

## Foreword

In November 2003 the heads of the Partnership for World Mission (PWM) Mission Agencies signed *Common Mission*, a covenant pledging to work towards a common vision with a common commitment<sup>1</sup>. This Covenant marked the growing collaboration between the agencies and underlined the role they play as ‘a major channel for on-going mission relationships and grassroots initiatives within the [Anglican] Communion’. But, while historically, the work of most of the agencies has been focussed ‘overseas’, their contribution today is less easily categorised, reaching well beyond their original boundaries.

The past 5-10 years have seen significant changes in the approach, style and work of the mission agencies. The debate that this report supports will seek to identify the nature of some of these changes and how they might offer insights into how the Church in England approaches the mission it is called to share in. The report itself paints the broad background against which the changing mission agency scene might be viewed.

Synod has always been quick to affirm the work of the agencies especially in the contribution they make internationally. However, the agencies also make a major contribution to the ministry and mission of the Church of England in England in a variety of ways. This contribution is alongside their more traditional role of offering resources to other parts of the world church. Here too, the nature of that contribution is changing.

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<sup>1</sup> see appendix 4 of this report for the full text

The agencies also find themselves working in a context in this country that has changed rapidly in recent years especially in relation to how the church here relates to the church elsewhere. This has affected not only the agencies but also the international perspective of dioceses and congregations. Throughout all this the agencies have constantly sought to adapt and evolve in such a way as to ensure that they continue to offer their distinctive contribution as voluntary movements of people with a heart for mission. Their influence often goes well beyond the fairly meagre resources they have available for their work. Their legacy can be seen in most parts of the Anglican Communion and lives on in the work they do today. We, a national body of the church expressed through its denominational structures, owe a great deal to the voluntary movements the agencies represent. We can learn from one another and in so doing support one another.

Rt. Rev Colin Bennetts  
Bishop of Coventry  
Chair of the PWM Panel.

## **1 Introduction**

1.1 The PWM world mission agencies have been an integral part of the Church of England for over 300 years. They started in 1698 when The Society for Promoting Christian Knowledge, SPCK was founded under the voluntary principle. This is the principle of Christian individuals forming a society or movement to promote, undertake and participate in some aspect of God's Mission in the world. Since that date a further ten agencies, that make up the present PWM membership, came to birth: The United Society for the Propagation of the Gospel, USPG<sup>2</sup> (1701), Church Mission Society, CMS (1799), Church's Ministry Among Jewish People, CMJ (1809), Intercontinental Church Society, ICS (1823), Church Pastoral Aid Society, CPAS (1836), South American Mission Society, SAMS (1844), The Mission to Seafarers (1856), The Mothers' Union (1876), Church Army (1882) and Crosslinks (formerly BCMS, 1922).

1.2 In addition to these eleven full members PWM has in Associate Membership (see Appendix 3 of this report) a number of smaller specialist agencies such as The Melanesian Mission and the Papua New Guinea Church Partnership. Many of these agencies operate in regions that were once areas of British influence but are no longer so.

1.3. All the PWM agencies were founded to meet a particular calling that, while most fully understood in its historical context, has through time been reinterpreted afresh within the changing circumstances of their mission. While those who

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<sup>2</sup> USPG started life in 1701 as The Society for the Propagation of the Gospel in Foreign Parts (SPG) taking on its present name after the 1965 merger with the Universities' Mission to Central Africa (UMCA)

brought the agencies into being might not recognise all the modern clothing of the agencies – their structures, modus operandi, sophisticated PR or even their name – they would still recognise the stock from which the present plant has grown.

1.4 From their inception all these agencies have seen themselves as legitimate expressions of the Church of England valuing and nurturing their relationship with its other main expression – that of the denominational church. In many regions of the world the agencies were seen as the Church of England. It was at the start of the Anglican Communion's Partners in Mission (PIM) consultation process – a process that sought to facilitate Church-to-Church consultations for mission - that the proposal for an umbrella organisation under which all the Church of England agencies could operate together and with representatives of General Synod was first made. Such an organisation would acknowledge the mission resources of the agencies while providing an anchor for their work within the denominational structures. As a result Partnership for World mission (PWM) was set up in 1978 and seeks to act as the container for that relationship in its collaborative form enabling the agencies to work together in partnership at national and diocesan levels.

## **2 What General Synod has said concerning the Agencies**

2.1 The place and value of the mission agencies can be assessed by what General Synod has said about them. In the past 10 years General Synod has made a number of significant statements concerning the agencies:

2.2 In the winter of 1994 Synod debated *A Growing Partnership: the Report of the Patterns of Partnership Working*

*Party* and as well as commending the report for study and action Synod,

affirmed its commitment to world mission in a changing partnership of giving and receiving within the Churches of the Anglican Communion and beyond; [and]

while welcoming the development of other expressions of partnership call[ed] for increased support for the world mission agencies ... as major agents in this task.

2.3 In 1996 a private members motion debated in the February and July Synods,

reaffirmed its call for increased support for the .... mission agencies ... as expressed in .... 1994 [and] called on all PCCs to commend to the members of their electoral rolls the principle of being on the mailing list of at least one of the ... mission agencies; and called on all PCC's to seek to commit at least 5% of their annual income to the support of the Church of England world mission agencies

2.4 In November 2001 and 2002 Synod held two international debates as the situation in both Afghanistan and Iraq worsened. During these debates Synod,

encouraged dioceses to support .... the mission agencies [and others] as they serve in the region [and as they] continue to minister to the needs of the most vulnerable people within Iraq and the wider region.

2.5 In February 2003 Synod debated *Voices from Africa*, where Synod,

reaffirmed its commitment to working with the PWM mission agencies in their work of promoting both the receiving from and giving to the mission of Churches in Africa.

