

Standing Commission on World Mission
October 28, 2007
Dearborn, Michigan
Minutes

Members Present:

- Martha Alexander
- Jo Ann Roberts Armstead
- Kitty Babson
- Julio Holguin
- Joseph Jerome
- Heather Payton
- Saulo Salvador
- Gordon Scruton
- Carol Taylor

Members Excused:

- Rose Fichera-Eagen
- Michael Curry
- Leopold Frade
- Robert Munday

Other:

- Michael Barlowe, Special Representative for the President of the House of Deputies
- Mark Harris, Executive Council Liaison
- Margaret Larom, Director of Anglican and Global Relations
- Emanuel Sserwadda, AGR Africa Desk
- Juan Marquez, Latin America Desk

Invited Guests:

- Edward W. Neufville, II, Bishop of Liberia
- Sandei Cooper, Treasurer of the Diocese of Liberia
- Martin Barahona, Bishop of El Salvador and Primate of IARCA
- Ignatcio Soliba, Prime Bishop of the Episcopal Church in the Philippines
- Francisco DeAssis Da Silva, General Secretary of Episcopal Anglican Church of Brazil
- Mauricio Andrade, Diocesan Bishop of Brazilia and Primate of Brazil
- Carlos Touché-Porter, Bishop of Mexico and Primate of the Anglican Church of Mexico
- Hector Monterroso, Bishop of Costa Rica and Primate of IARCA

The Commission Gathered for Dinner on Sunday, October 28, 2007

The Standing Commission on World Mission (SCWM) joined the Executive Council of the Episcopal Church for dinner.

Meeting Opened on Sunday, October 28, 2007 at 8:00p.m. Martha Alexander led us in prayer.

1. Introductions

Members of the SCWM introduced themselves by name and diocese. Members of the Covenant Committees introduced themselves by name, title and Covenant.

2. Housekeeping

Members reviewed the Group Norms established at the last meeting.

Commission Members reviewed the agenda for the meeting and approved it, with the allowance of flexibility.

3. Approval of Minutes for the SCWM meeting in Charlotte, North Carolina

Gordon Scruton moved that the minutes be approved.

Kitty Babson seconded the motion.

Motion approved unanimously.

Meeting in Recess at 9:30 p.m.

Meeting Resumes 8:45 a.m. with Morning Prayer led by Kitty Babson

Welcome Presentation from the Diocese of Michigan – Canon Gray

Canon Gray shared with the community gathered about the various mission opportunities available in the Diocese. She also gave everyone a copy of the DVD that she showed about the Diocese. The short video showed some of the communities and outreach opportunities in the Diocese of Michigan. Canon Gray answered questions about their efforts to do outreach to the Southeast Asian and Native American Communities within the Diocese. She shared that the Diocese is mostly made of small parishes so their mission supports this model. When asked about their companion diocese relationships, she shared that they had a relationship with Nigeria until two years ago when the relationship was dissolved. There are three parishes working in Haiti so they are looking at creating a Companion Diocese relationship with them.

An Update from the House of Bishops (Gordon Scruton and Julio Holguin)

The bishops shared their experience of comradely at the recent House of Bishops gathering in New Orleans. The House of Bishops also took a day to go and work in the area affected by Hurricane Katrina. It was a good experience to leave the meetings and work with their hands. They shared that there was a desire to return the focus to mission and were glad to have the Archbishop of Canterbury as well as the Anglican Consultative Council (ACC) representatives with them in their meeting. The bishops

shared the great work of collaboration that went on within the meeting and desire to make all of the voices heard and appreciated.

The Bishops of the Covenant Committees were quite interested in supporting the work of the House of Bishops and were encouraged to continue to pray for the work of TEC and that their offer was very meaningful as it demonstrated the strength of our relationships.

An Update from the President of the House of Deputies – Michael Barlowe

One of the particular ministries of the President of the House of Deputies is to remind the world and the church that the Episcopal Church isn't just the House of Bishops. Bonnie Anderson, President of the House of Deputies, has had the opportunity to travel to many places. Her ministry has taken her into places where bishops and other clergy cannot go but she can because she is not ordained. Bonnie has done that quite faithfully and really has given encouragement to people who really are not of any theological persuasion other than they want to remain Episcopalian.

An Update from the Executive Council – Mark Harris

The Executive Council this time, mostly because of Margaret's efforts to make this happen, spent a great deal of its time with the provinces and dioceses who are autonomous or a part of other provinces. What was surprising is that in a very short meeting, the Executive Council has decided to move from four day meetings to three day meetings. During this time, the Executive Council heard about the reorganization of the Episcopal Church Center as well as listening to the presentations from all of our Covenant Committee Members. The Executive Council approved the response to the Anglican Covenant. The suggestions from the SCWM were incorporated into the response that the desire to use the original document discussing mission was important and that changes had to be made if the Episcopal Church was going to sign any document, but that we would not sign this one. The response is now available online. There is also a need to cut budget items to account for a shortfall that we will experience this triennium.

