

# **Towards Dynamic Mission renewing the Church for mission**

## **Final Report of Mission Issues and Strategy Advisory Group II (MISAG-II)**

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## **INTRODUCTION**

At the request of the fifth meeting of the Anglican Consultative Council (ACC-5) in 1981 (Newcastle), an international Advisory Group on Mission Issues and Strategy was formed and reported to the ACC-6 (Nigeria). The report was called 'Giving Mission its Proper Place'. It was very much appreciated in the Anglican Communion as a special stimulus and tool toward a new style of life to the Church - a mission orientated life.

At ACC-7 (Singapore) the Mission Issues and Strategy Advisory Group was re-formed (MISAG-II), this time with participation from 14 member Churches of the Communion. The terms of reference were:

to review mission issues with special reference to the theology of the mission of the Church in a pluralist society;

to explore and develop strategies of evangelism and development to help the member Churches of the Communion in their task of mission;

to review the ecumenical dimension of mission and to find ways and means for collaboration with other Christian bodies in mission;

to continue to review the Partners in Mission process;

to respond to the requests of member Churches of the Communion through the Standing Committee and to the Standing Committee's own requests for assistance in identification of needs and opportunities in evangelism and development;

to review the effectiveness of the Mission Audit as recommended by ACC.6 and to report to ACC.8;

to submit progress reports to the Standing Committee and to report to ACC.8.

MISAG-II reported to the Standing Committee and ACC-8 through its Interim Report - 'Renew our Vision in Mission'. It also issued a study guide for the Decade of Evangelism, 'Renew our Vision in Evangelism', offered to all the local communities of the Communion. Now we come to the Final Report.

The Group has met four times; 2-7 December 1988, at the Emmaus Retreat and Conference Centre in West Wickham, London; 12-25 November 1989 at the Duncan Conference Centre in Delray Beach, Florida; 27 September - 6 October 1990, at Sabah Medical Centre, in Kota Kinabalu, East Malaysia; 29 January - 7 February 1992 at the All Africa Conference of Churches Training Centre in Nairobi, Kenya.

## Towards Dynamic Mission renewing the Church for mission

The members of the MISAG-II were:

Rt Revd Maxwell S C Anikwena Bishop of Awka, Nigeria  
Revd Canon John Ball General Secretary BCMS Crosslinks attended Nairobi 1992 meeting to represent MAWG  
Revd Dr John S Barton Director of World Mission, Anglican Church of Canada  
Mr John Clark Partnership Secretary, Board of Mission of the Church of England General Synod (from 1990)  
Revd Canon Colin Craston Chairman of ACC. Team Rector of St Paul with Emmanuel, Bolton, Manchester, UK  
Mrs Nicole Fischer-Duchable WCC Commission for World Mission and Evangelism  
Rt Revd William J Flagg General Secretary of South American Missionary Society UK  
Mrs Judith M Gillespie Former Executive for World Mission, Episcopal Church, USA  
Rt Revd Armando R Guerra Bishop of Guatemala. Province IX ECUSA  
Ven John Kago Provincial Secretary, Church of the Province of Kenya  
Rt Revd Michael Nazir-Ali General Secretary, CMS UK (from 1990)  
Rev Canon Jubal P Neves General Secretary, Episcopal Church of Brazil, Chairman of MISAG-II  
Revd Dr Michael Nai.Chin Poon Priest of St Mark's Church, Macau. Member of the CCEA Theological Commission and of several Diocesan Commissions  
Revd Michael Rees Former Chief Secretary, Church Army (UK) (1988/89)  
Revd Robert A Robinson General Secretary, New Zealand Church Missionary Society  
Rt Revd Tan Sri J G Savarimuthu Bishop of West Malaysia  
Revd Canon Kenyon E Wright Director of Kairos, Centre for Social and Environmental Studies  
Rt Revd Clyde Wood Bishop of the Western Region, Diocese of Brisbane Staff  
Revd Dr Cyril C Okorochoa Associate Secretary for Mission and Evangelism, Officer for the Decade of Evangelism, Anglican Consultative Council (from 1991)  
Revd Canon Sam Van Culin Secretary General, Anglican Consultative Council (1989)  
Miss Marjorie M Murphy Secretary of Revd Dr Cyril Okorochoa, Anglican Consultative Council

The Revd Canon Martin Mbwana, Associate Secretary for Mission and Social Issues for the Anglican Communion, was the Secretary of the Group (until his illness and death in 1990), assisted by Miss Marjorie Murphy. Martin's death was a grievous loss not only to the Group but to the whole Communion. In the gap thus sustained the Revd Canon Sam Van Culin, Secretary General, served the Group. Eventually, through the generous provision of the Church in Nigeria, the Revd Dr Cyril C Okorochoa was appointed Associate Secretary for Mission and Evangelism and Officer for the Decade of Evangelism in the Anglican Communion and, with Marjorie Murphy, acted as Secretary to the Group in its final stages. The Group expresses its deep gratitude to these staff members for their untiring work. They are also much indebted to the Churches which hosted their meetings and the officers of those Churches, who bore a heavy burden in practical arrangements with great kindness and cheerfulness.

There has been another Group called the mission agencies Working Group (MAWG) set up by the mission agencies Conference in 1986 at Brisbane. It worked as closely as possible with MISAG-II. MAWG reported to the ACC Standing Committee through MISAG-II.

The 1988 Lambeth Conference intended the Decade of Evangelism to be a turning point for the Communion. It should mean decisive changes in life and strategy, in the sense of shifting the emphasis from mere maintenance to wholehearted commitment to evangelism or evangelization, understood within the holistic view of mission. It will involve transformation of structures, conversion of attitudes, restructuring of our dioceses, parishes and institutions. The task involves each Anglican in every part of the world.

## Towards Dynamic Mission renewing the Church for mission

This Report has four main parts.

Christ's Mission in Contemporary Contexts - a theological reflection on Mission in the context of emerging issues for the Church in the world today.

Mission Strategies: Challenges and Proposals - In a new era in mission, the concept of sending and receiving churches has given way to churches in partnership - a two way relationship. Changes are needed in the structures of the Churches away from a survival mode and towards proclamation and out-going service.

Specific Tasks undertaken by MISAG-II and MAWG - In matters of mutual concern as well as in the specific responsibilities of each group.

### **Appendices.**

MISAG-II issued an interim report to ACC-8 in August 1990 in Wales. It had much to say relevant to the Decade of Evangelism. In preparing it members became convinced that from the stories heard from around the Communion a study guide for use at parish and deanery level in the Decade should be published. That became possible with the generous help of Forward Movement Publications, Cincinnati, USA, acting on behalf of the Inter-Anglican Publishing Network. Entitled 'Renew our Vision in Evangelism', the study guide consists of stories of evangelism with passages of Scripture and suggestions for discussion. Its purpose is to stimulate Christians in local churches to participate in evangelism by sharing the Good News of God's grace in Jesus Christ with others in their communities.

As the Group met, members became increasingly aware that their consideration of mission issues and strategy has taken place in a world in crisis. For the world to be in a state of crisis is no new phenomenon. The nature of threats change with the generations. For instance, during the life of MISAG-II the threat of wholesale nuclear destruction of life on the planet in a war between the USA and the USSR has thankfully receded. However, our world is undoubtedly in crisis. The problems of appalling poverty, debt and economic exploitation; of militarism fostered by the arms trade and the existence still of weapons of mass destruction; of secularism and materialism; of regimes dominated by religious fundamentalism, are all facing the world. This is the context in which the Church must carry out its mission.

There is also a growing evidence of a spiritual hunger not least in those areas where the Church has existed longest. It is apparent in New Age philosophies, fascination with astrology, mysticism and any new 'spiritual' movement that emerges. The challenge to the Church is to discover how its presentation of the Gospel of the one God revealed in Jesus Christ will meet this spiritual hunger in people captivated by other movements.

We are conscious of issues in mission still needing to be tackled and strategy to be developed, particularly in this Decade of Evangelism. The report highlights these needs. We are also convinced that though MISAG-II and MAWG have ceased to exist there should be a continuing forum within the Communion for the member Churches and mission agencies of North and South, in order that mission shall be given its proper place.

We have been privileged to be involved in the work of MISAG-II. We have worked together in fellowship as brothers and sisters. As chairman of the Group I thank all concerned for their involvement and dedication. We are convinced that in mission 'everything connects'. We have sought to be loyal to Christ's mandate 'As the Father sent me, so send I you' (John 20:21). Romans 12:1-8 talks about our life as Christians involving the whole of existence. Urgent choices between life and death are before us. 'The Churches may choose to be a spectator at the birth of a new age, but is she not the one midwife capable of bringing forth a safe delivery?'

The Revd Canon Jubal P Neves  
Chairman, Mission Issues and Strategy Advisory Group II  
February 1992

## **PART ONE**

### **CHRIST'S MISSION IN CONTEMPORARY CONTEXTS**

#### ***A Theological Reflection***

##### **1. God's Mission of Love**

God has freely and spontaneously created the universe and it is continuously sustained by him. The universe has not, however, been created as a perfectly finished product, rather, God is continually bringing about the fulfilment of his purpose for the created order. The Scriptures tell us that human beings have been placed on earth as God's stewards, to work at it and to manage it (Gen 1:26-29; 2:15-17; Ps 8:4-8).<sup>1</sup> From the very beginning, they were conscious of his presence in the universe and were able to commune with him.

In creating what is genuinely 'other', however, God has taken a significant risk, for such an 'other' is not wholly plastic but has the possibility of resistance. This means that the 'other' can thwart God's purposes simply by being 'other'. When things go wrong in this way, God does not abandon the world he has created and which he loves, he continues to work in it and with it so that it may be renewed and transformed (Rev 21:1-6).<sup>2</sup> What is true of the physical universe is even more true of moral beings who have the power of choice. They can choose to be 'fellow-workers' with God or they can refuse to be part of God's purpose for the world. The anthropology of the Bible makes it clear that human beings have chosen the latter path. They have betrayed the trust entrusted to them and not only have they turned away from God's purposes for them, they have also abused and exploited the created order of which they were appointed stewards. The fertile and fruitful Garden of Eden has been turned by human rebellion into a drought-stricken desert (Gen 3:17-19).<sup>3</sup>

By their rebellion, human beings have not only corrupted the world in which they live, by their selfishness and greed, they have corrupted their own communities and caused conflict and violence to arise within and between communities. Ignorance of God has led to purposelessness and this, in turn, to desolation and despair. It is truly, as Newman saw, 'a vision to dizzy and appal'.<sup>4</sup>

God continues to work redemptively, however; bringing order out of chaos, good out of evil, hope from despair and light in darkness. God has not left human beings in the misery of their sin but has revealed his will for them in mighty acts in history and through prophets inspired by the Holy Spirit. Such redemptive involvement in human history has come to a climax (though not to an end) in Jesus of Nazareth, where the divine is not only present, not only revealed, but where the divine becomes human (John 1:14).<sup>5</sup>

In Christ, God has been revealed to be a patient, loving and suffering God but also a God whose love can redeem and transform. Indeed, the redemption and the transformation are the consequence of his suffering presence and work in the chaos of the world and amidst the disorder of human societies. The *missio dei*, or God's mission, is about both creation and redemption. A proper view of God's mission will seek to relate redemption to creation and will seek to put the salvation of human beings, individual and corporate, within the context of God's plan for the transformation of all creation (Rom 8).

##### **2. The Church as the Bearer of Good Tidings**

Such a view of God's mission will undergird the Church's view of her own mission. From one point of view, the Church is a company of forgiven but fallible sinners, but from another, it is the Body of Christ on earth. As such, the Church may be seen as the sign and instrument of the Kingdom of God. As the Body of Christ, the Church will seek to be involved, in a redemptive way, with human beings, the structures of their societies, their culture and the ways in which they relate to the rest of creation. The

Church has to model and announce the good news that God has a purpose for creation as a whole, for society and for each one of us. This purpose has been revealed in the life, death and resurrection of Jesus Christ. By the power of the Holy Spirit, the Church has been commissioned to be the bearer of the good tidings to all.

As an ecumenical affirmation has put it, "the proclamation of the Gospel includes an invitation to recognise and accept in a personal decision the saving Lordship of Christ."<sup>6</sup> Each of us, needs to turn away from a life of self-centredness and rebellion against God to an acceptance of his love and forgiveness in Christ, a vision of God's purpose for us as revealed in the Gospel and a humble following in the way of Christ.

The Gospel, however, also challenges human communities whether they are families, tribes or nations. It calls such communities to justice, peace and a right use of the resources of our world. While the Gospel affirms many of the principles underlying human communities, such as the need for good government and the protection of the weak, it also challenges certain "informing principles" of human societies. These may have to do with a hierarchical system of ordering society, the dominance of one ethnic group over another, the imposition of religious or ideological beliefs or a financial system which discriminates in favour of people with certain skills and who belong to certain parts of society, or even to particular geographical regions.

