dioceses, both domestic and overseas, grow as congregations deepen their inner life of the Spirit through living into the Baptismal Covenant. It is important to discover what promotes growth and mission and what inhibits mission. Some overseas dioceses have expanded outreach, established schools, opened churches, and developed ministry training programs, while others remain static or decline. We believe that increasing resources for growth and mission is important. It is equally important to identify and evaluate dioceses where there is no significant mission. In some situations, declining dioceses may need to be merged with neighboring dioceses.

Episcopal Church in the Philippines—When the Episcopal Church in the Philippines (ECP) became a province of the Anglican Communion, ECUSA made a covenant commitment to assist that church in implementing a major capital fund campaign. The desire for such a campaign is still alive in the ECP, and the resources to assist are still available in ECUSA. As the ECP's tenth anniversary as an autonomous church approaches, SCWM believes the time is right to keep the promise made to our sister church. SCWM urges the treasurer and Executive Council staff to expend appropriate funds to retain campaign counsel to conduct a feasibility study for a capital fund drive. A joint drive should be studied, using matching amounts of pesos and dollars. For instance, if one million dollars

could be raised in the U.S., then one million pesos would be raised in the Philippines. The dual campaigns would strengthen both churches in principles of stewardship and capital campaigns.

Proposed Province of the Caribbean—Planning continues for a Province of the Caribbean to be constituted by Cuba, Dominican Republic, Haiti, and Puerto Rico, with a target date of 2003. However, Haiti has expressed its desire at some time in the future to join with other francophone countries in the formation of a different province. SCWM is concerned that without Haiti the proposed Caribbean province will not be viable. The Commission therefore urges the emerging Caribbean province to engage other potential member dioceses in its planning.

Province IX—ECUSA dioceses in Province IX are Colombia, Dominican Republic, Ecuador, Honduras and Litoral. We recommend that during the 2001-2003 triennium SCWM, the Standing Commission on Structure, Executive Council, and the ECUSA dioceses of Province IX consider the province's future, in the event that emerging provincial structures leave it with too few dioceses to continue as presently constituted.

Use of Funds from Decreasing Subsidies

Autonomy arrangements for jurisdictions of the Episcopal Covenants Group typically include plans for decreasing monetary support from ECUSA. Such plans are presently being implemented with Central America, Mexico, and the Philippines, while successive crises have prompted an indefinite hold on subsidy reductions in Liberia. The era of continuing subsidies will draw to a close over the life of these covenants.

Currently, forty percent of ECUSA's program budget is spent on world mission, with the majority going to support overseas dioceses and jurisdictions in the Episcopal covenants group. As less money is allocated to autonomous jurisdictions in the future, the church's spending in the areas of world mission will decline significantly. Presently, the majority of funds no longer devoted to these jurisdictions are being reallocated in the normal budget process to other programs and concerns.

A major priority for SCWM in the next triennium will be to develop a comprehensive vision for the world mission of the Episcopal Church. This will include a plan for the allocation of such resources as will ensure that the church continues to be faithful to God's global mission in the 21st century.

Resolution A129 Overseas Dioceses and Covenants

- 1 *Resolved*, the House of _____ concurring, That the 2000 General
- 2 Convention commends to Executive Council the record of the Consultation on
- 3 Autonomy held in October 1999 by the Standing Commission on World Mission
- 4 with autonomous jurisdictions that were formerly part of the Episcopal Church,
- 5 namely, the Episcopal Anglican Church of Brazil, the Anglican Church of Central
- 6 America, the Episcopal Diocese of Liberia (now a member of the Province of
- 7 West Africa), the Anglican Church of Mexico, and the Episcopal Church in the
- 8 Philippines; and be it further
- 9 *Resolved*, That this convention directs Executive Council to implement the
- 10 church's continuing covenants and agreements with jurisdictions of the Anglican
- 11 Communion that were formerly part of the Episcopal Church to ensure that all of

12 the Episcopal Church’s responsibilities under the covenants are carried out and
13 that the church work in companionship with them to carry out God’s mission;
14 and be it further

15 *Resolved*, That this convention directs Executive Council to nurture compan-
16 ionship with the church’s present overseas dioceses—namely, Colombia, Domini-
17 can Republic, Ecuador, Haiti, Honduras, Litoral, Taiwan, and the Virgin Islands—to
18 ensure growth toward maturity among all participants; and be it further

19 *Resolved*, That this convention directs Executive Council to set long-range
20 financial goals for the portion of the program budget devoted to overseas ECUSA
21 dioceses; develop and publicize a plan for meeting such goals; and determine the
22 feasibility of a “campaign for autonomy” that would avoid the need for lengthy
23 covenant commitments if and when autonomy is undertaken by any overseas
24 dioceses; and be it further

25 *Resolved*, That this convention directs Executive Council to include the
26 church’s overseas dioceses in all communications planning and programming,
27 especially electronic communications; and offer financial incentives to domestic
28 dioceses to consider companion relationships with geographically distant over-
29 seas dioceses and provinces; and be it further

30 *Resolved*, That this convention directs Executive Council to ensure that all
31 Executive Council members are briefed thoroughly on the status of overseas
32 ECUSA dioceses, autonomy processes being undertaken by ECUSA dioceses,
33 and covenants with autonomous jurisdictions formerly part of ECUSA; and be it
34 further

35 *Resolved*, That this convention directs Executive Council to ensure that
36 overseas ECUSA dioceses and autonomous jurisdictions formerly part of ECUSA
37 are effectively represented on decision-making bodies of the church.