The SCWM discussed the reorganization and budget issues.

Presentation by the Covenant Committee – Philippines

A Power Point presentation was shared.

The Rt. Rev. Ignacio Soliba, Prime Bishop of the Philippines presented the following report.

Recently, the meetings of the Covenant Committee have focused on autonomy as well as the setting up of a Pension Fund in the Philippines. The structure of the Province is as follows: the Prime Bishop, the President of Executive Council and the President of the Synod. The Prime Bishop implements the decisions. The Anglican Church in the Philippines is a small church but they are able to do things through clear communication and the grace of God.

The National Church is autonomous and gives money to the dioceses; the dioceses are autonomous because they give money to the congregations. On March 5-6, 2008 they will celebrate the achievement of autonomy. The Province of the Philippines hopes that the SCWM will recommend continuing funding of the Philippines so that they can continue to the work of the church.

Sandei Cooper from Liberia asked how the Philippines has moved from receiving funds from the Episcopal Church to being able to give so much money away. Bishop Soliba shared that they have created the Centennial Endowment Fund (CEF). The endowment will generate the funds necessary for the operation of the church. Each year they have a CEF Sunday and each church gives money toward the endowment. Also they have received money from the United States for their endowment fund as well.

Margaret shared that the revised covenant was approved this week by the Executive Council. Mark shared the reason for rewriting the Covenant. The Covenant now stresses the value of relationships and the fact The Covenant is more than just money to the Philippines.

The Philippines has their own *Book of Common Prayer and Hymnal*. Kitty shared that many students from Myanmar travel to the Philippines to learn music so they, too, can write hymns using local music. Mark shared that the Prayers of the People are quite beautiful and he hopes people will look at them and use them in the United States. Several members expressed an interest in seeing the Prayer Book and Hymnal. Margaret said she would see about getting these for the SCWM members.

The Prime Bishop was asked by Sandei Cooper of Liberia to explain why the first bishop of the Philippines said that he did not want to 'build an altar on top of an altar.' The explanation was as follows. The Roman Catholic Church was already present in the Philippines in the lowlands when the Anglican Church came to the Philippines. Therefore the Anglican Church became focused on the areas where Christianity was not present which was in the mountains. This meant a poorer church but one allowed for good relationships.

Presentation from the Province of Mexico

Power Point Presentation by the Primate of Mexico.

The Anglican Church of Mexico faces cultural difficulties. The Anglican Churches faces high property taxes. For many Mexicans it is difficult to be anything other than Roman Catholic or a non-believer because there are many cultural hardships for Protestants or non-Christians. Thankfully it no longer precludes you from certain jobs, but for some they will remain Roman Catholic even though they attend the Anglican Church because in their socio-economic group, they would be ostracized. The Anglican understanding of Christianity actually goes quite beautifully with the Mexican culture, so they are trying to help people to understand this. They try to express the freedom of Christ which allows for many expressions of faith. They do not actively seek to convert people of other churches but they do try to educate the people about the different options. Stewardship is also an issue because the Roman Catholic Church is subsidized. Many of the people do not understand giving money to a church because to them it feels like a club and not a church. Also the Roman Catholic Church gives money to the people for social service needs, so you go to the church for things, not the other way around. Anyone who comes to the Anglican Church is treated as a parishioner; all are equal. The Province of Mexico is very happy with their relationship with the Episcopal Church and wants to strengthen and continue this relationship.

The Bishop was asked about the effect of immigration on the church. He shared there are many congregations and towns where there are no young men and the number of young women are also decreasing. Many of these young people are leaving to do migrant work, so all that is left are children and elderly people. The Province also does ministry to people as they immigrate into Mexico from other countries.

In recess for lunch.

Presentation by the Covenant Committee of IARCA

A Power Point Presentation was shared.

Question and Answer time with IARCA.

Julio shared that in his diocese it is difficult to find people with vocations because the salary is not competitive. He wonders if this is the case in Central America as well.

Bishop Habacus Ramos-Huerta responded that each diocese is different based on the economy of the country in which it is located. He shared that salary is one thing, but that passion is also important. He shared the story of his own movement from being an engineer to being a priest, and that as long as he had passion for his ministry, he did not want.

