

IASCOME - Communion In Mission - Main Documents

Foreward

This is an immensely helpful book, which charts the recent history of our Communion's engagement with mission and evangelism. The initials MISAG, MISSIO and IASCOME do not immediately bring to our minds the heart of the Church's life. But the commissions and standing committee work on mission and evangelism which these initials represent certainly do.

In reading this material it is clear how much both the global nature of the conversation and local contexts of encounter inform how we understand not only our missionary work, but the apostolic purpose of our communion. The particular stories of how church planting is done in Egypt, or how the church emerges from genocidal civil war in Burundi to minister to a nation takes us into the heart of the work of the body of Christ. The discussion of leadership challenges us to ask what kinds of ministers—lay and ordained—does the church require and how shall we to equip them? The Guidelines for Mission and Evangelism Co-ordinators offer concrete advice on appointing individuals who can challenge and resource our work of holistic mission and evangelism.

This book is a resource, and I hope the questions set at the end of each chapter will be taken very seriously, as the issues and answers that arise from them will determine key aspects of the shape of our Communion. Our unity comes from Jesus Christ alone. We exist not for ourselves or for a unity that is our will, but rather for the sake of the unity that is God's will in Christ. As the Father sent his Son, so we are equipped by his Spirit and sent into the world he made. He sends us to encounter and engage those he loves and those he longs to see living with us a life whose full abundance only Christ can bring. It is in that communion with the God of mission that we discover the deepest sources of our own communion in the church.

+ Rowan Cantuar

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Developing Anglicanism

The Anglican Communion grew out of a vision for world mission.^[1] The recent Decade of Evangelism highlighted this founding perspective and encouraged churches of the Communion to explore what this perspective might mean for a new era. Today we see signs of many different kinds of mission in the Communion, leading to growth and development in terms of both the size and the nature of Anglicanism.

One way of expressing this re-emerging perspective is to say that we are a family of churches who find their *communion in mission*. Within our Communion there are **structures**, which express our **unity, marks**, which identify our **mission** and **relationships**, which create our **fellowship**. Yet we are a *communion in mission* in so far as our identifiable mission is relational and our structures serve those mission relationships.

A *communion in mission* is characterised at one and the same time by a celebration of commonality and difference. As Anglicans we believe that both commonality and difference are sustained by apostolic truth and the hope of the final unity of all things as expressed in our worship.

As an Anglican *communion in mission*, led forward by the Holy Spirit, we acknowledge (as sister churches) that we are God's pilgrim people. Therefore, whilst affirming the patterns and traditions of our past, we realise that such historic arrangements are provisional, and that our Communion is developing as it is being transformed in Christ.

Transformation and Tradition

So at the heart of the Anglican Communion is a living tradition that is in constant transformation. Historically this dynamic of transformation was generated not just by the Reformation but also by the changes resulting from the missionary movement that emerged at the turn of the 18th century and subsequently developed into worldwide outreach.

But, of course, the fountain-head of transformation is found in the Biblical tradition itself. The root word for tradition, *traditio*, which means handing over, is the word used of Jesus when he was handed over to the Roman soldiers for execution.^[2] Yet out of this *traditio* a transformation took place through our Lord's passion and resurrection.^[3] When the Lord commissioned his disciples to share and teach the Gospel he handed over this transforming tradition.

So when Paul talks of passing on what he has learnt about the Lord's Supper (1 Cor. 11:23) we should see a handing over of the dynamic of transformation. "For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which he was betrayed (handed over) ...". In the mission of Jesus, tradition becomes transformation and transformation becomes tradition.

It is as we find communion in this transforming tradition that we are drawn into the mission of Jesus. Our communion in this transforming tradition is a communion

realised through our lived-out participation in Jesus' *traditio* and nurtured by discerning his mission in the Bible and the Lord's Supper. But what is the nature of this *communion in mission*?

Affection and Association

One way of describing the relationships in the Anglican Communion, that have emerged out of the mission of previous generations, is as 'bonds of *affection*'. Furthermore, the recent Windsor Report also refers to a paramount model of the Communion, to "the voluntary *association* of churches bound together in their love of the Lord of the Church, in their discipleship and in their common inheritance" (p.64).

As the Anglican Communion has slowly developed, so new ways have emerged for how bonds of affection and the voluntary association of the churches are shaped and supported. Four ways of doing this have been recognised or introduced in the Anglican Communion. In historical order they are: the Archbishop of Canterbury, the Lambeth Conference, the Anglican Consultative Council, and the Primates' Meeting. Yet it could be suggested that these four have themselves grown out of the mission relationships that first generated the Anglican Communion.^[4] So perhaps the four Instruments are like musical instruments as, in their leadership role, they 'play the music' of the Anglican Communion's mission relationships.^[5]

The importance of both giving and receiving in relationships has been recognised for a long while in the Anglican Communion, at least since the principle of mutual responsibility and interdependence (MRI) was first proposed in 1963 and was worked out in the Partners in Mission process.^[6] Yet the nature and reality of MRI, as bonds of affection and association, needs to be continually articulated and redefined to express what these relationships are as the glue that holds the Communion together.

Christian communion has its roots in the divine communion^[7]. But there are many ways of defining the concept of communion and, as Nicholas Healy notes, "what governs the use of 'communion' is not so much the model as such but the respective imaginative judgements and agendas of the theologians" ^[8] The imaginative judgement at play in this Report is to bring together, but still distinguish, communion and mission so as to explore the transforming tradition of Jesus as *communion in mission*. This means that whatever understanding we have of relationships in the Church or mission in a communion of churches, communion is inseparable from and indeed is expressed in Christian mission. We discover our communion with others in mission and our mission is to spread communion in Christ, ultimately with the whole of creation.

Whilst Biblical images like the Body of Christ or People of God can be used to describe the Church as a whole, it is other Biblical terms that can help us explore what these images mean for relationships in the Communion. These other images or metaphors include partners, pilgrims, companions, brothers and sisters, and friends. Each of these has been used at different times and in different contexts to explore how our relationships express our mission in the wider world.^[9] Chapter Three traces some of

the dynamics and developments within relationships in the Communion; Chapter Five outlines challenges faced by the relationships of the Communion in its wider context.

“The closest analogy between the triune God and human existence created in the image of this God is not persons but the personal relationships themselves.”

Paul Fiddes: *Participating in God*

Deepening Partnership

One of the most significant metaphors for *communion in mission* has been partnership. In fact one could say that, for the last 50 years, there has almost been a partnership paradigm for interpreting communion in mission.[\[10\]](#) But there are indications, suggested in the report from the previous Anglican Communion Mission Commission (MISSIO) that we now need to move on in our understanding of partnership.[\[11\]](#)

Companion

We are being called to build on, and deepen, the partnership in our relationships as a communion in mission.[\[12\]](#) An alternative metaphor, explored by the previous Commission, (MISSIO) was companion. This metaphor appears again in this Report as part of the way members of IASCOME described their mission relationships with each other and as a description of formal diocese-to-diocese links (see Chapter Three). Companion is a metaphor that is particularly popular in the South American context. It has connotations of sharing and equality in a relationship that has been given a wider purpose and direction. The picture of Christians as companions on a pilgrimage of discovery and witness can be found in the story (in Luke 24) where Jesus walks, unbeknown, with two disciples to Emmaus. As he listens to their disappointments and fears, and then shares from scripture and breaks bread, they discover with whom they have been travelling. The two then return to Jerusalem, full of joy, to witness to the risen Lord.[\[13\]](#)

Brother-Sister

Another metaphor for the depths of mission relationships is brother-sister. This is a common form of address in the New Testament, but it is also implied by Jesus' use of Father for his relationship with God. When Mary met the resurrected Lord, as she wept near his tomb in the garden, he told her to “go to my *brethren* and say to them ‘I ascend to my *Father* and your *Father*, to my God and your God’” (John 20: 17). Jesus' disciples and his wider followers are his brothers and sisters bound together in a family relationship with God the Father.

The power of this metaphor for conveying the depth of communion in mission relationships can be gauged when the place of the family in African cultures is considered. Writing on the traditional African understandings of human nature, Joe Kapolyo stresses that to be human is to be family. But this is not the Northern pattern of nuclear family. “My nuclear family that is the immediate family to which I belong as

a son, at the moment comprises sixty-eight people (three have died: my father, one niece and a nephew)”! [\[14\]](#)

In acknowledging the challenge faced by African Christians to not just adopt surface cultural changes but find deep cultural change arising from the Gospel, he says, “One thing that stands out strongly is the African sense of community. This value is close to biblical emphases as seen in the use of collective metaphors to describe the people of God, such as the ‘body’ of Christ”.

Friend

In John’s Gospel Jesus gives his disciples a new commandment and later reiterates it: “love one another as I have loved you”. He then says what this means: “Greater love has no one than this, that one lay down his life for his friends” (John 15: 12-13). Friend is the way Jesus describes his disciples when he reiterates this new commandment.

So another metaphor, which may help us to explore our mission relationships, is that of friend. To understand ourselves as Christians, in terms of being friends of Jesus, may open us anew to rediscover our friendship with God, with each other and with the world.[\[15\]](#)

Jesus made friends of his disciples by loving them. Christian mission is the call to love others the way Jesus did, so that we, and they, can discover the loving friendship of Jesus. The story of Christian mission includes the discovery of friendship in Jesus. This is the story of finding friendship across differences of culture, age, gender and viewpoint. It is the story of discovering the Jesus who befriends people who are excluded from their own community or are from another community. It is the ongoing story of the greatness of Jesus’ befriending-love across differences and despite difficulties. The metaphor of friend may have particular relevance in the Northern context where there has been an erosion of community and a breakdown in family life.

As we look at the past and present of the Communion we can see that there have been fruitful mission outcomes, not least in the growth of mission relationships. And perhaps the emergence of networks and gatherings for mission (official or otherwise) in the Anglican Communion may also suggest a growth in companion/sister-brother/friend-type relationships in which there is a deepening of receiving and giving. These could be seen as a re-emergence of the network-kind of mission relationships that first generated the Communion. But some of those past relationships reflected the dysfunctional patterns of imperialism. Much more needs to be said about this dark side of mission[\[16\]](#).

The covenant for *communion in mission* is a call to recommit ourselves anew: to find ways of deepening partnership by rededicating ourselves to each other as companion, brother-sister, friend. “You did not choose me but I chose you, and appointed you that you would go and bear fruit ... This I command you, that you love one another.” (John 15: 16-17).

“Pure friendship is an image of that original and perfect friendship which belongs to the Trinity and which is the very essence of God”.
Simone Weil: *Waiting on God*

The Fullness of Christ

The emergence of a new emphasis on mission as the mission of God (*missio dei*), arising out of the ecumenical movement and other perspectives in the 1950s, was an important corrective to the view that mission was a human enterprise. Having said this, the Christian way of understanding God’s mission is given shape by the story of the One who was with God and has made him known. So the place of Jesus in the *Missio Dei* must be an important focus for the Anglican Communion. As John Taylor writes in his booklet *The Uncancelled Mandate* (London: Church House Publishing, 1998):

“For the mission that has been laid upon the Christian community from its inception arose out of, and is forever focused upon, the historical event of Jesus Christ and the task he believed he was sent to undertake as the means of bringing the purposes of God to fruition.” (p.2)

Andrew Walls offers one way of exploring how this focus might also highlight the importance of valuing relationships in mission. Reflecting on the mission significance of the relationships between Jews and gentiles in *Ephesians*, he suggests that: “If I understand what Paul says in *Ephesians* correctly, it is as though Christ himself is growing as the different cultures are brought together.”[\[17\]](#)

Yet, as Walls also says elsewhere, “the Ephesian moment – the social coming together of people of two cultures to experience Christ – was quite brief”. But as he goes on to comment,

“In our day the Ephesian moment has come again, and come in a richer mode than has every happened since the first century. Developments over several centuries, reaching a climax in the twentieth, mean that we no longer have two, but innumerable, major cultures in the church.”[\[18\]](#)

Mission relationships across diverse contexts and cultures are therefore essential for discovering who Jesus is. For Jews, Jesus was the Messiah; for gentiles, he was the Lord, but together they discovered more of Jesus. Because of the decline of Northern Christianity and the growth of Southern centres, we have the opportunity today to know, in a way never possible before, “the fullness of him who fills all in all” (Eph 1:23). It is in the mutual enrichment of our mission relationships, as companions, brothers-sisters and friends, that we discover the fullness of Christ. And it is this greater Jesus we seek to share with others;[\[19\]](#) and the One whom we shall one day all worship as that great throng around the throne from all tribes, languages and nations (Rev. 7: 9-17).

The vision that we may know the fullness of Jesus as we share, in our mission relationships, what he means to us in our different contexts, releases insights that can inform new and different kinds of mission initiatives.

We need to move from a programmatic approach to mission towards one that is values-based.^[20] This alternative approach would be rooted in those values that grow out of mission relationships that cross cultures and contexts and through which the fullness of Christ is unfolded. It is these values that are encapsulated in the proposed mission covenant. Thus through study and action arising from the Covenant a values-approach would be taken forward, as the values of the vision of the fullness of Christ are used, to recognise and encourage mission relationships that reflect the depths of this communion in mission.

Debates and Challenges

The word partner may now need to be qualified, where the imbalance in power between a shrinking minority in the North and a growing majority in the South, has become obvious. Perhaps other metaphors are better at expressing the aspiration for something deeper as is required by the new commandment: the willingness to lay down one's life for another.

Some might say that the name we have given to our bonds of affection and the association of our churches, the Communion (*koinonia*) is enough. But the need to say more about the nature of this communion has become necessary in recent years. It is only as the bonds of affection have been stretched, by changes and events in the Anglican Communion, that the nature of the relationships in the Communion has become clear. There can be little doubt now that we really do need to be Jesus' kind of friends, to really love each other as he loved us.

Perhaps only companions, sister-brothers or friends can truly talk about deeply difficult things: like disagreements, imbalance of resources, and differences in power. If mission is about the sharing of the Gospel in relational terms, then the quality of the relationships modelled and sought after in the Church, and more widely, are crucial.

Thus the metaphors for communion in mission need to be related not only to the vision but also to the challenges of mission in the Anglican Communion (for more detail on this see the early sections of the next chapter). The first challenge is the change in the nature of global Christianity^[21]. Yet not only is there now a clear shift from centres in the North to centres in the South, but there is also, secondly, a growing awareness of the challenge of the power of globalisation: an economic and cultural order that frames all our international relationships.

There is a need for the Communion to address the reality of the colonial and post-colonial past, and the present neo-colonial context, of Anglican mission. If Anglican mission is sometimes a hidden side of the Communion's story, then the dark side of this mission remains largely unspoken. Whilst the simplistic equation, that modern mission equals colonial imperialism, is now being challenged^[22], Anglicans need to be able to share colonial, post-colonial and neo-colonial experience^[23] and to do so with reference to questions of power, resources and disagreement (see Chapter Eight of this Report for a story from Canada). One focus for this exploration could be the bicentennial, in 2007, of the abolition of the slave trade in the British Empire (1807).^[24]

Samuel Adjai Crowther was the first African Bishop in the Anglican Communion (and should be included in our liturgical calendar). He became Bishop on the Niger in 1864. Crowther came to faith as a freed slave who had been rescued off the West African coast having been taken captive in Yorubaland (part of present-day Nigeria). About his conversion he says: "about the third year of my liberation from the slavery of man, I was convinced of another worse state of slavery, namely, that of sin & Satan." Crowther was educated as a teacher and minister in Sierra Leone (that extraordinary reconstructed country populated by freed slaves and African returnees from the Americas) and in England.

His remarkable ministry included not only a commitment to evangelistic mission - in the most difficult of circumstances - but also to translation work, dialogue with Muslims and establishing an indigenous ministry. Unfortunately he died a broken man, following a resurgence of European leadership, which did not share the vision of those who had first realised that only in a truly indigenous Church, can the greater Jesus be known.

