

“TO THE ENDS OF THE EARTH”

Connecting the Local and the Global



The Guildford Diocese World Mission Survey 2008

A Report

FOREWORD

No Christian can be a Christian alone. Nor can congregations be authentically the Church of Jesus Christ, unless they are open to each other, both locally and globally. This is the fundamental point of bishops and an Episcopal Church, rather than a Congregational Church.

This is also why our global connections, our global communion in mission, have a double importance. It is not only about the mutual exchange of gifts between different parts of the Body of Christ in cross-cultural mission. But it is also about helping us – and our partners – to be the Body of Christ itself, open to each other globally.

I therefore warmly welcome this Report, with its manifestation of the wonderfully international character of this diocese, and as a tool to be more fully the Church itself.

+Christopher

PREFACE

Guildford Diocese straddles the land between Heathrow and Gatwick Airports, and sits astride the great routes out of London to the South Coast. In many parts of Britain, its people and its churches, directly or indirectly, are part of many international networks: business and commercial, diplomatic and leisure, personal and communal.

Consequently, the churches and parishes of our Diocese have many connections and associations around the world – links which in many cases are, and in other cases could be, a springboard for learning and engagement in mission. These links and friendships could be a powerful resource for energizing, informing and inspiring our own mission and evangelism in our own place.

In an attempt to describe this and to learn lessons, make connections and further our engagement in God's mission around the world, in 2007 the Diocese distributed a "World Mission Survey" to all parishes. This emerged from the Mission Evangelism and Parish Development department with the initiative of Andrew Wheeler, the recently appointed Bishop's World Mission Advisor.

165 questionnaires were distributed to the incumbents and parishes of the Diocese. 87 were returned containing a wealth of information about a vast range of contacts and associations, indicating the depth and breadth of the Diocese's involvement with the Church around the world, and a diversity of other involvements of compassion and mercy. Thank you to all those who took the time to respond to, and answer, a lengthy document. The care and the detail included have been fascinating and useful.

This report attempts to describe what the Survey revealed, to enable us to work together more fruitfully as common interests are revealed, and to learn lessons for the future. If it can capture the flavour of the completed questionnaires it will be a lively and provoking read.

My grateful thanks to Marcus Kalantarian for doing the processing on computer of all the information on the survey forms to enable correlation and analysis to take place, and to Mary Peters for distributing, receiving, collating, editing and generally making sure it all happened!

Hopefully over time, we will be able to take up some of the possibilities that are not included in the report by networking parishes with similar interests, sharing good practice and experience. This questionnaire has brought to light the immense range of experience and wisdom that is constantly accumulating through our world mission connections. As World Mission Advisor, if I can add to that I am always glad to be able to do so. I will endeavour to take up some of the suggestions for collaboration that were recorded.

Andrew Wheeler.

1. HOW ARE WE SET UP FOR WORLD MISSION?

Mission Secretaries or Co-ordinators

Of the 87 returned questionnaires, 47 named a Mission Secretary, World Mission Co-ordinator or someone similar. Put another way, across the Diocese, there are at least 50 people willing to invest time and effort in developing awareness and involvement in world mission. A great resource. From the Mission, Evangelism & Parish Development team, we hope to network with these people, to encourage them, to enable them to encourage each other and to generate new ideas and activities.

Mission Committees

Most of those with a “Mission Secretary” also have a “Mission Committee” of some kind. These come under various names indicating the variety of functions that they fulfil. Names include: Mission Committee, Overseas Ministry Support Group, Outreach Committee, World Mission Action Group, The Far & Near Committee, Outward Giving Working Group, Mission Support Group etc.

These titles indicate different emphases: a focus on “outward giving” and its management, a focus on mission awareness or education, provision of support for mission partners, a prioritising of prayer, a focus on developing mission partnership with churches etc overseas, a desire to hold local and world mission together, a focus on social and justice issues, etc.

Mission Strategy

A smaller number of parishes have also developed strategy documents for their mission involvement. Some parishes supplied those documents to us. These are extremely valuable and are indicative of some very thorough work and reflection on strategies for mission, both local and global. They have taken some digesting!

If parishes are interested in developing a more careful strategy for their involvement in world mission, these documents could be made available as examples. Here are some quotations as parishes attempted to describe their strategy:

For the new mission group we are using the mission statement “Sharing the life and love of God generously – beyond our parish”

(A) is a missionary parish – starting from almost zero in 2001, our focus has been on internal mission and growth, but with an eye to the wider church.

Until 2006, our attitude to Mission as a church was very much attached to particular individuals who had a heart for it and drove the rest. Now we are trying to build up relationships with missions (international, national and local) in a real way. We are much more focussed than we were, and this helps with our overall understanding of the mission of God in our community.

Our “parish strategy” is summed up by our mission statement: “reaching out to the community in love in response to God reaching out to us in love.” This emphasis on people to people contact locally is mirrored in our approach to world mission – our ongoing commitment is to organisations where we can have “personal” information fed back to us.

One hopes that the struggles and commitments of the world church will inspire, challenge and inform us in the peculiar challenge we face in secular UK.

Some Emerging Questions?

- **STRUCTURE.** There is a widespread practice of setting up groups and committees to develop and promote mission understanding and engagement in the parishes of the Diocese, together with a secretary or chairperson.
 - Would mission secretaries and similar people appreciate further equipping for their task?
 - Is there scope for networking these groups to promote vision, new ideas and good practice?
 - Would some parishes be interested in help to set up a simple and effective parish structure to manage and develop mission both locally and internationally?

- **PARTNERSHIP.** A recurring theme is the desire for “partnership” with both individual mission partners and organisations, for there to be relationship and mutual learning.

- **LINKING LOCAL & GLOBAL.** Mostly world mission seems to be managed separately from local mission – though some churches endeavour to link the two in a conscious way. One or two references indicated an awareness of the potential to learn for our local mission from our world wide partnerships. How important is it to connect our thinking and practice in local and global mission?

- **THEOLOGY & GOOD PRACTICE.** We have many examples of good structure and significant investment. There are also some striking examples of theological reflection and consideration of good practice. There are parishes, of course, where this is still at an early stage. Is there a need for this to be deepened, with opportunity for parishes to share theological reflection on the missional task, and on good practice in the development of missional relationship and activity? With the information to hand it would not be difficult to link parishes wanting to develop in these areas with parishes where substantial progress has already been made.

2. WHAT ARE OUR RESOURCES – PEOPLE & PLACES?

Who have gone from the parishes of the Diocese for experience and involvement in world mission? The Survey revealed that hundreds have gone overseas in mission service, for both short and long term programmes, and have brought their experience and insight back to their churches and communities.