Bishop Hector Monterroso comes from a small diocese, 20 clergy. He also shared that he asks for the sermons of the priests in his diocese before they preach so that he can check to see if the passion comes through. Each week he receives 20 written sermons of which he randomly chooses three and then responds with questions or comments. The idea is not to correct them, but to make sure that there is a universal dynamic among the sermons in the diocese.

Kitty asked how long a time a profile of the vision has been available to the people in the diocese. Can you measure a change in the health in your community since you have articulated this image/vision to your church?

Bishop Hector Monterroso responded that the vision has been articulated in such a way that the clergy have been encouraged to open new churches. He says they continually tell people what the vision is and where they are going, for no one gets on a bus without knowing where it is going. When they invite people to members of their parishes they are informed of the vision for IARCA as well as the diocese. He believes the best way to attract people is to let them know where you are going. Also, some of the church programs are now receiving government support, so the government is acknowledging what they are doing is important. Costa Rica, as well as IARCA take their companion relationships seriously and work on fostering the relationships. We welcome them as friends and they return.

Joseph spoke of his experience thus far on the IARCA Covenant Committee and said that we need to be better informed about statistics and following the work that is going on in IARCA, as well as how the money is spent in order to be faithful stewards of the companionship.

Michael asked about the experience of being a geographically small province with many different dioceses and countries involved. He asked if IARCA has any advice for how we may work as a Communion.

Bishop Hector Monterroso shared that the path was long, and it involved being honest about not only the good things in the province but the difficult things. In talking about the difficult things, we learned how to be better leaders and how to work together.

Bishop Habacuc Ramos-Huerta – We have reached a place where we can say we are united and we are strong.

Presentation on the Province of Brazil

A Power Point Presentation was shared.

Bishop Maurico Andrarde shared his insights from Brazil, such as the recent youth gathering in Brazil as well as the tax exempt status that the church enjoys from the government. He was then asked about the seminary system in Brazil. First the people went to the United States to receive a M.Div., at a seminary chosen by their bishop. Then the diocese had their own seminary, which was closed from 1975-1984. This created two generations in the Brazilian church, some who are retiring now, and others who are quite young, with very few in the middle. In 1995 when we created the Anglican Study Center we decided to give priority to Theological Education. Fifteen have obtained a degree in theology approximately five have received doctorates in theology and two went to obtain their doctorate outside of Brazil. So it has been a priority for us. We did not do this alone; we received support from American Theological Education, USPG and internal resources in Brazil.

Julio asked how they share resources as they become an autonomous church.

Bishop Andrarde shared the work toward autonomy. In 1950 we had three dioceses, in 1997, seven and in 2007, we have nine dioceses with one missionary diocese. Often there has been tension between the bishops because every time we create a new diocese, we have to put everything in the same pot and what was divided by seven is now by ten. For example, this year we inaugurated the Amazonia Diocese, and every diocese had to contribute 30% of what they received from the National Church to the Diocese. Monies are received from the rental of buildings in San Paulo; 20% is dedicated to be reinvested in the church, 10% is for emergency funds, 70% for use within the church. This is the formula we have used to survive. Each diocese tries to build their own sustainability program. Three examples: Southwest Diocese opened a pharmacy, Brasilia Diocese we have three buildings that we built and rent out which makes up 60% of the budget, Amazonia Diocese is opening a bookstore with a coffee shop.

Juan asked how salaries are handled.

Bishop Andrarde shared: in general, we do not have a single policy for wages throughout the country. We have a policy where the deacon earns "x" amount. And priest earns 40% above what a deacon earns. A bishop earns approximately 50% more than a priest. But, as the church and each diocese faces budget deficits, salaries are cut to make up the difference.

Joseph asked how evangelism works in Brazil, as it, too, is a Roman Catholic country.

Bishop Andrarde stated: for many years the Roman Catholic Church was the official church, officially now it is a secular state, but the Roman Catholic Church receives many breaks from the government. 70% are Roman Catholic but only 25% are attending, the Roman Catholic Church also underwent radical changes in the 70's and 80's. Many of the clergy in the Anglican Church were raised Roman Catholic, including us. My inspiration is a Benedictine monk and he will often call me and say go and visit someone because if you don't we will lose a Christian. So I go and visit him.

Rev. Francisco Da Silva responded by saying that despite all of the problems with the steps back Roman Catholic ecumenical and social justice relations, there are many unique elements in Brazil. For example, in Brazil the Roman Catholic Church is a member of the National Council of Churches. At the Anglican Cathedral the Roman Catholic Archbishop was there with us and vested, but did not take communion. We have a fairly particular situation where three Anglican Bishops were consecrated in the Roman Catholic Church because of our good relationship. "The Bishops and Archbishops are open to ecumenical relationships and our cathedrals aren't so great, so it is nicer to hold our consecrations in the Catholic Cathedral."

