Holistic Mission
A Profile of Mission and Evangelism in the Anglican Communion

Foreword

Prior to her retirement in 2006, Marjorie Murphy, Director of Mission and Evangelism in the Anglican Communion, initiated a consultation among Primates and members of the Standing Commission on Mission and Evangelism (IASCOME) as to the current state and future direction of Mission in the Communion. The clear message we received was that a survey of Mission and Evangelism in the Anglican Communion should be undertaken, and its findings presented to the Bishops at the Lambeth Conference. Part of the discussion there should include ways in which mission should be resourced from this Office. This report is the fruit of that work undertaken by Revd John Kafwanka (Zambia), who was until recently CMS Southern Africa Regional Manager, and his research assistant Stuart Buchanan.

A survey questionnaire was prepared, and was first given to all the Primates who attended the Primates' Meeting in Dar e Salaam (Tanzania) in February 2007. The same questionnaire was sent to all the Provincial Secretaries of the Communion, and several interviews were also carried out with bishops and Christians in the Communion. It emphasised the department of Mission & Evangelism's holistic understanding of mission, and called for responses that expressed or reflected how the concerned provinces, dioceses and organisation were living out God's (holistic) mission. The survey has highlighted the holistic nature of the Anglican Communion's understanding of mission as reflected in the Five Marks of Mission. The survey report has creatively analysed the responses in the context of these Five Marks.

The report also shares some of the challenges being faced by the various parts of the Communion and equally shares some of the lessons being learnt as Anglicans live out God's mission in the world.

As you read this report, you will not fail to be impressed by the diverse and wide range of concerns being addressed by the churches of our Communion. I hope you will also recognise the voice of your own province here. Please do give this important work your time and attention, and share it with all who share responsibility for mission in your province and diocese.

The Revd Canon Kenneth Kearon,
Secretary General, Anglican Communion

Contents

1   The shape of this report

We cannot pretend that the stories of mission and evangelism presented in the 20,000+ words of replies received in response to the questionnaire give a comprehensive overview of mission and evangelism within the Communion. There is much going on that has not been included within these responses. The responses do, however, give an encouraging overview of holistic mission within the Communion. It is possible to look at these stories in different ways. We have chosen to consider some of the key mission contexts and then consider how the responses relate to the five marks of mission, before going on to consider the lessons and challenges mentioned by the provinces. From this we suggest some specific questions that the reader may wish to consider in response to the survey.

2   Ten key mission contexts

An analysis of the responses highlights several key contexts that are worthy of particular comment.

- **Other Faiths**

Many provinces speak of their mission and evangelism within an 'Other Faith', or 'interfaith', context (Australia, Melanesia, Philippines, Southern Africa, Sri Lanka, Sudan and Tanzania) or, more specifically within the context of 'Muslims' (Egypt and Uganda) or 'Islamisation' (Pakistan) or 'fundamentalism' (Bangladesh and CNI). Among Muslims, "Christianity is perceived as a

Western religion creating negative feelings among those who do not like the intrusion of Western values" (Egypt and Pakistan). "Evangelism in this part of the world (Pakistan) is becoming not just difficult but fatal."

In these situations the importance of holistic mission is stressed as being vital. In Nigeria "people are taking the gospel and Church seriously when the church is interested in their holistic wellbeing – spiritually, socially and physically." People need not to just hear words, but see Jesus "going around doing good" (Egypt). "Muslims give respect to the church and church leaders when, and if, they are serious with their faith" (Nuba Mtns, Sudan). The Christian community's response to an earthquake (Diocese of Peshawar, Pakistan), despite ever growing hostilities and hatred towards the Christian community, was the time when "the church decided to come out of its cocoon". In showing "it is possible to cross dividing barriers when the church reaches out with love to service the afflicted/suffering" it has broken down barriers, responded to need and is growing.

After the baptism of 50 Muslims (Tanzania) the bishop was congratulated by a Sheikh and told that "you deserve that because you show love to everyone without showing discrimination that is why Muslims come to join you." Over 250 people have been trained in Muslim evangelism in Kampala, Kasese, Fort Portal, Mbale and Arua (Uganda) and over 4,000 Muslims have converted to Christianity. Other denominations in Uganda as well as Anglican provinces in the Great Lakes region have sought this training in Uganda.

Addressing the needs of Muslim converts and seekers is an issue (Pakistan and Uganda); rehabilitation centres have been opened to help provide vocational skills for those disowned by their families (Nigeria).

- **Migrants, refugees and displaced people**
The words used may vary: 'refugees' (Australia, Southern Africa and Tanzania); 'immigrants' (Canada); 'migrants' (Japan); 'asylum seekers' (Ireland); 'displaced people' (Burundi, Sri Lanka and Uganda); 'returnees' (Burundi); but although the reasons for being displaced, and the contexts, are different the situations they face have similarities. For all displaced people there are the problems of being uprooted, marginalised and living with uncertainty and anxiety about the future. Internally displaced people are traumatized, starved and dehumanized (Uganda). They need counselling, support and joint advocacy against war and abuse of human dignity (Uganda). The displaced will also include a high proportion of women and children who are particularly vulnerable.

