

**THE NEXT STEPS IN THE HOME MISSION
OF THE SCOTTISH EPISCOPAL CHURCH**

JOURNEY OF THE BAPTISED

Prologue

My first real experience of Mission 21 was during the consultation on mission throughout the Scottish Episcopal Church held last May. I became immediately aware that through the MYCMI process major changes had taken place within the Church. Congregations had indeed become more welcoming, more confident, more articulate, more excited about the future, and more determined to face the challenge of carrying out God's mission in contemporary society. The May meetings were a time to take stock, one of the steps in planning for the next five years of Mission 21.

Mission 21 is the responsibility of the Home Mission Committee. They delegated the task of producing this paper to me as Convener, together with the Mission 21 co-ordinators from each of the seven dioceses.

We have consulted, prayed, argued, written and re-written this paper. It is based on the premise that mission is not ours but God's, and our calling to be the Church is a function of mission: 'Mission is not a function of the Church, the Church is a function of mission' *The Revd Dr Christopher Duraisingh*

In the paper we acknowledge that all mission is worked out contextually, what is appropriate in one place may not be right for another. '**Journey of the Baptised**' seeks to enable this variety in approaches to grow and develop, recognising that the local congregation is the primary locus for mission. Mission is also a partnership, involving Congregation, Diocese and Province. It crosses denominational and organisational boundaries.

The God of Mission has a Church, God's people, to whom belongs the task of carrying out God's mission. This is the ministry of all the baptised. The Local Collaborative Ministry (LCM) initiative has helped many congregations to understand the nature of this shared calling to ministry.

'**Journey of the baptised**' takes account of the Five Marks of Mission of the World-wide Anglican Communion and the recent statement on Mission agreed by the Anglican Consultative Council 'Encounters on the Road'. It has also been informed by the debate that has taken place in Dioceses, Regions and congregations since the SEC 21 conference of 2000.

My thanks go to the Mission 21 co-ordinators: Tim Bennison, John Betteley, Dean Fostekew, Jean Forbes, Martin Robb, Susan Wiffin and Clive Wylie. To Anne Tomlinson, Provincial LCM Officer, and to Rob Whiteman our patient administrator. Thanks also to the Baxter family for their generous hospitality when we met at their visitor centre in Fochabers for our first consultation.

I commend this paper to you, with excitement and enthusiasm, and with the prayer that the overwhelming grace of God may pour through our congregations in an explosion of love, joy and acclamation.

"Is the Church for mission or by mission? 'The Church exists by Mission just as the fire exists by burning' When the burning ceases, there is no fire. If mission ceases there is no Church" *Bishop Simon Chiwanga quoting Emile Brunner*

Lewis Shand Smith, Convener of The Home Mission Committee. Easter 2003

***'The Church of God...does not have a mission but the God of mission has a church'*¹**

INTRODUCTION

The Church has come to realise that ministry and mission are no longer seen as separate entities and the preserve of the few. They are the task of all the baptised. Such a pattern of ministry within the Church mirrors the activity of God. We have come to this realisation through two strands of work: Mission 21 (particularly the MYCMI² phase) and Local Collaborative Ministry. The next stage of the journey is predicated upon the following theology.

God as Trinity

Ecumenical theology today speaks of God not as isolated being but as a communion of joyful, mutual responsibility; this picture of loving community-in-diversity the church calls "Trinity". It is a picture that speaks not so much of three-ness, as of dynamic, creative and interdependent relationships, of diversity-in-unity and of differentiated life in perfect relationship.

Mission is at the heart of the divine Trinity

From the Trinitarian relationship flows the love that empowers all life and all creation. The tangible demonstration of this love is the Word Made Flesh in Jesus Christ. God's mission through the ministry of Jesus is engagement with the world and humanity for the reconciliation of all creation. Mission is at the heart of God.

God's mission lies at the heart of the church's self-understanding

As Christians enter into a relationship with God they are challenged by the missionary nature of God and drawn into participating in this mission; to be the church is to be involved in mission. The role of the church is to discern and to participate in this mission in order to be a sign, instrument and foretaste of God's will for a reconciled humanity and renewed creation in Christ.

God's Mission And The Ministry Of The Church

The predominant understanding of ministry within the Church Ecumenical today is that ministry is the service of the whole people of God, sharing in the one ministry of Jesus Christ, sent by the Father in the power of the Spirit to fulfil God's mission in and to the world. Baptism, not ordination, is seen as the route to ministry.

In baptism we recognise our new nature. We promise we will continue in the Apostles' teaching and fellowship, in the breaking of bread and in the prayers; to proclaim the Good News by word and deed, serving Christ in all people, working for justice and peace and honouring God in all creation. We declare that the task of the Church is to live and work for the Kingdom of God **here and now**.