Yet Crowther stands as a figure not only of personal transformation, but also as someone who foreshadows the coming emancipation of the African peoples. His commitment to indigenous languages and customs made him a symbol for those who came after seeking greater social freedom.

Unfortunately slavery is not at an end. In today's world we still see disturbing reports that tell us that, for example, there are 211 million children in slavery around the world. A most vicious form of child slavery is the abuse of girl-children as sex slaves in war zones. Rape as a policy of war has now become rampant in central Africa. Young girls are the most vulnerable victims, often suffering multiple forms of abuse.

One victim who has felt able to talk about her captivity is Acayo Concy. She has bravely shared her story of abduction and sex slavery with CMS Britain. Despite being very young, she has already had three children from the terrible experience of being used as a 'wife' of soldiers bent on demeaning and dehumanising their own people.

Acayo's experience in Northern Uganda is, unfortunately, replicated in many parts of the world; be that in war zones, mega-cities with sex-trade centres or porn sites on the internet. The challenge for today's church is how to liberate these children from a modern form of slavery.

Recommendation:

That any subsequent mission and evangelism commission be tasked to address the question of the colonial and postcolonial past and present of Anglican mission, and consider how Anglicans might be helped to explore this through mission relationships.

Questions

- What Biblical or other metaphor best expresses your experience of mission relationships?

- What have you learnt about Jesus by listening to other people's experience, especially those from another part of the world?
- In what way would you like to get to know people from other churches in the Communion?
- What forms of slavery do you know of in your region and what can the church do about them?

[1.](#) Stephen Neill's classic, *Anglicanism* (London: Mowbray, 1977. 4th ed.), offers an account of this development in chapters 12 and 13.

[2.](#) For an extraordinary meditation on this theme see W. H. Vanstone: *The Stature of Waiting* (London: Dartn, Longman & Todd, 1982)

[3.](#) Christopher Duraisingh reminded participants of this during the opening presentation of the 2003 Anglican Mission Organisation Conference held in Cyprus.

[4.](#) That introductions to Anglicanism often miss out the role of mission relationships in the formation of the Communion needs to be corrected. But see T.E. Yates "Anglicans and Mission" for one of the few introductory surveys, in S. Sykes, J. Booty & J. Knight (eds): *The Study of Anglicanism* (London: SPCK, 1998 2nd ed.). See also the recommendations in chapter six about incorporating a mission focus and dimension to educational materials on The Anglican Way as proposed by the Theological Education for the Anglican Communion working group.

[5.](#) This musical image was recently used by Bishop Tom Wright and the Archbishop of Canterbury when the Windsor Report was debated in the General Synod of the Church of England (Feb. 2005). For a stimulating 'stop-press' article reflecting on the Instruments see A. Goddard: "Walking Together? The Future of the Anglican Communion" in ANVIL (Vol 22 No 1. 2005, pp 81-88).

[6.](#) MRI was proposed at the Anglican Congress of 1963 as a way of expressing the growing equality of relationships between the churches in the Communion. For reflections on MRI in the context of mission developments in the Communion see Anglican Congress (Anglican Book Centre, Canada 1963 pp117) in this report.

[7.](#) See D. Doyle: *Communion Ecclesiology* (Maryknoll: Orbis, 2000) for a review of developments. See also N. Sagovsky: *Ecumenism, Christian Origins and the Practice of Communion* (Cambridge: CUP, 2000), chapters one and two, for a discussion about communion as 'koinonia' and some of the joys and struggles of the practice of 'koinonia' in the Anglican Communion. For recent work on "communion" by an Anglican Commission see the *Six Propositions on Anglicans and Communion* from the Inter-Anglican Theological and Doctrinal Commission .

[8.](#) N. M. Healy: *Church, World and the Christian Life: Practical-Prophetic Ecclesiology* (Cambridge: CUP, 2000) p.45. Healy reviews the use of the concept of communion by six theologians each coming from different traditions: Roman Catholic, Orthodox, Liberationist, Feminist, Liberal and Free Church.

[9.](#) It should be noted that this Report does not deal in any depth with relationships between Christians and those of other faiths. Any understanding of communion in mission would need to include an understanding of relating to those of another faith. Exploration of this issue needs to be taken to another level by appropriate inter-Anglican discussions and initiatives, bearing in mind colonial, postcolonial and neo-colonial sensitivities, whilst not succumbing to the rhetoric of either the clash within or between cultures. See M. Barnes: *Religions in Conversation* (London: SPCK, 1989) for one approach to this question.

[10.](#) Two key texts that expressed and helped propagate the partnership paradigm were S. Neill: *Christian Partnership* (London: SCM, 1952) and M. Warren: *Partnership: The Study of an Idea* (London: SCM 1956).

[11.](#) E. Johnson and J. Clark: *Anglicans in Mission: A Transforming Journey* (London: SPCK, 2000), p.80. One way in which partnership has been positively reframed in order to describe mission relationships has been in the emerging new approach of business as mission; another positive reframing has been provided by new interdenominational groupings of organisations and churches.

[12.](#) For some thoughts about going beyond partnership see Colin Marsh: "Partnership in Mission: To Send or to Share?" in the *International Review of Mission* vol. xcii No 366, July 2003, pp.370-381.

[13.](#) J. Loder: *The Transforming Moment* (Colorado Springs: Helmers & Howard, 1989 2nd ed.), chap. 4.

[14.](#) J. Kapolyo: *The Human Condition: Christian Perspectives Through African Eyes* (Leicester: IVP 2005) p.130. Kapolyo does also recognise some tension between family and church, see p. 142.

[15.](#) During the Middle Ages in Europe friendship was rehabilitated as a way of describing the relationship with God. Human friendship, as a way of knowing God's love, was also newly emphasised. For a detailed survey see Elizabeth Carmichael: *Friendship: Interpreting Christian Love* (London: T&T Clark 2004).

[16.](#) See Brian Stanley: *The Bible and the Flag: Protestant missions and British Imperialism in the Nineteenth and Twentieth Centuries* (Leicester: IVP, 1990) for a study which broke new ground on this issue.

[17.](#) Interview for *The Christianity Century* August 2000

[18.](#) Walls, Andrew: *The Cross-Cultural Process in Human History* (Edinburgh: T&T Clark, 2002, p.78)

[19.](#) With the break up of Christendom the possibility of discovering the Jesus of other cultures emerged. See W. Dyrness: *Emerging Voices in Global Christian Theology* (Grand Rapids: Zondervan, 1993). For an exploration of new and inter-cultural/contextual understandings of Jesus see V. Kuster: *The Many Faces of Jesus Christ* (London: SCM,

2001), P. Pope-Levison & J. R. Levison: *Jesus in Global Contexts* (Louisville: Westminster, 1992) and A. Wessels: *Images of Jesus: How Jesus is Perceived and Portrayed in Non-European Cultures* (London: SCM, 1990). For the challenge now facing Northern Christianity see C. Greene: *Christology in Cultural Perspective* (Carlisle: Paternoster, 2003).

[20.](#) For example, see how this approach is used in an ecumenical way in a British context by the Building Bridges of Hope learning process sponsored by the Churches Together in Britain and Ireland. The seven values used in the learning process are as follows: focusing vision; building local partnerships; sharing faith and values; nourishing daily living; developing shared leadership; becoming communities of learning; being accompanied. See <http://www.ctbi.org.uk/bbh/old.htm>.

[21.](#) See S. Escobar: "The Global Scenario at the Turn of the Century" in W. D. Taylor: *Global Missiology for the 21st Century* (Grand Rapids: Baker, 2000) pp. 25-47 for a summary of changes and challenges. See also S. Escobar: *A Time for Mission* (Leicester: IVP, 2003) for a more extensive but accessible exploration.

[22.](#) For example, see (in date order) the work of Lamin Sanneh: *Translating the Message: The Missionary Impact on Culture* (Maryknoll, New York: Orbis, 1993); I. T. Douglas & K. Pui-Lan: *Beyond Colonial Anglicanism: The Anglican Communion in the Twenty-First Century* (New York: Church Publishing, 2001); R. S. Sugirtharajah: *The Bible and the Third World: Precolonial, Colonial and Postcolonial Encounters* (Cambridge: CUP, 2001); R. S. Sugirtharajah: *Postcolonial Criticism and Biblical Interpretation* (Oxford: OUP, 2002) Andrew Porter (ed): *The Imperial Horizons of British Protestant Missions, 1880-1914* (Cambridge UK/Grand Rapids, Michigan: Eerdmans, 2003); Brian Stanley (ed): *Missions, Nationalism, and the End of Empire* (Cambridge UK/Grand Rapids, Michigan: Eerdmans, 2003) Cambridge UK/Grand Rapids, Michigan: Eerdmans, 2003; and Andrew Porter: *Religion versus Empire?* (Manchester: Manchester University Press, 2004).

[23.](#) See, for example, Joerg Rieger: "Theology and Mission between Neocolonialism and Postcolonialism" (*Mission Studies* 21.2, 2005), pp. 201-227.

[24.](#) The 50th Anniversary of Ghana's independence from Britain (2007) is being used to educate people about past slavery and raise awareness about contemporary forms of slavery.

New Developments in Mission Relationships - 'Flourishing in a myriad of ways'

The Anglican Communion is “connected through a web of relationships - of bishops, consultative bodies, companion dioceses, projects of common mission, engagement with ecumenical partners, that are the means and signs of common life. This continues to flourish in a myriad of ways at the local as well as the national and international level^[1].” These words from the Windsor Report summarise all too briefly what in fact gives the Communion life and energy – namely the connections and relationships that result from people meeting and engaging in mission in their local situations, supporting each other through prayer and presence.

With the increase in travel and the growth of the Communion, there has been a remarkable multiplication in the web of connections that contribute to the sharing of the Gospel and building of the kingdom. A report like this can only highlight changes and trends and suggest ways in which they may be enhanced. In particular it can suggest ways in which the threads of the web can be developed and strengthened.

This chapter provides an analysis of the changes that have taken place in the contexts of global and Anglican Communion development over the past two decades, outlines major responses to these developments and concludes with suggestions for the future.

The Church’s agenda has always been set in the wider world because our Creator God is at work through the Spirit in the world calling for responses from a missionary church. The Church is called to discern where God is at work and to incarnate the Gospel of the kingdom. That discernment will include assessing when and where the Gospel affirms, challenges or seeks to transform culture. Thus a Church (whether internationally, regionally or locally) that sees its calling to carry forward the work of Christ will need to listen to what God is saying and respond to that agenda. This chapter therefore begins with a brief outline of recent major changes and developments in the global context.

Changes in the Global Context

Over the last quarter century, there have been major changes in the global context which can be listed as follows:

- Globalisation reflected in increased speed of communication (in all forms) and movement of resources of people, goods and money. It has also increased the gap within and across nations between the economically and technologically rich and poor. The role of the internet *for those with access to it* has eased communication dramatically;
- Global warming and humanity’s impact on the environment, exacerbated by the demands of industrially developed and developing countries, has made climate change and humankind’s care of the planet a long-term priority issue;
- The rapid growth of cities and particularly the rise of mega cities (population of over ten million) pose great challenges for churches which originated from rural settings;

- HIV and AIDS is spreading with increased rapidity (and its effects have been compounded by the incidence of malaria and tuberculosis);
- The increase in internal conflicts often arising in contexts of poverty and ethnic difference, the starkest example being the 1994 genocide in Rwanda;
- The continuation of extreme poverty with over one billion people living on less than one US dollar a day;
- The rise of extremist Islam, highlighted by the terrorist attacks on the USA (September 11, 2001) has emphasised the significance of religion and faith in world affairs, but also has raised fears of international terrorism associated with religious ideology;
- The USA has become the single global power, following the collapse of the Soviet Union, although new economic power blocs are emerging in the European Union, China, India and South East Asia.

These changes are having their impact on the Anglican Communion, for example in increased travel and electronic-communication; the movement of peoples; the emergence of Communion level task priorities and networks to share information and co-ordinate action (e.g. on HIV and AIDS and the environment); in raising peace and justice issues to which responses are required and in influencing the whole mission agenda of the Communion.

Changes in the Anglican Context

The most substantial change has been the significant growth in size, sense of identity and autonomy of the Anglican and United Churches in Africa, Asia, Oceania and Latin America. This has been reflected in increased meetings of the leadership of what are known as the 'churches of the global South'. Examples of this include: the way responses to issues were co-ordinated in preparation for the 1998 Lambeth Conference; the organising of the All Africa Conference on HIV and AIDS; the organising of the first All-Africa meeting of African Bishops in 2004; various consultations organised by the Council of Anglican Provinces in Africa (CAPA); and meetings that have developed around issues of sexuality in the Communion.

At a pan-Anglican level the two most sustained and imaginative Communion-wide initiatives of the last twenty-five years were the Partners in Mission Consultation process and the Decade of Evangelism. Although both have formally ended now, their influence still continues. The following sections examine the development of formal and informal networks within the Communion arising out of these two initiatives.

The Partners in Mission (PIM) Consultation process

Partners in Mission was a continuing process by which the Churches of the Communion contributed to each other's local mission. It assisted churches in sharpening their mission priorities and setting goals. Each Province or Church of the Communion invited Anglican and ecumenical partners to a formal consultation in order to assist them to set their mission priorities and the help they would need from others. Lessons learned at these consultations also helped the partners in their own

planning processes. These large-scale consultations died out for several reasons. Provinces are now much larger (at least in the global south) and consultations would be too complicated and expensive to organise and co-ordinate. Secondly, a new generation of leaders has taken over within the Communion who were not part of the development of the original PIM process.

The agencies which largely drove Partners in Mission (national structures of churches like the Episcopal Church USA and the Anglican Church of Canada, and the mission agencies of churches like the Church of England) have found that their resources have decreased and their own policies have changed, as a number, at least, have put more stress on mission 'from everywhere to everywhere' and recognised that their own countries in the 'north' should be included in their mission activities. More importantly, a wide range of other connections has grown up linking parishes, dioceses and individuals across the Communion. Many of these new links, which have made very positive impacts on the church's mission, were established as a result of the PIM process.

The Decade of Evangelism

The 1988 Lambeth Conference call to make the 1990s a Decade of Evangelism was taken up with energy right across the Communion and at grass root levels. The Decade helped to refocus the Communion on its missionary calling to build the kingdom and share the Gospel. It led to the highly significant Communion-wide gathering in Kanuga (USA) at the mid-point of the Decade in 1995. It also added to the move away from the PIM process. Other issues, most notably, concerns about human sexuality, have consumed much of the Communion leadership's energy in recent times. [\[2\]](#)

In summary the world has changed. Times have moved on but the call to mission, the call to Christians to participate in Christ's mission of justice and joy has not changed. What has changed is the way this call is expressed and the way connections are developing across the Communion.

Companion Diocese Links

Diocesan Companion Links have expanded greatly. The 1998 Lambeth Conference called for every diocese of the communion to have some link with another part of the communion by 2008. Their purpose may be expressed in different ways but at the heart, the aim is to help members of the linked dioceses to grow in their discipleship of Christ, by getting to know and learn from each other through experience of each other's situations, through prayer and friendship. These diocesan companion links have led to a greater exchange of people in short-term visits, in mission teams, in prayer and in fellowship. The following stories illustrate the power of Companion Diocese Links.

Link between the Church of Melanesia and the Diocese of Chester, Church of England

There are many positive features of our partnership relations. We have come to learn and appreciate one another as we are. Chester Diocese has supported the Church of Melanesia more than ever before. Visits both ways have become more frequent. Recently a few English parishes have begun links with parishes in Melanesia. We hope there will be many more in the future. The Church of Melanesia has benefited from this link and would like to continue in the future. To foster the relationship we have sent Bishop Willie Pwaisiho to work as a Rector in one of the parishes of Chester Diocese. Also, teams of Melanesian Brothers continue to visit Chester Diocese on mission from time to time.