Explanation

At the Autonomy Consultation held in October 1999, the Standing Commission on World Mission was informed that aspects of several of our church’s covenant agreements with Anglican jurisdictions formerly part of ECUSA have not been honored. For instance, technical assistance for a capital campaign was agreed to with the Episcopal Church in the Philippines but never delivered.

Further, it has become clear that Executive Council needs to organize itself in such a way that it can maintain effective links with overseas ECUSA dioceses and respond effectively to the needs and concerns of covenant committees established to monitor ECUSA’s continuing relationship with jurisdictions formerly part of our church.

The Baptismal Covenant asks that the community of the baptized “seek and serve Christ in all persons, loving your neighbor as yourself.” As the church, we have often served our partner churches in the letter of the law of our covenants, but we have not responded to them in the Spirit of Christ. The covenants need more visible priority in the life of the church. This resolution seeks to accomplish that goal through efforts by Executive Council.

Emerging Anglicanism in Europe

A major priority of SCWM over the past triennium was to develop a close involvement with the Convocation of American Churches in Europe. As a result, Commission representatives have been present at two of the Convocation's annual conventions, as well as its Mission 2000 Consultation. These personal encounters, along with ongoing electronic communications, have given the Commission a sense of the many positive developments that continue in continental Europe. The growing shift from chaplaincy to mission characterizes the life of the church in Europe. Reiterating the report to the 72nd General Convention, SCWM "commends Europe as important to the work" of the entire Episcopal Church. Anglicans on the continent are discovering a voice of their own which is spoken in English as well as in indigenous languages, reaching out in love and service to the unchurched persons of Europe.

The Convocation consists of eight parishes located in Belgium, France, Germany, Italy, and Switzerland. A network of mission congregations has grown to provide ministry to indigenous communities. During this triennium, for example, the Book of Common Prayer has been translated into Italian and is being used by Italian congregations. A German version is now being drafted. In addition, specialized ministries such as the Taiwanese Ministry in Paris, a refugee center in Rome, a Spanish Congregation in Rome, and a new church in Clermont-Ferrand that serves an ecumenical English-speaking congregation, continue to do valuable work.

Since 1640 there has been an Anglican presence serving the English-speaking Anglican communities on continental Europe. The Episcopal Church's jurisdiction, the Convocation of American Churches in Europe, shares responsibility for Anglican Europe with the Church of England's Diocese in Europe, the Reformed Episcopal Church of Spain, and the Lusitanian Church of Portugal.

As a means of overcoming the problem of parallel Anglican jurisdictions on the continent, a series of consultations among representatives of the four Anglican bodies is underway. The goal is the eventual formation of a Province of Continental Europe. During the most recent consultation, bishops representing the Old Catholic Churches of the Union of Utrecht and the Nordic and Baltic Lutheran Churches of the Porvoo Agreement joined the discussion. There is much work to be done on the local level where neighboring Anglican congregations have little contact with each other, and a process of discovery and sharing has been initiated.

As the result of an envisioning process held in 1999, the Convocation developed a series of priorities. Taken as a whole, these priorities speak of a vision to become an Anglican Church on the continent. There is both a joint commitment to ministry with the English-speaking populations as well as the germination of an authentic Anglican identity in Europe serving an intriguing mixture of language, culture, and ecumenical contexts.

Bishop Jeffrey Rowthorn will continue to serve in his retirement on a part-time basis as plans are made for a full-time replacement. A working group in consultation with the Presiding Bishop, the Standing Commission on World Mission, and other appropriate bodies of General Convention, was authorized to seek a means for the Convocation to elect its own suffragan bishop with the Presiding Bishop's approval.

The Convocation, its congregations and missions, is seeking means to exercise a

greater degree of control over their own destiny. We welcome the ongoing conversation among the Presiding Bishop, the Boards of Foreign Parishes, SCWM, and the Convocation. The process toward a fuller European Anglican identity and control is not a rejection of past structures and relationships but rather a healthy sign of a greater opportunity for ministry on the continent.

The Commission will continue to foster a close involvement with the Convocation in planning, mission policy, and educating the larger church. The Convocation of American Churches in Europe provides a model of ministry in changing cultures for sharing the gospel and responding to needs within communities. A new Anglican identity is being born from an English-speaking population. This new identity is in the process of becoming a new voice in Europe. The Commission fully endorses this process and calls upon the church assist Europe to achieve its own voice within the Anglican Communion.

Solidarity with Persecuted Christians

As Christians in many parts of the world suffer on account of their faith, the Commission encourages all efforts in the church to stand in solidarity with the persecuted church. We commend the Office of Government Relations of the Episcopal Church for its advocacy, especially on behalf of significant national legislation that has been enacted by the Congress and the President. The Commission commends the Episcopal Council for Global Mission for the national conference it organized in April 1988, “Hear the Cry! Standing in Solidarity with the Suffering Church.” The conference did much to intensify the awareness of Episcopalians to the plight of those in persecuted parts of the Body of Christ, and many parishes and dioceses have undertaken practical steps to assist the suffering. We urge that the church continue to pray and work on behalf of the persecuted.