Often there is the need to help educate the receiving church to deal with difference (Ireland – 'The Hard Gospel' initiative[1]) and express a genuine welcome.

When migrant families overstay their visas, by remaining illegally in countries, they become particularly vulnerable to exploitation. There are examples of

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[1] The Hard Gospel, in Ireland, has a core aim of helping the whole Church look at itself from a perspective of sectarianism, it then goes on to generally consider attitudes to difference.

the church (Japan) working closely with such vulnerable groups, challenging government policies and enabling people to remain legally.

- **HIV and AIDS**

Many provinces refer to their mission within the context of HIV and AIDS (Central Africa, Indian Ocean, Melanesia, Myanmar, Southern Africa, Tanzania, Uganda and West Indies). CAPA (Council of the Anglican Provinces of Africa) has a HIV and AIDS programme. This programme states that its mission is to respect the dignity of all people by: 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.

Common themes within their work in the different provinces include: awareness-raising, abstinence workshops; dealing with stigma, shame and denial; testing, treatment and counselling services; care, support and empowerment; vocational training and income generation projects; hope and transformation. HIV and AIDS also result in an increase in the number of widows and orphans (Uganda). Malaria and TB were added to the CAPA HIV and AIDS programme in July 2004.

- **Response to emergencies**

Mission and evangelism has included response to emergency situations. There have been responses to tsunamis including the rebuilding of people's lives and infrastructure (Sri Lanka) and through trauma counselling and helping people to come to terms with loss of life and property (Melanesia). There have been responses to earthquakes (Japan and Pakistan). In response to Hurricane Katrina (USA) an evangelist couple now head up one volunteer camp called "God's Katrina Kitchen" that provides over 1,000 meals daily to both volunteers and locals. In most, if not all, of these responses to emergencies the churches have provided for those effected regardless of religion.

Flooding (Bangladesh) and an extended drought (Australia) have drawn attention to the issue of global warming.

- **Young people**

A particular context for mission and evangelism is young people; both as those reached out to and also as those doing mission. Generally in the West they are being seen as an unchurched generation "Young people are uninterested in the church … yet interested in spirituality and life-encouraging values" (Canada). Evangelists are being specifically trained for child evangelism (West Africa) and there are initiatives with street children (Central Africa). Mention is made of ministry with young people (Egypt, Southern Africa and Southern Cone) and of investing much time and money into initiatives with children and young people with the appointment of diocesan youth officers in each diocese (Uganda) as well as many exciting activities for young people.

Elsewhere there are examples of young people being encouraged to take on responsibility within church: leading services and being appointed to church positions, choir groups etc. (Tanzania) and of the evangelistic role of youth choirs (Central Africa). Young people, aged 18 to 22, are gaining short experiences of mission through a GAP year programme[2] (Church Army – Australia and England) and there are increases in young people offering for ministry (Church of North India).

- **Reconciliation**

Often mission is going on within a context of reconciliation. There is openness, from some provinces, to the need to deal first with the problems that they are part of before being able to reach out to others; a need to address the wrongs in the way that an incoming group treated the indigenous people in the past. There is the need to tackle indigenous poverty (Australia) and other initiatives with indigenous people (USA and Southern Cone). Anglicans have apologised for their part in past discriminatory government policies in the (Australia). Discriminatory attitudes towards indigenous minorities continue today and "until the sin of racism within our church is fully and completely exposed, all service in God's mission is deeply flawed" (Canada). In order to address the colonial legacy there is an anti-racism working group and the appointment of an indigenous bishop to foster the inclusion of indigenous peoples and indigenous spirituality in the life and ministry of the Church (Canada).

It can and does take much time to fully address past wrongs and ongoing attitudes; addressing "the legacy of apartheid" (Southern Africa) is still on the agenda. A clergy exchange programme between (Korea and Japan) helps mutual understanding between the two churches, and peoples, in an attempt to heal tensions still evident from Japan's past occupation of Korea. Sometimes the need for reconciliation is to address the sectarianism caused by denominational differences (Ireland – 'The Hard Gospel').

There are also reconciliation initiatives being taken by Christians working with other communities in war and post war contexts. Evangelists were sent to the warring Lendu and Hema tribes (DR Congo) which resulted in reconciliation of the tribes with each other and with God. There are other examples of participation in reconciliation programmes between warring parties and alienated communities (Kenya, Melanesia, Pakistan, Philippines, Sri Lanka and Sudan). There are also initiatives in the ongoing reconciliation in post war situations and mention of the specific role of young people in reconciliation (Burundi).