Some people in Chester Diocese have become Companions of the Melanesian Brothers (Friends of the Brothers) and have helped raise funds for them as well as sponsoring a few Brothers to study theology in Chester. Another tangible result has been Chester's funding of the Rest House for the Melanesian Brothers in Honiara (capital of the Solomon Islands). Income from this property has greatly enhanced the ministry and mission work of the Brothers, both in the islands and overseas.

The Church of Melanesia in our simple, humble way offers Chester Diocese an open field for studies. Recently there have been theological students who have come to study about spirituality in our four Religious Communities (the Melanesian Brotherhood; the Sister of Melanesia; the Sisters of the Church and the Franciscan Friars). Some have come to learn why our Religious Communities are thriving, while those in the North are closing down. There have been other people who have come to learn about high church liturgy in our local context.

We are now so privileged and are encouraged to host many more clergy, lay people and students coming to the Church of Melanesia. They come to see a young vibrant church, which they are proud to have supported. From this link we now realise that we are not isolated, forgotten and lost in the Anglican Communion, but we are a part of the wide Anglican family.

The Rt Revd Richard Naramana, Bishop of Ysabel, Solomon Islands

South-North-South: A New Experience of Companionship

In 2000, a three-way companionship in mission began between the Diocese of Bor, Sudan, the Diocese of Brasília, Brazil and the Diocese of Indianapolis, United States. This companionship has created the possibility for these three dioceses, two from the Global South and one from the Global North, to share their experiences of hope and their dreams of mission. It has deepened their relationship of mutual understanding.

The first contacts happened during the visit in April 2000 of the Bishops of Brasília and Indianapolis, together with people from these two dioceses, to the Diocese of Bor. In July of the same year the Bishops of Bor and Indianapolis visited the Diocese of Brasília. On each visit they had opportunities to know and to live the reality of the different churches in their local contexts.

The July visit was intended to take the form of a ten-day “Encounter of Young People” from the three dioceses. Unfortunately the Sudanese were not able to obtain entry visas to Brazil. Nevertheless for ten days young people from Indianapolis and Brasília, with their bishops, gathered to study the Bible, share the Eucharist, celebrate the happiness of life, engage in mission, share life-changing experiences and build bonds of affection and unity.

Particularly special were the three days that the young people and their bishops spent in a settlement for landless people. They accompanied the people in their search for justice and their struggle for land, and at the end celebrated together. This experience, a new engagement in mission, left a mark on the lives of all who took part.

The new companionship between Bor-Indianapolis-Brasília has strengthened our understanding that we are part of Christ's Body. The mutuality of our relationship, our respect for each other, our honesty with each other and our common service have deepened our understanding of what it means to be one in Christ.

The Rt Revd Maurício Andrade, Bishop of Brasilia, Brazil

Companionship between the Dioceses of Manicaland and Lebombo

The link between the Dioceses of Lebombo (Mozambique) and Manicaland (Zimbabwe) has been established in recognition of the pioneer missionary evangelist, Bernard Mizeki, who came to Zimbabwe from Mozambique via South Africa in 1890. Bernard was martyred by the local people who did not accept his mission. More than a century later, Christians in Zimbabwe have realised and come to appreciate that Bernard was a gift of God from Mozambique. The two dioceses border each other.

The Diocese of Manicaland organised a pilgrimage to visit Bernard Mizeki’s birth place. Eighty Zimbabwean Christians were hosted by the Diocese of Lebombo. In return an equal number of Christians from Lebombo have been coming to Manicaland to participate in the yearly June 18th festival to remember and celebrate Bernard Mizeki. As a result of this contact, local parishes have taken up contacts among themselves, especially where illegal border crossing have created hostility between the two nations. The border crossing hostilities have presented the church with a great opportunity for mission in working to reconcile those caught up in the conflicts.

The Rt Revd Sebastian Bakare, Bishop of Manicaland, Zimbabwe

Virtual Bible Study through Diocesan Links

In June 2004, Christians in the Dioceses of Bradford and Salisbury (England) joined with others from the Episcopal Church of Sudan and the Diocese of Southwestern Virginia (USA) to form a ‘virtual Bible study’ – a unique way of studying a Bible passage that gave each group the perspective of different cultures.

Both English dioceses have close links with the Dioceses of Northern Sudan and Southwestern Virginia. Bridget Rees, the Links Officer for Bradford says, “The Virtual Bible Study is an excellent example of what our diocesan links with the world church are about – people in different situations exploring separately and together what God is saying to us in our own situations as well as together in the world. This method of

Bible Study is used much in the so-called 'third world' – ordinary people reading the text and letting it speak to them directly – emotionally as well as intellectually – rather than worrying too much about what theologians have said about the passage.”

She added, “The groups studied Acts 2 during the week which began with Pentecost Sunday. They reflected on what God is saying to us here and now in this passage in our particular situation. Then a summary of each group’s study was circulated among the other groups who then read it again having seen how others read God’s word.”

Diocese of Bradford, England

Cross Border Links in East Africa

In the early 1960s, thousands of Rwandan Tutsi refugees crossed into Tanzania and settled in what is today the Diocese of Kagera. They were educated and naturalised in the country. The Tanzanian Church ministered to them, including providing training for clergy.

In 1994 following the genocide the Rwandan Government was overthrown by the Rwandan Patriotic Front (RPF), and the refugees returned home. The Diocese of Kagera lost 16 clergy among those who returned to Rwanda. However, the crossing over of these clergy has helped to develop a link between the Dioceses of Kagera (Tanzania) and Kibungo (Rwanda). Bishops and clergy visit and invite each other to participate in formal and informal ministries.

In addition the Diocese of Kagera has been helping with theological training and even ordaining clergy who eventually return to lead parishes in Rwanda.

The Revd Canon Fareth Sendegeya, Tanzania

Alongside the formal diocesan links like those described above, informal connections between dioceses and parishes have also increased as people have met.

Networks in the Anglican Communion

Networks within the Communion, linking those working on common issues, began to develop in the early 1980s and were originally intended to be self-funding. There are a number of networks, both official^[3] and informal. They have taken particular aspects of mission to a more focussed and detailed level than would be possible for IASCOME, which was established to maintain a comprehensive overview of mission within the Communion.

The networks are intended to link the Anglican Communion Office staff and other interested members of churches engaged on the relevant issues. Formerly the Director for Mission and Evangelism (then titled Director for Mission and Social Concerns) provided some staff support for many of the networks.

The formal networks recognised by the Anglican Consultative Council include:

The Anglican Peace and Justice Network (APJN)

The Anglican Indigenous Network (AIN)

The Network for Inter Faith Concerns in the Anglican Communion (NIFCON) with a part-time staff based in the Anglican Communion Office.

The Inter Anglican Family Network (IAFN) with a budget and part-time staff member and a quarterly newsletter circulated through Anglican World.

The Inter-Anglican Women's Network (IAWN)

Colleges and Universities of the Anglican Communion (CUAC)

The Anglican Communion Environmental Network (ACEN) which met before the 2002 Johannesburg summit on the environment and set up a continuing body with a further meeting in April 2005.

The networks not accountable to the Anglican Consultative Council include:

HIV and AIDS network in Africa. It includes all thirteen provinces in Africa (including the Diocese of Egypt).

MEGAN –Mission and Evangelism Global Action Networking – an electronic network (e-network) communicating through the internet.

The Network for Anglicans in Mission and Evangelism (NAME) established particularly for bishops in Section II of the 1998 Lambeth Conference to encourage bishops in mission and evangelism, and to assist in building capacity in dioceses and provinces.

The Anglican Contextual Theologians Network, theologians from around the Communion interested in the diverse cultural and geographic contexts of contemporary Anglicanism.[\[4\]](#)

ANITEPAM (the African Network of Institutions of Theological Education Preparing Anglicans for Ministry).

The Task Group on Trade and Poverty.

PITOT – a youth electronic network that meets online and so far has representatives from ten provinces.

A number of mission agencies have developed networks of co-ordination among themselves. Some campaign networks have also developed around issues in human sexuality prior to and following the consecration of Bishop Robinson of New Hampshire.

Ecumenical networking developments – an Example from India

The Church of South India was formed out of 11 different denominations in 1947 to be followed by the Church of North India, formed from six denominations in November 1971. Efforts are now being made to bring the CSI, CNI and Mar Thoma Church together under one name. This has not yet succeeded but there are increased joint efforts.

One of the recent developments is that the three Churches are planning to bring into one fold mission organisations like the Friends Missionary Prayer Band, the National Missionary Society, the Evangelical Fellowship and others. A small group met in Delhi in February 2005 to plan a large mission conference scheduled for July 2005. This conference will include representation from CMS (Britain); the USA and other parts of the world.

The Revd Pearl Prashad, Church of North India

Other forms of networking

It is also worth noting that email, the internet and the Anglican Cycle of Prayer all help develop Anglican relationships and interconnectedness thus contributing to a sense of Anglican identity.

Other Ways Mission Relationships are formed in the Anglican Communion

Day to day life

The heart of the witness of the Church is the day-to-day presence, life and witness of lay Christians in their places of residence, work and the neighbourhoods where they live, and the networks with which they are associated. The Christian faith is a way of life rather than an organisation and Christians live out that life in the wider society. The resources of the organised Church, its worship and teaching, need to focus on strengthening and enabling Christians to witness in their daily lives.

Congregational life and other forms of Christian gathering

The lives of individual Christians are strengthened and resourced by their lives together in many different forms of Christian community focused around the Bible and the Eucharist. Rowan Williams, the Archbishop of Canterbury has spoken in Britain of the 'mixed economy' Church – one in which the life of the parish congregation is held alongside the many other ways in which Christians meet to sustain and nourish their faith and discipleship of Jesus Christ – for as he puts it: “If ‘church’ is what happens when people encounter the Risen Jesus and commit themselves to sustaining and deepening that encounter in their encounter with each other, there is plenty of rhythm and style, so long as we have ways of identifying the same living Christ at the heart of every expression of Christian life in common.”^[5]

Movements of people

Movements of people have always been of great significance in the spread of the faith from the day of Pentecost and the scattering of the Church following the martyrdom of Stephen in the Book of Acts.^[6] Movements may be forced or natural.

Forced movements are caused by civil war, famine and natural disaster, and have displaced growing numbers of people, both within countries and across borders. Sudanese Christians, for example, have migrated to many countries, setting up congregations in Uganda, Congo, Canada, the USA and Britain, to name just a few countries. In Britain many refugees seek asylum because of fear of persecution in their home countries. Government policy has been to disperse them to different parts of the country. Often local churches have come to assist them and as a result have had to engage for the first time with people from other countries – a good number of them Christian.

Natural movements include Christians drawn to other countries for reasons of economics. One example is Filipinos employed as domestic workers in households in

many parts of the world including Saudi Arabia, Britain, the USA, Japan, Hong Kong and Cyprus. This is part of a national policy to use the people resource of the Philippines to produce foreign currency for the development of the Philippines and to meet interest payments on international debt. Other examples are the mass internal movement of Southern Africans to cities like Johannesburg to find work, the movement of various European nationalities across Europe, and the flow of migrant workers across European borders to undertake menial tasks in agriculture and food production. Alongside such movements there are also the worldwide movements of people with professional skills.

Christians are caught up in these wider people movements and take their faith with them, establishing new Christian communities in the places where they settle.

Missionary bishops and new dioceses

One of the notable features of the growth of the Church in Africa south of the Sahara has been the consecration of bishops charged with starting new missionary dioceses, often with no resources other than themselves and their people.^[7] The trend has been most prolific in Nigeria, which has started 21 more dioceses since the original ten missionary dioceses were formed at the beginning of the Decade of Evangelism. And there are other examples in Kenya, Sudan, Uganda, Tanzania, Congo, Central Africa and Southern Africa.

Responding to social need and injustice.

Although not new, a feature of the last twenty years has been coalitions formed to address serious issues of social need. Many of these are ecumenical or inter agency. A good example is the response to the crisis caused by the spread of HIV and AIDS. In many countries, issues of injustice and social need lead to Christian action. In Zimbabwe, for example, there has been a marked increase in social commitment over the past ten years with congregations sourcing food aid, money and clothing to assist the destitute and those displaced for political reasons. In the Democratic Republic of Congo, a country racked by civil war, the Church at a national level is involved in health, education and agricultural development in so far as it can be, but it has found that with the withdrawal of foreign missionaries, financial support from overseas sources has dropped significantly. The Sudan Relief Aid (SUDRA) is the development agency of the Episcopal Church operating as a fully Sudanese organisation co-ordinating the Church's relief work in the South, in Khartoum, and most recently in Darfur. Stories of some of this work can be found in Chapter Four.

Pastoral chaplaincy work among peoples who have moved.

One of the features of the movement of peoples is that it often proves difficult for new arrivals to be assimilated into the congregations and structures of churches in the receiving country. Barriers of language and culture have led to the growth of separate Anglican congregations such as Congolese French-speaking congregations in England, French-speaking Rwanda, Burundi and Haitian congregations in Canada, Nigerian congregations in the USA, Cantonese-speaking congregations in Canada, and English-speaking chaplaincy congregations in a number of non-English speaking countries, (the latter being the latest phase in the long history of chaplaincy to expatriates and their

descendants carried out first by the Church of England^[8]). Different patterns emerge in these situations, including separate congregations based on language or culture: fellowships of people who are integrated into local congregations but wish to meet from time to time with those of their own language group, cultural or national groups; and chaplains invited by a local bishop to pastor a distinct language congregation.

These developments raise significant questions about our understanding of church mission policy, which we recommend should be explored by the next IASCOME.

New mission movements and programs

If one of the historical impetuses driving the evolution of the Anglican Communion was the role of voluntary mission societies, so new, contemporary societies and patterns of voluntary initiative are emerging and will continue to emerge within the Communion. Voluntary initiatives represent the coming together of Christian people to undertake specific tasks. Recent examples include the Bangladeshi Mission Church, and the Anglican Village Mission Movement in Malaysia, to name just two. In Sudan, Revival Movements of lay people from the Episcopal Church, particularly those involving the Mothers' Union and young people, arising from the Decade of Evangelism, have formed churches in new areas particularly in northern Sudan, to be followed by clergy and bishops.

Following the Provincial Mission and Evangelism Co-ordinators Consultation in May 2002 and the Mission Organisations Conference in Cyprus in February 2003 a network of mission organisations and practitioners was established under the acronym MEGAN (Mission and Evangelism Global Action and Networking) to share information and stories electronically. There is scope for further developing MEGAN.

Mission 21, a mission program of the Scottish Episcopal Church, has opened up new opportunities for mission throughout Scotland. The program has been adapted for use in the Diocese of Meath and Kildare (Church of Ireland), the Diocese of Kumi (Uganda)^[9], the Diocese of Guatemala, and most recently, the Episcopal Church in the Philippines.

Projects for sharing and structures for co-ordination

Effective witness is determined by the local context in which the church is situated. Although there are global trends, the call to incarnational presence and mission means that congregations, dioceses, national churches and mission movements and organisations shaped by their understanding of their Christian calling, will be responding to needs and opportunities in their local contexts. That makes for rich variety. The Global Anglicanism Project (GAP) is engaged in a survey of the provinces of the Communion to identify some of the richness and characteristics of the Anglican Communion and make that available for sharing.^[10]

As movements and mission organisations multiply, structures are needed to encourage co-ordination, sharing of information and decisions about joint action. In England, the

Partnership for World Mission (PWM) has provided that forum since 1978. A significant development has been a covenant of co-operation signed by the heads of the ten mission agencies in the presence of the Archbishop of Canterbury as witness. In the United States, the Episcopal Partnership for Global Mission (EPGM) provides a forum not just for mission agencies, but also for dioceses, parishes and canonical bodies of the church, and is greatly assisted by electronic communication between annual meetings.