Resolution A130 Solidarity with Persecuted Christians in the Sudan

- 1 *Resolved*, the House of _____ concurring, That the 2000 General
- 2 Convention affirms the solidarity of the Episcopal Church in the U.S. with the
- 3 Episcopal Church of the Sudan in support of Christians suffering from religious
- 4 persecution in the Sudan; and be it further
- 5 *Resolved*, that this convention encourages local and national advocacy
- 6 efforts to raise awareness people in all the nations of our church to the horrors
- 7 being inflicted on the people of the Sudan and to assist in bringing about a just
- 8 and lasting peace in that region of the world; and be it further
- 9 *Resolved*, That the convention reaffirms the Episcopal Church’s solidarity
- 10 with all Christians in all places who suffer persecution and all persons, of what-
- 11 ever religion, who suffer persecution by reason of their faith.

Explanation

More than two million women and children have died in a sixteen-year civil war in the Sudan that has included intentional starvation, the displacement of approximately 4.5 million people and other violations of human rights. Military and government entities in the Sudan have abused the tenets of Islam to wage war on predominantly non-Arab Sudanese in other parts of the country. Leaders of the Episcopal Church of the Sudan have called upon the rest of the Anglican Communion to stand with them in solidarity to bring comfort

to those suffering from the results of the war. The national and local efforts on behalf of Sudanese Christians that have been undertaken within ECUSA during this triennium have been a source of encouragement.

Money, Race, and Power in World Mission

The relationship between issues of money, race, and power and the world mission of the Episcopal Church was designated by the Commission as one of our six priorities for the triennium. We experienced these issues throughout our deliberations, and time has been spent in conversation focused on self-awareness about racism and its relation to money and power.

The 1999 report of *MISSIO*, the Mission Commission of the Anglican Communion, reflects on the relationship of money to mission. It says, among other things: “Experience has shown that money both benefits and distorts mission relationships. . . . Every dimension of mission requires money. . . . Those who engage with others as partners in mission must commit themselves to the biblical principles of Christian stewardship and ensure that money transfers are made on the basis of transparency, responsibility, and accountability. . . . Money, however, has its darker side. Money can be given to maintain power, control, and influence. . . . Another negative feature of the sharing of money is the propensity to foster dependence on the outside donor. . . . Finally, money can have a negative effect on the donor. It can focus the donor’s concern on the raising of funds, on its transfer, and on seeking to control its use, thus taking attention away from other more significant aspects of partnership. . . . A holistic approach sees financial sharing as a dimension of total partnership which includes the sharing of joys, sorrows, people, liturgies, prayer, challenge, advocacy, (and) experience of poverty for the sake of the kingdom” (*Anglicans in Mission: A Transforming Journey*, pp. 53-55).

As a consequence of the inequitable distribution of the world’s resources, economic power tends to be centered in the Global North while people in the Global South lack the power that economic resources provide. Issues of race, therefore, have affected the Episcopal Church’s handling of money and power in world mission. Even apart from money, world mission from the churches of the Global North has historically often expressed racist attitudes, complicating relationships between the Episcopal Church and Anglicans in the Global South.

The Commission intends during the next triennium to study further these complex and troubling inter-relationships. We will seek the assistance of a consultant and will engage Anglican partners in the conversation.

Initiatives in Mission Education

World Mission Sunday—The Commission rejoices that many congregations and dioceses have celebrated World Mission Sunday, which was established by the 1997 General Convention, and continues to encourage this observance each year on the last Sunday of Epiphany. SCWM also notes that some congregations and dioceses designate a special offering for the work of the church in global mission and interdependence. Educational, liturgical, and promotional materials about World Mission Sunday are available from Episcopal Parish Services.

Short-term Mission Trips—A large number of Episcopalians have become involved in cross-cultural short-term mission trips, and we affirm the mission interest generated by those participating in these ventures. Youth, students, professionals, and retirees respond to disasters, work in healthcare and education, and participate in civic and cultural activities. Short-term volunteers are welcomed, and their contributions are deeply appreciated. Their lives are changed, and they learn much about themselves as they “do unto others.” Upholding short-term mission trips as a valuable educational tool, we encourage groups to increase their focus on learning as well as doing. As group leaders ensure that their participants truly encounter local people in new cultural settings, they offer opportunities for participants to develop different perspectives on life and its values, deeper understandings of the life of the church, and new awareness of God’s call to them.

Initiatives in World Mission Education—The Commission rejoices in the continuing growth of education and training for mission. Ongoing major events open to all interested persons include the triennial “New Wineskins for Global Mission” conference organized by the Episcopal Church Missionary Community and the annual World Mission Institute offered by the Global Episcopal Mission (GEM) Network. Training programs for missionaries include the Short-Term Mission Trainings offered by the South American Missionary Society and the ecumenical Mission Personnel Orientation offered twice a year through a cooperative effort of the Presbyterian Church, (U.S.A.), the Evangelical Lutheran Church of America (ELCA), the Reformed Church in America, the Volunteer Missionary Movement of the Roman Catholic Church, and the Episcopal Church.

Among many specific initiatives, we highlight three:

- Children of St. Thomas Church, Franklin, in the Diocese of Indianapolis have solicited and received prayers from children in 94 percent of the dioceses of the Anglican Communion. Prayers include words and pictures and are used in parish liturgies.
- The Bishop of Liberia’s appointment of a recent Liberian seminary graduate to be a missionary from Liberia in the Diocese of South Carolina is educating members of this American diocese about mutuality in world mission and about the life of the church in Liberia and West Africa.
- The Dominican Development Group, born out of a four-way companion diocese relationship among the dioceses of the Dominican Republic, South Carolina, Southwest Florida, and Western Louisiana, is educating members of all these dioceses about world mission as it makes a substantial contribution toward the development and self-sufficiency of the Dominican Church.