2.6 During its last sessions (February 2004), Synod again,

affirmed[ed] the work of the ... mission agencies [and others] in their support of those working with people with HIV/AIDS .... [and invited dioceses and the] PWM Agencies to send examples of good practice in discovering fresh ways of engaging in mission with contemporary society to the MPA [as part of the follow-up to the *Mission Shaped Church* Report].

### **3 What the agencies offer to the ministry and mission of the Church of England in England**

3.1 Not all the PWM agencies have their primary focus 'overseas'. **Church Army** and **CPAS**, for example, are almost wholly UK and Ireland based and **ICS** work mainly within the Diocese in Europe. However, categorising mission as either 'home' or 'overseas' is no longer appropriate because as the world shrinks and boundaries blur, mission is mission wherever God is working. So, for example, **CMS** have more mission partners in Britain and Ireland than in any other comparable region. All the PWM Agencies make significant contributions to the work of mission within the Church of England in a number of ways:

#### **3.2 [a] the contribution of those Agencies whose primary focus of mission is within the Church of England**

3.2.1 The vast majority of the **Church Army**'s work is with the dioceses, deaneries and parishes of the Church of England focussed in the five areas of evangelism, work among children

and young people, church planting, work with older people and work with homeless people. **ICS** has a significant focus within the Diocese in Europe in the planting and nurture (especially as Patron) of international Anglican churches **CPAS**'s objects are "to advance the Christian gospel by providing human and material resources to Anglican parishes and churches ..."

### **3.3 [b] the contribution of the work of Agency Staff**

3.3.1 While the contribution of **CPAS, Church Army** and **ICS** is mainly through the Church of England the other Agencies also employ a significant number of staff in England working either regionally or as specialists (e.g. youth or children's officers, evangelists etc). The role of these staff vary from agency to agency and, while their work promotes their agency, their job descriptions also point to other significant contributions to ministry and mission in England. For example such staff seek to:

- Discern and seek to meet the *needs of local churches*
- Contribute to the wider role of the Agency in *education and training*.
- Ensure that dioceses are aware of the current work of the Agency and its contribution to world mission and what it can offer *local initiatives*.
- Contribute to the awareness of the needs of the worldwide church and *encouraging parishes* to work with the Agency *to take God's Word to God's World*.
- Encourage *church based evangelism and church planting*
- Provide *information and representation on world mission*

3.3.2 Many of these staff serve on national, diocesan and deanery committees; cover Sunday services, preach and visit PCCs; offer a sympathetic ear to clergy from a position that is outside ‘official structures’ and provide the most accessible link for most parishes and their clergy between the Church of England and other parts of the world church.

### **3.4 [c] the contribution through bringing Mission Partners to England**

3.4.1 Four of the Agencies – **CMS, USPG, SAMS and Crosslinks** – have enabled overseas Mission Partners to work within the Church of England’s parochial system. Clergy and lay leaders with other cultural experience offer their insights, experience and expertise to English parishes, deaneries and dioceses. They may work among particular national groups (e.g. the Nigerian Chaplain in London), particular faith groups (e.g. the Gujarati community in West London, the Muslim community in Bradford) or as parish clergy and lay workers who bring different perspectives (e.g. a Ugandan in inner city Leeds, a Romanian undertaking youth work in Oxford, student work in Manchester). Their contribution complements and supplements the ministry and mission in these areas. In addition, the **Mission to Seafarers** has two port chaplains who also have parishes in the Diocese of Truro bringing this global perspective to local mission.

### **3.5 [d] the contribution through facilitating and funding cross-cultural experience through sabbaticals and overseas visits**

3.5.1 The ministry of a considerable number of clergy (including many of our bishops) has been ‘transformed’ or enhanced by some kind of overseas experience. After formal



service overseas clergy return with their perspectives changed in a way no amount of in-service training could ever achieve. The Mission Agencies help not only with funding but also by offering cross-cultural training, orientation, contacts overseas, aiding debriefing and affirming the value of such experiences. In turn refreshed and revitalised leaders bring this creative energy to their ministry and mission in England. **Crosslinks** are also engaged in facilitating visits to churches in Britain by church leaders from elsewhere within the Anglican Communion.

3.5.2 A number of agencies including **CMS** are developing schemes for individual and group visits overseas. These enable participants – lay and ordained – to return with a renewed enthusiasm for mission that translates into local practice. Also, agencies bring groups of Christians from other parts of the world to Britain to share their insights in mission and evangelism.

### 3.6 [e] **the contribution through literature**

3.6.1 **SPCK**, is the most significant contributor in this area as they seek “to promote Christian knowledge by communicating the Christian faith in its rich diversity; helping people to understand it and to develop their personal faith; and equipping Christians for mission and ministry”. Their publishing and book-selling activities make a broad range of Christian materials available to clergy, trainees and lay people alike. These activities have been subsidised by the Society for many years and represent a significant commitment to supporting the mission activities of others within the UK.

3.6.2 **CPAS** publish a wide range of books and video kits specifically produced to resource the Anglican Church. **ICS** publishes the *Directory of English-speaking Churches Abroad*.

3.6.3 Other Agencies produce information on the world church and global issues (e.g. HIV/AIDS), mission training materials, worship and liturgy materials. These are produced to a high professional standard and distributed either free or at subsidised rates.

### 3.7 [f] the contribution through other means

3.7.1 **Web-sites** – **SPCK** Assemblies site, provided free of charge with more than ½ million hits per month. A site for secondary schools will be launched in July 2004. Their *thegoodbookstall* site also supports church bookstalls and encourages reading among churchgoers. **Church Army**'s *word on the web* initiative sends daily Bible reading notes aimed at 17-24 years olds to over 5,000 subscribers in 90 different countries.