In countries that lack those forums bishops have a key role to play. As leaders in mission their task includes the facilitation, co-ordination and direction for mission in their dioceses and provinces, and to ensure that mission agencies and voluntary movements are included in that co-ordination.[\[11\]](#)

Regional and Communion-wide gatherings

Occasional Communion-wide gatherings provide key opportunities for networking and reflection. They also support and supplement the informal networking that can take place by email and other means of communication. Recent examples include the mid-point Review of the Decade of Evangelism at Kanuga, USA in 1995, which helped develop links between provinces in the Global South: the Provincial Mission and Evangelism Co-ordinators Conference in Nairobi in 2002: the Mission Organisations Conference in Cyprus in 2003[\[12\]](#); and the mission conferences for bishops that NAME has held in different parts of the world. One of the roles of a future mission commission would be to continue to sponsor such gatherings as key moments for the establishment of links and connections of many sorts.

Mission links resulting from IASCOME meetings

The meetings of IASCOME in Kempton Park, South Africa, (2001), St Andrews, Scotland (2002), Runaway Bay, Jamaica (2003) and Larnaca, Cyprus (2005) each bore fruit with regard to the emergence and blossoming of relations between individuals, groups, congregations and dioceses within the Anglican Communion.

At the Johannesburg meeting the Commission was exposed to work being done among people with HIV and AIDS. As a result, 2000 AIDS badges were bought for \$1.00 each and sold for £2.00 each in Britain. All income from this project went to the township where the badges were made.

The St Andrews meeting led to connections between the Dioceses of Cape Coast (Ghana) and Edinburgh (Scotland). The Scottish Mothers' Union links with Manicaland in Zimbabwe were strengthened through increased information, commitment to prayer and financial support for widows' projects. Following the 2004 South Asian Tsunami, the Scottish Episcopal Church focused its 2005 Lent Appeal on children's work in Sri Lanka about which it had heard during the Commission visit.

Following the Runaway Bay (Jamaica) meeting the Franciscan Friars of Melanesia began to build closer links with the Church in Jamaica. Two brothers have since travelled to join the sole Franciscan already living on the island to form a community.

The Church in Papua New Guinea (PNG) invited an HIV and AIDS worker from Zimbabwe to lead seminars in PNG as a result of conversations held in Jamaica. The Diocese of Ysabel, in Melanesia, is establishing a link with the Diocese of Northern Luzon in the Philippines to share personnel, prayer and experience.

Proposals

A Covenant for Communion in Mission

Although the Partners in Mission process and the Decade of Evangelism have come to an end, they gave cohesion to the Communion and identified principles^[13] to guide relationships in mission. Their influence and effects continue. While there does not seem to be much interest in communion-wide programs at the present time, what can be helpful is a fresh articulation of the principles and values that can serve to guide our cross-cultural and cross boundary relationships in mission and undergird our mission life as a Communion. This is what our proposal for a Covenant for Communion in Mission offers.

The appointment of IASCOME II^[14]

The Anglican Communion has been well served over the years by its various mission and evangelism oversight bodies, beginning with the first Mission Issues & Strategies Group, MISAG I, followed by MISAG II, MISSIO, and IASCOME.^[15] These groups, committees and commissions have enabled the Anglican Communion to follow the changing patterns of mission relationships over the years, to appreciate the breadth and depth of our mission response to God's call, and to offer some measure of guidance in an ever-changing world context. In order for this work to continue, we recommend that new members be appointed, to serve under a revised mandate.

Communion-wide Consultations on Mission and Evangelism

A key role for the Anglican Consultative Council is to maintain an overview of the ways in which the many different parts of the Communion are expressing their relationships in mission, encouraging wider engagement with society and sharing learnings. It is through the struggles of such engagement with the wider world, participating in the mission of God to all people, that the Spirit gives new life and energy. That is why gatherings that include a wide range of people are important milestones and generators of new initiatives in the life of the Communion. We propose that there be further Consultations of Provincial Evangelism Co-ordinators and of Mission Organisations during the term of the next IASCOME.

A Pan-Anglican Gathering.

IASCOME and its predecessor MISSIO both viewed the proposal for an Anglican Gathering in 2008 in association with the Lambeth Conference as a highly significant and worthwhile development. While understanding the reasons for the cancellation of the proposed 2008 gathering in Cape Town, the Commission was saddened by the decision and strongly commends that consideration be given for a gathering in 2013.^[16]

Questions for Discussion

- What cross-cultural or cross-border links are you aware of in your church? What has been the influence of these relationships in the life of your church?
- In what ways is your church connected to any of the formal or less formal networks named in this chapter, and how have these connections affected the life of your church?
- Discuss any other networks, coalitions or other mission relationships that are important in the life of your church.

[1.](#) *The Windsor Report 2004* (Anglican Communion Office: London, 2004) p. 21.

[2.](#) Surveys and assessments of the Partners in Mission process and of the Decade of Evangelism can be found in *Towards Dynamic Mission* (London: Anglican Communion Office, 1992) pp.21-29 and in E. Johnson and J. Clark (ed.) *Anglicans in Mission: A Transforming Journey* (London: SPCK, 2000) pp. 63-67.

[3.](#) 'Official networks' are those which have gained formal recognition by the Anglican Consultative Council.

[4.](#) See Appendix 2 for more details.

[5.](#) *Mission-shaped Church* (London; Church House Publishing, 2004) p 7

[6.](#) Migration movements and the discovery of God form a major theme in the Bible including Adam and Eve's migration from the garden of Eden; Abraham's journey from Ur to Canaan; Joseph to Egypt; the Hebrew people out of Egypt et al.

[7.](#) This represented the re-discovery of the role of missionary bishops first contributed to the Communion by the Episcopal Church in the USA (ECUSA) in the first half of the nineteenth century. See Timothy Yates, "The Idea of a 'Missionary Bishop' in the Spread of the Anglican Communion in the Nineteenth Century," *Journal of Anglican Studies* Vol.2. No. 1 (June 2004): 53-54.

[8.](#) The first such chaplain was sent by the Bishop of London to St Petersburg with the Muscovy Company in the reign of Elizabeth I (1558-1603).

[9.](#) See Appendix 12

[10.](#) See Appendix 3 for more details on the Global Anglicanism Project.

[11.](#) For a longer discussion of co-ordinating structures and examples in practice see *Anglicans in Mission: A Transforming Journey* pp 61-2 and p 78.

[12.](#) Refer to Chapter 4 and Appendix 5 for details.

[13.](#) For the Ten Principles of Partnership see *Towards Dynamic Mission* (pp. 25-28).

[14.](#) See Chapter 7 for more details.

[15.](#) See Appendix 1 for full details.

[16.](#) See Appendix 7 for more details.

Evangelism

Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit. ... Matthew 28:19

Introduction

At the 1988 Lambeth Conference, the bishops of the Anglican Communion called for a Decade of Evangelism to call the attention of the church to the important task of “making new Christians” within the Anglican community. The Decade of Evangelism launched officially in 1991, motivated many people across our Communion to new evangelistic efforts, many of which have continued beyond the official ending of the Decade in 2000.

This chapter provides a definition and discussion of evangelism, outlines various aspects of evangelism, and includes stories of a several of models of evangelism, as told and collected by members of IASCOME.

Definitions

The World Council of Churches, in its 1982 document *Mission and Evangelism in Unity Today*, defined mission as:

The proclamation and sharing of the Good News of the Gospel by word, deed, prayer and worship and the everyday witness of the Christian life; teaching as building up and strengthening people in their relationship with God and each other, and healing as wholeness and reconciliation into communion with God, communion with people and communion with creation as a whole.[\[1\]](#)

Evangelism, on the other hand, is defined in the same document as:

Explicit and intentional voicing of the Gospel, including the invitation to personal conversion to a new life in Christ and to discipleship.

The Anglican Consultative Council in 1990 approved the following Five Marks of Mission[\[2\]](#)

- *To proclaim the Good News of the Kingdom of God*
- *To teach, baptise and nurture new believers*
- *To respond to human need by loving service*
- *To seek to transform unjust structures of society and*
- *To strive to safeguard the integrity of creation and sustain and renew the life of the earth.*

Thus both the World Council and the Anglican Consultative Council position mission as the broader concept, with evangelism conceptualised as one part of the larger whole. For Anglicans, evangelism is the first of the Five Marks, and is understood to be an essential part of the total mission in which the church participates.

Raymond Fung, in his address to the 1995 Global Conference on Dynamic Evangelism^[3], marking the midpoint of the Anglican Communion's Decade of Evangelism, stressed the importance of evangelism but also clarified its limitations. He cautioned against both the temptation to marginalise evangelism, and also the temptation to overload it.

Mission without evangelism loses its authenticity. Accordingly evangelism cannot be marginalised in the life and identity of the church. It is for every Christian person and it is for every Christian ministry and for every office in the church. While there are full time evangelists, all believers share in the task of evangelism, for example as Christian teachers, homemakers, business people, civil servants, doctors, lawyers, policemen, farmers, craft workers, etc. Evangelism is also given to every office and ministry, to bishops, pastors, to development workers and chaplaincy ministries, to the laity in their everyday lives.

While evangelism is essential, and while evangelism must not be marginalised, evangelists ought not be overloaded either. Evangelism is one, albeit essential, aspect of mission. Raymond Fung expresses it this way.

Don't put too much into evangelism, don't expect it to bring the second coming of Jesus, and don't expect it to bring justice and peace to the whole world. It is but one ministry... I think in a way we expect too much of evangelism, we will overload it, we will break it's back, we would domesticate it, and we would destroy its power.

Given that I want to reject temptations to overload evangelism, I want to say that evangelism is not mission; evangelism rather is the sharpest point of mission. It is the cutting edge in the church's encounter with the world... And therefore without this cutting edge, without this evangelistic context our missionary encounter with the world cannot be complete.

While evangelism is not the whole of mission, mission without evangelism is incomplete. More than this, evangelism is the cutting edge of mission. This is a point of key importance to us in the Anglican Communion. This is because evangelism, this cutting edge of mission, brings a profound challenge as well as opportunity to the church. This happens in at least three ways.

First, new believers coming into the church from various ethnic, racial and social backgrounds bring new challenges to the church. New questions are asked, different experiences are shared, new gifts are offered within the life of the church. Old allegiances are tested and new allegiances are introduced. It was evangelism, which caused many of the troubles of the early church. It was when Gentiles became Christians that the Council of Jerusalem was called to resolve the first great missiological controversy in the church. It was and is evangelism, which poses challenges to established understandings of theology and to social relationships within the life of the church.

This creates the second profound challenge and opportunity. Like conversion, evangelism compels creative, life bringing change. Evangelism creates a response.

Proclamation speaks to another. A person or community listens and hears the message of God within their context. Fruitful and powerful evangelism invokes a response from individual human hearts and lives and also from communities. Proclamation meets a response of articulation. It is new believers who, in turn, become some of the most powerful evangelists for their neighbours and their communities.

This in turn creates a third challenge. New conversations about God emerge. New questions about worship, discipleship, Christian teaching, and appropriate behaviour for Christians in local contexts arise. The church discovers that evangelism has a key role to play in the engagement of the church in theological reflection. Evangelism compels the church to seek and to develop new directions. Evangelism, therefore, both initiates and results in new understandings of theology.

Aspects of Evangelism

Evangelism, the proclamation of the Good News of God's grace and abundant life as promised and demonstrated through Jesus Christ, is characterised by the following:

It is intentional. As such it requires evangelists to speak boldly about how God is working in their own lives, and about the reason for their hope. This bold and public intentionality works well for Members of the Anglican Evangelistic Association in Tanzania who are succeeding in bringing many people to confess Jesus Christ as their Lord and Saviour and to become active members of Christian communities. On the other hand, the intentionality of the evangelistic task also requires sensitivity to the cultural context and to the particular circumstances of the hearer or audience. We heard about the care that must be taken in India at the present time so as not to be seen to be breaking the law by actively proselytising. This means sometimes choosing to baptise new believers privately in their homes rather than publicly in the church.

It is an invitation. Jesus invited his disciples into fellowship, but never threatened or coerced them into joining him. The invitation to the new life in Christ must be freely offered, but not forced upon people. We heard about how the House-to-House visitation ministry in the Diocese of Kagera in Tanzania succeeds in bringing people to faith in Christ Jesus. In this simple process, small bands of Anglicans are invited to visit individuals in their homes to bring a message about the Good News of Jesus, followed by evening worship and prayers.

It is founded in grace. Our invitation should be a testimony to the grace that we have found, not a promise of specific benefits such as material wealth or protection from illness. Grace is a gift from God. Our invitation is an offer to accept this gift as a new way of seeing and experiencing the world. The following example from Burundi illustrates the grace, the hope, and the life Jesus the Christ offers in the most challenging circumstances.

The civil war, which has been ongoing for many years, has caused incredible damage to the country's infrastructure, eroded trust among its people, and displaced millions. In such an environment, you would expect the church to crumble; but through the constant efforts of its congregations and leaders, the Anglican Church has been at the

forefront of many social initiatives, giving people reasons to stay together, and offering opportunities for reconciliation.[\[4\]](#)

It is a process. We understand God to be continually calling us to new understandings and new challenges. Conversion happens repeatedly in our lives. So the task of the evangelist is both to proclaim to those who have not heard, but also to encourage and edify those who are already in Christ. This is the reciprocal encouragement that Paul spoke about in Romans 1:12, that all Christians, both old and new, are built up in their faith. An example from Central America illustrates this process of evangelism.

The story began with a call made by some non-Anglican Christians to the Anglican Church in the area. They requested pastoral assistance because they felt that they were in the process of losing their Christian faith due to the strong witness of Mayan traditionalists amongst them. The local Anglican priest then accompanied a representative group from the community to a meeting with the bishop.

The bishop explained to them that the process of becoming Anglican was not simply accepting a number of beliefs, but rather sharing a common life and hope in Jesus Christ as Saviour. He told them that this was a process of learning and living together in the faith, and was to be followed by the next step of communicating to others the Good News of salvation. They accepted the bishop's terms, designed an educational program, and proposed a date by which they hoped to be ready to be received as faithful Anglicans. The implementation of this process was left in the hands of the priest in charge of the area and four lay readers from the nearby mission. Nine months later the community invited the bishop to receive the people into the Church. That day the bishop received and confirmed 60 adult people and officially commissioned them to evangelisation and outreach ministries. One month later the leaders of the new Anglican community requested official recognition as an organised mission within the diocese. The bishop accepted them and approved their evangelism plan to establish two new congregations in the area.

Models of Evangelism

There are many different ways in which the Good News can be effectively proclaimed. The challenge for the evangelist is to find a method or model that fits the local context, speaks to local cultural realities, and can be adapted to changing circumstances. The models that follow are by no means comprehensive, but are examples of how evangelism is being expressed as the cutting edge of mission in the Communion today.

'He sent them out two by two' (Mark 6:7)

The Episcopal Church of the Sudan, in their "Send Me" evangelism program, has used the model described in Mark 6:7. Teams of evangelists are sent out to rural areas to intentionally proclaim the Good News and to invite people to personal conversion. This program has been highly successful.

A similar model has been successfully used in the Democratic Republic of the Congo. Teams of between 15 and 20 evangelists have been trained in each diocese. Each team is sent out to a new area for a two-week period, with each evangelist assigned to a

village where he or she preaches the Gospel each morning and each evening. Once a community has come to faith in Christ, the villagers are asked to choose one of their number who is then given a month long basic training, and is then sent back to serve as the village catechist. All the village catechists from the given area then choose one village that is easily accessible to which they make a commitment to travel each Sunday, along with some of their villagers. At these Sunday meetings a priest from a nearby parish preaches and further instructs them. Eventually, a new church is planted at this preaching point.