Housekeeping Items:

Meeting in Recess for Dinner. Grace by JoAnn.

Presentation from the Liberia Covenant Committee

Bishop Edward Neufville - Liberia is a very small country compared to many of the countries that you know. It has a population of about three million people in 3,000 square miles. It's a small country comprised of one diocese and three regions. The Episcopal Church in Liberia was founded in 1836 by The Episcopal Church, and its' mission was to serve the Americans as well as the Ashanti's. Epiphany Church was built in 1836 and was the host of the diocesan convention two years ago and celebrated the 170 anniversary. Until 1970, nine of the eleven bishops were American nationals, elected and consecrated in the United States and sent as missionary bishops. In 1989 when the Liberian Civil War, began, the seed money for the establishment of a college came from Robert Edward Cutting (was the treasurer of The Episcopal Church and given as a personal gift). The college is now Cuttington University. The Civil War lasted 15 years and dealt a heavy blow to the church and the country. Churches, clinics, rectories, and schools were looted. Additionally, the mass exodus of Liberians to other countries as refugees and the conscription of about 75,000 children as child soldiers trained to commit atrocities are all reasons for the multiplicity of challenges which the church and the government must face and address. Our hands are full, and we are in a period of recovery. We are informed that the illiteracy rate was as high as 85% before the war. This is even worse now because the children who were soldiers are now in

their 20's without having being exposed to formal education. Our guess is that the illiteracy rate is much higher than 85% now. Our response, therefore, has been to rehabilitate our schools to provide formal education. This venture began in 1997, though not without frustrations as some of the facilities which were renovated were destroyed by a new round of fighting in 2003, so we had to start all over. However, of the 46 schools we managed to revive 27 of them, including Cuttington University. Among the schools revived was an all girls school known as Brownlee Mission, where we now house about 66 girls we recruited from several displaced persons camp in order to provide a safe place, education, home acts and trauma counseling. These girls include orphans, children from large families who cannot take care of them, children separated from their families by war. We have reason to replicate this program in other parts of the diocese. The church of Liberia works in cooperation with other organizations to address social problems generated by the war. We have established a relationship with the Rafiki Corporation of San Antonio, Texas, now in Florida. Our association with them was to build an orphanage village in Liberia costing over \$1 million. In July 2007 the first phase of the project was dedicated by the President of Liberia, the President of the Rafiki Corporation and the Bishop. The rehabilitation looms high on the agenda of the church in post-war Liberia, hence our emphasis on education and our need to fight against HIV/AIDS and malaria. The church launched an HIV/AIDS awareness program four years ago, information on AIDS and prevention in the community. The church has also launched several programs to learn about Malaria, and thanks ERD for the donation of mosquito nets for people in Liberia, particularly to mothers in the community. One of the ways we can build peace in Liberia is to build vocations for our young people who have been disarmed and need to do positive things since they have agreed to drop their guns. The Church in Liberia is setting up a junior college emphasizing teacher education and agriculture. We are also putting into place vocational training programs in the junior and senior high schools so young people will have skills since some are not college material – carpentry, agriculture, etcetera.

Before the war, the Diocese of Liberia had 125 congregations; we managed to reopen 110 of these churches. There are four independent parishes, including the cathedral. When we became a diocese 12 years ago, we inherited 19 active clergy, that figure has increased to 42, excluding five retired and five serving in the United States. We provide theological education at four levels: a three year certificate program for those who have finished high school and do not have means to go to college. We also have a bachelor's degree in pastoral ministries and masters in church administration. Fourth, we have a program for encouraging catechists and evangelists who are excited about spreading the word of God, most of these young people have not gone to school but are

committed to learning. One of them will be made deacon so he can preach the word and administer the Eucharist.

During the war, and even now, we find ourselves in a disintegrated society, a society that has been fragmented, and a society that is pregnant with bitterness. What we need is to encourage reconciliation and peace building as a result the church of Liberia has collaborated with the Roman Catholic, the Methodist, Baptist and other churches in order to address social problems, speaking with one voice bring pressure to bear on the government of Liberia to bring about change that will be in the best interest of the people of Liberia. We have a strong voice as the Liberian Council of Churches. In fact the Liberian church is not only a member of the Liberian Council of Churches but the Interfaith Association of Liberia, where Christians and Muslims meet to discuss issues involving the welfare of the country and we speak with one voice.