However, this experience is unevenly spread across the Diocese. Of the 87 parishes that replied to the survey, 34 reported that nobody had gone from their parish for international mission experience during the last three years. Of the remaining 53 parishes with some involvement, about 15 could be said to have multiple connections that constituted a particularly rich ongoing opportunity and involvement. It would be a positive outcome of this Survey and Report if encouragement, inspiration and experience were increasingly shared between parishes.

Short Term Mission

This list could be used to stimulate parishes to get started with encouraging people to go on short term mission ventures, with an idea of organisations that others have found positive and reliable.

ORGANISATIONS USED BY GUILDFORD DIOCESE PARISHES FOR SHORT TERM MISSION OPPORTUNITIES

Latin Link	Scripture Union
UCCF	YWAM
Soap Box	Flame Int'l
Salvation Army	Tear Fund
Neerkshe project	Habitat for Humanity
CMS	USPG
SAMS	Baptist Missionary Society
L'Arche	Wycliffe Bible Translators
Kings World Trust	Crosslinks
Youth for Christ	Mission Aviation Fellowship
Cross Roads Int'l	Compassion
Asian Students Christian Trust	SOMA
Springs Ministries (Kenya)	Task Force Romania
COME Uganda	Voluntary Service Overseas
African Revival	Amos Trust
World Vision	Novi Most (Croatia)

Happy Child Int'l	Oasis Trust
Mercy Ships	A Rocha
Operation Mobilisation	Time for God
Christa Romania	Urban Saints (Crusaders)
Samaritans Purse	

The Survey reveals that, whilst a surprising number of churches have little or no experience of sharing in world mission through the sending and receiving of people, amongst other churches there is a great depth of experience, with many people having gone to many different parts of the world with a great range of organisations. Short term and longer term mission opportunities with these organisations can, in most cases, be readily found on the internet.

Increasingly too, churches have their own contacts, made through their own members, or developing from a chance encounter or visit. These can be very deep and personal relationships – and will probably retain their vitality best by retaining their local and individual character.

Short term mission opportunities can have a huge impact on those who participate. The chief value is not in the work done, but in the widening of horizons, the opening of eyes to world issues and to different cultures, and the diversity and richness of the Christian Church across the world. This can be transforming for the individual, and often is a decisive element as future careers and professions are shaped. Those returning home with such experience of mission in the two-thirds world, are also a great resource for their sending churches – a window into the Church across the world and the meaning of mission in the complexity of the modern world.

The uneven distribution of experience across the Diocese raises the question of whether we can help each other more – in sharing experience between parishes, encouraging and facilitating others to embark on new ventures. The Diocese might perhaps play a role in providing information and “brokering” contact between parishes and a range of reliable organisations.

The best short-term ventures go beyond “serving others” and “experience” to include training and equipping. SOMA (Sharing of Ministries Abroad), for example, brings together genuinely international teams to minister with local Christian leaders in the renewal of the church at a grassroots level. A balance of ages, experience and gifts is looked for, and people of the different nationalities grow in responsibility as they gain experience. Such a pattern can be found in other organisations. Recent newspaper articles have alerted us also to the fact that good practice is not universal in organisations offering short term service opportunities.

Some quotes indicative of the range of activities the churches of the Diocese are involved in:

The vicar goes each year to Africa or India & takes a young trainee to teach pastors and church planters.

(A) was one of the parishes in the Diocese which collected and looked after refugees from the Bosnian crisis in 1992. Since then we have had close links with the Balkans, which was strengthened during the war in Kosovo and now focuses primarily on working with the people, in particular with the schools and children, of Gjakova.

We have had two individuals go on mission to Brazil working alongside another of our mission partners, Happy Child International, who work with street children in Belo Horizonte and Recife. They have undertaken a practical mission training programme with Happy Child to equip them to go out and work in mission elsewhere.

A number of our members are highly committed to the cause of finding a just solution to the Israel/Palestine issue and have been on pilgrimages to the West Bank and Gaza, as well as to Israel. In the course of this, we have sent funds to support a nursery school in the village of Wadi Fuqeen.

We have had teams of people go to Uganda on several occasions and spend time with one of our mission partners who runs a Christian orphanage, Kampala Children's Centre.

Longer Term Mission

By this we mean mission engagement that involves essentially going to live and work in another context for at least 6 months, and probably for a number of years, where cultural immersion is part of the experience. The Survey did not ask for a clear distinction between short and longer term experience, so the information is not easy to interpret at this point.

ORGANISATIONS USED BY GUILDFORD DIOCESE PARISHES FOR LONGER TERM MISSION

CMS	USPG
SAMS	Methodist Missionary Society
Interserve	Overseas Missionary Fellowship (OMF)
Action Partners	VIVA Network
YWAM	WEC (World Evangelisation Crusade)
Crosslinks	Wycliffe Bible Translators

The distinction between short and longer term mission is becoming ever fuzzier, as fewer people contemplate “life-long” service. With national churches becoming stronger and better resourced, the need for mission service on the pattern of generations past is declining. However, contemporary mission thinking highlights the substantial mission tasks that remain. “Unreached peoples”, “hidden peoples”, “the 10-40 window”, “the urban challenge”. “the youth challenge” and other catch phrases highlight the remaining tasks in mission and evangelism. They also highlight the continuing need for cross-cultural mission that involves cultural immersion and the kind of personal investment that requires years rather than months.

We should also expect the parishes of our Diocese to be sending and supporting long term cross cultural mission partners into contexts around Britain and around the world, requiring ongoing financial, personal and spiritual support. This indeed is revealed in the Survey, as parishes record the coming and going of established mission partners, either those who gone from their own community, or those with whom they are linked through mission agencies.

The Survey also allowed us to see where different churches were connected with the same or near parts of the world. Some of the most notable of these overseas connections are:

1.	The Balkans (Croatia, Kosovo, Albania etc)	4 parishes
2.	Brazil	6 parishes
3.	India	6 parishes
4.	Kenya	4 parishes
5.	Nigeria	3 parishes
6.	Romania	4 parishes
7.	South Africa	5 parishes
8.	Tanzania	5 parishes
9.	Uganda	9 parishes
10.	China	2 parishes
11.	Zambia	2 parishes
12.	Nigeria (through the Diocesan link)	30 parishes

We expect, in due course, to write to each of the parishes with an involvement that other parishes share, so that they know of the interest of others and can follow that up if it is helpful.

Some Emerging Questions?

- Can we help each other more, by sharing the different experiences and learning that we gain through our mission ventures? How might this actually be promoted?
- Is there a role for the Diocese in facilitating or brokering these connections and learning possibilities, so that opportunities for cross-cultural mission are more widely available across the Diocese?

- Would it be an encouragement for parishes with connections in similar areas of the world, or in similar kinds of ministries, to be put in touch with each other?

3. WHAT ARE OUR RESOURCES – PEOPLE WHO COME TO US?

For a couple decades, we have spoken of the need for us as British Christians to hear and to learn from our Christian brothers and sisters in other parts of the world, and in other parts of the Body of Christ. This is easier said than done when we consider the distances and costs involved. How are we doing when it comes to receiving the World Church in our parishes and beginning the process of learning from its representatives?