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[2] these are programmes aimed at young people taking a 'gap' before or after college or between jobs

- **Response to decline**

The context and motivation for evangelism make a difference to the approach used. Apart from one (Japan), the provinces that speak of the decline in churchgoing (Australia, Canada, USA and West Indies) are provinces where the majority of the population were once considered Christian. In referring to the 'unchurched' (Wales) reference is being made to a generation that is no longer in touch with church, and without an understanding of Christianity. Some such provinces (England, Australia and Canada) are questioning whether the existing church structures are effective for the kind of evangelism needed and express the need for new mission strategies (Australia and Indian Ocean).

For any evangelism to be effective there is the need to change the mindset of existing congregations (Australia, Canada and England) to realise the importance of new initiatives and to try to both attract people back to existing forms of church and also to create new forms of church. There is the need for sustained preaching from diocesan leaders for such changes to begin to occur (England). 'Back to Church Sunday' (England), through personal invitations, expects to attract 20,000 people back to church who have previously drifted away. The 'Mission 21' initiative (Scotland) has run congregational courses beginning by trying to make congregations more welcoming.

There is the 'Venturing in Mission' initiative (Wales). 'Fresh Expressions' initiatives (Australia, England and Ireland), as the name suggests, are not about bringing people into traditional forms of church, but creating different expressions of worshipping Christian community that are appropriate for the cultural context. They are aimed at attracting both those who are unchurched and those who have previously rejected traditional forms of church. The Church Army has developed a number of 'Local Mission Bases' reaching out through different forms of ministry (Australia, Canada, England and USA) to reach the 'least, last and the lost'. Mention is made of the need to find, grow and develop pioneer leaders within these forms of ministry (Australia and Ireland.)

It is possible for 'Fresh Expressions' and traditional forms of church to co-exist (Ireland). 'Process evangelism'[3] courses have proved to be a helpful tool (Australia and Wales) in bringing new people to faith, or in re-igniting the faith and commitment of those who have returned to church.

- **Growth**

The strategies mentioned above are not just used by the churches facing decline. The Alpha course is used elsewhere (Egypt, Uganda and West Africa) to reach the unchurched and new forms of church exist such as 'church on the streets' (Brazil) and other such urban initiatives (Kenya).

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[3] A term used for courses, such as Alpha, that are designed to bring people to faith and nurture and develop that faith.

Elsewhere growth comes from the founding of new dioceses (Tanzania) or of specifically missionary dioceses (Nigeria). These missionary dioceses are in the rural unreached areas where the gospel has not yet taken root and are supported for their first three years by individual or church sponsors. There is also non-geographic mission (Nigeria) to the 10 million nomadic Fulani who have not yet been reached by the gospel.

There are many examples of evangelism, some with specific reference to 'church planting' (Brazil, Central Africa, Melanesia, Tanzania and West Africa); 'incarnational evangelism' (Sri Lanka), 'a ministry of presence' (Southern Africa), 'evangelistic crusades' (Central Africa) and through 'healing and deliverance ministries' (Tanzania and Uganda). The key role of women in evangelism is noted (Central Africa and Uganda) and of using the enthusiasm of youth in evangelism (Nuba Mtns, Sudan and Tanzania).

As mentioned in the reference to the 'Other Faith' context, there is a strong emphasis upon holistic mission. "Words and deeds are required" (Egypt). "People always respond lovingly when authentic and generous hearts provide the resources. However a paternalistic missionary model can easily be the norm if one is not careful; sensitivity and building trust and ownership bring about new added worthiness of the people" (Indian Ocean).

There is the underlying assumption that the motivation for evangelism is the 'Great Commission' or, pragmatically in the previous section, as a response to decline. There is also a reference to a shift away from fear of 'hell and condemnation' to a desire to communicate the different facets of the fullness, joy and hope of the gospel (DR Congo).

- **Economic viability**

There are examples of initiatives to attempt to tackle the local problems of poverty, churches working towards self-reliance, through stewardship and income generation, and also income generation to fund mission.

Social and community transformation is taking place through schools and rice mills (Indian Ocean). Youth are being trained in sewing, secretarial courses and hair dressing (Pakistan and West Africa). Mention is made of the key role of women in other income generating programmes (Uganda) and economic empowerment (Kenya).

There is socio-economic provision to the community through maize mill projects, fishing boats and fishing nets in the parishes near Lake Malawi (Central Africa) as well as for fundraising to support evangelistic programmes.

Most provinces mention financial challenges; traditionally wealthy provinces, facing decline of numbers, are seeing income reduced. Reference is made to becoming self-sustaining (Myanmar) and parishioners are being trained in stewardship and to become self-sustaining (Central Africa).