The church finds itself stripped of its resources to fund its programs as a result we have embarked upon the rehabilitation of our facilities which were once used to bring about income, facilities that were partially damaged. We have the Gene Travis building which is a five-storied building and we made a sad mistake leaving it to the government, which used it to house its economic affairs, so the building is fully depreciated and for ten years the government has not paid the church and owes the church \$885,000. The other building the ecobank rents two floors which bring in \$100,000 a year. Other spaces have been rented out to airlines and other small businesses which bring in some income and are augmented by the funds we receive from the Episcopal Church. Since my enthronement as Bishop, we have decided to review our pension scheme. We have asked the Church Pension Group to manage the new scheme which they have agreed to do free of charge. Our annual premium is about \$88,000, when this huge chunk is taken from our subsidy it creates an absence, but we look forward to the future and when we can fill in that gap.

Sandei Cooper shared his work as the treasurer for the church in Liberia. He spoke of the struggles that the post-war church is facing. The government has “rented” a building from the church, but has not paid their rent. He shared the work that they are doing to rent out other buildings that they own to create income as well as their goal to build apartment buildings in Monrovia to generate income. The funding for these buildings come from trust funds set up to assist Liberia.

The group discussed the upcoming election, as well as ways that the financial plan from Liberia can be used in other overseas diocese.

Julio updated the Commission on the Hurricane moving toward Haiti and the Dominican Republic.

Meeting recessed at 9:45 p.m.

Meeting Reopened at 8:45 a.m. With the Celebration of the Holy Eucharist

Gordon suggested that we discuss how many times the covenant committees meet, and if they need to meet more or less frequently. He suggested that since we are putting in a new system of rotation that we need to see what is really helpful to our partners.

- Mexico would like to meet more often than once every 18 months.
- Bishop Barahona – IARCA recently met, and they like the fact there is representation now from the Episcopal Church, but would also like to meet more often.
- Bishop Andrade also appreciates meeting more often, and thinks that this meeting is very helpful, and is the first time that the General Secretary as well as the Primate have been invited. The priority is to discover how we can become closer in our relationships.
- Bishop Soliba recognizes that the Philippines is quite far, and perhaps the timing is okay because of the great expense.
- Bishop Neufville also thinks that the time is okay, but would like to know if there is a way to better share information prior to the covenant committee meetings.
- Kitty – I’m wondering if we can set up a system where one member goes and visits another member once a year. This could be facilitated with home stays to help keep the costs down, and would allow for the relationships to develop. The returning person would report to the group what they experienced.
- Bishop Barahona – In IARCA we are making efforts into establishing a line of communication that occurs as frequently as possible between us and I think it is important to have a fluidity of communication therefore it is important to identify the people who are designed to be at these meetings this will be a way to improve the communication paths.
- Bishop Monterroso – I agree that it would be nice to have people come and visit our houses and be a part of our families and get acquainted with our work. This is the relationship that we trying to build.
- Habacuc Ramos-Huerta – We are aware that costs might arise if we gather once a year, but in the case of Mexico there are little hotels or a guest house and this might help to lower the costs for the meetings.

- Juan Marquez – we have arranged the meetings in the past to allow for visiting over the weekends. We have also worked on communication, but perhaps we could do more to facilitate this.
- Francisco – I want to give my support to Kitty’s proposal. I think that the immersion in the lives of the participants of the covenant is very important. I know that we have the possibility with the virtual world by using egroups that allows us to ask questions to send news, photos, etcetera.
- Mark – The experience of the Covenant Committee in the Philippines is that we meet at the frontier ministry, that way we get to see the new work that is happening in the Province.
- Margaret – the Brazil Covenant Committee met in two frontier communities – both Recife and in the new Diocese of the Amazon.
- Bishop Andrade – This is a question for the committee to think about. We have five covenant communities present. Have you considered the possibility of every three years having one or two members overseas on the committee at the meetings which would always allow you to have the voice at the meetings? Different people would be at each meeting. Every three years there would be two permanent members. For example, the first three years could be Liberia and Mexico, then Brazil and Philippines, and then IARCA and Liberia.
 - Mark – I believe that the principle was put in place to invite members of the Anglican Communion to sit on these Commissions but there is not funding for this work. It is only a suggestion, so it is not funded.
 - Juan – At every meeting you could have one overseas representative, which could be a policy of this commission.
- Martha – We will put this into the mix of things we are going to be addressing this afternoon. And I want to thank Bishop Scruton for bringing this to our attention because one of the things you all made so clear to us is the importance of relationships. We will talk about visitations, egroups, and it is very important that we have a mechanism for information to flow between our partnerships.

Decision of the Dates of the Next Meetings

The commission decided it will meet in the Dominican Republic September 24-29, 2008.

Julio left to return to the Dominican Republic due to the Hurricane.

The commission decided to meet at the Church Divinity School of the Pacific in April of 2008.