‘Come over and help us’ (Acts 16:9)

Just as Paul answered God’s call to travel to Macedonia in order to preach the Good News and help establish a church among the people, so too we heard how this model has been used by the Melanesian Brothers who have responded to a call from the Episcopal Church of the Philippines to “come over” and establish a new branch of their Order.

The story from Egypt also illustrates this model of coming over to help. The evangelist began his work in Alexandria where he established an Arabic-speaking congregation. He was then sent to Suez where he encountered a group of young people who gathered regularly for prayer. The group requested the use of the Anglican church building for their meetings. The request was granted and a positive outcome resulted. “All these people came along to the church and belong to the church, and now we have three prayer meetings. These are very important prayer meetings, believe me this is the foundation of the church.” [\[5\]](#)

‘The harvest is plentiful but the labourers are few’ (Matt. 9: 37)

One of the dioceses in the Province of Central America became concerned about the great need for outreach among the people of the country, but also about the tremendous shortage of personnel willing to serve as evangelists. In a context of poverty and high unemployment, the bishop decided to advertise in the local newspaper that the Episcopal Church was seeking to hire evangelists for modest payment, and with the following prerequisites:

- proof of their Christian baptism;
- a sense of being called to serve in the spreading of the Good News;
- proof of godly life (letters, note from their pastor, recommendations from former employers);
- a written biography tracing their spiritual journey;
- proof of undergraduate studies;
- proof of theological or biblical studies if any, and a willingness to take an intensive course of preparation.

More than one hundred men and women applied. The diocese carefully selected ten, and signed a three-year contract with them. At the time of writing (September 2003), these ten were being trained and were designing a strategic plan for evangelism in the diocese in the years to come.

This story recognises the fact that there is a desperate need to bring labourers into God's vineyard. Secondly, the method recognises that there are people from other Christian denominations willing to serve the Lord as evangelists who have not received a call from their own church. Thirdly, offering paid employment is a positive response to the situation of high unemployment in the area.

'My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power...' (1Cor. 2: 4)

This verse speaks to those churches dominated by rationality, and encourages an approach in which the Spirit has demonstrated power over worldly powers. A story from the USA illustrates the working of the Spirit where there is a hunger and search for evangelism, and an outward spiritual focus.

'Something is happening in the Episcopal Church. It started as a restlessness some of us began to notice that doing and being the church was not the way it used to be. ... As a church we are becoming uncomfortable; it is an anxious restlessness. It is exactly the kind of discomfort that often leads to a change of behaviour. ... Personal faith and spirituality are a high priority for us. We have learned to pray, we have sought out spiritual directors, we have tended ourselves as spiritual beings. In a world where increasing numbers of people do not know how to name God and do not know Jesus Christ, perhaps our inner work now has an outward focus. Is it time to learn how to share our personal faith with others – even with our children, even with strangers?' [\[6\]](#)

'I eagerly expect and hope that I will in no way be ashamed, but will have sufficient courage so that now as always Christ will be exalted in my body, whether by life or by death.' (Phil 1:20)

Paul's letter to the saints at Philippi was written from his prison cell where he was held in chains for preaching the Good News. Today too there can be a cost to evangelism. During the civil conflict in the Solomon Islands, members of the Melanesian Brothers and other religious orders risked their lives trying to bring God's peace. Some of them were murdered in the process, thus paying the ultimate price. "At the height of the tension, the Melanesian Brothers and the other religious orders stood together between the two warring parties, trying to bring peace between the two sides. What was outstanding was that the religious communities remained faithful to their vows and did not side with either of the warring parties." [\[7\]](#)

Reaching the outcasts

Jesus' encounter with the Samaritan woman at the well in John 4:1-41 provides us with another model for evangelism. By initiating contact with a Samaritan woman, asking her to attend to his needs, and engaging her in dialogue about the nature of God, Jesus openly challenged two strongly held social conventions of his time, namely, the barrier between 'chosen people' (Jews) and 'rejected people' (Samaritans), and the barrier between 'male' and 'female'. His respectful acceptance of the Samaritan woman as a worthy recipient of God's grace enabled her to hear and receive the Good News. While we did not hear an example that parallels this biblical story, we did hear of one-on-one Christian trauma counselling being done by workers among refugee

populations in camps in the Sudan, where outcast people are in despair and are struggling to survive in deplorable conditions.

Learning and Consulting about Evangelism

Not wanting to lose the momentum created by the Decade of Evangelism, the Advisory Group of the former MISSIO recommended that IASCOME sponsor two inter-Anglican gatherings, one for Provincial Mission and Evangelism Co-ordinators and the other for Anglican Mission Organisations working cross-culturally. These consultations were held in Nairobi in May 2002 and in Cyprus in February 2003, respectively.[\[8\]](#)

Provincial Mission and Evangelism Co-ordinators Consultation

For the first time in the history of the Anglican Communion, Provincial Evangelism Co-ordinators met to share their experiences of evangelism. At this conference[\[9\]](#) almost every province was represented. Participants shared together in Bible study, prayer and worship, and also exchanged information about goals, strategies, programs and problems. This shared fellowship brought a real sense of understanding and exuberant joy. Many Evangelism Co-ordinators were new to the job and so the chance to exchange ideas and discuss problems released a buzz of energy. From this exchange came a request for Guidelines for Mission and Evangelism Co-ordinators that have been put together by IASCOME and are included in this report.[\[10\]](#) The second request was for another gathering in the future, to enable further exchange of ideas and programs, as well as practical training in the task of drawing others into fellowship with Jesus.

In the years since the conference, several Anglican provinces have been inspired to gather together their diocesan mission co-ordinators to look at their own strategies and exchange ideas, discuss problems, strengths and weakness. For example, before leaving Nairobi the African delegates began planning their follow-up. The Council of Anglican Provinces of Africa (CAPA), sponsored an inter-African Consultation that took place in 2003 and was held alongside the CAPA Primates' meeting. Significant conferences have been held in Uganda which resulted in careful strategic planning for evangelism in the province. Tanzania brought together evangelism co-ordinators and bishops both of whom play key evangelistic roles in their dioceses. Other consultations are planned in other African provinces.

The delegate from Canada, encouraged that God is at work in the world, was stimulated to press for more awareness of the need for evangelism, resulting in a consultation in her own diocese. The diocese has since appointed a diocesan evangelism co-ordinator who is working with local parishes to help them find ways to make their churches more appealing to their unchurched neighbours.

From Scotland, the delegate reported that the Nairobi Consultation was a valuable catalyst in the adoption by their General Synod of the vision for mission contained in the document *Journey of the Baptised: the Mission Strategy of the Scottish Episcopal Church for the 5 years from 2003 - 2008*.

Missions Organisations Conference

Entitled, *Transformation and Tradition in Global Mission*, the Mission Organisations Conference [\[11\]](#), held in Cyprus from 12-18 February 2003, brought together both the traditional mission agencies from the Global North and the new mission organisations and initiatives from the Global South. The fact that the conference was attended by 100 delegates from all 39 provinces of the Communion, attested to the transformation in global mission since the previous Mission Agencies Conference of 1987, which was held for Northern mission agencies only, with those from the South invited only as 'external partners'. The 2003 conference noted this major shift in mission leadership as well as the move towards more equal partnerships than had been the case in 1987.

One delegate from Guatemala offered the following reflection. *'I believe that for all the representatives of mission organisations attending the conference, including myself from this new Province in Central America, the vision of the mission of the Church for the present century has been reshaped. Our globalised world requires a strategy somewhat different from the traditional one. At present the Church faces many new challenges but also thousands of mission opportunities. In my opinion the participants in the conference experienced a transformation in vision and a transformation in the appreciation of our Anglican tradition. However, we also experienced a transformation in our understanding of the world and its present need.'*

Another delegate from West Malaysia commented: *'The Cyprus conference has inspired me and has greatly influenced the strategic mission planning of the diocese. We had our first diocesan mission conference with seminars and workshops about the challenging opportunities in Cambodia, Laos, Vietnam, Nepal, Thailand and Indonesia. The diocese has set up a Diocesan Mission Fund to send workers to these areas and beyond. This conference has become an annual event along with our Prayer Summit.'*

Feedback from participants stressed the invaluable opportunity to meet people who share the same vision, the same responsibility and focus of work, and most importantly, people who share the same Anglican faith. Contacts were established and are still maintained around which a number of collaborative ventures are taking place, including one involving youth. Thus the opportunity to meet and spend time together is an essential part of any gathering.

The main outcome of both conferences was the energy, stimulation and visioning arising from the face-to-face meetings and exchanges of ideas. Results include ongoing networking among delegates and important strategic planning for evangelism within provinces and dioceses. The energy generated by these two conferences continues to have a ripple effect across our Communion.

Guidelines for Evangelism Co-ordinators [\[12\]](#)

The encouragement of the Decade of Evangelism and the added momentum to the witness of the church in its mission has been strengthened in the years that have followed. Mission and evangelism have taken a higher place on the agendas of provinces and dioceses of the Communion. As the ministry of mission and evangelism

is developing the need for guidelines for evangelism co-ordinators has become more apparent.

In Mission Commissions and ACC meetings of the past, guidelines for partnership in mission, networks, companion diocesan links, principles of partnership, development programs, partnership visits and priorities in evangelism have been put together to encourage and assist the work of mission in the provinces, dioceses and mission organisations. These guidelines have been gathered together into one booklet that has been distributed widely in the Communion.[\[13\]](#)

These guidelines are the result of research into the practice of mission and evangelism through the years, evaluating what has been both successful and difficult. They have been distilled from the experience of people involved in mission who have seen the usefulness of having a guide to help those starting new programs and ventures in mission. The Guidelines for Companion Link Relationships in particular have proved a great asset to dioceses and have been adapted by some provinces to suit their own needs.

The Guidelines for Evangelism Co-ordinators have been put together using the same process of sharing the experiences of those co-ordinating mission and evangelism in their provinces and dioceses. The research for these guidelines has particularly drawn upon the experiences of the participants at the Inter Anglican Provincial Evangelism Co-ordinators Consultation in Nairobi, and other Provincial Consultations.

Recommendation

We recommend that during the next decade, IASOME sponsor a second consultation of provincial co-ordinators of mission and evangelism and a third conference of mission agencies and organisations.

We recommend that the Guidelines for Evangelism Co-ordinators be accepted and recommended and distributed, through the ACO Mission and Evangelism Desk, to the Provinces of the Anglican Communion for implementation.

Questions for Discussion

- Raymond Fung suggests that evangelism is the cutting edge of mission and that mission activity is most likely to challenge established understandings of God. What challenges to established theology and practices has the church in your area faced from new-comers?
- Four aspects of evangelism are described. Do you agree with these? Can you think of others?
- Six models of evangelism are named and illustrated. Are there other models used in your area? Does your church have a preferred model? Are there models which you think would not succeed in your culture? Why?

[1.](#) Study document “*Mission and Evangelism in Unity Today*”, adopted by the CWME in Morges, Switzerland, 2000. P. 2.

- [2.](#) “Mission in a Broken World”. Report of ACC-8, Wales.
- [3.](#) Fung, Raymond, *Evangelism in the Anglican Communion: An Ecumenical Perspective*. In *The Cutting Edge of Mission: A Report of the Mid-Point Review of the Decade of Evangelism*, Cyril C Okorochoa, ed. 1996, pp 145-152.
- [4.](#) See Chapter 8 for the full story, Out of the Fire.
- [5.](#) See Chapter 8 for the full story, Church Planting in Egypt.
- [6.](#) See Chapter 8 for the full story, Congregational Building.
- [7.](#) See Chapter 8 for the full story, The Cost of Mission in the Church of Melanesia.
- [8.](#) Full reports of these conferences are available from the Anglican Communion Office.
- [9.](#) See Appendix 4.
- [10.](#) See Appendix 6.
- [11.](#) See Appendix 5.
- [12.](#) See Appendix 6.
- [13.](#) “Guidelines and Principles for Mission and Evangelism in the Anglican Communion” available from the ACO.

Mission in the Context of our blessed but broken and hurting world

I have come that they may have life and have it to the full. (Jn.10: 10)

Jesus ultimately gave up his life by being crucified on the cross so that all might have life in abundance. However, we live in a world that is dominated by wars and conflict caused by a greedy minority. We live in a global village, with systems that create wars, conflicts, poverty and violence, systems that dehumanise the majority of people by denying them the opportunity to live purposeful and peaceful lives.

The God we proclaim is a God of love and justice. The world in which we live, however, is characterised by injustice, greed, poverty, terrorism, abuse of power and exclusion. It is in this broken world that we are called to joyful participation in God's mission of love and justice for all.

This chapter outlines some of the many contexts in which the church in mission is responding to unjust and inhuman systems. God is calling Christians, Anglicans among them, to respond to the mission challenges of today's world. Thankful for God's blessings, Anglicans throughout the Communion are responding to God's call to be bearers of the Good News. In the following stories, the members of IASCOME describe their own mission contexts. Other stories can be found in Chapter 8 of this report.

Mission as solidarity with the dispossessed

Marginalised, minority groups are found in all societies. Many of these are Indigenous Peoples who have been dispossessed of their traditional lands by newcomers or by multinational corporations wanting to exploit natural resources. IASCOME members told moving stories of how local churches are supporting these groups in their struggles for justice, often with successful outcomes.

In Guatemala, foreign mining companies are being allowed to extract mineral resources in ways that destroy the agricultural base of local communities. The churches, working ecumenically, are advocating in solidarity with the local people.

In the Amazonia region of Brazil, the Indigenous Peoples have been forced off their land by pressure from foreign multinational corporations who want to exploit the resources of the land. In 2004 a National Indigenous Forum came into being as a result of co-operation between churches and other non-governmental organisations, working in solidarity with Indigenous Peoples. These advocacy efforts have been very costly. For example, the Krao-Kanela people, a group of 85 families, failed in their efforts to re-occupy their traditional lands. An Anglican priest, Father Bras Rodrigues, encouraged their efforts, and now lives with the families in a home supported by the church. The members of this small community are living in crowded and undignified conditions. Father Rodrigues' name has been added to a list of people targeted to be killed for activism. The murder of Chico Mendes in 1988 was reported around the world, as was the recent murder, in February 2005, of Sister Dorothy Stang. Between 1994 and 2003, 1,349 people have been killed in land conflicts in Brazil.

In Botswana, despite the existence of a stable democratic government, the minority rights of the Indigenous San people are not being honoured. Non-governmental organisations and the churches are advocating in support of the San people, providing encouragement and affirmation to this marginalised group.

“Tribal Filipinos” is the term used to refer to Indigenous Peoples in the Philippines. They live mainly in the mountainous regions, especially in the cordillera region of Northern Luzon. At present, multinational mining and logging companies are victimising them. It is a common occurrence for people to be evicted from their homes and land, these evictions being carried out by company employees backed by the military. The Tribal Filipinos are branded as people against development, if not as outright “insurgents”. Many have died in defence of their lands and ancestral domains. The Episcopal Church of the Philippines is in solidarity with the Tribal Filipinos and is directly involved in two ways. Firstly, it issues statements opposing illegal logging and mining. Secondly, it helps to organise the people so that they can express their sentiments effectively to the government which supports the mining and logging activities without consideration of the environmental and social effects. “Tribal Filipino Sunday”, a yearly event, draws the attention of the nation to these issues, building empathy and support among the wider church membership.

In Canada, the churches have long been strong advocates for the rights of Indigenous Peoples, particularly land rights. First Nations, Inuit and Métis Peoples now have strong national political organisations, and are achieving considerable success in securing rights over their traditional lands, and over the development of their natural resources. The churches continue to support these efforts, working ecumenically.