- **Christian values**

In many parts of the Communion mission and evangelism includes standing up for Christian values; this includes challenging social and moral decay – drug abuse, family breakdown, loss of respect to elders, corruption and prostitution (Philippines). The Melanesian Brotherhood (Melanesia) is trying to help resolve the current moral breakdown in society in PNG and Vanuata. The church is engaging with moral decadence from modern ideology and mass media (Uganda). Tackling drug abuse is a common theme (Australia, Canada, Myanmar and USA). There is work amongst street children in Lusaka (Central Africa) that are caught up with prostitution and drugs.

Mothers Union and Family Life initiatives (Uganda) have seen men value their women more, leading to an increase in Christian weddings and God-fearing families. There is a centre run for abused and beaten women (Melanesia) and the International Anglican Family Network recently ran a consultation on violence and the family in Korea.

The dispute on human sexuality, resulting from the position adopted by some in North American in 2003, has brought suspicion to many people about the Anglican Church (Tanzania) making its witness doubly difficult and the focus on areas of disagreement, rather than mission, has dissipated energy (USA).

There are challenges, too, at the national level. For Anglicare (Australia) balancing a faith-based charter with a host of employment and contractual obligations is rarely straightforward. There is also "the challenge of secularism, conservatism and cowardice of our elected political leaders, the challenge of enormous far-reaching corporate agendas in public policy" (Canada). A post modern and post Christian world demands new understandings and strategies (USA), new tools are needed for discerning trends in society (Ireland).

The tension of clarifying what are specifically Christian values within rapidly changing cultures, and how mission initiatives should be modified in a changing world, is not just an issue facing the West. There is concern about the separation between the spiritual and the physical (Tanzania) and the separation between theological and scientific studies (Central Africa); "times keep changing, and so must we" (Melanesia). "Time and contexts change but the gospel remains relevant to every age and culture; as time and contexts change, the gospel should adapt to remain relevant" (Kenya). "A paradigm shift in mission requires a new mission strategy" (Uganda).
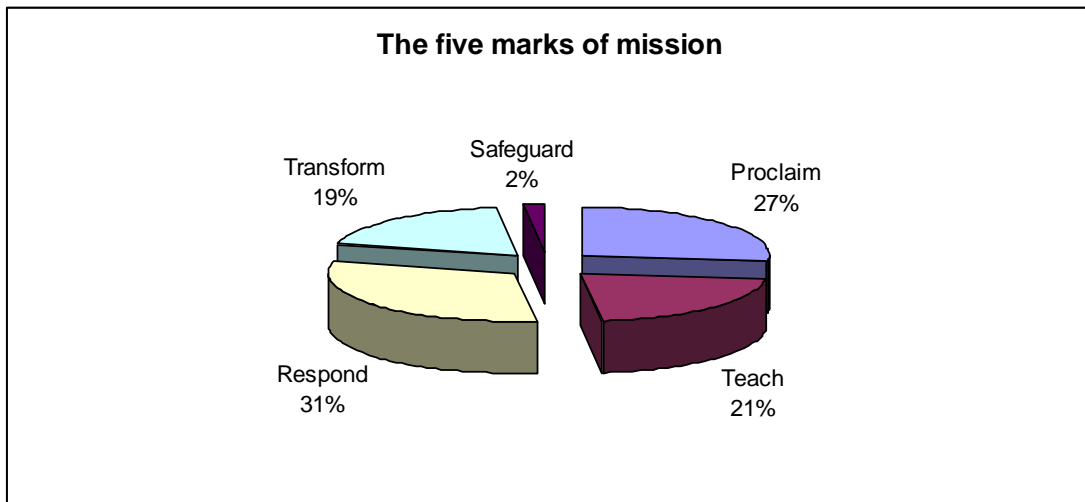
3   The Five Marks of Mission

The Five Marks of Mission were first defined within 'Bonds of Affection'-1984 ACC-6 p49 and 'Mission in a Broken World'-1990 ACC-8 p101) as:
- To proclaim the Good News of the Kingdom
- To teach, baptise and nurture new believers
- To respond to human need by loving service
- To seek to transform unjust structures of society