The Primacy of Mission in the Church’s Life

The Standing Commission on World Mission is mindful that issues of human sexuality have prompted a wide variety of opinions in the Episcopal Church and in the Anglican Communion. The ensuing controversy has sometimes strained relationships within our church and in the Communion, especially since the 1998 Lambeth Conference.

Mutual acceptance and partnership in the gospel have in some instances been threatened, and this environment diminishes the church’s ability to fulfill its mission. The Standing Commission on World Mission is concerned that the sexuality controversy may dimin-

ish the global outreach of the Episcopal Church and its work with partners in the Anglican Communion.

In Haiti, a place of desperate need and rich spirituality, it became especially clear to the Commission that the issue of human sexuality must not be allowed to hinder the church's commitment to God's mission in the world. We therefore offer the following reflection to the church:

Reflection on the Primacy of Mission in the Church's Life

- We affirm the primacy of mission in the church's life. This mission, as defined by the Catechism, is "to restore all people to unity with God and each other in Christ." Responding to God's call to mission is the primary task of the church.
- We affirm that faithful prayer, scripture study, and theological reflection are experiences shared by Episcopalians and Anglicans even as they disagree with one another on issues of human sexuality. Therefore, we believe that all participants in the discussion should avoid characterizations that disparage the faith, motivation, or integrity of others. Recognizing the diversity of opinion within every area of our church and within every province of the Anglican Communion, we should likewise avoid generalizations about opinion in any particular region of the world.
- In the compassion of Christ and in the power of the Holy Spirit, many communities in our church and in the Anglican Communion have furthered the church's mission—whether in evangelism or social justice, pastoral outreach or spirituality—in the midst of differing opinions about human sexuality. In the world mission community of the Episcopal Church, we have been blessed by such continuing partnership both in the Episcopal Council for Global Mission and in the Standing Commission on World Mission, for the membership of each body includes a wide range of opinions on human sexuality. We accept the sincerity of one another's commitment to Christ and to the gospel, and we respect the views and beliefs of those with whom we may disagree on this and other issues.
- We rejoice in a shared faith in God as revealed in the Trinity—Father, Son, and Holy Spirit—and in the mission to which God calls us all as Christians. As mission has often prompted different churches to work together, we believe that mission commitment promises to preserve and energize the Episcopal Church. We encourage all to avoid letting differences about human sexuality impair our partnership in God's mission in the world. We encourage Episcopalians who differ to join together in global mission and in all ministries of the church and to be equally open to mission work with all our Anglican and ecumenical partners.

Missio and the Inter-Anglican Standing Commission on Mission and Evangelism

For the past five years, Missio, the Mission Commission of the Anglican Communion, has gathered missiologists and representatives of mission agencies and provinces worldwide to consider issues of mission and evangelism in the Anglican Communion. We commend to the church Missio's final report, to be published as *Anglicans in Mission: A Transforming Journey*. We believe members of the Episcopal Church will find in it inspiration and ideas for the continuing mission and evangelism to which we are all called. Missio has

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now completed its mandate and will be succeeded by an Inter-Anglican Standing Commission on Mission and Evangelism, on which the Episcopal Church will be represented.

Companionship as a new paradigm for understanding and carrying out mission is a major contribution made by *Missio* in its final report. We are coming to understand that the term “partnership,” which has been the major paradigm for understanding mission since the early 1970s, fails to account for the full range and richness of our relationships with provinces of the Anglican Communion. How can we best conceptualize our mission and relationships so that we can be faithful stewards of the riches of God’s grace? Companionship’s associations of equality, ongoing journey, and growth in relationship may help us in that search.

PRIORITIES FOR THE NEXT TRIENNIUM

The Standing Commission on World Mission has set the following priorities for its work in the next triennium, 2001-2003:

Episcopal Partnership for Global Mission:

- Monitor the development of this organization during its first triennium of existence.
- Hold one Commission meeting jointly with EPGM during the triennium.

Autonomy Review:

- Present to the 2003 General Convention a revision of the legislation that guides the autonomy process (Resolution A235a of the 1991 General Convention).
- Convene a follow-up Consultation on Autonomy with jurisdictions of the Episcopal covenants group.
- Receive and review covenant committee reports that have been directed to Executive Council.
- Continue to monitor autonomy discussions in the Caribbean area.

World Mission Education:

- Continue to monitor and encourage diocesan and congregational education about world mission.
- Continue to encourage Cross-Cultural Internships for Seminarians.

Additional Concerns:

- Address problems resulting from declining mission within some overseas dioceses.
- Intensify study of the issues of race, money, and power in world mission.
- Foster the Commission’s involvement in the Convocation of American Churches in Europe and monitor cooperative developments in European Anglicanism.
- Incorporate contributions of the 1999 report of *Missio* into the Commission’s work.
- Discern opportunities for world mission cooperation with the Evangelical Lutheran Church of America.
- Ensure adequate orientation for new Commission members of the SCWM, including circulation of the Blue Book and *Missio* reports prior to the first meeting of the next triennium.