As has been pointed out, the Bible teaches that human beings are stewards of the present creation. Christians will do all they can to practise such stewardship themselves and will encourage individuals, groups and nations to practise such stewardship. We are also conscious, however, that the earth's resources are continually being depleted and that the life of our planet, and perhaps of the universe, is limited. Conservation, therefore, while it is a necessary part of stewardship, cannot be all that there is to Christian hope about the future. This, rather, is based on the abiding value of patterns of significance which are discernible in our own lives and in our world, and in the belief that a Creator God will allow such patterns to survive and to be enhanced in a transformed universe. The Resurrection of Jesus Christ is for us the clue both to the survival of patterns of significance and to the transformation of the material accompaniments that is possible.<sup>7</sup>

### **3. Incarnational Witness : The Particular and the Universal**

If the Universal Church is to model her mission on that of God himself, this will call for profound involvement and concern for every aspect of society and the whole of the created realm. In a word, the Church's model for her mission will be incarnational. Such a presence, however, needs to be self-emptying and humble, prepared to suffer for the redemption of the world (Phil 2:1-11).

Two aspects of the Incarnation of the divine Word, that of particularity and of universality, are significant for Christian theology. The first is about how God has actually disclosed himself. Like artists expressing themselves through and in the material of canvas, wood or paper, God has expressed himself by taking human nature. Such a disclosure, however, is not capricious or arbitrary. It reveals to us how God is related to creation through all time and in every place. He is deeply involved in his creation, working, in a costly and sacrificial way, to fulfil his purposes in it and through it.

The good news of God's sacrificial and redeeming love for the whole of creation, but particularly for human beings, is revealed definitively in Jesus of Nazareth, a man who lived at a specific time in a specific culture. If it is to be good news for all, however, it needs to be translated into the language, idiom and thought-forms of every culture and every age.<sup>8</sup> From the very beginning the task of evangelisation has required such translation. The early history of the Church shows that the Gospel was made comprehensible not only to the 'hellenised' cultures around the Mediterranean but in Persia, Central Asia, India and Ethiopia.<sup>9</sup> It is also true, however, that in different ages missionaries and evangelists have, consciously or unconsciously, tried to impose their own cultural expression of Christianity on people of other cultures.

When this has happened, the cause of the Gospel has not flourished and Christianity has been 'ghettoised' isolating Christians from their cultural roots. Bishop Clyde Wood, a member of MISAG-II, tells the story of a monkey who had once nearly drowned. Sometime later, he was passing by a creek and noticed some fish splashing about in the water. Wanting to save them, he quickly reached into the water, pulled the fish out and tied them to a tree! Of course, the fish died because they had been pulled out of their natural environment. Those commending the Gospel cross-culturally have to be very careful that it is the Gospel they are commending and not how the Gospel has been expressed in their own culture, perhaps not even how human needs have been met in a certain situation, and certainly not corruptions of the Gospel which may have come about as a result of contact with a particular culture. The transformative dynamics of the Gospel need to be worked at afresh in every culture and context.

Apart from attitudes to and methods of evangelisation, particular attention needs to be given to how Christians worship, how they participate in the making of decisions and indigenous models of authority which may have significance, positively or negatively, for leadership in the Christian Community. Fundamental Anglican documents, such as the Preface to the 1662 Book of Common Prayer and the Articles of Religion, make it clear that each local Church has the freedom to organise its worship in ways appropriate to the customs and culture of its own people. During this century there have been many attempts at liturgical revision, some have taken the task of inculturation seriously, but the enthusiasm for inculturation in the liturgy evident, since Vatican II, in the Roman Catholic Church has not been matched in the Anglican Communion. There are encouraging signs of a renewed interest in this area among the Churches of Africa, but the whole Communion needs to be inspired to take this aspect of its heritage seriously.

Already in the last century, the Chicago-Lambeth Quadrilateral was looking forward to patterns of leadership which had been adapted 'to the varying needs of the nations and peoples called of God into the Unity of His Church'.<sup>10</sup> This is an area fraught with difficulty. On the one hand, a local church has to avoid simply 'aping' the styles of leadership in other churches. On the other, every local Church needs to be true to the apostolic tradition which belongs to the whole Church. Churches need to ensure, moreover, that the Gospel is allowed to judge, as well as to affirm, cultural values. Patterns of Christian models of leadership need to be 'servant' patterns which do not simply imitate 'worldly' patterns, whether these are tribal, feudal or industrial (Mk 10:42-45).

#### **4. Making Sense of the Gospel in a Plural World**

An important aspect of incarnational witness, is an awareness of a people's spiritual tradition, how they make sense of the world and of their own lives. Without such an awareness, as the Revd Bob Robinson pointed out to MISAG-II, it will not be possible to render the Gospel into the 'heart-language' of a people. The task of translating the Gospel into a particular idiom, however, has certain implications. It implies, for example, that there are at least some 'points of contact' between the truth of the Gospel and the beliefs of the people into whose idiom it is being rendered. It implies, moreover, that the spiritual vocabulary of a people has at least a 'capacity' to convey Gospel truth, however much such a vocabulary is fulfilled and transformed by the glory of the Gospel. Anglican tradition has often spoken of the use of 'reason' which is necessary if the truth is to be elicited from the Scriptures and Christian tradition. In the past it was sometimes thought that 'reason' was a human faculty which was exercised in the same way in every culture.

Nowadays, we are more aware of the differences between peoples and cultures. People of each culture have a particular world-view, a code of ethics and ways of organising communal life. Each of these needs to be taken seriously because of our belief that God has created human beings in his own image and has placed them in communities (Acts 17:26). Even scientists are accepting that complementary views about certain phenomena may be the only way of dealing adequately with them.

What is true of accounts of natural phenomena, is even more true of spiritual traditions and world-views. All of them witness to important truths about the universe and about the place of men and women in it. Some of these truths people have in common but there may also be particular insights which are peculiar to a tradition or family of traditions.

From the Christian point of view three significant points need to be made at this stage. First, that although there is undoubted truth and value in every spiritual and cultural tradition, this needs to be viewed in the light of biblical teaching that all human beings are profoundly implicated in personal and corporate sin. There is, therefore, a need for discernment, so that we may be able to distinguish the good, the beautiful and the true, from the bad, the ugly and the false. For the Christian, God's saving acts, as they are recorded in the Scriptures, particularly his saving acts in Christ, provide the criteria necessary for the discernment. Secondly, the truth in each tradition has 'attachment points' with the Gospel, so that when it is proclaimed in a particular culture, it can be understood and appropriated. It is in this way that the exercise of 'reason' has to be understood in our times. The Gospel has the capacity for becoming comprehensible to people of every intellectual tradition, world-view and spiritual belief.<sup>11</sup> Thirdly, the Scriptures and the Fathers teach that it is God's will that all things should find their fulfilment (anakephalaiosis) in Christ (Eph 1:10 and Irenaeus).<sup>12</sup> This is particularly true of the authentic spiritual insights and aspirations of every culture and tradition. It is also perhaps worth noting that the doctrine of Recapitulation is seen by the Fathers as being about fulfilment in the sense of restoration. In such a fulfilment, humanity loses what is corrupt and evil, while the true and the good is conserved and enhanced.

## 5. The Witness of Dialogue

In plural situations, dialogue is both a preparation for witness and an "authentic medium for witness"<sup>13</sup> Without dialogue, Christians cannot acquire the awareness of other people's values and beliefs which they need to have if they are to witness credibly to them. Again, it is in the trust and intimacy of dialogue, when Christians have listened to the deeply-held beliefs of others, that they can sensitively and clearly witness to what matters most to them. Some Christians have been wary of witnessing in the context of dialogue, as they feel this might be misunderstood by their partners as a covert way of proselytisation. Certainly, all Christians need to reject any attempt to convert others which violates their freedom and integrity. Nor is it acceptable to win people through material inducements or by putting psychological pressure on them. At the same time, Christians, as well as their partners, need to recognise that, as with some other faiths, the Christian faith has a missionary dimension to it. This impels Christians to witness in all kinds of situations; those of friendship, of great personal or communal need, of injury or bereavement or of celebration for an individual, community or nation. If dialogue is not to become merely a forum for the exchange of information, there must be opportunity for people to share with others their deepest beliefs, fears and hopes.<sup>14</sup>

## 6. Dialogue and Community

Dialogue with people of other faiths (and, indeed, all people of goodwill) cannot simply be about beliefs and spiritual experience. Issues having to do with our common humanity come quickly to the fore: What are our differing (or convergent) perceptions about basic human rights, the treatment of women and of religious and ethnic minorities? Different religious traditions can have markedly divergent views of the cosmos: How have these views affected the ways in which people have actually treated 'creation'? What do our differing traditions say about peace? How can a vision for peace be promoted within particular traditions? Is it possible for us to work towards a common vision of peace? For Christians this will mean seeking opportunities to witness to God's saving work in Christ.

Dialogue on issues such as these should provide us with a common agenda for the building up of local, national and world communities. At local and national levels,

Christians will work with all those who are seeking to empower the poor. This may be in terms of fairer trade between wealthy 'blocs' of nations, such as the European Community, and poorer nations. It may be in campaigning for debt relief for heavily indebted nations, paying a substantial part of their Gross National Product simply to service huge debts owed to commercial banks, foreign governments or international financial institutions. Such debts have often enabled the rich 'North' to use surplus capital profitably. In some cases, the interest paid on loans has already exceeded the principal sum lent. The 'North' has often 'tied' such loans to the purchase of materials and equipment and to the export of highly-paid experts. If loans were made for military purposes, they have often been conditional on the purchase of arms from certain suppliers. The so-called 'military-industrial complex' has greatly benefited from the debt incurred by rulers on behalf of the poor. Christians will join with others in educating their communities about issues such as these. They may also cooperate with others in raising funds for disaster-relief and for longer-term development. Such fund-raising will, inevitably, also have an educational dimension. In other situations, Christians will participate in local community development projects, in promoting community based health care and literacy programmes and in 'self-help' projects such as the building of roads and the digging of wells.

Development needs to be sustainable by the community concerned and models of development which encourage indefinite dependence need to be discouraged. Christians involved in development need to be aware that some models of development have ravaged the environment and have been prodigal in the use of non-renewable sources of energy. There is a need to commend models which enhance the quality of the environment, do not create dependence on unnecessary technology and encourage the use of renewable sources of energy. At the same time, the 'North' cannot deny to others the means of development which it has used itself, without assisting them in the development of alternatives. In particular situations, Christian mission may well include making appropriate technology and experience available.

## **7. World Issues**

The appointment of an Anglican representative at the United Nations is an encouraging development at the world-level. It will now be possible for the Anglican Communion to engage in dialogue with representatives of other traditions at the UN and, perhaps, to participate in the development of common strategies in relation to global issues. Such a presence is a significant way of raising awareness of global issues in the Anglican Communion. Anglicans need to continue to participate in ecumenical programmes, such as JPIC, to ensure that Churches in rich countries hear the voice of the poor and Churches in poor countries can lead the World Church into solidarity with the poor. Kenyon Wright points out how 'everything connects': large loans to poor countries have not only benefited the 'North' but also the elite in these countries. Compulsory 'structural' adjustment, however, which is being required of these countries, usually penalizes the poor who have not benefited from the loans. In efforts to maintain the servicing of the debt, countries are obliged to further deplete national resources such as forests or minerals, often in ways that are hazardous for the environment. Population growth, which is usually related to poverty, further aggravates the situation and this can bring about an increase in conflict and environmental damage. Because of the interlocking nature of global issues, the Church's dialogue with the world should result in an integrated witness to justice, peace and a proper stewardship of creation.

## **8. Mission and the Challenge to Structures**

Jaci Maraschin, a Brazilian theologian, has well said that one of the characteristic and fundamental missionary tasks of the Church is to examine and review its structures to see that they continue to remain suitable for mission. The 1988 Lambeth Conference continues a process of 'self-criticism' begun in the Mission Issues and Strategy Advisory Group, when it called on the Communion to 'shift to a dynamic missionary emphasis going beyond care and nurture to proclamation and service'. The

Conference went on to acknowledge that such a call presents a challenge to congregational and diocesan structures and to existing patterns of worship and ministry. In other words, if the Church is to fulfil the missionary mandate, it must make sure that its structures and procedures are not inimical to mission.<sup>15</sup>

In recent years the Holy Spirit has been renewing the Churches in remarkable and varied ways.<sup>16</sup> The tremendous explosion in Bible translation work has made the Scriptures accessible to numerous human communities. In small and large groups, such as Basic Communities, house-churches and Bible study groups, people are eagerly 'searching the Scriptures'. They bring their needs, hopes and fears to their study of the Bible. Through dialogue with each other, and with those exercising leadership in the group, they try to arrive at an understanding of what the text means for them in their local task of witnessing to Christ. Such an open structure is suitable not only in preparing the local community to be what Lesslie Newbigin calls 'a hermeneutic of the Gospel', it is also suitable for other seekers after truth who may be drawn to the group studying the Bible in this way. Seekers, such as these, are not given pre-packaged answers to their questions. Their participation in the group allows them to relate directly to the biblical text and to come to their own conclusions.