In Guildford Diocese, it appears we learn in this way chiefly from three categories of people:

1. Executives and leaders of various mission agencies.

These include not only the established Anglican missions (CMS, USPG, SAMS etc), but also a bewildering range of other missions that we are associated with. A small sample: YWAM, Leprosy Mission, Jubilee Action, Christ for All, Africa Inland Mission, Bible Societies, Mustard Seed Relief Ministries, Christian Aid, Children's Society, Viva Network, Water Aid, Time for God, Breakout Trust, Interserve, Happy Child International etc.

2. Mission Partners home from their various work locations.

The 15 or so churches with very extensive mission connections clearly have more opportunity in this area, but many churches testify to being stirred up, inspired, challenged by the visits of mission partners, either their own or "borrowed".

- Many churches recorded visits from all or most of their mission partners during the previous three years. Some quotes:

She brought "over there" alive; enthused people.

They shared about ministry so that people could support in prayer & know what/who they were giving to.

The congregation likes to have 'known people' as the focus for prayer and support.

(A) on home leave made significant contribution in home groups and small meetings.

3. Visitors from the World Church.

Such visitors bring colour and immediacy to our understanding of mission and the life of the World Church. Visitors commonly seem to be bishops because of the greater opportunities they have for travel.

- Two African choirs have visited parishes in the Diocese and have had a vivid impact – the Watoto Children's Choir, and the African Children's Choir.
- Visits of bishops and clergy. Quotes:

Visit from Bishop of Ife. Main value – mission works both ways & was very valuable to listen to his experience in his country & see what we can take from it.

Visit from Fair Trade producer from Uganda. It gave us an opportunity to form a relationship with his church & contribute money to a building project. Main value tends to be cementing relationships with and prayer support from a small proportion of the congregation.

- Visits from several Nigerian bishops and clergy (as part of the Diocesan link with Nigeria). Also Primate of Southern Cone, Bishops from Paraguay, Guyana, Northern Uganda, Egypt and various clergy.
- As we would suppose in a Diocese with many natural international links, visitors come from a great diversity of parts of the world. There are the established African associations of British churches - Uganda, Kenya, Nigeria and Tanzania – as well as India and Romania. But also some more unusual relationships: Cambodia, China, Papua New Guinea, Mexico, Nepal and the Philippines.

Some Emerging Questions?

- There is all the diversity you would expect in a Diocese of our location and social character. We receive visitors from a great range of areas of the world. There is a strong bias towards the areas of historic British mission enterprise – Uganda, Kenya, Nigeria and other parts of Africa especially. If we are to learn from the World Church in its diversity, do we need to especially nourish links with other areas? Perhaps India, China, Korea, Eastern Europe and Russia which are all areas of significant Christian growth and discipleship. There are a number of parishes with links with India and Brazil for example, who might assist in this.
- There is a special opportunity to learn from the World Church through welcoming and hearing from overseas Christians studying in this country. Theological students from around the world, and Christians studying other subjects, can be a significant resource over months or years, depending on the duration of their course. Regular hospitality for such students is a valuable service to them and their sending churches and a resource for us for learning. How could this be encouraged more?

4. WHAT ARE OUR RESOURCES – FINANCIAL?

Respondents did a noble job in attempting to answer the questions about mission giving / investment, both local and global, as a proportion of total parish income. For some, there seemed to be uncertainty as to what constituted parish income and thus how to calculate figures and percentages. Of course, understanding of what constitutes local and global mission varies. However, despite some of these uncertainties, the figures supplied seem to fit well together and to be coherent.

What picture emerges from the figures?

1. Total Giving / Investment in Mission

Investment in Local Mission	£515,198
Investment in Global Mission	£951,738
Overall investment in mission (as defined by the parishes)	£1,466,936

As only about 50% of parishes made returns, we might speculate that as a Diocese we give / invest something of the order of £3m annually to mission, of which about £2m is towards global mission. This investment represents support for mission partners of UK origin, indigenous mission partners, UK mission agencies, indigenous church and mission agencies, Christian development agencies, secular charities, and a diversity of mission activities, representing all the Marks of Mission.¹

2. Proportion of Parish Income

From the information gathered, it is not possible to give an overall answer to this question. Almost all parishes felt able to calculate percentages of total income that were directed towards local and global mission. These levels vary very widely. Some parishes clearly prioritize local over global mission, others the reverse. Typically, parishes aim to commit 10% of their unrestricted income to outward giving but this percentage can vary widely from parish to parish. There is, of course, no reliable record of the additional amount donated by individual church members which is likely to be quite substantial, given that tax efficient planned giving to PCCs amounted to nearly £10m in 2006 and many match these donations with giving to a wide variety of external mission and charity connections.

Some emerging questions?

- There is a wide range in outward giving percentages and it seems that many parishes may lack a clear vision and strategy for mission support and partnership.
- Mission/outward giving by parishes may have strong historical and personal links and regular review and prioritising may help to inform and inspire a wider congregational understanding of and support for local and global mission.

5. DIOCESAN PARTNERSHIPS & LINKS

The Guildford – Nigeria Link

The Guildford – Nigeria link has a considerable history, reaching back into the 1960's and the time of Bishop George Reindorp. Guildford was much involved in assistance to the Church of Nigeria during the Biafran War. In 1973, 40 young people from Guildford made a visit to Nigeria, going out in pairs to each of the 20 Dioceses. In 1974, under the leadership of Bishop David Brown, the Link was absorbed into the wider structure of IDWAL (the Inter-Diocesan West African Link), which associated Guildford, Portsmouth and Chichester Dioceses with the Province of West Africa that incorporated Nigeria.

Further change came in 1999-2000, when Guildford took responsibility for the IDWAL commitment to Nigeria and, with the Nigerian Church expanding rapidly, the Link was focused on 12 Dioceses of the Church of Nigeria – each of which was twinned with a Deanery in the Guildford Diocese.

Currently, there is a Nigeria Link Officer (Rev. David Minns) and a Nigeria Link Committee to oversee the development of the Link, chaired by Canon Jeremy Cresswell.

Thus emerged the pattern that still holds, with each Deanery seeking partnership with one of 12 Nigerian Dioceses. These twinned relationships, with the number of parishes expressing some interest in the Link (in the questionnaire) are:

ALDERSHOT	-	MINNA	0
CRANLEIGH	-	IDEATO	2
DORKING	-	EKITI WEST	0
EMLY	-	OLEH	1
EPSOM	-	AWKA	6
FARNHAM	-	NSUKKA	1
GUILDFORD	-	IFE	5
GODALMING	-	MAIDUGURI	1
LEATHERHEAD	-	OWO	3
RUNNYMEDE	-	KEBBI	4
SURREY HEATH	-	ORLU	2
WOKING	-	KANO	5

There are also 3 other “non-official” links with Jos, Wusasa and Owerri Dioceses. In addition, there is a warm personal association with the Nigerian Chaplaincy in London, and with the chaplain Revd. Ben Enwuchola. Ben participates fully in the Nigeria Link Committee and is a great source of counsel and wisdom, as well as an important link to senior leaders in the Nigerian Church.