PROPOSED BUDGET FOR THE 2001-2003 TRIENNIUM

	2001	2002	2003
Expenses	\$38,000	\$49,000	\$39,000

The Commission intends to meet five times during the triennium, with three meetings inside the U.S. SCWM’s engagement with Anglican partners and the global church makes it imperative that it meet twice outside the U.S., once in 2001 and once in 2002. Funding for consultations of Commission subgroups with our partners is also needed, including the Convocation of American Churches in Europe, the Episcopal covenants group, and the Episcopal Partnership for Global Mission.

Resolution A131 Standing Commission on World Mission Budget

Appropriation

- 1 *Resolved*, the House of _____ concurring, That there be appropriated
- 2 from the Budget of the General Convention, the sum of \$126,000 for the triennium
- 3 for the expenses of the Standing Commission on World Mission.

APPENDIX

Plan to Establish the Episcopal Partnership for Global Mission

Approved by the Executive Council of the Episcopal Church, October 1999, as submitted by the EPGM Planners, a group convened to advise Executive Council on the implementation of Resolution A204s of the 1997 General Convention, on establishing the Episcopal Partnership for Global Mission

Executive Summary

The Episcopal Partnership for Global Mission is envisioned to be a working partnership among Executive Council, congregations, dioceses, and voluntary agencies that enables all Episcopalians to participate in God’s global mission through their membership in the Domestic and Foreign Missionary Society. It will intensify the contributions of the existing Episcopal Council for Global Mission by drawing diverse mission efforts into a recognized relationship with General Convention and Executive Council. Affirming a shared theology of mission, the partnership will implement tested covenants, carry out defined functions, foster crucial relationships in the church and the Anglican Communion, and operate with a very modest budget.

Historical Background of the EPGM Proposal

This proposal offers a means to implement the 1997 General Convention’s directive that Executive Council initiate development of an Episcopal Partnership for Global Mission (EPGM). Convention stated that the partnership’s purpose would be “to strengthen the Domestic and Foreign Missionary Society and its work with other mission groups to increase churchwide participation and cooperation in the sending and receiving of missionaries on an international basis” (Resolution A204s).

The vision for EPGM arises out of the world mission community’s experience of the Episcopal Council for Global Mission (ECGM), a group founded in 1990 to foster cooperation and mutual learning, rather than competition, among mission organizations. ECGM

now has more than 40 member organizations, which include voluntary societies, parishes, dioceses, and entities of the Domestic and Foreign Missionary Society (DFMS) such as the Anglican and Global Relations Cluster, the United Thank Offering, and the Presiding Bishop's Fund for World Relief.

In response to a proposal that “missionary appointments will no longer be made and funded on a normative basis” by the DFMS, the 1994 General Convention called for a comprehensive theology, strategy, and structure for the church’s international mission work (Resolution D016). The D016 Working Group, which included members of the Standing Commission on World Mission and ECGM, offered the 1997 General Convention a partnership model that was modified at convention to become A204s.

A group called the EPGM Planners has met to develop this proposal. It includes members of Executive Council (Ms. Diana Dillenberger-Frade and the Rev. Dr. Sandye Wilson), the Episcopal Council for Global Mission (Ms. Beverley Allison, the Rev. Dr. Ian Douglas, and Ms. Judith Gillespie), the Anglican and Global Relations Cluster (the Rev. Patrick Mauney), and the Standing Commission on World Mission (Ms. Janet Lewis-Andersen, Ms. Edwina Thomas, and the Rev. Dr. Titus Presler, convenor).

EPGM Purpose Statement

The Episcopal Partnership for Global Mission is a working partnership among the Executive Council, congregations, dioceses, voluntary agencies, and networks that enables all Episcopalians to participate in God’s global mission through their membership in the Domestic and Foreign Missionary Society of the Episcopal Church.

Theological Affirmations of EPGM

The theological foundation for mission vision and practical partnership among EPGM members is the theological statement developed by the D016 Working Group and affirmed by ECGM and by the 1997 General Convention as a basis for EPGM membership.

God has lovingly and joyfully created heaven and earth. Human beings, however, have become alienated from the Triune God, turning away from God and one another. God, in love, seeks to heal the divisions that drive us apart. In the incarnation, death, and resurrection of Jesus Christ, God provides the way by which all creation can be reunited with our loving and merciful Creator. In dying for us, Jesus Christ redeems us to new life. In him the Reign of God is made real and accessible for all. Empowered by the Holy Spirit, the Body of Christ present in the world today proclaims and lives out Jesus’ work of reconciliation and redemption. The mission of the church is thus to restore all people to unity with God and each other in Christ (Catechism, Book of Common Prayer, p. 855). As God sent Jesus into the world, we too are sent into the world.

The history of salvation from creation to the present day demonstrates that God is a sender. The Holy Scriptures are the definitive chronicles of the work of the sending Triune God. They tell of prophets and apostles, women and men of faith, impelled to speak and act in God’s mission. The truth of Scripture is that from the Triune God, Creator of all, God the Word is sent and made human to accomplish reconciliation and redemption, and God the Holy Spirit is sent to empower God’s people to participate in and bear witness to God’s reign.