Another way in which the universal Church has experienced renewal has to do with worship. Not only have we been able to benefit from the painstaking work of scholars in the recovery of primitive patterns of worship, we are also indebted to contemporary liturgists for the ways in which they have related these patterns to our own needs today. The result is that we have simple liturgies available which provide a basic structure for corporate worship but which also allow for a greater degree of spontaneity and freedom. Paul Gibson, a well known liturgist, has rightly said that the liturgical assembly is where 'Christians learn the life-style of the reign of God'. At the same time, the simplicity, beauty and integrity of Christian worship should be able to attract others in such a way that they are able to face the profound questions of their own need in the light of God's grace and forgiveness. We need to ensure that worship is 'visible' and welcoming to the wider community and that its ritual and language remain accessible to as many as possible. The liturgical movement has taught us that all can participate in worship and it is particularly important not to forget the very young and the very old. Bishop Sumio Takatsu of Brazil, tells us that children like to be involved in preparing a place for worship and in helping during the course of it. He is right to raise the question of the relation of evangelisation to a congregation's readiness to welcome people of all ages.<sup>17</sup>

A significant aspect of the World Church today is the recovery of intimacy among Christians. People are finding fellowship and teaching in small groups. This is making a more 'intense' Christian life possible in ways that belonging to large, formal structures could not. This phenomenon, moreover, is to be found across the spectrum of world Christianity; catholic, charismatic, radical and evangelical. In some Anglican contexts, house-groups for study and fellowship have been in existence for a number of years. Many have found their Christian identity through these groups. There is a danger, however, that such groups can become introverted 'clubs'. It is here that the witness of the basic communities from Latin America and other places is particularly relevant. These communities demonstrate that it is possible for small groups of Christians to worship together, to study together and to celebrate together without becoming introverted. By practising hospitality and by being willing to serve the wider community's needs in practical and sacrificial ways, these communities have become significant for mission. Sumio Takatsu has related the exercise of hospitality and service to what are known as the 'shalom tools' which have been handed to Christians for exercise of ministry. These are the basin and the towel. He points out that they are the tools of slaves and that the towel has no shape of its own. It receives its shape from the feet around which it is wrapped for drying purposes.<sup>18</sup> Our ministries of hospitality and service are not primarily for our own edification, nor even so that the numbers in our congregations will grow, they are to meet the needs of our neighbours and of strangers who may venture into our community.

## 9. The Church as Movement in a Mobile World

The movement of people from one part of the world to another is a feature of our age. Individuals, families and ethnic or religious groups move from one part of the world to another because of persecution or famine or simply for better opportunities of employment and education for themselves and their children. The Refugee and Migrant Ministry Network has shown us how churches can campaign for the rights of refugees and migrants, how they can exercise ministries of welcome and hospitality and how they can help refugees and migrants to adjust to their new environment.<sup>19</sup>

Among the refugees and migrants, there are many Christians. A significant number of them are fleeing political or religious persecution. Some are seeking new life in another country because being Christian has disadvantaged them in relation to the rest of society. Sometimes these Christians are the first to carry the Gospel to a particular area - and their arrival results in the planting of the Church among the indigenous people (cf Acts 11:19f). At other times, they bring an important witness to the universality of the Church to the indigenous Christian communities. They may also bring with them certain charisms, such as spontaneity in worship or boldness in evangelism, needed by the indigenous churches. Their experience of hardship endured for Christ's sake, of people of other faiths and ideologies and of being 'strangers and exiles' can remind the indigenous Churches of basic Gospel-values and be enormously enriching for them. However we see it, the accelerating movements of people in today's world can be a great stimulus to the Church's Mission.

## 10. Holding All Things in Common

Partnership is an aspect of communion between the Churches (1 John 1:1-4). The Partners in Mission process has enabled particular provinces to identify their strategy and priorities for mission in consultation with internal and external partners. Provinces which have undertaken this exercise have, undoubtedly, gained new perspectives and been able to adopt new priorities for their work, while, at the same time, maintaining the necessary continuity. Certain churches and mission agencies, moreover, have made themselves 'transparent' to their partners and have begun to include them in decision making about priorities in mission. These are welcome developments, but Nicole Fischer, Secretary for Relationship in Mission, (WCC) has challenged us with examples of developing world-wide and multi-lateral processes of partnership from her own denominational tradition such as the development of the Council for World Mission (CWM) of the Reformed Church. How can the Anglican Communion develop structures which bring together Churches and mission agencies so that common priorities may be discerned and resources shared? The first mission agencies Conference at Brisbane,<sup>20</sup> Australia, the proposed 'South to South' consultation and the work of MISAG itself can all be seen as preparing the way for a forum where gifts and needs are shared, where there is regular consultation between Churches and Agencies and where new initiatives are discussed and encouraged. From time to time, such a forum has been proposed by individuals and organisations within the Anglican Communion, now we have examples from a fraternal family of Churches. Naturally, any structure which is established will have to take into account the complex histories and structures of the various Provinces of the Anglican Communion. It cannot simply imitate a structure which has emerged from another tradition. Elsewhere in this report certain suggestions have been made about how such a forum may be structured so that it is a continuing service for the Communion as a whole.

## 11. Conclusion

Our God of suffering love calls us to costly witness and service in the world which he has created and which he is redeeming. In Jesus Christ, we have seen something of the cost which God himself bears for the redemption of the world. He calls us now to be fellow-workers with him.

## FOOTNOTES

- [1](#) Gerhard von Rad, *Genesis*, SCM, London, 1961, pp 80ff.
- [2](#) W H Vanstone, *Love's Endeavour, Love's Expense*, DLT 1977
- [3](#) von Rad, *op cit*, pp 93ff.
- [4](#) J H Newman, *Apologia Pro Vita Sua*, Collins, London, 1959 p 278.
- [5](#) On the significance for inter faith dialogue of divine involvement through the prophets see further Kenneth Cragg, *Islam and Incarnation* in J Hick (ed.), *Truth and Dialogue*, SPCK, 1974, pp 126ff.
- [6](#) *Mission and Evangelism - An Ecumenical Affirmation*, WCC, Geneva 1982
- [7](#) John Polkinghorne, *One World*, SPCK, 1986
- [8](#) Lamin Sanneh, *Translating the Message: The Missionary Impact on Culture*, Orbis, 1989
- [9](#) See further Michael Nazir-Ali, *From Everywhere to Everywhere*, Collins, London, 1991 ch 2.
- [10](#) In G R Evans and J R Wright, *The Anglican Tradition*, SPCK, London, 1991, pp 345-46 and 354-55.
- [11](#) *For the Sake of the Kingdom: Inter-Anglican Theological and Doctrinal Commission*, ACC, London, 1986, pp 38ff.
- [12](#) J Lawson, *The Biblical Theology of St Irenaeus*, Epworth 1948, and F R M Hitchcock, *Irenaeus of Lugdunum*, Cambridge University Press 1914.
- [13](#) BCC guidelines on dialogue.
- [14](#) See further Michael Nazir-Ali, *Islam: A Christian Perspective*, Pater Noster, Exeter, 1983, pp 145ff. Also, *Christian Witness to Muslims*, Lausanne Committee for World Evangelisation, Wheaton 1980, pp 21ff.
- [15](#) *The Truth Shall Make you Free: The Lambeth Conference 1988*, ACC, London, 1988, pp 32ff and Resolution 44. See also *Giving Mission its Proper place: Report of the Mission Issues and Strategy Advisory Group*, ACC, London, 1985, pp 9ff.
- [16](#) Colin Craston (ed), *Open to the Spirit: Anglicans and the Experience of Renewal*, ACC, London, 1987.
- [17](#) See also General Synod, Board of Education, *Children in the Way*, CHP/National Society, London 1988.
- [18](#) W Brueggemann, *Living Towards a Vision*, Pilgrim Press (NY) 1982
- [19](#) *Refugees and Migrants: Report of the Anglican Refugee and Migrant Ministry Network*, ACC, London, 1988.
- [20](#) *Progress in Partnership: Report of the Mission Agencies Conference*, ACC, London, 1987.

## **PART TWO**

### **MISSION STRATEGIES, CHALLENGES AND PROPOSALS**

#### **INTRODUCTION**

During its period of office MISAG-II both drew attention to a number of issues to do with the Communion's mission strategy and addressed a number of concerns raised by others. This section does not lay claim to be exhaustive, nor does it deal with all issues raised. It does, however, highlight and make recommendations about issues the Group felt to be particularly important at this time. The Group recognises that the principles that undergird a number of its comments may be equally applicable to other areas of the Communion's life.

This section also relates closely to the first three sections of Part Three which makes recommendations on gatherings and structures across the Communion which it is believed will contribute to the development of the Communion as a movement for mission.

The recommendations covered in Part Three and which are referred to in Part Two are:

1. the Anglican Encounter in the South Conference (Summer 1993) intended for representatives of the Provinces in the South (see Part Three section 1);
2. a Movement for Mission Conference for 1996 a successor on a Communion-wide basis to Brisbane 1986 (see Part Three section 2);
3. a Mission Commission of the Anglican Communion to provide a focus for co-ordination of mission within the Communion (see Part Three section 3).

The section begins with reflection on the Partners in Mission process so central to mutuality in mission across the Communion. It continues with comments on episcopacy as a model for mission, on the importance of growth in self-reliance as part of the move to interdependence and on the role of mission agencies in the Communion. It concludes with sections on the importance of exchange in mission amongst the Churches of the Communion, on a shift in the emphasis of theological education, on unreached peoples and on certain ecumenical aspects of mission.

#### **I. THE PARTNERS IN MISSION PROCESS**

##### **1. *Background***

For the past two decades the main means by which the Anglican Communion has sought to express among its member Churches its partnership in God's mission has been through the process of Partners in Mission. Undergirding that process have been several principles developed from the 1963 Toronto Congress and the 1972 ACC-2 meeting in Dublin. These aimed to break the pattern, developed during the earlier part of the century, that some Churches were givers, providing money and people to other Churches who were receivers.

On the basis of the conviction that there was but one mission in all the world and that this one mission was shared by the worldwide Christian community, the intention was to move to a situation where:

- A. mission was understood to involve a process of giving and receiving among equal partners where all had gifts to offer and all had needs to be met;
- B. it was recognised that the local church in each place was primarily responsible for mission in that place and needed to be respected as such; although, as part of the universal church, it had gifts to offer others, as well as advice and resources to receive from others.

The system developed after Toronto of a listing of projects in certain parts of the Communion (usually in the Southern Churches) to which others (usually in the Northern Churches) could give, ended up by creating what is generally referred to as 'a shopping basket mentality'. It failed to provide sufficient movement towards that practical expression of mutual support that an interdependent fellowship of Churches required if it was to reflect the reality of a community of Churches participating in God's mission. Part of the reason was the tendency of Northern Churches merely to contribute to needs identified in the South rather than identify their own needs to which others could contribute. The Partners in Mission process began in 1973 and replaced the system of listing projects. It was intended to be a continuing process in which Churches at national, provincial or diocesan level identified their priorities and goals in mission where they were. They were to be helped by partner Churches from within and beyond the Anglican Communion. On the basis of priorities they established others could contribute to their mission. Periodically there was to be evaluation of progress towards those goals and the setting of new priorities. It was intended that there should be regular communication of progress to partners.

Partners in Mission (PIM) aimed to provide a framework for sharpening purpose and for joint action in mission by the local Church and the wider Church, which respected local Church priorities.

Almost inevitably what was intended to be a process of partnership in mission has come to be identified with the actual PIM Consultations at which priorities have been set, evaluation has taken place and new objectives have been identified. Between 1976 and 1991 sixty two PIM Consultations have been held. A survey of the Churches and mission agencies of the Communion indicates that while the PIM process and the actual consultations are widely affirmed there is also a growing sense of consultation fatigue and a danger of the PIM Consultation process running out of steam. The system, however, has provided a forum for joint consultation and shared partnership in mission which needs to be developed rather than lost. To return to former patterns of those with resources responding to needs as they chose would be tragic.

2. ***What has been learned along the way?***

A survey of the Communion's churches and mission agencies identifies a number of lessons learned from almost twenty years experience of the PIM process. Significantly these lessons are largely related to the actual Consultation.

- A. The Consultations have contributed to a greater sense of being part of and knowing others in the Communion. 'It makes you feel you are not all by yourself', was one comment. It has also helped dioceses within Provinces and Nations to get to know each other. It has contributed to the sense of being a Communion.
- B. It has helped Churches think about their purpose in mission, set priorities and goals for their area and provide a coherent framework for both receiving and refusing help from outside.
- C. It has begun to break down the division between givers and receivers. There is a gradually increasing sense on the part of those who have traditionally seen themselves as givers that they need to receive. There is also a rapidly developing growth in and recognition of self-hood among those who have largely been receivers that they have gifts to offer if they are asked.
- D. It has challenged mission agencies to examine their style, processes and policies and has provided a framework within which they can

contribute to mission as defined locally both where they are based and in other cultures.