- To strive to safeguard the integrity of creation and sustain and renew the life of the earth
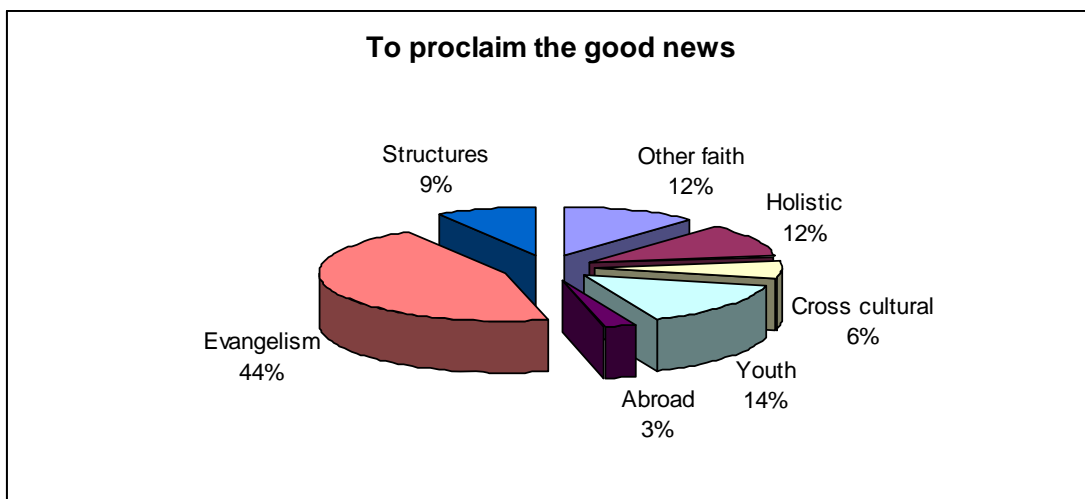
Because there is such a strong emphasis upon holistic mission, most of the stories of mission and evangelism relate to more than one of the marks of mission. Many stories about evangelism will include an element of response to human need or the transformation of unjust structures; as unjust structures lead to human need, the response to these two marks of mission are often inter-linked. As such, it has proved challenging to allocate each story to a particular mark of mission but the pie chart below is an attempt to do so for the 275 stories or examples of mission provided by the survey.

The five marks of mission

Safeguard 2%
Transform 19%
Proclaim 27%
Respond 31%
Teach 21%

Many of these initiatives have been referred to in the ten key mission contexts mentioned above, so further comment is restricted to types of work not already mentioned.

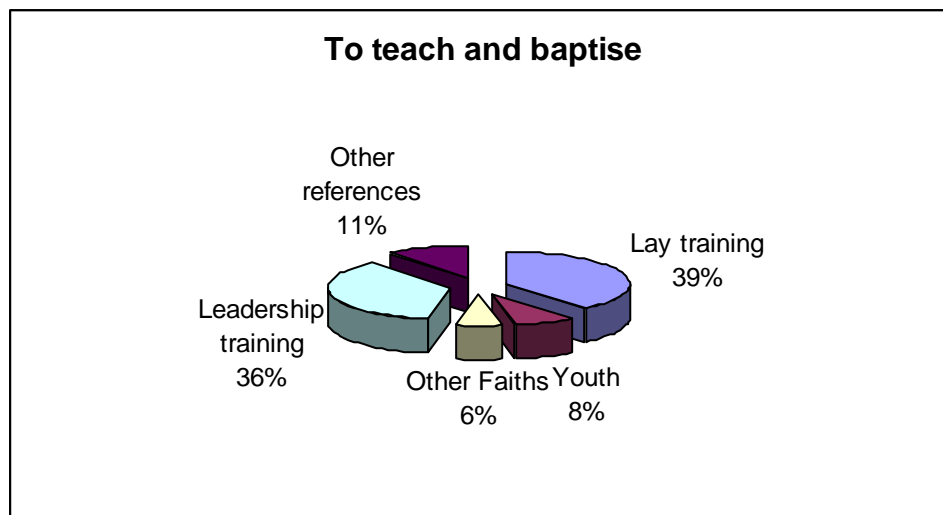- **To proclaim the Good News of the Kingdom**
Within this mark of mission the references can be broken down further as shown.

To proclaim the good news

Structures 9%
Other faith 12%
Holistic 12%
Cross cultural 6%
Youth 14%
Abroad 3%
Evangelism 44%

Reference has been made to most of these sub-categories within the ten mission contexts described above. 'Cross-cultural' (6%) include cross-cultural mission (Kenya), unchurched generations (Wales) indigenous people (Southern Cone) and forming new congregations reflecting multi-cultural and multi-ethnic mix (USA); 'Abroad' (3%) include the sending of people from one province to other countries (Uganda and Melanesia).

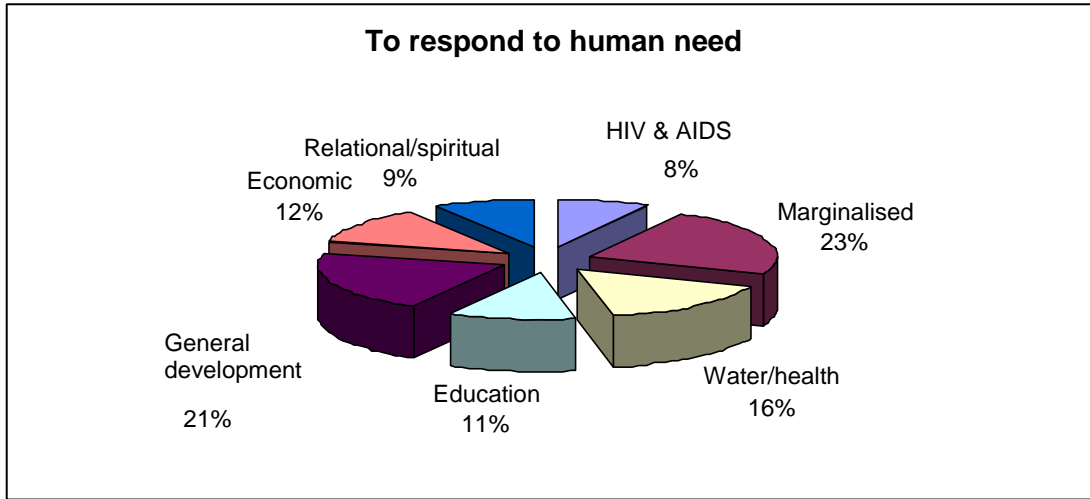- **To teach, baptise and nurture new believers**