God's mission of reconciliation and redemption is the work of the church. In mission God the Holy Trinity takes God's believing people as a partner. Commissioned in baptism, and enabled by the Holy Spirit, Christians are invited to be recipients and channels of God's transforming grace. We do this through: prayer and worship, repentance and forgiveness, the proclamation of the Good News of God in Christ, loving service, and struggles for justice and peace (*Baptismal Covenant, Book of Common Prayer*, pp. 304-305)

God's mission carries us across frontiers to encounter the new and the unfamiliar in our own communities and beyond. Every Episcopalian is called to cross frontiers, local or global. Mission is both "domestic" and "foreign." We thus participate in God's mission in the Episcopal Church, in the United States, within the Anglican Communion, and beyond. As we are called to go, so are others called to come and bear witness to Christ among us. We are both givers and receivers in God's mission.

As missionaries, Christians are nourished by God's Word and sacraments, and sent into the world in God's name to bring hope, healing, and justice to a sinful, divided, and broken world. The God who is known in the Old and New Covenant works both through the established and through the surprising and unpredictable. The variable strategies and structures of the church have always been a response to new circumstances. As the world and its cultures change, so too should the vehicles by which God's people present the gospel at home and to the ends of the earth.

EPGM Covenants

The four Covenants have been tested through a decade of experience in ECGM and are proposed as ongoing commitments of EPGM.

Partnership in Mission—In a spirit of respect and cooperation within the Body of Christ, we covenant to accept as a norm the receiving of appropriate invitation/permission from the relevant Anglican ecclesiastical authority, before engaging in a program or sending persons into an area where an Anglican body exists.

Theological Diversity—Desiring to avoid untested assumptions about one another, we will seek to understand our various mission theologies by committing time and resources to listen and talk together with honesty and mutual respect.

Unreached Peoples—We want to promote a vision throughout the Anglican Communion to work for the extension of the church among groups where the gospel of Christ is not known, both within Anglican dioceses and beyond Anglican dioceses.

Information Sharing—We covenant to share mission information on projects and procedures relative to recruiting, screening, selecting, training, and placing missionaries. We further covenant to explore ways of coordinating our activities in order to encourage cooperation and discourage unhealthy competitive attitudes in the world mission field.

Functions of EPGM

Affirm, facilitate, and provide recognition to all Episcopalians serving as missionaries.

- Executive Council will recognize individually, as Episcopal Church missionaries, all missionaries sent by member organizations of EPGM, provided that mutually agreed upon standards are met and that EPGM ensures that comprehensive liability insurance is carried by member organizations and by EPGM.

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- EPGM will convene a consultative process to compare existing standards for qualifications, financial support, cross-cultural training, accountability, pastoral care, sexual misconduct prevention, health and liability insurance and re-entry, and from this process develop mutually agreed upon standards in these areas.
- EPGM will oversee member organizations' compliance with such standards.
- EPGM will convene consultations on guidelines for short-term mission ventures.

Assist and encourage the sending of missionaries to the Episcopal Church USA from the Anglican Communion and wider church.

- EPGM will establish for the receiving of missionaries from other churches standards for invitation by episcopal authority, hospitality, financial support, itineration, cultural orientation, housing, and insurance.
- EPGM will coordinate networking among its organizations about missionaries available for itineration in ECUSA.

Coordinate, publicize, and promote mission education across the Episcopal Church.

- EPGM will establish a Mission Education Working Group from member organizations.
- EPGM will coordinate development of mission education resources.
- EPGM will acknowledge, celebrate and advance ECUSA's unique and rich contributions to missiology (scholarship devoted to mission history, theology, and practice).
- EPGM will help the church understand the new realities of Christianity's strength in the global south.

Convene those working in particular geographic areas or people groups in order to develop coherent long-range strategies.

- EPGM will plan consultations with international partners.
- EPGM will develop pockets of expertise in geographical areas and issues of concern.

Advance new missionary approaches.

- EPGM will encourage missionary outreach that promotes the development of self-supporting, self-governing, and self-propagating churches that honor the various cultural expressions of historic Christianity.
- EPGM will develop new strategies in cooperation with ECUSA's international partners, that are light in organization and responsive to needs.
- EPGM will convene topical consultations in light of emerging needs, global developments, ecumenical conversations, and missiological thought.

Recognize that much of the global mission outreach of the Episcopal Church is carried out through congregations, dioceses, and voluntary societies and that the greatest opportunity for mission growth may be through such structures.

- The EPGM story will be told through verbal presentations and written materials.
- EPGM will establish a communication chain (such as a website) among EPGM member organizations, international partners, and others to facilitate referrals and cooperation.

- EPGM will establish a speakers bureau.

Be a resource for the Standing Commission on World Mission (SCWM) in its task of proposing world mission policy for the General Convention.

- Joint meetings will be held of SCWM and EPGM at least once in each triennium.
- SCWM will be a member of EPGM.
- EPGM will suggest to General Convention's presiding officers candidates for SCWM membership.

Increase funding for global mission.

- Increase funding within the General Convention Program Budget through a line item for EPGM in the AGR budget.
- Seek funding beyond the General Convention Program Budget for agreed upon world mission projects across the church.

Affirm ecumenical partnerships in the one world mission of Christ.

- Publicize existing world mission partnerships as models for local ecumenical cooperation.
- Encourage ecumenical partnerships and participation in ecumenical associations of mission agencies in such areas as training, education, in-field collaboration, mission teams, and joint appointments.