- E. It has enabled ideas, vision and experience to be shared across the Communion. In many cases experience gained through assisting one Church to evaluate and define its tasks has stimulated the application of patterns of mission practice learned from that Church in another.
- F. The Consultations have dominated the process, particularly in the early years. A number of aspects need improvement, notably the implementation and follow-up of priorities, reporting back to partner Churches by their representatives at Consultations and the regular communication to partners of what has been happening as decisions have been (or have failed to be) implemented.
- G. The time, effort and expense of Consultations at a national/provincial level covering the total mission of a Church can be excessive. In particular economic disparities between the nations of the world are reflected between Churches of the Communion with a number of consequences. Southern Churches, for example, may not be able to afford to send representatives to some consultations while a number of the Northern Churches regularly send representatives, partly because they can afford to do so.

Partners in the North have often been unable to find ways to hear and receive the lessons and challenges from partners in the South.

3. ***What needs to be done?***

MISAG-II suggests that three actions need to be taken.

- A. The purpose of the Partners in Mission process needs to be reaffirmed by the Communion.

Towards a definition of purpose

Partners in Mission is a continuing process by which the Churches of the Communion contribute to each other's local mission. It assists Churches in sharpening their mission priorities and setting goals. They can share with others from their resources such as experience of poverty and weakness, acting for justice, spirituality and prayer, friendship, enthusiasm, patterns of development, liturgy, dance and song, people and money. They can receive from the resources of others. In so doing all participate in God's mission in the world.

PIM Consultations are milestones along the way. They are not ends in themselves.

If that definition places the stress on partnership it also needs to be emphasized that it is partnership in mission.

There has been a growing recognition in the wider communion about what the Church's mission is as part of the mission of God. That understanding of mission has been summarized by the ACC as:

**To proclaim the Good News of the Kingdom**  
**To teach, baptise and nurture new believers**  
**To respond to human need by loving service**  
**To seek to transform unjust structures of society**  
**To strive to safeguard the integrity of creation and sustain and renew the earth**  
*(ACC-6 p49, ACC-8 p101)*

This formulation of the task of mission seeks to touch all aspects of life integrally. It stresses the sharing of the whole Gospel, by the

whole Church with the whole world, for the whole person in all aspects of life (Lausanne Covenant).

It is also increasingly recognised that there is an immense variety of ways in which mission is approached in local situations.

This understanding of mission provides a touchstone by which local mission priorities can be assessed.

- B. There needs to be a recommitment to the principles of partnership that have been learned along the way.

These principles of partnership can also be seen as characteristics of a healthy partnership in mission process.

The idea of mutual responsibility and interdependence in the body of Christ for the purpose of fulfilling the great commission is at the heart of New Testament missiology and practice. It has been a constant theme at ACC gatherings over the years (ACC-2 pp53-54; ACC-4 pp25-27; ACC-5 pp30-34; ACC-7 pp30-33). In short, the PIM process is designed to create and sustain relationships and continuous interdependence and not just to promote a single or isolated consultation (ACC-7 p30). Various ACC consultations have identified the following principles as essential to any meaningful or healthy partnership in mission process:

#### **TEN PRINCIPLES OF PARTNERSHIP**

- a. Local initiative

"The responsibility for mission in any place belongs primarily to the church in that place" (ACC-2 p53). Thus the initiative for establishing a new missionary venture in any given place belongs to the local church. Partnership therefore implies respect for the authority of the local church.

- b. Mutuality

Mutuality is underscored by a deep sense of open and joint accountability. 'To be open to one another as friends on the basis of common commitment, mutual trust, confession and forgiveness, keeping one another informed of all plans and programmes and submitting ourselves to mutual accountability and correction' (Sharing Life - El Escorial - Guidelines for sharing: 1987 World Council of Churches, p29)

Mutuality in partnership affirms the oneness of the people of God, their unity and interrelatedness as the children of one Father. In this relationship each person and community is recognized, valued, affirmed and respected.

In decision making, mutuality means sharing power. For example, major decisions affecting partners (in the South), should not be taken without their participation in the decision whether by their presence when it is made or by prior consultation.

- c. Responsible stewardship

Responsible stewardship in partnership means that partners see their resources as jointly owned and held in trust by each member for the common good (I Cor 12:7). The giving,

receiving and use of resources must be controlled by judiciousness, selflessness, maturity and responsibility (II Cor 8:9).

God's gifts to any one part of the universal Church are given in trust for the mission of the whole church. No mission agency, diocese, province or national Church 'owns' its resources.

d. Interdependence

"Interdependence means to represent to one another our needs and problems in relationships where there are no absolute donors, or absolute recipients, but all have needs to be met and gifts to give" (WCC Ibid p29)

We need each other. We are incomplete and cannot be called the Church of God if the diversity implicit in our catholicity is overtaken by a parochial, cultural or racial, homogeneity. In practice, three consequences follow:

- i. every cultural group has something to give or something others can learn from them;
- ii. all cultures need redeeming and therefore no culture can be said to be fundamentally Christian and thus superior to others;
- iii. every one has needs that can only be met by others. There is an African saying addressed to arrogant and selfish rich people: "no one buries himself - if he does one of his hands will be outside the grave."

e. Cross fertilization Cross-fertilization requires a willingness to learn from one another. It produces an enrichment that results from being open to one another's ideas, experiences and respecting one another's cultural and contextual peculiarities in a process of give and take. 'If we once acted as though there were only givers who had nothing to receive and receivers who had nothing to give, the oneness of the missionary task must now make us both givers and receivers' (ACC-2 p53).

f. Integrity

A healthy partnership calls for integrity at all levels. It involves a recognition that all partners are essentially equal. This implies a commitment to be real and honest. We do not always have to say 'yes' to everything the other partner says for fear of offending or out of a false sense of guilt. A healthy partnership requires that we take each other seriously, raise creative and loving challenges that could lead to positive re-evaluation of long held traditions and assumptions. The result is a healthier and more enriching relationship. This includes both listening to each other and being willing to repent and change where we have been in error.

g. Transparency

Transparency involves openness and honesty with one another. It also involves risks. The risk of being hurt. The risk

of being misunderstood and the risk of being taken advantage of.

Information needs to be fully shared with one another; not only information connected with our specific relationship with one another but information about all of our relationships. Full disclosure of financial information to one another is one of the marks of a transparent relationship.

h. Solidarity

We are part of each other. We are committed to one another in Christ's body. What touches one member touches the others. Thus no one member must be left to suffer alone. In many non-western cultures, group cohesion and solidarity are thought to be central to existence and crucial to the progress and survival of society. In spite of their strong belief in the rights and individuality of the individual, the Igbo of Nigeria, for example, argue that 'igwe bu ike' ('our strength has its source and sustenance in group solidarity'). In parts of East Africa, the Harambee motif has been successfully harnessed in political, social and religious spheres to achieve astounding results. Missiologically speaking the church needs to act in solidarity 'so that the world may see and believe' (John 17:21).

i. Meeting together

The concept of mutual responsibility and interdependence in the Body of Christ implies that the Church in every place should find a forum for periodic evaluation, self assessment and cross-cultural fertilization. Thus while a PIM Consultation is not the fulfilment of a PIM vision, it is essential to it (ACC-2 p53). We need to meet together.

j. Acting ecumenically

Our mission relationships as Anglicans must be seen as part of the wider mission relationships of all Christians. In this Decade MISAG-II underlines the importance of the Lambeth call for Anglicans to explore ways of being involved in mission co-operatively with other Christians. We need the stimulation, the critique and the encouragement of sisters and brothers in Christ of other traditions. A constant question before us must be, to what extent are those of other traditions invited to participate in advising and working with us in our outreach?

C. Certain practical steps need to be taken to refine the PIM process

The following steps have to do with the PIM process because consultations only become truly effective when they generate a continuing process of partnership and consultation.

We therefore recommend that:

1. the ACC commend the above Principles of Partnership to the provinces, mission agencies, dioceses and others involved in the partnership process as basic guidelines for mutual respect and collaboration at all levels of partnership. The guidelines are based on material summarized from the ACC

- reports and the accumulated wealth of experience from the partnership process of the past 30 years;
2. the future focus of PIM be a continuing process which can be stimulated and assessed in smaller thematic consultations and visits to strengthen specific ministries, eg. training, exchange of insights and aspects of evangelism within the five elements of mission as stated above;
  3. each province give serious consideration to planning for a PIM consultation with a major focus on the progress in evangelism within the course of this decade;
  4. congregations, parishes, dioceses, provinces, agencies, and institutions be encouraged to be more flexible in developing the most effective models for evaluation of mission engagement and set their priorities for the future. The previous PIM process has sometimes been too stereotyped and whilst it may provide valuable lessons for the future we should plan for smaller consultations with a greater emphasis on working to PIM principles in the intervening years;
  5. a further group (possibly the proposed Mission Commission address the need to communicate the results of major PIM consultations to partner churches and the ways in which this should be done;
  6. following a major Consultation the province or diocese concerned prepare an annual progress report for circulation to the ACC other partners and appropriate mission agencies;
  7. relevant mission agencies be an integral part of the PIM process. Where appropriate they should have representation at Consultations;
  8. mission agencies develop appropriate forms of involving overseas partners in their own Consultation processes for setting their own priorities and policies;
  9. companion diocese relationships be an integral part of the PIM process and where appropriate companion dioceses should be represented at Consultations;
  10. since community development is an integral part of the church's mission, development Agencies should be involved in the PIM process and/or in other appropriate consultation processes.

## II. EPISCOPACY

From the beginning, the Bishop was to be prophet and model of life in Christ, focus of unity, pastor of the pastors and teacher of the teachers (both ordained and lay). Augustine of Canterbury, for example, was a leader in mission. But over the centuries these functions have been overlaid and even thwarted by other responsibilities. How then might our Bishops be set free to be what the church's mission calls them to be?

In some places, history and/or current pressures have led to styles of episcopal ministry that impede the church's mission.

For example:

- o the misuse of power in a desire to control or manipulate;

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- the inappropriate use of a corporate style of business management or of feudal or tribal patterns of leadership;
- an elevated sense of self.

Simplicity of life follows the example of Christ himself. Such simplicity is often obscured by inappropriate titles, modes of dress that can unnecessarily separate, and even styles of housing and forms of transport.

For the Church to liberate her Bishops in mission attention will need to be given to:

- the size of dioceses to enable Bishops to be accessible and known to their people;
- the reassigning of some tasks to others gifted in ministry in the Body of Christ. This will involve the Bishop intentionally empowering others, especially lay people;
- the Bishop as disciple with priority given to time set aside for learning, reading, reflection, prayer;
- adequate time for rest, recreation, days off, holidays;
- and most importantly for some, renewal that will energize and inspire tired Bishops.

Because God is always calling the Church to new frontiers in mission, some Bishops will be called to be 'apostolic pioneers'. For example:

- to minority groups;
- in ecumenical relationships;
- and perhaps as evangelists to unreached people.

### **III. GROWTH IN SELF-RELIANCE**

Self-reliance has to do with that sense of self-worth and self-esteem felt by an individual, a family, a community, a nation that comes because of their sense of control over and responsibility for their life and their needs. It has to do with being empowered, being valued, feeling that there is a contribution to make to others.

Growth in self-confidence and self-reliance in the Churches of the South is very apparent, and yet there remain areas of dependency, which reflect areas of the Third World nations' dependence on other nations in the international arena.

For true self-reliance to emerge the resources of people, money and local culture need to be further developed. Such development should enable the Gospel and the life of the Church to be related more closely and authentically to the varied cultural contexts of the two-thirds world. In this way Christians of each place can feel that Church life has its roots in their culture and touches their very being.

It is recommended that the Mission Commission (see Part Three section 3) look at ways in which self-reliance and self-confidence among Churches is being developed in different parts of the Communion in order that lessons might be shared.

Some of the African Independent Churches are among those models of church life and growth which could be considered for the lessons that they have to teach.

The principles of self-reliance and personnel development apply in particular to the areas of leadership training, both lay and ordained, and patterns of training and education appropriate to local contexts need to be developed to higher degree level.

As so many in the `South' are caught in the poverty trap in rural and urban situations, principles and patterns of rural and urban development need to be explored and expanded to contribute to the empowerment that gives self-confidence and the resource development that brings self-reliance.

#### **IV. MISSION AGENCIES**

- Voluntary Movements and Mission Structures

Various models of relationship between Synodical/National Church structures and voluntary mission movements are emerging within the Communion. MISAG would recommend that the proposed Mission Commission should consider these developments and look particularly at the place of voluntary movements within the mission structures of the Churches/Provinces of the Communion and in the Communion as a whole.