These figures of course are incomplete, with approximately half of the Diocese's parishes not represented, but they do reflect impressions gained by experience. Successive Nigeria Link Officers have struggled with only limited success to develop the Link since its reorganisation in 1999. This is reflected in the limited numbers of parishes indicating an interest, and with some of these it is only to acknowledge their frustration.

This is related to several persistent external obstacles:

- Communication with Nigeria is extremely difficult, with phone, mobile, internet and postal links all fragile and vulnerable.
- Travel within the country is difficult, rendering visits quite arduous.
- A commonly negative view of Nigeria in the press. A perception is often given that Nigeria is a dangerous place to visit, whereas when a visit is set up properly, and characteristic Nigerian hospitality is being offered at the other end, positive experiences from a visit are entirely possible.
- The decision when the Link was restructured in 1999, that it would be about relationship and not about money (an approach endorsed by Archbishop Akinola, Primate of Nigeria). Some parishes have felt this to be an obstruction to working together and thus building friendship in a shared task.
- Nigeria's role in the debates that have swept the Anglican Communion since 2000, have also inhibited the development of the Link. There has been some reluctance on both sides to trust each other and to invest in honest friendship.
- In a Diocese like Guildford, where many church members have strong international links, many of our churches have developed their own mission links that have much more immediacy and encourage rewarding relationship. Support for the Nigeria Link seems an unnecessary and less rewarding addition. There is also some feeling that the Link has been imposed on deaneries and parishes from above, despite the fact that the association with Nigeria now goes back over 40 years.

But good things have happened and positive experiences have been had:

- Where effort has been made to make substantial visits, there have been rewards. The extensive or repeated visits of Bishop Edmund of Kebbi to Runnymede, and Archbishop Maxwell of Awka to Epsom, are clearly related to the breadth of interest in those deaneries.
- The relative breadth of interest in Guildford Deanery is related partly to visits by Bishop Gabriel of Ife and other clergy, but also to the focus on school to school links.
- Positive references were made in the Survey to visits from clergy or bishops at various times, including the last Lambeth Conference.

This is not the place to look in depth at the Nigeria Link. With the probability that Nigerian Bishops will not attend the 2008 Lambeth Conference, the Nigeria Link Committee feel that a thorough review with our link Dioceses of the nature and purpose of the Link will be appropriate in the following months.

Some quotations giving a flavour of parish experience of the Link:

The vicar and his wife spent 2 weeks in 2005 doing teaching and community work in the Diocese as the guest of the Archbishop.

As rural dean I failed to find an interest in our link with (X) Diocese in Nigeria. Most churches in deanery were struggling to maintain their existing links.

We had a member of our church visit one of the Dioceses to help in a school.

Funds have been raised to support visit by young people from deanery but none yet undertaken.

Very hard to keep in touch with Kano & Bishop Zakka.

The parish contributed in 2006-07 to a one-off deanery appeal to help with unpaid clergy salaries in Kano Diocese. Our Go! Team secretary plans to visit Nigeria over the New Year to strengthen the deanery Link with Kano.

The Guildford – Evry Link

This Link is an ecumenical link with the Roman Catholic Diocese of Evry, about 30 miles south of Paris. Evry Cathedral is the only Roman Catholic Cathedral to be built in Europe since the Second World War. Evry is a largely urban and industrial area and home to one of France's largest prisons. It is also home to many immigrant communities, many from North Africa. Hence, it has one of the largest Muslim and Arabic speaking communities in France. It presents a range of major mission challenges in urban, prison and inter-faith ministries.

The link (now 5 years old) is currently being reviewed, with the expectation of it being renewed for a further 5 years with a focus on engaging together on **mission enterprises** where we recognise some commonality (relationships with Muslim communities, prison ministries, student ministries etc), and on the common tasks of **discipleship or catechesis**. There has already been some discussion about sharing discipleship materials (e.g. Emmaus materials).

In October 2008, Bishop Christopher welcomed Bishop Michel to Guildford for consultation on prison ministries. Bishop Michel was able to meet with the diocesan Penal Affairs Group, and to visit prisons in the diocese and beyond.

However, the link so far has mainly been at an official Diocesan level with few parishes involved, or even aware of the existence of the Link. 6 clergy recorded some involvement, possibly because of their skill in French, including one account of clergy from a Guildford chapter experiencing a retreat in Evry. One parish recorded that it prayed regularly for the Bishop of Evry.

If the Link is renewed with a mission and a discipleship thrust, there would be more purpose and opportunity for parishes and individuals, both clergy and lay, to become involved. Whereas lack of focus has limited involvement so far, shared interest in prison ministry, interfaith work or student work, would give reason to overcome language and cultural differences as people were motivated to work together on common tasks.

Visby – Viborg

A Link with the Lutheran Church in Northern Europe

Visby is a Diocese of the Swedish Lutheran Church, mainly consisting of a large number of islands in the Baltic Sea. Awareness and involvement with the Visby Link is equally slender, with 5 parishes recording some connection. Visits from the Bishop of Visby are mentioned, together with a representative from Godalming Deanery who has visited Visby three times.

The Visby Link has been under review alongside the Evry Link. However, whilst the Evry Link seemed to offer possible areas for increased partnership in the future, these were less obvious in the case of Visby. In addition, the Bishop of Visby has responsibility for Swedish exile communities across Europe, and there have been conversations with the (Church of England) Diocese of Europe, that may develop into a more successful link. Accordingly, it was amicably decided with the Swedish Diocese to allow the Link to lapse at the close of 2007.

However, Bishop Christopher would want to see a link between the Guildford Diocese and a Church in Northern Europe. As the link with Visby was coming to an end, discussions were happening towards a link with a Danish Lutheran Diocese. This has resulted in warm conversations with Bishop Karsten of Viborg Diocese, with the hope that some modest, but lively, links with a small number of parishes and deaneries in the Guildford Diocese may result. The hope is that any link with Viborg would not just be an ecumenical connection, but would have defined purposes in mission and discipleship. English is widely spoken in Denmark, offering wider opportunity for collaboration!

The Bishop's Lent Call

Each year, the Bishop makes a Lent Call to the parishes of the Diocese for support of a current Bishop of Guildford's Foundation local project and an international project. In 2008, the international project was for the Amos Trust Project with Street Children in South Africa. In 2009, it will be for a USPG Project in Zimbabwe, and in 2010, a project will be agreed with Tear Fund.

Some Emerging Questions?