3.7.2 **Parish Grants** – **CPAS** was founded to provide grants to enable churches in disadvantaged areas to appoint additional staff. These grants continue to assist in providing additional staff mainly in UPA parishes.

3.7.3 **Major resource provider** – certain Mission Agencies are looked to as a major provider of resources and expertise in key areas of the Churches life supplementing and complementing what is provided at a national and diocesan level.

- resources for work among children and young people (**CPAS** and **Church Army**);
- varied theological resources (**SPCK**);

- expertise, support and publications for parenting groups, mother and toddler clubs, contact and asylum seeker centres (**The Mother's Union**)
- resources for evangelism, church planting and 'new ways of being church' (**Church Army, ICS and CMS**);
- short-term overseas experience for younger people (**USPG, CMS, SAMS and Crosslinks**).

3.7.4 **Mission experience** - medium-term, non UK experience for clergy; short-term evangelistic experience for clergy and parish teams; church planting opportunities and experience for clergy; and the sharing of experience, through deputation, to UK parishes are all provided by many agencies.

3.8 While contributing in all these areas raises the profile and advances the work of the mission agencies themselves they also represent vital resources that are integral to many areas of the Church's life. Without them important aspects of the Church's mission would suffer. Moreover, in many cases, the agencies make these contributions at the behest of the Church, nationally and at diocesan levels, in the way these bodies deem appropriate i.e. by license or process. Five examples illustrate the nature of this help and the financial scale of these contributions:

- **Church Army** contributes £808,127<sup>3</sup> towards the staffing costs of 51 evangelists (some fully some part funded) *licensed* to work in English Dioceses.
- **ICS** contributes £342,869<sup>4</sup> towards the staffing costs and ministry support of 38 *licensed* clergy working in the Diocese in Europe and the Falklands.

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<sup>3</sup> Actual figures for year ended March 2003.

<sup>4</sup> Actual figures for year ended December 2002. These include direct and indirect staffing and ministry costs.

- **CMS** will contribute £166,000<sup>5</sup> towards the funding of 38 mission partners working in England. Most of this will be given as *grants to dioceses* to fund *their* work.
- **CPAS** contributes £ 120,000<sup>6</sup> to the patronage and vocation work they undertake within and *on behalf of* the Church of England.
- **Mission to Seafarers** contributes £261,500<sup>7</sup> towards the staffing costs of 11 *licensed* port chaplains some of which are joint diocesan/MtS posts.

#### **4 What the agencies offer to the ministry and mission of the Church worldwide**

4.1 Appendix 1 of this report offers a comprehensive over-view of what all the agencies presently do operationally. Depending on how well your knowledge of the mission agencies' work has kept pace with the reality of their present operations these may surprise you or simply confirm what you already knew.

However, no matter how present working patterns are described or packaged there is one aspect that remains constant – at the heart of their work mission is relational, entered into by people moved by the Spirit's call to share in God's Mission.

4.2 This relational aspect of their work is now expressed through a complexity of programmes that the agencies' forebears may not immediately recognise but are symptomatic of the changing world they seek to respond to. But whether it is by programme, grant, training material or the offer of people to work with and alongside the aim is to be in relationship for the sake of God's Mission. Perhaps two recent developments illustrate both the changing nature of mission agency

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<sup>5</sup> Budget figure for Feb 2003-04

<sup>6</sup> Budget figure for 2003

<sup>7</sup> Extrapolated figure from actual monthly payroll figure for June 2003

involvement and the fact that the roots of relational mission continue to motivate their work.

4.3 The **Mothers' Union** has special consultative status at the UN. This offers MU representatives from around the world full access to debates and consultations that affect women, men and children at the global level. For example, each year the Society prepares papers covering major issues that impact families and presents them for debate at UN meetings. In recent years these papers have covered such topics as violence, HIV/AIDS, and the impact of poverty. The social policy work that informs these debates is based firmly upon the values of the MU engaged in programme work at the grass roots of community ensuring a hearing for the voice of those who are otherwise rarely heard.

4.4 The **Mission to Seafarers** has, since its inception, offered a pastoral and prophetic ministry to the maritime community. The prophetic ministry is conducted at all levels but is especially valuable in enabling the concerns of its Port Chaplains to be heard at intergovernmental level. The MtS was a founding member of the International Christian Maritime Association (ICMA), the ecumenical gathering of maritime ministries, and guided ICMA through the process of achieving credentials at the United Nations as an NGO. The MtS holds the chair of ICMA's delegation to the International Maritime Organisation and is vice chair of the delegation to the International Labour Organisation.

## 5 Changes in the ‘world mission scene’

5.1 At the time PWM was formed in 1978 the world mission scene within which the Church of England operated was quite different:

- There were only a handful of dioceses that had any experience of Companion Links and these were predominantly in East Africa with one in India.
- The Anglican Consultative Council had only just been formed and there were few of its present networks and commissions.
- Most, if not all, congregational mission interest – especially overseas – was expressed through one or more of the mission agencies.

5.2 The implications of these and other changes for the Church of England are noteworthy. The rapid increase in the number of **Companion Links** represents a significant investment of prayer, time and money by dioceses and congregations. In the main they happen on meagre resources but have huge potential for outreach and support at both ends. Yet, they have developed at a cost to the mission agencies that provide a great deal of support, expertise and advice.

5.3 The growth in **mission personnel sending congregations** ‘going direct’ in mission, together with the growth in other organisations and the Anglican Communion’s own networks and commissions means this ‘scene’ is less tidy than before, certainly for the mission agencies, but yet it provides exciting evidence of the Spirit moving. Does there need to be some degree of co-ordination and information sharing to avoid duplication and enthusiastic bad practice?