- Mission Structures

As a result of the Partners in Mission process, through the work of MISAG I, the mission agencies Conference in 1986, the good work of the mission agencies Working Group (MAWG) and the life of MISAG-II there has developed a growing cooperation between the voluntary mission agencies, the Churches to which they belong and their provincial partners. This has been a positive step in the right direction to help foster more mutual transparency in the use of resources on many different levels. Progress has also been made on inter-church appointments of personnel to foster ecumenical and inter-anglican cooperation. But much more needs to be done.

We look forward with anticipation to the first information sharing that will come from the new data base organized by MAWG (see Part Three section 5).

We also look forward to the participation in the Movement for Mission Conference (see Part Three section 2) as another milestone in the progress of greater collaboration and urge all mission agencies, voluntary and synodical/national to support and participate in it.

On the basis of this we recommend that:

- A. mission agencies, both voluntary and synodical/national continue to support the development of that database and take definite steps to increase their reporting of income and expenditure to provincial partners and with each other;
- B. the collaboration between voluntary agencies and Churches be further strengthened in the manner most appropriate to the respective provinces and that they continue to share information on this progress with other Churches through periodic meetings and the distribution of appropriate written reports;
- C. the directors/general secretaries of the various mission agencies promote opportunity to meet for information sharing and mutual support and that they explore ways that their staffs have similar experiences;
- D. the Anglican Communion Office provide all `northern' agencies engaged in mission and/or development with a list of the emerging Anglican related mission and development agencies in the `South'. That as a way of initiating contact and becoming acquainted that mission agency staff schedule visits with the mission agencies when

they visit Churches in a region. Information about these visits should be shared with other agencies and the ACC office;

- E. the mission agencies be more intentional in seeking out ecumenical opportunities for personnel exchange always with the involvement and support of the local Anglican jurisdiction;
- F. the proposed Mission Commission be charged with monitoring the response of agencies and Provinces to these recommendations and including information on the progress made in future reports.

## V. EXCHANGE AND ENCOUNTER

Mission cannot be addressed comprehensively without exchange which will necessarily involve the joyful sharing of resources. Important among such resources are short and long term personnel exchanged from south to south, south to north, north to south. Ideas, vision, respect for other peoples' culture, and renewed energy and enthusiasm for mission can be the fruit of these exchanges. Visits will enhance an appreciation of liturgy, spirituality, and tradition. All resources are God's and judicious sharing of money to meet human needs is always a vital sign of Christian commitment.

Among the benefits of visits from the North to the South are experience of the warmth of fellowship which is essential for true mission and an appreciation of the gospel rooted in a different culture. In their visits to the North people from the South gain insights about organization, the enslavement of punctuality, ways in which leadership is shared, the methods by which the Churches criticize their Governments, and a sense of the benefits and risks of technological development.

However, given the massive predominance of North to South exchanges, an imbalance dictated by the deep economic disparity between the South and the North, ('those that have the money do the travelling'), we propose two major initiatives to redress this imbalance.

The first is an initiative to strengthen the commitment of churches in the North to invite those who represent elements of 'the South within the North' to share their insights with the same seriousness with which partners from the South across the seas are usually taken. Our near neighbours can tell us the truth about ourselves more perceptively and more painfully, for they are very near to us.

The second is a major initiative to increase South to South exchanges. We call on the Provinces and agencies in the North to share a small portion of the resources God has given to them for the whole Church to enable a redressing of the balance in the direction of exchange relationships. This will require some structure in the South to facilitate, coordinate, and determine the funding for these exchanges.

When financial power and communications capability rest almost entirely in the North it is very difficult for the South to take new initiatives in developing South to South relationships unless a transfer of power takes place. The transfer of power from the Provinces and voluntary mission agencies in the North to some new structure in the South is essential if this is to happen.

- o We recommend that:
  - A. structures be developed to enable greatly increased relationships between Provinces and voluntary mission agencies in the South capable of facilitating sharing of personnel, financial and other resources (An example to illustrate the principle the Diocesan board of the Diocese of Awka, Nigeria might send financial resources to the new diocese of Katakwa, Kenya as it now does within Nigeria to Nigeria's new missionary dioceses);

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- B. the Anglican Encounter in the South Conference in August 1993 (see Part Three section 1) give careful consideration to the development of an instrument of co-ordination in the South to facilitate a full range of resource sharing, such as a South to South network. MISAG discussed several possible options and refers this matter to the planning committee for the Encounter;
  - C. the planning committee for the Encounter give prior thought to some of the different options through which these purposes might be accomplished, so that the Encounter will be in a position to initiate action;
  - D. the decisions of the South to South Anglican Encounter concerning these matters be reported to the first meeting of the Mission Commission in 1994 for its response and action;
  - E. the ACC adopt the 'Guidelines for Partnership Visits in the Anglican Communion' (see Appendix III) and that they be circulated as part of the ACC-9 Report.
- o Some of the purposes which might be served by the instrument of coordination referred to in recommendation 1.B are:
    - A. to coordinate the development of South to South Companion Diocese relationships which will permit a wide exchange of personnel and experience, including laymen and women, youth, clergy, theological educators, development coordinators, administrators and bishops;
    - B. to set priorities for the support of South to South Companion Diocese relationships, assist with their funding, and determine appropriate proportions of local and external funding in each case;
    - C. to operate a hard-currency offset account in the North which will enable the transfer of funds between Churches in the South. These offset/counterpart funds could be provided by the hosting of Communion-wide events in the South which can be hosted at local cost. Offsetting hard-currency funds would then be deposited to the offset account in the North;
    - D. to develop the capacity of the South to send volunteers to work with the churches in the North for one to two year periods;
    - E. to provide a coordinating body in the South to facilitate the long-term exchange of people between the North and the South;
    - F. to facilitate the exchange of theological students and theological education staff between Churches in the South. Exposure experiences in parish ministry in other churches in the South during the period of theological education can be valuable;
    - G. to permit the widening of experience in Christian education in cross-cultural settings;
    - H. to facilitate the exchange of church development staff within regions and between continents within the South. (An example to illustrate the point could be exchange between Kenya and Tanzania, and the training of Kenyan Diocesan Development Coordinators in rural development in the Philippines);

- I. to enable people in the South to take better advantage of the excellent training opportunities available in the South such as communications/video training at the AACCC Training Centre in Nairobi, the Institute for Liturgy and Music in Manila, and training in empowerment of the poor in Sao Paulo.

## VI. THEOLOGICAL EDUCATION AND MISSION

### INTRODUCTION

Effectiveness in mission depends upon the whole people of God being adequately equipped and trained for the task whatever their sphere of involvement. Theological education therefore is of fundamental importance for this process of equipping the people of God for their mission and ministry in the world.

However, in order to be relevant to life and meet people's needs, theological education must address issues that concern all aspects of everyday life and worship - socially, spiritually, and materially. This emphasises the need for a multidisciplinary approach to theological education which could include, in addition to biblical theology and languages, such disciplines as social anthropology and linguistics.

- o Fulltime residential training

Residential theological education remains desirable for those who are to be scholars, teachers and `overseers'. Such an education involves thorough formation in particular disciplines and the opportunity for considerable interaction with peers and teachers. Whenever possible, it should take place in other disciplinary contexts so that there are possibilities for interaction with other disciplines, especially those which have important implications for Christian ministry.

- o The Study of the Bible and mission

Furthermore, the whole spectrum of subjects taught should be examined so that the missionary implications of what is taught is emphasised and related to different contemporary contexts. For example, the Exodus trajectory in the Old Testament needs to be re-examined to study ways in which this trajectory has found a place in the struggles of oppressed people and how this has been used or misused in `Liberation Theology'.

The relation between the patriarchal and egalitarian social organisation in early Israel and the monotheistic stance of the national cultus may be studied in its relevance to social and class distinctions within the Church as well as for the Church's prophetic witness in the world. The New Testament portrayal of the Church as a community evidenced in different ways: in homes; in wider society or town, and in the world at large - `in it, but not of it', - has something to say about current debates on ecclesiology and what forms evangelism and relationships with people of other faiths should take.

- o Mission and Church history

There is need for sustained study of the life and history of the non-western Church and its missionary movement alongside the traditional focus on Roman and Hellenistic forms of early Christianity and on the history of the reformation; for example, the early histories of Churches in non-Hellenistic and non-Roman contexts - say, in Ethiopia, Persia and South India. The point here is that there is considerable scope for the study of non-western missionary movements in the ancient world such as that brought about by the

monastic movements in Egypt and Syria. In more modern terms, 'responsive' church histories written by Africans, Asians and Latin Americans need to be taken seriously in view of the current demographic shift of world Christianity

- Mission and contextual theologies

More work is being done by theologians in different parts of the world in relating local contexts to theological reflection. There is now a plethora of such theologies, liberation, black, minjung, humanization, Dalit etc. A systematic way has to be found for the study of such contextual theologies.

- Mission, pastoral theology and other faiths

World faiths, primal religions, 'folk' religion and other forms of spirituality need to be studied not only 'phenomenologically' but in terms of their significance for Christian theology and mission. Clergy and laity need to be encouraged not only to develop expertise in these areas but to reflect theologically on their pastoral import.

- Courses

The importance of part-time 'courses' for ministerial formation is increasingly being recognized. Those attending such courses may lose out on the 'intense' experience of full-time residential training, but they gain in retaining their integration in the local community and perhaps at the work-place. Many of the comments made about full-time residential training will apply, *mutatis mutandis*, to at least some of the courses.

- The need for a more trained leadership: TEE

Some part-time programmes seek to teach to full-time 'residential standards', though perhaps in a less intense way. Those who benefit by such training are not dissimilar, in the scope of work done, to their colleagues who had to follow a full-time residential programme.

The requirements of local leadership, in a variety of contexts, and the need to recognize such leadership, in some courses at least, through ordination, has raised fresh issues for training. In many urban and rural contexts throughout the world, the Churches need locally trained and ordained ministers as a matter of urgency. Often neither the full-time residential nor the traditional part-time patterns suit the need for ministerial formation in such situations. Specific approaches to formation have had to be along the lines of the TEE model. The purpose of TEE is to take theological education to the people and to begin where they are. Courses are structured in such a way that people can begin at whatever level suits them. There is a particular emphasis on not requiring people to achieve a certain standard in education before they can participate in TEE. Basic literacy is all that is required and, in some cases, even this is provided.

- Making the best use of TEE programmes

Such a method, quite naturally, has not been limited to ministerial formation. It has been used very successfully in lay-training in general and in preparing people for specific ministries in evangelism, development programmes and religious education. Those responsible in the churches for ministerial formation and lay-training need to be aware of the resources which can be provided through carefully planned TEE programmes.

- TEE, family and employment

We have seen that one of the advantages of part-time training is that people are not alienated from their local contexts and can continue to witness in

them even while they are being trained. Furthermore, they are not removed from family and employment (which in some cases is the only source of family income). Those in full-time residential training also need extended periods of exposure to, and immersion in, various contexts for Christian presence and ministry. It is gratifying to note that this is happening increasingly throughout the Anglican Communion. In some cases, however, provision needs to be made for adequate reflection on the experience and how it relates to the curriculum being followed.

- Continuing training

In many parts of the world continuing theological education for clergy and lay-workers remains patchy and grossly inadequate. There is an urgent need for synodical, diocesan and voluntary programmes which concentrate on providing literature for church-workers and in arranging seminars, conferences and sabbaticals. Initial and continuing formation for bishops also remains an unfulfilled need in many parts of the Anglican Communion. Provinces in both the `North' and `South' need to consider the experience of the Conference of Anglican Provinces in Africa (CAPA) in this respect.

## VII. INREACHED PEOPLES

In an era when the Christian Church has spread across the world and Anglican and United Churches have been established under local leadership in so many areas, it is easy to forget that the majority of the world's population have not yet heard the Good News of Jesus Christ in any meaningful way. We mention two areas in particular.

- There are unevangelised people groups living within, or close to, countries where the Anglican Church is established. Even in areas where the church is growing fastest such tribal, ethnic and social groups still exist. Statistics are available from research done by Dr David Barrett and others. Such people will not be effectively reached by hit and run tactics or by temporary or individualistic incursions by people from distant countries. They can only be effectively reached as the local church catches the vision, trains its people and provides missionaries who will learn the language and immerse themselves in the culture. The Church in the rest of the world should be ready to assist with training and resources to help the nearby local church in this mission.
- By the year 2000 AD it is estimated that 60% of the world's population will live in cities with a million people or more. These cities contain - at the same time - both the powerful, the wealthy, the decision makers and the powerless, the poor and the oppressed. People moving into cities often lack a sense of community: they find their value systems are broken down, lose their identity and even their reason for living. A strategy is needed to bring the Good News to these large urban conurbations, to the rich, middle-class and the poor, those who are going up the social scale and those who are coming down it, the immigrants and the ethnic minorities. The `mission field' of the 19th and 20th centuries has become the `mission concrete' of the 21st century. We recognise that there are no simple solutions to Christian mission in cities but we need to share across the Communion our opinions and insights, our successes and failures. We also recognize that many Christians are tackling the challenges and opportunities of ministry in cities. In reaching both groups we need to see how our worship and our actions reflect the truth of the Gospel to their situation. We also need to see whether this mission can be done ecumenically

We recommend that: the proposed Mission Commission research the issues of unreached peoples and of ministry in cities and that further discussion is held both at the Anglican Encounter in the South and the Movement for Mission conference.