Mission as peace-building and conflict resolution

There are many places in the Anglican Communion where people are struggling to survive in the midst of war and violence. In such contexts, God calls us to search for ways to bring an end to violence, and to support efforts at peace-building.

In the Solomon Islands, the religious orders have played a key role in stopping the violence between warring factions. Melanesian Brothers and Sisters have courageously stood between armed fighters, successfully persuading them to lay down their arms. The Brothers gained the trust of the fighters to the extent that they were seen as providing a safe place for warriors to surrender their weapons. At a later stage in the conflict, 6 Melanesian Brothers were martyred during their efforts to secure information about the murder of one of their members. Peace cannot be achieved without sacrifice – there is a cost to the mission of peace-building.

The Episcopal Church of the Sudan, in an effort to address the issues of conflict and the civil war in the Sudan, have set up a Justice and Peace Commission which has been actively involved in peace-building and conflict transformation training in affected communities throughout the country. In addition to this, the Sudan Council of Churches has played a key role by rallying the ecumenical efforts for peace advocacy and human rights issues through its national peace building and civic education programs, and at the international level through the Sudan Ecumenical Forum.

In the Democratic Republic of Congo, priests and pastors struggle to provide basic pastoral care and sacramental ministry to people traumatised by years of war. They lack the most basic resources to support their ministry, namely sufficient food to feed their own families, and any means of transport to move from place to place in their vast country. Church properties and belongings have been looted, and houses and schools burned. Thousands of church members are still in exile having lost property and family members. We learned of the murder of Revd Basimaki Byabasaija, who was killed while setting out to attend the Anglican Consultative Council meeting in Hong Kong in 2003. Nonetheless, we rejoiced to hear that church leaders continue to work towards peace and reconciliation, providing trauma counselling, comforting the bereaved, and looking for ways to rebuild church properties.

Mission in interfaith contexts

Building relationships with believers of other faith communities can be challenging. The challenges vary depending on the specific context, and bearing witness to God's love and salvation through Jesus Christ often requires great patience, sensitivity and caution. During its five-year term, IASCOME did not deal in any depth with relations between Christians and those of other faiths. However, our membership included people who are living and working in contexts where interfaith relations are difficult and highly charged.

In Nigeria, relations between Christians and Muslims can be hostile and violent, with Christian evangelising efforts being firmly rejected by the Moslem population. Nonetheless, in some areas, the Church of Nigeria (Anglican Communion) has chosen to provide social services to people regardless of religious affiliation. These services are appreciated, and have led to improved relations in some religiously mixed neighbourhoods.

In India, Christians are a small minority and are associated with the former colonial power. A past history of aggressive evangelism, as well as the resurgence of Hindu nationalism, has resulted in negative attitudes towards Christians at the present time. The 1999 murder of an Australian missionary, along with his two young sons, illustrates the risk of Christian witness in this hostile environment. Christians, who find themselves a persecuted minority in parts of India, now witness most effectively by their actions and lifestyles.

The situation in the Middle East is extremely complex and volatile. The Episcopal Church of Jerusalem and the Middle East must adopt a variety of strategies according to each local situation. In many parts of the Province, the Anglican Church provides chaplaincy ministry to refugees and migrants from neighbouring countries. An important mission of the church is to provide hospitality to other Christian communities by enabling them to meet and worship in Anglican buildings. Anglicans provide safe meeting places, but also offer material resources and social and medical assistance.

Mission as humanitarian relief

The humanitarian needs of people the world over are enormous. Meeting basic human needs is a Christian responsibility. The first story cited below comes from Sri Lanka where, following the December 2004 South Asian Tsunami disaster, the Diocese of Colombo has been very active in responding to the need for relief and reconstruction, particularly in the north of the island. Additionally, the Sisters of St. Margaret are engaged in the mission of humanitarian relief in their own locale.

“Our task today more than ever before is to rebuild the country which was destroyed by the tsunami. Shelter is not merely having a roof over one’s head, it is also an expression of an individual’s concept of life, it reflects his ambitions and hope. Our people have shown their commitment and willingness to forge ahead to build a nation. After concentrated and thoughtful prayer, we Sisters of St. Margaret came together as a team to help twenty-five families without any religious barriers. We came together as a team in order to bring love and care for those most affected. Our aim is to create a new society where justice prevails.” [\[1\]](#)

Sister Chandrani Peiris

The second story is of the courageous efforts of women in the Sudan, who despite their desperate plight, continue to work at providing for the needs of their families.

“Women in Sudan like anywhere in conflict situations have endured untold sufferings as a result of the long and protracted war. They have had to cope with the unprecedented situation of displacement and uprootedness, being household heads without the necessary resources, living in poverty and deprivation; being discriminated against and marginalised, being victims of violence. Yet they struggle to uphold their dignity and integrity despite suffering and turbulence.

It is a reality that the Sudanese women in general (women in the church included) have been very active particularly at the grassroots level during the war, empowering themselves through various activities such as small income-generating ventures, skills promotion, spiritual fellowship, conflict resolution and peace-building initiatives, literacy campaigns and higher education etc. This has been very important and crucial for livelihood sustainability, hope and resilience, not only of the women themselves, but also of families and communities throughout the conflict period.” [\[2\]](#)

Mrs Joy Kwaje Eluzai

Mission as ministering to migrants and displaced persons

Movement of peoples is a common feature of our world. More people are on the move than ever before. Some of these are voluntary migrants, some have been driven out of their homes, and some are fleeing conflict. In all cases, people are experiencing dislocation, bewilderment, anxiety and loneliness. In many Anglican Provinces, mission expressed in offering support, services and ministry to such people.

The Philippines is the largest exporter of labour to almost all parts of the world, and the Episcopal Church of the Philippines extends assistance to overseas migrant workers, providing legal assistance to victims of fake job recruiters, and seeking the co-operation of Anglican churches in the recipient countries to deal with maltreatment and abuse of workers.

The Anglican Church in Central America is working to assist the many thousands of Central Americans in the United States, many of whom have migrated illegally and are thus subject to exploitation and abuse. The same story is told from Brazil, and also from Zimbabwe where huge numbers have left in search of a better life, only to be disappointed by unemployment and dislocation.

The migration of Sudanese people is massive, both from Southern Sudan, and more recently from Darfur. In addition to the huge numbers of people living in refugee camps outside of the country, there are also about 4.5 million internally displaced persons in camps within the Sudan. The conditions in many of these camps are deplorable. The Sudan Council of Churches has a plan to help the internally displaced persons return to their homes, and to receive back refugees from outside the country, but can help only a portion of those needing assistance

Mission as the alleviation of poverty and debt

Most Anglicans live in countries that are struggling with the burden of poverty. Christ's ministry was directed largely to the poor and dispossessed. In the same way, many faithful Christians, Anglicans among them, are devoted to serving the poor and advocating for and with them. We heard stories of local level mission and ministry in service to God's mission, from all parts of the world, with churches being planted in urban shantytowns, and income-generating projects being supported in both rural and urban areas.

In late September 2001, within days of the terrorist attacks on the United States, the House of Bishops of the Episcopal Church (USA) met to consider the effects of globalisation. This meeting resulted in the Bishops' statement and commitment to 'Waging Reconciliation.' In January 2003, a core group of bishops and presenters from the 2001 bishops' meeting re-convened with lay and ordained economists, business people, students, social organisers, theologians, attorneys, labour activists, and advocates to imagine the next steps in the Episcopal Church's efforts to wage global reconciliation. Soon a growing community of mobilisation developed around a core vision for God's mission of reconciliation. After considerable reflection they organised themselves as a network of prayer, reflection and action known as Episcopalians for Global Reconciliation (www.e4gr.org).

Episcopalians for Global Reconciliation chose the Millennium Development Goals (MDGs) as a focus for their action, and committed 0.7% of their personal budgets towards these goals as a central organising action. With the leadership of Episcopalians for Global Reconciliation, close to thirty dioceses in the Episcopal Church have committed 0.7% of their budgets to alleviate suffering and poverty globally. Episcopalians for Global Reconciliation is a dynamic broad-based movement that unites American Episcopalians and congregations to understand and address global issues while engaging and deploying human and financial resources to effect structural changes.

At the global level the churches were at the forefront of the Jubilee 2000 Campaign calling for debt relief for the highly indebted countries of the world, and for economic

justice so that all might share in the richness of God's creation. Networks of churches worldwide are currently campaigning for the implementation of the Millennium Development Goals and have called on the G8 countries to release the promised resources so that these goals can be met. It is also appropriate to remember that at the 1998 Lambeth Conference all the dioceses of the Anglican Communion were asked to allocate 0.7% of their resources to address poverty. The Anglican Communion's Task Force on Trade and Poverty is surveying all Provinces to learn to what extent this goal has been achieved. The results of this survey will be presented to the Anglican Consultative Council's 13th meeting in Nottingham in June 2005.

Mission as truth telling and the search for healing and wholeness

The work of reconciliation is at the heart of Christian mission. Where there have been serious conflicts and betrayals, this is long and difficult work. The Anglican Communion is largely a result of British colonialism, so there is much work to be done in the mission of truth telling and healing. But there are also other examples of colonial domination that Anglicans are trying to redress, and other contexts of brokenness in which Anglicans are engaged in truth telling and the search for wholeness.

In South Africa the churches, played a key role in the Truth and Reconciliation process following the peaceful change from the apartheid regime to a democratically elected government. Archbishop Desmond Tutu chaired this Commission. The work of reconciliation and reparation continues, with the churches still fully engaged in this process, even as they take up the mission work associated with the HIV and AIDS pandemic.

In Canada, white Anglicans are working to acknowledge and repent for the church's past complicity in the assimilationist policies of the Canadian government towards Indigenous First Nations, Inuit and Métis Peoples. This involves reparation and apology. The long-term goal is reconciliation.^[3] The Anglican Churches in Australia and New Zealand are engaged in a similar mission.

In the Solomon Islands the Anglican Church is working with long-term reconciliation programs between the warring factions, by encouraging people to meet together in peaceful dialogue.

In Rwanda ten years after the genocide, the work of repentance and the rebuilding of society is just beginning, with healing and wholeness still a distant goal. The same can be said for Burundi. The cycle of violence continues in both countries and also in the refugee camps in neighbouring countries such as Tanzania, largely due to external factors. There is, however, some basic ministry going on in the camps in Tanzania, where hope is beginning to take root.

Mission as bearing witness to injustice and suffering

The stories of human suffering and injustice are overwhelming. Efforts at peace-building and conflict resolution often fail. Nonetheless, the church needs to continue to be present to bear witness, even when no other action is possible. Peoples'

experiences need to be witnessed, recorded and honoured. Then, those who have borne witness need to name the injustices and speak the truth to those in power. Often this means speaking to international bodies, national bodies, and even to the powers in our own churches. Those who take up this mission often put their own jobs, and sometimes their lives, at risk.

Mission as addressing the HIV and AIDS pandemic.

As we shared our stories we were often reduced to silence as we heard of the suffering and pain of God's people affected by and infected with HIV and AIDS. We shared how we as Anglicans, often in partnership with our ecumenical sisters and brothers, were participating in God's mission to bring some form of Good News in the midst of this disaster. The HIV and AIDS pandemic is decimating Africa, Asia, Latin America, and Oceania.

The current inter-Anglican effort to combat the pandemic of HIV and AIDS in Africa south of the Sahara is an inspiring mission story. In August of 2001, a first-ever All Africa Anglican Conference on HIV and AIDS was held in Johannesburg, South Africa to address how the Church could be more effective in combating the pandemic. Over 130 delegates from 34 countries attended the conference, including church, business and government leaders. By the end of the four day meeting, church and secular leaders alike had dedicated themselves to a multipoint 'planning framework' for: 'securing the human rights of those infected by HIV and AIDS, and giving unconditional support; improving the health and prolonging the lives of infected people; accompanying the dying, those who mourn and those who live on; celebrating life; nurturing community; and advocating for justice.'⁴ The co-operation of many agencies and churches to address AIDS in Africa resulted in new relationships in service to God's healing mission. Included at the Conference were representatives from every Anglican province in Africa as well as a variety of other Anglican churches and non-governmental agencies including: Christian Aid from Britain, Episcopal Relief and Development from the United States, the Mothers' Union, the Compass Rose Society, The United Society for the Propagation of the Gospel, The Anglican Church of Canada, The United Nations Agency for International Development, Tear Fund, Africa Alive, and the World Bank.

The ambitious plans and early hopes of the All Africa Anglican Conference on HIV and AIDS have been owned and implemented in varying degrees across the Anglican churches in Africa, and new relationships in mission continue to be forged to fight the pandemic. Co-operation between many African Anglican churches and the Episcopal Church in the United States continues in life-affirming relationships in mission. Dr. Douglas Huber, a specialist in women's health and HIV and AIDS prevention who is Principal Medical officer for the international NGO Management Sciences for Health, has been a special Volunteer for Mission from the Episcopal Church helping the CAPA AIDS Board to plan and implement its programs. He is supported in his work, for CAPA and other individual Anglican churches such as the Anglican churches in Uganda and Nigeria, by the Diocese of Massachusetts Jubilee Ministry. The Jubilee Ministry is an organisation of the Diocese of Massachusetts in the Episcopal Church that receives and disburses funds for development and relief related to HIV and AIDS, particularly in Africa, and also provides technical support to Church groups engaged in HIV and AIDS

related activities.

On September 26, 2003, a major conference was held by CAPA in Nairobi, in conjunction with the 13th International Conference for AIDS and Sexually Transmitted Infections in Africa (ICASA) to evaluate and plan CAPA's next steps in addressing the HIV and AIDS pandemic. In addition to CAPA's leaders, present at the consultation were representatives of the Diocese of Massachusetts Jubilee Ministry, Episcopal Relief and Development, the United Thank Offering, Trinity Church Grants Program in New York, The Episcopal Church Centre in New York, the Diocese of Washington DC, the Anglican Communion Office, and a host of individuals from Communities Responding to the HIV and AIDS Epidemic Initiative, known by its acronym the CORE Initiative (a non-governmental organisation working with CAPA that is funded by the United States Agency for International Development, and working in partnership with CARE International, the World Council of Churches, the International Centre on Research on Women and the Johns Hopkins Bloomberg School of Public Health.) All of these individuals and agencies met to consider how, drawing on their own particular strengths, they could work together more effectively to advance African Anglican efforts to overcome HIV and AIDS. The Conference Proceedings with Recommendations emphasised that: "Working together, CAPA and the Provinces of the Anglican Churches are demonstrating how the Church in partnership with donors, local and national authorities, and other faith groups, can presents new opportunities for communion in mission relationships."[\[5\]](#)

We listened to stories that told of the campaigns in South Africa to raise awareness and break the stigma of silence around the disease. The Mothers' Union is building up a network of home-based care, and ministering to those infected and affected by HIV and AIDS, as well as organising funerals for bereaved families. Faithful people minister to the sick, the dying and to those left behind. The enormity of the disaster came home to IASCOME when a priest in the Diocese of the Highveld took us to a cemetery to witness 20 funerals taking place at 20 gravesights, this being a "normal" part of the church's daily ministry.

The Province of Papua New Guinea and the Diocese of Manicaland in Zimbabwe have embarked on a project of raising awareness about HIV and AIDS among high school students. A Zimbabwean priest has run workshops in Papua New Guinea. Education and prevention are critically important to stop the pandemic.

In Tanzania, there is a partnership between the Anglican Church of Tanzania and the Provincial Department of Health to raise awareness in all the dioceses, as well as to minister to those living positively with the virus. The work being done also includes caring for the increasing number of orphans, encouraging young people to participate in sporting activities to encourage a healthy lifestyle, and delivering programs to supplement incomes.