5.4 The mission agencies themselves have contributed to these changes both pro- and re-actively. For example, global mission activity that is determined by, based in and undertaken by those living in a very different context from those they seek to serve is no longer possible or appropriate. All the agencies have given high priority to acting on the far-reaching implications of becoming more ‘internationalised’. Examples for these changes would be internationalised governing bodies as well as the fact that there are mission agency offices and staff sited in the regions where work takes place.

5.5 However, the agencies have also had to re-act to the effects of these changes especially where they have had financial implications. Income generation has presented the agencies with a real challenge that has led to a streamlining of their structures and a re-focusing of their work. These changes have also affected two other significant sets of relationships.

## **6 The relationship between the mission agencies and dioceses.**

6.1 In streamlining their structures the agencies have had to review both how they relate to the dioceses in England and what the purposes of these relationships are, for both parties. It is universally the case that there are less mission agency staff charged with the responsibility of directly relating to diocesan structures. These direct representative roles of one agency staff member to one or more dioceses expressed through formal structural links like membership of a mission committee are no longer sustainable at levels previously possible<sup>8</sup>. Such agency regional staffs are, in the main, covering greater areas than was

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<sup>8</sup> PWM is planning to draw up a detailed report of the nature of these changes for distribution to the appropriate diocesan officers later this year.

previously the case. In order to use their time and energy as effectively as possible their patterns of working have had to change.

6.2 However, it appears that these changes in agency structures and ways of working are often coinciding with similar changes in diocesan structures that, for very similar reasons, cannot be sustained as they have been in the past. The need for lighter structures, more focussed ways of working and clearer aims and objectives for work of both office holders and supporting committees seems to be common ground. From the agencies point of view there are three main priority areas for their work with and in dioceses:

- being a resource for front line mission initiatives often, while not exclusively, at points beyond the traditional boundaries of the church's work;
- being a resource for the Companion Links by seeking to enable these specific relationships to be seen in a broader global mission context ; and
- being a resource for those congregations and parishes that provide the necessary on-going support for the work of each agency thereby enabling the continued development of their work through these partnerships.

## **7 The relationship between the mission agencies**

7.1 The history of the development of the different mission agencies is sometimes seen as one that has given rise to duplication and empire building. While there may have been evidence for supporting such a view in the past, today there is, among the agencies, a far greater understanding of each other's unique contribution. This understanding coupled with recent financial stringencies makes duplication a luxury in the



present. This understanding of the diversity of focus and approach among the mission agencies was aided by the creation of PWM and formalised in November 2003 in the signing of *Common Mission – A Covenant*<sup>9</sup> at Lambeth Palace. This document reinforces the new PWM constitution, which honours the role of the General Secretaries (or their equivalent) and through them, the PWM Agencies; by recognising the significant role they play, working corporately and collaboratively, in enabling the church to make a difference.

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<sup>9</sup> See Appendix 4 for the full text of the Covenant

## Appendix 1 - An over-view of the ministry of the mission agencies

### Church Army

**Where they work** – Church Army work mainly in Britain and their Evangelists seek to make a difference in our communities by sharing the Christian faith through words and action to pioneer new and relevant communities of faith.

**Work they do** –Church Army works in partnership to pioneer and enable the development of its five areas of focus: - Area Evangelism, Church Planting, work among Children and Young People, Homeless People and Older People in every community.

- **Candidates & Vocations Department** - offering a thorough selection process to help to discern whether Church Army is the right path and training that will enable the development of evangelistic gifts. Church Army also run Vocations Weekends twice a year and meet candidates on a one-to-one basis to help discern a calling.
- **First Contact** – To help test the possibilities and gifts you have in serving others Church Army’s *First Contact* programme provides anyone age 17+ with a chance to spend a year with Church Army.
- **College** - Church Army’s Wilson Carlile College of Evangelism in Sheffield is widely recognised as a centre of excellence in the training of evangelists. It delivers mission-shaped training with a distinctive emphasis on the vocational and practical. The college has modern facilities and first class library offering the opportunity to undertake research, take a single module or study for qualifications from Certificate to Masters level. All our modules are validated by the University of Leeds and are always focussed on mission and evangelism.
- **Learning to share** – offers the opportunity to participate in a variety of the Church Army College modules at a more local venue. For those involved in enabling evangelism training in their area Church Army can help set up accredited training. Also, local

modules are offered to individuals interested in being trained in evangelism.

- **The Sheffield Centre** - the Sheffield Centre is the research unit of Church Army, discerning the evolving mission of the church. It explores and evaluates church planting, fresh expressions of church and evangelism to post-Christian culture. The Centre produces *Encounters on the Edge* booklets, daily 'word-on-the-web' Bible readings and web publication 'Exploring Tomorrow's Evangelism'. It offers consultancy to help you launch innovative mission, and provide training in the wider church and through courses at Church Army's Wilson Carlile College of Evangelism.

## **Church's Ministry among Jewish People (CMJ)**

**Where they work** – CMJ works in England, sharing the good news of Messiah with Jewish people, combating anti-Semitism and teaching the Jewish Roots of the Faith. However, its main work is in Israel, through its sister Society, the Israel Trust of the Anglican Church (ITAC).

**Work they do** – ITAC runs Christ Church, Jaffa Gate, in the Old City of Jerusalem, which teaches its many visitors about the Jewish Roots of the Faith and reaches out to the neighbours – Jewish and Arab Muslim. Through its Jewish, Arab and expatriate staff the Christ Church Centre provides accommodation for pilgrims and for Christians who come to study about Jewish Roots at ITAC's Alexander College or, at a more popular level, through Shoresh Tours.