We have broadened this mark of mission so that it includes all references to teaching, training and nurture, rather than those aimed specifically at 'new believers'; otherwise such references don't naturally fit into any of the marks of mission. These teaching and nurturing references can be broken down further as shown.

To teach and baptise

Other references 11%
Lay training 39%
Leadership training 36%
Other Faiths 6%
Youth 8%

With the exception of 'process evangelism' courses and converts from other faiths, little has been mentioned about the teaching and nurturing of new believers. Finding the financial resources for training laity and clergy is a key issue. Another important issue is finding not only the right people, but also the right forms of training for new evangelistic initiatives required by changing mission contexts.

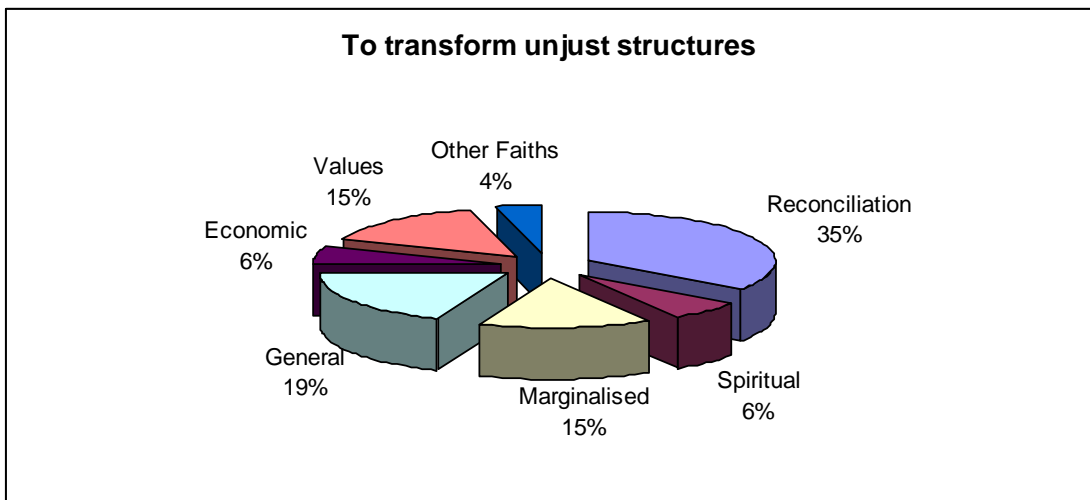- **To respond to human need by loving service**

Within this mark of mission the references can be broken down further as shown.

To respond to human need

Relational/spiritual 9%
Economic 12%
HIV & AIDS 8%
Marginalised 23%
General development 21%
Education 11%
Water/health 16%

Comment has already been made about initiatives to do with 'HIV and AIDS' (8%) and 'economic viability' (12%); references to the 'marginalised' (23%) include refugees, migrants and displaced people, drug addicts, prostitutes and street children. Many traditional responses to human need continue, with initiatives related to 'water and health' (16%), 'education' (11%) and 'general development' initiatives aimed at transforming lives (21%). There are also references included here to a 'relational and/or spiritual' emphasis (9%).

- **To seek to transform unjust structures of society**

Within this mark of mission the references can be broken down further as shown.

To transform unjust structures

Values 15%
Other Faiths 4%
Economic 6%
Reconciliation 35%
General 19%
Marginalised 15%
Spiritual 6%

The reference to 'general' (19%), include Millennium Development Goals[4] (Australia and USA) and several references to poverty alleviation

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[4] The eight Millennium Development Goals form a blueprint agreed to by all the world's countries and all the world's leading development institutions. They have galvanized unprecedented efforts to meet the needs of the world's poorest. They are:
i – Eradicate extreme poverty and hunger; ii – Achieve universal primary education; iii – Promote gender equality and empower women; iv – Reduce child mortality; v – Improve

(Bangladesh) or poverty eradication (Pakistan) or social transformation (Brazil, DR Congo and Melanesia) or community empowerment (Pakistan). Apart from 'spiritual transformation' (6%) (DR Congo and Sri Lanka), the other categories have been included above.