## VIII. ECUMENICAL DIMENSION

- We recommend that:

the proposed Mission Commission study the varying responses to the ecumenical sharing within the Communion - especially seeking those examples, where Anglicans are in a minority and where tense relationships impede the mission of the whole Church.

- The local Church as a centre for mission outreach

While individual Christians are called to take up opportunities for witness in daily life, it is the local church as a corporate body that will make the greater impact in mission in its area. To be a Church in mission it needs certain marks. These will include a warm, caring fellowship, a pattern of activity that makes it easy for strangers to become associated (not all its activities need be in church premises, but can be on 'neutral ground', public places), involvement in needs and projects of the local community, worship that is inspiring and relevant, alive and conveying a sense of God's presence, and the characteristics of a people confident in the Gospel and bold in faith. For lack of these qualities Anglican members can drift away into other, generally independent or charismatic, fellowships.

In some parts of the Communion inculturation of the Gospel, particularly in worship, has still a way to go. The Christian faith should not be perceived by any peoples as a foreign import. Further, Anglican worship has generally failed to recognise that people differ widely in temperament and so some flexibility in expression should be welcomed, although no single style ought to be allowed to dominate the whole. The quality of constituent parts of worship, particularly hymnology, should be good, maintaining a right balance between heart and mind, intellect and emotion. The responsibility of clergy in leading a congregation in all these qualities and characteristics is clear, but they will best fulfil their distinctive role by sharing leadership with lay people and recognizing the gifts of all members.

## **PART THREE**

### **SPECIFIC TASKS UNDERTAKEN BY MISAG-II AND MAWG**

#### **INTRODUCTION**

Part three lists a number of specific areas of work undertaken by the two groups. A good deal of time has been spent commenting on proposals for Communion-wide gatherings which are intended to strengthen the commitment to and practice of mission in the Communion. We see these as occasions of great potential.

It is also felt to be vital that there should be a focal group on Mission for the Communion, on a standing with other work in, for example, the area of ecumenical relations and doctrine and so a Mission Commission in the Anglican Communion is proposed to succeed both MISAG and MAWG.

This part of the report concludes by reporting on the tasks given to the two groups and the extent to which they were successfully accomplished.

#### **I. THE ANGLICAN ENCOUNTER IN THE SOUTH CONFERENCE**

##### **1. Background to plans for a South to South Conference**

The proposal for a South to South Conference originated at the mission agencies Conference in Brisbane held in December 1986. Representatives there from the Third World decided that there was need for a meeting of representatives of all the Provinces of the South. It was noted that participants from the South did not know each other sufficiently, that there was need for channels to build mutual understanding and knowledge and that experiences needed to be shared in order to grow together.

##### **2. Recognising these concerns, participants urged each other to take seriously the following:**

- A. inter-provincial communication and exchange of information;
- B. the organisation of regional conferences in each region taking the example of CALA, 1987, in Latin America;
- C. the establishment of a companion diocese programme among Third World Provinces.

This background information including the suggestions was sent to MISAG-II for discussion. Likewise, a presentation was made to the Primates meeting in Cyprus.

MISAG-II members from the South, during the meeting of MISAG-II held in Malaysia (1990), resolved to write to all Primates of the Provinces of the South recalling the Brisbane resolution that had recommended a South to South Conference to be held before the next meeting of mission agencies of the Anglican Communion (the successor to Brisbane). They also requested Anglican Churches of the North to facilitate the realization of the Conference by providing resources.

##### **3. Agenda suggestions from Primates**

In April 1991, the matter was brought to the attention of the Primates meeting in Ireland and to the ACC Standing Committee. The Primates supported the idea unanimously and made the following suggestions about the agenda:

- A. the nature of relations of the Church in the South with the Anglican Communion;

- B. the image and training of bishops;
- C. development of theology in the Third World;
- D. principles of liturgy in the Third World;
- E. kingdom issues;
- F. relations with the North regarding funding;
- G. re-evangelisation of the North.

The ACC Secretariat also supported the conference as had MAWG which advised agencies to raise funds for it.

4. Agenda suggestions from MISAG-II

The MISAG-II meeting in Malaysia also made the following suggestions for inclusion on the agenda:

- A. exchange of information, personnel, resources and experience;
- B. how to face common problems;
- C. how to assist weaker provinces to achieve their goals and become financially secure;
- D. Anglican ethics in the Third World context;
- E. evangelisation and relationship of Christianity to other faiths.

5. Objectives of South to South Conference

A planning committee for a South to South Conference was established following the letter to the Primates of the South. That committee met in Nairobi in September 1991. They made detailed proposals for a South to South Conference entitled 'Anglican Encounter in the South' with the following purpose and objectives:

To discern, improve and implement our common role in the evangelisation and re-evangelisation of the world.

- A. To examine and define a basis of identity of Anglicanism outside the anglo-saxon context and to build together upon our strengths and weaknesses.
- B. To reflect on the prophetic role of the Church and to commit our Churches towards joint strategies and concerted actions to respond to the Kingdom issues.
- C. To promote a systematic and on-going process of planning for mutually nurturing partnership.
- D. To do evangelisation in such ways that we can be accountable for our faithfulness, stewardship and the growing responsibility towards those within the Church and the totality of creation.

6. Planning suggestions from MISAG-II

The members of MISAG-II at the Nairobi meeting (1992) reviewed the minutes of the planning committee and the responses received from the Provinces and agencies and offered suggestions for the next meeting of the

planning committee about the number and range of participants, finance, the process of the event, facilities and the presence of partners from the North.

## II. A MOVEMENT FOR MISSION CONFERENCE

### 1. Background

The proposal of MISAG I for a Conference of mission agencies was accepted by ACC 7. This took place in Brisbane in 1986. It provided a unique opportunity for mission agencies from the North to share together and discuss their policies and practice about mission with partners from Provinces in the South. Delegates to both MISAG and MAWG were chosen in Brisbane and there was an expectation that another such conference would take place about five years later.

As both MAWG and MISAG considered this, they became convinced that any future conference about mission should have a different membership, style and purpose than the Brisbane Conference. Indeed, it was agreed that as the agencies had opportunity to meet together at Brisbane, the Provinces in the South needed a similar opportunity to get to know one another and establish their own priorities in mission. This led to the planning for the Anglican Encounter in the South Conference (section I of this Part of the report) in 1993 which, it was agreed must take place prior to the successor to the Brisbane Conference.

As they considered what that successor to Brisbane should be, both Groups reached the conviction that it should be under the umbrella of 'Movement of Mission' and be much wider in participation than the Brisbane meeting.

The report of the Lambeth Conference (1988) emphasised the need for the Communion to make the transition from being a 'pastoral community' to a 'movement for mission':

"In many parts of the world, Anglicans have emphasized the pastoral model for ministry at the expense of mission. We believe that the Holy Spirit is now leading us to become a movement for Mission." Pastoral letter 7.13, p 327.

It was, therefore, agreed that any new conference must reflect this change.

We recommend that the conference should be held in 1996 and that its main purpose should be to provide practical help to the Anglican Communion in becoming 'a movement for mission'.

The emphasis on the Decade of Evangelism has introduced yet another element. It is understood that the Archbishop of Canterbury will propose a mid-decade review of the Decade of Evangelism to the ACC at its January 1993 meeting. For a number of reasons we would suggest that this event take place in the context of the Movement for Mission Conference. It would be mutually enriching and give added bite to the Movement for Mission Conference. It would widen awareness of the mission context within which the Decade of Evangelism is taking place and set work in the Decade of Evangelism in the context of inter-faith and cross-cultural realities which are important in many South Provinces as well as in many urban centres in the North. It would raise awareness of the crucial North/South issues, and enable us to move further in developing patterns for the sharing of resources, personnel and funds between Provinces. It would enable evangelism to be integrated into the structures of mission as a whole. In addition the combination of two separate events is good stewardship of resources.

We need to recall that the ACC has expressed the breadth of the mission of the whole Church to the whole world in these words:

"to proclaim the good news of the Kingdom;  
to teach, baptise and nurture new believers;  
to respond to human need by loving service;  
to see to transform the unjust structures of society;  
to strive to safeguard the integrity of creation and sustain and renew the earth'.

2. Conference Purposes

- A. To enable the Communion to move more rapidly from a merely pastoral to a missionary mode.
- B. To provide practical help to the Communion to become a 'Movement for Mission'.
- C. To continue the struggle to find expression of the gospel in life and word in each local culture. The local incarnation of the gospel. 'You have to come us, you are one with us'. (Patrick Appleford)
- D. To find ways in which each local church can share its gifts and resources with the whole Church to strengthen the mission of the Church in all places.
- E. To bring together directors of evangelism and people engaged in evangelism at the grass roots with representatives of mission agencies from North and South and Provinces.
- F. To consider the place of the ministry of evangelism within the total mission of the Church.
- G. To learn from each other.

3. Methodology

The following are a number of proposals which we would commend to the Conference planning committee. Above all we seek a method which concentrates on practicalities, informed by serious theological discussion.

1. Serious Bible study should be the basis for the conference as happened at Lambeth 1988, - Bible studies which become a reflection on our local contexts. This will provide a model for the mode of mission which we are advocating namely the intersection of the Word of God with contemporary human experience.
2. A major object of the conference is the preparation of practical recommendations to be implemented, not the production of a report.
3. There should be sections for subject interests, for example:
  1. inculturation of the gospel and Church in each local place;
  2. the Decade of Evangelism;
  3. how evangelism affects every part of the training of people for ministry and service;
  4. moving from paternalism and dependency;
  5. policies concerning the exchange of personnel;
  6. evaluation of the increasing trend to short-term missionaries;
  7. review of the practical implications of recommendations from recent worldwide mission conferences such as El Escorial

(WCC), San Antonio (Commission on World Mission and Evangelism) and Manila (Lausanne 2);

8. practical recommendations from the conference;
  9. consideration of methods of using resources which can either strengthen or weaken dioceses in their mission.
4. The use of plenary sessions followed by carefully planned table group discussions in groups of ten
  5. The main work should centre round stories and reflection upon them.
  6. Two major addresses to set the stage/atmosphere/ambience.
  7. The site and programme of the conference should be chosen to enable serious interaction with experience of the Church's mission in that place, eg. Bombay, Seoul, Seychelles/Mauritius. Bombay incorporates more of the critical issues facing humankind in the future: concentrated urbanization, poverty, inter-faith witness, expression of Christian faith in the indigenous culture, and evangelism.
4. Membership We recommend between 100 and 150 people representing: A. Provincial and Synodical agencies of mission; B. voluntary mission agencies recognized by their national Churches; C. major ecumenical agencies which act on behalf of national Anglican Churches, (eg Christian Aid from England and equivalent bodies in Australia and New Zealand); D all Provinces of the Anglican Communion and the other Churches which are invited to participate in the Lambeth Conference; E. representative Church leadership engaged in the Decade of Evangelism. Choice of delegates should be governed by the guideline of 50% women and 20% Youth.
  5. Funding We recommend that: A. mission agencies should provide for costs of their own personnel and some representatives from the South; B. Churches sending Decade of Evangelism staff will fund their own people; C. trusts and donors should be approached; D. travel costs should be pooled among all participants; E. planning costs should be shared equally among the participants. F Planning Group
  6. We recommend the Group should include: A. one person engaged in the Decade of Evangelism in his/her own Province; B. the chair of the 'Mission Commission in the Anglican Communion' (to be appointed January 1994); C. two from mission agencies: one from the South (eg. The Indian Missionary Society, The Friends Missionary Prayer Band, The Mar Thoma Evangelistic Association or Singapore), and one from the North. The representative of the mission agencies in the South shall be chosen at the Anglican Encounter in the South; D. two persons appointed by the Anglican Encounter in the South in August 1993. Staff support to be provided by the ACC's Associate Secretary for Mission and Evangelism and office.
  7. Schedule

We recommend that the Movement for Mission Conference take place in 1996 at some point in the six month period opposite to the date of the 1996 meeting of the ACC. (At the Kanuga USA meeting of the Primates and ACC Standing Committees it was decided that the Movement for Mission Conference should take place back to back with the ACC-10 to reduce costs.)

We recommend that the first meeting of the planning committee take place in April 1994. This will provide two to two and a half years lead-time, and

adequate advance notice to the members of the planning committee to be chosen in August 1993 and in January 1994. It will also give a greater period of time in which to build funding for the event into budgets, following the Anglican Encounter in the South Conference scheduled for August 1993.