Presentation from Margaret Larom on Anglican and Global Relations

Margaret passed out copies of the Report for Executive Council. Committee members read the report. Discussion followed.

Michael asked about the relationship between the United Thank Offering (UTO) and the AGR office.

Margaret shared that the UTO staff is a part of the AGR staff, but has a separate board that makes the decisions concerning their funding.

Bishop Monterroso asked if UTO has projects where they include the companion diocese.

UTO considers domestic diocesan requests to fund their projects within their companion diocese. Margaret responded UTO considers diocesan requests to fund their projects within their companion diocese.

Bishop Barahona – does this affect the province? Doesn't this situation to join your petition with your companion Diocese affect your chance?

- Margaret – no, the old process continues as it is, but you should stay in communication if that the province submits two requests. The UTO committee has assigned liaisons to the covenant committees to track priorities within the oversea diocese and provinces.

Bishop Neufville – in the past the Diocese of Liberia has faced difficulties in having their applications forwarded to the UTO.

- Margaret – There are many issues in multi-national provinces. AGR spoke with the Archbishop and said that it needed to be fair that others have the opportunity to receive grant funds.
- Bishop Neufville – I would also like to register that despite our limitations, the ECW of Liberia attended the UTO ingathering and offered a gift at convention.
- Kitty – is there a The Episcopal Church missionary working in Liberia now?
 - Margaret – we had three missionaries at Cuttington University last year, two YASC (Young Adult Service Corps) and then a retired University administrator was there as well.
 - Kitty – I would suggest that the missionaries can augment the work of the UTO grant by sending pictures, letters, etcetera to help the committee. Pictures depicting the purpose of the possible grant will help the decision makers. It adds local color to the application.
- Emanuel – I think that bishops should work out how it rotates through the province.

- Kitty – there are examples of how to do this in Myanmar so that the diocese can anticipate when they can make a request for the grant and know when they can expect help.

Margaret suggested the partnership officers talk about the work that they are doing that the report does not represent, as each has worked to reach out to dioceses that are less than friendly to the Episcopal Church.

Presentation by Juan Marquez (Central and South America)

Juan has dedicated intentional effort in the contact of the Province of the Southern Cone of the Americas and the Church of the West Indies, and to specific churches in autonomous provinces of the Anglican Communion which have a disagreement with our church but at the same time have shown some opportunity for continued conversation. He has conducted site visitations to some of the dioceses in these areas in order to remain intentional about maintaining relationships and giving support to them.

Presentation by Emanuel Sserwadda (Africa)

This area covers 12 provinces. South Africa Burundi, Congo and Sudan and West Africa work well with The Episcopal Church. We have begun working with Central Africa on relationships. In Tanzania last year we heard from the province that they are not willing to work with The Episcopal Church but there are several bishops in the province that are working with us. Next year they will elect a new primate. Many provinces in Africa are about to elect new primates, and we are hopeful that this will improve communication between the Episcopal Church and Africa. Emanuel attended the Council of Anglican Provinces of Africa (CAPA). Each province sends a delegation of three people – bishop, clergy, lay. They met in the Province of the Indian Ocean. He shared that as new relationships are forming between Africa and the United States the bonds are growing stronger, so there is much hope for the future of the Episcopal Church and Africa within the Anglican Communion.

- Sandei – for some of us who are not clerics follow the works of your office and look at partnership and moving toward reconciliation. We are interested in what your office is doing to aid in this process of reconciliation.
- Margaret – It is painful when we are uninvited from meetings, but we continue to seek relationships in Africa. We hear every day from bishops within those provinces who want to be in relationship with us and ask that in spite of everything can't you be in relationship with us? They do want to receive us and take our money. So we rejoice at the opportunity to visit and be with them, but it is awkward because we don't want to undercut the official word of the

archbishop. We interpret our work visiting these dioceses as an act of reconciliation and love and welcome.

Mark –There had been a proposal that there should be a moratorium on missionaries to Africa which would allow Africa to grow up and allow us to get out of the cycle of post-colonial relationships. Many of the archbishops are still dealing with the colonial engagement in Africa and part of their protest is a result of that long history. I am interested in knowing what kind of leadership is growing up in the churches in Africa which has a post-colonial sense, which we will have to match here, leaders who have been able to move beyond colonial attitudes.

- Kitty – I want to affirm what you’ve said but to note that as painful as the experience that the communion has lived through, I believe that what is coming to the surface is a model of mission that is co-mutual and needs to be worked out with respect for what goes and what comes. That recognizes how God is at work when we go out and what we bring back as we share what we have learned in the different places we have visited. That way we are more appreciative of who we are in the communion and are listening more carefully. This is an ever present way of God working among us, a crucifixion moment that is leading to a resurrection moment in the church.
- JoAnn shared her experience of working in Kenya with the Diocese of Nevada as they build a community center.
- Emmanuel – There is a cluster of four dioceses working with Episcopal Relief and Development (ERD) there.