In all the areas affected by HIV and AIDS there are important ministries to the sick, the dying and those left behind, including children heading households, and grieving aged grandparents who have buried their children and taken on the economic burden of raising their grandchildren.

The HIV and AIDS stories of pain and suffering are threaded through with love, hope, compassion and caring.

Communications failures

The importance of communication dominated many of our discussions and we recognise how, within our own church community, we have excluded some by failing to translate key documents from English into the other languages of the Communion. While acknowledging that translation costs money, nonetheless innovative solutions are possible. For example, the Brazilian church uses a network of volunteer translators to help them in this task. They succeeded in translating the Windsor Report into Portuguese within one month of its release, thus enabling the entire Province to participate in the debate. Another suggestion was to read news releases and documents onto tapes and CDs, in local languages.

The Commission recognises that information and communication technology has made communication easier. However many have no access to these this technology, and are thus excluded from the “information highway”. Full participation is thus compromised.

Conflict and abuse of power within our churches

Stories were shared of the way power is abused in our own Anglican structures. Sometimes the model of servant leadership is abandoned by bishops in favour of authoritarian models. Sometimes lay leaders in local congregations bully the clergy to achieve their own ends. Stories about the misuse of church resources were also mentioned. Although the abuses were not violent or spectacular there was a cost; the mission of God was compromised, people were hurt and distrust was sown.

On a positive note, we also heard from a new bishop who succeeded in gently persuading the laity of his diocese to come into his house, as they had never been allowed in during the time of his predecessor.

Recommendation

IASCOME appreciates that others connected to various networks of the Anglican Communion, both formal and informal, are engaged in focused ways with particular contexts of injustice and brokenness, and with particular constituencies and interest groups. While we have done some consulting with some members of some of these networks, we recognise the need for more intentional connections to support the missiological commitment of their work.

We recommend, therefore, that IASCOME, during the next five-year term of office, sponsor a Mission Consultation for Network Representatives, to better understand and co-ordinate pan-Anglican information and action in service to God’s mission.

Questions for Discussion

- Discuss the ways in which your church is participating in God's mission in some of the contexts identified in this chapter. What other contexts of injustice, pain and brokenness are significant for the mission work of your church?
- In what ways is your church addressing the worldwide HIV and AIDS pandemic? What is your church's ministry to individuals infected with and affected by HIV and AIDS?
- Do the two challenges mentioned at the end of this chapter restrict your church's full participation in God's mission in the Anglican Communion? What other limitations do you face?

1. See Chapter 8 for the full story, Helping Them Live Again.

2. Eluzai, Joy Kwaje. "Religious Structures and the Role of Women in Peace Making: Hope For the Oppressed and Marginalised". Paper delivered at the International Conference on Tools For Peace: The role of Religion in Conflicts. Sweden, November 2004, p. 5. Used with permission.

3. See Chapter 8 for the full story, The Anglican Church of Canada's Continuing Struggle with its Colonial History.

4. 'Our Vision, Our Hope: The First Step: All Africa Anglican AIDS Planning Framework,' Anglican Communion News Service #2601, 22 August 2001, <http://www.anglicannews.org/news/2001/08/our-vision,-our-hope-the-first-step.aspx>

5. CAPA Report Nairobi.

Mission and Theological Education

With all wisdom and insight, God has made known to us the mystery of his will, according to his good pleasure which he set forth in Christ, as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth.

Ephesians 1. 8b-10.

Theological Education: New Direction and Richer Resources

Until quite recently, little attention was given to mission studies, the formal study of mission and mission theology. Conventional programs of theological education have separated mission from the whole Gospel and the whole church. Past approaches to the study of mission have not equipped the church to grow in our knowledge of the biblical and theological bases for mission, both local and worldwide.[\[1\]](#)

The post Enlightenment pattern of theological formation, which was exported all over the world in the missionary expansion of the 19th and early 20th centuries, was based on a view of knowledge which separated knowing from doing. The curriculum stressed the different branches of study, rather than their interconnections as part of a living whole. This coincided with a time when the church in Europe saw itself as “sending” rather than “receiving” through the instruments of mission. Mission, if it was studied at all, was considered as practical theology, alongside the other three separate streams of theological study: biblical studies, church history, and systematic theology. As part of the fourth stream, the emphasis in mission studies was on practical application and technique.[\[2\]](#)

This customary pattern has radically changed in recent times, as a mission focus and foundation asks new questions about the bases and priorities of theological education. The Commission is aware that other work is being undertaken around the Communion with respect to theological education. As part of its mandate to provide a facilitating and co-ordinating role with respect to mission and evangelism, IASCOME, at each of its meetings, has been engaging in reflection on the implications of a mission focus for theological education and leadership development. This is being expressed in different ways in the theological colleges, dioceses and churches of the Communion.

The mandate given to IASCOME by the Anglican Consultative Council at its meeting in Dundee, Scotland in 1999, notes the expanding diversity of mission connections within the Communion. It also affirms the priority given to mission and evangelism by the Decade of Evangelism proposed by the 1998 Lambeth Conference.[\[3\]](#) IASCOME seeks to encourage the Anglican Communion to see mission and evangelism as a Gospel imperative, not an optional activity. Some of the implications of this commitment are suggestive for theological education.

Mission is the mother of theology and of the church

While the change is not everywhere, and not consistent, a new understanding is emerging. Theologians of many schools of thought are coming to increasingly agree that mission lies at the very heart of the theological task, and therefore at the heart of

theological education. Martin Kahler's dictum is often quoted and is well known, Mission is the mother of theology. In 1908 his was almost a lone voice. Now a century later, both within the Communion and ecumenically, a vision has grown for the foundational nature of God's mission to underlie all theological work.

The practical implications of this are very significant for the church and for those delivering theological education and leadership formation at all levels. No longer is mission studies simply one separate and distinctive theological or practical subject. Rather, for a mission formed church, a mission framework and orientation needs to be integrated with biblical studies, church history, systematic theology and the other disciplines of practical theology. At the same time, mission studies have distinctive contributions to make within the theological curriculum and to the wider theological tasks facing the Communion and its constituent faith communities.

A mission framework for theological education is a keystone. It is a mission purpose and a mission orientation which support shared action in proclamation of the Gospel, reconciliation, action for justice and economic and social sustainability. We belong to a Communion held together through our mission relationships. It is mission relationships, which undergird, support, and reorient our shared accountability and interdependence.

A Mission Framework is a priority and a foundation

Concern for leadership formation for mission was evident in the work of MISSIO^[4], the predecessor to IASCOME. IASCOME too has expressed its interest in supporting theological education across the Anglican Communion since our first meeting in South Africa in May 2001. A member of the Commission was named to the original Theological Education Working Group that was convened in October 2001. Further, the Anglican Consultative Council, at its 12th meeting in Dundee, Scotland in 2001, encouraged IASCOME to develop its work in the area of leadership training and formation for mission.^[5]

IASCOME has consulted during the life of our Commission with the Anglican Communion task group on theological education and its successor, TEAC (Theological Education for the Anglican Communion). TEAC now exercises some specific responsibilities and tasks with respect to theological education. In all our work and conversations, IASCOME has had an abiding concern that leadership at all levels of the church needs to be equipped for mission. For reasons made clear in this chapter of our report, it is our view that a mission framework is a priority and a foundation for theological education in the Anglican Communion today.

Both IASCOME and the Theological Education for the Anglican Communion task group are aware that theological education for mission is now wide ranging. It is also too diverse and too full of life to be contained in any single structure.

Early in our work, the Commission identified the need for a renovated framework for understanding leadership formation. This framework identifies mission formation, theological education, and ordination training as interconnected elements with

interconnected relationships. It is a mission intention which links the elements of this framework together in the preparing, forming and empowering of the people of God in the mission of God for the life of the world.

Mission formation

Mission formation is understood as the empowering of the people of God in holiness, truth, wisdom, spirituality and knowledge, for participation in God's mission in Jesus Christ through the Holy Spirit. In our vocation as Christians, all are called and all are sent. Thus mission formation includes leadership training across all levels of the church - in parishes and dioceses, in voluntary organisations, and for church-wide agencies and their leaders.

Mission formation is also understood in terms of fulfilling the baptismal vocation of all believers. Formation in mission, and the ongoing education and training of all Christians being built up into maturity, is a key part of the upbuilding of the church.

These dimensions of education and equipping require us to look beyond clerical preparation as the only horizon for theological education and formation. An understanding of the whole Gospel for the whole world asks new questions about theological education. This is because mission formation is for the whole people of God in diverse contexts, and is not exclusively linked to the three orders of ministry of the church.

Theological education

Theological education is an overarching term to describe the study of God, and it includes the study of the scriptures and the service of the church. Such intentional inquiry, study and reflection are conducted within the academy, within the church, and in and for wider public discourse.

The Commission has observed that theological education within the Communion is now less oriented to the structures of the church itself and increasingly takes place beyond the bounds of the academy. A key theme of this report is that it is in and through our relationships that we find and experience communion. But it is also true that our mission relationships provide opportunities for theological education and the advancement of our understandings of God, the scriptures and the service of the church.

The Primates, in their recent Communiqué, have recognised that theological education can be developed and improved by sharing resources across the Communion^[6]. IASCOME agrees wholeheartedly, and points to our existing mission relationships as an important way in which this sharing of resources is already happening.

Educational resources are already being shared in a variety of ways, which reflect mutual accountability and mutual learning and benefit. Specific examples include the sharing of print and video resources, the sending and hosting of personnel, short term visits both formal and informal, pilgrimages, ecumenical collaboration and diocesan

companionships. Companion diocesan links are one of the most important mission relationships of our time. This shared enterprise of many, which is widespread throughout the Communion, gives new dignity and potency to individuals, to churches and to dioceses in a web of shared life. All of these ways of relating result in transformative learning for participants, and underline our common need to grow in our knowledge of the biblical and theological bases for mission, both local and worldwide. .

Ordination training

Ordination training is the specific training of the current and future ordained ministers of the church (bishops, priests and deacons). It includes pre-ordination training and supervision, and also life long learning and development.

These three orders share a servant leadership role, as a sign and witness to the church and beyond. Ordained leadership also encourages and organises shared action for the mission of the people of God, *by the people of God, for the life of the world. The church exists by mission as fire exists by burning.*^[7] The vocation of the church is not to live for itself, but to live with and for the other. The mission of God calls the church to live with and for others in the life of the world.

The Commission acknowledges that there are a range of models in the Anglican Communion today for ordination training. While the European model of residential seminary training continues in most places, other models such as extension courses and one-on-one mentoring are also widespread. These models need to be supported and encouraged

We note the work of TEAC in this regard in developing resources and guidelines with respect to what constitutes the Anglican Way and providing accessible documentation on Anglican history, theology, liturgy and pastoral practice. We support and appreciate this work. However, in the assessment of the Commission, it is clear that this approach does not fully prepare the whole people of God for mission. Nor do fixed and habitual patterns prepare and equip the church for contextual and local understandings and applications of mission and mission practices which convert and transform the people of God. We would seek to be included as a partner and companion in the work and deliberations of TEAC, to inform and encourage a mission dimension.

It is the view of this Commission that ordination training, and other forms of theological education, need to reflect a commitment to mission. Mission is at the heart of our shared life and our companion relationships. A shared commitment to God's mission is the responsibility of every member of the Body of Christ. The implications for theological education and leadership development connect discipleship of Christ to the transforming dimensions of a missional grounding. Discipleship equipping which is isolated from a mission footing is likely to be a deficient discipleship, with loss to the church.

The Primates, in their recent Communiqué of February 2005, have issued their own strong commitment, as leaders of our Anglican Communion, to God's mission in world.

Indeed, in the course of our meeting, we have become even more mindful of the indissoluble link between Christian unity and Christian mission, as this is expressed in Jesus' own prayer that his disciples should be one that the world may believe (John 17.21). Accordingly, we pray for the continuing blessing of God's unity and peace as we recommit ourselves to the mission of the Anglican Communion, which we share with the whole people of God, in the transformation of our troubled world.[\[8\]](#)

The Vocation of all Believers for Knowledge and Learning

We all share a common vocation sealed by baptism. What follows are examples of how theological education and leadership training take many forms in the life of the churches of the Communion. These includes Sunday Schools, children and youth, adult education, the work of Mothers' Union and local churches. Missionary presence and work continues to occur through a host of educational and medical institutions, including schools and hospitals. Diocesan schools, and medical institutions including those staffed by mission organisations, play an important role in health and education provision in many countries.

The stories which follow describe a variety of ways to strengthen the capacity of the church through a more broadly based understanding of theological education informed by a mission mandate and a mission priority. They describe leadership formation, theological education and ordination training all of which are grounded in the priority of mission. This gives a fuller Gospel approach and a wider variety of opportunities at all levels. In our work and reflection on leadership development and theological formation across the span of the Communion, IASCOME has sought to build in a mission dimension and a mission intention.

What the greater diversity of service in the life of the Communion is clearly pointing to is that leaders equip others. As the servant people of God in Christ, it is incumbent on the leadership of the church to be equipped *and* to provide for the equipping of others. This includes, but is not limited to bishops, clergy and lay leadership who work alongside those designated as theological educators.

Ministry and lay training

Materials made available to the Commission informed us of creative and intelligent work happening in many local contexts. These include training manuals for evangelists and lay pastoral assistants in the Solomon Islands which have been well received in the Pacific. In Melanesia, educational and development processes are the responsibility of the whole community. Everybody's efforts, be it in training or learning, are all a socialisation process both for the benefit of the community and the individuals.

Locally developed theological education and methods in Papua New Guinea also connect Christian formation and mission with community living in local contexts. An example is discipleship training for young adults, including parenting training.

Particular ministries, especially those of teachers and leaders, need to be integrated into the church's overall vision and planning for mission and evangelism.

In the dioceses of Manicaland (Zimbabwe) and Accra (Ghana), lay training centres have been established with great effect. Their main function is to equip the laity with theological education and so create effective members of the church. Training is provided for evangelists, lay readers, and newly elected members of Parish Councils and Synods to equip them in their respective roles. In addition, continuation and enrichment training is provided for those engaged in baptismal preparation, confirmation training, teaching Sunday School, organising stewardship campaigns, leading Mothers' Union groups, serving as special chaplains in schools and counselling those infected and affected by HIV and AIDS. Such lay training, once established, soon becomes crucial to mission and evangelism within the life of the church.

The Anglican Church of the Central American Region provides formal training to students seeking ordination through the Anglican Centre for Higher Theological Education. Students come from the various countries which form the Province. The students who come together for formal ordination training are already doing mission work in their own dioceses, for example in charge of a mission centre or establishing a new one. The training program includes regular coming together to reflect on experience, to share resources and learnings from different contexts, and to grow in pastoral effectiveness and biblical literacy. This is an experiential learning process, where those appointed to ordained office also have the confidence of the Christian communities where they serve, or the ability to plant new communities of mission.

Attention to a holistic understanding of theological formation and education develops and promotes cohesion between the community, the person, and the vocation of all believers. Such training seeks the development of personal character, in engagement with the community. It is through the equipping of the saints in their gifts and skills, that the body of Christ is fed, clothed, encouraged-in-hope and built up.

Growth in numbers in the South and growth in discipleship training for all

This Mission Commission and other Commissions over the past two decades have rejoiced that in the Global South the Anglican Communion is growing rapidly. The numbers of new people coming to Christian faith bring both challenges and opportunities for discipleship development, leadership formation and theological education. We heard concern from our African members about how this rapid growth has resulted in a gap in discipleship training, and also in a shortage of trained clergy.