### **III. A MISSION COMMISSION IN THE ANGLICAN COMMUNION**

As both MISAG-II and MAWG cease to exist in 1992, MISAG-II recommends to ACC that at its next meeting (ACC-9) it sets up a Commission which will build on the work done by these two groups and be a coordinating body for mission in the Anglican Communion. Such a Commission would be a continuing body, though renewed in membership from time to time, unlike MISAG I and II and indeed MAWG which were bodies established with a limited life. It would be a sign to the Communion that mission is of central and continuing importance to Anglicans, in the same way that bi-lateral relationships with other churches demonstrate the importance of ecumenical relations.

1. Name The Mission Commission in the Anglican Communion, possibly abbreviated to MISSIO.
2. Purposes A. To provide a forum for Provinces in which the mission of the Church can be reviewed in this decade (eg, JPIC, interfaith, and other concerns). B. To encourage new mission structures to emerge in the Communion. C. To develop a partnership of Churches and their agencies acting together to exchange and share God-given resources for the benefit of the whole. D. To maintain an overview of the Partners in Mission process within the Anglican Communion. E. To develop the Decade of Evangelism eg, the meaning and development of evangelism in different cultures. F. To develop the database for mission begun by MAWG with a view to its usefulness for the whole Communion. G. To follow up the Anglican Encounter in the South Conference. H. To follow up the Movement for Mission Conference. I. To report to the ACC and receive relevant items from the ACC. J. To provide encouragement, input and support for the Secretary of Mission and Evangelism of the ACC.

#### 3. Membership

This commission is seen as a continuing body with an initial membership for a five year period.

Total membership to be 18 (with the expectation that not less than three would have served on MISAG-II or MAWG so as to provide continuity) made up as follows:

Six members from Provinces or Churches in the South (initially these Provinces to be chosen at the South-South conference)

Three members from Provinces or Churches in the North (ACC Standing Committee to choose the Provinces or Churches)

[One of the members from the Provinces or Churches should be on the ACC Standing Committee]

Five representatives from mission agencies in the North: one each from UK, USA, Canada, NZ, Australia (chosen by the appropriate body in each country)

Three voluntary or synodical mission agency representatives based in Provinces from the South (initially these agencies to be chosen at the South-South Consultation)

[Members nominated by Provinces or agencies will need to be confirmed and appointed by the ACC Standing Committee]

[In Provinces or Churches where there are several mission agencies it is hoped that in the following term of this body the representation will change]

[After the first five-year period, another method of choosing representatives from the South will be needed]

One member from one of the three Churches in Communion with the Anglican Communion (ie Old Catholic, Mar Thoma or Philippine Independent Church) or an Ecumenical Partner (arrangement to be made by the ACC Standing Committee)

The Commission will be serviced by mission staff of ACC and, as necessary, a specialist missiological consultant.

The chairperson will be appointed from the membership by ACC Standing Committee at its March 1994 meeting.

4. Alternates

Members are expected to attend all meetings. However, when choosing the member the relevant Province, Church or agency should choose someone as an alternate in case the member appointed is unable to attend a particular meeting.

**IV. OTHER TASKS UNDERTAKEN BY MISAG-II**

1. Pacific Basin Mission Strategy Conference The ACC Standing Committee asked MISAG-II to consider a resolution from the Episcopal Church of the USA about a conference for development of Anglican mission strategy in the Pacific Basin which includes consultation with ecumenical partners. After considering responses from the Primates of the Pacific Basin MISAG-II recommended to those concerned that they participate in the Ecumenical Conference in 1990 in Fiji.
2. Decade of Evangelism A. MISAG-II recommended that the Primates at their meeting in Cyprus in 1989 consider: a. a joint launch of the Decade of Evangelism with other churches; b. how to make the maximum use of resources available through agencies, orders and other organisations of the Communion; c. the secondment of a person to co-ordinate the preparation, promotions and proclamation of the Decade of Evangelism. The Primates responded by appointing the Revd Canon Dr Robert W Renouf as Advisor for the Decade of Evangelism. MISAG-II welcomed the appointment and with a few amendments endorsed the objectives drawn up for the position. In the two years of his appointment we are glad to report that Canon Renouf completed all objectives effectively and efficiently. B. A questionnaire was sent to all Anglican Theological Colleges to discover what changes and adjustments they had made in their curricula for training students in the light of the Lambeth resolutions on the Decade of Evangelism and in the need to move from a pastoral to a mission ministry. The limited response to the questionnaire was presented to the Primates meeting in 1991. A questionnaire was also sent to a cross section of students asking them the relevance of their training to the Decade of Evangelism, but the responses were not large enough to provide reliable analysis.
3. Sabah and Kenya Visits At the second MISAG meeting in Florida the group became aware of the value of learning from the mission activities of the church in the place where the group was meeting. They would encounter the Communion going about its mission. So at its meeting in Sabah (1990) particular attention was paid to areas of Church growth, training for ministry

and indigenisation. In Kenya (1992) the focus was directed to the close integration of evangelism and development. These experiences grounded the thinking and reflection of the MISAG members and highlighted the conviction that the Decade of Evangelism must enable and envision the local church community if the Anglican Communion is to be transformed.

## **V. TASKS UNDERTAKEN BY THE MISSION AGENCIES WORKING GROUP (MAWG)**

### **1. Background**

MISAG I emphasised the need for transparency between agencies, Dioceses and Provinces, and the need to share information and to co-operate together. As a result the ACC recommended that a mission agencies Conference should be arranged with substantial representation from Churches in the South. This took place in Brisbane in 1986.

The Mission Agencies Working Group (MAWG) was established by the Brisbane Conference to carry forward co-operation among the agencies in a number of specific tasks. The formation of MAWG and the tasks given to it were endorsed by ACC 7 in Singapore.

MAWG reports to the ACC through MISAG. As at February 1992 the following tasks have been undertaken:

2. Co-ordinating Agencies' responses to agreed PIM priorities. This task initially took up a good deal of time trying to gather information about responses to four particular PIM Consultations by means of questionnaires. After discussion of the difficulties faced in attempting to monitor the responses it was agreed to discontinue the experiment and seek other methods of co-ordinating agencies responses. The data-gathering system which is reported in section 3 below was one of the ways.
3. Assisting the ACC to develop a system of data-gathering. ACC 7 asked MAWG 'to assist the ACC in developing a system of data gathering' for the Anglican Communion. In the light of discussions with Revd Fred Howard, MAWG recommended to the ACC Standing Committee that this task be transferred to IAIN and that 'MAWG concentrate on gathering data from the mission agencies as a nucleus for a database which would be of use to the whole Communion in fostering co-operation between the agencies'. This recommendation was accepted. With the help of a grant from Trinity Church, New York, computer hardware and software have been purchased and a database is being developed by Mr Douglas Fryer of the Church of England General Synod Statistics Department. After a pilot scheme had been tested and amended, a questionnaire was circulated to all mission agencies in the Anglican Communion. To date about 30 have responded with information about the nature of their agency, the type of work it supports, its income and expenditure, details of transfer of personnel and resources, etc. This database will be further considered at the next meeting of MAWG in May 1992 and the information contained may be available to agencies and others in the Communion both on disc and hard copy. As MAWG will hold its final meeting in May 1992, the ACC has to decide how this material will be updated and developed.
4. Assisting the ACC draft Guide-lines for Companion Diocese relations throughout the Communion, MAWG drafted guidelines for Companion Relationships and distributed them widely throughout the Anglican Communion for comment. After further consultation and adjustment the Guidelines were submitted to and approved by the ACC Standing Committee at Cardiff in 1990. The Guidelines are included in this report for ACC's information and recommendation to the Churches (Appendix I)

5. Exploring the feasibility of establishing loan funds in various parts of the Communion.

After careful consideration MAWG has agreed with the Provinces of Brazil and Tanzania to prepare loan schemes in local currency to which agencies are being requested to make grants.

6. Undertaking research on criteria for appropriate Development programmes.

MAWG drew up a set of draft guidelines in the form of questions to help mission agencies and Churches identify aspects of good development activities in the light of planning for the overall mission of the Church. These were sent to provincial secretaries or other appropriate officers in nine Provinces or Churches in full communion for their comments. The Guidelines were revised and MISAG will present them to ACC-9 for approval. The Guidelines are included in this report (Appendix II) for ACC's recommendation to the Churches.

In addition to the above tasks which MAWG was charged to undertake by the Brisbane Conference and ACC, it has also carried out work on the following:

7. Support of Personnel

Agencies have been asked to consider some of the principles underlying the employment and payment of missionaries. MAWG has set about preparing a form that might be used by any church requesting personnel from another. This work should be finalised in May 1992 and sent to the ACC Standing Committee for onward transmission to ACC-9.

8. Short term 'volunteer' programmes

After considerable discussion it was decided that this should be a potential agenda item for the Movement for Mission consultation.

9. Guidelines for Partnership Visits in the Anglican Communion

MAWG has had an initial discussion on this and presented its findings to MISAG-II in February. The Guidelines are in Appendix III.

10. Anglican Scholarships

Some discussion and research has been undertaken. It will be discussed further in May 1992. However, it is unlikely that MAWG will be able to complete its work on scholarships because of changes in personnel in the mission Agency undertaking the research.

#### VI. **Continuity of Work carried over from MISAG-II and MAWG**

11. Movement for Mission Conference

ACC 9 is asked to set up a small planning group for the Movement for Mission Conference (Part Three section 2) which will then hand over its work to this Commission in early 1994.

12. Database

MISAG asked MAWG to appoint someone to work with Mr Douglas Fryer in developing the database about mission agencies until it would be handed over to the Mission Commission in 1994. MAWG passed the following Minute at its meeting in May 1992.

Database

A demonstration of the database was given by a representative of DataEase showing how information is set out and can be retrieved on request. Paul Gibson also demonstrated the IAIN by being in contact with Douglas Fryer in London during the database demonstration. With this as background information and questions prepared by Douglas Fryer concerning the next stage of the database, discussion was made concerning the future direction of the project.

To date 33 replies have been received with information about the nature of their agency, the type of work it supports, its income and expenditure, details of transfer of personnel and resources, etc. It was noted that there seem to be at least three databases being prepared in the Communion: MAWG; Holy Trinity New York; IAIN/ACC. The importance of them all using the same data dictionary was emphasised. The convenor of MAWG was asked to bring this to the attention of ACC and others concerned.

The value of the database was reviewed and the following purpose defined:

A. to observe the trends in the exchange of people and money by the World Mission Agencies of the Anglican Communion, Province by Province in order to discover happening and to look at the implications for the mission of the Anglican Communion; B. to identify the gaps of real need re personnel and finances, to provide a basis for discussion by all persons concerned; C. to avoid duplication and encourage oneness; D. to identify what is available re what agencies have to offer; E. to facilitate the follow-up to PIM Consultation and the responses to the priorities set;

This database was further considered and the following points were agreed:

A to accept the proposal of MISAG II that the database will be handed over to the proposed Mission Commission in early 1994 so that it can form the basis of a wider database of the whole Communion; B to ask Mr Douglas Fryer to continue to give staff time until 1994 to update (but not to expand) the data from the Anglican Mission Agencies so that it contains accurate information for the years 1990,91,92 and 93; C to appoint two people (as requested by MISAG II) to represent the mission agencies in advising Mr Fryer and being a reference point between him and the agencies during the period 1992-94. The two people appointed are The Revd Canon John Ball and Mr John Clark; D to ask this group to produce an annual report containing some of the information gleaned from this database and make this available to Anglican mission agencies and Provinces on the understanding that information over such a short period does not form the basis for accurate decision making. However, Mr Fryer should not be asked to respond to specific requests for further information at this stage; E to ask Trinity Church New York to continue to assist with the funding.

A suggestion for one of these annual reports was the production of a directory of Anglican Mission Agencies and what they have to offer from the information on the database.

## **PART FOUR**

### **APPENDICES**

These appendices comprise guidelines for the Anglican Communion in a number of areas of concern.

They have been prepared by MAWG, discussed with appropriate advisers and MISAG-II and are here included for the ACC-9 to consider and commend to the Churches of the Communion for adoption, circulation and implementation.

Please note that the Guidelines for Companion Relationships in the Anglican Communion and on Development have already been approved by the ACC Standing Committee.

### **APPENDIX 1**

#### **GUIDELINES FOR COMPANION RELATIONSHIPS IN THE ANGLICAN COMMUNION**

ACC-9 is recommended to commend these:

#### **INTRODUCTION**

Partnership in Mission is at the heart of relationships within both the Anglican Communion and the wider Church. The Anglican Consultative Council, meeting in Dublin in 1973, noted that while the responsibility for mission in any given place belongs primarily to the local church in that place, each part of the worldwide church also carries responsibility for mission in every other place.