- A candid view would be that none of our international links (ecumenical or Anglican) have been notably successful. Are there any reasons for this common to all three links? Perhaps:
 - An “international Diocese” with many natural links feels no great need for “official” links arranged at a Diocesan level?
 - We have not thought adequately about how a central decision becomes a grassroots involvement?
 - There has been no clear understanding of what the links are **for**?
- All three links have undergone, or will shortly undergo a review. Is there a need for a common understanding of **why** we want to have links with the global church and **what** their purpose is? Possibly around some concept of shared mission activity?
- On a wider front do we need some reflection as a Diocese on the theological and missional significance and importance of partnership in mission with the global church? Is it about something deeper than “global awareness” or adding colour and variety to our worship, or relationships?

6. PARTNERSHIPS WITH ANGLICAN MISSION SOCIETIES?

Historically, most Anglican parishes have had associations with one or more of the established Anglican mission societies, and with not much beside. Typically, this would often be with either USPG or CMS, depending on churchmanship, and then one or two others. The survey indicates how much that has changed (mainly in the last two decades), and how much more diverse the scene is now, with the major Anglican mission societies competing with a very great range of much younger and more independent agencies, many of whom are more like networks than traditional societies. Churches not only relate to a greater diversity of societies and agencies, but also develop their own direct associations with individuals and churches in other parts of the world. The new partnerships are very much more diverse denominationally, theologically, missiologically and organisationally.

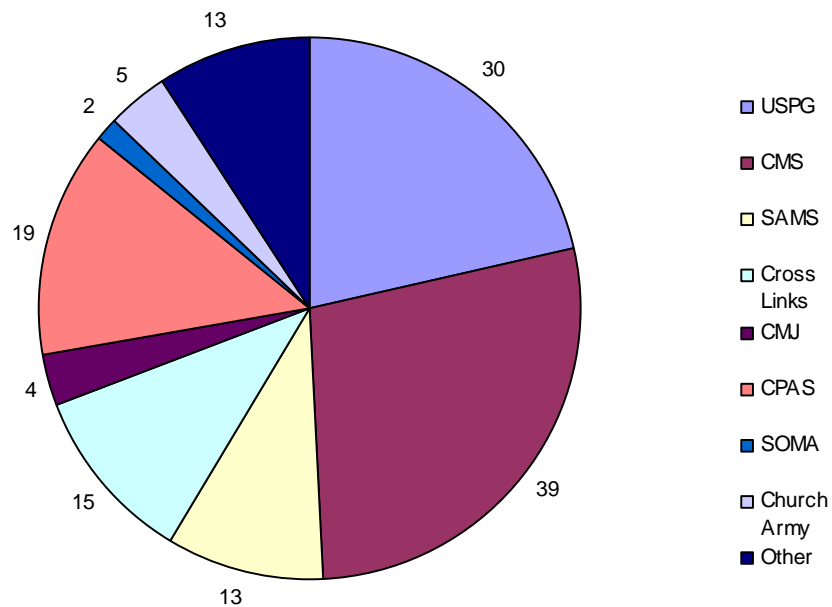
So how have the traditional partnerships with Anglican Societies fared? Some pointers:

From the 87 responses:

- **Facts & Figures**
 - 40 parishes have Link Mission Partners from the major societies.
 - 62 parishes provide financial support to one or more mission society.
 - 48 parishes regularly pray for the needs and concerns of the societies.
 - 16 parishes participate in programmes of short or longer term mission.

- Comment:
 - 40 parishes have link mission partners with such societies. Often mission societies are unable to offer a mission partner to every parish that requests one, so very possibly a greater number than this would wish to have such a link. Such a link mission partner often comes from some other parish, and the link involves a voluntary level of financial support, regular “link visits”, correspondence and prayer. These links commonly last for a number of years, often the duration of the mission service of the partner involved. They therefore, potentially, represent a very major source of learning and involvement in mission.
 - The traditional links with Anglican Mission Societies survive surprisingly strongly, with roughly 75% of responding parishes contributing financially on an annual basis. There is clearly a loyalty and a commitment here of which more, possibly, could be made.
 - Likewise, the prayer support for the main societies is stronger and more widely spread than might be the general impression.
 - Only 16 parishes are involved in the opportunities for experiencing mission contexts other than those that the societies offer. This includes the many short term opportunities that one might hope that every parish would encourage young people and older people to experience. We noted earlier that 30 parishes had had nobody involved in practical mission overseas in the last 3 years.
- The parish links with specific mission societies perhaps follow expectations:

Showing Total no. of Churches linked with Mission Agencies



CMS (39) and USPG (30) draw the most support from the parishes, followed by the other societies. There were two surprises. Even though CPAS (Church Pastoral Aid Society) was not mentioned as one of the possible societies that might be identified (because it is not primarily an international society), 19 parishes identified it as an Anglican Mission Society with whom they were working. On the other hand, Mothers Union (likewise not mentioned in the questionnaire), does have a huge and impressive international work, but only elicited one mention in the questionnaire returns. Does this suggest that CPAS has been very successful in establishing an image of itself as an effective evangelistic and mission organisation, whereas, despite its impressive track record, MU has failed to “market” itself in that way to the churches? This is to be regretted, as MU has been involved in some very innovative mission ventures (e.g. literacy and social development programmes for women in various parts of Africa), which could be inspirational in this country.

- The questionnaire asked for information regarding the ministry areas in which mission partners and others were involved. These areas are likely to be the main windows through which parishes perceive and reflect on mission. The areas mentioned here reflect the prioritisation of the mission societies, but indicate a valuable focus for parish learning and involvement. Major areas were:
 - Theological education, Bible Schools, Leadership training
 - Evangelism and church planting
 - Reconciliation work in war-torn areas
 - Literacy and education
 - Health care
 - Rural development and water development (though most references in these fields came up later under “other agencies”)
 - Prison ministry
- It does not take much effort to relate these to the 5 Marks of Mission¹, though with a notable gap with regard to ministries focusing on creation and environmental issues. The strong interest in theological and leadership training is encouraging, in that this is undoubtedly the major need of the burgeoning churches of Africa, South America and Asia. However, it raises the question of how much of this is offered in an appropriate contextual way, and whether, in cooperation with the mission agencies, more could be done, for both short and long term mission partners, to alert them to the contextual and cultural issues in theological education.