In West Jerusalem the Society runs the Anglican International School, which brings together Jewish and Palestinian children, as well as expatriate students from many nations.

Furthering reconciliation is an increasing emphasis both at Christ Church and the Anglican School.

The Society's newest centre is Beit Bracha, Migdal a prayer, retreat and healing centre in a beautiful, peaceful part of Galilee. This centre is for believers in the land as well as visiting intercessors who come to pray for the peace of Jerusalem.

## Church Mission Society (CMS)

*Where they work* - CMS works in 60 countries around the world with management staff based in London, Singapore, Kampala, Nairobi, Abuja and Lusaka. Our work is organised through three geographical regions, namely:

- **Africa** : Sudan, Kenya, Uganda, Tanzania, Madagascar, South Africa, Namibia, Zambia, Rwanda, Burundi, DR Congo, Congo Brazzaville, Nigeria, Sierra Leone, Guinea, Ghana, Gambia.
- **Europe, Middle East and Central Asia** : UK, Czech Republic, Romania, Bulgaria, Albania, Russia, Belarus, Ukraine, Georgia, Armenia, Turkey, Iran, Iraq, Syria, Lebanon, Jordan, Israel/Palestine, Egypt, Gulf States, North Africa, Tajikistan, Kazakstan, Afghanistan, Pakistan.
- **South and East Asia** : Nepal, Bangladesh, India, Sri Lanka, Malaysia, Singapore, Thailand, Laos, Cambodia, Vietnam, Philippines, Taiwan, China (incl. Hong Kong), Korea, Japan.

*Work they do* - The focus of CMS work is Evangelistic Mission understood as Presence, Proclamation, Praxis and Power that happens:

- **Presence** – when Christians live amongst God’s people, sharing their struggles and joys and building relationships of trust. In the context of these trusting, committed relationships, faith can be shared at many different levels.
- **Proclamation** – when Christians ‘give voice’ to the gospel, the good news of Jesus Christ. This happens through preaching or personal witness, writing, production and distribution of literature, through Christian drama, radio, TV or the visual arts.
- **Praxis** – when Christians demonstrate the transforming power of the gospel through practical service and action in society. This happens through the care of refugees, health ministries, community development, or education.
- **Power** – when Christians confront the demonic powers of this current age with the power of God. This happens through the ministry of personal exorcism, peace and reconciliation ministries, or advocacy for justice and working for the transformation of the unjust structures in society.

CMS Mission is fulfilled through six major mission programmes:

- **People in Mission** - CMS' major programme remains the mobilisation of people for mission. We are committed to motivating, selecting, training, and supporting people from many different backgrounds in cross-cultural mission.
- **Mission Grants** - Many more people are supported through grants. These are focused on evangelistic mission 'where the name of Jesus is rarely heard'.
- **Training leaders** - one of the largest programmes for training Christian leaders around the world, supported for training in their home country, or at institutions in another country, so that they are better equipped to lead their churches in mission.
- **Mission Interchange** - a creative mission interchange programme giving Christians experience, training, and new enthusiasm for 'mission together' across cultural and linguistic divides.
- **Consultancy and Events** - help given through consultancy or the support of consultations, mission festivals, and similar events.
- **Prayer and Advocacy** - every day hundreds of CMS members use prayer material to 'pray with understanding' for mission situations around the world. CMS also regularly undertake advocacy, publicly and in private, for partner churches and individuals who seek our assistance.

In Britain CMS has an additional commitment to working with churches as they seek to express their global mission in a local context and link up with other expressions of the worldwide church. We are particularly interested in working with and for new expressions of church and fostering communities of mission service.

## **Church Pastoral Aid Society (CPAS)**

*Where they work* CPAS works throughout Great Britain and Ireland, from its headquarters in Warwick and through a team of regionally based Ministry Consultants. The Society also works with churches in the Diocese in Europe.

*Work they do* CPAS exists 'to inspire and enable Anglican churches to reach everyone in their communities with the good news of Jesus Christ'.

The vision of CPAS is to inspire, encourage and challenge churches to be good news for all by:

- building worshipping communities for all ages
- equipping ministry for all ages
- enabling outreach for all ages

in the context of transforming the inherited church and nurturing the emerging church.

This vision is delivered by working with churches in three main areas...

**Leadership** - CPAS helps churches address leadership issues in a variety of ways, including:

- Consultation with local clergy and ministry teams
- Patronage – CPAS has patronage responsibility for over 500 benefices
- Vocation – through its *You and Ministry* programme CPAS encourages vocations to ordination and other ministry within the Church of England and supports people through training and into their future ministry
- *Arrow Leadership Programme* – This eighteen-month programme develops younger leaders (some of whom are sponsored by their diocese as part of CME) in the areas of character, call and competency
- *Church Leadership* magazine, resourcing leaders for ministry in the all-age church.

**Evangelism** - We encourage local churches to engage in appropriate and effective evangelism through:

- partnering both traditional and ‘fresh expressions’ of church
- promoting and developing *Lost for Words*, an all-age evangelistic training course
- developing innovative approaches to evangelism through resources such as *Essence*, *kids@ essence* and *Start!*
- offering training and consultancy to local churches and clergy.

**Children and young people** - As part of our all-age commitment, we encourage churches to give children and young people their proper place in the life of the local church through:

- The *Children’s Evangelism Initiative*, seeking to give ‘every child a chance to choose’

- *Falcon Camps*, helping to give children and young people from situations of disadvantage an experience of Christian faith
- Our youth and children's brands, such as *CYFA* and *Pathfinders*, which equip and resource local-church volunteers through training, consultancy and publications
- *Ventures* residential holidays, ensuring that 'children and young people meet Jesus Christ, get to know him better and in turn lead others to him'.