¹ Robin Greenwood, *Transforming Church 2002*. Pages 86f

² *Making Your Church More Inviting*. Abbreviations are explained in the Appendix to this Paper

VALUES OF A CHURCH PARTICIPATING IN GOD'S MISSION

One, holy, catholic, apostolic

- A catholic Church, the doors of which are open to all and in which all feel welcome. A Church proclaiming the Good News of the Kingdom
- A holy Church living in the Spirit, constantly being transformed through worship, prayer and study; teaching, baptising and nurturing new believers.
- A Eucharistic and apostolic Church, celebrating the *charis* of God, valuing the gifts for ministry given to all and pouring out the gifts we have received in an explosion of generosity, love and joy
- An Incarnational Church living like Christ, one in responding to human need by loving service, in seeking to transform the unjust structures of society and in striving to safeguard the integrity of creation ³

AIMS OF A CHURCH PARTICIPATING IN GOD'S MISSION

- To alert congregations to their baptismal responsibilities
- To encourage and resource every congregation, each diocese and the Province in the discernment of their vocation, in the implementation of their own mission aims, and in the development of appropriate ministries
- To help congregations discern their corporate vocation
- To encourage and enable churches to share in God's mission and work for the Kingdom
- To help churches know whose they are, who they are, where they are, and the external factors that influence them
- To build healthy, confident congregations
- To align ministry to mission
- To help and encourage every baptised Christian to be effective in witness and mission
- To facilitate evaluation of their growth

³ see *Bonds of Affection ACC-6 p49, ACC-8 p10*

OBJECTIVES OF A CHURCH PARTICIPATING IN GOD'S MISSION

Continue MYCMI – Making Your Church More Inviting - as a Foundation for Mission

In the initial stages of Mission 21, the foundation phase – Making Your Church More Inviting (MYCMI) - is used to encourage churches to take a realistic look at themselves and assess how effective their life and witness is in the part of God's Kingdom in which they find themselves. To do this they follow either the original 15 session version of MYCMI or the 9 session version⁴, MYCMI is based on the work of Roy Oswald of the Alban Institute but 'tailored' to suit our context. The MYCMI programme is in all cases facilitated by a trained *facilitator* who is not part of the local church but who is in sympathy with their tradition.

Provide for CCD - Continuing Congregational Development

Having completed MYCMI many congregations ask: 'Where now?' The same question is being asked by congregations who may have undertaken similar programmes. In response, the next 5 years of Mission 21 is being addressed through Continuing Congregational Development (**CCD**), a means whereby congregations will be assisted and enabled as they tackle their future development, mission and ministry.

Unlike MYCMI there is no one CCD programme to follow. A trained *companion* will journey with a congregation and enable them to discern their vocation past, present and future. Where necessary, *consultants* can be brought in to do specific and discrete pieces of work identified by the congregation. A palette of resources will be available to congregations.

Facilitate the growth of LCM - Local Collaborative Ministry

LCM is a philosophy, a way of being the Church. It is the corollary in terms of ministry, to the understanding that mission is what we as a church are all about. It is a re-structuring of congregation which allows this understanding to be worked out in practice.

Context-based groups (Ministry Enabling Groups) – in other words with congregations or with clusters of congregations – work together on theology: the theology of baptism; the theology of the Trinity; the theology of the Church as the Body of Christ and the ecclesiological implications of that; the theology of the ministry of work. *That* is its thrust and its focus of LCM. The Diocesan Mission Co-ordinator in partnership with the Provincial LCM Officer accompanies such groups in their journey of formation, drawing in others for particular pieces of teaching. User-friendly materials are being produced from the centre and delivered locally.

⁴ A four session version is also available and may prove helpful for very small groups who wish to begin the self-appraisal process but who have limited resources.