¹ The 5 Marks of Mission – adopted at the 1988 Lambeth Conference are:

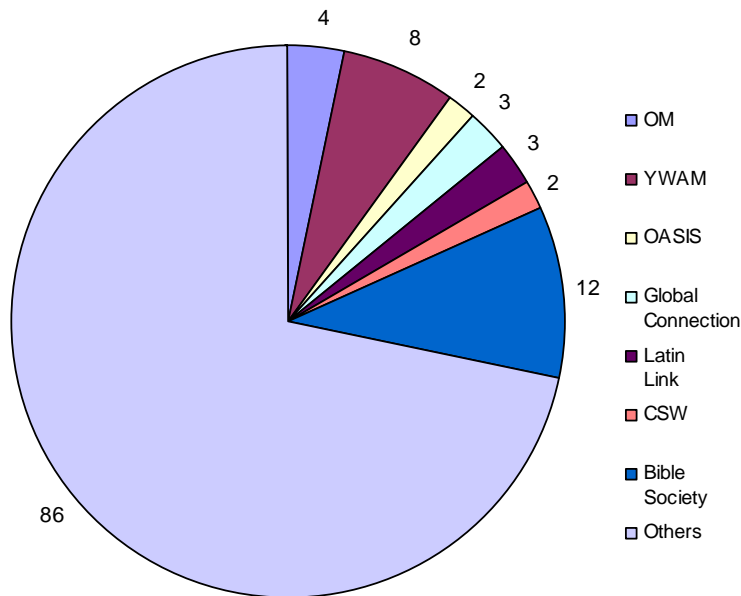
- To proclaim the Good News of the Kingdom
- To teach, baptise, and nurture new believers
- To respond to human need by loving service
- To seek to transform unjust structures of society
- To strive to safeguard the integrity of creation and sustain and renew the earth.

Some Emerging Questions?

- How important is it to continue to encourage support for, and involvement with, the mainstream Anglican mission agencies? Is anything lost with the explosion of other, sometimes more dynamic and innovative, agencies?
- With the down-sizing of most Anglican mission agencies, how do we assist them in maintaining effective contact with the Diocese and its parishes?
- What can be done to encourage more parishes to participate in the mission experience programmes of the mission agencies?
- Can greater advantage be taken of the Mothers Union involvement in effective mission partnership around the world?

7. PARTNERSHIP WITH OTHER MISSION AGENCIES?

It is in this section of the questionnaire that the great diversity of mission involvements across Guildford Diocese is revealed.



Several of the older independent agencies, that 30 or 40 years ago pioneered the mobilisation of young people for innovative ventures in mission (eg Operation Mobilisation, Youth with a Mission), still have a significant constituency in our parishes. Bible Societies maintain high profile across the Diocese as indicated by the references here, but also by personal observation of many local activities and support groups. The Bible Societies produce high quality literature focusing on the interpretation of the Bible into contemporary British and world cultures, and this probably has a significant impact on the understanding of mission, local and global, in our churches.

However, the most interesting feature of the chart, and of the responses, is the high number of “other missions” that Guildford Diocese parishes are involved with. Here is a sample – I am not always aware of what an acronym stands for!

SELECTION OF NON-ANGLICAN MISSIONS PARTNERING CHURCHES IN THE DIOCESE

World Outreach	Mission Aviation Fellowship (MAF)
Compass	Overseas Missionary Fellowship (OMF)
Navigators (Evangelism)	World Horizons
Christian Solidarity Worldwide	Elam Ministries (Iran)
FEBA (radio)	CORD
Outreach Foundation (USA)	Wycliffe Bible Translators

Farm Africa	Water Aid
Wells for India	European Christian Mission (ECM)
Jubilee Action	World Evangelistic Crusade (WEC)
Scripture Union	Papua Partners
SIM	Friends of China
Action Partners (former SUM)	COME Uganda
Street Child Africa	Send A Cow
Interserve	Let the Children Live
Operation Christmas Child	Harvest Help
Feed the Minds	Happy Child
Bible Network	East2West
FACT	Toybox
Compassion	Baptist Missionary Society
BibleLands	SCAT (Schools work Woking)
ACROSS (Sudan)	London City Mission (LCM)
Barnabas Fund	SASRA (Ministry in Armed Forces)

The list of agencies in Chapter 2 that parishes use for short term mission opportunity provides some, but not a lot, of overlap with this list. Put together, our parishes are involved with a bewildering range of mission organisations, in a great diversity of ministries, in a great range of countries. Many of these missions are quite small and focused on a very local or specific ministry; a hospital in Uganda, or Christmas gifts for needy children for example. Such partnerships have the advantage of being quite direct and personal, with a high degree of involvement and identification, possible for a local congregation. They can be highly motivating and draw on deep wells of compassion, here and in the agency. A large part of the contemporary buzz around mission involvement across the world, is centred in the vitality of these mission groups and the personal and direct participation that they allow.

Some Emerging Questions?

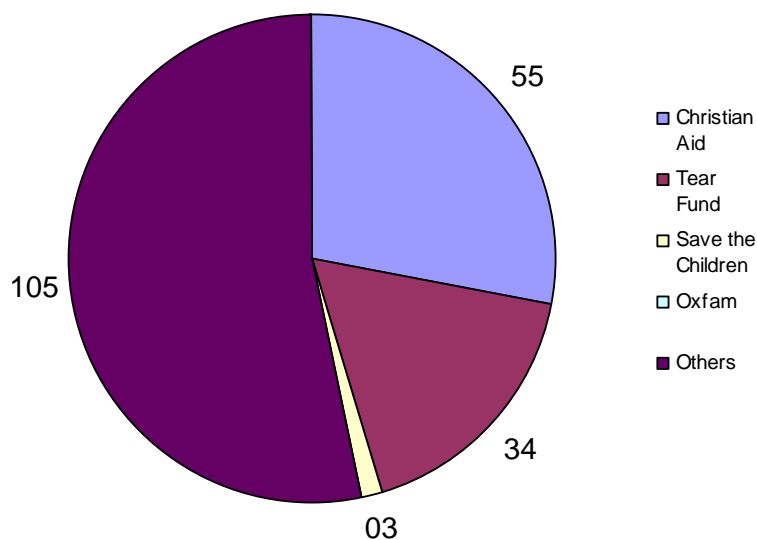
However questions arise:

- How accountable are some of these agencies
 - in the first place to the communities they serve
 - and in the second place to supporting churches?
- To what extent do they manifest good practice, and are they learning good practice from other agencies in the same field?
- To what extent are they aware of, and responsive to, good contemporary missiological and developmental thinking? (Or are they just extensions of our ecclesial and management culture, enabling us to reach places we cannot otherwise do?)
- Are parish involvements driven by random contacts or individual passion, or by some sense of strategy and policy on the part of the parish and its PCC?
- How could we marry more successfully the energy, creativity and personal participation that such partnerships make possible with reflection and challenge (where appropriate), on relevant missiological and accountability issues?

8. LINKS WITH DEVELOPMENT & AID AGENCIES?

This question produced more comment and elaboration than most of the questions in the questionnaire. It was clearly an area of considerable concern and investment across the Diocese. Christian Aid and Tear Fund were far and away the “big players” when it came to supporting development and aid agencies, both in terms of regular support (as with the Christian Aid Week), and as a way of responding to emergencies as they arise.