Structure of EPGM

EPGM is a network of mission organizations, not individuals. An organization eligible for membership is one that sends missionaries, receives missionaries, educates for mission, advances mission strategies, or raises funds for international mission. Each organization subscribes to the EPGM Covenants. Each organization pays annual dues according to a sliding scale based on its operating budget, and membership entitles it to send two representatives to the EPGM annual meetings.

EPGM operates as a collaborative network. Major EPGM initiatives are developed through discussion at the EPGM annual meetings, but other initiatives arise through collaborations among members responding to emerging needs. EPGM leadership is non-hierarchical, and decision-making is by consensus rather than voting.

EPGM is guided by its Steering Committee, which is responsible for overseeing the network's operations and unity, ensuring the maintenance of standards, encouraging the member organizations and implementing new ventures decided by the membership. Eight Steering Committee members are chosen by lot among all member representatives at the EPGM Annual Meeting. They serve for two years, with half the members chosen each year. The Convenor and Co-Convenor are chosen by the Steering Committee from among their own members, and the Co-Convenor succeeds the Convenor in the following term. The Steering Committee may ask a former Convenor to serve as a consultant.

The Partnership is assisted by a paid Administrator, whose role is to implement the directives of the Steering Committee and Convenor, to whom the Administrator is accountable. EPGM continues the non-profit status of ECGM as an organization under Section 501c3 of the Internal Revenue Code.

As a network, EPGM exercises accountability through mutual responsibility and interdependence in world mission in a number of central relationships:

- In its relationship with Executive Council, EPGM, as represented by the EPGM Steering Committee:
- is a voice for the Episcopal Church's world mission;
- offers leadership and initiative in the world mission of the Episcopal Church;
- includes in its annual meetings two liaison representatives from Executive Council, appointed jointly by the Presiding Bishop and the president of the House of Deputies, in consultation with Executive Council, for the purpose of reciprocal conversations between Executive Council and EPGM;
- is accountable to Executive Council through regular reporting and council liaisons; and
- accounts for the use of its funds.

In the relationship between EPGM and its member organizations:

- members approve the theological affirmations for mission of EPGM first articulated in the SCWM's report to the 1997 General Convention;
- members endorse the four covenants;
- members meet standards of fiduciary responsibility, including annual financial reports to EPGM;
- EPGM maintains non-hierarchical and diverse shared leadership; and
- EPGM accounts for the use of its funds.

In the relationship between Executive Council and the Anglican Communion:

- EPGM complies with Partnership in Mission principles of the Anglican Communion.

EPGM's Relationship with the Anglican and Global Relations Cluster

The Anglican and Global Relations Cluster at the Episcopal Church Center is the program office through which the missionary-sending and receiving initiatives of the Presiding Bishop and Executive Council are implemented on behalf of General Convention, and it is a focal center for inter-Anglican communication and action.

As in ECGM, the AGR Cluster will be a dues-paying member organization of EPGM. As a network, EPGM will exist through its members and will not be permanently centered in any particular location. The network will not be based at the Episcopal Church Center, for its activities will be guided by the geographically dispersed Steering Committee, Convenor, and Administrator.

The AGR Cluster will continue to fulfill its special role of fostering mission in common with diverse groups through implementing mandates from General Convention, sharing information and facilitating cooperation in the Anglican Communion. EPGM will not replace AGR or any of its specific functions.

The Transition from ECGM to EPGM

ECGM is a remarkably successful mission network that has fostered mutual appreciation among organizations, catalyzed significant cooperation, and served as a model of mutual ministry amid the Episcopal Church's divisions about theology and ethics. Given this achievement, what is the rationale for moving from ECGM to EPGM?

EPGM will bring all member organizations into a recognized relationship with General Convention. Executive Council’s recognition of member organizations’ missionary appointments will overcome the present problematic distinction between “official” missionaries and “other” missionaries. On behalf of the entire church, EPGM will embrace and promote the rich diversity of mission visions within the church. This will offer greater coherence to the many global mission efforts within the church, both for ECUSA’s membership and for our international partners. These developments will empower the mission network to speak with greater authority and be more effective in enabling all Episcopalians to participate in God’s global mission through their membership in the DFMS. Released will be greater energy, more personnel, and more funding for world mission.

EPGM will be similar in many functions to ECGM. The shift to church-wide recognition and accountability will catalyze sharper focus and elicit deeper commitment to the tasks of EPGM. The transmuting of ECGM into EPGM will avoid the creation of additional bureaucracy. EPGM will be accountable to Executive Council, through adherence to established standards, but individual organizations will retain their autonomy. EPGM will preserve the network’s present pattern of non-hierarchical and diverse leadership and oversight.

Proposed EPGM Budget for the 2001-2003 Triennium

Expenses

Recognize all missionaries sent by EPGM organizations	
Three consultations to establish standards	13,000
Encourage sending of missionaries to ECUSA	
Coordinate networking among member organizations	4,000
Coordinate mission education across the church	
Develop resources in conjunction with 3 annual meetings of the Seminary Consultation on Mission	6,000
Convene people working with specific regions and groups	
Two consultations with international partners	10,000
Advance new missionary approaches	
One consultation with international partners	4,000
Recognize the breadth of Episcopal global mission	
One consultation to develop materials to publicize EPGM	5,000
Be a resource for the SCWM	
no expenses are anticipated for this triennium	0
Increase funding for global mission	
no expenses are anticipated for this triennium	0
Encourage ecumenical partnerships in mission	
no expenses are anticipated for this triennium	0
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Total program expenses for Triennium 2000-2003	42,000
Steering Committee	12,000
Administration: 27,000 per year (materials, office, administrator)	81,000
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Total Expenses for Triennium: 45,000 per year x 3	\$135,000
<i>Income</i>	
Annual dues of EPGM members: 20,000 x 3	\$60,000
Gen. Conv. Program Budget in AGR area: 25,000 x 3	75,000
	<hr/>
Total Income for Triennium	\$135,000

Budget Notes for Triennium 2001-2003:

EPGM anticipates carrying out some functions in the first triennium, but not all.