STRATEGIES FOR ACHIEVING THESE AIMS AND OBJECTIVES

- Each Diocese to have mission and ministry posts to co-ordinate the implementation of MYCMI, CCD, LCM and Ministry Development (*see also the paper New Century New Directions*). *It is important that resources are shared throughout the Province and that funding for posts continues to be available through Stipend Support*
- The province to have an LCM Officer (*the recommendation of the LCM committee is that a full-time post is required*)
- Hold congregational launch conferences for MYCMI and Facilitator Training as and when required
- Continue to have the MYCMI materials available on request from the General Synod Office
- The Province and each Diocese to have a number of trained facilitators and companions, and the ability to call on consultants (*these resources to be shared throughout the Province*)
- Continue to develop and make available tools for discernment of congregation vocation to be used by companion
- Continue to develop and make available tools for the implementation of congregation vocation
- Provide and publicise a handbook of guidance notes, projects, lists of materials and contact information– the ‘palette of resources’
- Provide ways in which each of the baptised can be helped to find their own vocation, and to empower and train them for their particular ministry
- Hold a Provincial Conference in 2004 to build confidence in living and proclaiming the Gospel and to offer new skills and competencies in a context of prayer, worship and study
- Encourage the greater integration of mission, ministry and training by an appropriate re-alignment of diocesan and Provincial board and committee structures. This can also happen through the diocesan delivery of provincial training
- Continue to work with other denominations and traditions in developing and sharing resources
- Maintain dialogue on mission and ministry between congregations, dioceses and Province through Bishops, diocesan co-ordinators, and representation on Provincial boards and committees
- Provide internal, diocesan and external evaluation of the outworking of this mission strategy

- Develop ministerial review within the context of congregational vision, aims and goals; 'critical, appreciative enquiry'⁵
- Ensure new appointments are made in the light of a congregation's discerned vocation and goals for mission. If a church enters a time of transition eg a vacancy, and has not undertaken a process of discernment, they should be encouraged to do so before advertising any post. *(Should we be considering the appointment of 'interim pastors' with the necessary training and skills to guide the congregation through the process of discernment and transition?)*

Training

A variety of people will be needed for the implementation of these strategies, be they consultants, companions or theological facilitators for MEGs; all will require continuous training. In preparation for the 2004 Provincial Conference the Province will offer formational training for 80 people identified from across Scotland; this training will result in a pool of people who can be drawn on in the future for the theological resourcing of others.

In the changing context there will be a need for existing Mission 21 Co-ordinators to diversify and train in different areas of development, education and consultancy work. They can then offer these skills to the Province as well as their own dioceses.

- Training of those who have been identified to have suitable skills or aptitude for companionship, consultancy and MYCMI facilitation and theological facilitation
- Education of those in leadership roles of the principles and process of MYCMI, CCD and LCM
- Training of Mission Co-ordinators in the skills required to carry out their role effectively

Where appropriate training will be offered across diocesan boundaries and we will retain a commitment to work with other denominations in the sharing of training provision.

Checkpoints

- Report to each meeting of the Home Mission Committee
- Annual report by the Home Mission Committee
- A detailed review which will be brought to Synod at the end of the five year period (at 2008)

Timescales

- September 2004: a Provincial pool of facilitators trained in theological reflection
- Autumn 2003: first edition of the palette of resources *(to be updated by Co-ordinators every six months)*
- Autumn 2004: every diocese has access to trained companions

⁵ A process of evaluation being developed by CMS

- Identification and provision of training for Mission Co-ordinators (*to be kept under continuous review*)
- Spring 2004: Initial conference for clergy (and others in positions of oversight) who wish to explore ways of developing their ministry in response to the aims and objectives of this paper
- Autumn 2003: Review of how best to incorporate the work of the Stewardship Department into this "Journey"

CURRENT AND FUTURE RESOURCING

An analysis of the current workload of the Mission 21 Co-ordinators and the LCM Officer demonstrates that all are working well over their contracted hours. The actual hours worked currently equate to six full time posts across the Province. It is clear that this current imbalance must be addressed as each diocese reviews its mission policy.

The "New Century, New Directions" paper proposes Diocesan Ministry Adviser posts. It is obviously for the Dioceses to determine how these new posts and the current mission coordinator posts will be configured. We recognise the difference between the two roles but would emphasise that close working between the two is essential.

The skills or competencies required by the Diocesan Mission Co-ordinators are likely to include the following:

I. Working with Groups

- Uses skills of group dynamics for effective group action.
- Applies skills for assessment and decision making that maximize participation and ownership.
- Applies skills for giving and eliciting feedback.
- Uses networking, advocacy and political skills in wider church systems.

II. Working in church systems

- Demonstrates congregational development skills.
- Conducts group consultations in congregations.
- Can recognize and confront unhelpful uses of power.
- Involves and helps others through organizational change.

III. Leading and teaching theological reflection and interpretation

- Demonstrates skills in theological articulation and reflection.
- Guides theological reflection.
- Applies knowledge and skills of cultural differences.
- Engages others in scripture study.
- Develops interpretive skills in others for examining social context.
- Leads efforts at education in ministry.

IV. Making companions in ministry

- Encourages others in using their gifts.
- Practices and describes ministry, office, and role so as to invite others in.
- Uses skills for supporting others one-on-one in ministry.
- Draws on personal experience and the church's tradition and resources to offer spiritual guidance.
- Applies self-management and self-assessment skills in a ministry development context.