Showing Proportion of Churches with Links to other Mission Agencies



However, the pie chart of the returns indicates that more than half the connections of parish churches were with a multitude of other agencies. With hindsight, it would have been helpful to have structured the questionnaire so that it distinguished between the last three “Marks of Mission” – compassion, justice and care of the earth – as “development” clearly did not fully sum up the motivation and interest of many of the churches. It was interesting that some agencies that probably would not define themselves as “aid or development” agencies (such as Mothers Union and Barnabas Fund), were understood by some parishes to be a resource in those areas.

Agencies which focus on ministry towards children, clearly have a strong following in the Diocese, often of course in association with Sunday Schools or youth groups. Samaritans Purse with its large Christmas Child “shoe box” programme is particularly popular. Children’s hospices (Shooting Star), street kids programmes (e.g. Umthombo in Durban South Africa, also the subject of the Bishop of Guildford’s Lent Appeal 2008), child sponsorship programmes and orphanages also feature.

OTHER DEVELOPMENT & AID AGENCIES
SUPPORTED IN GUILDFORD DIOCESE

Water Aid	Tree Aid
Book Aid	Children's Society
Mildmay Hospital	Red Cross
The Samaritans	Mission To Seafarers
Leprosy Mission	Urban Saints
World Vision	Traidcraft
World Wildlife Fund	CSW
Care	Medair
Samaritans Purse	Umthombo
Church Urban Fund	Noah's Ark
Save the Children	Chernobyl Children Lifeline
Toy Box	Barnabas Fund
Mothers Union	

Some quotations from the Questionnaire:

We give regularly to Tear Fund and make one-off donations to emergency appeals through them. We aim to support the prayer initiatives.

We have a strict policy to support charities on a "one-off" basis. . . there are just too many to adopt one above another.

We have established a trust in South Africa and supported short term placements by two church members in 2006.

We have supported our local Hospice through Lent lunches. Members of our congregation visited Uganda as individuals with 5 Talents (a micro-credit organisation).

We have a strong link with World Vision, which means much to the Church. Members of our Junior Church have a linked child and village which they support – the information about her and her environment is fed into the Junior Church programme. We also "sell" World Vision alternative Christmas presents – cows to Africa etc.

This would seem to be a very encouraging picture - strong loyalty across the Diocese towards Christian Aid and Tear Fund as long-standing partners with a trusted track record, with links also with a range of, (on the whole), smaller agencies that bring an immediacy and a more personal quality to generous and compassionate giving. Many

churches clearly involve their children's and youth groups in supporting, giving and learning from ministries that capture the imagination of young people.

Some Emerging Questions?

- With regard to the range of development and aid agencies with which we are associated, the same questions arise as with the diversity of missions and church initiatives:
 - Accountability and reportability
 - Good practice and appropriate development principles (e.g. are they encouraging dependency, or are they enabling and empowering, and promoting sustainability?)
- With regard to the associations that our children's and youth programmes have – the same issues apply, with a particular importance because of learning and educational dimension.
 - Are our children being taught to give?
 - Do they understand, appropriately, the importance of respect and of learning from those who may be much poorer than us? (Does our support for an agency, or a ministry, or a sponsored child go beyond charitable giving?)

9. DIRECT CHURCH TO CHURCH LINKS?

One important result of the “coming of the world church” is the possibility of mature church to church relationships unbrokered by mission or other agencies. Relationships can emerge that allow different parts of the Body of Christ to begin to know each other and share each other’s lives in some depth and honesty.

Diocesan companion links were one of the earliest expressions of this and held out the possibility of such a transforming relationship. Often, the resources of the established Anglican mission agencies in understanding, experience and relationship were by-passed to the detriment of the companion link. Other factors also meant that these relations were not as straightforward as perhaps we sometimes expected:

- Cultural differences that made the development of trusting relationships difficult
- Differing church and theological traditions (sometimes related to whether an indigenous Church had been planted by CMS or USPG for example)
- The shadow of colonial experience and relationships
- Relationships sometimes distorted by the contrast in wealth between the partners – with the danger of dependent rather than equal relationships.

All this was true, even when the partners were both Anglican! The pain of working them through is part of the learning of richness and diversity in the Body of Christ. The Guildford – Nigeria link has manifested stresses and strains of these kinds. At this point in the journey of the Anglican Communion, we are perhaps more aware of the pain than the fruitfulness of the journey. The Guildford-Nigeria Link is discussed more fully in Chapter 5.

The **Partners in Mission** process, in which different Anglican Provinces shared in each other’s plans and strategy for mission, was often fruitful in developing mutual understanding and participation on a common mission task, according to each other’s strengths and weaknesses.

In the Guildford Diocese, a broad spread of associations with **Anglican churches and Dioceses** around the world exists, apart from the Nigeria Link. There are direct links with Anglican churches in Tanzania, South Africa, Uganda (a number of links), Kenya, Sudan, Lesotho, USA (Texas, Chicago), Peru, Egypt, Brazil, India (United Churches), Iraq, and the Diocese of Cyprus and the Gulf. Personal and close church to church links are, of course, also fostered by such organisations as SOMA (Sharing of Ministries Abroad), that takes international teams to minister with local churches on a short term basis, and mission agencies that do the same, enabling direct friendship to grow and flourish.

Whilst historically it is probably true that, generally speaking, the earliest church to church links were intra-Anglican and were related to the Companion Link and Partners in Mission processes, in recent years a diversity of such face to face links with other

Christian traditions have grown up. From the survey these were not nearly as many as I had anticipated. Here is a sample of links with churches of a different denomination, or non-denominational churches:

- Reformed Churches in Hungary
- Pentecostal Churches and independent Churches in Kenya
- An indigenous church in Ethiopia
- Baptist Churches in Romania
- Catholic parishes in France
- SHEAF and GRACE ministries / churches in India.

It is interesting to compare the very lengthy list of mission agencies with which we have connection, recorded in Chapter 8, with the relatively short list of Dioceses and churches with which we have association. Are the agencies listed in Chapter 8 a means of friendship and relationship with Christians in another part of the world, or are they more a channel for our compassion. “Channelling compassion” of course is no bad thing, and some of the agencies listed may be very real expressions of the life of Christian communities in these areas. But if “partnership in mission” is about relationship and sharing, ministering and witnessing together, then we may need to go further to seek more direct association with Christians and churches in other parts of the world, and to use intentionally the mission partners that we send out as links, translators and interpreters of the world church to us – and of us to them.

Some Emerging Questions?

- Can we do more to share wisdom and experience in the Diocese to help each other in the crossing of cultural and other frontiers in our church to church relations?
- How can we promote better and truer listening across the world church? Our relationship with the Anglican Church of Nigeria (and the current Listening Process) is particularly strategic here.
- How can we nurture the reality of partnership, and not just the language of partnership, in our relationships across the world?
- What is the particular value of relationships with churches of other traditions; Reformed, Baptist, Catholic, independent?
- What do we learn from these relationships? What is their value?