Gordon thanked Emmanuel, Juan and Margaret for the work that they are doing to build relationships.

Lunchtime Presentation – James Schairbaum – St. Claire of Assisi Episcopal Church, Detroit, Michigan

Mr. Schairbaum shared the work of the congregation in Haiti which began in 1995. He talked about the medical mission work as well as education that they are doing in Haiti with other churches in Detroit, as well as across the country. He passed out brochures concerning the mission and the goals and objectives as well as the resolution from the congregation and Susan Bock’s piece on her visit to Haiti.

Afternoon Session

(The Covenant Committee Members left to enjoy some free time.)

Agenda:

- Housekeeping items
- Margaret needs to finish her report
 - reorganization
 - budget
- Meeting Dates

Margaret Larom, finishing her report...

Margaret shared information from her trip to the Provincial Secretaries gathering (31 provinces plus Cuba and Sri Lanka) in Hong Kong. She also shared of the great achievement of the first meeting of the department with the ELCA (Evangelical Lutheran Church in America). She indicated over time there has been much discussion about “Called to Common Mission” in terms of Global Mission. Attempts have been made to include Lutheran counterparts in the Companion Diocese conversations and Episcopal participants in the ELCA Global Mission Conference. This meeting, staff to staff, allowed for information to be shared, such as where are missionaries, money spent, etcetera.

Reorganization

Margaret –gave each member a handout of the present organization chart as well as the chart for the new organization, she then spoke to us of the changes, as they are currently known, for the AGR office.

The SCWM met to discuss the work of the commission.

The Commission began the work of looking at the charge given to us as a Standing Commission of General Convention. The Commission set the following priorities for our report to General Convention 2009:

1. Missionaries
 - a. Young Adult Service Corp Expansion
 - b. Maintaining adequate support of Missionaries
2. Covenants
 - a. Mutual Responsibility and Interdependence
 - b. MDG’s (Millennium Development Goals)
 - c. Executive Council – consider asking dioceses who are not giving to the Episcopal Church to support MDG’s
3. Education
 - a. Mission education in parishes, EFM (Education for Ministry)
 - b. Seminaries
 - c. Diaconate
 - d. Training and development of missionaries

4. Funding provincial offices/structures – keep money there for discretionary use?
5. Funding missionaries “outside of the Episcopal Church”
6. Volunteer for Mission – pay the on the ground cost (travel/housing is paid for in most places)

Each member shared their vision for the SCWM for the 2009 report to General Convention.

The SCWM enjoyed dinner with members of the Covenant Committees at Big Fish; the meeting was in recess afterwards.

Wednesday, October 31, 2007

The meeting reopened with the Morning Devotion – Saulo

Agenda for the Morning:

- 9:20 a.m. Budget – General Convention Items
- 10:40 a.m. Missionaries
- 10:45 a.m. Relationships – Myanmar and Mission Conference
- 11:15 a.m. Writing of Report
- 11:20 a.m. Norms
- 11:30 a.m. Noonday Prayers

Budget

Margaret reviewed the current budget.

Michael asked about the trust funds that we had heard about previously. Margaret stated there are 25 different trust funds and quite a bit are substantial, so they have quarterly disbursements but those amounts will go down since Liberia has taken almost \$300,000 from accumulated income to pay for different expenses as they rebuild their properties and prepare for the transition.

Kitty said she understands there are other trust funds for other countries, such as China. She thinks many of them are dedicated and asked about the funds and how they are utilized. Margaret responded the treasurer’s office has oversight of the trust funds and all of these funds are listed online.

Joseph asked about the pension funds for overseas clergy and where this is shown in the budget. Margaret stated the conversation about these is ongoing at this time.

Proposed Mission Priorities for the Standing Commission on World Mission for the 2010-2012 Budget:

1. Fund Missionaries – maintaining adequate support
 - Internal and external missionaries
 - Volunteers for Mission
2. Fund Covenant Committees – resolution coming from Executive Council to ask Diocese to fund the assessment this way
3. Honoring the Covenants that we made – but perhaps we need to review the Covenants and renegotiation has to happen so it cannot be cut
 - Sacred Cow issue – we cannot arbitrarily cut the funds we need to renegotiate the funding within the Covenant Committees because cutting the funds without speaking with the Covenant Committees breaks relationships and causes difficulty with our brothers and sisters around the world.
4. Mutual Responsibility and Interdependence – mission education – EFM, deaconate education, packaged Episcopal Program
 - Training and development – the grant process
5. Young Adult Service Corps
6. MDG's (Millennium Development Goals)
7. Funding of Provincial Offices
8. Companion Diocese honoring relationships and examine funding

Kitty shared that our understanding of missionaries is quite broad so funding has become an issue; the budget for missionaries has not increased, so fundraising is more of a priority than ever for those going overseas.