In order to fulfil our vision we seek to develop increasingly close partnership with local churches, and to develop ourselves as a 'mission community'.

## Crosslinks

***Where they work*** - we are not geographically defined but defined by gospel needs. Currently we are linked with churches in East Asia, South-East Asia, South Asia, Continental Europe, Britain and Ireland (North and south) Canadian Arctic, North Africa, West Africa, East Africa, Ethiopia, Southern Africa and South America.

***Work they do*** - Crosslinks seeks to make Christ known by the proclamation and teaching of God's word in the power of the spirit. This can be done in any creative way and currently involves, in addition to mission partners, sponsorship of students, strategic grants, schools of biblical training and short-term mission.

## Intercontinental Church Society (ICS)

***Where they work*** - ICS 'makes known the Christ of the Scriptures to people of any nationality who speak English'. That mission covers 1.5 billion people (who use English as first, second, or foreign language) in countries where English is not the first language. They work in 18 countries, principally in Europe and North Africa. Their partner Dioceses are Europe, Cyprus and Gulf, Egypt, Falklands, Brazil and Chile. All chaplains ICS supports work under authority of the appropriate diocesan Bishop.

***Work they do*** – ICS's work involves:

- **planting and nurturing international Anglican churches** through 55 chaplains who work either with or for ICS among 65

international Anglican congregations. ICS funds church-planting or growth projects in partnership with the Diocese, manages the appointment of chaplains e.g. as Patron, and owns church buildings.

- **ministering to tourists** through over 100 volunteer seasonal chaplains ministering in some 22 European/Mediterranean tourist resorts including on Thomson holidays.
- **helping people find a church abroad**

## **Mission to Seafarers (MtS)**

**Where they work** – MtS supports and links the Anglican Church’s ministry to seafarers of all races and creeds in ports throughout the world. It has full-time staff and/or seafarers’ centres in over 100 ports, honorary chaplains in over 200 others. In many ports it works in close cooperation with Christian societies of other denominations, and it is a member of the International Christian Maritime Association.

**Work they do** - MtS exercises a pastoral and prophetic ministry within the shipping industry. It is involved therefore with the care of seafarers especially when they are absent from home, often for many months and sometimes in excess of a year. MtS helps them connect with family and friends in the provision of communications technology and are engaged in advocacy for seafarers when they are exploited and abused. The chaplain’s visit seafarers daily on their ships, in hospitals and occasionally in prison. With ecumenical colleagues MtS are recognised as an NGO at the United Nations and attend both the International Maritime Organisation and the International Labour Office. Their ministry extends throughout the maritime community to include ship-owners, trades unions and all those engaged in ancillary services.

## **Mothers’ Union**

**Where they work-** The purpose of the Mothers’ Union is to share God’s love for the world by encouraging, strengthening, and supporting marriage and family life. The Society has over three million members in 74 countries around the world. Forty staff in the UK, and 300 indigenous workers enable and empower the worldwide membership to be involved in this mission.



**Work they do-** Members are encouraged to engage with family, in its widest sense, at the grass roots by helping communities meet their local needs. This inevitably means it is difficult to define the extent of the work in total. Nationally and internationally however, the focus of the MU activity lies in encouraging parents to bring up their children in the faith of the church, promoting conditions in society favourable to families, and helping those families whose lives have met with adversity. This is done in a clear spirit of recognition that we are a part of a global community, so strong links with Christians around the world are encouraged and fostered with prayer, and members are encouraged to reflect on the wider understanding of marriage and family in relationship with God.

### **South American Mission Society. (SAMS)**

**Where they work** - SAMS has traditionally worked in partnership with the Anglican Church of the Southern Cone of South America, amongst the indigenous, national and expatriate communities. Recent years has seen this work expand into Brazil, Spain and Portugal as we have received invitation from those Provinces and dioceses. The migration of Latins to others parts of the world has meant that SAMS is also now engaged in work in the UK amongst Spanish speakers, as well as support for Latins working amongst other language/faith groups.

**Work they do** - In addition to Church planting in the cities and rural area of the Southern Cone, SAMS has been involved in leadership training, theological education, relief and development ministry, and advocacy issues on behalf of marginalized communities. Recent focus has been placed upon the training and equipping of nationals for the task of mission and to that end priority is given to funding of nationals in training where possible.

### **Society for Promoting Christian Knowledge (SPCK)**

**Where they work** – SPCK employs approximately 240 staff. 205 members of staff (many part time) are based in one of their **25 Christian bookshops**. All but one of these shops are based in England, there is also one in Cardiff. Some 30 members of staff, based in London, are involved in publishing Christian literature.

**Work they do** – The mission at SPCK is to **Promote Christian Knowledge** embracing Christians of all denominations, and supporting individuals who

are not regular churchgoers. Their **25 shops** are developing exciting new ways in which to reach out to communities, building on their established strengths as **Christian Resource Centres**.

Homelessness, crime and justice, peace, ethics, the environment, world trade, and human endeavours in many fields - every aspect of our "way of life" has a mirror within the Christian perspective. They are **working with partners** throughout the UK to develop **programmes of events** which help individuals and communities engage with issues and develop their faith.

The **SPCK Publishing** programme produces Christian books across a broad spectrum, from the catholic to the evangelical and from the conservative to the liberal. Their **Internet Bookshop** ([www.spckonline.com](http://www.spckonline.com)) has access to more than 50,000 Christian book titles across the whole spectrum of Christian resources.