Such an understanding of 'mutual responsibility and interdependence in the Body of Christ' has led to the Partners in Mission (PIM) process within the Anglican Communion. This process enables the local church to analyze its own situation, develop its own priorities and decide upon a strategy of implementation. Key to the process, however, is consultation between the local church and its partners worldwide, who bring valuable resources and different insights into ministry and mission from their own cultures, nations and economic situations.

Companion relationships (also known as companion dioceses and link dioceses relationships) are a growing and important part of this PIM process. Companion relationships are people orientated, with the emphasis on relationship. They exist for the purpose of face-to-face mutual support and the strengthening of mission in the companions' own churches. Ideally, they are living models of partnership in mission, engaging Christians from the grass-roots in offerings of prayer, insight and expertise. The result of companion relationships can be increased awareness of the single mission to which all are called by God and solidarity in the cause of Christ.

Recognizing the growing popularity and importance of companion relationships, the Anglican Consultative Council, meeting in Singapore in 1987, called for the development of Anglican Communion-wide guidelines. Such guidelines were seen as a necessary discipline in enhancing partnership both locally and globally and in honouring the PIM process with its values of mutuality, accountability and transparency. To this end, the following principles are offered.

#### **PRINCIPLES FOR COMPANION RELATIONSHIPS**

##### **1. Who are the Companions?**

- A. Companions should normally be at comparable levels in church structures and of comparable size.
- B. While most companionships now reflect traditional mission relationships (the 'North'-'South' model), different models should be encouraged, for example:

`South' . `South'; one companion from the `North', two from the `South; and vice-versa; one from the `West', one from the `East', one from the `South'.

- C. All levels of the local community should participate in the relationships: youth, women, lay people, clergy. The focus must be on the Whole People of God, not simply church leadership.

## 2. Establishing the Companion Relationship.

- A. Planning for a companion relationship should involve all sectors of the local church, the bishop's support being crucial, as well as that of the diocesan synod or convention.
- B. The proposed companions must have the opportunity to understand clearly what it is that is being proposed and why, and to know each other's expectations. A process of self-analysis would be appreciated.
- C. The decision to enter a companion relationship must be mutual. Such a decision is best taken in a face-to-face encounter during which both theological and ecclesiastical issues are discussed with representatives of the proposed partnership.
- D. An intention to enter into companionship should be brought to the attention of or endorsed by the companion's provincial synods, as a means of promoting transparency and accountability within the PIM process.
- E. An agreement or covenant, whether formal or informal, should be drafted between the companions, with particular reference to:
- the length of the relationship;
  - programme activities;
  - financial arrangements;
  - an evaluation process.
- Particular sensitivity to cultural contexts should be shown in this covenanting process.
- F. Friendships formed during a companion relationship know no time limits. However, the length of time of an initial companion relationship should be fixed at a period of five years, with additional periods of extension if mutually agreed upon.

## 3. Areas of sharing

- A. The emphasis of a companion relationship should be on personal and spiritual sharing within the concrete life situations of the companions. Face-to-face encounters are particularly important, and may include:
- proclamation and application of the Gospel;
  - Bible study and theological reflections;
  - intercession and worship;
  - Exchange of information or strategies in issues of common concern;
  - Exchange of ecumenical experiences;
  - exchange of lifestyles in Christian witness.
  - pastoral visits when there is need to demonstrate solidarity

- B. Other types of valuable sharing include:
  - exchange of leadership resources and mutual training of leadership; and
  - exchange of personnel.
- C. Companionship should grow towards standing with and for the companion in its witness and action.
- D. The beginning and the ending of a companion relationship should be mutually negotiated, and marked in some liturgical way.

#### **4. Ecumenical Elements**

- A. The growing unity and partnership of the Anglican Communion should serve the wider cause of Christian unity. Whenever possible an ecumenical dimension should be present from the beginning of companion relationships.
- B. Local ecumenical participants should be involved in both sides of the companionship, especially when receiving visitors from the companion church. Thought should be given to including ecumenical representative on visiting teams.
- C. Church-related groups dealing ecumenically with justice, peace, inter.faith and other issues should be included in the companionship process.

#### **5. Projects and Funding**

- A. A companion relationship should neither begin with a funding project nor develop into a project-oriented relationship.
- B. If in the process of a companionship funding projects are developed, no project should be dictated or imposed by one of the partners. In consultation with their own national or provincial bodies, the companions may decide together on the validity of any proposed project. In all cases, priorities established at PIM Consultations should be respected.
- C. Companionship should foster trust in the integrity of the whole Church. Inter.dependence should avoid any tendency or temptation for the `North' to designate, or the `South' to solicit, financial aid.

#### **6. Evaluating the Companionship**

Companion relationships are dynamic and should therefore, include regular evaluation of theological and ecclesiastical issues. After an agreed period of time, a major evaluation should be held, in a culturally appropriate way, during which the future of the formal relationship is determined.

## **APPENDIX II**

### **GUIDELINES FOR DEVELOPMENT PROGRAMMES IN THE ANGLICAN COMMUNION**

ACC-9 is recommended to commend these Guidelines to the Churches of the Communion.

#### **INTRODUCTION**

Development is affirmed as part of the mission of the church along with other ministries of evangelism, teaching, pastoral care and the provision of social services. The Brisbane mission agencies Conference affirmed `a holistic understanding of human development which recognizes that the spiritual, social and physical cannot be separated in the transformation of people and society'.

Development is understood as part of the process which creates a community in which it is possible for all to realize their full potential - physically, socially, and spiritually. A development

programme helps members of a community analyze the factors which prevent them from realizing their full potential - 'I am come that they may have life in all its fullness' (John 10:10). There may be individual or personal reasons i.e. personal sin or reasons which stem from how society is organized locally or internationally, i.e. structural sin.

A development programme is organized in such a way that the entire community participates to determine what needs to be changed so that each member can reach their full potential. A development programme empowers and mobilizes the community to secure the necessary resources to implement change that is sustainable. Thus, development promotes transformation - the deep rooted changing of people and society in order to embody the values of the Kingdom of God within the lives of individuals, communities and the structures of society.

The following questions are suggested as a guide to help the churches of the Anglican Communion identify aspects of good development activities in the light of planning for the overall mission of the church.

1. **Development enables the transformation of individuals and society.**
  - A. Does the programme help people to become aware of the factors that prevent them from reaching their full potential? Does it assist people in identifying a common strategy for change?
  - B. Does the programme seek to change the root causes of suffering, poverty or injustice or does it respond only to symptoms of a particular problem?
  - C. Are the elements of development which relate to health, water supply, agriculture and human rights integrated with one another?
2. **Development is participatory and empowering.**
  - A. Is the programme initiated in such a way that it promotes self-reliance and avoids fostering a dependency on others for solutions?
  - B. Are those most affected by the activities of the development programme involved in planning its goals and objectives?
  - C. Does the programme benefit the whole of the community or does one part of the community gain by the programme at the expense of others?
  - D. Will the women of the community take part in the planning and implementation of the programme?
  - E. What are the tangible contributions to the programme by the community that indicate that they have ownership in the programme?
3. **Development needs to be sustainable.**
  - A. Is there provision for training those in the community who will carry out the programme?
  - B. Is there adequate management skill to implement the programme?
  - C. Can the technology used be maintained long term?
  - D. Is the natural environment respected and conserved?
  - E. Is the planning such that the programme is sustainable after external funding, if any, has finished?
4. **Development is part of the overall mission of the local and international church.**

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- A. Is the development programme recognized by the local church as part of its overall mission?
- B. Is it co-ordinated effectively with other mission activities of the local church?
- C. Do (i) the size of the development programme, (ii) the financial resources available for development and (iii) the personnel requirements complement or adversely affect other mission priorities of the church?
- D. Is the programme something from which others could learn and could it be adapted by other parts of the worldwide church?
- E. Does the programme help churches to understand and address international factors which impede full human development?
- F. Are we proposing to act on our own when we could be acting with other Churches?

### **APPENDIX III**

#### **GUIDELINES FOR PARTNERSHIP VISITS IN THE ANGLICAN COMMUNION**

ACC-9 is recommended to commend these Guidelines to the Churches of the Communion.

#### **INTRODUCTION**

'The responsibility for mission in any place belongs primarily to the Church in that place. However, the universality of the gospel and the oneness of god's mission mean also that this mission must be shared in each and every place with fellow-Christians from each and every part of the world with their distinctive insights and contributions'. (ACC-2 Dublin)

One of the ways of entering into 'mutual responsibility and interdependence in the Body of Christ' is to visit another region of the world for the purpose of being exposed to the life, work, faith and witness of the Church and the people of the area. Such Partnership Visits are occurring with increasing frequency throughout the Anglican Communion and are known by different names in different parts of the Anglican Communion, eg Exposure Tours, Group Partnership Visits, Experience Programmes etc. These Guidelines are offered to assist dioceses, organizations and agencies around the world as they plan either to send a group to or receive a group from another part of the Communion. They may be equally as helpful to individuals planning such visits.

#### **PRINCIPLES OF GROUP EXPOSURE VISITS**

1. Planning
  - A. The overall purpose of Partnership Visits is to assist in the transformation of the participants, and through them, the transformation of the Christian communities to which they belong. Specific goals and objectives for each visit should be clearly stated and agreed upon by both the receiving and the sending communities.
  - B. The visit should be in response to an invitation by the receiving Church, organization or agency. In cases where the sending group seeds out the invitation, this should be done with sensitivity so that the receiving organization is able without embarrassment to say 'no', or to suggest a more convenient time. Every partner has the right to refuse a request without fear of loss of funding or severing of ties.
  - C. The sending and receiving groups should have agreed upon the purposes, terms and duration of the visit, as well as on the size and composition of the visiting delegation. Changes should be made only at the agreement of both partners.

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- D. The visiting group should have competent leaders who have demonstrated experience in the type of situations into which the group will be taken, as well as any necessary language skills.
- E. A detailed budget should be prepared in advance, outlining fully all expected costs as well as the sources of income needed for the trip. The funding should be secured before the trip is undertaken. Thought should be given as to how the experiences and reflections of the travellers might be truly heard by the sending community and integrated into its Christian life.
- F. The participants should have agreed to be available for educational/interpretive work after their return, and to submit a report to their local diocese, organization or agency, as well as to their host group.
- G. In most cases, the detailed itinerary should be planned by the host group, but this should be done in consultation with the leaders of the visiting group.

### 2. Selection of Participants

- A. The sending diocese, organization or agency should develop a set of criteria for the selection of participants based on the following:
  - a. experience related to the purpose of the visit;
  - b. financial considerations - are participants required to raise money to cover their own expenses and have they demonstrated their ability to do so?
  - c. considerations of age representation, gender representation, clergy/lay representation, geographical representation, other factors of representation relevant to the purposes of the visit.
  - d. health and medical factors;
  - e. the possible leadership potential which might be developed through such an exposure experience;
  - f. the willingness of applicants to be available for educational work within their home area after their return.
- B. In most cases, an open invitation for applicants should be issued, to give a fair chance to all.
- C. The selection of participants should be made well ahead of the departure time, and a list of participants, with brief biographical data, should be sent to the host group.

### 3. Orientation and Preparation

- A. The group should develop learning objectives related to the purposes of the visit. Individuals should develop additional personal learning goals.
- B. Participants should be given or directed to general reading on the geographical area, climate, terrain, diet to be encountered, as well as information on the culture and society to be visited.
- C. As much information as possible should be provided about the particular Church, diocese, organization or agency to be visited. The host group should be prepared to provide this. Particular attention should be given in preparing participants to be sensitive to the local culture.

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- D. Participants should be advised concerning necessary inoculations, visas, passports and other travel requirements, as well as medical, travel and life insurance.
  - E. There should be planning for the follow-up work so that participants can collect and note particular stories, photos, artifacts, etc. to help with the educational task at home.
  - F. A full briefing session should be provided by the host group as soon as the participants arrive at their destination.
4. The Visit
- A. The itinerary should reflect the agreed-upon purposes of the visit.
  - B. Adequate rest time should be given immediately after arrival, and periodically throughout the visit.
  - C. Time should be scheduled daily for individual and group reflection on the day's experiences, and a daily diary or report kept.
  - D. Changes in the itinerary should be made only after consultation between the leaders of both the host and the visiting groups.
5. Follow-up
- A. A debriefing session should occur before the group leaves the country or immediately upon return.
  - B. Some follow-up educational events should be planned in advance of the trip.
  - C. A follow-up meeting 4-6 months after the visit may be appropriate.
6. The balance between short-term group visits and long-term exchanges of individuals
- 'Attention to Group Partnership Visits which are very short-term, usually 10 to 30 days, should not direct energy and resources away from longer-term exchanges of volunteers, usually 12 to 24 months, or from the sending and receiving of longer term mission partners. Those who return to their own country after a long period with a partner church are a great asset. It is important that the Churches in the North increase their commitment to inviting such partners from the South.'

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*Note: The life of the last meeting of MISAG II was much enriched by the new Kenyan liturgy for Holy Communion with which the Groups became familiar over the seven days of its meetings in 1992.*