The Commission discussed how funding takes place as we begin to address the current budget cuts while still fulfilling our relationships overseas.

Margaret brought up that mission in Alaska is funded out of the AGR budget. The commission discussed this arrangement and the priorities that we have in funding.

The commission spent a great deal of time discussing the funding issues. Heather and Martha will put the discussion into order for Mark to take to the Executive Council.

Perhaps a next step is for each of us to prioritize these and indicate what is what priority and what “a sacred cow” is for each of us. We need to mark what can be eliminated and what cannot be eliminated or what needs to be reexamined.

Mark stated he will not respond since he is not a committee member, but please keep him informed.

Gordon said if we are to redesign what the church's structure is going to be then we need to redesign the priorities of the next triennium. Also we need to let the Council know that this has been an unwise process of who is to do this work.

Margaret responded by saying part of the reason she pushed the idea of bringing the Covenant persons to this meeting is so they are not just numbers on a page. The meetings for the next year – the one in the Dominican Republic might be a time to focus on the overseas dioceses. At our Spring meeting we can focus on the missionaries.

Gordon – for the last 25 years we have applied a model for organizing the church that isn't working. So we have to ask the question what does it mean to be global church, there really are some bigger questions, like Heather said that we cannot get mired in budget questions but we need to get outside of the corporate and let go of some past to go forward to asking the questions about how do we do mission? We need to look at larger philosophies of mission.

Break

“Everyone Everywhere”

Heather and Kitty reported on their work on the design team for “Everyone Everywhere”, the Global Mission Event in June, 2008. There are many frustrations surrounding this event. Because the timeline is so brief, there has not been time to be creative; there has not been time to build the group. There have been quite a few teleconference calls which have silenced some of the voices that could have been present. The process has been handicapped by some of these reorganization issues. There is a great concern that the work to determine what the Episcopal Church's theology of mission is has not been done, and therefore will create issues within the conference. There is also a great deal of frustration over the timeline to get the event put together.

Episcopal Relief and Development (ERD) have been very involved in this and we have a very good ERD rep, and she has in large part driven the choice for the three speakers and topics.

This will all take place at the Maritime Institute in Baltimore, Maryland. The basic centers where the seamen are trained are bright and spacious and give us good spaces for full group meetings. To what degree we will be helping people reach outside of the

box is still a big question, but there are some of us who are committed to seeing that happen.

Update on Myanmar – Kitty

- Kitty gave a brief update on the situation and answered questions and asked for a letter of greeting and encouragement from SCWM to the Anglican Church of Myanmar at this time. Consensus followed that a letter will be sent by Martha.

Writing of the Report

It was decided that Heather and Kitty would begin a draft of the report for review at the next meeting.

Covenant Committees Members from SCWM

Liberia - Heather

Brazil – Carol

IARCA – Joseph

Philippines - JoAnn

Mexico – Saulo

Proposed Covenant Committees and SCWM relationships:

1. Covenant Committees have individual visits
2. Share information among the groups – egroups – this can be built within the Covenant Committee has their own committee set up and can communicate together, and that way feedback can come to this group
3. Length between meetings = one year – but everyone understands that this is a funding problem and this also depends on the group, perhaps this is an issue because we aren't communicating well in between so if we deal with this issue than we can perhaps eliminate the need for extra meetings
Meet in different places not known to either group for discovery
4. Farewell party – including people from the place where the meeting is happening a celebration so that the people know that their time is appreciated
5. SCWM visits in other countries with which we have a Covenant – we should consider going out of the country more and could eat and sleep more inexpensively
6. Ex -officio members on the SCWM from the covenant committees – one to two countries and would come and be a part and represent the covenant committees

The SCWM hopes to meet in seminaries and with seminarians. This would be a very worthwhile experience.

Check in on Norms

- we need to add being 'flexibility' to our norms or decide that it's a bad idea
- we need to be vigilant to our prayer time and be cognizant with breaks, perhaps we need to be more assertive about breaking

- Martha will follow up on the funds that are to go to Myanmar
- SCWM annual fees for EPGM has not been received so Martha will follow up on this as well

Perhaps we could all read a book together before April.

Heather moved to adjourn the meeting and Mark seconded.

The Meeting Adjourned at 12:04 p.m.