- **To strive to safeguard the integrity of creation and sustain and renew the life of the earth**

The six references to this mark of mission are a possible indication that it doesn't, as yet, feature highly on mission agendas; as such, it doesn't justify a separate pie chart. There are general comments about addressing environmental issues (Brazil), the integrity of creation (Canada) and care of the environment (Burundi) as well as reference to damage caused by the mining and nuclear industries (Australia). Two references to global warming, in response to floods (Bangladesh) and drought (Australia) have been referred to within responses to emergencies. The link between environment, global warming and natural disasters should be clear but it appears that often it is only after disasters have happened that safeguarding the integrity of creation is seen as a mission priority.

4   The Lessons

These are the specific lessons identified by the respondents; all flow from doing mission and reflecting upon the experience.

A key lesson is the importance of **doing mission together.** This includes comments about working ecumenically (Ireland and Tanzania), being concerned for mission in other countries (Canada, Kenya, Uganda and USA) and relating global mission to local initiatives (Central Africa and Ireland) as well as learning from the initiatives of other churches and contextualising these to their local circumstances (Ireland).

Some churches admit that they are only now **developing a mission mindset** and beginning to successfully overcome the barriers of lack of motivation, or self-belief in what God could achieve through them (Brazil, DR Congo, Melanesia, Aotearoa/New Zealand, Pakistan and West Africa).

Practising **holistic mission** is showing some churches how compassionate deeds lead to the good news of Jesus being taken seriously and that word and deed are, and must be, inter-linked (Central Africa, Egypt, Melanesia, Nigeria, Indian Ocean and Tanzania).

Learning comes from the **challenges of mission,** in particular the challenges of Other Faith contexts (Sudan, Pakistan and Tanzania) but also challenges presented by other worldviews and false teaching (Tanzania and Uganda) paternalistic models (Indian Ocean) and church structures (Canada and Uganda). In response to the financial challenges (Indian Ocean and Uganda)

maternal health; vi – Combat HIV and AIDS, malaria and other diseases; vii – Ensure environmental sustainability; viii – Develop a global partnership for development.

there is the recognition of the need to become self-supporting as well as the observation that resources follow mission (USA); when you get on and do mission, people will give to support it. Although the Anglican Church is very small it's presence in communities is significant; many people would be worse of if the Church did not stand with and by them (Brazil).

Learning happens from the **mission context** as initiatives and strategies are adapted to cope with changing needs in different parts of the Communion (Kenya, Nigeria, Tanzania, Uganda and USA). Although what works in one province may not work in another (Wales), there is the realisation that the mission we share belongs to the whole church (Aotearoa/New Zealand).

There are also some examples of learning from **the recipients of mission;** particularly the enthusiasm and motivation of young people (West Africa), but also in acknowledging the way that certain indigenous people groups have been treated by the Christian majority in the past (Canada).

Learning occurs from the **processes of mission**; the realisation of both the urgency (Nigeria) and the ongoing nature of mission (Central Africa and Nigeria) and the need to strategize processes to find the appropriate starting point in a rapidly changing world (England and USA).

In all this there is learning **about God**; by partnering God in God's mission, new insights are being gained. The importance and power of the Holy Spirit (Nigeria) and of anointing and healing are being recognised in some parts of the Church that have not traditionally looked to such ministries (West Africa). For others, the Church as a "beacon of light" (Tanzania) or as "a sign of hope" (Sudan) is being recognised as a reality. "The future is bright" (Tanzania), "God is alive and at work in unexpected ways inside and outside the church" (Ireland) "leading us to new ventures and vistas" (USA).

5   The Challenges

These are the specific challenges identified by the respondents; they are based around five distinct issues, but four of these issues often overlap with each other.

The most common challenge is **financial resources**. The reason for the financial challenges might be poverty and unemployment, due to various disasters or ongoing circumstances, such as: war; drought; famine; tsunami; refugees: HIV and AIDS and related care for widows and orphans (Bangladesh, Brazil, CNI, Central Africa, DR Congo, Egypt, Nigeria, Pakistan, Philippines, Southern Africa, Southern Cone, Uganda, West Africa and West Indies). Even in countries not facing any of these issues, "shrinking and ageing congregations can present financial challenges" (Wales) and "it can be difficult to fund projects aimed at the marginalised" (Canada).

The challenge of shrinking and ageing congregations in the West (Canada, Ireland, USA and Wales) is but one symptom of the challenge to the Church of **adapting to rapidly changing worldviews,** that is being identified

elsewhere (Melanesia) as well as in the West. Related to this, the challenge of **living with other worldviews** presents different types of challenges in different areas, including the proliferation of new religions and denominations (Philippines) and the challenge of syncretism (Southern Africa). For some the challenge of another worldview is an opportunity (Tanzania) but for others, particularly in regions where the West is not popular, Christianity is perceived as Western and the challenge might feel quite threatening (Egypt and Pakistan).