Their **Assemblies website** ([www.assemblies.org.uk](http://www.assemblies.org.uk)) provides teachers with materials for school assemblies which can be downloaded free of charge. It has proved to be so popular, responding quickly to world events such as September 11<sup>th</sup> and the war in Iraq, that monthly use continues to grow and currently stands at over 2 million hits.

The **SPCK Worldwide Grants Programme** supports a wide variety of communications and theological education projects with churches of many denominations throughout the world. The largest single programme is *Books for Life*, which provides theological textbooks to those training for ministry in the developing world.

## **United Society for the Propagation of the Gospel (USPG)**

*Where we work* - USPG works with the Anglican, United and non-denominational churches in over 50 different countries. This work is organised into five different 'USPG' regions with the headquarters in London.

- **Central Africa and Tanzania:** Botswana, Malawi, Tanzania, Zambia and Zimbabwe.
- **Indian Ocean, Southern Africa, and West Africa:** Ascension Island, Cameroon, the Gambia, Ghana, Guinea, Lesotho, Liberia, Madagascar, Mauritius, Mozambique, Namibia, Seychelles, South Africa and Swaziland.

- **Latin America and the Caribbean:** Argentina, Bolivia, Brazil, Chile, El Salvador, Haiti, Honduras, Paraguay, Peru, The West Indies (Barbados, Bahamas, Jamaica, Trinidad and Tobago, St. Vincent and the Grenadines, St. Lucia, Grenada, Antigua/Barbuda, Sint Maarten, Anguilla, Montserrat, St. Kitts & Nevis, Dominica, Aruba, Belize, Guyana), Uruguay and Venezuela. [Also in Portugal and Spain.]
- **South Asia, and the Middle East:** Bangladesh, Egypt, Ethiopia, India, Israel, Pakistan, Palestine and Sri Lanka.
- **East Asia and Oceania:** Australia, Burma (Myanmar), Cambodia, China, Indonesia, Japan, Laos, Korea, Malaysia, New Zealand / Aotearoa, Philippines, Polynesia, Singapore and Taiwan. Also in England, Ireland and Wales

*Work that we do* - USPG's work enables people to grow spiritually, to thrive physically, and to have a voice in an unjust world.

**International Relations Team** - USPG works in consultation with the churches to which we relate. The Society is working towards a greater involvement of these churches in our decision-making processes.

#### **People Programmes:**

- Long and Short Term Missionary Programmes enabling people from Britain and Ireland (B and I) to fulfil their vocation to respond to requests from the church worldwide.
- Come Over and Help Us Programme: enabling people from the worldwide churches to fulfil their vocation and minister in B and I.
- Exchanging Places: facilitating the movement of missionaries from one country to another, not including B and I.
- Experience Exchange Programme enabling women and men of all ages to 'experience' the world church. Jointly run with the Methodist Church.
- Training and Experience Programme: facilitating training for church workers from the worldwide churches chosen by their churches.
- Expanding Horizons: enabling church workers, clergy and ordinands to have a short 'sabbatical' experience of the world church.

**Funding Programmes:**

- Church Funding - USPG offers a variety of grants to support the worldwide churches. These are: Long Term Development, Short Term Development, Training for Mission, Special Issues, Contingencies and Emergencies, and Education.
- Healthcare - USPG supports the healthcare work, run by the churches we relate to, in seventeen countries. The Society has a particular interest in HIV / AIDS work.

**United College of the Ascension (UCA)** - USPG, jointly with the Methodist Church, funds the UCA. This college supports both women and men from the worldwide churches who are training in Britain, or who are missionary candidates. UCA is also an important centre for interfaith work and missiology.

## **Appendix 2 - Contact details for the PWM Mission Agencies**

### **Church Army**

(Chief Secretary, Capt Philip Johanson OBE)

Marlowe House, 109 Station Road, Sidcup, Kent DA15 7AD.

Tel. 020 8309 9991

E-mail: [information@churcharmy.org.uk](mailto:information@churcharmy.org.uk)

Web: [www.churcharmy.org.uk](http://www.churcharmy.org.uk)

### **The Church's Ministry among Jewish People (CMJ)** (General Director, Rev Tony Higton)

30c Clarence Road, St Albans, Herts AL1 4JJ.

Tel. 01727 833114

E-mail: [enquiries@cmj.org.uk](mailto:enquiries@cmj.org.uk)

Web: [www.cmj.org.uk](http://www.cmj.org.uk)

Israel Trust of the Anglican Church, PO Box 191, 5 Isaiah Street, 91001, Jerusalem, Israel

Tel. +972 (0)2 5384584

Fax: +44 972 (0)2 626 1878

E-mail: [itac@netvision.net.il](mailto:itac@netvision.net.il)

### **Church Mission Society (CMS)**

(Gen Sec, Canon Tim Dakin)

Partnership House, 157 Waterloo Road, London SE1 8UU.

Tel. 020 7928 8681

E-mail: [info@cms-uk.org](mailto:info@cms-uk.org)

Web: [www.cms-uk.org](http://www.cms-uk.org)

### **Church Pastoral Aid Society (CPAS)**

(General Director, Rev Robert Key)

Athena Drive, Tachbrook Park, Warwick CV34 6NG.