Program support is to be devoted primarily to project consultations.

It is anticipated that one part-time administrator will be needed.

EPGM members will offer in-kind support to projects in which they are participating.

EPGM membership dues will be increased to produce an income of \$20,000 per year beginning in the year 2000.

\$25,000 per year from General Convention Program Budget will express the church's recognition of the network and EPGM's accountability to Executive Council; it will be through AGR.

EPGM may seek grants and may receive gifts as a tax-exempt organization with 501c3 status.

This budget is experimental and will need to be revisited in 2003.

Evaluation

Modification of EPGM may be made by the EPGM Annual Meeting in consultation with Executive Council. An evaluation of EPGM will be made through a consultative process involving EPGM member organizations, the Standing Commission on World Mission, and the Executive Council and will be reported to the 2003 General Convention.

EPGM Implementation

The EPGM Planners presented a complete draft of the EPGM Proposal to the ECGM 1999 Annual Meeting, held at Roslyn Conference Center, April 13-15, 1999, and to the Standing Commission on World Mission at its meeting at Roslyn, April 12-15, 1999. A number of revisions suggested by members of these groups meeting together in plenary session were incorporated into the proposal, and the revised text was then presented to the groups. The ECGM Annual Meeting approved the revised proposal by consensus on the morning of April 15, 1999. The Standing Commission on World Mission voted without dissent to approve the revised text (Version 2.0) on the afternoon of April 15, 1999.

In response to suggestions made by the International and National Concerns Committee of Executive Council in Appleton, Wisconsin, in June 1999, revisions have been made, resulting in Version 3.0. Major mission-sending agencies, the ECGM Steering Committee, the Seminary Consultation on Mission, and the Chancellor to the Presiding Bishop have been consulted in the revision process.

Executive Council is directed and empowered by Resolution A204s of the 1997 General Convention to establish EPGM. No additional Convention resolution is needed for this purpose, although Resolution A204s asks Executive Council to report to the 2000 General Convention on the formation of EPGM.

The EPGM Planners request that Executive Council review this proposal, initiate discussion of matters on which it would like clarification, and when it is satisfied that the plan has been perfected, establish EPGM by council action. The EPGM Planners suggest to Executive Council that the ECGM Steering Committee be requested to undertake implementation, consulting with the EPGM Planners and the bodies they represent. It is further suggested that the effective date of EPGM's establishment be April 25, 2000, to coincide with the Annual Meeting of ECGM scheduled for April 24-26, 2000.

Budget support for the 2001-2003 triennium will require inclusion of an amount in the General Convention Program Budget for that period, as suggested above. If EPGM were to be established before the 2000 General Convention, the annual dues of its member organizations would be available for initial costs, with the possible addition of funds Executive Council may have at its discretion for the 1997-2000 triennium.

Member Organizations of the Episcopal Council for Global Mission

African Palms; Africa Team Ministries; American Committee for KEEP (Kiyosato Educational Experiment Project); Anglican Frontier Missions; Anglican, Global and Ecumenical Studies, Episcopal Divinity School; ANITEPAM Partnership—Western Liaison (African Network of Institutions of Theological Education Preparing Anglicans for Ministry);

Christ Church Cathedral, Indianapolis; Church of the Apostles, Fairfax, Va.; Church Mission Society—USA; Church Periodical Club; Committee to Assist the Diocese of Honduras; Companion Diocese Network; Companions in World Mission, Diocese of Washington;

Diocese of Chicago; Diocese of Massachusetts; Diocese of New York; Diocese of San Diego; Diocese of Southern Ohio; Diocese of Virginia; Diocese of Western Massachusetts; Diocese of West Texas; Domestic and Foreign Missionary Society; Episcopal Church Missionary Community; Episcopal Church Women; Episcopal Medical Missions Foundation; Episcopal World Mission, Inc.; Five Talents; Gadsden Endowment, R.E. Lee Memorial Church;

Global Episcopal Mission Network; Missions to Seamen in North America and the Caribbean; Order of the Daughters of the King; Presiding Bishop's Fund for World Relief; Programs Center, University of the South; Province V, Companions in Mission; Rencontres—International; Russian Ministry Network; St. Peter's Church, Cambridge, Ma.;

Seaman's Church Institute International Training Center; Seminary Consultation on Mission; Sharing of Ministries Abroad (SOMA); Society for Promoting Christian Knowledge—USA; Society of St. Margaret; South American Missionary Society;

Standing Commission on World Mission; Stanway Institute, Trinity Episcopal School for Ministry; Theodosian Service Ministries; Trinity Church Grants Program, New York City; Truro Episcopal Church, Fairfax, Va.; United Thank Offering; Volunteer Oklahoma Outreach Mission.