10. GIVING AND RECEIVING – THE LOCAL AND THE GLOBAL

An underlying assumption of this Report is the importance of Partnership in World Mission. This arises from the fact that “all mission is local” in the sense that it is about real people, in relationship, in real earthy locations. So when we are involved in “mission” in another part of the world – in sending a mission partner, long or short term, supplying finances, promising prayer and so on, we are really becoming their partners in their local mission, i.e. “Co-workers” with them, at their request.

Because of the mutual interdependence of the Body of Christ, “they” need “our” contribution to be fully able to witness authentically where they are. If that is true, the converse is also true, that we need the insights and resources of the Church around the World, if we are to witness to Christ authentically where we are. We are not so good at this part of the equation, and more easily think of how we can help others, rather than how they can help us.

One of the questions on the questionnaire consequently was about this “giving and receiving”, about how “partnership” really works out. Is our participation in the Missio Dei here in Guildford enlarged, deepened and more faithful as a result of our participation in the World Church? There is always a danger that local and global mission (so called) are kept in separate departments and regarded as distinct enterprises. Mission partners returning from years of immersion in another country, often enable connection and deepening in our local mission to take place.

Some quotations from the questionnaires that indicate some of the ways that we are learning and growing as a result of our world mission connections:

We have received encouragement, friendship, interest and a feeling of being involved in world wide mission. Our young people in particular have returned from short-term mission projects enthused and strengthened in their faith.

A sense of sharing in a worldwide endeavour. Encouragement that we are in it together. Reminder of the commitment of others and sometimes the cost of discipleship

Keeping issues of peace and justice and the environment on the agenda.

Understanding of issues, great sense of partnership and involvement at a personal level has increased interest of parish in supporting projects.

Candid assessment – link has not developed as fully as we had hoped – not so many going out or coming here.

Many visitors, one for a year. Number of visits enables in depth understanding of Egypt and Christian- Muslim relations. One marriage has come out of this link!

The joy of seemingly small gifts. Understanding a completely different culture.

We hear how the church is growing in other parts of the world, We have seen how different strategies for outreach have been successful.

Encouraging stories of God at work. A vision for the wider world. The privilege and joy of partnership / sharing. Insight into our personal blessing. Prayer for us from the other side of the world.

It has helped the church to show that it is caring for the wider world and enabled us to make links with people who would not normally come through the doors.

World Vision! This has captured the imagination of the congregation since we can talk about “real people in real places.”

A great broadening of horizons for the congregation. Challenge to greater evangelistic activities by a Nigerian Priest. Exciting worship (Nigerian style) Education about conditions in Nigeria.

Stimulus from a very deep thinker and fine spiritual leader.

A little window into a worldwide church. However, overall it is hard to get interest in the church worldwide – or eagerness to learn about and pray for the mission links. There is widespread “parochialism.”

1. We now see mission as an “anyone can do it” part of church life. 2. A huge input of encouragement, inspiration and faith 3. A fresh perception of mission as normal, necessary, accessible and a 2-way thing, bridging cultures.

And there are many more comments in the questionnaire. It was in this section that most detailed comment was made. Not all are wholly positive, with observations about the difficulties of getting congregations to look beyond the parish, and others about the difficulty of establishing reciprocity. But in general it would appear that where mission partnerships and links are established, these are sources of interest, encouragement, motivation and challenge. Respondents have commented upon:

- Widening horizons and learning of other cultures.
- Learning of the real life situation of Christians in other parts of the world.
- A smaller number speak of the way visiting Christians, or their learning from partnerships, has inspired, informed or shaped some aspect of church life or mission. From “exciting Nigerian worship” to a renewed commitment to evangelism in the community.

Some Emerging Questions?

Here the questions must surely be:

- How can we encourage every parish to have at least one significant international mission link from which they are learning?

- How do we move ourselves on from gaining knowledge and experience from international mission encounter, to enriching and deepening our common life and witness through that encounter?

RECOMMENDATIONS

Thinking about the meaning and practice of Christian mission has gone through many developments over the past 20 years. This has come about through shifting political realities, the collapse of colonialism, changing relationships between Churches across the world, theological reflection on evangelism and mission, on development, on independence in Church and State, on culture, a growing awareness of the West as a context for mission, and of the significance of other World Faiths, especially Islam. All these, and more, have resulted in an extended period of change, rethinking, exploration and sometimes uncertainty in our thinking and practice in world mission.

The traditional pattern of missionary practice “from the West to the Rest” has suffered major decline, but as this Report richly shows, a great diversity of engagement with and sharing with the World Church in mission has developed in its place.

Not surprisingly, our churches and parishes have responded to these changes in different ways and to different degrees. This Audit and Report gives us an opportunity to assess our own practice, and the assumptions, often unexamined, on which it is based, and to learn from others experience and reflection.

The Audit was initiated in the belief that the parishes of the Diocese could do much to encourage, inspire and challenge each other in our obedience to the call to be witnesses to the ends of the earth.

To that end, in conclusion, we offer some recommendations for consideration in relevance to practice at the parish level, as well as across the diocese.

Clergy, “Mission Committees” and Parishes

At the conclusion of each chapter there are several “Emerging Questions”. In all there are more than 30 of these. It would not be possible to attend to all of these. Perhaps select 2 or 3 that seem to speak to your interests and concerns most directly, and address them through whatever forums are appropriate – Clergy and Readers, PCC, Mission Committee, Leadership teams etc. Could the MEPD or the World Mission Advisor help you engage with these questions?

Rural Deans, Deaneries and Deanery Synods

Many of these 30 or so questions would also have their value for discussion at the deanery level. It could be valuable again to select 2 or 3 that seem particularly relevant to the deanery situation and provide opportunity for their discussion. Again MEPD or the World Mission Advisor might be able to help with the facilitation of such discussion.

Across the Diocese

The Report also suggests that there are some very broad questions of mission principle that could profitably be addressed at all the different levels of the diocese’s engagement with world mission. For example:

- a) How can we do better at **learning** from our world-wide mission associations and experience? And **applying** what we learn to our local mission task?
- b) How can we encourage a greater number of people of all ages across the diocese to gain **experience in international cross-cultural mission?**
- c) How can we do better at promoting genuine **partnership** in mission?
- d) How can we encourage the development of genuinely **mutual** partnership?
- e) How do we encourage each other in the sharing of an **appropriate vision**, and of **good practice** in mission?



For further details, please contact Revd Dr Andrew Wheeler
Tel: 01483 455333
andrew.wheeler@st-saviours.org.uk

Diocesan House, Quarry Street, Guildford GU1 3XG
Tel: 01483 790300 Fax: 01483 790333

The Guildford Diocesan Board of Finance is a registered charity (248245)
and a company limited by guarantee (225289)