Rapidly changing worldviews, in turn, provide challenges to those identifying and implementing the **vision** for mission (CNI, DR Congo, England, Indian Ocean, Ireland, Melanesia, Myanmar Aotearoa/New Zealand and Uganda) and inspiring **motivation** to put new vision into practice (Ireland, Melanesia, Uganda, West Africa and West Indies). Financial resources also impact upon motivation with churches facing difficulties both in attracting and retaining staff for mission in the more challenging areas (Central Africa and Tanzania). Ongoing war is also a barrier to motivation (Sri Lanka).

Financial resources, changing worldviews and their impact upon vision, strategy and motivation all impact upon the challenges of **leadership and leadership training.** Challenges include finding the financial resources and/or the people for clergy and leadership training, (Bangladesh, Brazil, Central Africa, CNI, Egypt, Pakistan, Southern Cone, Sri Lanka, Nuba Mtns Sudan), finding entrepreneurial leaders for new forms of ministry (Australia, Ireland and USA) or equipping the whole people of God for the changing tasks of mission (CNI, DR Congo, Myanmar, Aotearoa/New Zealand, Philippines, Tanzania, Uganda and Wales).

The challenges that don't link with the others in the same way, faced by some provinces, are best described as **provincial issues.** Some provinces struggle with issues related to their size (Central Africa, CNI and West Africa), geography (Melanesia), structures (DR Congo and Southern Cone) and communication (DR Congo, Sudan and Uganda); for others there are issues related to having a common identity in the face of theological (Southern Cone and USA), social (Central Africa) or political (Central Africa and West Africa) diversity.

Appendices

A   The Questionnaire
The questionnaire explained the holistic nature of mission and asked:
- How are you taking Mission and Evangelism forward? Share some stories to illustrate what you are doing
- What lessons are you learning?
- What challenges, if any, are you facing in your mission work?

B   The responses
Responses were received from the following provinces or dioceses:
Aotearoa/New Zealand & Polynesia; Australia; Bangladesh; Brazil; Burundi; Canada; Central Africa: DR Congo; England; The Indian Ocean; Ireland; Japan; Jerusalem & The Middle East – Diocese of Egypt; Kenya; Melanesia; Myanmar (Burma); Nigeria; The Church of North India; The Church of Pakistan – Peshawar Diocese; The Episcopal Church in the Philippines; Scotland; Southern Africa; Southern Cone; Sri Lanka (Ceylon); Sudan – Diocese of Nuba Mountains; Tanzania; Uganda; The Episcopal Church in the USA; Wales; West Africa; West Indies.
And the following networks and agencies:
Church Army - Australia; Church Army - Canada; Church Army - England; Church Army - Africa; Church Army - USA; Anglican Communion Environmental Network; Anglican Urban Network; International Anglican Family Network; The Melanesian Brotherhood; USPG – Anglicans in World Mission.

C   The breadth and nature of the responses
Whilst most responses represented the whole province some were from a single diocese, this has been indicated above.

The questionnaire was general enough to allow responses in very different ways about mission and evangelism involvement. Some responses were several pages in length, providing a very full and comprehensive report, others were just a brief list of bullet points or came through interviews; some responses provided detailed stories and others the rationale behind the work. In some cases the responses were augmented with supporting documents.

D   The challenges for us
Section 2 – Ten Key mission contexts
- Which of the different contexts outlined in section 2 best describe your situation?
- What, if any, aspects are missing that you believe are important?
- Why, in the paragraphs about Other Faiths, do you feel that there is such a focus on Islam rather than other major religions?
- What is your own Other Faith context?
- What is your response to the refugees, migrants and displaced people living in your context, if any?
- How can we involve young people more effectively in mission?
- In what ways are women agents of mission in your church or province?

Section 3 – The five marks of mission
- Looking at the five marks of mission, do your mission activities fit into some better than others? In what ways?
- Do the gaps offer you any important insights into your life and witness?
- Is there any 'missing' Mark of Mission you would like to suggest?
- Why do you think that 'to strive to safeguard the integrity of creation and sustain and renew the life of the earth' is referred to so rarely?
- What are you doing in your ministry to address this Mark of Mission?

Section 4 - Lessons
- Which lessons do you think you have learned best and which do you need to work on?
- Can you say why?

Section 5 - Challenges
- Which challenges are most appropriate to your situation?
- How would you respond to them?

All sections
- What kind of help could other parts of the Communion offer you?
- Looking at issues referred to by different provinces, which parts of the Communion might be able to offer you help? In what ways?
- What sort of support would you or your context offer to others for mission?

We would be grateful for your response to the above questions. Those replies received before 30 September 2008 will be included within the analysis accompanying the department's post Lambeth Conference report. Those responses received after this date will still be valued as part of our ongoing engagement with Mission and Evangelism within the Anglican Communion.

Please email responses to:
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Mission and Evangelism Department
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