Tel. 01926 458458

E-mail: [mail@cpas.org.uk](mailto:mail@cpas.org.uk)

Web: [www.cpas.org.uk](http://www.cpas.org.uk)

### **Crosslinks**

(Gen Sec, Rev Andy Lines)

251 Lewisham Way, London SE4 1XF.

Tel. 020 8691 6111  
E-mail: [info@crosslinks.org](mailto:info@crosslinks.org)  
Web: [www.crosslinks.org](http://www.crosslinks.org)

### **Intercontinental Church Society (ICS)**

(Chief Executive, Canon Ian Watson)  
1 Athena Drive, Tachbrook Park, Warwick CV34 6NL.  
Tel. 01926 430 347  
E-mail: [enquiries@ics-uk.org](mailto:enquiries@ics-uk.org)  
Web: [www.ics-uk.org](http://www.ics-uk.org)

### **The Mission to Seafarers**

(Secretary General, Canon Bill Christianson)  
St Michael Paternoster Royal, College Hill, London EC4R 2RL.  
Tel. 020 7248 5202  
E-mail: [secgen@missiontoseafarers.org](mailto:secgen@missiontoseafarers.org)  
Web: [www.missiontoseafarers.org](http://www.missiontoseafarers.org)

### **The Mothers' Union**

(Chief Executive, Mr Reg Bailey)  
The Mary Sumner House, 24 Tufton Street, London SW1P 3RB.  
Tel. 020 7222 5533  
E-mail: [mu@themothersunion.org](mailto:mu@themothersunion.org)  
Web: [www.themothersunion.org](http://www.themothersunion.org)

### **South American Mission Society (SAMS)**

(Gen Sec, Canon John Sutton)  
Allen Gardiner Cottage, Pembury Road, Tunbridge Wells, Kent. TN2 3QU  
Tel. 01892 538647  
E-mail: [gensec@samsgb.org](mailto:gensec@samsgb.org)  
Web: [www.samsgb.org](http://www.samsgb.org)

### **The Society for Promoting Christian Knowledge (SPCK)**

(Gen Sec, Mr Graeme King)  
Holy Trinity Church, Marylebone Road, London NW1 4DU.  
Tel. 020 7643 0382  
E-mail: [spckww@spck.org.uk](mailto:spckww@spck.org.uk)  
Web: [www.spck.org.uk](http://www.spck.org.uk)

**The United Society for the Propagation of the Gospel  
(USPG)**

(Gen Sec, Rt Rev Michael Doe)

Partnership House, 157 Waterloo Road, London SE1 8XA.

Tel. 020 7928 8681

E-mail: [enquiries@uspg.org.uk](mailto:enquiries@uspg.org.uk)

Web: [www.uspg.org.uk](http://www.uspg.org.uk)

## **Appendix 3 - Associate PWM Members**

In addition to the full members of PWM there are a number of Associate Members who often work collaboratively with the full members in similar parts of the world. Their work is highly valued particularly because of the withdrawal of interest, concern and support of the government in these areas where there was once British influence. This has often been paralleled by a similar withdrawal by the larger mission and development agencies, for a variety of reason, but leaving a vacuum that is of huge concern to the churches in these areas. These agencies continue to have a role out of all proportion to their size in ensuring that the 'global' has continuing significance and meaning.

Association of the Dioceses of Singapore & West Malaysia  
Bible Society  
Borneo Mission Association  
Christians Aware  
Church of Ceylon Association  
Congo Church Association  
Egypt Diocesan Association  
Fellowship of the Maple Leaf  
Girls Friendly Society  
Guyana Diocesan Association  
Jerusalem and the Middle East Church Association  
Kenya Church Association  
Korean Mission Partnership  
Lesotho Diocesan Association  
Melanesian Mission  
Mozambique & Angola Anglican Association (MANNA)  
Oxford Mission  
Papua New Guinea Church Partnership  
Sharing of Ministries Abroad (SOMA)  
Southern Africa Church Development Trust  
TZABA  
Zululand-Swaziland Association

### **Associate Churches**

Church of Ireland  
Scottish Episcopal Church  
Church in Wales



## **Appendix 4 - *Common Mission - A Covenant***

### ***A common future***

Over the last few years the mission agencies have been growing together within the framework of the Church of England's Partnership for World Mission (PWM). Historically these agencies have been the primary contributors on behalf of the Church of England to the founding and expansion of the world wide Anglican Communion. Such agencies remain a major channel for on-going mission relationships and grassroots initiatives within the Communion. There are growing numbers of public issues and debates where the agencies need to be more visible and where their contribution needs to be heard. This calls for new ways of working together to speak with one voice and take joint action. It includes recognising the developing role of the Archbishop of Canterbury as President of the Anglican Communion and new opportunities for closer working between the Archbishop and the agencies.

### ***A Common Vision***

1. We believe in promoting confidence in the Gospel and an understanding of mission that is holistic and evangelistic within the context of the Five Marks of Mission<sup>10</sup> of the Anglican Communion.
2. We believe that our task in proclaiming the Kingdom of God can only be undertaken in partnership and within the fellowship of the worldwide Church.
3. We believe the Church is God's instrument for mission and recognise and affirm the voluntary principle as a proven model for mobilising and encouraging effective engagement.

### ***A Common Commitment***

1. To increase cooperation while acknowledging the richness of our diversities.

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<sup>10</sup> 1. To proclaim the Good News of the Kingdom. 2. To teach, baptise and nurture new believers. 3. To respond to human need by loving service. 4. To seek to transform unjust structures of society. 5. To strive to safeguard the integrity of creation and sustain and renew the earth

2. To increase mutual support, discussion of common issues and the development of strategic cooperation through regular meetings of the General Secretaries.
3. To build up contact, regular meetings and working links between the Archbishop of Canterbury and the General Secretaries of the PWM agencies.
4. To ensure meetings of specialist staff to share concerns, models of good practice and engage in practical partnerships.
5. To issue agreed public statements, study and promotional materials on issues of common concern.
6. To consult as widely as possible on mission issues in the Anglican Communion and in collaboration with relevant commissions, working parties and networks authorised by the Primates Meeting and the Anglican Consultative Council.

[Signed at Lambeth Palace by representatives of all the PWM Agencies on November 24<sup>th</sup>, 2004.]