However, the Commission also heard that the report *Anglicans in mission: a transforming journey*, received by the ACC at its meeting in Edinburgh Scotland in 1999, has filled a gap and a need. [\[9\]](#) Its linkages of mission to Anglican settings, and the impact of its stories, have been widely appreciated. We are aware that the report has been widely used in a variety of educational settings. For example, we heard how the *Anglicans in Mission* report was used with students preparing for ordination at a seminary in Tanzania. Through reading and reflecting on the stories in the report, students, many of whom had never left Tanzania, were introduced to Anglican life in other parts of the

Communion. They were also invited to compare the narrative accounts with Christian community life as they experienced it in their own settings. Stories like this one from Tanzania have informed the way the Commission has prepared this report.

Theological colleges and seminaries have significant roles to play in the provision of a range of programs alongside other diocesan initiatives and programs. Seminary training can and does range from degree programs at University level, to accredited diplomas or certificate training programs. Auditing of courses, the development of programs at local levels in response to need, and theological education by extension (TEE) have also been very valuable in many places to equip and sustain mission.

New networks have emerged

The forms of relational connections are now very diverse within the Communion. These includes personal links, and formal and informal networking now made possible for those with access to electronic resources. Some new examples of more formalised networks are important and relevant to theological education and its intersections with mission and evangelism. Recent developments include a network of parish theologians and the Anglican Contextual Theologians network (ACTs).

The following example is illustrative. The Anglican Contextual Theologians network came into being at the initiative of a group of theologians from around the Anglican Communion who saw the need for ongoing theological conversations across the Communion that wrestle with, and celebrate the richness of the many and diverse cultural and geographic contexts of contemporary Anglicanism. An initial consultation was held in the USA in May 2003^[10]. Following this, with the leadership of the African Network of Institutions of Theological Education Preparing Anglicans for Ministry (ANITEPAM), a second consultation was held in South Africa, with most of the participants on this occasion from Africa. The primary value of the consultations was the building of relationships across the Communion, across cultural and theological frontiers, such that weak bonds of affection were strengthened. IASCOME sees such networks as rich resources for the building up of relationships in mission across the many and diverse contexts of the Anglican Communion.

Other examples of networking are given throughout this chapter, as the ways of theological formation multiply and the shape of discipleship formation becomes more diverse.

Outcomes-based learning rather than inputs-based teaching

In many places in the world, new systems of accreditation now link theological education institutions to new and more rigorous criteria for curriculum development and assessment. For example, in South Africa, post apartheid educational standards require education and training at all levels, to integrate knowledge and understanding with skills and values/attitudes. This outcomes-based approach has reshaped the curriculum for theological colleges. It places stricter requirements on demonstrating outcomes-based assessments. This means close attention is given to what learners value and can do, as well as what they know. In South Africa, theological colleges

seeking accreditation were required to decide what outcomes they sought in properly equipped learners of theology and ministry. In designing the curriculum, they made a mission focus foundational to the qualifications.[\[11\]](#)

These mandated changes impact not only South Africa, but also those outside South Africa who were previously linked in an ecumenical body set up by the South African Council for Theological Education, who now face being less resourced. At the same time, South African educational institutions, if they are to achieve accreditation, must revise their curricula and justify their standards to more rigorous criteria. As a result many South African theological colleges are closing, amalgamating or exploring different options.[\[12\]](#)

Restructuring, new partnerships and ecumenical linkages

In England a major reform of theological training is underway. The church has 11 theological colleges for residential training of its clergy, and a larger number of non-residential courses. These are being amalgamated into a series of Regional Training Partnerships (RTPs) spread across the country, to make better use of resources of money and people. The intention is that these Regional Training Partnerships will provide pre and post ordination training as well as Continuing Ministerial Education for clergy and lay readers (and other accredited ministries). A new syllabus and curriculum is under consideration, with a greater stress on the mission calling of the church and of the clergy. There is a particular focus on training for clergy and evangelists who are called to be church planters and pioneers.

In Australia a key trend has been for theological colleges to link with university partnerships for accreditation. National (and international) distance education has entered theological education through one such partnership, based in Canberra. Thus a wide variety of degree levels and programs and subjects are offered by extension. These cover both Anglican clergy training and ecumenical theological education for lay leadership, both in and beyond the church.

Theological education by extension (sometimes referred to as TEE) is now an important way that teaching and learning are delivered in many parts of the world. It is common to most parts of Africa, including, Ghana, Nigeria, Sierra Leone, Gambia, and is also widely used in Canada.

In South America, co-operation to achieve workable networks of students and resources operates at provincial levels, linking dioceses in different countries.

Theological cross fertilisation across the Communion

Together what these stories indicate is that creative new linkages have emerged within the Communion. For example, in the past few years the African Network of Institutions of Theological Education Preparing Anglicans for Ministry (ANITEPAM) has managed to arrange a South-to-South program in which theological tutors were exchanged. Some examples of this cross fertilisation include Ghana and Zimbabwe,

Uganda and South Africa, Tanzania and Zambia, Uganda and Tanzania. Funds are presently being sought to run parallel programs for student exchanges.

Initiatives like these have brought some key theological issues, which cut across the Continent to the attention of the Council of Anglican Provinces of Africa. Cross linkages have assisted in the development of syllabi on HIV and AIDS, for Theological Education by Extension (TEE), and to provide resources for colleges which have not been in a position to develop their own. Support for New Bishops Training Courses has emerged, and joint efforts makes lecture programs and the publication of journals possible. These raise consciousness about key African theological issues and concerns. Discussion has also raised the need to support African heads of institutions as well as women involved in theological education. Networking and support for those facing crisis situations (e.g. Rwanda, Sudan and Congo) has also been strengthened for mutual benefit.

Such initiatives are not confined to regional groups. Creative cross fertilisation also occurs regularly across the Communion. For example the Anglican Church of Canada has a theological student internship program that places students for three months in some other part of the Communion. The participating theological colleges accept overseas placements as credits in the overall training of students.

Aboriginal clergy in Canada can earn a Master of Divinity degree by attending summer courses in Native Ministries at the Vancouver School of Theology. Similar in-service training is provided in several dioceses by bringing lecturers and students into rural centres in isolated northern areas. Particular programs of enrichment and empowerment for indigenous people are also provided in New Zealand and Australia.

In the United States, the Seminary Consultation on Mission (SCOM) operates as a network of seminary faculty and deans of Episcopal seminaries in the United States. The network is dedicated to supporting American seminary faculty and students who participate in cross cultural mission internships and experiences in other churches of the Anglican Communion. Over the last twenty-five years SCOM has supported over four hundred faculty/students in their learning in other parts of the Communion. It also encourages the development of missiology and mission studies in American seminaries and across the Communion. For example, ANITEPAM grew out of a consultation that SCOM sponsored in Zimbabwe.[\[13\]](#)

At its December 2003 meeting, IASCOME discussed the idea of 'floating faculties' to support theological education across the Anglican Communion. We imagined such a 'floating faculty' as a list of current or former seminary and university professors and teachers from around the Anglican Communion who might make themselves available for short-term teaching assignments as mission partners in under-resourced theological education institutions in the Communion. However, we also noted that such faculty members should be sensitive to the local contexts, perceiving themselves as "learning missiologists" (not as exporters of particular national theologies), who can later assist their home churches to look beyond local boundaries. IASCOME is aware of the survey of theological education institutions being undertaken by Colleges and Universities of the Anglican Communion (CUAC). Such a survey could be most useful

in determining both the faculty resources for the imagined 'floating faculties' as well as the needs of seminaries and theological institutions around the Anglican Communion.

Ministry to young people and families: Ministry through schools

A growing emphasis across the Communion on the vocation of all baptised believers has led to many forms of Christian service and training, both within the church and associated with it.

A ministry with and for children, families and youth is a key area of concern in many places. Women and children can be among the most vulnerable groups in many contexts, and the incorporation of young people into the life of the church is a key, and frequently challenging issue. The Commission is aware that from the early 20th century, work with children and youth in many places was conducted separately from the main body of the church. The result in some of those contexts that adopted this model, has been that over the long term, children and youth became socialised out of church. Adherence has dropped and churches are now working hard to re-incorporate families and young people back into the life of the Body of Christ. IASCOME recognises that youth work and its importance is recognised in different ways. In the North, detached, fringe and/or integrated approaches apply.

The varied linkages of formation and training set out in this chapter are illustrated in Papua New Guinea. Here community development and cohesion is aided by trained pastoral work by the church with families. The curriculum in an Anglican secondary school includes training with respect to HIV and AIDS, with partnership links to schools and programs being developed in Zimbabwe. Environmental sustainability is modelled and taught through the school's farm and vegetable garden. Linkages in terms of personal contacts, and support by outside mission institutions and dioceses were reported both from Australia and across the Pacific.

Given the diversity of ministry and service offered by local churches and dioceses, the Commission endorses the principle that appropriate training be provided for specialised ministries (for example chaplaincies) wherever practicable. In addition we note that particular practices, training, supervision and safeguards with reference to working with all vulnerable groups need to be implemented, respected and observed.

Recommendation

We recommend that IASCOME continue to co-operate with Theological Education for the Anglican Communion so that mission and evangelism can become an integral part of its work.

Questions for Discussion

- This chapter argues that all ordained and lay leadership formation in the church should have a mission orientation. What do you think of this idea?
- What types of leadership formation are you aware of in your church, and to what extent do these have a strong mission orientation?

- Discuss the difference between outcomes-based learning and inputs-based teaching. What outcomes would improve the training of clergy in your church?

[1.](#) See Bosch, David J. Theological education in missionary perspective. *Missiology* X/1 (January 1982), 13-34.

[2.](#) Farley, E. *Theologia: The Fragmentation and Unity of Theological Education*. 1983. Philadelphia, Fortress Press.

[3.](#) See Chapter One for the IASCOME mandate.

[4.](#) See *Anglicans in Mission: A Transforming Journey*, Chapter 5, *Training Leadership for Mission*.

[5.](#) See the report of ACC-12, Resolution 12, p. 465.

[6.](#) Paragraph 21 of the *Primates' Communiqué* of February, 2005 states: "Two whole sessions of our meeting were devoted to the important work of the discernment of theological truth and the development and improvement of theological education through the sharing of resources across the Communion. The Archbishop of Canterbury has identified this as a priority concern during the period of his leadership."

[7.](#) Emile Brunner, citation will be found in bibliography of D Bosch, *Transforming Mission*.

[8.](#) *Primates' Communiqué*, February 2005, paragraph 22.

[9.](#) MISSIO, *Anglicans in Mission: a Transforming Journey*, London, SPCK: 2000.

[10.](#) See Appendix 2.

[11.](#) McCoy, Michael. Restoring mission to the heart of theological education: A South African perspective, p. 4. Unpublished paper provided to IASCOME Cyprus meeting, 2005. Used with permission.

[12.](#) *Ibid.*, pp. 2-4.

[13.](#) The recently published vision statement *Companions in transformation: the Episcopal church's world mission in a new century*, presented by the Standing Commission on World Mission to the 2003 General Convention of ECUSA, proposes an increase in support for such cross-cultural mission internships and experiences.

Inter Anglican Standing Commission on Mission and Evangelism (II) and Anglican Communion Office Mission and Evangelism Desk

Inter Anglican Standing Commission on Mission and Evangelism II

IASCOME is thankful to the Anglican Consultative Council for its mandate and support during the five years of our term together. We are convinced that the Anglican Communion must stay focused on mission and evangelism in these difficult times. For it is in our common service to God's mission of reconciliation that our unity with God and each other in Christ is more fully realised. IASCOME thus recommends the following for the second Inter-Anglican Standing Commission on Mission and Evangelism (IASCOME II).

1. Mandate

That the Inter-Anglican Standing Commission on Mission and Evangelism (IASCOME II) be appointed by and accountable to the Anglican Consultative Council or its Standing Committee.

2. Tasks and Functions of IASCOME II

- a. Covenant for Communion in Mission
 - foster and co-ordinate study and application of the Covenant for Communion in Mission across the churches of the Anglican Communion;
 - monitor the responses and evaluate the effectiveness of the Covenant across the churches of the Anglican Communion;
 - co-operate with the bodies of the Anglican Communion tasked to continue consideration of covenants for the Anglican Communion.
- b. Relationships in Mission and Evangelism across the Anglican Communion
 - assess the feasibility of, and begin to plan for: a second consultation of provincial co-ordinators of mission and evangelism and a third conference of mission agencies and organisations in the next decade;
 - facilitate Companion Diocese and other companionship links throughout the Communion, in accordance with the Guidelines for such links;
 - address the question of the colonial and postcolonial past and present of Anglican mission, and consider how Anglicans might be helped to explore such issues in mission relationships.
- c. Mission in a Blessed but Broken and Hurting World
 - reflect on the missiological implications of the Anglican Communion's commitments with respect to the various ways Anglicans effect healing and reconciliation in the world;
 - liaise with the various networks of the Anglican Communion as to the missiological significance and contributions of their portfolios;
 - co-ordinate a Mission Consultation for Network Representatives to better understand and co-ordinate pan-Anglican information and action in service to God's mission.

- d. Mission and Theological Education
 - engage in theological reflection on mission with a goal to advancing commitments to mission and evangelism across the Anglican Communion;
 - co-operate with Theological Education for the Anglican Communion to promote mission and evangelism in its work
- e. Anglican Gathering
 - assist the proposed Anglican Gathering Financial Development Task Group in developing fundraising options for Anglican Gathering of 2013;
 - work with the staff and leadership of the Anglican Communion Office in planning for the 2013 Anglican Gathering to facilitate and advance its mission focus.
- f. Accountability to the ACC
 - receive tasks from the Anglican Consultative Council related to mission and evangelism in the Anglican Communion;
 - report to ACC-14 and 15 on the work of the Commission.

3. **Membership of the Commission:**

Membership of the Commission shall be appointed by the ACC Standing Committee with intention to include a mix of the following factors:

- expertise in missiology
- gender balance
- clergy/lay balance
- 7 members from Voluntary Mission Agencies and Synodical Mission Boards from both North and South with at least 3 from the South
- knowledge of or involvement with Province/Region/Anglican Communion
- continuity with IASCOME I of up to 6 continuing members
- 18 members appointed from nominations submitted by the Provinces of the Communion with two members from each of the nine regions of the Anglican Communion: North America, the Caribbean and Mexico, Central and South America, Europe, East Africa and the Indian Ocean, West Africa and Nigeria, Southern and Central Africa, Middle East and the Sub-Continent, Australasia, East Asia.
- members-at-large, these to be appointed to balance the factors listed above
- Chairman to be appointed by the ACC, either from among the provincial members or as a member-at-large
- rotating membership by province within a region to ensure variation in membership is desirable.

4. **Modus Operandi of the Commission:**

- The Commission shall meet 4 times during its 5-year term of office, with meetings lasting for approximately 10 days plus travel time.
- Members are expected to undertake tasks between meetings.
- It is recommended that the Chairman appoint an advisory group of 3 or 4 members who can function as a decision-making executive between meetings.

Mission and Evangelism Desk at the Anglican Communion Office

It is recommended that the Director of Mission and Evangelism at the Anglican Communion Office be maintained with the following leadership functions:

- ensure that the Inter-Anglican Standing Commission on Mission and Evangelism II receives the staff support needed to accomplish its work
- offer leadership and suggest new initiatives for the work of mission and evangelism in the Anglican Communion, as appropriate.
- serve as the mission liaison/connector with the appropriate Anglican Communion networks
- liaise with Provincial Mission Officers/Secretaries, Synodical Mission Boards and Voluntary Mission Agencies
- ensure good communication and the sharing of information around the Communion regarding mission and evangelism experiences/stories/resources.
- oversee the development of various kinds of companion links within the Anglican Communion.

ACC RESOLUTION - This Anglican Consultative Council:

- **Supports the mandate for the next Inter-Anglican Standing Commission on Mission and Evangelism (IASCOME II)**
- **Encourages the Standing Commission in its work over its next term**