(From the Ministry Developers' Collaborative – used here as an example)

APPENDIX – DEFINITIONS

MISSION 21

The official emphasis of mission of the Province. It is a series of phases of outreach and evangelism – existing or in development. The general aims are:

To increase the spiritual vitality of congregations as appropriate to their local conditions

To encourage numerical growth throughout the SEC

All seven diocese of the SEC are actively engaged in the Mission 21 process.

MYCMI

Stands for 'Making Your Church More Inviting'. The foundation phase of M21.

Two versions of this phase exist:

15 Session Version for congregations over 25 regular attending members

9 session version for congregations with under 25 regular attending members. (This version is also known as the Foundation Phase for Small Healthy Congregations).

MYCMI TEAM

A group of 8-12 (15 session Version) or 6-8 (9 session version) members of a congregation representing a cross-section of that congregation who undertake to engage with the MYCMI material.

CCD CONTINUING CONGREGATIONAL DEVELOPMENT

The latest emphasis of the Province under the M21 banner: a means whereby congregations will be assisted and enabled as they tackle their future development, mission and ministry. A trained *companion* will journey with a congregation and enable them to discern their vocation past, present and future. Where necessary, *consultants* can be brought in to do specific and discrete pieces of work identified by the congregation.

LCM - Local Collaborative Ministry

LCM is a philosophy, a way of being the Church. It is the corollary in terms of ministry, to the understanding that mission is what we as a church are all about. It is a re-structuring of congregation which allows this understanding to be worked out in practice.

FACILITATOR

A Provincially trained individual who guides a MYCMI team through the Foundation Phase. Their role is not to give answers or opinions but to encourage and keep on track the team. Sometimes they need to play 'devil's advocate' and challenge comments made.

COMPANION

One who journeys with a congregation for a period of time, enabling them to reflect and review their mission and outreach strategies and initiatives. Training is given to enable them to fulfil this role.

CONSULTANT

Someone with specific skills in a particular area. They are invited to do discrete pieces of work with a congregation or group, with the companion's guidance.

THEOLOGICAL FACILITATOR

A person trained to accompany congregations and groups in their journey of formation, drawing in others for particular pieces of teaching.

MEGs Ministry Enabling Groups

Membership of group comprises those discerned and affirmed by [their congregation\(s\)](#) to have a desire **to discern and develop their own gifts for ministry for the benefit of local community and church**. In partnership with the Diocesan Mission Co-ordinator and the Provincial LCM Officer the members of the group commit to an initial two to three year programme of provincially-resourced modules delivered locally. All sessions are advertised in advance and open to all within that locality.

SIZE TRANSITION

A M21 Phase that seeks to enable congregations examine the way they are currently functioning and the ways that might be more appropriate to their congregational size. This is a longer term phase than MYCMI and works with a 'consultant' rather than a facilitator.

TYPES OF CONGREGATIONS BY SIZE

Family

Congregations with under 50 regular attending members. Tend to be self-sustaining and have recognisable matriarchs and patriarchs who organize the life of the congregation. The role of the priest is to offer pastoral care and befriend the Matriarchs and Patriarchs. There is often a 'gatekeeper' who welcomes and 'approves' any newcomers before introducing them to the Ms and Ps.

Pastoral

Congregations with between 50 and 150 active attending members. Each member will expect a 'personal' relationship with the priest. Pastoral care is undertaken by the priest as is new member follow up. Everyone 'knows' each other and this aspect is seen as being important.

Programme

Congregations with between 150-350 members. The Rector is seen as central but is not expected to undertake all the ministerial tasks of the congregation. There will be 'cells' of co-ordinated ministry headed up by both lay and other ordained ministers both stipendiary and self-supporting. The role of the rector is to pastor the pastors and effect good leadership, management and planning.

Corporate

Congregations with over 350 regular attending members. High standards of excellency in worship and organization are expected. A large well run team of ministers is in operation. Ministers will be both lay and ordained stipendiary and self-supporting. The Rector will be seen as a prominent figure both within the church and community.

NORMS

Those unwritten rules that regulate the behaviour of a congregation. 'We always do it this way!'

CHARIS

The grace of God poured out on us in a multitude of ways and forms. The freely offered gifts of God. It is in thanksgiving for this generosity that we in turn pour out these gifts on others.

EUCHARISTIC

From the Greek 'Eucharistia' meaning thanksgiving. We use the term in this paper to imply a bubbling over with joy and enthusiasm for mission and ministry and worship, in response to the outpouring of God's immeasurable grace.

APOSTOLIC

God's grace settled on the baptised is a call to ministry. We are sent out for God's mission: 'As the Father has sent me, so I send you...receive the Holy Spirit'. *John 20:21-22*